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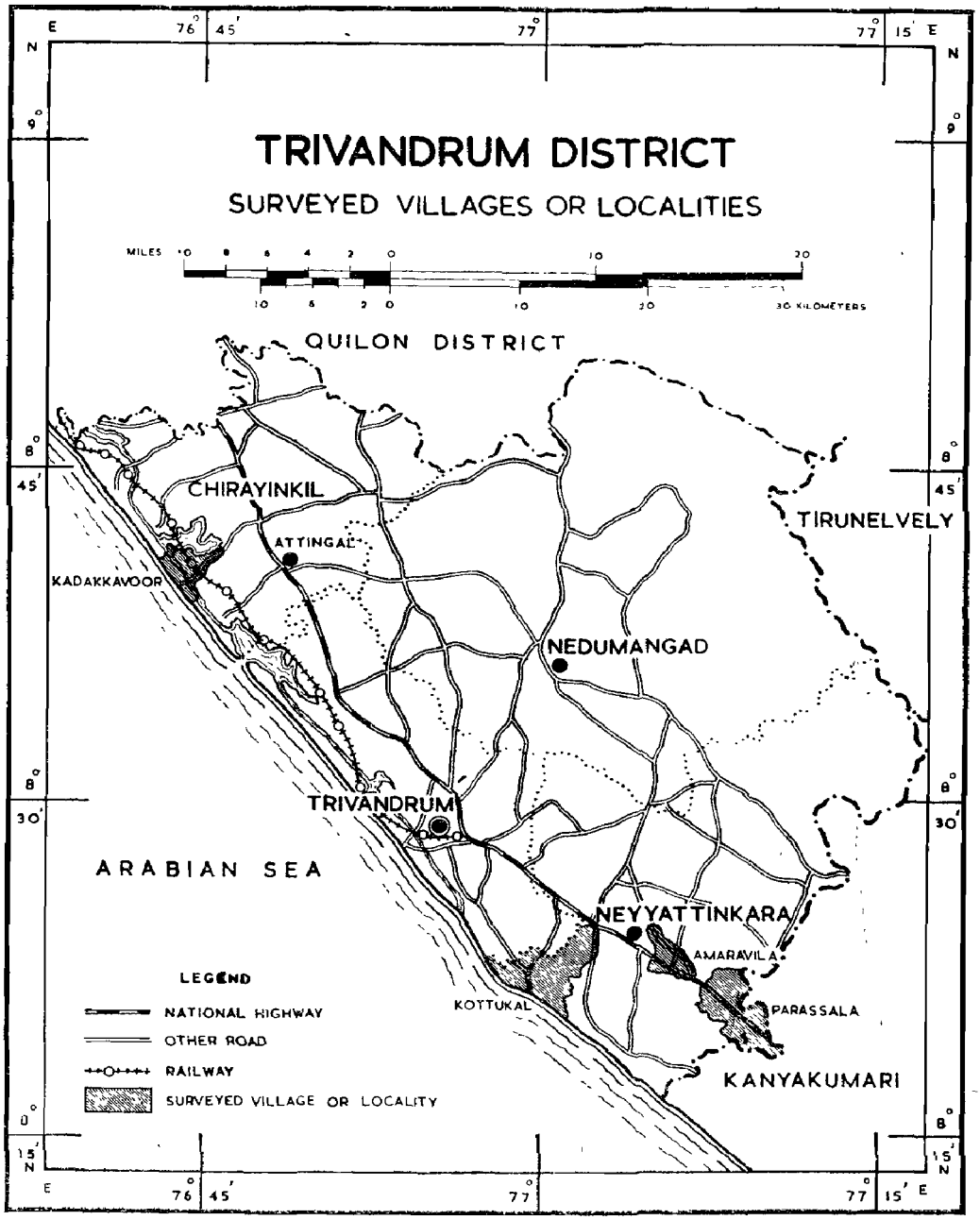
PART VI F
VILLAGE SURVEY MONOGRAPHS
TRIVANDRUM DISTRICT

M. K. DEVASSY, B. A., B. L.
OF THE INDIAN ADMINISTRATIVE SERVICE
Superintendent of Census Operations, Kerala
and
the Union Territory of Laccadive, Minicoy and Amindivi Islands

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TRIVANDRUM DISTRICT
SURVEYED VILLAGES OR LOCALITIES
MILES
KILOMETERS
QUILON DISTRICT
CHIRAYINKIL
ATTINGAL
KADAKKAVOOR
TIRUNELVELY
NEDUMANGAD
TRIVANDRUM
ARABIAN SEA
NEYYATTINKARA
AMARAVILA
PARASSALA
KOTTUKAL
KANYAKUMARI
LEGEND
NATIONAL HIGHWAY
OTHER ROAD
RAILWAY
SURVEYED VILLAGE OR LOCALITY

CONTENTS

		Page
Foreword	.. .. ..	xix
Preface	.. .. ..	xxiii
	AMARAVILA	
Chapter I	**Introduction**	**1**
	Situation	1
	The legend of origin	1
	The soil	1
	The rainfall	2
	The climate	3
	The flora and the fauna	4
	Communications	7
	Important public places	7
	Places of public worship	8
	Public markets	8
	Health, sanitation and drainage	8
	Residential pattern	8
Chapter II	**The people and their material equipments** ..	**10**
	Population	10
	Ethnic composition	10
	Brief description of the communities	
	Muslims	11
	Chaliyans	13
	Vaniyans	16
	Vellalas	17
	House types	18
	Dress and ornaments	23
	Furniture and other accessories	26
	Food and drink	26
	Customs and manners	
	Birth	29
	Marriage	30
	Funeral	33
	Puberty	34
	Other customs	
	Talikettukalyanam	34
	Consanguineous marriages	35
	Animal sacrifices	35
	Inheritance	35

		Page
Chapter III	**Economy**	**36**
	Character of the economy	36
	Economic resources	37
	Livelihood classes	39
	Non-workers	41
	Changes in economic trends	41
	Wages	42
	Prices of essential commodities	43
	Traditional occupations	
	Weaving	44
	Process of production	46
	What a weaver earns	49
	Oil-pressing	49
	Family budget	
	Number of gainfully employed persons and gross income per household	49
	Gross income *vs* standard of living ..	50
	Sources of income	50
	Expenditure	50
	Surplus or deficit budget	52
	Indebtedness	52
Chapter IV	**Social and cultural life**	**53**
	Age and sex distribution of the population ..	53
	Age and marital status	53
	Births and deaths	54
	Literacy and education	54
	Family structure	55
	Medical care	55
	Leisure and amusements	56
	Nature of caste relationship	56
	Organs of democratic decentralization ..	56
	Co-operative societies .. .	56
	Dowry	56
	Attitude to family planning	57
	Festivals	58
Chapter V	**Through decades**	**60**
	Social and cultural	60
	Economic	61
Appendix A		
	Table I Distribution of households by occupation, income and number of members	
	(a) Weaving ..	64

		Page
	(b) Oil-pressing ..	64
	(c) Miscellaneous ..	65
Table II	Monthly income per household by source and occupation	
	(a) Weaving	65
	(b) Oil-pressing	66
	(c) Miscellaneous ..	66
Table III	Average monthly expenditure per household by income groups and occupation	
	(a-1) Weaving	67
	(b-1) Oil-pressing ..	69
	(c-1) Miscellaneous ..	73
	Analysis of average income and expenditure per household by income groups and occupation	
	(a-2) Weaving	76
	(b-2) Oil-pressing ..	76
	(c-2) Miscellaneous ..	77
Table IV	Indebtedness	78

KADAKKAVOOR

Chapter I	**Introduction .. ..**	**79**
	Situation	79
	Anjengo, a historical place	79
	The surveyed area	80
	Physical aspects	80
	The soil	80
	Climate and rainfall	82
	The flora and the fauna	83
	Bread-fruit (Artocarpus incisa)	83
	Places of public worship	84
	Important public places	85
	Public markets	85
	Health, sanitation and drainage	85
	Residential pattern	86
	Communications	86
Chapter II	**The people and their material equipments .. .. ..

		Page
	Food and drink	99
	Customs and manners	
	Birth	100
	Puberty	101
	Marriage	101
	Pregnancy	102
	Funeral	102
	Consanguineous marriages	103
	Inheritance	103
Chapter III	**Economy**	**105**
	Economic resources	105
	Land and land reforms	105
	Live-stock	107
	Fishing	107
	Commerce	107
	Industries	107
	Employment position	107
	Livelihood classes	108
	Non-workers	109
	Occupations	
	(i) Agriculture	
	Cultivation of cocoanut palm ..	110
	Diseases	112
	Uses	112
	Economics of cultivation ..	113
	(ii) Coir Industry	114
	Details of manufacture	
	Raw material ..	114
	Retting and preparation of fibre ..	115
	Coir spinning	117
	Wages	117
	Source of finance	118
	Marketing	120
	The pith	120
	Family budget	
	(i) Families engaged in coir industry	
	Income	120
	Expenditure pattern	121
	(ii) Miscellaneous occupational group ..	122
	Sources of income	122
	Expenditure	122
	Indebtedness	123

		Page
	Index of prosperity	123
	New industries	123
Chapter IV	**Social and cultural life .. ..**	**124**
	Age and sex distribution	124
	Age and marital status	124
	Births and deaths	125
	Literacy and education	126
	Migration	126
	Family structure	126
	Medical care	127
	Leisure and recreation	127
	Organs of democratic decentralization ..	127
	Nature of caste relationship	127
	Scheduled castes and scheduled tribes ..	127
	Festivals	128
	Social awareness	128
	Dowry	129
	Co-operative societies	129
	Family planning	129
	Beliefs and superstitions	130
Chapter V	**Through the searchlight .. ..**	**132**
	Social and cultural	132
	Economic	132

Appendix A

Table I	Distribution of households by occupation, income and number of members	
	(a) Coir	136
	(b) Miscellaneous	136
Table II	Monthly income per household by source and occupation	
	(a) Coir	136
	(b) Miscellaneous	137
Table III	Average monthly expenditure per household by income groups and occupation	
	(a-1) Coir	137
	(b-1) Miscellaneous	140
	Analysis of average income and expenditure per household by income groups and occupation	
	(a-2) Coir making	143
	(b-2) Miscellaneous	144
Table IV	Indebtedness	145

KOTTUKAL

		Page
Chapter I	**Introduction**	**147**
	Location	147
	The area under survey	147
	Historic past of Vizhinjam	147
	Physical aspects	149
	The soil	149
	Climate and rainfall	149
	The flora and the fauna	149
	Drumstick tree (Moringa oleifera)	150
	Custard-apple (Annona squamosa)	150
	Sour-sop (Annona muricata)	151
	Communications	151
	Public institutions	151
	Places of public worship	152
	Markets	154
	Health, sanitation and drainage	154
	Residential pattern	154
Chapter II	**People and their material equipments** ..	**155**
	Area, houses and population	155
	Ethnic composition	155
	Description of communities	156
	Latin Catholics	156
	House types	158
	Dress and ornaments	159
	Furniture and other accessories	160
	Food and drink	161
	Customs and manners	
	Birth	161
	First Holy Communion and Confirmation .	162
	Puberty	162
	Marriage	162
	Funeral	163
	Consanguineous marriages	163
	Inheritance	163
Chapter III	**Economy**	**164**
	Economic resources	164
	Land and land reforms	164
	Ownership of capital equipments for industries ..	165
	Important occupations	
	Agriculture	165
	Live-stock	165
	Industries	165

		Page
	Commerce	166
	Fishing	166
	Natural facilities at Vizhinjam for fishing ..	166
	Fishing equipments	166
	Fishing methods	169
	Stars and bubbles	170
	Maintenance and manufacture of nets ..	170
	Varieties of fish	170
	Marketing	171
	New trends in fishing industry ..	171
	Employment position	173
	Livelihood classes	173
	Non-workers	174
	Family budget	175
	Fishermen families	
	Income	175
	Expenditure	175
	Miscellaneous occupational group	
	Income	176
	Expenditure	176
	Indebtedness	177
Chapter IV	**Social and cultural life**	**179**
	Age and sex distribution	179
	Age and marital status	179
	Births and deaths	180
	Literacy and education	180
	Family structure	181
	Medical care	181
	Leisure and recreation	182
	Organs of democratic decentralization ..	182
	N. E. S. Block	182
	Co-operative societies	182
	Dowry	183
	Family planning	183
	Festivals	183
	Beliefs and superstitions	184
Chapter V	**Conclusion**	**185**
	Social and cultural	185
	Economic	186

Page

Appendix A

Table I — Distribution of households by occupation, income and number of members
(a) Fishing 190
(b) Miscellaneous 190

Table II — Monthly income per household by source and occupation
(a) Fishing 190
(b) Miscellaneous 191

Table III — Average monthly expenditure per household by income groups and occupation
(a-1) Fishing 191
(b-1) Miscellaneous 194

Analysis of average income and expenditure per household by income groups and occupation
(a-2) Fishing 196
(b-2) Miscellaneous 196

Table IV — Indebtedness 197

PARASSALA

Chapter I — Introduction 199
Nedumanvila, the area under survey .. 199
The legend of origin 199
The soil 201
The rainfall 201
Climate 202
The flora and the fauna 202
Communications 204
Important public places 204
Places of public worship 205
Public markets .. . 205
Health, sanitation and drainage 205
Residential pattern 205

Chapter II — The people and their material equipments .. 207
Population 207
Ethnic composition
The Latin Christians 208
Members of the Church of South India .. 210
Members of the Salvation Army .. 211
The Nadars 211
The Kulalans 211
House types 213

		Page
	Dress and ornaments	216
	Furniture and other accessories	221
	Food and drink	221
	Customs and manners	
	Birth	222
	Marriage	223
	Funeral	226
	Puberty	228
	Consanguineous marriages	228
	Inheritance	228
	Customs connected with house construction ..	229
Chapter III	**Economy .. ..**	**231**
	Character of the economy	231
	Economic resources	232
	Livelihood classes	234
	Non-workers	236
	Wages	236
	Traditional occupations	
	Pot-making	237
	The crude potter's wheel ..	239
	The mechanised potter's wheel ..	239
	Marketing of the products ..	239
	Cost of production	239
	Prospects of the industry ..	240
	Tapping of palmyra tree and making of palm-gur ..	240
	Extent of employment and process of tapping ..	241
	Tapper's implements	242
	(1) Squeezers	242
	(2) Knife	242
	(3) Lime pot	242
	(4) Aruvapetti	243
	(5) Mirukkuthadi	243
	(6) Kuduva	243
	Marketing and cost of production ..	244
	Cultivation of tapioca (Manihot utilissima) ..	244
	Varieties of tapioca	246
	Hybridisation of tapioca	246
	Products	247
	Cultivation	247
	Cost of production	248
	Plant pests	248

		Page
	Family budget	
	The number of gainfully employed persons and gross income per household	249
	Income	249
	Gross income *vs.* standard of living ..	249
	Sources of income	249
	Expenditure	250
	Surplus or deficit budgets	251
	Indebtedness	251
Chapter IV	**Social and cultural life .. ..**	**252**
	Age and sex distribution of the population ..	252
	Age and marital status	252
	Births and deaths	253
	Literacy and education	253
	Family structure	253
	Medical care	253
	Leisure and amusements	253
	Nature of caste relationship	254
	Organs of democratic decentralization ..	254
	Co-operative societies	254
	Dowry	255
	Attitude to family planning	255
	Festivals	256
Chapter V	**A peep into the past and future .. .. ..

		Page
Table III	Average monthly expenditure per household by income groups and occupation	
	(a-1) Pot-making	267
	(b-1) Tapping of palms	269
	(c-1) Agriculture	271
	(d-1) Miscellaneous	273
	Analysis of average income and expenditure per household by income groups and occupation	
	(a-2) Pot-making	275
	(b-2) Tapping of palms . ..	275
	(c-2) Agriculture	275
	(d-2) Miscellaneous	276
Table IV	Indebtedness	276

Appendix B

	Household questionnaire	277
	Supplementary questionnaire	283
	Family planning enquiry	284

Bibliography		**285**
Glossary of local terms		**287**
Index		**294**

LIST OF ILLUSTRATIONS

AMARAVILA

		Page
1.	Map of Amaravila	Frontispiece
2.	Surveyed area in Amaravila	2
3.	Pl. 1—The jack tree	between pp. 6 & 7
4.	The traditional bullock cart	7
5.	Pl. 2—The papaya tree	between pp. 8 & 9
6.	Pl. 3—Krishnaswami Temple, Neyyattinkara	,, 10 & 11
7.	Pl. 4—A Mosque	,, ,,
8.	Pl. 5 A—The Chaliya Street	,, ,,
9.	Pl. 5 B—The town market	,, ,,
10.	Pl. 6—A Muslim female with her son	,, 12 & 13
11.	Pl. 7—A Chaliya family	,, ,,
12.	Pl. 8—A Vaniya family	,, ,,
13.	A poor class house	18
14.	Pl. 9—Another poor class house with three households	between pp. 18 & 19
15.	Pl. 10—A row of middle class houses in the Chaliya Street	,, ,,
16.	Pl. 11—A (close-up) view of the ear ornaments and costumes of a Muslim female	,, ,,
17.	Ground-plan of a poor class house	19
18.	Mukhavaram	20
19.	A middle class house	21
20.	Ground-plan of a middle class house	21
21.	A high class house	22
22.	Ground-plan of a high class house	23
23.	Pl. 12—Typical costumes of Chaliyas	between pp. 24 & 25
24.	Pl. 13—A Muslim female at prayer wearing the prayer costumes	,, ,,
25.	Pl. 14—'Kasu mala', a necklace	,, 26 & 27
26.	Pl. 15—A. Wrist ornaments	,, ,,
	B. Ear-rings	,, ,,
	C. Ear-rings	,, ,,
27.	Pl. 16—Chains	,, ,,
28.	Ornaments of Muslim women	27
29.	Pl. 17—Scenes from a Muslim wedding at Fort Cochin	between pp. 30 & 31
30.	Pl. 18 -do- (Contd.)	,, ,,
31.	Pl. 19—Scenes from a Vellala wedding	,, 34 & 35
32.	Pl. 20— -do- (Contd.)	,, ,,

		Page
33.	Chart showing prices of essential commodities in 1939 & 1961	45
34.	Skeleton wheel	46
35.	Pl. 21—Winding the bobbin	between pp. 46 & 47
36.	Pl. 22—At the warp mill	,, ,,
37.	Pl. 23—Sizing	,, ,,
38.	Pl. 24—Pit loom weaving with the throw shuttle	,, ,,
39.	Charka	47
40.	Shuttles (1. Throw shuttle, 2A Fly shuttle, 2B Wheel shuttle)	48
41.	Pl. 25—Throwing the shuttle	between pp. 48 & 49
42.	Pl. 26—Operating the fly shuttle	,, ,,
43.	Pl. 27—At the country ghani	,, ,,

KADAKKAVOOR

44.	Map of Kadakkavoor	facing page 79
45.	Surveyed area in Kadakkavoor	81
46.	Pl. 28—A branch of the bread-fruit tree	between pp. 84 & 85
47.	Pl. 29—An Ezhuva family	,, 92 & 93
48.	Pl. 30—A high class house	,, ,,
49.	Pl. 31—A middle class house	,, ,,
50.	Pl. 32—A poor class house without proper basement	,, ,,
51.	A typical high class house—Elevation	93
52.	Ground-plan of a high class house	94
53.	A typical middle class house—Elevation	95
54.	Ground-plan of a middle class house	95
55.	A poor class house with basement of laterite stones	96
56.	Ground-plan of a poor class house	96
57.	Pl. 33—An Ezhuva male in typical costume	between pp. 102 & 103
58.	Pl. 34—An Ezhuva female in half saree	,, ,,
59.	Pl. 35—Scenes from an Ezhuva wedding in Trivandrum	,, ,,
60.	Pl. 36—Cocoanut palm groves	,, ,,
61.	Pl. 37—A cocoanut palm	,, ,,
62.	Pl. 38—Germination of the cocoanut	,, 112 & 113
63.	Cocoanut before dehusking	114
64.	Husk, the raw material for coir	114
65.	Pl. 39—Colour variations in cocoanuts	between pp. 114 & 115
66.	Spike used for dehusking the cocoanut	115
67.	Willowing machine	116
68.	Pl. 40—A coir worker	between pp. 116 & 117
69.	Pl. 41—Taking out the retted husk	,, ,,
70.	Pl. 42—Beating the husk	,, ,,
71.	Pl. 43—Willowing the fibre	,, ,,

		Page
72.	Wooden block and mallet for beating the husk	117
73.	Fibre for spinning	117
74.	Stationary spinning wheel with two spindles	118
75.	Movable wheel for doubling the strands	118
76.	Pl. 44—Spinning the strands	between pp. 118 & 119
77.	Doubling the strands	119
78.	Triangular piece of wood with grooves	119
79.	Two-ply yarn	119
80.	Three-ply yarn	119
	KOTTUKAL	
81.	Map of Kottukal	facing page 147
82.	Surveyed area in Kottukal	148
83.	Pl. 45—The drumstick tree	between pp. 150 & 151
84.	Pl. 46—1. The custard-apple, 2. The sour-sop	,, 152 & 153
85.	Pl. 47—Our Lady's Church, Vizhinjam	,, 154 & 155
86.	Pl. 48—The Nadayadachan Koil, Vizhinjam	,, ,,
87.	Pl. 49—A Latin Christian family	,, ,,
88.	Pl. 50—*A fisherman by his catamaran*	,, ,,
89.	Pl. 51—A market scene	,, 166 & 167
90.	Pl. 52—A travelling fish-monger	,, ,,
91.	Pl. 53—The sea-shore, Vizhinjam	,, ,,
92.	Pl. 54—*Launching the catamaran*	,, ,,
93.	Catamaran and bamboo oar	167
94.	A fishing boat and oar	168
95.	The Thattumadi	169
96.	Pl. 55—The onlookers also help to get ready the net before starting	between pp. 170 & 171
97.	Pl. 56—Loading the boat with 'Thattumadi'	,, ,,
98.	Pl. 57—Pulling the 'Karamadi'	,, ,,
99.	Pl. 58—He is the anchor of the team	,, ,,
100.	Pl. 59—At last they have won and the 'Karamadi' is ashore	,, 172 & 173
101.	Pl. 60—Drying the net	,, ,,
102.	Pl. 61—Boats and catamarans under cadjan shelters at the Vizhinjam beach	,, ,,
103.	Pl. 62 The catch may be as good as this	
	or	
104.	Pl. 63 as poor as the one below	,, 174 & 175
105.	Pl. 64—Drying the fish	,, ,,
	PARASSALA	
106.	Map of Parassala	facing page 199
107.	Surveyed area in Parassala	200

		Page
108.	Pl. 65—The plantain tree	between pp. 204 & 205
109.	Pl. 66—The Mahadevar Temple	,, 206 & 207
110.	Pl. 67—The Roman Catholic Church	,, ,,
111.	Pl. 68—A Latin Christian female	,, ,,
112.	Pl. 69—A female of the Church of South India	,, ,,
113.	Pl. 70—A female of the Salvation Army	,, 212 & 213
114.	Pl. 71—A male of the Salvation Army	,, ,,
115.	Pl. 72—Nadar females	,, ,,
116.	Pl. 73—Kulala females	,, ,,
117.	Sectional view of a poor class house	213
118.	Ground-plan of a poor class house	213
119.	Sectional view of a middle class house	214
120.	Ground-plan of a middle class house	214
121.	Pl. 74—The little workshop	between pp. 214 & 215
122.	Pl. 75—A poor class house	,, ,,
123.	Pl. 76—A middle class house	,, ,,
124.	A high class house	215
125.	Ground-plan of a high class house	216
126.	Chittiru	219
127.	Ear-ornaments	220
128.	Separate items of the ear-ornaments	220
129.	Pl. 77—A close-up of the ornaments worn by a Latin Christian female	between pp. 220 & 221
130.	Pl. 78—The potter at his wheel	,, ,,
131.	Pl. 79—The vessels from the potter's wheel being dried in the sun	,, ,,
132.	The handle and the stone	238
133.	Pl. 80—Beating the bottom	between pp. 238 & 239
134.	Pl. 81—The potter's products	,, ,,
135.	Mechanised potter's wheel—external view	239
136.	Mechanised potter's wheel—internal view	240
137.	Pl. 82—The palmyra tree	between pp. 240 & 241
138.	The squeezers	242
139.	The knife	242
140.	Pl. 83—The tapper at his palm	between pp. 242 & 243
141.	Pl. 84—Retired from his day's work the tapper looks exceedingly happy	,, ,,
142.	Pl. 85—Tapioca plants	,, ,,
143.	'Aruvapetti' with lime pot in it	243
144.	'Mirukkuthadi'	243
145.	'Kuduva'	244
146.	Tapioca tubers	245

FOREWORD

Apart from laying the foundations of demography in this subcontinent, 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 centralisation on the one hand and decentralisation 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 communica-

tion 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.

Owing to the special circumstances of Kerala, exceptions had to be made. The villages being very large, no village in its entirety could be taken up for study but compact, more or less self-contained sections, were the best alternative. Secondly on account of the excellent state of communications, none of the villages selected were much further than a few hours' journey from the district headquarters.

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 conclusions', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes,

and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. In the latter half of 1961 again was organised within the Census Commission a section on Social Studies which assumed the task of giving shape to the general frame of study and providing technical help to Superintendents of Census Operations in the matter of conducting surveys, their analysis and presentation. This section headed by Dr. B. K. Roy Burman has been responsible for going through each monograph and offering useful suggestions which were much welcomed by my colleagues. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. This was followed by the Third Census Conference in February 1962 when the proceedings of the December Study Camp were further considered and State Superintendents reserved for themselves the discretion of the final content of these studies.

This gradual unfolding of the aims of the Survey prevented some of 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'. Four studies were undertaken in the district of Trivandrum which are now presented in this volume. 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 adopted for the monographs have been printed as Appendix B to the report on Parassala.

New Delhi
24 May 1962

A. MITRA,
Registrar General, India

PREFACE

This part of the Census Report is devoted to the monographs on four centres selected from the Trivandrum district out of a total of thirty-five in the whole of Kerala taken up for village surveys. These four centres have been selected having regard to the concentration of weavers and oil-pressers at Amaravila, of coir workers at Kadakkavoor, of fishermen at Vizhinjam of Kottukal and of potters and tappers of palmyra trees at Parassala.

2. The scope and objects of the village surveys have been set forth in detail in the foreword given supra by Shri Asok Mitra, Registrar General and ex-officio Census Commissioner for India. Monographs or reports dealing separately with the social, cultural, economic or demographic aspects of community life in India are available to a degree of profusion. But those giving an integrated picture of the different aspects are rare, if not totally absent. The scope of such integrated monographs is so wide that one often finds it difficult either to prescribe its limits or to exhaust it, all the more so in the absence of well-trodden paths. Nevertheless, the rich heritage left by illustrious writers in each of these fields has been of invaluable help in the conduct of the surveys as well as the drafting of the monographs. It is hoped that these monographs will be viewed in the background of the unavoidable limitations of a pioneer attempt at an integrated survey of the manifold aspects of our community life. It is not also ventured to claim that these monographs represent an exhaustive pattern. Apart from the restrictions on time and space, the number of centres and communities selected for study, which is by no means small, has also contributed to the limited contents of the monographs. Essentials, however, have not been sacrificed.

3. The emphasis laid on taking up for type studies areas having a concentration of typical communities with a predominant occupation has inevitably led to the selection of a few centres without any rural or urban bias. For the same reason it has also happened that some of the localities covered by the survey are situated in more than one revenue village. Thus, Amaravila, a locality selected for the survey of handloom weavers and oil-pressers, happens to be in the contiguous portions of two revenue villages lying in the municipal town of Neyyattinkara. The Kottukal village, another centre selected for the survey, lies partly in a conservancy town and partly outside, the area selected for intensive survey where the concentration of fishermen is available being situated in the urban portion. The remaining centres taken up for study in the district are, however, situated in rural villages.

4. A Kerala village is unique in that it presents a continuous expanse of isolated houses covering the entire village unlike the villages in most other parts of India which have clusters of houses concentrated in a limited number of centres. Any survey of a Kerala village which does not cover all the houses has, therefore, either to be confined to a portion of the village or to households selected on a random sample covering the entire village. The latter is not conducive to the study of a particular community with a dominant occupation which will normally be concentrated in a portion of the village rather than be scattered throughout the village to suit a random sample. The selection of a particular centre for intensive survey in the various villages or areas covered by the monographs has, therefore, been preferred to a random selection of households covering the entire village. At the same time, as much data as could be had without a house-to-house survey in those portions of the village or locality lying outside the area taken up for intensive survey have been collected and utilised to give a general picture of the village or locality as a whole.

5. Even where a centre has been selected for the study of a particular community other important communities in that area have not been left out in the survey. Thus, all important communities in the surveyed area have been studied and included in the monographs. Where, however, a community has been already dealt with in one monograph and the same community happens to be found in other centres covered by the survey a detailed description of that community in more than one centre has been avoided unless there are differences in customs or manners or any aspect deserves mention to supplement the first account Communities with insignificant population in a centre are normally left out in the monograph on that centre and dealt with in centres where they occur in larger numbers. The customs and manners of certain communities vary from place to place. The descriptions of the customs and manners of communities in each monograph are not, therefore, intended to be construed as applicable to that community in other areas.

6. In addition to the general account of the flora and fauna, detailed descriptions and illustrations of a few selected items of flora have also been given in each monograph. The intention in giving the detailed descriptions of some items alone in each monograph is that all the important items of flora in Kerala would be covered in the monographs of all the thirty-five centres taken together. Repetition of an item selected for detailed description in one centre is, therefore, strictly avoided in another centre This might result in preferring a less important item of flora to a more important one in some centres, the latter having been dealt with in another centre where it is more appropriate.

7. In accordance with the standards set up by the third International Conference of Labour Statisticians the expenditure on food items has been expressed as that of an adult male. Although the Lusk scale of coefficients has been adopted in some of the previous family budget studies in the State for conversion of persons of different ages and sexes into an adult equivalent, this scale has not been considered fully representative of Indian conditions. As such, Lusk scale as adapted to Indian conditions by Dr. Aykroyd has been applied for purposes of determining the adult equivalents. This scale is

Male of 12 and above	=	1
Female of 12 and above	=	0.9
Child under 12	=	0.5

In all the family budget studies covered by the monographs in this publication the above scale has been adopted.

8. In the last chapter of the monographs an attempt has been made to assess the extent of progress as well as the drawbacks noticed in the respective centres covered by the surveys. This chapter has also been devoted to make a few suggestions considered suitable to secure better progress. These suggestions are far from being meant to be exhaustive.

9. The field survey was conducted in two instalments in each of the centres. In the first round of visits the main schedule was exhausted. The second round was utilised mainly for the survey of consanguineous marriages and incidentally for the collection of a few supplementary items of information. The entire collection of data, their tabulation and the preparation of notes were done by my young and energetic colleagues Sarvashri K. N. Radhakrishnan Nair and C. Daniel, Economic Investigators of this department, the former being in charge of Amaravila and Parassala, and the latter of Kadakkavoor and Kottukal. But for the valuable contribution made by them these monographs would not have taken shape. While only the monographs on Amaravila and Parassala were written by me, those on Kadakkavoor and Kottukal were drafted by my colleague Shri M. Joseph, Deputy Superintendent of Census Operations (Surveys). I am happy to acknowledge the brilliant contribution made by him.

10. Let me take this opportunity to express my deep sense of gratitude to the Government of Kerala for the unstinted co-operation and help extended to me in the conduct of the village surveys especially to Shri Pattom A. Thanu Pillai, Governor of Punjab and Shri A. G. Menon, I. A. S., who were the Chief Minister and the Chief Secretary respectively during the period of the basic surveys and Shri R. Sankar, Chief Minister, Shri K. P. K. Menon, I. A. S., ex-Chief Secretary and Shri N. M. Patnaik, I. A, S., the present Chief Secretary to Government who were in charge of the Census portfolio during the subsequent investigations for these monographs. In addition to the data collected in the course of the field investigation several items of information were secured from the various departments of the State Government. I acknowledge with gratitude the co-operation and help rendered by the Heads of Departments and the District Collectors and their subordinates. I should also express my gratitude to the Secretaries of the Indian Central Cocoanut Committee and the Coir Board for making available the necessary information regarding the cocoanut cultivation and coir industries respectively for purposes of these monographs. I had occasion to consult Shri P. Sankaran Elayath, Law Secretary to the Government of Kerala, Shri Sooranad P. N. Kunjan Pillai, Editor of the Malayalam Lexicon and Dr. (Miss) A. George, Professor of Statistics of the University of Kerala in connection with certain aspects of the monographs. I am greatly obliged to them for the valuable suggestions they have given me.

11. These monographs have been in no small measure enriched by the various photographs given in them. The entire work of photography for this and similar sets of monographs, with very few exceptions, was done by the Department of Public Relations of the Kerala Government free of cost, the conveyance and a few films alone being provided by the Census Department. I am deeply grateful to Shri V. R. Narayanan Nair, Director of Public Relations, for the enthusiastic co-operation and goodwill extended by him in implementing the above programme through his photographers Sarvashri T. M. Joseph and K. V. Ravindranathan Nair and particularly the latter who has done the bulk of the work. All the paintings, drawings, sketches, maps and charts, which are equally valuable as the photographs, have been done by Shri K. Krishna Pillai, Draftsman of my office. The photographs relating to scenes from an Ezhuva wedding were presented by Shri G. Madhavan, I. A. S. (Retd.) on my request The negatives of the photographs relating to scenes from a Vellala wedding were presented by Shri B. T. Pillai, Dy. Superintendent of Census Operations (Tabulation) and of those relating to scenes from a Muslim wedding by Shri P. K. Harid, Investigator of this department, on my request. I am grateful to the above.

12. The books lent to me by the Legislature Library and the University Library of Kerala, the Trivandrum Public Library, the Museum Library, Trivandrum and the Library of the St. Joseph's Monastery, Trivandrum have been of immense use in writing these monographs. I am extremely grateful to the authorities of these libraries.

13. The half-tone and line blocks except plates Nos. 17 to 20 and 35 were made at the Malayala Rajyam Process Studio, Quilon. All the colour blocks except those of village maps and the blocks of plates Nos. 17 to 20 and 35 were made at the Printers Blocks, Trivandrum. Both the above process studios have bestowed great care in securing the production of these blocks promptly and efficiently. The printing of a profusely illustrated book of this type with a large number of inset tables is an arduous task requiring a good deal of experience and diligence. The St. Joseph's Press, Trivandrum under the able guidance of Rev. Br. Fidelis, O. C. D. has executed the work quite efficiently.

14. In the course of this survey the heads of the households of the surveyed areas have been approached more than once to collect the data. Their patience has been tired by our

trying to get at minute details of information. Yet, they have been highly co-operative and indulgent. The goodwill with which they have furnished the necessary data has helped us a good deal in making the surveys useful. I take this opportunity to express my gratitude to them.

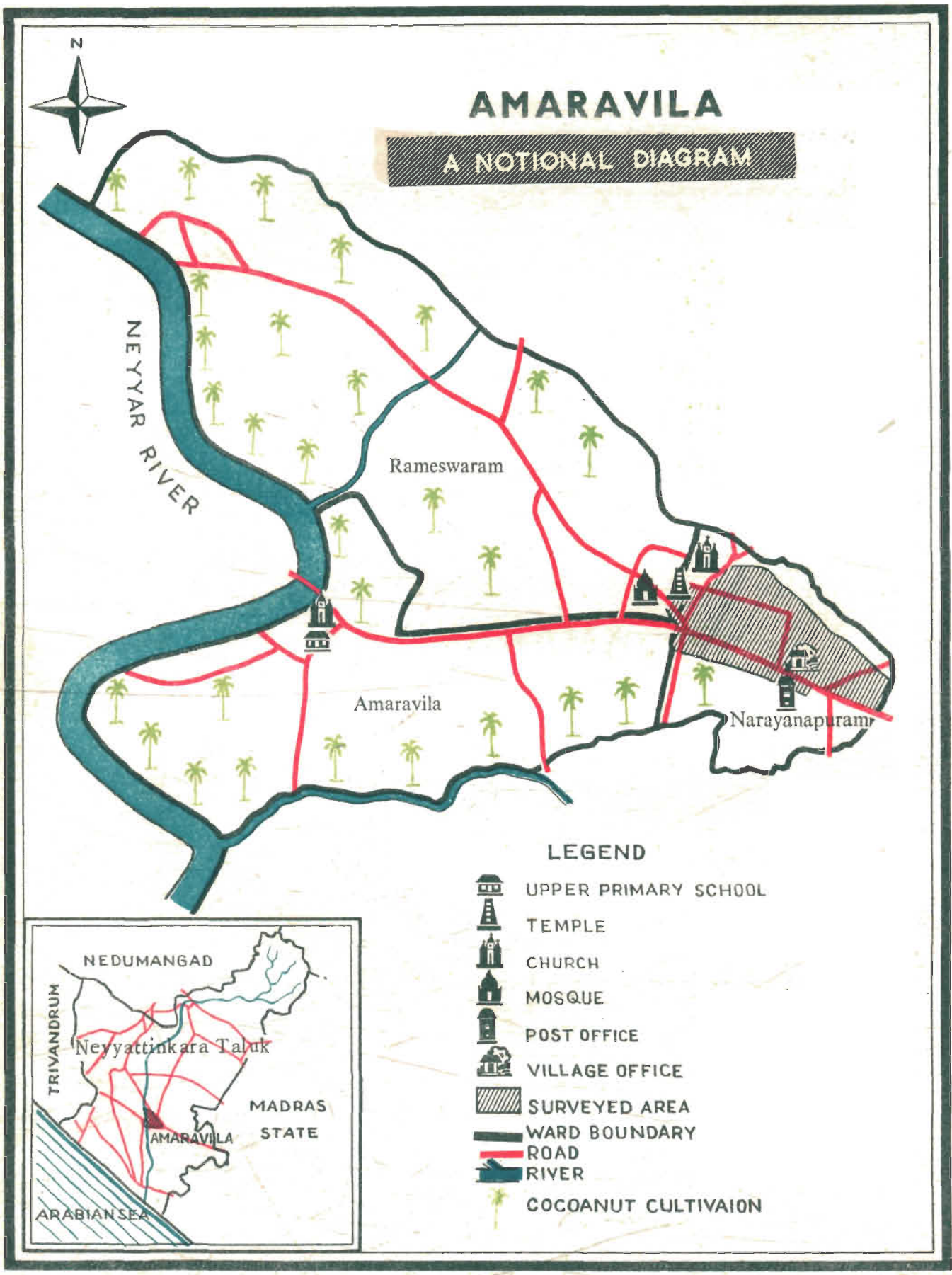
15. Above all, I am deeply indebted to Shri Asok Mitra, Registrar General and ex-officio Census Commissioner for India, for the valuable guidance and encouragement I have received from him in connection with the village surveys and the preparation of the monographs. The suggestions given in the conduct of the surveys by Dr. B. K. Roy Burman, Officer on Special Duty (Handicrafts and Social Studies) have also been of great help to me.

16. The statements made and the conclusions drawn in these monographs are author's own and do not necessarily represent the views of the Government.

Trivandrum,
20th October 1963

M. K. DEVASSY

AMARAVILA


N
AMARAVILA
A NOTIONAL DIAGRAM
NEYYAR RIVER
Rameswaram
Amaravila
Narayanapuram
LEGEND
UPPER PRIMARY SCHOOL
TEMPLE
CHURCH
MOSQUE
POST OFFICE
VILLAGE OFFICE
SURVEYED AREA
WARD BOUNDARY
ROAD
RIVER
COCOANUT CULTIVAION
NEDUMANGAD
TRIVANDRUM
Neyyattinkara Taluk
MADRAS
STATE
AMARAVILA
ARABIAN SEA

AMARAVILA*

CHAPTER I

INTRODUCTION

Situation

A luxurious width and a glorious surface of concrete have made the highway from Trivandrum, the metropolis of Kerala, to Cape Comorin, the land's end of India, singularly majestic and charming. While the continuous row of houses lining up either side of the highway offers a delightful contrast to the colourful background of the foliage of cocoanut palms and jack trees, an occasional glimpse of the velvet expanse of paddy fields and the declining heights of the Western Ghats hastening to stoop for a plunge where the mighty oceans meet seems to steal a march over the lines and break them for a moment. Even to the most weary pedestrian who treks his way along this road, distances dissolve in the endless variety of Nature's bounties and fatigue makes way for refreshing feelings and renewed vigour. About twelve miles[1] to the south from Trivandrum along this road take one to the heart of the headquarters of the Neyyattinkara taluk and the southern-most municipal town of Kerala, which, by virtue of its situation on the banks of the river Neyyar, is called 'Neyyattinkara'. Proceeding just a couple of miles[2] further, you reach Amaravila, the home of handloom sarees.

2. The term 'Amaravila' signifies a locality consisting of the north-western portion of the Chengal village and the south-western portion of the Kolla village of the Neyyattinkara taluk lying co-extensive with the limits of the Amaravila, Narayanapuram and Rameswaram wards of the Neyyattinkara municipal town. The Neyyar river originating from the Agasthya hills and flowing through its winding course of 35 miles[3] along the entire length of the Neyyattinkara taluk covers the western boundary of Amaravila thereby giving this locality a somewhat distinct existence from the rest of the Neyyattinkara town. The central portion of Amaravila is on an elevation sloping to the north and south gradually merging in the paddy fields on either side. While the area of Amaravila is approximately 348.39 acres[4] the spot selected for the survey is only 50.12 acres[5] in extent representing mostly a settlement of Muslims, Chaliyans (weavers) and Vaniyans (oil-pressers) with a sprinkling of other communities. This place is located on either side of the national highway bounded by the borders of the Neyyattinkara town on the north and east, the Roman Catholic Church lane on the west and the public cremation ground on the south. The reason for the selection of this area for the survey is the concentration of handloom weavers and oil-pressers here.

The Legend of Origin

3. The legend about the origin of the name 'Amaravila' goes that a goddess by name 'Amaravathi', during a world tour in the guise of a man, was so much impressed by the hospitality of the people of Amaravila that she chose to live with them for some time and on her departure the locality was called 'Amaravila', meaning the place where Amaravathi resided.

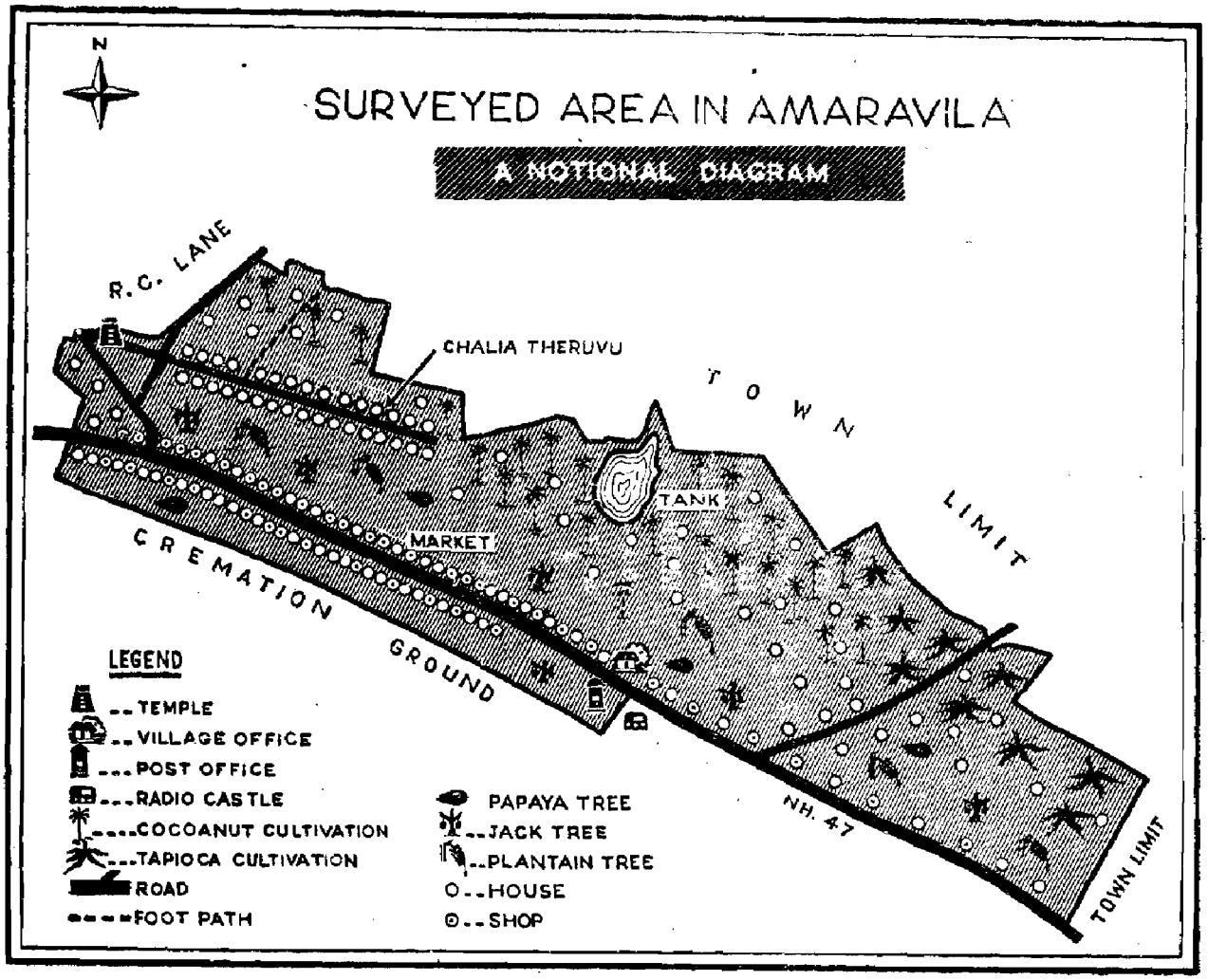
The Soil

4. The soil of this locality is typically

* The basic survey in this area was conducted between 13th December 1960 and 1st January 1961.

(1) 19.31 km.
(2) 3.22 km.
(3) 56.33 km.
(4) 141.10 hectares
(5) 20.28 hectares

laterite in character possessing a versicular structure and an accumulation of hydrated oxide of iron and aluminium with most of the bases and silica removed by drastic leaching. This particular type of laterite soil is deeper and of finer texture than of the type found in the hills and contains a fair amount of organic matter and nitrogen though very deficient in phosphate, potash and lime. Though laterite soils are loams of some kind they do not show typical properties of clay like plasticity, cohesion and shrinkage. Acidic in reaction, the soil responds well to good cultivation and a judicious application of fertilizers.



The Rainfall

5. By far the greater portion of rainfall in India is under monsoonal dominance. This is true of Kerala also where the rainfall is divided between the south-west monsoon and the north-east monsoon. The normal period of south-west monsoon is considered to be between June and August and of north-east monsoon between October and December. But these concepts are subject to variations. From the table of rainfall given below it would be seen that out of ten years, in as many as three years the wettest month has been May. The month of June has been the wettest in four years. It might, however, be said that the

The details given in the inset map like houses, flora etc. are only illustrative and not exhaustive.

higher ranges of rainfall are between May and November during the last ten years. The driest months in these years were January in five years, February in three years and May in one year. In one year both January and February have been the driest having no rain at all in these months On an average, the months of January and February are drier than the rest of the year. While the rainfall in this area is less compared to other parts of the State, it is much higher than the all-India average.

Table I

RAINFALL

Year		Jan.	Feb.	Mar.	April	May	June	July	Aug.	Septr.	Octr.	Novr.	Dec.	Annual
1951	I	21.6	..	46.2	133.3	174.0	427.2	76.5	15.2	218.4	152.4	302.8	49.5	1617.1
	II	2	..	2	8	5	19	9	2	9	14	14	1	85
1952	I	..	17.8	7.6	210.8	384.8	124.5	20.3	64.8	7.6	339.1	86.9	105.9	1370.1
	II	..	1	1	7	13	8	1	5	1	8	6	4	55
1953	I	50.8	22.9	5.1	28.5	..	370.8	534.7	55.9	63.5	452.1	198.1	15.2	1797.6
	II	2	1	2	3	..	13	21	12	2	13	7	1	77
1954	I	39.4	14.0	237.0	165.1	100.6	123.2	121.2	133.3	88.1	397.5	26.7	109.2	1555.3
	II	1	1	10	9	7	13	14	7	7	15	2	3	89
1955	I	..	61.0	29.0	48.5	362.2	300.0	87.6	14.2	381.5	186.7	226.3	61 5	1758.5
	II	..	2	2	7	19	23	10	2	17	11	14	4	111
1956	I	40.4	5.1	43.4	62.7	140.5	252.7	78.2	113.5	58.4	135.4	117.1	35,6	1083.0
	II	2	1	4	4	10	22	9	9	8	11	10	4	94
1957	I	..	..	15.2	103.1	360.9	452.9	225.3	81.0	6.3	196.6	240.8	56.4	1738.5
	II	..	..	2	11	15	21	13	11	2	10	11	6	102
1958	I	18.3	23.1	112.6	178.2	192.8	480.0	131.3	211.9	13.2	235.7	111.3	22.2	1730.6
	II	2	2	5	9	15	18	9	19	2	15	12	2	110
1959	I	..	17.3	22.8	82.2	526.5	425.6	481.2	74.8	110.0	221.1	147.5	94.6	2203.6
	II	..	1	3	8	19	21	19	13	9	9	11	4	117
1960	I	26.1	44.7	53.7	188.7	446.9	163.0	241.6	123.0	267.0	153.3	375.7	46.0	2129.7
	II	3	5	6	11	18	9	13	8	20	8	16	5	122
1890 to 1940	(1)	28.4	18.5	35.3	105.9	175.3	295.7	184.4	100.3	110.0	261.4	230.6	67.3	1613.1
	(2)	1.7	1.0	2.3	6.7	8.3	15.7	12.8	8.0	7.1	12.6	10.8	4.3	91.3
1960	(3)	11.0	11.7	52.3	214.6	581.0	450.9	692.0	328.6	391.8	246.7	372.0	25.9	3378.5
	(4)	0.8	0.9	3.1	11.1	20.8	20.3	20.9	14.9	18.7	11.6	15.7	1.5	140.3

The Climate

6. There is an amount of humidity in the atmosphere and small diurnal variations in temperature which form the striking features of the climate of this locality. The presence of the Western Ghats shutting out the dry winds from the east is responsible for a striking contrast between the climate on the

I. Total rainfall in millimetres
(1) Mean monthly total rainfall in millimetres
(3) Average rainfall for State in millimetres

II. No. of rainy days
(2) Mean No. of rainy days
(4) Average No. of rainy days in the State

east coast and this region. There is no meteorological centre in this locality or even in the Neyyattinkara taluk. However, a table showing the temperature and humidity for 1960 of the Trivandrum Station, which is the nearest to the area is given below :—

Table II

METEOROLOGICAL DATA OF TRIVANDRUM FOR THE YEAR 1960

Month	Temperature (°C)				Humidity in percentage	
	Mean maximum temperature	Mean minimum temperature	Highest maximum temperature recorded	Lowest minimum temperature recorded	Mean relative humidity in percentage at 0830 hrs. I. S. T.	Mean relative humidity in percentage at 1730 hrs. I. S. T.
January	31.4	22.7	33.3	20.9	78	66
February	32.3	22.5	34.4	20.7	74	64
March	32.3	23.9	34.3	22.8	79	67
April	32.1	24.1	35.3	22.2	82	77
May	29.5	23.4	34.6	21.2	91	85
June	29.8	23.6	31.0	22.0	89	79
July	29.5	23.0	31.7	21.7	89	83
August	29.7	23.1	31.9	21.6	88	78
September	28.9	22.7	31.0	21.5	91	81
October	29.9	23.0	31.3	21.6	86	81
November	28.9	22.7	31.3	21.6	91	85
December	31.0	22.3	33.1	19.7	80	68

The Flora and the Fauna

7. Like all other parts of Kerala the vegetation in this part of the country is so luxuriant and the varieties are so numerous that an exhaustive enumeration of individual items is well-nigh impossible. The principal items of flora are, however, capable of classification into those yielding edible produces including spices and condiments, timber trees, medicinal plants, trees and grasses helping industries, flower and ornamental trees and plants, avenue and shade trees and other miscellaneous categories. The vast majority of the cultivated items come under the first category which mainly consist of:—

(1) indigenous grasses yielding foodgrains like paddy, 'ragi' (Eleusine coracana) and 'chama' (Panicum miliaceum), great millet etc.;

(2) plants yielding vegetables, pulses, and other produces such as horse gram, green gram, black gram, red gram, gingili, cluster beans, winged beans, brinjal and lady's finger;

(3) cucurbitaceous plants like cucumber, 'vellari' (Cucumis sativus), snake gourd, bottle gourd, bitter gourd and water melon;

(4) tuber plants including tapioca, sweet potato, 'kurka' (Coleus parvifirous), elephant foot yam, 'kachel' (Dioscorea alata), 'cherukizhangu' (Dioscorea aculeata), Colocasia antiquorum, Amaranthus etc.;

(5) trees, palms and plants producing edible fruits viz. jack trees, mango trees, cashew trees, tamarind trees, bread-fruit trees, cocoanut and arecanut trees, plantain trees and papaya trees of different kinds; and

(6) plants coming under spices and condiments consisting of pepper, betel vine, ginger, turmeric and chillies. Palmyra trees are also common in this area.

8. Of the above, paddy which forms the staple food and tapioca used to supplement the same command greater importance than the rest though the production is hardly sufficient to meet the requirements of the people. Among the timber trees,

teak and 'vaka' ('Acacia odoratissima') are found besides jack, tamarind and mango trees already mentioned among fruit trees. Out of about sixty-seven varieties of medicinal plants found in Kerala only very few are available here. A few types of plants and trees which help industries such as fibrous plants like screwpine, trees yielding gum and lac are also seen here and there. Among the avenue and shade trees, the more important ones are 'peral' (Ala marum), arayal (the pupal), rain tree, neem tree, coral tree etc. Poisonous trees like nuxvomica and 'kunni' (Abrus precatorius) are not uncommon. Added to this, flower plants such as shoe flower, rose, lotus, water-lily etc. are somewhat abundant.

9. The jack tree—Artocarpus integrifolius (Linn)—is one of the most popular trees in Kerala and considered valuable both for its fruits as well as its timber. A beautiful description of this tree is given by Nicolo de-Conti as follows:— "There is a tree commonly found, the trunk of which bears a fruit resembling a pine-cone, but so big that a man can hardly lift it; the rind is green and hard, but still yields to the pressure of the finger. Inside there are some 250 or 300 pippins as big as figs, very sweet in taste, and contained in separate membranes. These have each a kernel within of a windy quality, of the consistence and taste of chestnuts, and when cast among embers (to roast) unless you make a cut in them they will explode and jump out. The outer rind of the fruit is given to cattle. Sometimes the fruit is also found growing from the roots of the tree under-ground, and these fruits excel the others in flavour, wherefore they are sent as presents to kings and petty princes. These (moreover) have no kernels inside them. The tree itself resembles a large fig-tree, and the leaves are cut into fingers[1] like the hand. The wood resembles box, and so it is esteemed for many uses". Rheede, in his Hortus Malabaricus, says, "Of this tree, however, they reckon more than 30 varieties, distinguished by the quality of their fruit, but all may be reduced to two kinds; the fruit of one kind distinguished by pulp and succulent pulp of delicious honey flavour being the 'Varaka' and that of the other, filled with softer and more flabby pulp of inferior flavour, being 'Tsjakapa'". Perhaps, what is meant by 'Varaka' is 'Varicka' and by 'Tsjakapa' is 'Pazhachakka'. The timber of the tree so well known as the jack-wood, is much esteemed for making furniture of all kinds for which it is well adapted. The tree is a large ever-green one, with a bark which is black, mottled, green or dark and smooth. Leaves are alternate, leathery, shining above, oblong or obovate-oblong, entire, 4-8 inches long. Flowers are unisexual, both sexes on the same plant. The flower heads in buds are covered with leathery deciduous stipules. The male heads are stout, cylindric, 2-6 inches in length and female heads cylindric, hanging on short stalks from trunks and large branches.[2] Among the rare uses of the tree Major Heber Drury mentions the following:-

"The juice which exudes from the trunk especially if mixed with vinegar, is said to check the progress of glandular swellings, and the young leaves are frequently applied externally in cutaneous affections. A decoction of the roots is given in diarrhoea. The juice of the root mixed with the pulp of the fruit and some sugar is made into a plaster and applied to obstinate herpes. The milky juice of the bark mixed with powdered Sweet Flag root is said to be a good specific in nyctolopia. The jack tree if planted in stony soil grows short and thick, if in sandy ground tall and spreading and if the roots happen to come in contact with water the tree will not bear fruit."

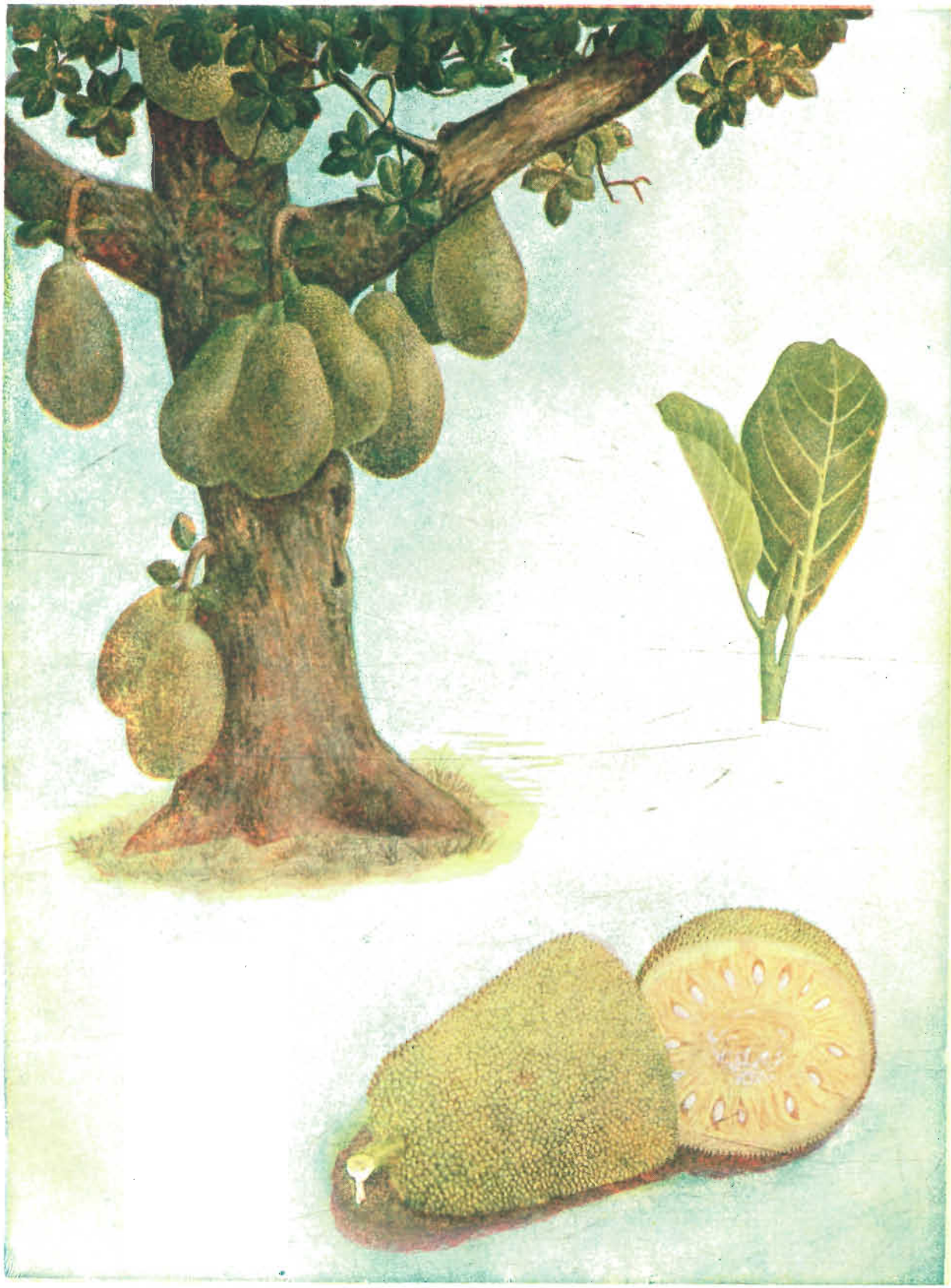
10. Another tree which deserves mention is the 'Carica papaya' known as the papaya tree popular in almost every part of Kerala. This remarkable tree was introduced from

(1) This is the only slip in this admirable description. Conti must, in memory have confounded the jack with its congener, the bread-fruit. (Hobson—Jobson, page 337)

(2) Useful plants of India and Pakistan by Dastur, page 36

America but is now found all over the Peninsula and forms one of the most important fruit trees. A small, soft wooded tree with milky juice and thin, greyish bark, this is found in almost every compound. It requires no manure for its growth although a little manure will contribute to its thriving. The leaves are in clusters at the top of the stem or branches, "large, glabrous and palmately divided". The leaf stalk is long and hollow serving like an inflexible tube. The flowers are unisexual. The male and female flowers are found only on separate trees. The former are long, drooping panicles and the latter in short clusters. The petals of the male flowers are united together to form a tubular corolla while those of the female flowers are not united. The fruits of the tree are large, variable in shape, succulent, indehiscent, one celled and with numerous seeds. The fruit, before it is ripe can be cooked and is relished as a curry. When ripe it is sweet and highly popular as an after-dinner pudding. The juice of the tree which is found in almost every part of it and milky in colour is supposed to have several qualities. According to Major Heber Drury this juice has the extraordinary property of hastening the decay of muscular fibre when the latter is exposed to its influence. Vanquelin, the celebrated chemist, has recognized the albumen and caseous matter in this juice. He compares the milky sap to a substance strongly animalized,—to the blood of animals. The younger the fruit of the Carica, the more milk it yields and it is even found in the germen scarcely fecundated. "In proportion as the fruit ripens, the milk becomes less abundant and more aqueous." Browne, in his 'Natural History of Jamaica', states that water impregnated with the milky juice of this tree makes all sorts of meat washed in it tender. About 8 or 10 minutes steeping will make it so soft that it will drop in pieces from the spit before it is well roasted, or turn soon to rags in the boiling. This quality of the juice has been exploited by the women folk in that old hogs and old poultry are fed upon the leaves and fruits of this tree and however tough the meat they afford might otherwise be, is rendered perfectly tender, and good if taken as soon as killed. But the flesh passes away soon into a state of putridity. In the island of Barbadoes, many people suspend the joints of meat, fowls etc. in the upper part of the tree in order to prepare them for the table. This is because the juice causes a separation of the muscular fibres and the very vapour of the tree serves the purpose. According to Wight, the farmers in the Isle of Barbadoes mix the milky juice with water and give to horses in order "to break down the blood". This is a remarkable factor in that the dissolving power of the fruit is not confined to muscular fibre but also acts on the circulating blood. The tree has also several other medicinal properties. The milky juice is considered to be the best vermifuges. It is said that a simple dose is sufficient for the cure. The natives of this place repeatedly use it for children. In West Indies, the powder of the seeds is used for the same purpose. The juice of the pulp of the fruit can destroy freckles on the skin caused by heat. The Negroes employ the leaves to wash linen as a substitute for soap. Not rarely is the raw fruit pickled. When the tree is cut, the spongy portion inside the tree is also used for pickling.

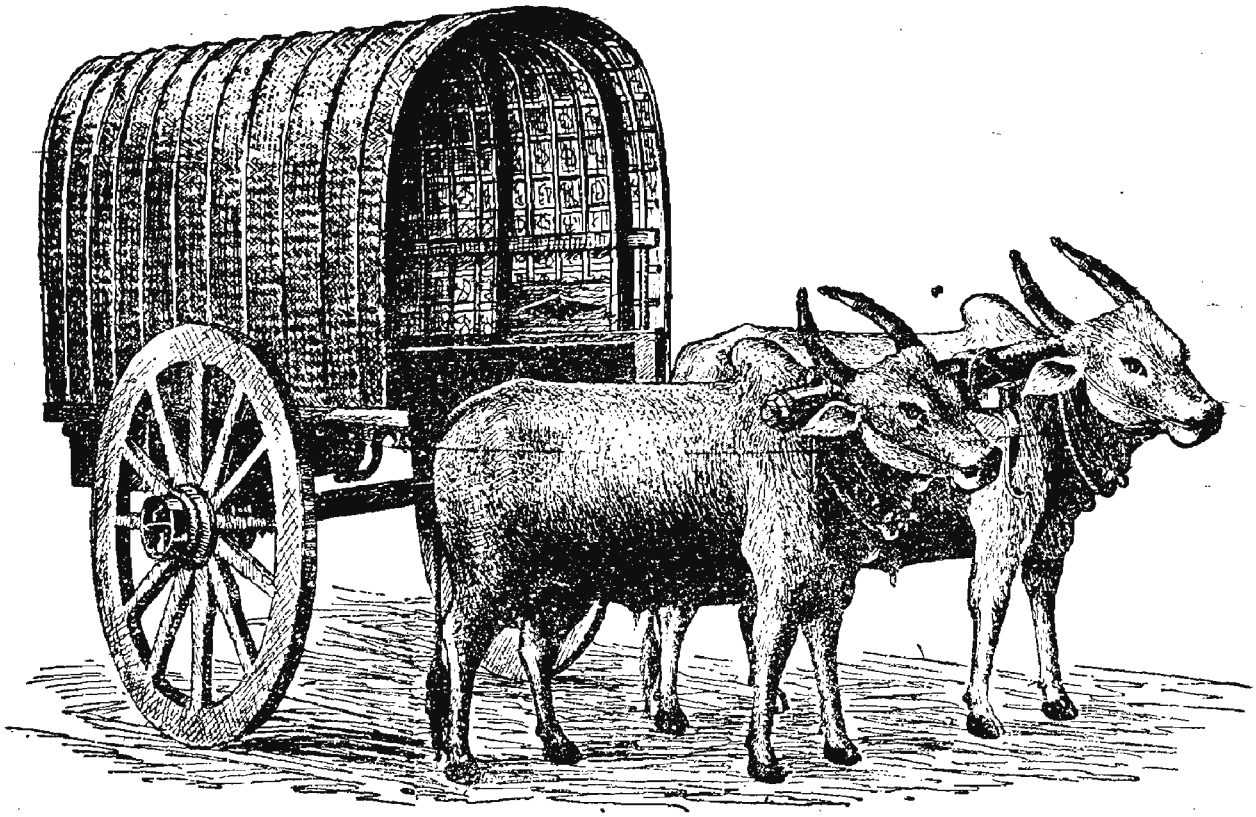
11. Besides the common domestic animals such as cows, bulls, buffaloes, goats, dogs and cats, a few other varieties of fauna available here consist of mongooses, hedgehogs, rats and mice, bats like flying fox, short nosed fruit bats and vampires, porcupines, hares, and the common striped squirrels. Among the birds found are the Indian house crow, the neatly built black and white maypie robbin whose sweet notes break the dawn, the red vented bulbul with its cheery song, the fly-catcher, the ubiquitous king crow, the owl, the horse sparrow, the Indian sky lark, the charming little honey sucker with glorious metallic colours, the golden backed wood-pecker, the yellow-fronted pied wood-pecker and the Southern Rofous wood-pecker, the gorgeously clad



white breasted king fisher and the common king fisher, the kites, pigeons, snipes, parrots, doves, ducks, fowls etc. While turtles, lizards and snakes form the common reptiles, a variety of fishes and insects are equally abundant.

Communications

12. The national highway cuts across the highest elevation of Amaravila. An equally important road connects Amaravila with Anappara. These form, by far, the chief means of communication. A few lanes used only by pedestrians connect the interior with the above highways. Though the Neyyar river flows through the entire boundary of the Amaravila locality on the west, it is not navigable throughout the year. Since there is no railway line to the south of Trivandrum the nearest railway station happens to be Trivandrum Central. While buses, cars and bicycles constitute the principal modern means of human transport, the traditional bullock cart is still in use though limited to a much smaller extent than in the past. These bullock carts have radial spokes fixed between the hub and the felly unlike the spokeless wheels of the carts of Bihar or the paired spokes of Gujarat or the wheel with the attachment to the axle of Rajastan. Lorries, bullock carts and hand carts form the means for the transport of goods.



THE TRADITIONAL BULLOCK CART

Important Public Places

13. Though the public institutions in the surveyed area are limited to the Village Office, the Post Office, the Excise Checking Post and a radio castle, the Amaravila locality has a few more institutions. As early as 1801 the L. M. S. church founded a Lower Primary School in the area. This

has been supplemented by an Upper Primary School started in 1947 by the same church. There is also a public crematory at Amaravila. This is run by the municipality and is open to any one who wants to cremate the dead. Besides the above, the inhabitants of Amaravila also take advantage of the various public institutions in the Neyyattinkara municipal town like the Government Higher Secondary School, Convent Girls' Higher Secondary School and one Upper Primary School, four Lower Primary Schools, the Principal Munsiff's Court, the Additional Munsiff's Court and the temporary Munsiff's Court, the First Class Magistrate's Court, the Stationary and Additional Magistrate's Court, the Village Panchayat and Bench Magistrate's Court and Police Station, three parks and half a dozen libraries or reading rooms. The only cinema theatre in the Neyyattinkara town serves this locality as well.

Places of Public Worship

14. The Chaliya street of the surveyed area starts with a temple dedicated to Ganapathy situated at the western end facing the east. This is the only place of public worship in the surveyed area. The Amaravila locality has, however, a few more. The former L. M. S. church (now of the Church of South India) founded in 1789 A. D. by the European missionaries is located at the entrance to Amaravila from the north along the national highway. A mosque and a Roman Catholic church are also situated in the locality. There are two other Roman Catholic churches and one mosque in the Neyyattinkara municipal town besides those in Amaravila. The famous Krishnaswami temple dedicated to Lord Krishna and the jack tree known as the 'Mother Jack tree' ('Ammachiplavu') with its historic distinction of having protected Maharaja Marthanda Varma of Travancore within its hollow from the political rivals of the Maharaja who were after his life are also situated within the municipal town limits.

Public Markets

15. Four markets in and around Amaravila meet the requirements of the locality. The daily market at Amaravila is located within the surveyed area itself. This is supplemented by a market at Aralummood at the western end of the town, which is open on Wednesdays and Saturdays, a town market in the centre of Neyyattinkara which is open daily and a cattle market near Aralummood open on all Saturdays. A large number of articles of daily use including vegetables, meat, fish, earthen vessels etc. are marketed here.

Health, Sanitation and Drainage

16. The Government hospital which has been raised to the status of a Secondary Health Centre of the Neyyattinkara municipal town is the main resort of the people when they fall ill. The municipality employs Sanitary Inspectors to take preventive steps against epidemics like inoculation and vaccination. There is, however, no Health Officer for the municipality. The streets are served with electric lights. There is no arrangement for public scavenging in private houses. The streets are swept by the staff engaged by the municipality. While there is no protected water supply, twelve public wells are provided for drawing water and five public ghats for bathing purpose. The requirements for drinking water are mostly met by private wells.

Residential pattern

17. Instead of living huddled in a street as so many other Indians do, the Malayali prefers the privacy of his own fenced compound at a distance from his neighbours. The density of palm trees, plantains, and other vegetation often renders one house invisible from the next. In localities where paddy-fields are few, settlements of this kind may be continuous for miles in one direction or another, with no obvious territorial boundaries to individual villages. Even the poorest householder of the lowest caste lives a little apart from his neighbours and kin, though often on a perimeter of the village or close to the fields. With this exception, settlement is usually haphazard, with no special



tendency for houses of a particular caste to cluster together".[1] A better description of the residential pattern in Kerala can hardly be found. This applies to urban areas also to a large extent. So far as Amaravila is concerned the description applies to all the houses except 34 houses in the surveyed area which are situated in a street called 'Chaliya street.' This street is occupied mostly by Chaliyans though there are a few households of other communities like Veerasaivas, Asaris and Muslims. The houses are concentrated on either side of the street. The central portion which forms the road and its margin is unusually wide. In the row of houses on either side of the street the front side of every house touches the other. There is no exclusive courtyard in the front though the backside of the house is protected by compound walls or fence. While the houses touch each other in front they lack in uniformity of pattern and vary widely in floor area, the number of floors as well as type of roof. This type of street which is an exception to the general pattern of residence in Kerala is usually found only in the case of Brahman 'agraharams'.

(1) India's Villages, page 43

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Population

18. The population of Amaravila comes to 3,726 persons according to the 1961 Census against 3,152 in 1951 recording an increase of 18.21 per cent. The density of population in Amaravila works out to 6,845 per sq. mile.[1] The population in the surveyed area is 736 persons and the density 9,398 persons per sq. mile.[2] The density of population both in the Amaravila locality as well as the surveyed area is higher than that of the Neyyattinkara municipal town, the Trivandrum district and the State which works out to 5,251,[3] 2,067,[4] and 1,127[5] persons per sq. mile respectively. A table giving the area, houses and population of the surveyed area is given below :—

Table III

AREA, HOUSES AND POPULATION

Area in		Density per sq. mile	No. of houses	No. of house-holds	Persons	Males	Females
Acres	Hectares						
50.12	20.28	9,398	107	123	736	353	383

The average number of persons per household comes to 5.98. The different sizes of the households are given in the following table :—

Table IV

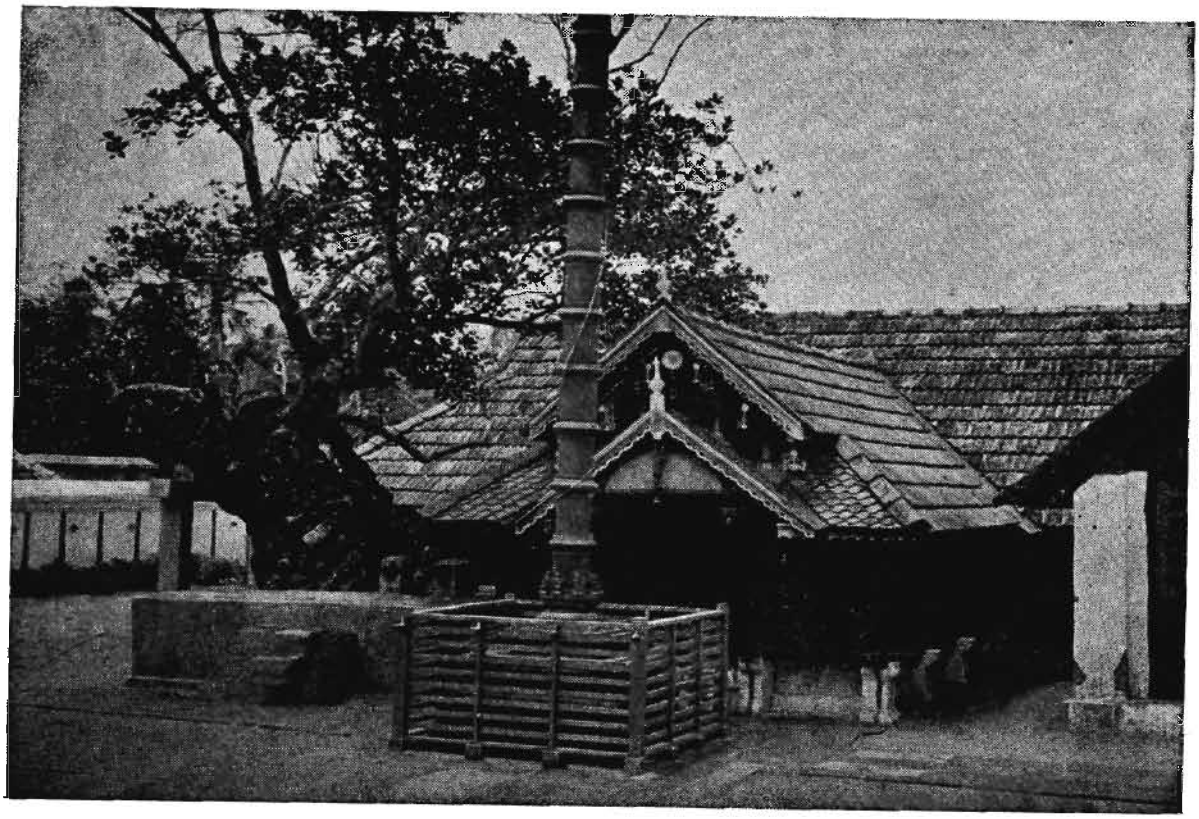
SIZE OF THE HOUSEHOLDS

Total No. of households	Single member	Two to three members	Four to six members	Seven to nine members	10 members and over
123	2	28	41	36	16

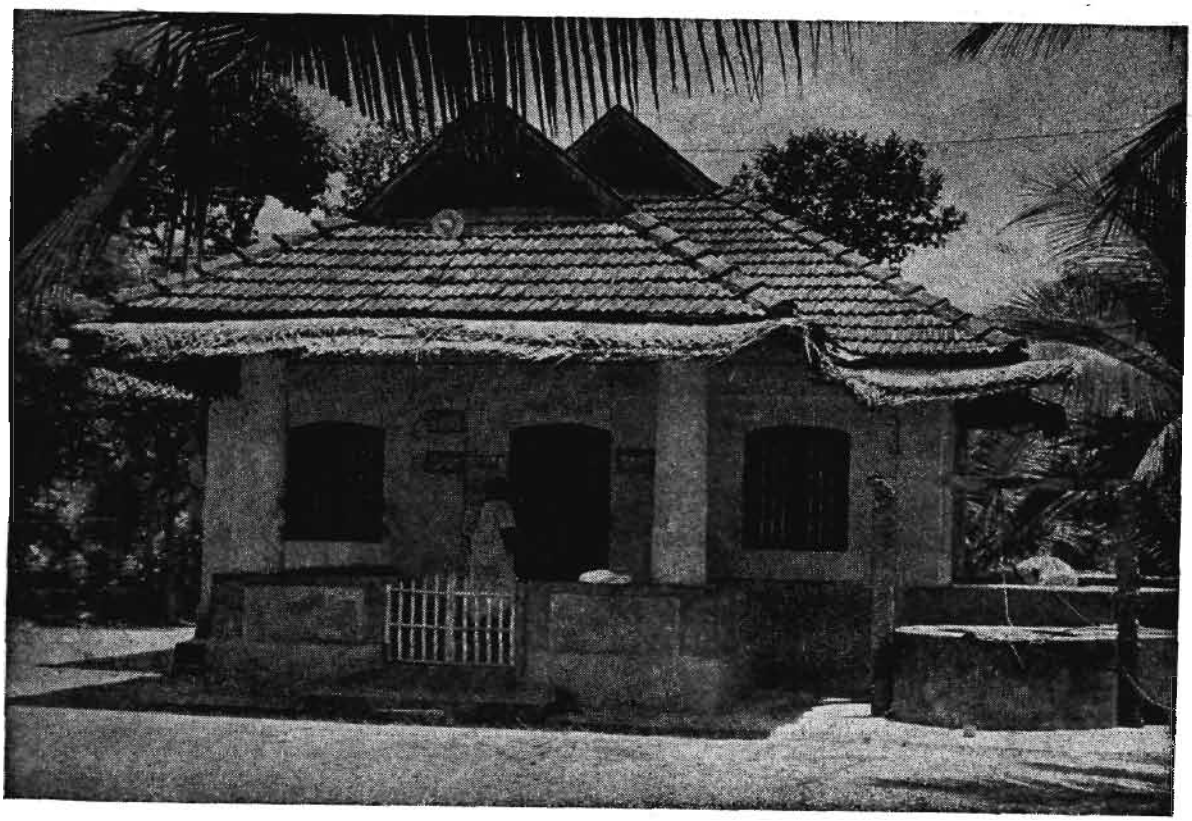
Ethnic Composition

19. The population of both Amaravila as well as the area under survey is composed of Hindus, Muslims and Christians. Taking the surveyed area in particular 62.37 per cent of the population are Hindus, 28.53 per cent Muslims and 9.10 per cent Christians. The Hindus are sub-divided into Chaliyans forming 21.20 per cent, Vaniyans 16.30 per cent, Nairs 9.10 per cent, Ezhuvas 6.66 per cent, Asaris 6.25 per cent, Veerasaivas 1.77 per cent and Vellalas 1.09 per cent of the total population. The Christians consist of members of the Salvation Army coming to 4.75 per cent and Latin Christians who form 4.35 per cent of the total population. While there are no scheduled castes in the surveyed area, there are 57 members belonging to the scheduled castes in the Amaravila locality. The distribution of households among the various communities in the surveyed area is as follows :—

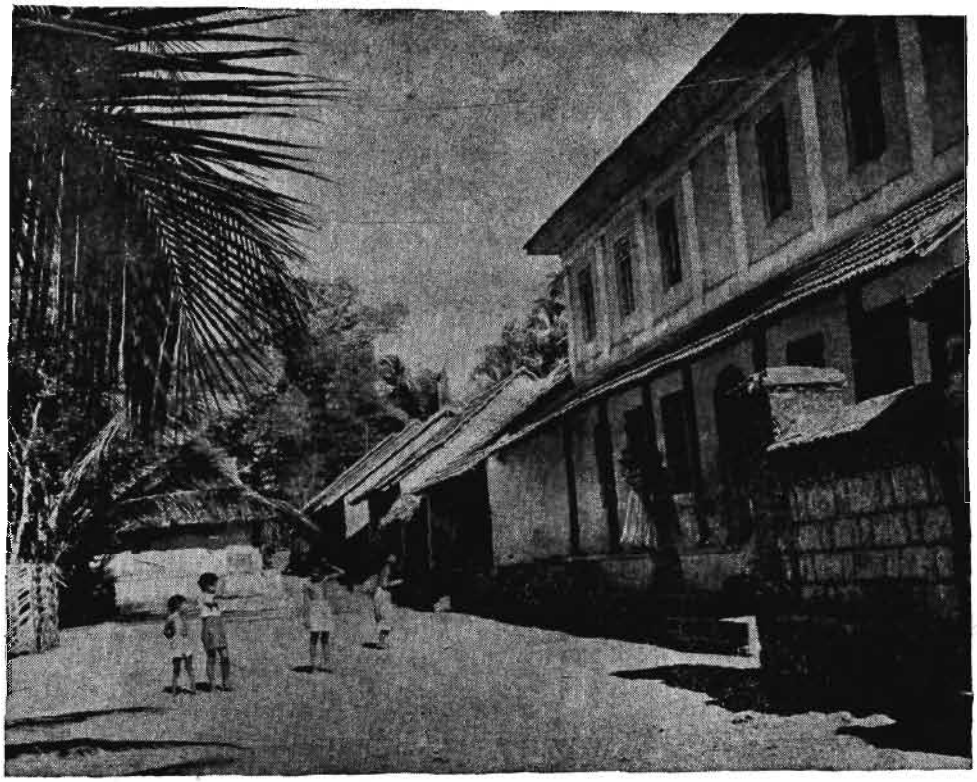
(1) 2,643 per sq. km.
(2) 3,629 per sq. km.
(3) 2,027 per sq. km.
(4) 798 per sq. km.
(5) 435 per sq. km.



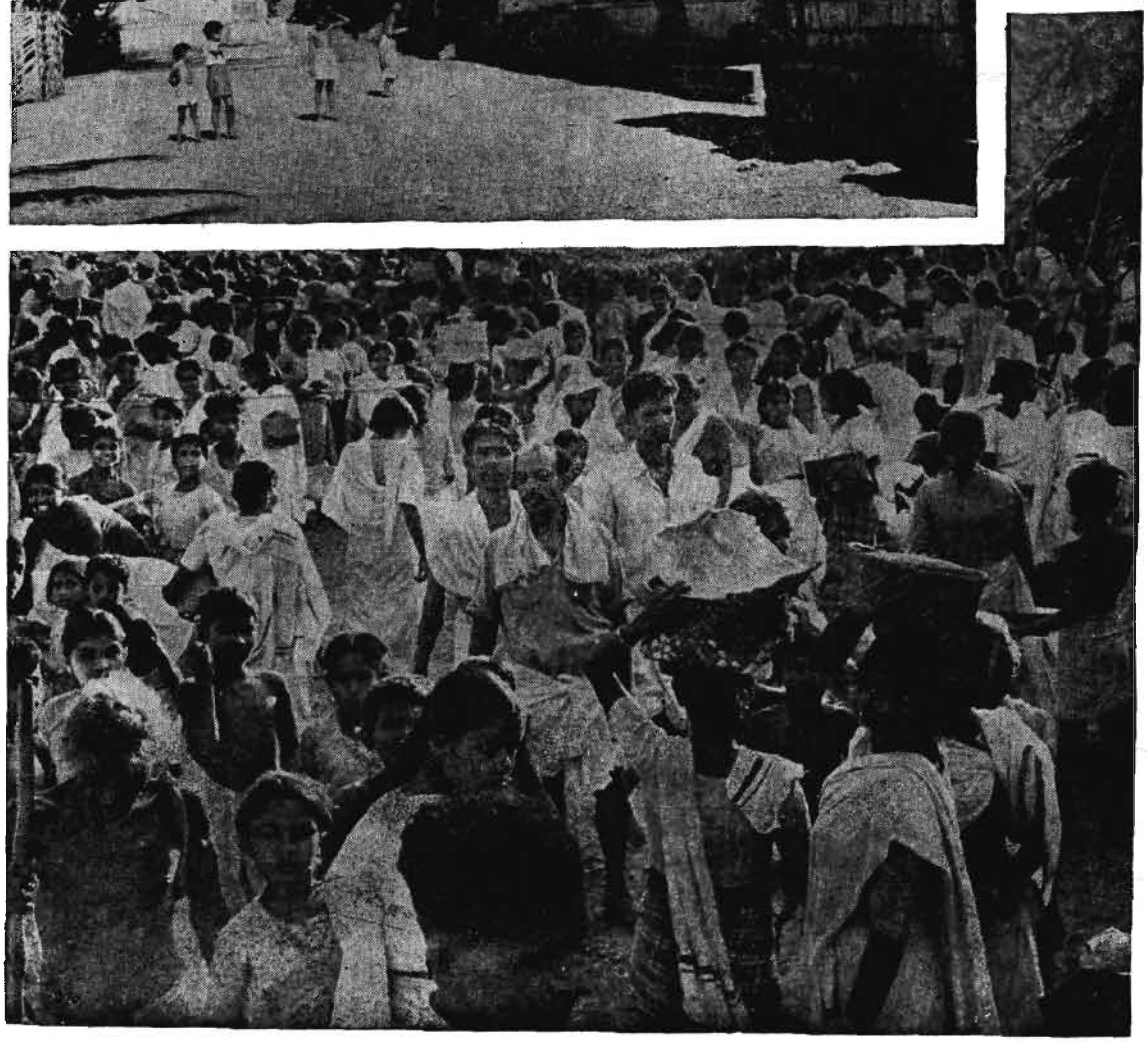
Pl. 3 KRISHNASWAMI TEMPLE, NEYYATTINKARA Page 8



Pl. 4 A MOSQUE Page 8



Pl. 5 A
THE CHALIYA STREET
Page 9



Pl. 5 B

THE TOWN MARKET

Page 8

Table V

RELIGIONS, COMMUNITIES, CASTES OR SUB-CASTES

Hindus	No. of house-holds	Per-sons	Males	Fe-males	Chris-tians	No. of house-holds	Per-sons	Ma-les	Fe-ma-les	Mus-lims	No. of house-holds	Per-sons	Ma-les	Fema-les
Nairs	8	67	36	31	Latin Chris-tians	5	32	16	16	Mus-lims	33	210	91	119
Chaliyans	25	156	77	79										
Ezhuvas	9	49	21	28	Salva-tion Army	8	35	21	14					
Vaniyans	21	120	58	62										
Asaris	10	46	25	21										
Veerasaivas	3	13	6	7										
Vellalas	1	8	2	6										
Total	**77**	**459**	**225**	**234**		**13**	**67**	**37**	**30**		**33**	**210**	**91**	**119**

Brief Description of the Communities

Muslims

20. One of the earliest references to Muslims in Kerala is traced to Ma Huan, a Chinese Mohammedan attached to the suite of Cheng-Ho, an envoy of the Emperor Yong-Lo (A. D. 1403–1425) to foreign countries. Both Ibn Batuta who visited Kerala in the first half of the 15th century and Joseph of Cranganore who visited Portugal and Rome in the beginning of the 16th century refer to the powerful Mohammedans of Kerala[1]. In 851 A. D. an Arab merchant Sulaiman who came to Kerala has recorded, "I know not that there is any one of either nation (Chinese or Indian) who has embraced Mohammedanism or speaks Arabic"[2]. Although this indicates that there were no Muslims in Kerala prior to 851 A. D., Fra Bartholomew says that the first batch of Muslims reached Malabar during the reign of Caliph Walid in the 90th year of the Hijjira i. e. about 712 A. D. This seems to be confirmed by Meckenzie Manuscript and is further supported by the account of the King of Ceylon sending to Jajjaj, the Viceroy of the Eastern Provinces, the orphan daughters of the Muslims who had died in his dominions.[3] It is inferred from this that the Muslims flourished in Kerala during some period between the 8th and 15th centuries. The Muslims of Kerala are roughly classified under three heads viz.,

(1) the descendants of the early Arabs and Egyptians together with the descendants of those who were converted by them to Indian Mohammedans;

(2) those who migrated from the Coramandal coast and settled down in different parts of the country for purposes of commerce; and

(3) later settlers from Arabia, Gujarat, Sindh, Kutch, Bombay etc. for trade.[4] According to the Travancore Census Report of 1901 the Muslims of the Neyyattinkara taluk are Tulukkans belonging to the second category mentioned above. The Census Report of Travancore 1931 confirms this. The report says, "Travancore had commercial and political relations with the adjoining Tamil country from the very early times and consequently there have been constant streams of migration of Tamilians to this country. Among them

(1) History of Kerala by K. P. Padmanabha Menon, Vol. I, page 162 and 280
(2) Renavdol's Ancient Account of India
(3) Travancore State Manual, 1940 Volume I, page 805
(4) Census Report of Travancore, 1901, page 353

there were large number of Muslims also who came for purposes of trade. Some entered the country through Aramboly and settled in the southern parts of the State. Their decendants are known as Tulukkans, while others came through Arienkavu and other mountain passes further north. Their descendants who are now found in Shencottah, Pathanapuram, Meenachil and other places are Rowthers. Both Tulukkans and Rowthers speak Tamil and are Tamilian in their habits and dress".[1] The word 'Tulukkan' is a corruption of Turushka (Sanskrit for Turk). The Muslims of this locality, however, do not call themselves Tulukkans but only Muslims.

A Muslim, according to the 'Holy Quran', is he who has made peace with God and man, with the Creator as well as his creatures. The principal bases on which the Islamic system of faith is founded are:-

"1. A belief in the unity, immateriality, power, mercy and supreme love of the Creator;

2. Charity and brotherhood among mankind;

3. Subjugation of the passions;

4. The outpourings of a grateful heart to the Giver of all good; and

5. Accountability of human actions in another existence".[2]

"Your God is the one God;" says the Quran, "there is no God but He, the most Merciful." The idol worship being repugnant to this concept, Mohammed denounced the worship of idols in severe terms. "Prayer" says the theologians, "carries us half-way to God, fasting brings us to the door of His Palace, and alms procure admission". The five pillars of practice are the saying of the creeds, the five stated periods of prayer, the thirty days' fast of Ramzan, the legal alms and the pilgrimage to Mecca. The value of good acts, good words and good thoughts is emphasised in the Quran with reassuring earnestness. Mohammed the Prophet, is recognized as Allah's messenger to whom God's message was transmitted by Gabriel. "Islam does not profess to be a new religion. It only restores to their original purity the religious faiths as expounded by the prophets and preachers of bygone ages. It recognizes no caste of priesthood, allows no monopoly of spiritual knowledge or special holiness to intervene between man and his God. Each soul rises to the Creator without the intervention of priest or hierophant".[2] Belief in God, Holy scripts, prophets, angels, the beginning and end of the world and belief that God guides the activities of man whether right or wrong are equally important tenets of Islam. Of the four classes into which the Muslims are divided, viz. Shafees, Hanafees, Ambalicks and Malicks, the Muslims of this area belong to the Shaffee sect. Though formerly they used to shave their hair, trim the moustaches and wear the skull cap, now several of them only crop their hair and do not wear the cap, at any rate, except when they go to the mosque. But even there the cap has been replaced by scarf tied over the head. Moustaches are grown and trimmed now also. The minimum number of times prescribed for prayers is five.[3] These are before sunrise for 'Subahi' after 12 noon (Uroob) for 'Lohar', 3 p. m, (Uroob) for 'Asar', 3 minutes after sunset for 'Mahrib' and after 7 p. m. (Uroob) for 'Isha'. The 'Uroob' time is one hour later than the usual time. The washing of the face and the ears, hands up to the elbows and the bends of the elbows, half of the head, back of ears, and legs up to the knees, three times before prayer is compulsory. But after the wash for the noon prayer no further washing is necessary unless there is any special reason to suspect loss of cleanliness. Prayers are prohibited after sexual intercourse unless the person takes bath. After one has washed for prayers, if his wife or any other female who can have sexual relations with the person touches him he has to wash again. If the person belonging to any other caste touches him

(1) Census Report of Travancore, 1931, page 390

(2) The Spirit of Islam, Ameer Ali, page 138

(3) Travancore State Manual, 1940 Volume I, page 802



Pl. 6 A MUSLIM FEMALE WITH HER SON Page 11



Pl. 7 A CHALIYA FAMILY Page 13



Pl. 8 A VANIYA FAMILY Page 16

that particular portion has to be washed. After washing his legs the Muslim does not touch the ground but wears wooden sandals which are held to the toes by means of toe-pegs. Polygamy is allowed while polyandry is prohibited. Divorce used to be common in former times though the tendency is getting less now. Dowry is in vogue. Twenty-seven out of thirty-three households in the surveyed area have either received or given dowry varying from Rs. 500/- to Rs. 1500/-. Any violation of Islamic tenets by a Muslim is looked upon with abhorrence by the community which practically outcastes the person guilty of such acts on the verdict of the 'Musaliar'. The person, thereafter, is called 'Kafir' meaning 'unbeliever'. Religious services are denied to him and he is not also associated in any social functions. Marriages are allowed between cross cousins, parallel cousins and children of the husband or wife through another wife or husband as the case may be. If cross cousins have been breast-fed by the same woman they cannot marry. The members of the Shafee, Hanafee, Ambalick and Malick sects inter-dine as well as inter-marry. The most important religious observance of the community is the fast for 30 days which begins as the Ramzan new moon is seen and ends with the appearance of the next new moon. No kind of food is taken during day-time in this period. Besides Ramzan, Bakrid and Muharram are also celebrated. Alcohol as well as pork are tabooed. No Muslim touches a dog or pig. If they do so, they have to bathe. Women are not allowed to enter the mosque. Though there is no 'purdha' for females in this area, they do not enjoy much freedom. In the words of the prophet, "men are superior to women by reason of the qualities which God has given them to place them above women".[1] A female will not also utter the name of her husband to a third person. The boys are circumcised before they come of age and the ears of the girls are perforated before the puberty. Muslims are not allowed to be money-lenders taking interest or dealers in gold ornaments.

Chaliyans

21. The Chaliyans (also known as Saliyans) found in most parts of Kerala fall under two groups. The origin of one group usually found in South Travancore is traced to Gujarat from where they migrated to South India during the time of the Muslim invasion and after settling in Tanjore, Madura and Tinnevelly districts came to South Travancore.[2] The other group known as 'Pattaryas' is traced to the Gangetic plain from where they migrated to Canjivaram and afterwards to Kumbhakonam.[3] There are two versions about the arrival of Chaliyans in Kerala. One version is that Cheraman Perumal brought a few families from Canjivaram to procure cotton thread spun by Chaliyan maidens for a purificatory ceremony in the Thiruvanchikulam temple and rewarded them with tax-free land and settled them in Cranganore. The other version is that they were imported by one of the Zamorins who wished to introduce the worship of Ganapathy to which they were much addicted.[4] The story goes that these Chaliyans who originally belonged to a high caste were so fastidious and of complaining nature that Mangat Achan who was the minister of one of the Zamorins got annoyed with them and secured their degradation by a trick played on them whereby fish was secretly mixed with their food. The Chaliyans of Amaravila are said to have come some 300 years ago from Valliyur, a place in the Kanyakumari district of the Madras State. They speak both Tamil and Malayalam. Although the present generation of the Chaliyans of Amaravila is not in a position to give any enlightenment as to the reason why Chaliyans left Valliyur for Amaravila, it is possible that they might have come to this place and

(1) Islam by Ameer Ali Syed, Page 29 to 30

(2) Census Report of Travancore 1931, page 377

(3) Census Report of Travancore 1931, page 377

(4) Castes and Tribes of Southern India by Edgar Thurston, Volume II, page 12

the neighbourhood on the invitation of Thampi Iravi, the Dewan of Travancore, in the early decades of the 19th century who cleared the jungles in Balaramapuram five miles to the north of Amaravila and settled the weavers there. Balaramapuram is now an important centre of handloom weaving. It was not uncommon in olden days that administrators interested in improving certain places used to bring down artisans from distant places to settle down in such areas. One such instance of Dalawa Mallan Chempakaraman Thampi bringing down settlers from different places is found at Parassala the neighbouring village of Amaravila about 300 years ago.

22. All the communities in the surveyed area except Muslims are Hindus. To define Hinduism is so difficult that it has been described "as including the beliefs of all natives of India who are not either Mussalmans, Christians, Jains, Sikhs or Buddhists". "As a term of religious significance the word 'Hindu' is restricted to the followers of the Vedas in which are included the Puranas and the Ithihasas which go together by the name of the fifth Veda. Hence Hinduism has been taken to mean the religious beliefs, doctrines, rites and codes or rules of conduct contained in the Vedas, smritis, ithihasas etc." [1] The belief in the vedas, therefore, constitutes an important element of Hindu faith. The Holy Trinity consisting of the three aspects of one Supreme Being, viz. Brahman representing the creative principle, Vishnu representing the preserving principle and Siva representing the destroying and the regenerating principle, is a fundamental concept of Hinduism. Again, the doctrine of transmigration of the soul till it reaches its final stage of purity when it is liberated from re-birth, whether that final stage is "the merger of the individual soul in the Absolute or the Supreme Power" as Sree Sankaracharya would have it, or it is the "soul's passing from the earthy life into a kind of heaven or paradise where it remains in undisturbed personal bliss" as Sree Ramanujacharya would put it, or, again, it is the "liberation or self-realisation consisting in the enjoyment of such bliss as remains latent in the soul" as Sree Madhavacharya has it, is of equal importance. All Hindus have a respect for the cow. The Hindu religion as such has never been static. It has been a dynamic one and several philosophers of eminence have tried to interpret the vedas to secure the best possible exposition of the same. "Hindus in South India follow the teachings of one or the other of the great Acharyas mentioned above viz. Sree Sankaracharya, Sree Ramanujacharya and Sree Madhavacharya. Not only is there no real antagonism between the three schools but the points of similarity being greater than those of difference, they have all of them together contributed to create a cosmopolitan outlook and strengthen the idea of a personal god with attributes, omniscient and omnipotent, the impersonation of Sachidananda, Knowledge absolute, Intelligence absolute, Bliss absolute. It is conceived that he whom the Saivas worship as Siva, the Vedantists as Brahman, the Buddhas as Buddha, the Nyayakas as Kartha, the Jainas as Arha, the Mimamsakas as Karma is the same power which the Vaishnavites worship as Kesava or Vishnu". [2]

23. Besides the three superior divinities mentioned in connection with the Holy Trinity there are many others allied to them to whom homage is paid by the Hindus. In addition, the belief in and a constant dread of the influence of demons and evil spirits on human beings have found a place in Hindu religious thoughts from the earliest times and the worship of tutelary deities is the outcome of this dread. Demon worship and worship of inferior deities come under this category. This form of worship is fast losing its popularity. To a Hindu mind all organic life is sacred. As such plants and

(1) The State Manual of Travancore 1906, Volume II, Page 43
(2) Travancore State Manual 1940, Volume I, page 545

animals are respected and some regarded with special reverence. In the case of animals, the cow has already been referred to. The serpent is worshipped as 'Adisesha', the bull (Nandi) as Siva's vehicle, Garuda as Vishnu's vehicle etc.

24. The belief in the Avathars is as important as the other doctrines. While speaking of the Avathars a reference to Bhagavat Gita, the song celestial attributed to Lord Krishna which is considered to be an authoritative statement of the doctrines is indispensable. It contains the philosophy of Hinduism in its various aspects and is an essential exposition of the principle of self-sacrifice. The Gita sympathised with all forms of worship and was, therefore, well-fitted for the task of interpreting the spirit of Hinduism. This divine song does not pretend to have effected any reform in the religious faith but merely culled the teachings of Vedas, Brahmans and the Upanishads. Amidst the complex of changing aspirations and habits there are certain governing conceptions, controlling ideas, deep dynamic links which combine together the different stages and movements in Hindu thought. Hence "the unity of Hinduism is not one of unchanging creed or a fixed deposit of doctrines, but is the unity of a continual changing life"[1].

25. Several authorities like Edgar Thurston[2], C. A. Innes[3] and J. H. Hutton[4] have expressed the view that the Chaliyans belong to the left hand group in the right hand and left hand faction of the east coast. The present generation of the Chaliyans of Amaravila is, however, ignorant of this faction. The ordinary Chaliyans of Amaravila do not wear sacred thread normally though they do so on the occasion of their marriage and the performance of the funeral ceremonies of the near relatives. Certain families take to priesthood when they are called 'Pattar' families. The members of these families wear sacred thread throughout and observe all the ceremonies connected with it like 'Upanayanam'. They also change the thread like Tamil Brahmans on the 'Aviniavittom day'. These families study 'manthras' and 'thantras' including 'Gayathri' the sacred hymn. The Chaliyans are so called because unlike most of the west coast castes they live in streets and Theruvan (teru–a street) occurs as a synonym for the caste name. Ancestral worship is prevalent in the community which confirms the authoritative versions in this behalf. In the Chaliya street of Amaravila offerings are made to one Guruswamy, an ancestor of the Chaliyans, in a small temple dedicated to him. While widow remarriage is not allowed, one case of a person having married a widow was mentioned to me in the course of my enquiries. It was represented that this person who was guilty of widow remarriage was outcasted by the community from social and religious occasions and he lost his wealth and children leaving only one insane son who survives him. The person who narrated the event seemed to carry a deep-seated conviction that the conduct of the person against the mandates of the caste was bound to be punished by Providence. About twenty-five years ago the injunctions of the caste used to be observed in this community much more strictly than now and punishments used to be awarded by a caste panchayat consisting of four persons with a president for any violation of the strictures of the caste. But consistent with the trend of modern developments in this area, the caste panchayat has ceased to function effectively as it is likely that its decisions will be flouted by the members on whom they are imposed who also will gather some supporters. Polyandry is prohibited; but polygamy is allowed in the community. The marriages are isogamous. Unlike the Tamil Brahman

(1) Legacy of India, page 261
(2) Castes and Tribes of Southern India by Edgar Thurston—Volume II, page 12
(3) Malabar District Gazetteer, page 122
(4) Castes in India J. H. Hutton, Page 68
(5) Castes and Tribes of Southern India by Edgar Thurston—Volume II, page 11

community the Chaliyans permit their widows to wear coloured sarees and to retain their locks. Formerly the Chaliyans took food only if prepared by the members of their own community or by Brahmans, Vellalas or Nairs. Even in those days they never used to regard persons of other castes as casting a polluting eye at them while taking food. There was also no restriction on the type of vessels to be used. But now members of this community are not so particular of avoiding the food prepared by other castes. Pollution is observed in connection with puberty, birth and death. Untouchability is not observed either in theory or in practice. Dowry system is highly popular in the community and all the households have either received or given dowry, the amounts varying from Rs. 500/- to Rs. 3000/-. The Chaliyans are Sivites worshipping chiefly Ganapathy and Bhagavathy. Believing in the power of Mariamma (Bhagavathy) in controlling epidemics they make offerings to her on Tuesdays and Fridays. This is done on an elaborate scale in the month of Kumbhom (February or March). Devil-dancing before demon gods are also in practice. Spotlessly clean and pious, the Chaliyans are particular of their morning bath and visit to the temple immediately thereafter. They are so devoted and godfearing that they do not think of even preparing their food or taking to their daily avocations before their morning worship in the temple. There is hardly any house in this community without the picture of Lord Krishna or Siva being placed in the drawing-room itself decorated with flower garlands and a bronze lamp in front of it which will be lighted both at dawn and dusk. One can hardly forget the chanting of hymns at dusk ringing in unison from one house to another in the Chaliya street. By virtue of their community life the Chaliyans stand united to one man by close ties of kinship, communal harmony and mutual co-operation.

Vaniyans

26. The word 'Vanijyam' says Mr. H. S. Stuart "signifies trade, and trade in oil as well as its manufacture is the usual employment of Vaniyans who assert that they are Vaisyas and claim 'Vaisyapuranam' as their Holy Book".[1] The origin of the term 'Vaniyan' can thus be traced to the word 'vanijyam'. Vaniyans who from the oil-pressing class among Tamilians correspond to the Telegu Gandlas, the Canarese Ganigas, the Malabar Chakkans and the Oriya Tellis. "The word 'Chakkan' means one who works in 'Chakku' or an oil mill. The oils they deal with are gingili, (Sesamum), cocoanut, illuppa (Bassia longifolia) and ground-nut. According to sastras, crushing of gingili seeds and the sale of gingili oil are sinful acts and no one who does not belong to this class will either press or sell".[2] The Vaniyans worship Siva and Vishnu with equal reverence. They are also animists and adore Pechy, Mariamma and other demon gods. Ancestor worship is common among them. The priests are Tamil Brahmans. As in the case of Chaliyans, though formerly Vaniyans used to wear the sacred thread, now the wearing of sacred thread is restricted to the wedding day and the funeral ceremonies of near relatives. Edgar Thurston refers to two sub-divisions among the Vaniyans known as Ottai-sekkan and Erattai-sekkan[3] who employ one bullock and two bullocks respectively for their ghanis. He adds that oddly enough the former belong to the right hand faction and the latter to the left. The custom among the Vaniyans of Amaravila is to employ two bullocks. They, however, are not aware of the right hand and left hand factions. Polygamy is rare though allowed. But polyandry and widow re-marriage are prohibited. The marriages are isogamous. Pollution in connection with birth, death and puberty are also observed.

(1) Manual of North Arcot District
(2) Castes and Tribes of Cochin by L. K. A. Iyer, Vol. II, page 369
(3) Castes and Tribes of Southern India Volume VII, page 312

Vellalas

27. Though the numerical strength of the Vellalas in the area is too small to merit a detailed reference to the community, in view of the absence of this community in other surveyed areas it is considered appropriate to give a description of this community here. The best account of Vellalas is given in the 'Castes and Tribes of Southern India' by Edgar Thurston at pages 361 to 389 of Volume VII. From this it is found that the Nanchinad Vellalas must have settled on the west coast in the 9th century at the latest as could be gathered from a copper plate grant in the possession of Syrian Christians dated 824 A. D. under which one family of carpenters and four families of Vellalas were entrusted with the growing of cocoanut plants on the sea coast, the latter being the Karalars or trustees. The Vellalas of South Travancore had as their chief settlement Nanchinad composed of the former taluks of Thovala and Agasteeswaram of Travancore which have now been transferred to the Madras State. They settled in this area during the Pandiyan regime in medieval times. It is said that on one occasion when there was a dispute about the territorial jurisdiction of Nanchinad between the Maharaja of Travancore and the Pandiyan Ruler, the leading Vellalas of these taluks went over in a body to the Travancore camp and swore allegiance to the Travancore throne. Thereafter, from Nanchinad the caste spread in all directions. The following observation has been made about the Nanchinad Vellalas in the Census Report of 1901 of Travancore:—

"The Nanchinad Vellalas were originally ordinary Pandi Vellalas. With the transfer of Nanchinad from the Pandiyan to the Travancore rule, they became isolated from their kinsmen beyond the Ghats and began to change their social and domestic constitution. Their inheritance became modified, matrimonial ideas altered and their caste structure became, in the course of time, an interesting medley of Tamil and Malayalam social characteristics. Hence they form today a kind of ethno-chemical compound different in several essentials from the Pandi Vellalas on the one hand and from the Malabar Nair on the other". The Vellalas are divided into two classes, the Saivas and Asaivas, of which the former abstain from flesh and fish. The Asaivas will take food in the house of Saivas, but the Saivas cook their food when they go to Asaiva's house. Though the Saivas marry from Asaiva families they are taught the Saiva hymn immediately after the marriage and prohibited from dining from their former relatives. The Nanchinad Vellalas in North Travancore differ from those of the south in that in the north they have adopted the customs of Nairs while those in the south are more conservative observing their old traditions. The Vellalas are well known for their thrift, industry and mathematical acumen. Their language is Tamil mixed with Malayalam. They seldom wear sacred thread except when they attend funerals. The Tamil Brahman priest officiates in their ceremonies. Widow remarriage, polygamy and polyandry are prohibited. Pre-puberty marriages have ceased to exist. Marriages are isogamous.

28. The rest of the communities are numerically so small that they are not dealt with here. But, in villages where they dominate they have been appropriately described. A table showing the approximate period of the migration of the families belonging to the different communities to the surveyed area is given below:—

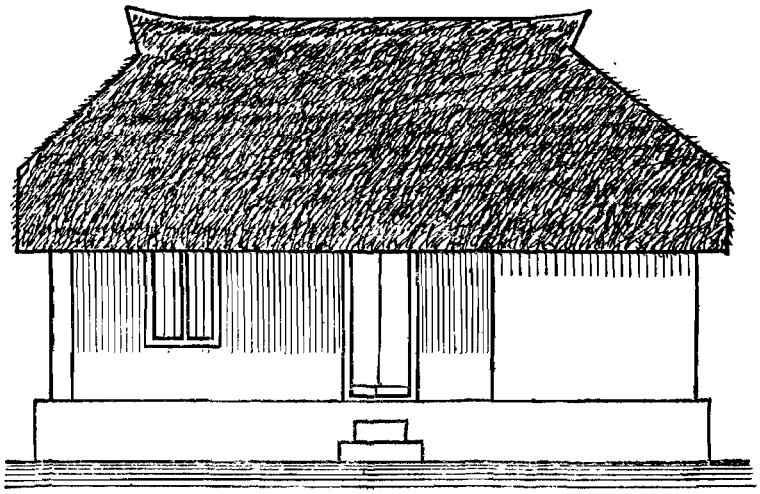
Table VI

SETTLEMENT HISTORY OF HOUSEHOLDS

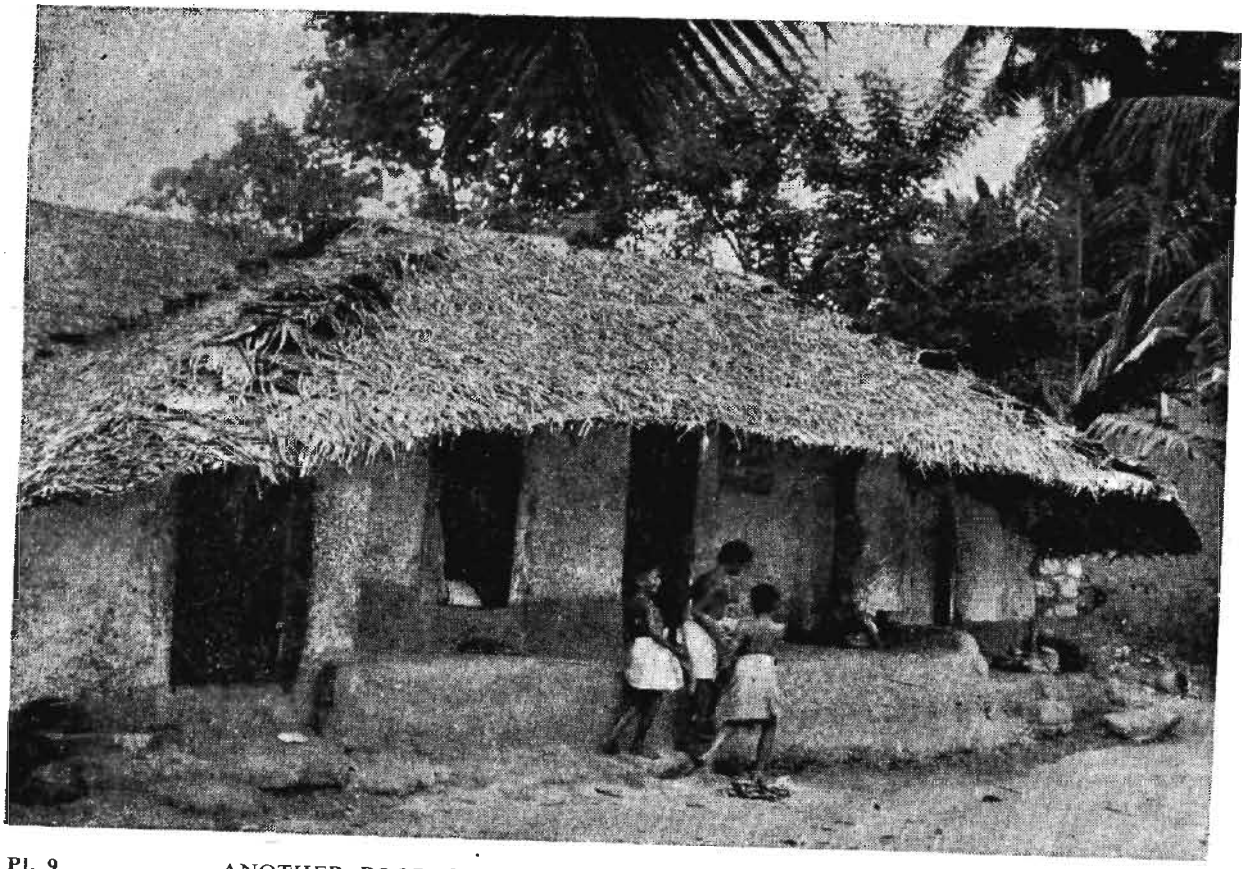
Caste, tribe or community	Total No. of households	Number of households settled		
		Before 5 generations	One generation ago	In the present generation
Chaliyans	25	19	4	2
Vaniyans	21	21	..	..
Asaris	10	4	1	5
Nairs	8	8	..	..
Ezhuvas	9	9	..	..
Veerasaivas	3	3	..	..
Vellalas	1	..	..	1
Latin Christians	5	3	1	1
Salvation Army	8	8	..	..
Muslims	33	29	2	2

House Types

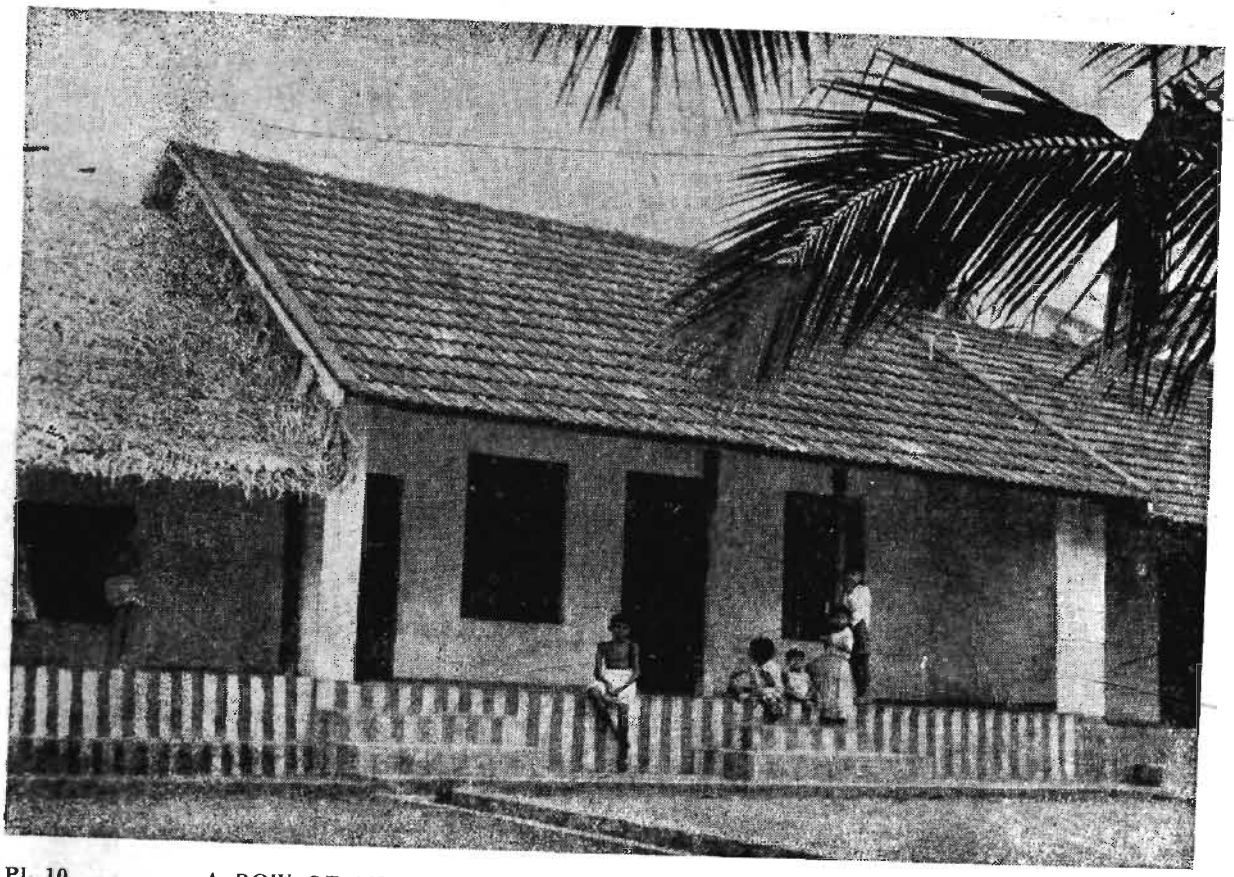
29. The houses at Amaravila as in other parts of Kerala are rectangular in their ground-plan. This is in line with the ground-plan of the most common house type all over India. The basement of the houses varies in height from one to two feet. Every house, with rare exceptions, has a verandah in front. The entrance to the house is generally through a main door opening from the verandah and leading to the drawing-room in most cases. There



A POOR CLASS HOUSE



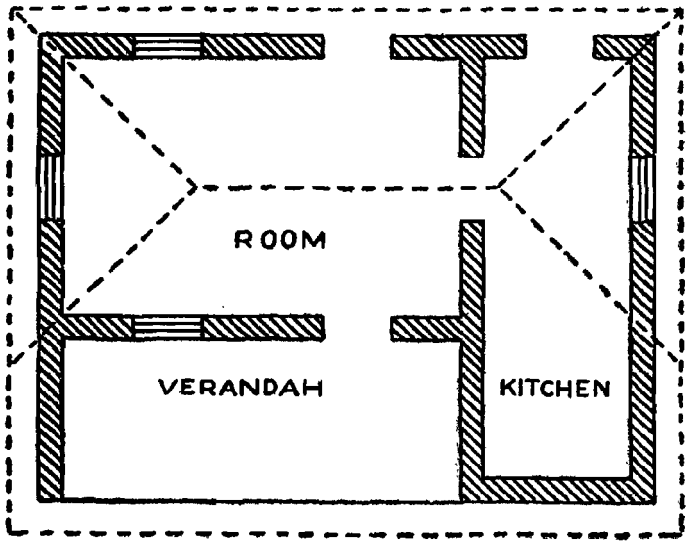
Pl. 9 ANOTHER POOR CLASS HOUSE WITH THREE HOUSEHOLDS Page 18



Pl. 10 A ROW OF MIDDLE CLASS HOUSES IN THE CHALIYA STREET Page 22



Pl. 11 A(CLOSE-UP)VIEW OF THE EAR ORNAMENTS AND COSTUMES OF A MUSLIM FEMALE

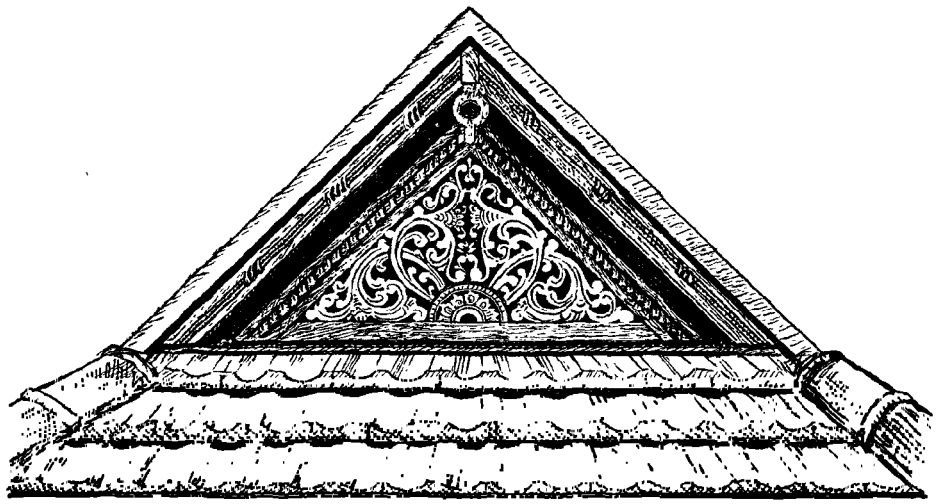


GROUND PLAN OF A POOR CLASS HOUSE

may be more than one door in the front side of a house depending upon the size. The heavy rainfall in Kerala has made it inevitable that the roof of the houses should be slanting except where the house has a terraced roof of reinforced concrete which is but rare. The roof is either tiled or thatched. The number of houses having tiled roofs in the surveyed area comes to nearly 40 per cent. The framework underlying the thatch is either of wood or bamboo or palmyra palm or cocoanut palm according to the financial capacity of the owner of the house.

30. The following description of the roof of houses in Kerala given at page 10 of the 'Peasant Life in India' published by the Anthropological Survey of India aptly fits the generality of cases in this as well as other areas of Kerala:—

"In Kerala the ends of the superior ridge-pole are turned upwards in houses which have a hipped roof. At the superior end of the smaller or transverse slope, a flat, perforated, triangular ventilator is set obliquely at an incline opposite to that of the underlying thatch. And in order to accommodate it, the superior ridge line of the thatch takes on a saddle-like appearance. This has been equated with Chinese or Japanese roofs, but there seems to be a distinction between the two which should not be overlooked. In China or Japan the leaves are more often turned upwards at the ends rather than the ridge. The only place which seems to bear a relationship with the upturned ridges of Kerala is middle Sumatra, where, in the Batak style of architecture, the corner of the ridges are turned acutely upwards."



'MUKHAVARAM'

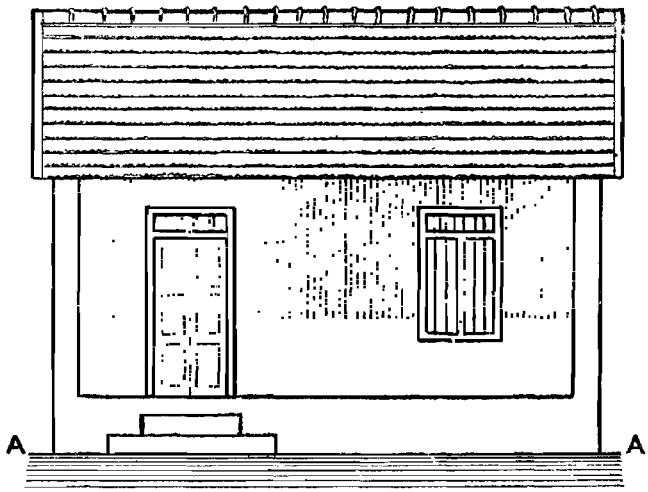
The reference is evidently to what is known in Kerala as the 'Mukhavaram' of a house. It has, however, to be observed that this is not an invariable feature of all the houses in Kerala. There are some houses with closed roofs as well without this feature.

31. The material used for the walls of the house varies according to the financial capacity. While those who can afford have walls of burnt bricks or granite or laterite stones, others have walls of mud or unburnt bricks or bamboo or again of cadjan leaves.

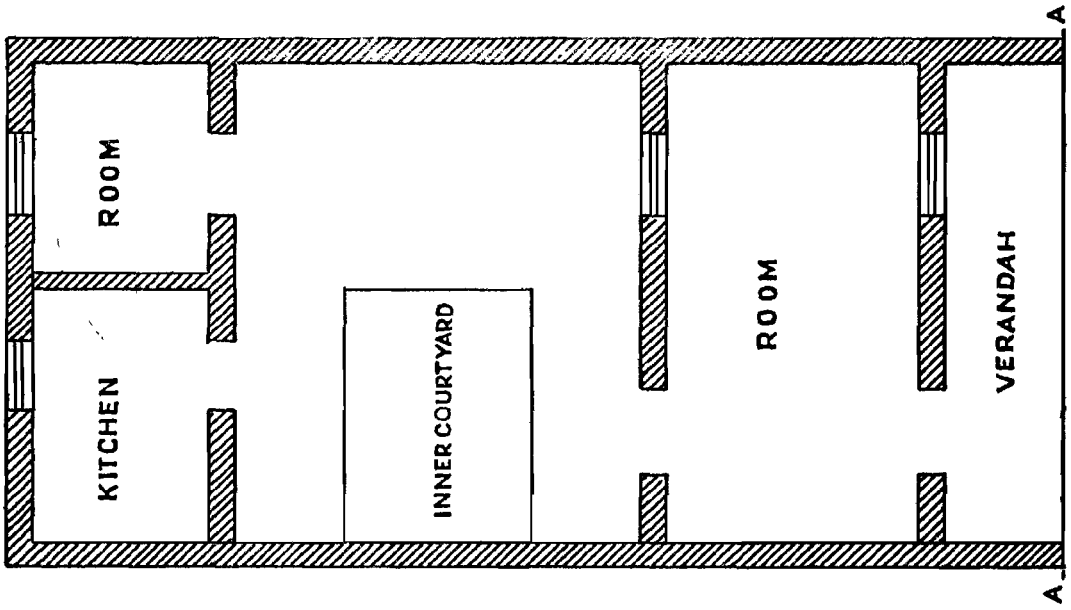
Table VII

HOUSES USED WHOLLY OR PARTLY AS DWELLINGS BY MATERIAL OF THE WALL AND ROOF

Total No of census houses	Material of wall					Material of roof	
	Grass, leaves, reeds or bamboo	Timber	Mud	Unburnt bricks	Burnt bricks	Grass, leaves, reeds, thatch or bamboo	Tiles
123	7	17	29	17	53	73	50



A MIDDLE CLASS HOUSE



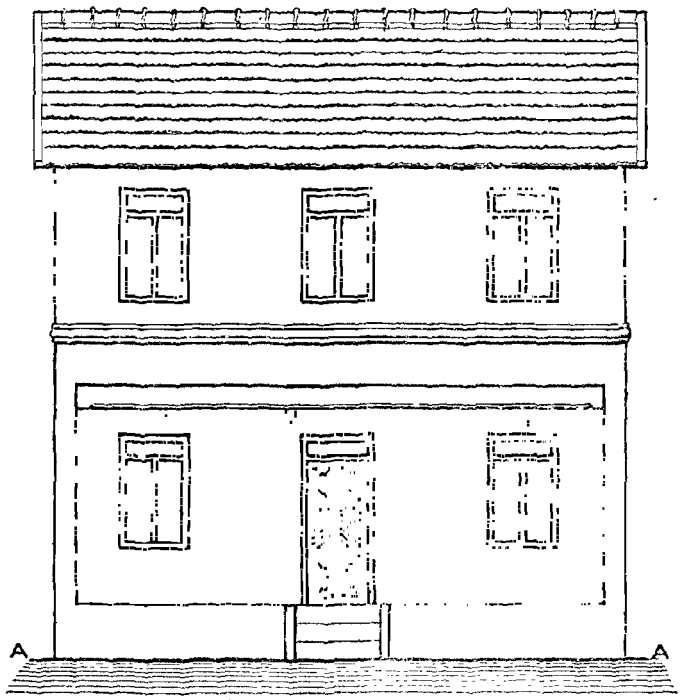
GROUND-PLAN OF A MIDDLE CLASS HOUSE

32. The number of rooms in each house varies considerably from one to another. Forty-three per cent of the households occupy houses with two rooms each. This category should be considered to belong to the middle class. Just below the number of households belonging to this type comes the poor class with single room tenements, the percentage of which is 30.89. A higher type than the middle class houses with 3 to 5 rooms is occupied by 19.51 per cent of the households.

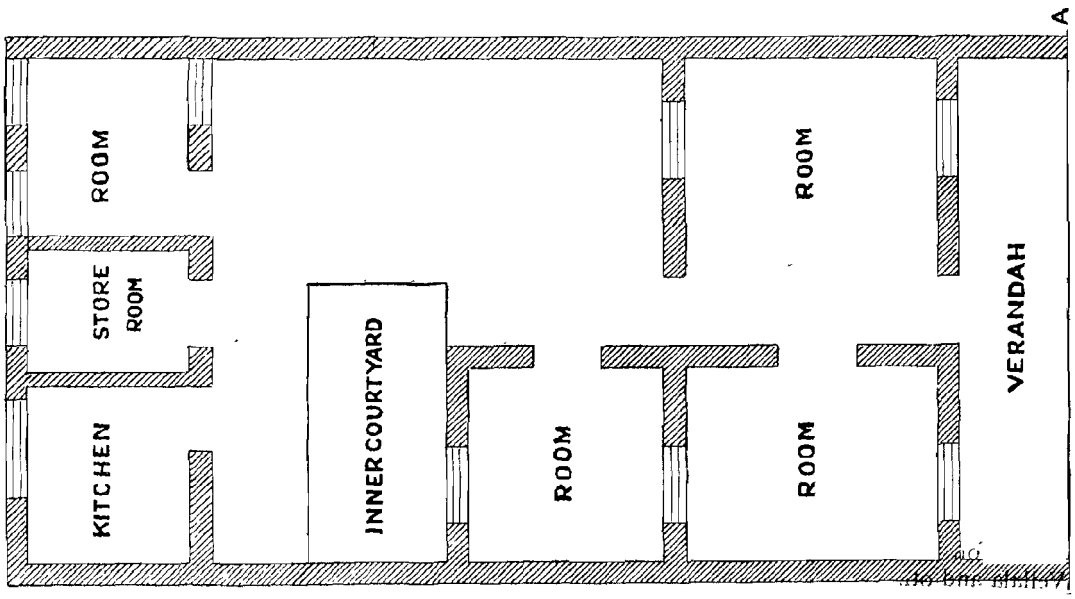
Table VIII

HOUSEHOLDS BY NUMBER OF ROOMS AND BY NUMBER OF PERSONS OCCUPYING

No. of rooms	Total No. of house-holds	No. of households according to number of persons in the household				
		one person	2–3 persons	4–6 persons	7–9 persons	10 persons and over
No regular room	8	..	4	1	3	..
1 room	38	1	16	16	5	..
2 rooms	53	1	7	17	21	7
3 rooms	14	..	1	6	5	2
4 rooms	1	..	..	..	..	1
5 rooms and over	9	..	..	1	2	6



A HIGH CLASS HOUSE



GROUND - PLAN OF A HIGH CLASS HOUSE

33. The floor area of most of the poor class houses varies from 150 to 250 sq. ft. while that of the middle class houses varies from 400 to 800 sq. ft. and of the high class houses from 800 to 1000 sq. ft. A few middle class and high class houses in the 'Chaliya theruvu' have an 'Ankanam' (inner courtyard) also besides the rooms. This implies that after the main house there is an enclosure on all the four sides with rooms or open verandah or both leaving an open space in the centre which could be used as a courtyard within the enclosure. The cost of a low class house varies from Rs. 100 to Rs. 500, that of a middle class house from Rs. 1000 to Rs. 5000 and of a high class house from Rs. 5000 to Rs. 12,000. Storeyed houses are few. Out of 123 houses 61 have been electrified. 7.32 per cent of the households are living in rented houses.

Dress and ornaments

34. The costume of the males in Kerala formerly used to consist of a cloth worn round the loins to cover the lower part of the body. This cloth may or may not have a border. If it has a border, it is called 'Veshti'. Above the loins, at times, a small piece of cloth is worn in a folded fashion resting on either the right or left shoulder. It does not serve the purpose of covering the parts above the loins and is at best a shawl serving little or no purpose. The pattern described above has ceased to be in vogue for the last 30 years. The portions above the loins are now covered by a shirt and those below the loins by a cloth as before. Practically every one who can possibly afford is used to this pattern of costume when he moves out of his house, the only exception being extremely poor people who cannot afford or highly conservative people. The higher classes wear also a shawl in addition to the cloth and the shirt. While this applies to all communities generally, the Muslim males used to wear formerly a skull-cap in addition, especially when they go to the mosque or attend ceremonial occasions like marriage, funeral etc. But now they

wear a scarf over their head called 'Urumal' instead of the cap. This scarf used to be of silk with colour prints when the change from the cap to the scarf first came in vogue. But now the use of the scarf has so much established itself in replacing the cap that plain white scarfs are preferred by many. Even this is limited to certain occasions. Coming to females the pattern of dress used to vary from community to community even from early times. By and large, the Malayali women used to prefer plain white cloth to coloured ones. This had a simplicity of its own which made the costume of the Malayali women singularly attractive. But recent tendencies have shown a preference to sarees in the place of the old type of costumes. Among the Tamilian communities the costume consists of a 'Chela' and a blouse in all cases. The womenfolk of the Chaliyan, Vaniyan, Vellala and other Hindu communities of the Tamilian origin in the surveyed area wear the 'Chela' and the blouse. The fascination for deep or multi-coloured 'Chelas' which was obtaining among these communities is fast giving place to simple and light shades. All the Hindu communities except Vellalas now permit the widows to wear coloured sarees. But, the Vellala widows are prohibited from wearing coloured sarees. They still stick on to white chelas. As usual in Kerala, there is no custom of women wearing a cloth over the head except in the Muslim community. Muslim women wear either a 'Kacchi mundu' or a 'Chennai mundu'. The 'Kacchi mundu' is a white cloth with a border of any colour. This border has three lines of special design called 'Changala'. The colour used for the border spreads over some distance throughout the border, its shade becoming lighter as it recedes from the border and gradually dissolving itself in the white colour. The 'Chennai mundu' is usually of maroon colour with thin cross lines without a border. A jacket of white or coloured cloth with long sleeves the seams of which are at times edged with red is worn to cover the portions above the loins. A small cloth is flown over the head and shoulders. This is called 'Thattom'. Some women cover the locks with black cloth and the 'Thattom' is worn over this cover. The pattern of dress mentioned above is of the conservative type. The more progressive elements of the community wear ordinary saree and blouse. But even they cover the head with a tip of the saree. When a female goes for prayers she wears a 'Mekkane' which is a cover over the head and shoulders leaving only the face open. A long shirt is also worn to cover the rest of the portions of the body except the palms.

Table IX

DRESS

Total Population			Communities									
Males	Females		Chaliyans	Vaniyans	Asaris	Nairs	Ezhuvas	Veerasaivas	Vellalas	Latin Christians	Salvation Army	Muslims
353		Total No. of Males in the Community	77	58	25	36	21	6	2	16	21	91
	383	Total No. of Females in the Community	79	62	21	31	28	7	6	16	14	119



Pl. 12

TYPICAL COSTUMES OF CHALIYAS



Pl. 13 A MUSLIM FEMALE AT PRAYER WEARING THE PRAYER COSTUMES Page 24

Total Population			Communities									
Males	Females		Chaliyans	Vaniyans	Asaris	Nairs	Ezhuvas	Veerasaivas	Vellalas	Latin Christians	Salvation Army	Muslims
		I. No. of males wearing										
63		1. Shirt, shawl and dhoti up to heels	12	13	3	5	4	..	..	4	1	21
138		2. Shirt and dhoti up to heels without shawl	32	17	12	12	7	4	1	5	9	39
22		3. Shawl and dhoti up to heels	4	6	..	4	1	..	..	..	1	6
130		4. Shirt and shorts	29	22	10	15	9	2	1	7	10	25
		II. No. of females wearing										
	128	1. Full saree	45	35	14	5	5	5	4	9	2	4
	20	2. Blouse and dhoti from waist to heels	..	..	..	2	10	..	..	1	4	3
	86	3. Half saree with blouse and dhoti from waist to heels	..	..	1	11	8	..	..	2	4	60
	149	4. Any other item	34	27	6	13	5	2	2	4	4	52

(Inapplicable items are deleted.)

35. From the table given below showing the number of households accustomed to the use of the ornaments and the value of ornaments it can be seen that most of the households in the various communities and all the households in the case of some communities like Chaliyans and Veerasaivas are accustomed to the use of ornaments. It is only the Vellala community that does not have ornaments. But there is only one Vellala household in the surveyed area. The value of ornaments used varies from Rs. 100 to Rs. 2000 per household. The ornaments consist of studs in the ears, necklaces around the neck and bangles on the arms in the case of the females of the younger generation of the communities, while the females of the older generation of the Chaliyan community wear, in addition to the above, a stud on one side of the nose called 'Mookkuthi'. The females of the Muslim community wear coral and bead necklaces if they are of poor families and beads of silver or gold called 'Elace' around the neck and loins if they are rich. Their ear-rings are of coiled silver or gold wire which are inserted into the upper edge of the ear through a number of perforations. An extremely small number of Chaliyan and Vaniyan women of the older generation have their ear-lobes extended and wear ear-rings of gold of different shapes and forms like frogs, serpents, flowers etc. A description of this type of ornaments is given in greater detail in the monograph on the Parassala village in this book. Two features about the dress distinguish the whole of Kerala from several parts of India. While in

Western and Central India the turban is a common feature and in Northern India the turban-cum-cap is also an equally popular wear among males, there is generally an absence of turban in Kerala except in the case of Muslims who at times wear a cap or scarf over the head and a few others. In respect of foot-wear also, while some kind of foot-wear is in vogue throughout most of India, Kerala is an exception to the general rule though, no doubt, there is an increasing tendency in recent times to use foot-wear.

Table X

ORNAMENTS *

Total No. of house-holds		Communities									
		Nairs	Chaliyans	Ezhuvas	Vaniyans	Asaris	Veera-saivas	Vellalas	Latin Christians	Salvation Army	Muslims
123	Total No. of households in the Community	8	25	9	21	10	3	1	5	8	33
	Total No. of households using ornaments	6	25	5	14	8	3	..	4	2	26
	Households using no ornaments	2	..	4	7	2	..	1	1	6	7
	No. of households using ornaments of the value of Rs. 100 or below	5	6	2	14	6	1	..	3	2	14
	No. of households using ornaments up to Rs. 500	1	6	1	..	2	1	..	..	..	7
	No. of households using ornaments up to Rs. 1000	..	9	2	..	..	..	..	1	..	5
	No. of households using ornaments up to Rs. 2000	..	4	..	..	..	1	..	..	..	..

Furniture and Other Accessories

36. All the high class households and most of the middle class ones possess the necessary items of furniture like chairs, tables etc. Chairs are found in thirty-six households, tables in thirty-four, cots in twenty-six, stools in twenty-two and benches in thirty-four. The households with cots are so few that one is inclined to think that even in middle class houses cots are not much in use. In the case of poor class houses there is hardly any furniture worth mentioning. Twenty-nine households have hurricane lanterns while thirty-three households have only primitive lanterns with naked flames. Sixty-one houses are electrified and seventeen households possess radio sets. Eleven households have torch lights and three housholds bicycles. Out of the seventeen radio sets, twelve are in the households of Chaliyans.

Food and Drink

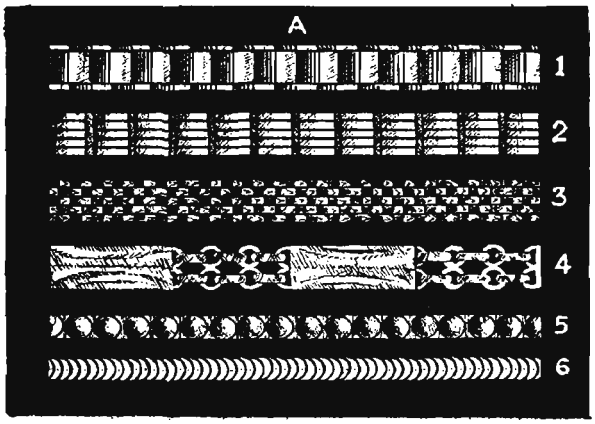
37. Only fourteen households out of the total number of 123 take more than three

* Inapplicable items are deleted.

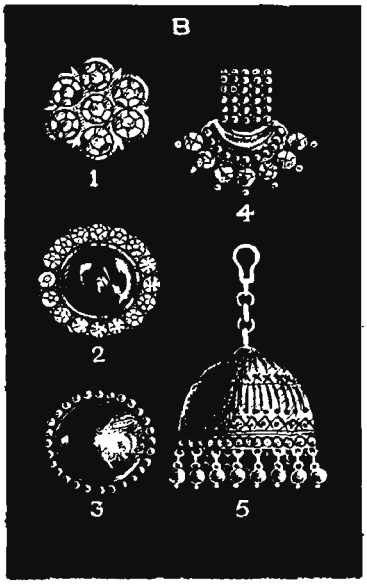


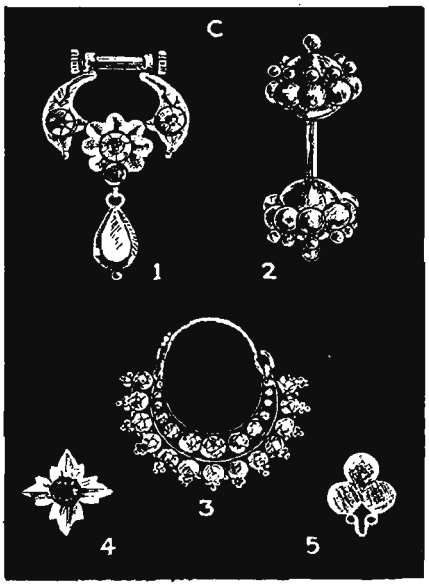
Pl. 14 'KASU MALA', A NECKLACE Page 25

A. WRIST ORNAMENTS
1-6. BRACELETS AND BANGLES



EAR-RINGS
B. 1-4. STUDS
5. 'JIMKI' (PENDANT)
C. 1. 'PACHAKALLU'
2. 'MEKUCH'
3. 'ALICATH'
4 & 5. 'STUDS'





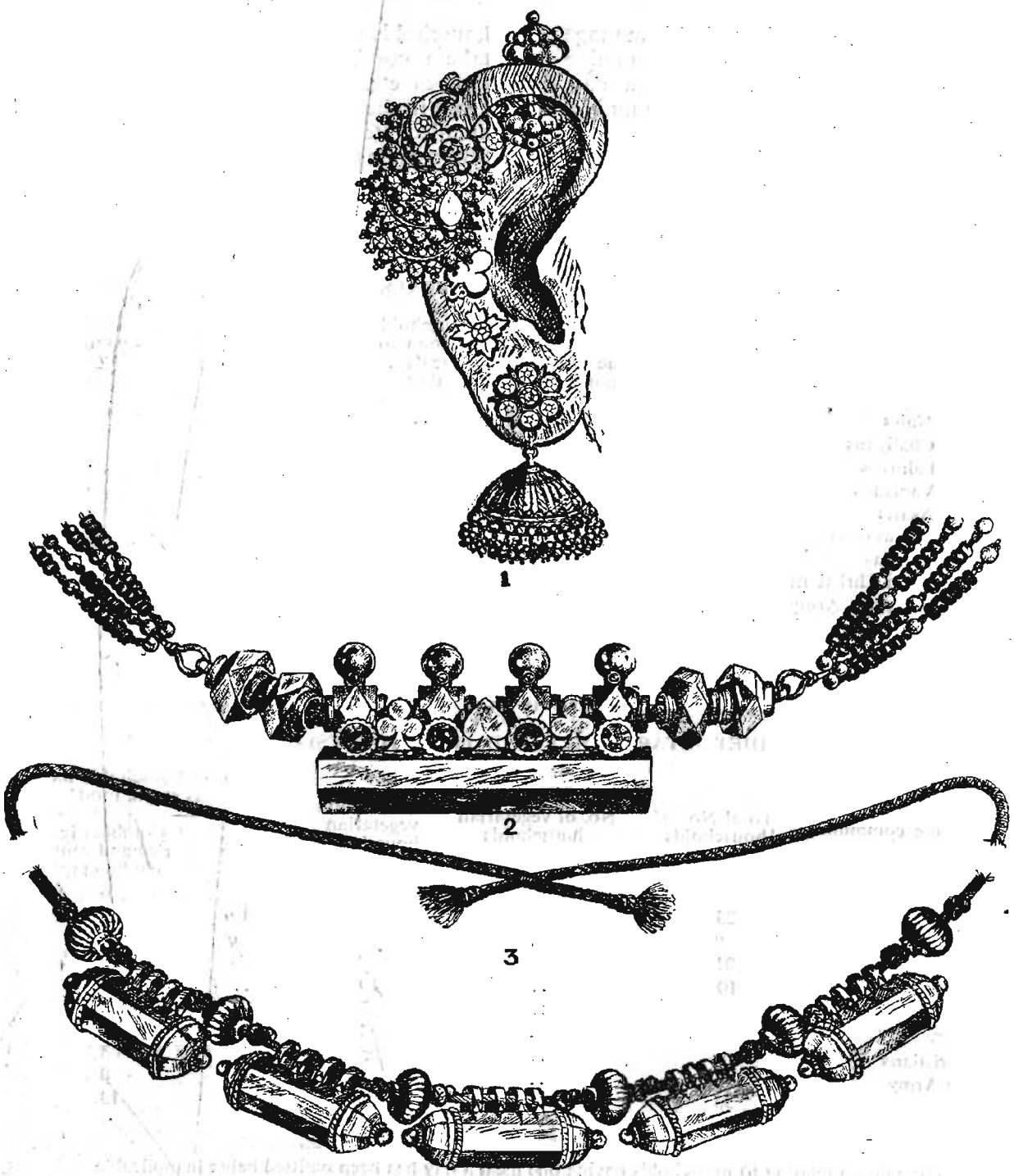
(Below)

Pl. 16 CHAINS Page 25

1. 'ALANKARA MALA'
2. 'DIAMOND KATTA MALA'
3. 'PANA MALA'
4. 'MUTHU MALA'

(For Muslim Ornaments see next page)





1 (From top to bottom) 'MEKUCH', 'PACHAKALLU', 'ALICATH' STUDS AND 'JIMKI'
2 and 3 BEAD CHAINS (ELACE MALA)

meals a day. Sixty-one households manage to have three meals a day and the remaining forty-eight have only just two meals a day. The households in all the communities take both vegetarian and non-vegetarian diet. Rice is the staple food of forty-eight households while the remaining households take a combination of rice and roots like tapioca etc. The particulars of the diet are given in the table below. A reference to the detailed items of food is made in the observations relating to family budget.

Table XI

DIET (NUMBER OF MEALS) [1]

Total No. of house-holds	Name of the community	Total No. of households in the com-munity	Households having two meals a day	Households having three meals a day	Households having more than three meals a day
	Nairs	8	..	7	1
	Chaliyans	25	3	15	7
	Ezhuvas	9	5	4	..
	Vaniyans	21	10	11	..
123	Asaris	10	3	7	..
	Veerasaivas	3	1	2	..
	Vellalas	1	1	..	..
	Latin Christians	5	3	2	..
	Salvation Army	8	5	3	..
	Muslims	33	17	10	6

Table XII

DIET (STAPLE DIET AND FOOD HABITS) [2]

Name of the community	Total No. of households	No. of vegetarian households	No. of non-vegetarian households	No. of households having as staple food	
				Rice	Combination of rice and roots including tapioca
Nairs	8	2	6	2	6
Chaliyans	25	6	19	19	6
Ezhuvas	9	..	9	1	8
Vaniyans	21	1	20	3	18
Asaris	10	..	10	..	10
Veerasaivas	3	..	3	1	2
Vellalas	1	..	1	..	1
Latin Christians	5	..	5	2	3
Salvation Army	8	..	8	..	8
Muslims	33	..	33	20	13

(1) The column relating to households having one meal a day has been omitted being inapplicable

(2) Columns relating to wheat or other coarser grains, and roots including tapioca, have been omitted being inapplicable.

Customs and Manners

Birth

38. A Muslim child when born is bathed in cold water and rubbed with a dry piece of cloth. The child is then taken in hand by the 'Mullah' who, raising the child to the breast, recites in the child's ears the two formulae of the call of prayers (Vanku). The primary object of this is to drive away the evil spirits. A piece of gold is rubbed in some rough vessel and a little honey added and the mixture given to the child by some near relative of the mother of the child. If the child is born in the mother's house the father of the child gives an appropriate sum of money for the maintenance of the mother and the child for the period of confinement. He also provides a nurse as far as possible. On the fortieth day the mother takes her bath in cold water. She is taken in procession to the place of bath accompanied by music which continues till the bath is over. The day is celebrated on a grand scale, the cost of the feast being met by the child's father. Usually the mother-in-law and sister-in-law of the girl also come on that day. After the bath the husband gives a new set of costumes to his wife. The nurse is also presented with a similar set. Immediately after the bath palm-gur and pieces of cocoanut kernel are distributed to those present. The child will also be given some presents by the father's relatives. There is no ceremony for naming the child. Also, there is no fixed period for the same. In some families this is done on the fortieth day. Some do it as soon as the child is born. The next ceremony is the tonsure which is at times performed on the seventh day but generally postponed to the third month after birth. The mother is allowed limited movement after the fifty-sixth day and free movement only after ninetieth day. Circumcision is an important ceremony for a male child. This is performed at any age, usually before ten or twelve. Since this ceremony is performed in a group for several children of the same house and even neighbouring children, naturally the age of the children varies from one another. The origin of the custom of circumcision is not free from dispute. While some attribute it to a method employed in conversion to prevent relapse of the converted to his old religion, this theory is not universally accepted. Circumcision is admittedly an option (sunnath) which by customary practice has assumed a compulsory character (furlh) at some stage or another. It does not find a place in the Quran. It was a practice followed by the Arabs before Mohammad's time and was continued by the faithful as an Abrahamic rite.[1] However, the custom of circumcision is observed by every Muslim. There are varying accounts of the details of circumcision given by writers on the subject. While according to one version the youth is carried on the shoulders of his maternal uncle to a grove or plain outside the village where betel is distributed among those who assemble and the operation is performed by a barber-surgeon and conch-shell is blown *en route* from the village to the selected site,[2] according to some others it is not compulsory to take the boy out of the village. Again, while one version has it that the food for the boy is given on a piece of stone during the period between the circumcision and his bath,[3] this is not in vogue in this part of the country. In the essentials, however, there is no variation. The boy is placed on the lap of a near relative who sits on a mortar. A small arecanut pole of suitable size is polished and split at one end into two thereby forming a country forceps. The skin to be circumcised is inserted between the edges of the forceps and a razor edge is run over the skin performing a clean operation. The person who performs this ceremony is called 'Ossan'. The forceps is called 'Irukkankolu'.

(1) Lane Modern Egypt I, 82; II, 278
(2) Ethnographic notes on Southern India, by Edgar Thurston, page 388
(3) Manual of Ballari District 1904

Immediately after the operation and the release of the forceps, white of the egg is poured over the wound which gives a cooling effect and the child is laid over a plantain leaf for a day as a hygenic step to prevent chances of infection. A cloth is tied a little above him forming a kind of tent as it were to ward off flies. The white of the egg will be continued to be applied every day till the wound is healed. Normally it takes seven days for healing. Immediately after the circumcision a coin is tied round the right upper arm of the child by a near relative which will be given to the 'Ossan' on the day of the first visit to the mosque after circumcision. Holy scripture is read at the time of circumcision. The relatives of the family will be visiting the child with sweets during the period of his solitude under the tent. Usually nobody is allowed to touch the boy during these days. On the Friday succeeding the healing of the wound the child visits the mosque for the first time. The circumcision is celebrated on a grand scale, the expenses of celebration being met by the maternal uncle of the child. Since this is the first ceremony which gives the boy the status of a Muslim by admitting him to the Islamic fold it is looked upon as an important ceremony. Large sums of money are also distributed to the poor. Circumcision is not held during Ramzan.

39. Among Chaliyans, pollution is observed in connection with birth for 16 days at the end of which period the whole family is purified by sprinkling sanctified water. The ceremony is called 'Punniyaham'. On the 28th day the child's maternal uncle ties a chain or a string around the loins of the child. The child is given the name on that day. Formerly, the custom was to take the child to the temple for the first feed with rice and the naming of the child. But this is no more in vogue except in rare cases. Among Vaniyans also the birth customs are the same as in the case of Chaliyans.

40. In the Vellala community pollution is observed on child birth for 16 days. The 'Namakarma' or 'the name giving' is usually performed on the 28th day.

Marriage

41. Among the Muslims the proposal for the marriage is made from the bridegroom's family as the normal presumption is that the girl does not seek marriage. The concept of an interview between the boy and girl prior to fixing up the marriage is unknown to this community. Usually the parents take the responsibility in making the decision in respect of their children. When once the proposal is finalised the father and the near relatives of the girl visit the house of the boy on a convenient day. This occasion is usually celebrated with a small feast after which the father of the girl gives a small sum of money like Rs. 101/-, Rs. 201/- etc. and a ring or a wrist watch to the bridegroom's father. This is meant as a gift to the bridegroom and is called 'Acharam vaippu' meaning 'deposit of earnest money'. On the day appointed for the wedding the girl's brother, paternal and maternal grandfathers, uncles and other relatives forming a small party go to the bridegroom's house observing good omen and saying a short prayer. This is called seeking the bridegroom 'Puthiyamappila thedal'. On reaching the bridegroom's house the bride's brother helps the bridegroom to dress himself for the wedding. The bridegroom comes out after dressing taking the permission of his parents and kinsmen and starts in a procession accompanied by his sister, paternal and maternal aunts, brothers etc. forming the bridegroom's party. A furlong from the bride's house the party is received with songs by the bride's relatives. A song goes:—

"He comes, he comes, the Cupid
King! A cynosure
That crowns the happy feast with
unique splendour!
A Narcissus with lotus-like eyes and
lovely mien,
Whose praise there is none who does
not sing;
Whose charm beams with radiance
and fills the eyes!



1



2



3

SCENES FROM A MUSLIM WEDDING AT FORT COCHIN

1. ARRIVAL OF THE BRIDEGROOM AND PARTY

2. A PARTY OF CHILDREN IN CHEERFUL EXPECTATION OF THE BRIDEGROOM

3. CHANTING PRAYERS BEFORE THE 'NIKAH'

4. THE 'NIKAH'

5. PRAYER AFTER 'NIKAH'



4



5





Pl. 18

SCENES FROM A MUSLIM WEDDING AT FORT COCHIN
(Contd.)

(Above) SIGNING THE MARRIAGE REGISTER

(Above) FULL OF SHYNESS THE BRIDE IS CONDUCTED TO THE BRIDAL CHAMBER



(Left) THE COUPLE SEATED IN THE BRIDAL CHAMBER

A picture of perfection! Joy unalloyed!
A gem of gems nine
For which damsels die in vain."

On reaching the bride's house the youngest brother of the bride washes the bridegroom's feet. The bridegroom puts a coin, usually a rupee or a sovereign or a ring, in the pot of water brought for the purpose of washing his feet. He then goes to the marriage booth and sits on the special seat arranged for him. Sweet drinks are served as soon as the party reaches the bride's house. But no substantial food is served at this time. A person goes to the bride and seeks her consent for her marriage with the bridegroom. She will normally be shy; but by some expression gives her consent.* The 'Labba' (known in some places as 'Hathib') who is the leader of the congregation in the mosque will now proclaim the banns. Thereafter the bride's father, with relatives behind, offers his hand to the bridegroom saying that he offers his daughter in marriage to him and the bridegroom accepting the hand responds saying that he has taken her in marriage. This is called 'nikah'. A short prayer is said by the 'Labba' on this occasion. A marriage register kept in the mosque is signed by the parties to the 'nikah'. The bride begins to dress in the antechamber after the 'nikah'. The costume for the bride would be presented by the bridegroom. The usual colour of the wedding costume presented by the bridegroom would be of sandalwood or pumpkin flower. 'Athar' would have been sprinkled over the costume. The bride is assisted by the sister of the bridegroom to dress. Thereafter, the bride is offered a seat in the room on which she sits. Customary songs like the following are sung when the bride is dressed and seated :—

"No better spouse he can choose, so
sweet is she,
A blossom that sends out the sweetest
fragrance;
She fills you with joy unmixed;
A queen fairer than her fairest of maids,
Her face a blooming red-lotus,
Her lips red like the golden lightning
in a cloudy sky,
Brighter than gold, she beams
to dazzle;
Just at the threshold of womanhood,
Decked with myriads of jewels,
She glitters like a mermaid."
"Here comes the gem (bridegroom)
To join the sweetheart after 'nikah',
Which is performed with glory and acclaim
In the good company of kingly persons
And with the accompaniments of songs
Which are sung in different tunes!"

The bridegroom is taken to the bride's room. He is given a cup of milk and a plantain by the bride's mother. He takes half of it leaving the rest to be taken by the bride which she does. The bridegroom then ties a coin (a sovereign, if he can afford) on the tip of the bride's cloth. This is called 'Pudavathalackal kettu'. The marriage badge is then tied round the bride's neck. As the bridegroom gets out of the room and proceeds to his seat in the marriage booth the relatives of the bride throw rice and flower at the bridegroom. The bride does not accompany him to the booth. The guests are treated to a feast. Thursdays and Sundays are auspicious days for marriage. The party goes to the bridegroom's house along with the bride and her party. The reception there is given in the same way as done in the bride's house. Instead of the bride's brother, bridegroom's youngest sister will be washing the feet of the bride.

Weddings are also conducted in the mosque. Such weddings are attended only by essential ceremonies. The bride does not go to the mosque. Instead, the bride's father or any near relative who has some authority over her along with a small party, if any, goes to the mosque. The bridegroom and his party will also be present there. In the presence of the 'Labba' and other witnesses the bride's father or other representative offers his hand to the bridegroom and the bridegroom accepts the offer

* Where the father of the bride is himself offering her to the bridegroom this is sometimes dispensed with.

in the manner already described before. Light refreshments are served. Marriage among Muslims is essentially a contract, terminable on divorce which is called 'talak' if effected by the husband and 'faskh' if effected by the wife. The 'mahr' is fixed before marriage. This represents the sum of money to be paid by the divorcing party to the other. The age between 12 and 14 was considered to be the proper age for the marriage of a girl; but now, this custom is not observed because of the statute prohibiting child-marriage.

42. Among Chaliyans the offer for marital alliance is usually made from the boy's side. If the girl's parents agree to the alliance the horoscope of the girl is taken to the boy's house. If the horoscopes of the boy and girl agree the marriage is settled and the horoscopes exchanged fixing the marriage for an auspicious day. The dowry and other terms of marriage are also fixed along with this. Usually the marriage is performed at the girl's residence though there is no objection to have it in the boy's residence as well. If the marriage is performed at the boy's house a portion of the expenses is met by the girl's parents. The marriage ceremony commences with a 'pooja' performed by the priest before the image of 'Ganapathy' made of turmeric powder around which a lighted lamp, 'Nirakumbham', 'Niranazhee' etc. are placed. Nine pots containing 'Navadhanyams' (nine types of grains) are placed in the marriage booth. The sacred fire is lit in a pot. When all the arrangements for the marriage are over the priest invites the father of the bridegroom, the bridegroom, the bride's father and the bride, one by one, to take part in the chanting of hymns. The bridegroom and the bride are then brought face to face when they exchange seven garlands between them. The former performs the 'Vasthradanam' (presentation of the wedding costume) and the latter takes it with her, wears the same and returns to the booth. The goldsmith will then present the 'tali' (marriage badge) in a box placed in a tray adorned with garlands. This is sanctified by the priest by passing it over the sacred fire chanting 'manthras'. The bridegroom places it around the neck of the bride and his sister ties it. The girl's father then brings the hands of the bride and the bridegroom together who thereafter go round the 'mandapam' three times, hand-in-hand. After this they go to the nearest temple and have their worship praying for a long and happy married life. The bride serves food to the bridegroom in a plantain leaf and herself takes from it. On the third day the bridegroom and the bride go to the nearby river representing the sacred Ganges and throwing the pots of 'Navadhanyams' which were placed in the marriage booth and which would, by this time, have sprouted, plunge in the river for bath. They go to the residence of the bridegroom on the same day or any other auspicious day. Feast is held on all the three days by those who can afford while in other cases it is limited to the first day.

43. Marriage among Vaniyans is usually conducted at the bride's residence. On an auspicious day fixed for the wedding the bridegroom and party including the parents and near relatives of the bridegroom reach the neighbouring house of the bride from where they are escorted by the bride's brother to the marriage booth. The bridegroom will be seated on a chair near the booth. He then presents the wedding costume brought by him to the bride's parents. The bride on dressing herself in the new costume, will be taken to the booth by the bridegroom's sister. By this time the bridegroom also would have taken his seat in the marriage booth. Three garlands are then exchanged between the bride and the bridegroom. The rest of the ceremonies and the arrangements for the 'pooja' are the same as in the case of the Chaliyans. The marriage between the members of the same 'gothra' is prohibited in the community. But a young man can claim the daughter of his maternal uncle or paternal aunt.

44. Unlike in the case of Chaliyans, the marriage proposals among Vellalas is initiated from the girl's side. On the wedding day the bride's brother receives the bridegroom and party by washing the feet of the bridegroom when the latter presents him with a ring. A close female relative who is not a widow performs 'Uzhichal' by waving turmeric and lime water in a vessel 3 times around the head of the bridegroom and presents him vermilion. He is then led to the wedding booth in which the usual accompaniments of a Hindu marriage like lighted lamp, 'Niranazhi' etc., would have been placed and the sacred fire lit by the priest who is often a Brahman. The father of the bridegroom performs with the help of the priest ceremonies like offering the flowers, rice mixed with turmeric paste etc., water and curd. This is followed by 'Urumalkettu' and 'Kappukettu'. In the former the father of the bridegroom and other elder relatives take the opportunity of tying a scarf on the head of the bridegroom. In the latter the bridegroom's uncle ties a turmeric-smeared string blessed by the priest on the right wrist of the bridegroom. 'Kappukettu' ceremony is performed on the bride also. The costumes to be worn by the bride known as 'Muhoorthapattu' are then blessed by the priest and presented by the bridegroom to the bride. The costumes to be worn by the bridegroom are also blessed by him. When the bride and the bridegroom leave the booth for wearing the wedding costumes, the 'Tali' is blessed by the priest and circulated among the elder section of the relatives and other guests to be blessed by them. The bridegroom ties the 'Tali' assisted by his married sister who is not a widow i.e., a 'Sumangali.' Garlands are exchanged between the couple three times. The bride's father now steps on the stage, puts a ring on the bridegroom's fourth finger of the right hand, places the right palm of the bride on the right palm of the bridegroom, sprinkles water over them, inserts a coin packed in a betel leaf between the palms and ties them with a piece of silk. The couple then go round the 'mandapam' three times hand-in-hand tied up and proceed to the bridal chamber where they share plantains and sweet milk.

Funeral

45. The Muslims give water to the dying person chanting prayers. This is called 'Aswathu'. Immediately after death the body is washed observing the principles of washing for prayer. In the case of a male his nails are cut, face shaved and moustache trimmed. The body is then taken to a prominent place in the house and laid on a mat without pillow. Camphor and cotton are placed in the eyes, ears, nose and between the toes. Arms are folded, right hand over the left. The legs are tied by the toes and knees. The body is covered by new cloths. Usually more than one cloth are used for this coverage. If the deceased is a female the body is clothed with the 'Mekkane' and long shirt used for prayers. These need not necessarily be new and the one worn during the life time of the deceased can be used. If the lady dies during menstruation the body has to be washed twice. Before taking it to the burial ground the body is placed on a cot with six legs. It has four poles enabling it to be transported. When the body is taken out of the house 'Mayyath Niskar' is said without kneeling. If the corpse is that of a male a white cloth is put over the cot; but, if it is of a female a coloured cloth is put. The body is taken to the mosque chanting the prayer, 'Lai Illaha Illalla' meaning 'there is no God but one God'. From the mosque it is taken to the burial ground where it is buried. Two stones are placed over the grave. The dead body is not kept for more than 24 hours without burial. If the death takes place on a Thursday, Friday or the Ramzan day it is supposed to be good. Twenty-sixth of Ramzan is the best.

46. In the case of Chaliyans the corpse is washed immediately after death and laid on a plank with head towards the south. If a man has predeceased his wife, the 'Tali' of the wife will be taken back soon

after death by an old lady of the community and tied on the hand of the dead body. Likewise, the coloured sarees of the widows are also substituted at once by white clothes presented by near relatives. The female members perform the ceremony of offering food to the deceased which is called 'Vaikari' meaning 'placing rice in the mouth'. A mixture of raw rice and cocoanut chips is used for this purpose. The women who perform this ceremony wash their hands after the ceremony and while doing so, put a coin each in the pot which will subsequently be collected by the barber who assists in the funeral ceremony. The dead body is covered with cloth and garlanded by the eldest son. The corpse is then taken to the cremation ground on a bamboo stretcher. When the dead body is placed on the pyre the male members offer the 'Vaikari' just like the females did in the house. The near relatives of the deceased set fire to the pyre with lighted mango wood twigs. The eldest son and son-in-law then come in wet clothes straight from a dip in the river or tank, the former bearing a pot of water on his head with a pin-prick hole at the bottom and the latter carrying a chopper. The son goes round the corpse and the son-in-law stands by the side of the head of the corpse. Each time the son comes to the head of the corpse the son-in-law gently strikes the pot with the chopper. The third time, the son dashes the pot against the spade with which the grave below the funeral pyre was dug. This is called 'Kutamutappu' and the former ceremony of setting fire is called 'Kollivaippu', meaning 'setting fire'. The first sod of the grave is cut by the sister's husband of the deceased or by any other close relative. The 'Sanchayanam' is on the second day when the bones are collected and immersed in some deep river representing Ganges or kept in a sacred place on the southern portion of the courtyard of the house. From the next day onwards the relatives of the deceased will conduct a feast in turn till the 10th day. On the 10th and 11th days 'Bali' is performed with the help of the priest. Thereafter, every year, the anniversary is observed. If the deceased is a child, the dead body is buried and not cremated. But, in the case of Chaliyans, the first child, if dead, will be cremated so that his ghost does not trouble the other children. The Vaniyans and Vellalas also observe the same funeral customs described above. But the dead body of the first born child is buried instead of being cremated and that too inside the house itself as a protection against black magicians carrying away certain portions of the body to be used in the preparation of oils for black-magic.

Puberty

47. Among Muslims there is no special custom relating to the observance of puberty. But among Chaliyans, Vaniyans and Vellalas pollution and segregation of the girl are observed in connection with puberty. On the first day the relatives are informed of the event and sweets are distributed to those who visit the house. Thereafter, the relatives will come one after another in turn bringing along with them sweets and rich food and distribute the same among the visitors. On the 10th day the girl is purified by pouring sanctified water over her head. The whole house is also sprinkled with sanctified water. She takes her bath, if possible in a river or tank. Thereafter, the relatives are treated to a feast. In some communities the barber is given some presents on this day.

Other Customs

Talikettu Kalyanam

48. Before the girls come of age the Chaliyans and Vaniyans who do not follow the Tamil customs perform what is known as 'Talikettu Kalyanam'. In this, a person who is called the 'Tali-tier' ties a wedding badge round the neck of the girl. The ceremony lasts for four days. On the morning of the fourth day the 'Tali-tier' and the girl take their bath and worship the deity in the temple, after which they return when the girl serves food to the 'Tali-tier'. This signifies that she, as wife,

SCENES FROM A VELLALA WEDDING



(Left) 'URUMALKETTU'—After the reception of the bridegroom in the bride's house the father and elder relatives of the bridegroom take the opportunity of tying a scarf round the bridegroom's head.



(Right) 'KAPPUKETTU'—The 'Urumalkettu' is followed by 'Kappukettu' in which the bridegroom's uncle ties a string blessed by the priest on the right wrist of the bridegroom. A similar ceremony is performed in the case of the bride also.



(Left) THE BRIDEGROOM RECEIVES THE COSTUMES FC THE BRIDE DULY BLESSED BY THE PRIEST AN PRESENTS THEM TO THE BRIDE.

SCENES FROM A VELLALA WEDDING (Contd.)



(Left) TYING THE MARRIAGE BADGE



(Right) TYING THE PALMS OF THE COUPLE WITH A SCARF OF SILK



(Left) THE COUPLE ENCIRCLING THE WEDDING BOOTH WITH HAND-IN-HAND TIED UP—In this picture the right palm of the groom is tied instead of the left palm. This is, however, unusual.

has begun to discharge her duties of cooking and serving food to the husband. But the marital relations are only ephemeral for, after his meals, he is dismissed with presents. If he desires to marry her he may do so subsequently in a formal ceremony with the consent of the parents. But the 'Talikettu' marriage is not a regular marriage and does not imply marital relationship between the parties. At times, the 'Talikettu Kalyanam' is performed for several girls together in one place. The custom is fast vanishing and some families have ceased to observe it already.

Consanguineous Marriages

49. Consanguineous marriages are prevalent among the Muslims, Chaliyans, Vaniyans and Vellalas. The total number of marriages in all the communities together comes to 13. Of these marriages, six are in the Chaliyan community, three among Vaniyans and four among Muslims. All these cases are marriages between the cross-cousins. There are no instances of consanguineous marriages among the other communities in the surveyed area.

Animal Sacrifices

50. Though Chaliyans and Vaniyans were accustomed to animal sacrifices in demon-worship this has now gone out of practice. Instead of offering animal sacrifices, they now offer a compound of turmeric, lime and raw rice-flour the colour of which resembles human blood.

Inheritance

51. Formerly the inheritance among the Chaliyans, Vaniyans and Vellalas was governed by local customs; but, now the Hindu Succession Act 1956 (Central) governs the inheritance of these communities. So far as the Muslims are concerned the intestate succession of a deceased Mohamedan is governed by the Mohammedan Law. The inheritance among Latin Christians is governed by the Travancore Christian Succession Act.

CHAPTER III

ECONOMY

Character of the Economy

52. The observations made in Chapter I would show that Amaravila lies within the limits of the Neyyattinkara Municipal town. The economy of this place has, therefore, to be identified with that of the Neyyattinkara town. Emphasising the agrarian setting of a great majority of the census towns in India O. H. K. Spate, in his book 'India and Pakistan', observes, "It hardly needs stressing that the great majority of census towns have still very strong agricultural elements within them; this holds at the very least for the 2329 towns (out of the total of 2703 in 1941) which have less than 20,000 inhabitants".[1] This refers to the 1941 Census towns. Much water, indeed, has flown under the bridge since then. The very definition of a census town given in the 1961 Census requires that except in the case of municipal towns and Cantonment boards only places with a minimum population of 5,000, a density of not less than 1,000 persons per sq. mile and at least 75 per cent of the male population engaged in non-agricultural pursuits, should be recognized as census towns, a safeguard meant to ensure the non-agrarian character of census towns. Taking the total population of the Neyyattinkara town only 4.35 per cent are cultivators and 2.04 per cent agricultural labourers. This comes only to 15.31 per cent and 7.19 per cent of the total workers of the town. It cannot, therefore, be said that there is any agrarian setting for the Neyyattinkara Municipal town. Coming to the Amaravila locality, only 5.80 per cent and 1.02 per cent of the total population of the area are cultivators and agricultural labourers respectively. These work out to 19.31 per cent and 3.40 per cent of the total workers. In the surveyed area there is nobody whose major occupation is cultivation. Only 0.81 per cent of the population coming to 2.65 per cent of the workers are engaged as agricultural labourers. The general characteristics of the Neyyattinkara municipal town in this respect are, therefore, shared in the highest degree both by the Amaravila locality and the particular area selected for survey. Even taking the subsidiary occupation in the surveyed area into account, only 38 households out of 123 have cultivation as subsidiary occupation. While thus the role played by agriculture is insignificant, industry and commerce dominate the economy of the area under survey. Thirty-three households out of 123 run some kind of industry or another. Of these, 18 households run weaving, 9 oil pressing and 6 tailoring establishments. As many as 82 households are engaged in the conduct of business. Eleven households out of these are running textile shops, 21 provision shops, 3 tea shops and 47 businesses of miscellaneous categories including several petty types. Of the total population of 736 persons in the surveyed area 226 are workers and the rest non-workers. The articles produced in the locality are partly consumed by the producers themselves and the balance sold by them either locally or outside the locality. The households in the locality are not self sufficient and have to purchase several articles to meet their requirements. The economy of the area under survey is of a mixed type like most other parts of Kerala. A table showing the households engaged in cultivation, industry or business belonging to the household and another table giving the workers engaged in this are given below :—

(1) Page 182

Table XIII

HOUSEHOLDS ENGAGED IN CULTIVATION, INDUSTRY OR BUSINESS BELONGING TO THE HOUSEHOLD

Col. No.		
1	Total No. of households	123
2	Households engaged in cultivation run by the household	..
3	,, industry run by the household	2
4	,, business run by the household	45
5	,, items mentioned in columns 2, 3 and 4	14
6	,, items mentioned in columns 2 and 3	9
7	,, items mentioned in columns 2 and 4	15
8	,, items mentioned in columns 3 and 4	8
9	Households not running cultivation, industry or business	30

Table XIV

WORKERS BY SEX AND BROAD AGE GROUP IN CULTIVATION, INDUSTRY OR BUSINESS BELONGING TO THEIR OWN HOUSEHOLDS

Age Group	Total			Working in industry belonging to the household			Working in business belonging to the household		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	117	80	37	54	19	35	63	61	2
0–14	4	2	2	3	1	2	1	1	..
15–34	41	27	14	17	4	13	24	23	1
35–59	65	49	16	28	13	15	37	36	1
60 and over	7	2	5	6	1	5	1	1	..

Economic Resources

53. The natural resources of the surveyed area consist of land and livestock. The total area of the land owned by all the households together comes to 60.66 acres. Besides this, a small extent of 0.75 acres of land is held from Government under tenures less substantial than ownership and another small extent of 1.54 acres of land is held under private persons or institutions for cultivation. Some of these items of land lie outside the surveyed area though the owners or persons in possession are within the surveyed area. Nineteen households own more than 50 cents of land, twenty between 11 and 50 cents, eleven between 6 and 10 cents and forty-one 5 cents and below. Thirty-one households have no land at all.

Table XV

HOUSEHOLDS OWNING OR POSSESSING LAND OR WHICH HAVE GIVEN OUT LAND TO OTHERS FOR CULTIVATION

Nature of interest on land	Community	No. of households & extent of land									
		No land	5 cents and below	6 to 10 cents	11 to 20 cents	21 to 50 cents	51 cents to 1 acre	1.01 to 2.49 acres	2.50 to 4.99 acres	5 to 10 acres	above 10 acres
1. Land owned	Muslims	4	16	3	..	6	2	..	1	1	..
	Chaliyans	2	5	4	2	4	4	2	..	2	..
	Vaniyans	8	10	1	..	2	..	..	..	..	..
	Asaris	6	2	..	2	..	..	..	..	..	..
	Ezhuvas	3	3	..	1	..	..	..	1	1	..
	Nairs	2	1	1	..	2	1	..	..	1	..
	Veerasaivas	..	..	..	..	..	1	2	..	..	..
	Vellalas	1	..	..	..	..	..	..	..	..	..
	Latin Christians	1	2	1	1	..	..	..	..	..	..
	Salvation Army	5	2	1	..	..	..	..	..	..	..
2. Land held direct from Government under a tenure less substantial than ownership		..	..	..	..	..	..	..	..	..	..
3. Land held from private persons or institutions	Chaliyans	..	..	..	..	..	2	..	..	..	..
4. Land given out to private persons or institutions	Chaliyans	..	..	..	..	1	..	1	1	..	..
	Salvation Army	..	1	..	..	..	..	..	..	..	..
	Latin Christians	..	1	..	..	..	..	..	..	..	..

Taking the total extent of land held by the various households only 5.43 acres remain uncultivated under the category of owned land and 0.29 acres under the remaining categories. The annual agricultural produces under the principal heads come to 2,250 paras of paddy, 75 tons of tapioca and 12,235 cocoanuts on an approximate calculation. The data relating to land utilisation in the surveyed area is given below:—

Table XVI

LAND UTILISATION

	Area of land owned by the households in acres	Area of land held from Government by the households under tenures less substantial than ownership in acres	Area of land held by the households from private persons or institutions in acres
All groups	60.66	0.75	1.54
Area of land under cultivation by the households	50.24	0.50	1.50
Area given out by the households to others for cultivation	4.99	..	..
Area of cultivable land remaining uncultivated with the households	5.43	0.25	0.04

54. The livestock in the surveyed area consists of 11 cows, 7 oxen, 6 buffaloes, 8 she buffaloes, 10 goats and 30 indigenous fowls. It has to be mentioned in this connection that India has the largest cattle population of any country in the world though the quality of the cattle is poor to a high percentage. In 1956 the total cattle population in India was 159 million as against 813 million cattle of the world in 1953-1954. Similarly, in respect of the sheep, India has 1/3 of the sheep population of Australia or more than $1\frac{1}{3}$ of that of United States, slightly less than the total number in Argentina and more than $1\frac{1}{4}$ of the sheep population in South Africa. In regard to poultry also taking numerical strength of the poultry India ranks very high among the poultry breeding countries in the world. The data of the livestock in the surveyed area has to be viewed against this background.

Livelihood Classes

55. In the Amaravila locality the total number of workers constitute 30.03 per cent of the total population of the locality. The proportion of the workers distributed in the various livelihood classes to the total workers is given below:—

Table XVII

PERCENTAGE OF WORKERS BY LIVELIHOOD CLASSES

Livelihood classes	Percentage of the total number of workers
1. Cultivators	19.31
2. Agricultural labourers	3.40
3. Mining and quarrying etc.	1.43
4. Household industry	6.34
5. Manufacture other than household industry	8.13
6. Construction	2.14
7. Trade and Commerce	16.80
8. Transport	3.57
9. Other services	38.88

56. Of the 226 workers in the surveyed area who form 30.71 per cent of the total population 26.55 per cent are engaged in household industries, 27.88 per cent in trade and commerce, 2.65 per cent as agricultural labourers and 42.92 per cent in other services. There is no one in the surveyed area who, by his principal trade or occupation, belongs to the remaining livelihood classes. On a further classification of the workers, the percentage of those engaged in handloom weaving out of the total number of workers comes to 18.14, of oil-pressers 8.41, day labourers 16.81, persons working in provision and other shops 9.74, miscellaneous types of business 18.14, miscellaneous occupations 25.66 and Government service 3.10.

Table XVIII

WORKERS & NON-WORKERS BY SEX AND BROAD AGE GROUPS

Age groups	Total			Total workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	736	353	383	226	168	58	510	185	325
0–14	322	147	175	8	5	3	314	142	172
15–34	227	105	122	102	72	30	125	33	92
35–59	157	87	70	107	86	21	50	1	49
60 and over	30	14	16	9	5	4	21	9	12

Table XIX

WORKERS BY SEX, BROAD AGE GROUPS AND OCCUPATION

Occupation		Age groups				
		All ages	0–14	15–34	35–59	60 and over
Weaving	Persons	41	2	14	20	5
	Males	16	..	3	11	2
	Females	25	2	11	9	3
Oil-pressing	Persons	19	1	4	12	2
	Males	9	1	2	6	..
	Females	10	..	2	6	2
Day labour *	Persons	38	1	22	14	1
	Males	31	1	17	12	1
	Females	7	..	5	2	..
Government service	Persons	7	..	4	3	..
	Males	6	..	3	3	..
	Females	1	..	1	..	..
Service in provision shops	Persons	22	..	7	15	..
	Males	22	..	7	15	..
	Females	..	..	..	..	..
Miscellaneous business	Persons	41	1	17	22	1
	Males	39	1	16	21	1
	Females	2	..	1	1	..
Miscellaneous occupations	Persons	58	3	34	21	..
	Males	44	2	24	18	..
	Females	14	1	10	3	..

* Includes agricultural labourers.

Non-workers

57. The total number of non-workers comes to 69.29 per cent of the population. The percentage of the non-workers in the category of persons engaged in household duties comes to 29.61, of full-time students 35.10, sick, old and infants 31.96 and persons seeking employment 3.33.

Table XX

NON-WORKERS BY SEX, BROAD AGE GROUP AND NATURE OF ACTIVITY

Age group	Total No. of non-workers			Persons engaged in household duties only			Full-time students or children attending school			Sick, old and infants			Persons seeking employment		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	510	185	325	151	8	143	179	89	90	163	78	85	17	10	7
0-14	314	142	172	28	6	22	141	66	75	143	70	73	2	..	2
15-34	125	33	92	72	..	72	38	23	15	1	1	..	14	9	5
35-59	50	1	49	45	..	45	..	..	..	4	..	4	1	1	..
60 and over	21	9	12	6	2	4	..	..	..	15	7	8	..	..	..

The columns relating to retired persons, rentiers etc., beggars, vagrants, independent women etc., inmates of penal, mental and charitable institutions and persons who have no special reason for not seeking employment have been deleted being inapplicable.

Changes in Economic Trends

58. Several land legislations were passed in the State during the last ten years. Of these, the Travancore-Cochin Prevention of Eviction of Kudikidappukars Act, 1955 helped eight households in that the temporary protection enjoyed by them from eviction was further extended by the provisions of this Act. The Kerala Agrarian Relations Act, 1960 which repealed the above Act also contains provision protecting the Kudikidappukars from eviction. Thus, the households mentioned above have now received permanent protection from eviction after the enactment of this legislation. Besides, two households having land under private persons or institutions are not only entitled to fixity of tenure under the Agrarian Relations Act but will also get purchase right when the concerned provision is enforced by government. The Jenmikaram Payment Abolition Act, 1960 by which the obligation of the tenant for the payment of Jenmikaram was abolished has made five households in the surveyed area the full owners of the Jenmikaram lands held by them without liability to pay Jenmikaram. On the whole, therefore, fifteen households in the area have received benefits of the agrarian reforms during the last decade. Eleven households have suffered loss of land after the death of the previous head of the household while twenty households have acquired land. The survey has revealed that 27 households have purchased new tools for use in industry and 17 households new agricultural tools. Co-operation has also contributed its share to the improvement of the lot of the people. Today fourteen households engaged in weaving and eight other households of the surveyed area have joined co-operative societies. Twenty-one households have secured assistance from these societies for starting new industries. The increase in the tempo of the developmental activities initiated by Government has also in no small measure helped

the progress in the economic condition of the people. The survey shows that 7 households have secured better types of cattle, 9 better seeds, 14 better implements, 21 better manure and 7 more land for cultivation. Twenty-one households have taken to the use of pesticides, two to improved methods of cultivation like Japanese cultivation and seven to land improvement measures like soil conservation. Thirty-one households out of 123 have started new industries during the period and ten have received facilities other than loans for starting new industries. The two traditional occupations in the surveyed area are weaving and oil-pressing. The number of households which were following the traditional occupation of weaving was twenty-eight. This has come down to twenty-one. The reason for giving up the traditional occupation of weaving in the case of six households is preference for more attractive occupations like running business, lorry transport etc. and one household lack of occupation. This household has, as its sole member, only one lady who lives on the remittances of near relatives. Coming to oil-pressers 21 households were following this occupation. But the number has now come down to nine. Out of the remaining, nine households had to give up the occupation for want of finance and equipment. Three households have switched over to occupations giving better income.

Wages

59. The wage rates have recorded phenomenal change from the past. About the wages of hired workers in Nanjinad, not far from Neyyattinkara, Lieutenants Ward and Conner in their Memoir of Travancore Survey have observed in 1827, "It is only in Nanjinad that hired servants are at all common; the ordinary rates of wages are so trifling that (as Sirkar lands are always procurable) even the poorest ranks find it more advantageous to labour on their own account for at least a portion of the year. Three 'edungallies' of the unhusked rice, and one meal, (coin being unusual in such transactions, hire is liquidated by barter, generally grain,) is esteemed a fair hire for a day's work; on an average eight hours. This would amount to about two rupees a month; the wages of a Nair servant might perhaps reach to double that sum". A table giving the prevailing rates of wages in 1951 and 1961 is given below:-

Table XXI

RATES OF WAGES IN 1951 AND 1961

Occupation	Wages in *1951 Rs. nP.	Wages in 1961 Rs. nP.	Remarks
1. Handloom Weaving		Pieee rates at 44 nP. for every yard of woven cloth of 80 counts plus 6 nP. for every 100 yds. of gold lace used, and 65 nP. for every yard of woven cloth of 100 counts plus 6 nP. for every 100 yds. of gold thread used. An average worker can earn about Rs. 2.50 and skilled worker much more about Rs.4/- a day.	
Skilled	1.87		
Unskilled	1.50		

* *Administration Report of the Labour Department of Travancore-Cochin for 1950-51*

Occupation	Wages in 1951 Rs. nP.	Wages in 1961 Rs. nP.	Remarks
2. Oil-Pressing			
Skilled	1.62	2.25	
3. Masonry			
Skilled	4.00		It is presumed that the rate of Rs. 4/- in 1951 is for a highly skilled worker. The rate under the Minimum Wages Act is Rs. 2.25.
Unskilled	1.75	2.25	
4. Carpentry	3.00	2.25 to 4.00 according to skill	The rate fixed under the Minimum Wages Act is Rs. 2.50.
5. Beedi rolling	1.75 (for 1000)	1.87 (for 1000)	Fixed under the Minimum Wages Act. A worker can earn about Re. 1 to Rs. 2.25 depending upon skill.
6. Ploughing	1.50 (exclusive of one meal)	1.50 to 2.00 for four-hour day	The minimum standard wages fixed under the Act for ploughing without cultivator's bull is Rs. 1.50 for a four-hour day.
7. Other agricultural operations	1.00 to 1.50	1.50 for men and Re. 1/- for women	Fixed under the Minimum Wages Act.
8. General worker	Not available	Rs. 1.50 to Rs. 2/- for men and nP. 75 for women	

60. The above figures speak for themselves. The lowest rate of wages for a male in 1961 as revealed by the above table is Rs. 1.50 a day which works out to Rs. 39/- per mensem. The lowest wage rate for a male in 1961 is thus a little more than 19 fold of what it was in 1827. It should also be observed that the wage rates from 1951 to 1961 do not indicate any substantial change.

Prices of Essential Commodities

61. The variation in the prices of essential commodities is as important as the wage rates. Table XXII would indicate that the cost of rice which forms the staple food has gone up approximately by six times and of tapioca which is an equally important item of food by 4.5 times. The cost of fish has only doubled, while the cost of mutton has gone up by 4.5 times. While the cost of salt has remained static, that of cocoanut without husk has gone up by 12.5 times, arecanut by 19 times and cocoanut oil by 7.8 times. Taking all the items together one item has gone up by 19 times, one by 12.5 times, one by 7.8 times, one by 6 times, five by 5 to 6 times, four by 4 to 5 times, three by 3 to 4 times and two by 2 to 3 times. One item remains static.

62. The price rates of essential commodities for 1939 and the last week of February 1961 published by the Department of Statistics are given below:-

Table XXII

PRICES OF ESSENTIAL COMMODITIES IN 1939 AND 1961

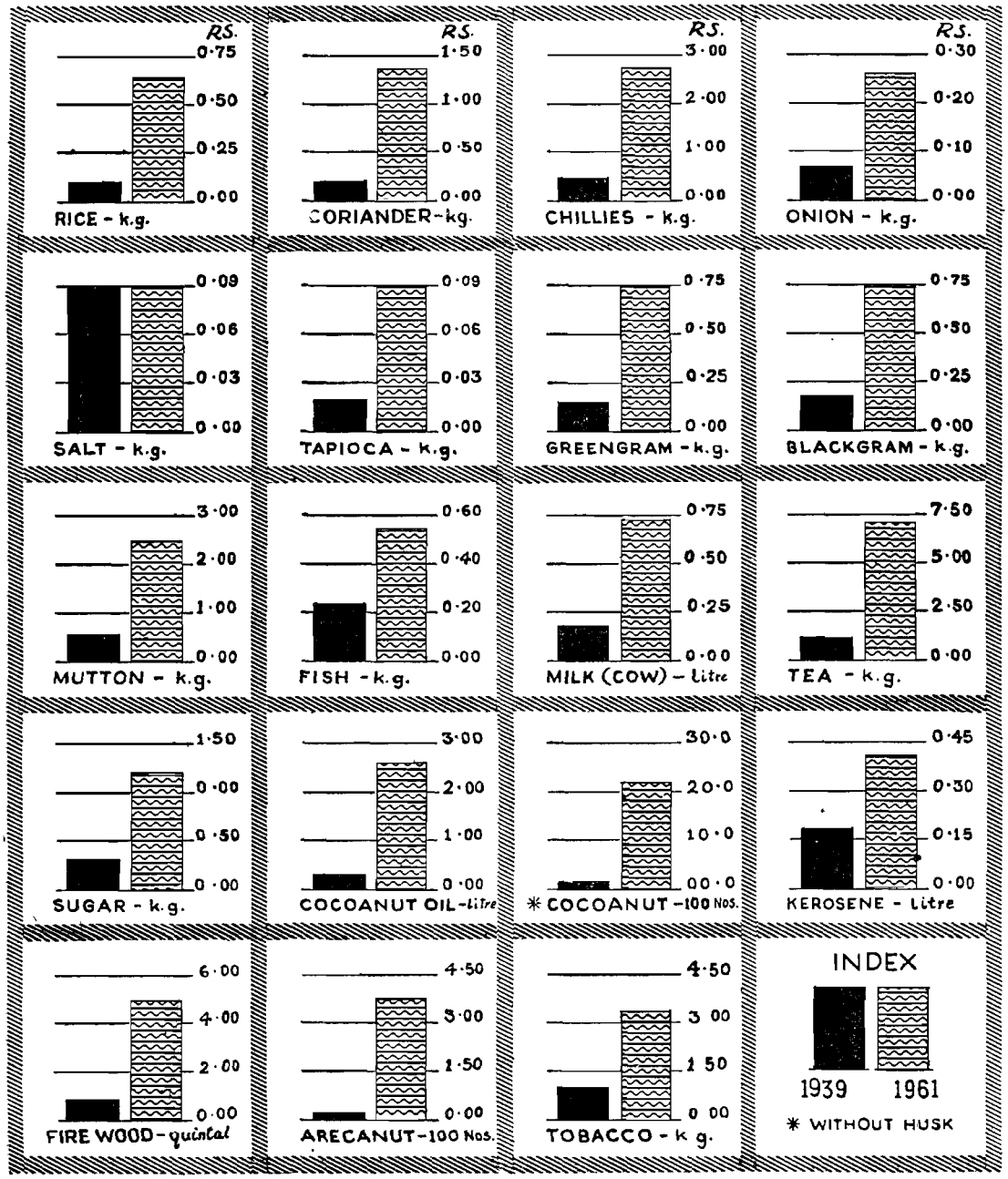
Commodity	Unit	Prices prevailing as on Aug. 1939 Rs.	nP.	Feb. 1961 Rs.	nP.
Rice	Kilogram	..	11	..	64
Coriander	,,	..	22	1	37
Chillies	,,	..	49	2	76
Onions	,,	..	7	..	26
Salt	,,	..	9	..	9
Tapioca	,,	..	2	..	9
Greengram	,,	..	15	..	75
Blackgram	,,	..	18	..	75
Mutton	,,	..	55	2	47
Fish	,,	..	24	..	55
Milk (cow)	Litre	..	18	..	73
Tea	Kilogram	1	23	7	16
Sugar	,,	..	31	1	21
Cocoanut oil	Litre	..	34	2	62
Cocoanut (without husk)	100 Nos.	1	75	22	00
Kerosene	Litre	..	18	..	41
Firewood	Quintal	..	84	4	92
Arecanut	100 Nos.	..	20	3	75
Tobacco	Kilogram	..	97	3	31

Traditional Occupations

Weaving

63. The communities in the surveyed area which follow their traditional occupations are the Chaliyans and the Vaniyans. Weaving is the traditional occupation of the Chaliyans. The weavers of this locality have a hoary tradition in the art of weaving and are well known for the production of cotton and silk clothes of fine counts with exquisite gold lace work dexterously wrought on the borders with floral and other decorative designs. It is claimed by the Chaliyans that they have inherited the skill in weaving from the ancestor of their race 'Chaliya Rishi'. The industry in this area has not developed beyond the size of a cottage industry. Weavers have, however, organised themselves on co-operative lines. The societies supply them with thread and other items of raw material and get back the finished products paying the wages for them with a view to secure better marketing. They also finance the workers whenever assistance is required. There are some cases where the weaver without depending on the co-operative society purchases the raw material himself and markets his products direct. This has not always proved an unmixed blessing. Often he has to take loans or advances from some shop or other to meet his financial requirements for the purchase of raw materials and while doing so he undertakes to repay the same when his finished products are sold. If the goods are sold to the same shop they pay less than the market rate. Otherwise, the purchaser has to find a suitable market for his finished products himself which is not always easy. The starting of co-operative societies has invariably helped the weavers to earn more. There are 3 handloom weaving establishments owned by 4 persons employing 34 persons full-time and 25 persons part-time. One power loom is being installed. Seven households are having a

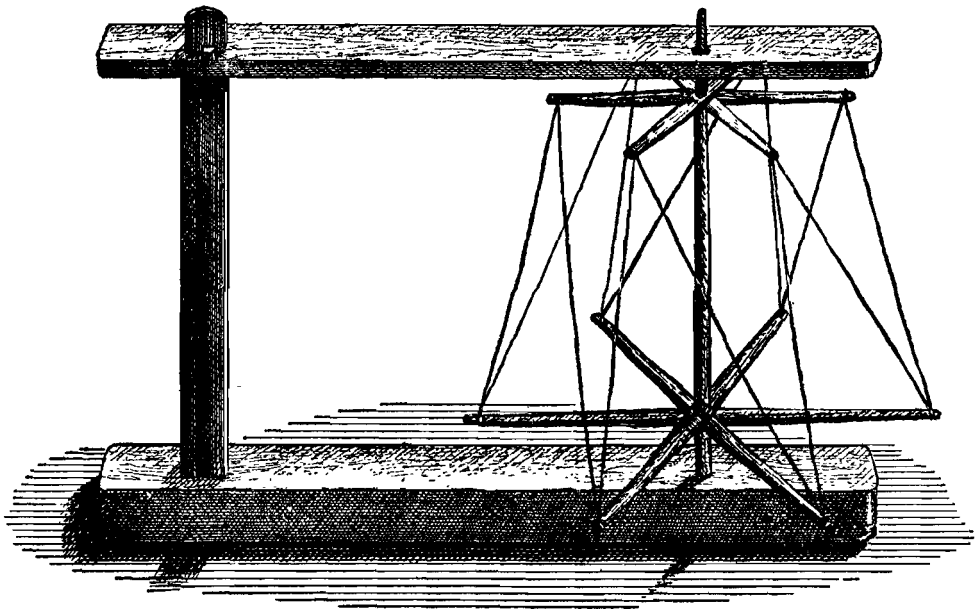
PRICES OF ESSENTIAL COMMODITIES IN 1939 AND 1961



loom each in the house which enables them to engage both full-time and part-time members of the households. On the whole, the handloom weaving in the surveyed area has provided employment to 41 males and 16 females full-time and 30 persons of both sexes part-time.

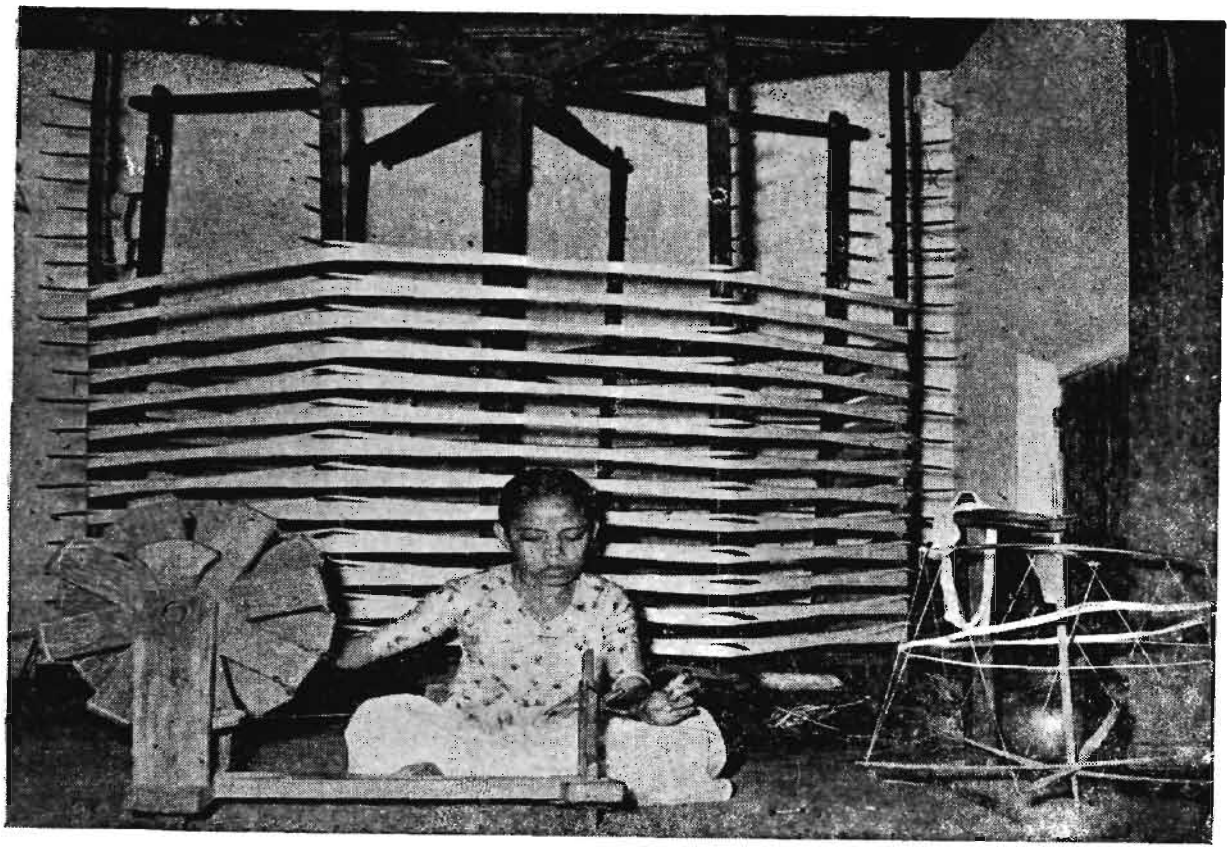
Process of production

64. There are two kinds of looms, the ordinary loom and the pit loom of which the pit looms alone are in vogue in this area. The pit loom owes its name to the pit in which the loom is fitted.

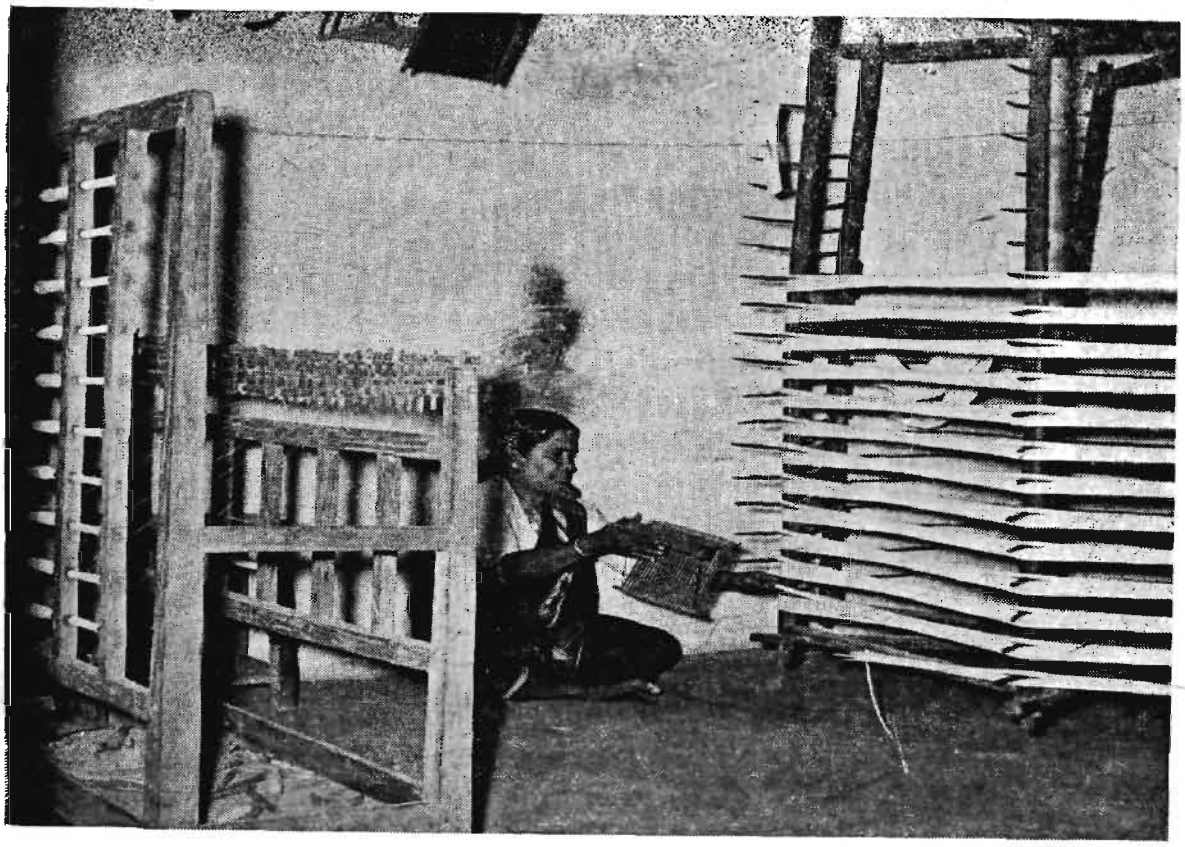


SKELETON WHEEL

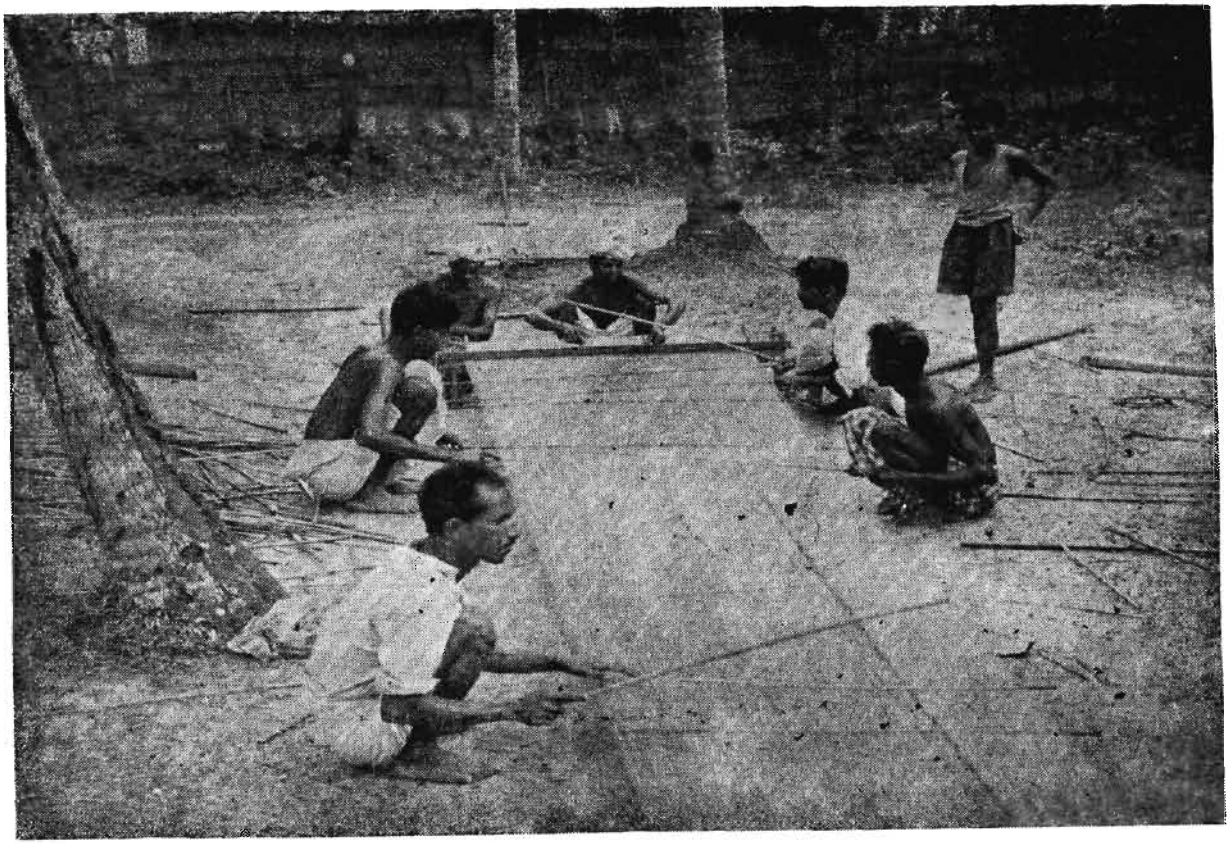
65. The first main process in handloom weaving consists of the preparation of the warp and the weft. To prepare the warp, yarn is taken from hanks and rewound on the warper's bobbins. This is done by means of a simple mechanism in which a small drum-like skeleton wheel placed vertically on a central pivot is made to rotate by placing the hank around it and connecting one end of the hank to a bobbin placed at the lower end of a winding 'charka'. As the 'charka' is rotated the end of the yarn winds round the bobbin. The drum also rotates. Several such bobbins are prepared according as the width of the cloth requires and arranged on a creel. The ends of the yarn from the bobbins so arranged on the creel are then drawn through the reeds called 'veezhthu' and lined on a large drum of about 6 to 8 feet height and 4 to 6 yards in circumference called the 'warp mill'. When the drum is rotated the yarn gets wound on the drum from bottom to top and top to bottom till the entire length of the warp is exhausted. One end of each yarn is then fixed on a stick and wound on it. The yarn thus transplanted on the stick is ready for sizing. The yarn is stretched out and tied tightly at both ends. A mixture of rice and tapioca starch is then brushed over the yarn and dried by successive application of the brush. When the sizing is over the yarn is wound on the warper's beam, the arrangement of the hank being in parallel order. This process in sizing is called street sizing.



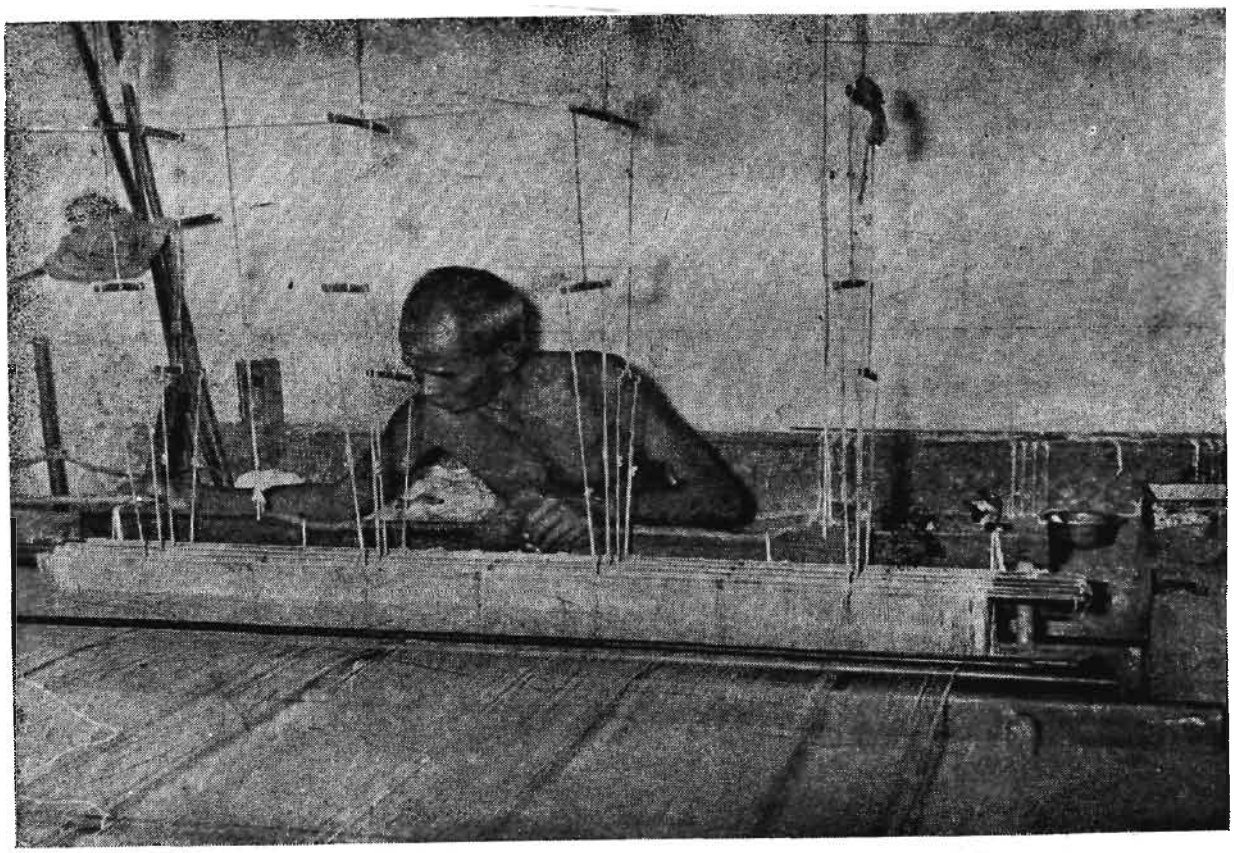
Pl. 21 WINDING THE BOBBIN Page 46



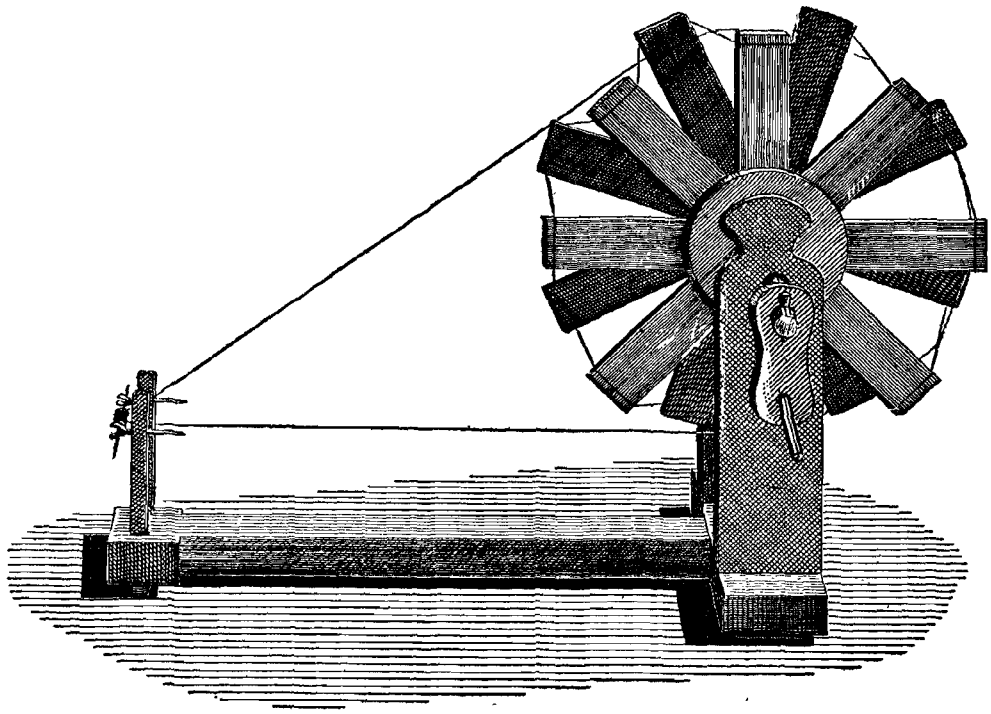
Pl. 22 AT THE WARP MILL Page 46



Pl. 23 SIZING Page 46



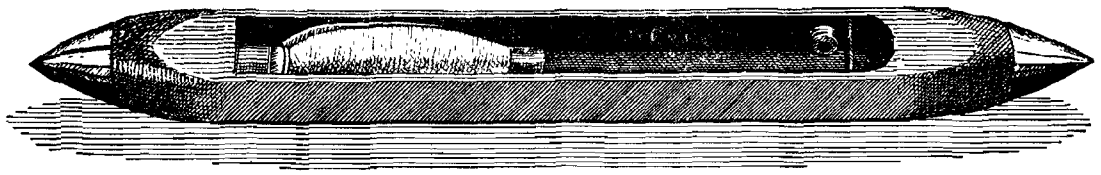
Pl. 24 PIT LOOM WEAVING WITH THE THROW SHUTTLE Page 47



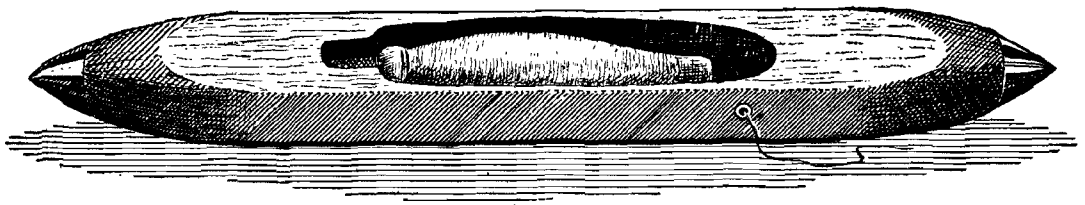
CHARKA

There is a simpler but perhaps less efficient method in which the hank is only dipped in the sizing mixture, squeezed and dried. If the yarn used is twisted yarn, no sizing is necessary. It is only where single thread is used for weaving sizing becomes imperative. The warp thus being ready the next process is the preparation of the loom. This is called gaiting. The ends of the yarn are drawn through the healds and reeds according to the design. The healds are then connected to the treadles in the required order. The weft yarn is wound on the pirns or cops with the help of a winding 'charka' and swift. The warp yarns are separated into two layers by operating on the treadles. The weft yarn is introduced through the shed i.e. the space between the layers of warp by passing the shuttle containing the pirn. When the weft has thus passed through the shed it is brought towards the fell of the cloth by beating the sley.

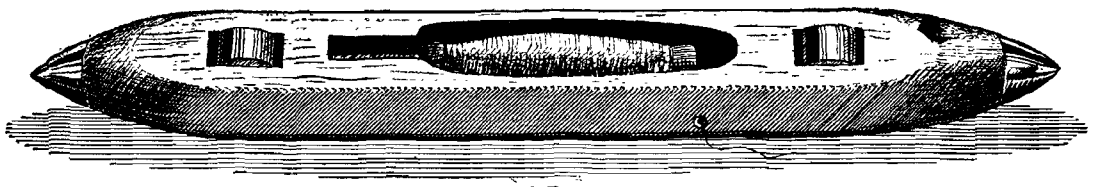
66. There are three kinds of shuttles viz. the fly shuttle, wheel shuttle and throw shuttle. The pit loom weavers generally use the fly or the wheel shuttle. The wheels fitted to the bottom on either side of the wheel shuttle are of highly polished steel and hence help easier movement with less force. Throw shuttle which is the primitive pattern has gone practically out of use except for very fine counts. It has to be observed that while in the case of the fly shuttle and the wheel shuttle to and fro movement through the shed is secured by operating the shuttle through a string pulled from the top of the loom, in the case of throw shuttle the weaver has to throw the



1



2 A



2 B

1 THROW SHUTTLE 2 A FLY SHUTTLE 2 B WHEEL SHUTTLE

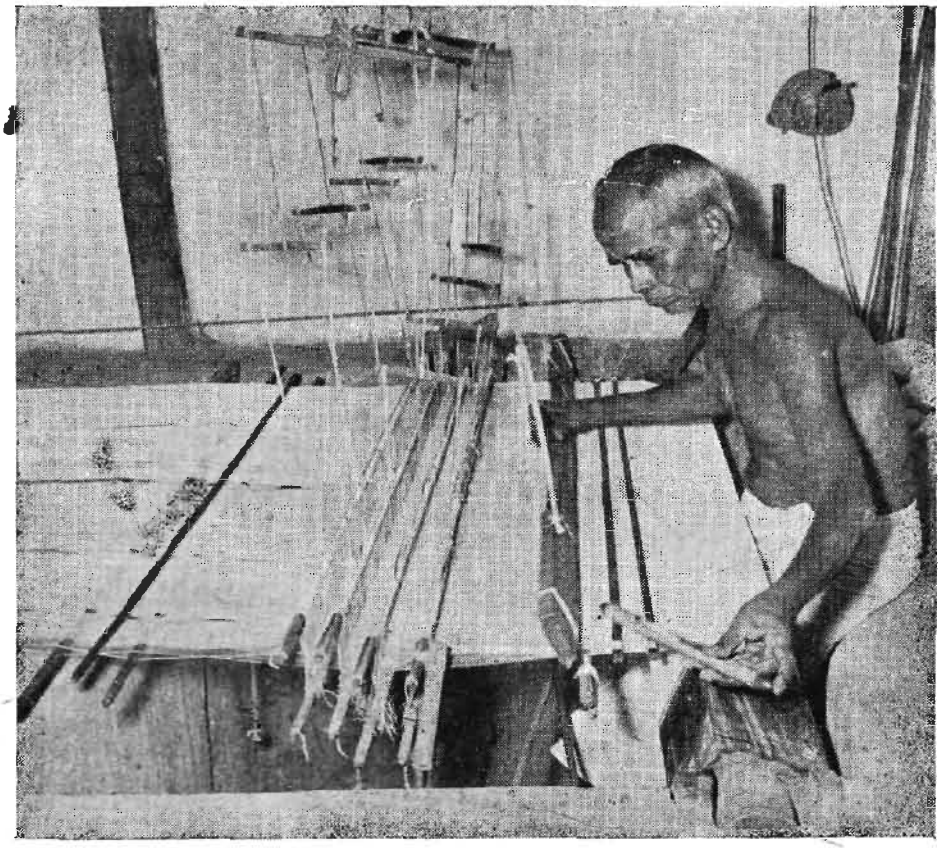
shuttle through the shed every time the weft has to be passed. The latter is a more laborious process. It is the use of the fly shuttle that revolutionized the output of the weaving industry in the Industrial Revolution of England.

67. Design is the structure of the interlacement of the warp and the weft. This plays an important role in securing different types of handloom cloth. Simple designs like plain, twill, honeycomb etc. can be woven with the help of ordinary handlooms, while fancy designs can be woven on the handlooms fitted with dobby mechanism only. On a Jacquard loom any design can be woven.

68. To make the cloth more attractive the chemical process of bleaching calendering, singling, dyeing, painting etc. are resorted. In an ordinary handloom one can weave 10 to 15 yards of coarse variety of cloth of medium width per day.

69. When threads with different colours have to be woven, the weaver will be keeping ready different shuttles filled with different coloured threads or he will use the same shuttle by replacing the thread whenever necessary.

70. The pit loom is considered to be more convenient than ordinary loom. The loom is fitted in a pit of about $2\frac{1}{2}$ to 3 ft. depth and about 3 to $3\frac{1}{2}$ ft. width, the length being adjusted according to convenience. The warp is fitted in the pit with the upper portion projecting outside the pit. Any excess length of the warp will be folded and kept. The weaver sits at one end of the pit



Pl. 25 THROWING THE SHUTTLE Pages 47 - 48



Pl. 26 OPERATING THE FLY SHUTTLE Pages 47-48



Pl. 27 AT THE COUNTRY GHANI Page 49

with his feet on the treadle below and his hands above the pit so that his feet can operate the treadle and his hands control the string regulating the shuttle.

What a weaver earns

71. The clothes woven in this area consist of sarees with gold thread border. The prevailing rates of wages paid by the co-operative societies to the weavers are the following:—

(i) 44 nP per yard of woven cloth of 80 counts plus 6 nP for every 100 yards of gold thread used

(ii) 65 nP per yard of woven cloth of 100 counts plus 6 nP for every 100 yards of gold thread used

72. On an average one full loading of the loom will be sufficient for 72½ yards of finished goods. Thirty-six kazhis (hanks of 80 counts) of yarn is necessary for a full loading. If the yarn is of the 100 counts, 45 hanks are necessary. A good weaver may take 10 to 12 days to exhaust one loaded loom.

73. The clothes are marketed both locally and in other parts of India. Those of finer counts with gold and black borders have generally good market.

Oil-Pressing

74. Of the various kinds of oil the cocoanut oil and gingili oil are the most popular in Kerala. Though several modern types of processes for extraction of oil are in vogue the mechanical process has not driven out the primitive method of oil extraction in the country ghani known as 'chakku'. Vaniyans are experienced in the working of the 'ghani'. Nine households of Vaniyans in the surveyed area are engaged in their traditional occupation of oil-pressing and sale of oil. Nine males and 10 females are employed in this industry. The base of the country ghani consists of a mortar either of granite or of wood. In its shape the mortar resembles a cone placed upside down or the opening of a funnel ascending from a small circle at the bottom to a much larger circle at the top. The whole portion inside is meant to insert the pestle and fill the 'ghani' with the article meant to be crushed. At the bottom of the mortar there is a hole through which oil passes into a vessel placed against it. The pestle is a long, round wooden one. At the top of the pestle a piece of wood resembling a beam is attached in a slanting position the outer end of which is connected to another horizontal beam which revolves round the bottom of the mortar when driven by bullocks which go round the 'ghani'. The upper edge of the pestle is rounded in order to enable the beam placed on it to rotate freely along with the lower beam. The bullocks which are yoked to the outer edge of the horizontal beam are driven by a person sitting on the beam. The principal worker is the person who attends to the actual pressing. He feeds the mortar by putting the cocoanut kernel or the gingili or any other article meant to be pressed in suitable quantities in the mortar and adjusts the same according to the progress of pressing. Usually this person is an experienced adult in the work. In the case of cocoanut, the kernel is dried either in the sun or smoke till it is fit to be crushed. Similarly, the gingili seed is also dried. The products of crushing are the oil and cake. In the case of cocoanut and gingili the cake is used for feeding the cattle and in the case of ground-nut oil the cake is used as fertilizers. The process of oil-crushing in the country ghani is both tedious and slow. On an average, a person owning a ghani earns about Rs. 2.25 towards the labour charges. This includes his own service as well as of bullocks and a boy who drives the bullocks.

Family Budget

Number of gainfully employed persons and gross income per household

75. Taking all the households together the average monthly gross income of the household of a weaver is Rs. 145.30, of an oil-presser Rs. 57.82 and of miscellaneous occupations Rs. 103.16. The average number of gainfully employed people per household among weavers is 2.71, among oil-pressers 2 56 and among those of miscellaneous occupations 1.61. The lowest and highest monthly income of a weaver's household are Rs. 42.50 and Rs. 228.31, of

an oil-presser's household Rs. 17.08 and Rs. 120 83 and of miscellaneous occupations Rs. 19.40 and Rs. 255.58 respectively. Going by the number of households in the various income groups, nearly 50 per cent of the households of weavers are in the income group of above Rs. 100/-. Sixty-seven per cent of the households of oil-pressers are evenly distributed between the income groups of Rs. 25 to Rs. 50 and Rs. 51 to Rs. 75. In the category of miscellaneous occupations the largest number falls in the income group of Rs. 25 to Rs. 50 and the next in the income group of Rs. 51 to Rs. 75 and the last in the income group of above Rs. 100/-. The indication given by the above figures is that the majority of the weavers' households have a better income than the rest, the households of miscellaneous occupations come next and those of oil-pressers come last.

Gross Income vs. Standard of living

76. Out of Rs. 145.30 which form the gross income of a weaver's household a sum of Rs. 10.53 is the expenditure incurred on account of industry, cultivation, business etc. The balance available to be spent for maintaining the standard of living is Rs. 134.77. In the case of an oil-presser the expenditure on industry, cultivation or business is negligible. Almost the entire amount which he gets is available to be spent although this is much smaller than what a weaver's household has and comes only to Rs. 57.82. In the case of miscellaneous occupations the expenditure on industry, cultivation or business etc. comes to Rs. 6.20 which leaves a balance of Rs. 96.96. In respect of the amount available for maintaining the standard of living, therefore, the weavers stand first, the households of miscellaneous occupations come next and the households of oil-pressers last. This order is consistent with the order of the average gross income of the households of these occupational groups.

77. The distribution of households by occupation, income and number of households is given in Tables I series of Appendix A.

Sources of Income

78. The sources of income have to be examined in respect of each occupational class. Taking the weaving class, there are two types of families among them. One category only does the weaving and the other category is engaged in both weaving and the sale of products Along with the sale of the products, they will also be selling other clothes to make the shop more attractive. The primary source of income among the weaving class is the industry run by the household. The next in importance is the business run by the household. Salary or wages come third and cultivation run by the household the fourth. The rest are nominal. The actual income in respect of the weaving class families under the various heads and the percentages are given in Table II (a) of Appendix A.

79. In the case of oil-pressers also there are two categories as in the case of weavers viz. those who are purely engaged in oil-pressing and those who do both oil-pressing and the sale of the product. In the first category of cases the households only press the commodity brought to them and receive the wages for the same. In the latter, the households produce oil and sell. The primary source of income among this class is the business run by the households. Salary or wages come next and the industry run by the household the third. The actual income and the percentages are given in Table II (b) of Appendix A.

80. Coming to the miscellaneous categories of occupations the most important source of income is business run by the household under which head as much as 56.80 per cent of the income falls. The next important source is salary or wages. Cultivation run by the household comes third. The rest of the sources are not worth mentioning. Particulars of actual income and percentages are given in Table II (c) of Appendix A.

Expenditure

81. The expenditure position of an average household in the different occupational groups is given below:—

Table XXIII

EXPENDITURE OF AN AVERAGE HOUSEHOLD BY OCCUPATION

	Weavers		Oil-Pressers		Miscellaneous	
	Rs.nP.	Percentage of the total expenditure	Rs.nP.	Percentage of the total expenditure	Rs.nP.	Percentage of the total expenditure
A. Food	87.83	62.49	49.75	77.37	62.96	70.69
B. Clothing	7.96	5.66	3.70	5.75	5.89	6.61
C. Housing, light, fuel etc.	9.45	6.72	3.49	5.43	5.80	6.51
D. Miscellaneous	24.80	17.64	7.36	11.45	8.22	9.23
E. Cultivation, industry or business	10.53	7.49	..	..	6.20	6.96
Total	**140.57**	**100.00**	**64.30**	**100.00**	**89.07**	**100.00**
Expenditure in relation to income	+ 4.73		− 6.48		+ 14.09	

82. The expenditure is highest in the case of a household of weavers and lowest in the case of oil-pressers. Those in the miscellaneous occupations come between the two. This, no doubt, is in accordance with the standard of income of the three occupational groups. In spite of the fact that the household of oil-pressers is spending the least, it is still in a deficit position, the main reason being the low income of this category. Taking the various items of expenditure the highest percentage is spent on food. While the percentage of expenditure on food is highest in the case of oil-pressers, that of miscellaneous occupations stands second and of weavers third. This does not mean that the amount spent on food is highest in the case of households of oil-pressers or lowest in the case of households of weavers. It only indicates that since the income of an oil-presser's household is comparatively much less than that of the other groups, he spends almost all his income on food and limits the expenditure on other items to a scale much lower than that of the other occupational groups If the actual amount spent on food is taken into account the weavers spend most, those in miscellaneous groups come next and oil-pressers come last. In the case of clothing, housing, light, fuel etc. the percentage of expenditure of a household of miscellaneous occupations is less than that of a weaver's household and that of a household of an oil-presser still less. Barring the expenditure on food, the next highest percentage is on miscellaneous items in the case of all income groups. The households of weavers spend as much as 17.64 per cent of the total expenditure on this as against 11.45 per cent in the case of the households of the oil-pressers and 9.23 per cent in the case of the households of miscellaneous occupations.

83. Under the expenditure on food the largest percentage is spent on staple food which consists of rice and tapioca. The percentage on rice and tapioca in the case of a household of weavers is 46.49 and 3.85, of oil-pressers 50.69 and 12.83, and in the case of miscellaneous occupations 48.43 and 8.70 respectively. The expenditure on tapioca is seen to be the highest in the case of the households of oil-pressers which have the lowest income and lowest in the case of weavers who have the highest income and

second in the case of the miscellaneous occupations the income of which also comes second. While the households of weavers and miscellaneous occupations register an expenditure on meat, in the case of oil-pressers this is absent. Ghee is not taken either by the households of oil-pressers or of miscellaneous occupations. Milk is taken by all groups though the percentage varies according to income. The percentage of expenditure on education out of the total expenditure on miscellaneous items is 38.47 in the case of the households of weavers, 28.00 in the case of oil-pressers and 38.00 in the case of miscellaneous occupations. This accounts for the high percentage of literacy in the area. Next to education, the expenditure on dhobi and soap takes the highest rank. While in the case of the households of weavers this comes to 12.42 per cent of the total expenditure on miscellaneous items, in the case of the oil-pressers it is 17.66 per cent and in the case of the miscellaneous occupations 23.60 per cent. On the face of it, the comparative low percentage under this head in the case of a household of weavers would appear to be an enigma. But this is not so when the actual amount is taken into account. It is seen that the actual expenditure on dhobi and soap in the case of a household of weavers is Rs. 3.08 while in the case of a household of oil-pressers it is Rs. 1.30 and in the case of a household of miscellaneous occupations Rs. 1.95. This would show that a household of weavers spends higher than other occupational groups on this item. The percentage, however, happens to be low in their case only due to the high total percentage of expenditure on miscellaneous items on their part.

Surplus or Deficit Budget

84. Taking all the 123 households in the area those with surplus budgets are only in the income groups of above Rs. 100 among weavers and miscellaneous occupations. In the case of weavers 10 households with an income of above Rs. 100 have surplus budgets and among the remaining, 4 households have balanced budgets and 7 households deficit budgets. Out of 9 households of oil-pressers 3 have balanced budgets and the remaining 6 deficit budgets. Among the households of miscellaneous occupations 24 households in the income group of above Rs. 100 have surplus budgets whereas 27 out of the remaining households have balanced budgets and 42 deficit budgets.

Indebtedness

85. The percentages of indebted households to the total number in the income groups of below Rs. 25/–, Rs. 25–50, Rs. 51–75, Rs. 76–100 and above Rs. 100 are 28.57, 30.30, 18.18, 33.33 and 37.14 respectively. The average indebtedness per household of the above income groups is Rs. 125.75, Rs.163.93, Rs. 204.78, Rs. 260.30 and Rs. 3523.96 respectively. Analysing the debts by causes 0.60 per cent is on purchase of land, 1.65 per cent on house construction or repairs to existing buildings, 15.97 per cent on marriages, 9.95 per cent on giving dowry, 0.60 per cent on clearing outstanding debts, 3.04 per cent on sickness, 1.89 per cent on ordinary wants, 0.30 per cent on household cultivation, 8.12 per cent on household industry, 53.90 per cent on business and 3.98 per cent on education of children. The tables relating to expenditure are given as Tables III (a.1 to c.1) and III (a. 2 to c.2) of Appendix A. The table relating to indebtedness is given as Table IV of Appendix A.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Age and Sex Distribution of the Population

86. 16.30 per cent of the population of the surveyed area fall in the age group of 10 to 14, 13.99 per cent in the age group of 5 to 9, 13.45 per cent in the age group of 0 to 4 and 4.08 per cent in the age group of 60 and over. Of the males the largest number belong to the age group of 45 to 59 while the smallest come in the age group of 60 and over. Among females, the age group of 10 to 14 commands the largest and the age groups of 30 to 34 and 60 and over the lowest.

Table XXIV

POPULATION BY AGE GROUPS

	Total of all ages	0–4	5–9	10–14	15–19	20–24	25–29	30–34	35–44	45–59	60 and over	Age not stated
Males	353	52	45	50	38	22	26	19	29	58	14	..
Females	383	47	58	70	40	42	24	16	44	26	16	..
Total persons	***736***	***99***	***103***	***120***	***78***	***64***	***50***	***35***	***73***	***84***	***30***	..

Age and Marital Status

87. A table showing the age and marital status is given below:—

Table XXV

AGE AND MARITAL STATUS

Age Group	Total population			Never Married		Married		Widowed		Divorced or separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All Ages	736	353	383	219	216	129	129	5	30	..	8
0–9	202	97	105	97	105	..	..	..	..	..	..
10–14	120	50	70	50	70	..	..	..	..	..	..
15–19	78	38	40	38	32	..	8	..	..	..	..
20–24	64	22	42	17	9	5	32	..	1	..	..
25–29	50	26	24	10	..	16	21	..	2	..	1
30–34	35	19	16	3	..	16	12	..	2	..	2
35–39	40	19	21	2	..	17	19	..	1	..	1
40–44	33	10	23	1	..	9	19	..	3	..	1
45–49	35	24	11	..	..	24	7	..	1	..	3
50–54	26	20	6	..	..	19	4	1	2	..	..
55–59	23	14	9	..	..	14	2	..	7	..	..
60–64	7	2	5	1	..	1	2	..	3	..	..
65–69	6	3	3	..	..	3	..	..	3	..	..
70 and over	17	9	8	..	..	5	3	4	5	..	..

59.10 per cent of the total population of the area covered by the survey are never married, 35.05 per cent married, 4.76 per cent widowed and 1.09 per cent divorced or separated. The maximum number of married persons fall in the age group of 20 to 24 in the case of females and of 45 to 49 in the case of males. A survey of the youngest age at which a male or female in a household has married shows that taking all the communities together there is only one case of marriage below the age of 14 and that is in the case of a female belonging to the Muslim community. In the case of males there is no case of marriage before the age of 19.

88. The youngest age of marriage of a female and male is seen to be 14 and 20 in the case of Chaliyans, 15 and 19 among Vaniyans, 16 and 23 among Asaris, 14 and 23 among Nairs, 15 and 22 among Ezhuvas, 15 and 21 among Veerasaivas, 19 and 29 among Vellalas, 15 and 21 among Latin Christians, 14 and 24 among members of the Salvation Army and 13 and 20 among Muslims respectively.

Births and Deaths

89. The data regarding the births and deaths according to the Births and Deaths Register of the municipality for the years 1954 to 1960 in the Narayanapuram ward of the Neyyattinkara municipal town, in which the surveyed area is located, is given below :—

Table XXVI

BIRTHS AND DEATHS

Period	Births		Deaths
	Still Birth	Live Birth	
1954	..	1	..
1955	..	6	8
1956	..	7	7
1957	..	7	4
1958	..	4	3
1959	..	10	3
1960	..	4	3
Total	..	**39**	**28**

Literacy and Education

90. Out of the 736 persons of the surveyed area 284 are illiterate, the percentages of distribution of literacy being as follows:—

Illiterate	38.59
Literate without educational standard	13.45
Primary or Junior Basic	43.47
S. S. L. C.	3.53
Intermediate	0.14
Graduate	0.82

91. The total percentage of literates comes to 61.41. This is far above the percentage of literacy in the State as a whole, in the Trivandrum district and even in the Neyyattinkara town. The age-war distribution of the population of the surveyed area under literates, illiterates and the different educational standards is given below:-

Table XXVII

LITERACY AND EDUCATION

Age group	Total	Illiterate	Literate without educational standard	Primary or Junior Basic	Matric or Higher Secondary	Inter-mediate	Graduate and above
All ages	736	284	99	320	26	1	6
0–4	99	99	..	..	..	..	..
5–9	103	37	52	14	..	..	..
10–14	120	14	21	85	..	..	..
15–19	78	6	5	51	16	..	..
20–24	64	19	4	32	5	..	4
25–29	50	14	9	21	3	1	2
30–34	35	15	2	18	..	..	..
35–44	73	30	6	37	..	..	..
45–59	84	29	..	53	2	..	..
60 and over	30	21	..	9	..	..	..

Family structure

92. The average number of persons per household in the surveyed area comes to 5.98. The structure of families has also been surveyed with reference to the concepts of a simple family, an intermediate family and a joint family. A simple family for the purpose was taken to consist of husband, wife and unmarried children, an intermediate family of a married couple, unmarried brothers, sisters and one of the parents and a joint family of a married couple with married sons or daughters or with married brothers or sisters. The survey has revealed that out of the total number of 123 households 81 are simple, 13 intermediate and 29 joint families. The actual distribution of these families is given hereunder:—

Table XXVIII

SIMPLE, INTERMEDIATE AND JOINT FAMILIES

Caste/Tribe or Community	Total No. of households	Types of families in the households		
		Simple	Intermediate	Joint
Chaliyans	25	16	3	6
Vaniyans	21	15	2	4
Asaris	10	8	1	1
Nairs	8	5	..	3
Ezhuvas	9	7	1	1
Veerasaivas	3	1	1	1
Vellalas	1	1	..	..
Latin Christians	5	2	1	2
Salvation Army	8	6	..	2
Muslims	33	20	4	9
All Communities	**123**	**81**	**13**	**29**

Medical care

93. Out of the 123 households only 23 resort to the allopathic system of treatment exclusively, while 15 are addicted to ayurvedic system alone. But, the vast majority of the households coming to 85 depend upon both allopathic and ayurvedic systems of treatment. One of the important factors, if not the most important, in assessing the extent of medical care is the attention given to cases of child-birth. It is surprising that even in this advanced century

as many as 77 per cent of the households in the surveyed area depend on unqualified midwives to attend to cases of child-birth. This is typical of the class of people who do not attach as much importance to medical attention in a case of child-birth as it deserves. 15 per cent of the households manage by a qualified midwife, while 6 per cent take women to the hospital for confinement and 2 per cent only call a doctor at home. The percentages of households (1) going to a public hospital or dispensary for consultation or (2) a private hospital, dispensary or physician, or (3) getting down a physician at home for consultation are 79, 12 and 9 respectively. It should be said to the credit of the Neyyattinkara municipality that members of all the households in the surveyed area have been vaccinated.

Leisure and Amusements

94. Costly amusements seem to be ruled out by the communities mostly because they cannot afford. The average expenditure on amusements is 48 nP, 16 nP, and 17 nP for a family engaged in weaving, oil-pressing and miscellaneous occupations respectively. As already pointed out there is only one theatre for the whole of Neyyattinkara municipal town. A few parks there are. But, they have no more than nominal importance.

Nature of Caste Relationship

95. The relationship between the different castes and communities in the whole area is extremely cordial. Although the Chaliyans, as usual with their community, prefer concentration in a street, even in their midst there are houses of Muslims, Asaris and Veerasaivas. The houses of all other communities have an intermingled location. This speaks of the high culture and inter-communal harmony which characterize the population of Kerala in general.

Organs of Democratic Decentralization

96. The Neyyattinkara municipality is the local body functioning in the area. The municipality is constituted by election on adult franchise. It enjoys the powers of taxation on property as well as profession. The latest annual revenue of the municipality comes to Rs. 65,000/- and expenditure Rs. 60,000/-. The municipality is in charge of the maintenance of roads except the national highway, village sanitation and public health activities like prevention of epidemics, control of markets, maintenance of parks etc.

Co-operative Societies

97. There are three handloom weaving co-operative societies functioning in the Amaravila locality. All the households of weavers engaged in actual weaving work are members of one or other of these societies. Besides the weavers of this locality the weavers of the neighbouring areas of the Kolla and Chengal villages are also members of these societies. The Marathethur Weaver's Co-operative Society No. 39 has 70 members on its rolls and a paid-up capital of Rs. 1050/-, the share value being Rs. 20/- per share, the Amaravila Weavers Co-operative Society No. 3388, 75 members and a paid-up capital of Rs. 1332/- with a share value of Rs. 20/- per share and the Narayanapuram Co-operative Society No. H. 139, a membership of 89 and a paid-up capital of Rs. 2605/- with a share value of Rs. 25/- per share. These societies have taken loans from Government which they distribute among the members. They also distribute yarn and other materials to the weavers, collect the finished products giving them the labour charges and manage the sales. They have permanent show-rooms and salesmen. The profits are divided at the end of the year as usual. On the whole these societies had a sale proceeds of about Rs. 75,000/- during the year 1960–1961. This is an indication of the remarkable progress made by these societies as well as the weaving industry promoted by them. Besides the weavers' co-operative societies there are also agricultural credit societies and multi-purpose co-operative societies.

Dowry

98. A reference to the practice in the various communities of giving dowry has been made in the ethnographic notes given in Chapter II. A detailed table in this behalf is given below. The table will show that in

the case of Nairs, Vaniyans, Asaris, Vellalas and members of the Salvation Army no dowry is seen to have been either given or received. But dowry has been in vogue in the Chaliyan, Ezhuva, Veerasaiva, Latin Christian and Muslim communities.

Table XXIX

DOWRY

Total No. of house-holds	Name of the community	No. of households which have either given or received dowry	No. of households which have given† dowry as ornaments alone without cash or property up to Rs. 100/-*	No. of households which have given† dowry both in cash or property and in ornaments				
				Rs. Up to 100	Rs. Up to 500	Rs. Up to 1000	Rs. Up to 1500	Rs. Up to 3000**
8	Nair	..	..	..	..	..	..	..
25	Chaliyan	25	..	..	5	7	6	7
9	Ezhuva	2	..	..	..	..	..	2
21	Vaniyan	..	..	..	..	..	..	..
10	Asari	..	..	..	..	..	..	..
3	Veerasaiva	2	2	..	..	..	..	..
1	Vellala	..	..	..	..	..	..	..
5	Latin Christian	5	..	1	3	..	..	1
8	Salvation Army	..	..	..	..	..	..	..
33	Muslim	27	..	..	14	7	6	..

Attitude to Family Planning

99. There is a family planning clinic attached to the Secondary Health Centre at Neyyattinkara. This is in charge of a Health Visitor who conducts house visits once a week and imparts instruction to the people on family planning. She is assisted by two social workers in the field. Contraceptives are distributed free of cost from the clinic. A survey was made by us to ascertain the reaction of the public to the family planning programme, the questions put being whether the person is aware of the family planning programme, whether he/she is in favour of family planning, and if so, whether it should be achieved

(a) by self-restraint only
(b) or by contraceptives only
(c) or by both
(d) or by sterilization

and what should be the ideal size of the family. These questions will indicate the extent of direct approach made to the problem posed in the survey. Out of 80 persons who have been interviewed in the surveyed area, 33 are both aware of family planning programme and in favour of the same, 12 are aware of the programme but not in favour of family planning, 23 were not aware of the programme but when it was explained to them are in favour of family planning and 12 were neither aware of the family planning programme nor in favour of the same even when explained. Coming to the pointed question of securing family planning by contraceptive or by self-restraint methods out of the 33 persons who are both aware of the family planning programme and are in favour of family planning, only one advocates family planning by self-restraint. Of the remaining, 25 favour both self-restraint and contraceptives and 7 sterilization. Out of the 23 persons who were not aware of the family planning programme but were in favour of the same when the programme was explained one advocates family planning by self-restraint only and 3 by sterilization. Others of this group have no distinct opinion on this aspect.

* There are no households in gradations above Rs. 100 † includes received

** There are no households in gradations above Rs. 3000

Table XXX

ATTITUDE TO FAMILY PLANNING

	Muslims	Chaliyans	Vaniyans	Ezhuvas	Nairs	Latin Christians	Salvation Army	Veerasaivas	Asaris
1. Total No of persons interviewed	26	18	12	4	5	3	4	1	7
2. No. of persons aware of the family planning	20	10	4	2	5	1	..	..	3
3. No. of persons in favour of family planning out of item No. 2	9	9	4	2	5	1	..	..	3
4. No. of persons out of item No. 3 in favour of									
(a) self-restraint only	..	1	..	..	..	..	..	..	..
(b) Contraceptives and self-restraint	8	6	2	2	3	1	..	..	3
(c) Contraceptives only	..	..	..	..	..	..	..	..	..
(d) Sterilization	1	2	2	..	2	..	..	..	..
5. No. of persons who were not aware of family planning programme	6	8	8	2	..	2	4	1	4
6. No. of persons out of item 5 who are in favour of family planning when the programme was explained to them	..	7	3	2	..	2	4	1	4
7. No. of persons out of item No. 6									
(a) In favour of self-restraint only	..	1	..	..	..	..	..	..	..
(b) Contraceptives & self-restraint	..	..	..	..	..	..	..	..	..
(c) Contraceptives only	..	..	..	..	..	..	..	..	..
(d) Sterilization	..	3	..	..	..	..	..	..	..

Festivals

100. The most important Hindu festival of the Neyyattinkara municipal town is the annual 'Utsavam' of the Sree Krishnaswami temple. The festival starts on the 'Thiruvonam' day in the month of 'Meenam' (March or April) and lasts for ten days, the last day being 'Rohini' star. On the first day, the flag hoisting ceremony is held early morning by the chief priest of the temple. Up to the eighth day of the festival special offerings are made to the deity in the morning which will be followed by programmes like 'Koothu', 'Ottamthullal' etc. which last till about 10 p. m. Thereafter, Kathakali (dance-drama) is performed. The ninth day is important in the sense that the deity is supposed to go on a hunting expe-

dition. This is celebrated by the image of the deity being taken in procession on a caparisoned elephant followed by other elephants attended by 'panchavadyam'. An artificial forest is got up at a distance of about two furlongs from the temple where the procession is to end. When the procession reaches this place hunting is symbolized by the hunter's cry and 'panchavadyam'. The procession then retreats to the temple. On the tenth day when the festival ends, the deity is taken on a caparisoned elephant to a tank or river for bath. On the ghats of the tank offerings are made. The deity is then taken back on the elephant. Another set of elephants in procession will meet the deity half way and the whole group returns to the temple by about midnight. There will be display of pyro-technics after the return of the deity. In addition to the above festival, on all the 'Anizham' star days a special 'pooja' and procession are held in this temple at night after the 'Athazha-pooja'. This is done in honour of His Highness the Marthanda Varma Maharaja of Travancore who is the founder of the temple.

101. In the 'Ganapathy temple' of the Chaliyan street of the surveyed area special poojas are performed and offerings made on the 'Vinayaka Chathurthi' day in the month of 'Chingom' (August or September) which is associated with God Ganapathy.

102. As mentioned in Chapter I there are three Roman Catholic churches in the town. The most important festival is the one celebrated in the Anthikada church on the last day of the month of May specially devoted to St. Mary. On this day besides the ceremonies in the church a procession is taken out with the image of St. Mary. Easter and Christmas are also celebrated.

103. Among the Muslims 'Ramzan', 'Bakrid' and 'Muharram' are the most important festivals. Prayers are offered in the mosque on these days.

CHAPTER V

THROUGH DECADES

104. The foregoing chapters have attempted to give a brief picture of the various aspects of the life of the community in Amaravila generally and the surveyed area in particular. It now remains to recapitulate the same and assess the extent of progress recorded by the area socially, economically and culturally.

Social and Cultural

105. Nothing has so much influenced the relationship among the different sects of the Hindu community as the caste system. Whatever be the merits of the claim made by those who favour the caste system that it has enabled the members of a caste to act corporately, control the behaviour of its component members and thereby raise the position of the caste in the society, the social inequalities perpetuated for centuries in the name of the caste through untouchability and unapproachability have received nothing but disapprobation from the advanced elements of the society. Those injunctions of the caste which laid down who shall not touch whom, who shall not approach within certain distances members of the superior castes and places of worship, whose touch, nay, even glance, shall pollute the food of a caste Hindu had necessarily to melt away before the mounting tempo of social reforms. The first nail on the coffin of unapproachability was laid when His Highness the Maharaja of Travancore, on 12th November 1936, issued the epoch-making Temple Entry Proclamation commanding that thenceforth no restriction shall be placed on any Hindu by birth or religion on entering or worshipping at the temples controlled by the Maharaja and the Government. The echoes of this great reform permeated in no time to the neighbouring State of Cochin where also a similar proclamation was issued, but only in the year 1123 M. E. (1947 A. D.). These were followed by the Travancore Temple Entry (Extension and Application) Ordinance of 1950 and the Cochin Temple Entry Authorization Proclamation (Amendment) Ordinance 1950 by which all places of public religious worship were thrown open to all sections of Hindus. The Travancore-Cochin Temple Entry (Removal of Disabilities) Act, 1950 repealed the above proclamations and the ordinances making provision at the same time enabling all classes of Hindus to enter and offer worship in all temples considered by the Hindu community or any section thereof as a place of public religious worship. Untouchability was declared as an offence by the Travancore-Cochin Removal of Social Disabilities Act 1125 (1949) and the Madras Removal of Social Disabilities Act (1936) in force in the Malabar area. These Acts, however, now stand repealed by the Untouchability Offences Act, 1955 (Central Act 22 of 1955) in so far as they correspond to or are repugnant to the provisions of the Central Act. The reforms mentioned above have completely succeeded in eradicating for ever the evils of untouchability and unapproachability. Thus in a place where a Nair had to keep himself at a distance of 7 feet from a Numbudiri Brahman, an Ezhuva 32 ft., a Cheruman 64 ft. and a Nayadi 74 to 124 ft. and the respective distances among the castes *inter se* were calculated by a simple calculation of subtraction, today any one is free to approach any other without fear of pollution. Reforms on a voluntary basis have supplemented social legislations. The permission given by the Chaliyan and Vaniyan communities to the widows to wear coloured sarees and to retain their locks against the strictures of the caste that the head of the widow

should be closely shaved and her garments should be white, the substitution of the offer of 'Ninam', the vegetable mixture resembling blood in colour, for animal sacrifice by the Chaliyan and Vaniyan communities, the abandonment of the custom of dilating the earlobes of the females of the Chaliyan and Vaniyan communities, the substitution of old types of ornaments representing models of animals, plants, fruits and flowers by ornaments of modern designs, the complete disappearance of the traces of right hand and left hand factions which characterised the Hindu communities coming from the Tamilnad—these and several others of the type are indications of the social changes which characterised the transitional stage. The Muslim community has not also been lagging behind in this respect. Here also the custom that a Muslim male should closely shave his head and wear the skullcap is no more observed by most of the Muslims now. The replacement of the skullcap by the scarf, and that too only on occasions like prayer, the change from the customary costumes of a Muslim female to modern sarees and blouses by at least a few females of the community and the abandonment by such females of the custom of perforating the ears are instances of social progress in the Muslim community. The caste panchayats which form the custodians of the strictures of the caste and the sanctions for their violation have ceased to be powerful in most of the Hindu communities. The Muslims, however, continue to apply the sanctions of the community against any offender of the religious tenets of Islam.

106. In a place where social disabilities set up by the caste system had their sway for long it is of utmost importance that the members of the caste should be aware of the statutes enacted to remove their social disabilities. The survey has revealed that out of the heads of 77 Hindu households as many as 74 are aware of the untouchability offences. The spirit underlying the legislation has also been appreciated by them. A Chaliyan who was asked whether he was particular of taking his bath before he takes his food in the event of a Pulaya having touched him answered that if it were in the past he would have done it; but now he does not even think in that line. The high percentage of the awareness of social legislation should be greatly attributed to the standard of literacy prevailing in this part of the country. At the same time it has to be observed that the awareness of social legislations like the Hindu Succession Act and the Hindu Adoption Act is considerably limited, the number being only heads of 12 households out of the total of 77. Members of as many as 64 households out of 123 have returned as taking active part in politics. 21 households are getting down daily newspapers. The head of one household alone out of 123 is doing social uplift work. The evil of child marriage has almost disappeared as could be seen from the youngest age at marriage given in Chapter IV. Only one case of marriage of a female below 14 has been revealed by the survey, all the rest being in the age of 14 or above in the case of females and the age of 19 and above in the case of males. The percentage of literates out of the total population in Amaravila as per the 1951 Census is 47.97. This has risen to 51.53 in 1961. Taking the surveyed area alone the percentage has gone up to 61.41 in 1961. As already observed, the percentage of child-birth attended to by unqualified midwives is still high. The dowry system has not disappeared in spite of the statute prohibiting it. Perhaps, a little more time is necessary to assess the effect of the statute on the practice. The percentage of households with radio sets is also high.

Economic

107. Of the various land reforms introduced in the State it is the Kerala Agrarian Relations Act 1960 and the Jenmikaram Payment Abolition Act 1960 that have a permanent bearing on the surveyed area. As already mentioned in Chapter III, the Kerala Agrarian Relations Act has benefited some kudikidappukars and tenants of the surveyed area and the Jenmikaram Payment

Abolition Act has benefited some tenants who were holding jenmikaram lands. While the former has given permanency of occupancy to the kudikidappukars, the latter has abolished the liability to pay jenmikaram on the kanom lands held under the Jenmi-kudiyan Regulation and conferred full ownership of such lands on the 'kudiyans'. The weaving industry in the area has been modernised by the introduction of the fly shuttles to replace the throw shuttles. Fourteen such cases have been noticed. One power loom has been set up; but it has not begun to work. From the traditional occupation of weaving 8 households have changed over to more attractive occupations like running lorry transport etc. A few households of oil-pressers have also changed their occupations; but this has not been for the better. The role played by the co-operative societies in improving the condition of the weavers of the locality has been adverted to in the preceding paragraphs. These societies have helped the weavers considerably by providing them with loans and raw materials. The provision of better implements, better seeds, better cattle, more land for cultivation and popularisation of improved methods of cultivation and soil conservation are some of the factors which contribute to the economic development of a country. These have played a salutary role in this area and several households, as indicated in Chapter III, have been benefited by them. The surveyed area has shown a record of 31 new industries started during the last decade. Though these industries are of small scale, they at least indicate some progress in this direction. Thus, one household has started welding, two households cycle repairing, six tailoring, two goldsmithy, four basket-making (part-time), three net-making (part-time), four oil-pressing, six winding (part-time) and three weaving. As a result of the various factors mentioned above the area under survey has shown some indices of prosperity during the last 10 years. Twenty-seven households have cleared a total debt of Rs. 3751.00, sixteen households have acquired property, seven households have made savings in cash, and twenty-nine invested capital in new undertakings or building construction. The approximate money value of the property acquired and the capital invested in new undertakings or buildings comes to Rs. 42,000/-.

108. While giving the above indices of progress it is equally important to review the other side of the picture. The family budgets of the different occupational groups have shown that there is not a single family among oil-pressers with a surplus budget. The income of the oil-pressers is the poorest and even with a poor standard of living which alone their limited income can afford the average family is in a deficit of Rs. 6.48. The position of those who are engaged in weaving and miscellaneous occupations is slightly better. The housing condition of the poor classes is far from satisfactory. The percentage of single room tenements comes to 30.89 of the total number of houses. While three bare meals are the minimum that a household should have to maintain even a third rate standard of living, 39 per cent of the households of the surveyed area have only two meals a day. The condition of the equipments of the households which is hardly satisfactory in most cases has already been adverted to in Chapter II.

109. These factors would lead to the inevitable exploration of the means of improving the lot of at least those with a sub-standard economic condition. The households belonging to the oil-pressing class are the least organised. There is not even a single co-operative society in this locality for oil-pressers as such. One of the causes for the change-over from the traditional occupation among the oil-pressers is found to be the inability to procure and maintain the necessary equipment for running the oil-pressing industry. It is, therefore, of supreme importance that those in the oil-pressing occupation who are not in a position to find equipments for running their traditional occupation should be helped to procure the same. It is equally important that those who have equipments

are also assisted to purchase raw material with their own finance, convert the same into oil and market it which procedure is likely to bring in more income to the households. These two requirements could be met only by organising good co-operative societies among them. There are other centres where oil-pressers have organised themselves on co-operative lines. It is disappointing that this area has not come in line so far. The earlier it is done, the better. Next to oil-pressers, it is the weavers who deserve encouragement as they form the second hard-hit lot. No doubt, attempts have been made to modernise the handloom industry in this area by replacing the throw shuttle in several cases with the fly shuttle. While this has helped to increase the output, it is possible to augment the production still more by substituting the power loom for the ordinary handloom. This could be done only by advancing long term loans to the weavers in order to enable them to install the power looms and repay the loans in easy instalments. It is possible that this could be done through the co-operative societies which are already functioning in the area. Necessary facilities may have to be afforded to these societies to secure the loans for the purpose of distributing the same. The production in the handloom industry is also slightly handicapped by want of sufficient yarn for weaving. The quota system of distributing yarn which is in vogue now limits the quantity which a weaver can have for a certain period. If at any time, it is possible to lift this system or enhance the quota it is likely to benefit the weavers.

110. Sixty per cent of the houses in the surveyed area have only thatched roofs. A few houses have only walls of cadjan leaves while a large number only walls of mud. The housing condition revealed by these factors which is far from satisfactory badly requires improvement. The various housing schemes started by the Government like the Low Income Group Housing Scheme and the Settlement Scheme should be made to operate in this area successfully to secure an early solution to the problem.

APPENDIX A

Table I (a)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income Group	No. of households	Average No. of persons per household					Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
			Males 12 and above	Females 12 and above	Male children below 12	Female children below 12	Total		
Weaving	Less than Rs. 25/-	0	..	..	..	..	..	..	..
	Rs. 25–50	1	2.00	3.00	..	2.00	7.00	4.80	3.00
	Rs. 51–75	5	1.80	2.40	0.20	0.60	5.00	4.30	3.00
	Rs. 76–100	5	1.80	1.60	0.80	1.20	5.40	4.24	2.60
	Above Rs. 100/-	10	2.40	2.30	1.40	0 90	7 00	5.62	2.60

In all family budget tables the Lusk scale as adapted to Indian conditions by Dr. Aykroyd is followed for conversion into adult equivalents for determining the consumption units. The scale is:

Adult male of 12 and above	=	1.0
Adult female of 12 and above	=	0.9
Children below 12	=	0.5

Table I (b)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income Group	No. of households	Average No. of persons per household					Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
			Males 12 and above	Females 12 and above	Male children below 12	Female children below 12	Total		
Oil-pressing	Less than Rs. 25/-	1	..	1.00	2.00	..	3.00	1.90	1.00
	Rs. 25–50	3	1.33	2 00	0.33	0.67	4.33	3.63	2.33
	Rs. 51–75	3	2.33	1.67	1.67	2.00	7.67	5.67	3.00
	Rs. 76–100	1	1.00	2.00	..	1.00	4.00	3.30	2.00
	Above Rs. 100/-	1	4.00	3.00	2.00	..	9.00	7.70	4.00

APPENDIX A

Table I (c)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income Group	No. of households	Average No. of persons per household					Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
			Males 12 and above	Females 12 and above	Male children below 12	Female children below 12	Total		
Miscellaneous	Less than Rs. 25/-	6	0.50	1.67	0.50	0.50	3.17	2.50	0.83
	Rs. 25–50	29	0.93	1.62	0.59	0.83	3.97	3.10	1.17
	Rs. 51–75	25	1.52	1.40	1.12	1.20	5.24	3.94	1.52
	Rs. 76-100	9	2.67	2.22	1.11	1.23	7.23	5.83	2.22
	Above Rs. 100/-	24	3.00	3.08	1.75	1.54	9.37	7.43	2.13

Table II (a)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households		Households with a monthly income of				
				Less than Rs.25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	21		..	1	5	5	10
		Rs. nP.	Per cent	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Weaving	(a) Salary or wages	29.96	20.62	..	27.50	10.83	39.67	34.92
	(b) Industry run by the household	61.39	42.25	..	15.00	32.00	27.50	97.67
	(c) Business run by the household	31.79	21.88	..	..	6.00	..	63.75
	(d) Cultivation run by the household	12.14	8.36	..	..	0.83	15.83	17.17
	(e) Rent from land	..	..	..	..	..	..	..
	(f) Rent of houses	1.19	0.82	..	..	5.00	..	..
	(g) Pension	..	..	..	..	..	..	..
	(h) Gifts & presents	..	..	..	..	..	..	..
	(i) Help from relatives	2.08	1.43	..	..	7.50	..	0.63
	(j) Other sources	6.75	4.64	..	..	..	1.00	14.17
	Total	**145.30**	**100.00**	..	**42.50**	**62.16**	**84.00**	**228.31**

APPENDIX A—*Contd.*

Table II (b)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households		Households with a monthly income of				
				Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	9		1	3	3	1	1
		Rs. nP.	Per cent	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Oil-pressing	(a) Salary or wages	16.20	28.02	..	8.33	27.78	..	37.50
	(b) Industry run by the household	14.35	24.82	..	11.11	31.94	..	..
	(c) Business run by the household	26.16	45.24	13.33	18.75	5.56	79.17	83.33
	(d) Cultivation run by the household	..	..	..	..	..	..	..
	(e) Rent from land	..	..	..	..	..	..	..
	(f) Rent of houses	..	..	..	..	..	..	..
	(g) Pension	..	..	..	..	..	..	..
	(h) Gifts and presents	..	..	..	..	..	..	..
	(i) Help from relatives	0.42	0.73	3.75	..	..	..	..
	(j) Other sources	0.69	1.19	..	2.08	..	..	..
	Total	**57.82**	**100.00**	**17.08**	**40.27**	**65.28**	**79.17**	**120.83**

Table II (c)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households		Households with a monthly income of				
				Less than Rs.25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	93		6	29	25	9	24
		Rs. nP.	Per cent	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Miscellaneous	(a) Salary or wages	26.56	25.75	5.72	22.95	34.90	36.35	23.74
	(b) Industry run by the household	3.61	3.50	..	3.45	0.07	17.59	3.16
	(c) Business run by the household	58.60	56.80	..	5.09	23.30	27.78	186.22
	(d) Cultivation run by the household	6.85	6.64	..	0.14	2.17	0.46	23.96
	(e) Rent from land	..	..	..	..	..	..	..
	(f) Rent of houses	1.94	1.88	..	..	..	..	7.53
	(g) Pension	..	..	..	..	..	..	..
	(h) Gifts & presents	0.13	0.13	2.08	..	1.77	..	..
	(i) Help from relatives	2.66	2.58	7.71	4.11	..	..	1.56
	(j) Other sources	2.81	2.72	3.89	0.43	..	..	9.41
	Total	103.16	100.00	19.40	36.17	62.21	82.18	255.58

APPENDIX A

Table III (a-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	21			..	1	5	5	10
		Per household	Per equivalent adult male						
		Rs. nP.	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Weaving	**A. Food Group**								
	i. Cereals and Pulses								
	Rice	40.83	8.25	46.49	..	15.00	25.50	32.00	55.50
	Other grains	2.07	0.42	2.36	..	..	0.50	0.90	3.65
	Dhal	..	..	..	..	..	..	..	..
	Total	**42.90**	**8.67**	**48.85**	..	**15.00**	**26.00**	**32.90**	**59.15**
	ii. Vegetables								
	Potatoes	0.83	0.17	0.95	..	..	..	0.30	1.60
	Tapioca	3.38	0.68	3.85	..	5.00	5.00	4.20	2.00
	Onions	0.52	0.11	0.59	..	0.20	0.33	0.45	0.68
	Cocoanuts	7.19	1.45	8.19	..	3.00	4.40	5.50	9.85
	Other vegetables	4.60	0.93	5.24	..	..	2.20	2.60	7.25
	Total	**16.52**	**3.34**	**18.82**	..	**8.20**	**11.93**	**13.05**	**21.38**
	iii. Meat & Fish								
	Meat	1.33	0.27	1.51	..	..	0.40	0.80	2.20
	Fish	4.95	1.00	5.65	..	5.00	4.00	4.70	5.55
	Total	**6.28**	**1.27**	**7.16**	..	**5.00**	**4.40**	**5.50**	**7.75**
	iv. Milk	5.71	1.15	6.50	..	2.50	3.00	5.50	7.50
	v. Ghee & Oils								
	Ghee	..	..	..	..	..	..	..	..
	Oils	3.85	0.78	4.38	..	2.00	2.20	2.40	5.58
	Total	**3.85**	**0.78**	**4.38**	..	**2.00**	**2.20**	**2.40**	**5.58**
	vi. Salt	0.30	0.06	0.34	..	0.25	0.25	0.25	0.35
	vii. Condiments								
	Chillies	1.89	0.38	2.15	..	1.00	1.70	1.50	2.28
	Tamarind	0.66	0.13	0.75	..	0.40	0.50	0.50	0.83
	Other condiments	3.94	0.80	4.48	..	1.00	1.40	1.90	6.53
	Total	**6.49**	**1.31**	**7.38**	..	**2.40**	**3.60**	**3.90**	**9.64**
	viii. Sugars								
	Sugar	2.57	0.52	2.92	..	..	0.50	1.90	4.20
	Jaggery	..	..	..	..	..	..	..	..
	Total	**2.57**	**0.52**	**2.92**	..	..	**0.50**	**1.90**	**4.20**
	ix. Coffee & Tea								
	Coffee	1.55	0.31	1.76	..	..	0.30	1.30	2.45
	Tea	..	..	..	..	..	..	..	..
	Total	**1.55**	**0.31**	**1.76**	..	..	**0.30**	**1.30**	**2.45**

(Continued)

APPENDIX A—*Contd.*

Table III (a-1)—*Contd.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	21			..	1	5	5	10
		Per household	Per equivalent adult male						
		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Weaving	x. *Liquor*	..	..	..	..	..	..	..	..
	xi. *Tobacco*								
	Smoking	0.67	0.14	0.76	..	..	..	0.40	1.20
	Chewing	0.99	0.20	1.13	..	..	1.40	1.35	0.70
	Total	**1.66**	**0.34**	**1.89**	..	..	**1.40**	**1.75**	**1.90**
	xii. *Other foods including refreshments*								
	Pansupari etc.	..	..	..	..	..	..	..	..
	Total under Food	**87.83**	**17.75**	**100.00**	..	**35.35**	**53.58**	**68.45**	**119.90**
		Expenditure per household		Percentage of total expenditure on Miscellaneous items					
	B. Clothing	7.96		..	..	2.08	3.33	5.83	11.92
	C. Housing, Light, Fuel etc.	9.45		..	..	4.75	4.97	7.43	13.17
	D. Miscellaneous Expenditure								
	i. *Education*	9.54		38.47	..	0.83	0.75	0.48	19.33
	ii. *Dhobi or soap*	3.08		12.42	..	1.25	1.17	1.58	4.97
	iii. *Barber*	0.43		1.73	..	0.25	0.23	0.30	0.61
	iv. *Travelling*	4.05		16.33	..	..	0.08	1.00	7.96
	v. *Medical fees and medicines*	1.12		4.52	..	..	0.05	0.55	2.05
	vi. *Religious observances*	0.52		2.10	..	.	0.12	0.33	0.88
	vii. *Amusements*	0.48		1.94	..	0.10	0.05	0.13	0.91
	viii. *Provident Fund, Kuri & other compulsory savings*	5.44		21.93	..	..	..	..	11.43
	ix. *Payment of debts*	..		..	..	..	..	..	..
	x. *Remittances to dependants living elsewhere*	..		..	..	..	..	..	..
	xi. *Other items*	0.14		0.56	..	..	..	..	0.30
	Total	**24.80**		**100.00**	..	**2.43**	**2.45**	**4.37**	**48.44**

Table III (a-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of				
				Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	21		..	1	5	5	10
		Expenditure per household	Percentage of total expenditure on cultivation etc					
		Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Weaving	**E. Cultivation, Industries and Business**							
	i. Cultivation run by the household	3.31	31.43	..	..	0.17	4.17	4.79
	ii. Industry run by the household	7.22	68.57	..	..	1.33	..	14.50
	iii. Business run by the household	..	..	..	..	..	..	..
	Total	**10.53**	**100.00**	..	..	**1.50**	**4.17**	**19.29**
	F. Grand Total of A to E	**140.57**		..	**44.61**	**65.83**	**90.25**	**212.72**

Table III (b-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	9			1	3	3	1	1
		Per household	Per equivalent adult male						
		Rs. nP.	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Oil-pressing	**A. Food Group**								
	i. Cereals and Pulses								
	Rice	25.22	5.56	50.69	8.00	16.67	31.33	30.00	45.00
	Other grains	01.05	0.23	2.11	0.25	0.58	0.75	1.50	4 50
	Dhal	..	..	..	..	..	..	..	..
	Total	**26.27**	**5.79**	**52.80**	**8.25**	**17.25**	**32.08**	**31.50**	**49.50**

(Continued)

APPENDIX A—*Contd.*

Table III (b-1)—*Contd.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	9			1	3	3	1	1
		Per household	Per equivalent adult male						
		Rs. nP.	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Oil-pressing	*ii. Vegetables*								
	Potatoes	0.06	0.01	0.12	..	..	..	0.50	..
	Tapioca	6.38	1.41	12.83	2.15	6.50	6.92	7.50	7.50
	Onions	0.26	0.06	0.52	0.10	0.23	0.33	0.25	0.25
	Cocoanuts	2.91	0.64	5.85	1.90	2.43	2.83	3.75	4.75
	Other vegetables	0.94	0.21	1.89	..	0.50	1.33	1.00	2.00
	Total	**10.55**	**2.33**	**21.21**	**4.15**	**9.66**	**11.41**	**13.00**	**14.50**
	iii. Meat and Fish								
	Meat	..	..	..	..	..	..	..	..
	Fish	3.22	0.71	6.49	1.00	2.08	3.33	3.75	7.50
	Total	**3.22**	**0.71**	**6.49**	**1.00**	**2.08**	**3.33**	**3.75**	**7.50**
	iv. Milk	2.39	0.53	4.80	..	..	3.00	5.00	7.50
	v. Ghee & Oils								
	Ghee	..	..	..	..	..	..	..	..
	Oils	1.76	0.39	3.54	0.50	1.50	2.10	2.50	2.50
	Total	**1.76**	**0.39**	**3.54**	**0.50**	**1.50**	**2.10**	**2.50**	**2.50**
	vi. Salt	0.18	0.04	0.36	0.10	0.15	0.20	0.25	0.25
	vii Condiments								
	Chillies	1.19	0.26	2.39	0.50	1.00	1.42	1.50	2.00
	Tamarind	0.37	0.08	0.74	0.10	0.25	0.58	0.50	0.50
	Other condiments	1.27	0.28	2.55	0.40	0.83	2.00	1.75	1.50
	Total	**2.83**	**0.62**	**5.68**	**1.00**	**2.08**	**4.00**	**3.75**	**4.00**

(Continued)

APPENDIX A

Table III (b-1)—*Contd.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	9			1	3	3	1	1
		Per household	Per equivalent adult male						
		Rs. nP.	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Oil-pressing	*viii. Sugars*								
	Sugar	0.66	0.15	1.33	..	0.57	0 50	1.00	1.75
	Jaggery	..	..	..	..	..	..	..	..
	Total	**0.66**	**0.15**	**1.33**	..	**0.57**	**0.50**	**1.00**	**1.75**
	ix. Coffee & Tea								
	Coffee	0.39	0.09	0.78	..	0.33	0.33	1.00	1.00
	Tea	..	..	..	..	..	..	..	..
	Total	**0.39**	**0.09**	**0.78**	..	**0.33**	**0.33**	**1.00**	**1.00**
	x. Liquor	..	..	..	..	..	..	..	..
	xi. Tobacco								
	Smoking	0.33	0.07	0.66	..	..	..	..	3.00
	Chewing	1.17	0.26	2.35	..	0.33	2.67	..	1.50
	Total	**1.50**	**0.33**	**3.01**	..	**0.33**	**2.67**	..	**4.50**
	xii. Other foods including refreshments								
	Pansupari etc.	..	..	..	..	..	..	..	..
	Total under Food	**49.75**	**10.98**	**100.00**	**15.00**	**33.95**	**59.62**	**61.75**	**93.00**
			Percentage of total expenditure on Miscellaneous items						
	B. Clothing	3.70			1.00	2.50	4.58	5.00	6.25
	C. Housing, Light, Fuel etc.	3.49			1.50	2.78	3.14	5.50	6.83
	D. Miscellaneous Expenditure								
	i. Education	2.06		28.00	0.25	0.69	0.56	2.08	12.50
	ii. Dhobi or Soap	1.30		17.66	0.50	1.17	1.22	2.00	2.00

(Continued)

APPENDIX A—*Contd.*

Table III (b-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of				
				Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households		9	1	3	3	1	1
		Expenditure per household	Percentage of total expenditure on Miscellaneous items					
		Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Oil-pressing	*iii. Barber*	0.21	2.85	0.10	0.20	0.20	0.25	0.42
	iv. Travelling	0.43	5.84	..	..	0.50	1.50	0.83
	v. Medical fees and medicines	0.10	1.36	..	..	0.25	0.25	0.42
	vi. Religious observances	0.65	8.83	..	0.06	0.80	1.10	2.17
	vii. Amusements	0.16	2.17	..	0.11	0.20	0.25	0.25
	viii. Provident Fund, Kuri & other compulsory savings	2.22	30.16	..	..	2.08	7.50	6.25
	ix. Payment of debts	..	..	..	..	..	..	..
	x. Remittances to dependants living elsewhere	..	..	..	..	..	..	..
	xi. Other items	0.23	3.13	..	0.69	..	..	..
	Total	**7.36**	**100.00**	**0.85**	**2.92**	**5.81**	**14.93**	**24.84**
			Percentage of total expenditure on cultivation etc.					
	E. Cultivation, Industries and Business							
	i. Cultivation run by the household	..	..	..	..	..	..	..
	ii. Industry run by the household	..	..	..	..	..	..	..
	iii. Business run by the household	..	..	..	..	..	..	..
	Total	..	..	..	..	..	..	..
	F. Grand Total of A to E.	**64.30**	..	**18.35**	**42.15**	**73.15**	**87.18**	**130.92**

APPENDIX A

Table III (c-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of				
					Less than Rs.25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	93			6	29	25	9	24
		Per household	Per equivalent adult male						
Miscellaneous	**A. Food Group**	Rs. nP.	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
	i. Cereals and Pulses								
	Rice	30.48	6.49	48.43	9.00	15.24	25.96	33.67	56.50
	Other grains	1.01	0.22	1.60	0.13	0.19	0.68	1.00	2.58
	Dhal	..	..	..	..	..	..	..	..
	Total	**31.49**	**6.71**	**50.03**	**9.13**	**15.43**	**26.64**	**34.67**	**59.08**
	ii. Vegetables								
	Potatoes	0.43	0.09	0.68	..	0.06	0.26	0.42	1.17
	Tapioca	5.48	1.18	8.70	3.08	3.60	5.93	7.78	5.82
	Onions	0.35	0.08	0.55	0.11	0.21	0.30	0.32	0.67
	Cocoanuts	4.18	0.90	6.65	0.96	1.89	3.29	4.03	8.71
	Other vegetables	1.76	0.38	2.80	0.17	0.39	1.24	1.22	4.54
	Total	**12.20**	**2.63**	**19.38**	**4.32**	**6.15**	**11.02**	**13.77**	**20.91**
	iii. Meat and Fish								
	Meat	0.84	0.18	1.33	..	..	0.26	1.00	2.65
	Fish	4.73	1.01	7.51	1.42	2.80	4.29	5.42	8.10
	Total	**5.57**	**1.19**	**8.84**	**1.42**	**2.80**	**4.55**	**6.42**	**10.75**
	iv. Milk	3.37	0.72	5.35	..	..	2.75	4 50	8.50
	v. Ghee & Oils								
	Ghee	..	..	..	..	..	..	..	..
	Oils	2.59	0.56	4.11	0.82	1.25	2.00	2.28	5.38
	Total	**2.59**	**0.56**	**4.11**	**0.82**	**1.25**	**2.00**	**2.28**	**5.38**

(Continued)

APPENDIX A—*Contd.*

Table III (c-1)—*Contd.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of				
					Less than Rs 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	93			6	29	25	9	24
		Per household	Per equivalent adult male						
		Rs. nP.	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Miscellaneous	*vi. Salt*	0.22	0.05	0.35	0.11	0.14	0.21	0 23	0 34
	vii. Condiments								
	Chillies	1.46	0.31	2.32	0.61	0.96	1.30	1.78	2.32
	Tamarind	0.45	0.10	0 71	0.20	0.29	0.40	0.44	0.77
	Other condiments	2.45	0.54	3.89	0.48	0.82	1.42	2.03	6.14
	Total	**4.36**	**0.95**	**6.92**	**1.29**	**2.07**	**3.12**	**4.25**	**9.23**
	viii. Sugars								
	Sugar	1.15	0.25	1.83	..	0.19	0.72	0.84	3.15
	Jaggery	..	..	..	..	..	..	..	..
	Total	**1.15**	**0.25**	**1.83**	..	**0.19**	**0.72**	**0.84**	**3.15**
	ix. Coffee and Tea								
	Coffee	0.66	0.14	1.05	..	0.12	0.45	0.44	1.78
	Tea	..	..	..	..	..	..	..	..
	Total	**0.66**	**0.14**	**1.05**	..	**0.12**	**0.45**	**0.44**	**1.78**
	x. Liquor	..	..	..	..	..	..	..	..
	xi Tobacco								
	Smoking	0.89	0.19	1.41	..	0.58	1.04	1.70	1.03
	Chewing	0.46	0.10	0.73	0.15	0.34	0.15	..	1.19
	Total	**1.35**	**0.29**	**2.14**	**0.15**	**0.92**	**1.19**	**1.70**	**2.22**
	xii. Other foods including refreshments								
	Pansupari etc.	..	..	..	..	..	..	..	..
	Total under Food	**62.96**	**13.49**	**100.00**	**17.24**	**29.07**	**52.65**	**69.10**	**121.34**

APPENDIX A

Table III (c-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of				
				Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	93		6	29	25	9	24
		Expenditure per household	Percentage of total expenditure on Miscellaneous items					
		Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Miscellaneous	**B. Clothing**	5.89		1.25	2.20	3.65	5.19	14.10
	C. Housing, Light, Fuel etc.	5.80		1.14	2.90	4.06	7.55	11.63
	D. Miscellaneous Expenditure							
	i. Education	3.12	38.00	0.28	3.33	1.14	2.45	9.53
	ii. Dhobi or soap	1.95	23.60	0.53	1.02	1.46	2.07	4.01
	iii. Barber	0.32	3.90	0.06	0.14	0.30	0.38	0.58
	iv. Travelling	0.79	9.60	..	0.07	0.33	0.37	2.49
	v. Medical fees and medicines	0.44	5.40	..	0.02	0.10	0.71	1.31
	vi. Religious observances	0.35	4.30	..	0.05	0.09	0.19	1.15
	vii. Amusements	0.17	2.10	0.02	0.05	0.14	0.23	0.35
	viii. Provident Fund, Kuri & other compulsory savings	1.05	12.70	..	..	..	..	4.05
	ix. Payment of debts	..	..	..	..	..	..	..
	x. Remittances to dependants living elsewhere	0.03	0.40	0.10	..	..	..	..
	xi. Other items	..	..	..	..	..	..	..
	Total	**8.22**	**100 00**	**0.99**	**4.68**	**3.56**	**6.40**	**23.47**
			Percentage of total expenditure on cultivation etc.					
	E. Cultivation, Industries and Business							
	(i) Cultivation run by the household	2.05	33.06	..	..	0.58	0.23	7.20
	(ii) Industry run by the household	0.13	2.10	..	..	..	1.30	..
	(iii) Business run by the household	4.02	64.84	..	..	..	..	15.00
	Total	**6.20**	**100.00**	..	..	**0.58**	**1.53**	**22.20**
	F. Grand Total of A to E.	89.07	..	20.62	38.85	64.50	89.77	192.74

APPENDIX A—*Contd.*

Table III (a-2)

ANALYSIS OF AVERAGE INCOME AND EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION: WEAVING

Items	All households	Percentage of total expenditure	Households with a monthly income of				
			Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs 100
No. of households	21		..	1	5	5	10
	Rs nP		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
I. Expenditure							
A Food	87.83	62.49	..	35.35	53,58	68.45	119.90
B Clothing	7.96	5.66	..	2.08	3.33	5.83	11.92
C. Housing, Light, Fuel etc.	9.45	6.72	..	4.75	4.97	7.43	13.17
D. Miscellaneous	24.80	17.64	..	2.43	2.45	4.37	48.44
E. Cultivation, Industry and Business	10.53	7.49	..	..	1.50	4.17	19.29
Total Expenditure	**140.57**	**100.00**	..	**44.61**	**65.83**	**90.25**	**212.72**
II. Income	145.30		..	42.50	62.16	84.00	228.31
III. Expenditure in relation to income	+ 4.73		..	- 2.11	- 3.67	- 6.25	+15.59

Table III (b-2)

ANALYSIS OF AVERAGE INCOME AND EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION: CRUSHING OF OIL SEEDS

Items	All households	Percentage of total expenditure	Households with a monthly income of				
			Less than Rs.25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
No. of households	9		1	3	3	1	1
	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
I. Expenditure							
A. Food	49.75	77.37	15.00	33.95	59.62	61.75	93.00
B. Clothing	3.70	5.75	1.00	2.50	4.58	5.00	6.25
C. Housing, Light, Fuel etc.	3.49	5.43	1.50	2.78	3.14	5.50	6.83
D. Miscellaneous	7.36	11.45	0.85	2.92	5.81	14.93	24.84
E. Cultivation, Industry & Business	..	..	..	..	..	..	..
Total Expenditure	**64.30**	**100.00**	**18.35**	**42.15**	**73.15**	**87.18**	**130.92**
II. Income	57.82		17.08	40.27	65.28	79.17	120.83
III. Expenditure in relation to income	- 6.48		- 1.27	- 1.88	- 7.87	- 8.01	- 10.09

Table III (c-2)

ANALYSIS OF AVERAGE INCOME AND EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION: MISCELLANEOUS

Items	All house-holds	Percentage of total expenditure	Households with a monthly income of				
			Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
No. of households	93		6	29	25	9	24
	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
I. Expenditure							
A. Food	62.96	70.69	17.24	29.07	52.65	69.10	121.34
B. Clothing	5.89	6.61	1.25	2.20	3.65	5.19	14.10
C. Housing, Light, Fuel etc.	5.80	6.51	1.14	2.90	4.06	7.55	11.63
D. Miscellaneous	8.22	9.23	0.99	4.68	3.56	6.40	23.47
E. Cultivation, industry and business	6.20	6.96	..	..	0.58	1.53	22.20
Total expenditure	**89.07**	**100.00**	**20.62**	**38.85**	**64.50**	**89.77**	**192.74**
II. Income	103.16		19.40	36.17	62.21	82.18	255.58
III. Expenditure in relation to income	+ 14.09		- 1.22	- 2.68	- 2.29	- 7.59	+ 62.84

APPENDIX A—*Contd.*

Table IV

INDEBTEDNESS

I. Indebtedness by income groups

Income Group	Total No. of households	No. of households in debt	Percentage of column 3 to 2	Average indebtedness for household in debt
1	2	3	4	5
				Rs. nP.
Less than Rs. 25	7	2	28.57	125.75
Rs. 25–50	33	10	30.30	163.93
Rs. 51–75	33	6	18.18	204.78
Rs. 76–100	15	5	33.33	260.30
Above Rs. 100	35	13	37.14	3523.96

II. Indebtedness by causes

Causes	Amount of debt	No. of households in debt *	Average for families in debt	Percentage of debts due to causes to the total debt
1	2	3	4	5
	Rs. nP.		Rs. nP.	
(a) Purchase of land	300.00	3	100.00	0.60
(b) House construction or repairs, to existing building	826.50	4	206.50	1.65
(c) Marriages	8025.00	6	133.75	15.97
(d) Funerals	..	..	..	..
(e) To give dowry	5000.00	1	5000.00	9.95
(f) To clear old outstanding debts.	300.00	2	150.00	0.60
(g) Sickness	1528.70	5	305.74	3.04
(h) Ordinary wants	948.00	6	158.00	1.89
(i) Household cultivation	150.00	1	150.00	0.30
(j) Industry run by the household	4080.00	7	582.86	8.12
(k) Business run by the household	27074.30	12	2256.19	53.90
(l) Education	2000.00	1	2000.00	3.98

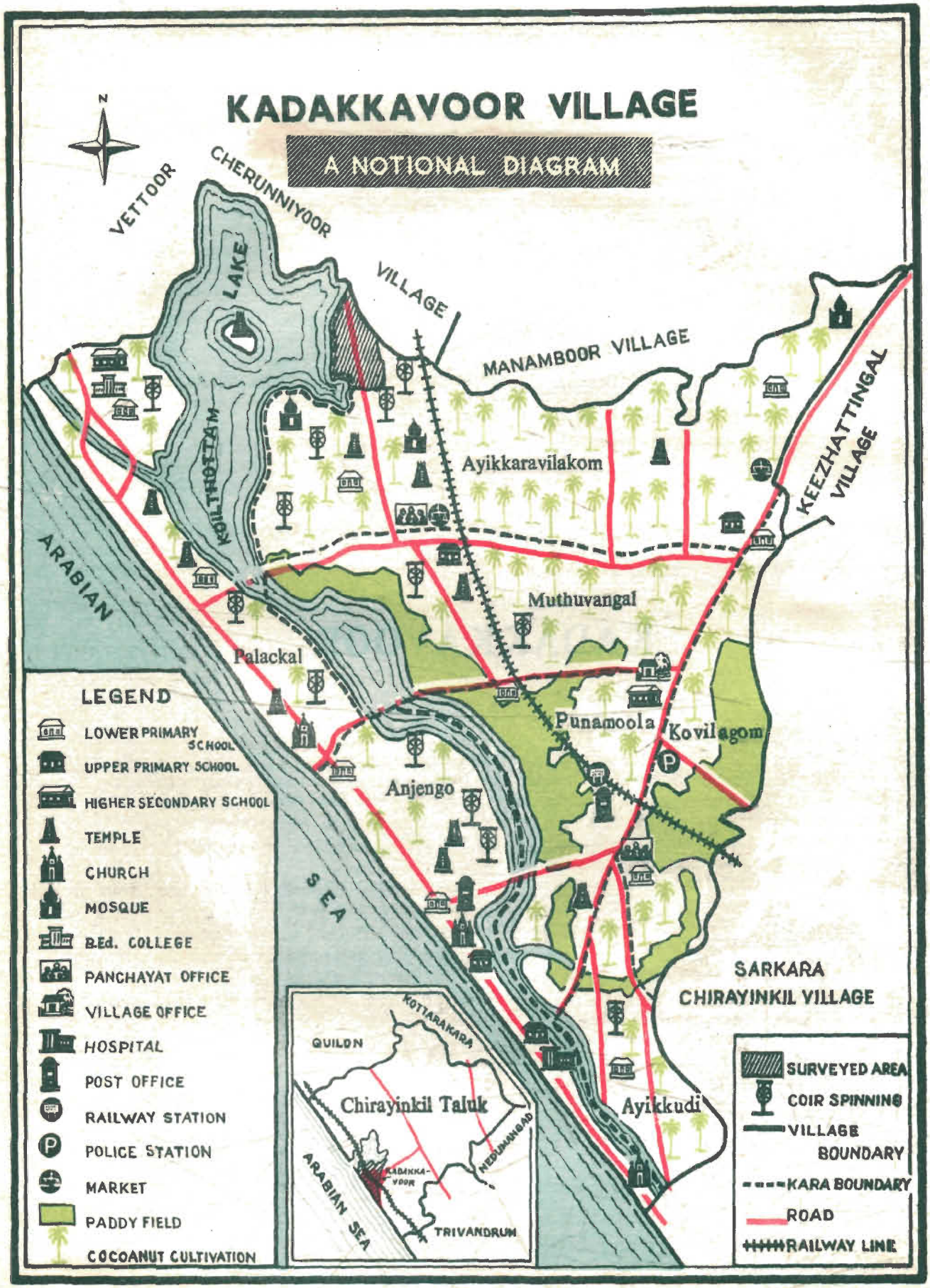
* Twelve households have incurred debts for more than one cause. Hence the number of households in col. 3 of part II is more than the number of households in col. 3 of part I.

APPENDIX B

Questionnaire

(SEE AFTER APPENDIX A OF THE MONOGRAPH ON PARASSALA GIVEN INFRA)

KADAKKAVOOR


KADAKKAVOOR VILLAGE
A NOTIONAL DIAGRAM
N
VETTOOR
CHERUNNIYOOR
VILLAGE
LAKE
KOILTHOTTAM
MANAMBOOR VILLAGE
KEEZHATTINGAL VILLAGE
Ayikkaravilakom
Muthuvangal
Palackal
Punamoola
Kovilagom
Anjengo
ARABIAN SEA
SARKARA CHIRAYINKIL VILLAGE
Ayikkudi
LEGEND
LOWER PRIMARY SCHOOL
UPPER PRIMARY SCHOOL
HIGHER SECONDARY SCHOOL
TEMPLE
CHURCH
MOSQUE
B.Ed. COLLEGE
PANCHAYAT OFFICE
VILLAGE OFFICE
HOSPITAL
POST OFFICE
RAILWAY STATION
POLICE STATION
MARKET
PADDY FIELD
COCOANUT CULTIVATION
KOTTARAKARA
QUILON
Chirayinkil Taluk
KADAKKA-VOOR
MEDUMMUGAD
TRIVANDRUM
ARABIAN SEA
SURVEYED AREA
COIR SPINNING
VILLAGE BOUNDARY
KARA BOUNDARY
ROAD
RAILWAY LINE

KADAKKAVOOR*

CHAPTER I

INTRODUCTION

A foreign traveller who visits Kerala does not miss a chance for a boat ride through the backwaters and the canals along the coast. The most indelible impression which he carries from here is the panoramic view of the cocoanut gardens presenting an uninterrupted green canopy of leaves with bunches of golden nuts embroidered in it. Women and children sit in a line underneath, in the shade, beating the cocoanut husks, while a little away from them pairs of women will be moving forward and backward holding thin strings from a revolving wheel, occasionally shouting a shriek to mark the completion of a yarn. The creaking of the rickety wooden spindle wheel is hushed down by the continuous explosions of beating, while the shrill shriek pierces all this pandemonium and singularly attracts the attention of the visitor. The boy who sits at the revolving wheel seems to enjoy the revolutions or the spluttering of a string or paper entangled in one of the spokes. He dozes off occasionally, still rotating the wheel, unaware that his energy gives a new life to the cocoanut fibre which twists itself into yarn. The sight is the landmark of Kerala, the land of cocoanuts. The coir spinning village is a bee-hive of activity and turns out one of the most important export commodities of the State. The coir and coir products of Kerala were famous even from ancient times and all travellers and historians like Marco Polo, Ibn Batuta and others who visited this place have written about the coir manufactured here with great admiration and loud praises. A very important export commodity even in olden days, it was used for various purposes where a string of strength, durability and elasticity was required. For cables in shipping, coir was ideal as the saline water did not do any harm to it. Kerala still produces the world's best coir yarn and the industry employs the largest number of persons among all the cottage industries of the State. It employs men and women as well as boys and girls practically throughout the year except during the days of heavy rain. A majority of people in the coir spinning villages depend upon the industry for their livelihood. They have their own peculiar economy and peculiar problems; these villages stand aloof from the commercial centres like Alleppey or Cochin, the industrial centres like Alwaye and the numerous agricultural villages in the low, mid and highlands of Kerala. This is the reason for selecting Kadakkavoor as one of the centres of study.

Situation

2. Kadakkavoor is situated on the coast, midway between Trivandrum and Quilon. It lies within Chirayinkil taluk of Trivandrum district. Attingal, the taluk headquarters, is only 7 miles from the village and is connected to it by a tarred road. The inland waterway running parallel to the coast from Trivandrum to Badagara splits the village into two. The British trading centre of ancient fame, Anjengo, lies within the village.

Anjengo, a Historical Place

3. Even though the name 'Kadakkavoor' is little known outside the district, the western portion of it called 'Anjengo' has earned a place in the English history and literature. What Emily Gilchriest Hatch

* The basic survey in this area was conducted between 12th October, 1960 and 3rd November, 1960.

has said about the place is interesting :-

" Seldom visited, sparsely inhabited, menaced by an encroaching sea, this bit of land is rich in history and sentiment. Great scenes of heroism, romance, tragedy, treachery and intrigue have been enacted here. All that remains is the ruins of the old fort, a narrow village street and some crumbling grave stones.

" Anjengo—an anglicized form of ' Anchu —Thengu' or five cocoanuts—was the home of the first English settlement in Travancore. In the year 1684, the Ranee of Attingal gave permission to the Company to establish a trading centre there. Six years later, she granted them permission to erect a fort. The choice of the site is difficult to understand, as there was no safe anchorage on the rocky coast. The heavy surf made landing difficult and dangerous. Drinking water had to be brought three miles. The saving point was that it commanded the line of water communication north and south. A great quantity of pepper was available from the inland districts and piece-goods or calicos were abundant and excellent in quality.

* * *

" In 1810 the factory at Anjengo was abolished and Anjengo was transferred from the English East India Company to the Resident of Travancore. From this time onward Anjengo forgot its former glory and went back again to the quiet little fishing village where villagers spun coir yarn in the shade of palm trees. During the century and a quarter when this little village waxed and waned, life was intensely lived: great were the joys and the prosperity, greater were the perils and tragedies. The encroaching sea may some day sweep away this narrow spit of land but it will never be forgotten. In 1728 Robert Orme, the historian, was born at Anjengo. Sterne in his poem to ' Eliza '—Mrs. Daniel Draper—who was also born here, and the Abbe Reynal's ' Apostrophe to Eliza Draper' beginning, " Anjengo ! thou art nothing, but thou hast given birth to Eliza ! " have immortalised Anjengo for posterity. " [1]

4. Kumaran Asan, the most renowned Malayalam poet was born in another locality called ' Kaikara ' in the village. The village also was one of the first scenes of nationalistic activities of Kerala. Swadesabhimani Ramakrishna Pillai, a great patriot and writer of Kerala was running a press at a place called ' Vakkom' in the village and publishing a paper under the patronage of Vakkom Abdul Khadir who himself was another patriot. The press was later confiscated by the Government of Travancore. Ramakrishna Pillai himself was transported for life, an event with which the novel ' Parapuram ' is associated. But Vakkom Abdul Khadir continued his activities in a different direction. He was deeply influenced by Gandhiji's teachings and encouraged the spinning and weaving of khadar. Sree Narayana Guru, the great religious and social reformer, lived in the village in his younger days and conducted a school.

The Surveyed Area

5. The detailed survey of the village was limited to 129 households in the north-western corner of the village. The area covered by this survey is known as ' Panayilmoola' on the banks of Koilthottam lake and represents the maximum concentration of coir industry in the village.

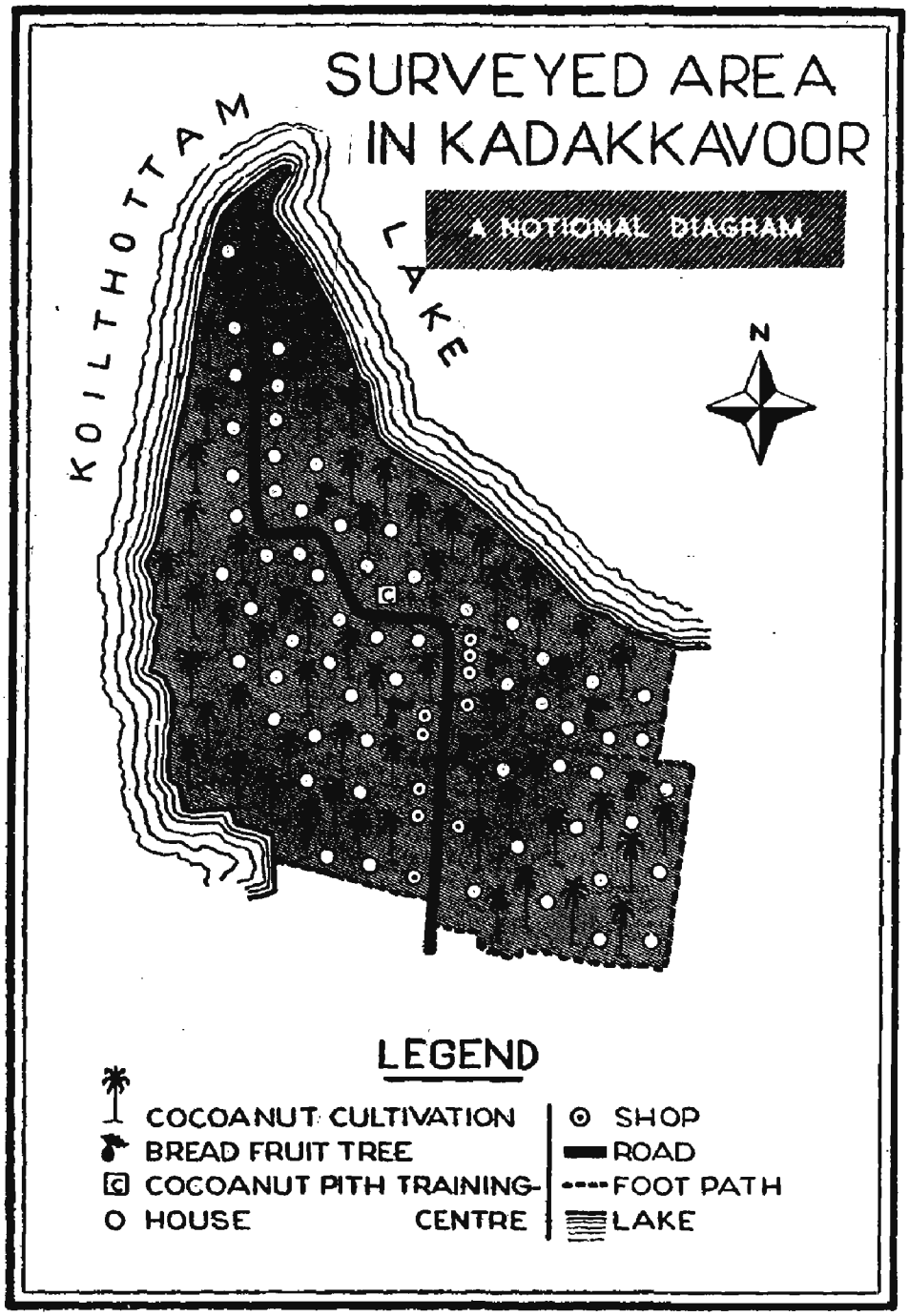
Physical Aspects

6. Even though Kadakkavoor is a coastal village the terrain presents mostly an uneven surface. The eastern portion consists of small barren hills and the land gradually stoops towards the west to meet the backwaters and the sea. Hills have been brought under cultivation of dry crops by contour-terracing. There are no rivers or streams flowing through the village ; but the salt water lakes of Anjengo and Koilthottam cover a large portion of it.

The Soil

7. There is a narrow belt of sandy soil along the coast, between the lakes and the sea. The colour of the sand is slightly reddish unlike the pure white sand of Alleppey

(1) 'Travancore' by Emily Gilchriest Hatch, page 75-80



and Sherthallai. It is porous and deficient in nitrogen, phosphorus, potash and lime, but suitable for cocoanut cultivation. On the eastern side of this strip, between the back-waters and hills, the soil is a mixture of sandy loam and clay. Fertility is low; but cocoanut and other fruit trees like jack tree, mango tree etc. thrive here. The eastern half of the village is of laterite soil. It is porous and well drained and poor in water holding capacity. Though of low fertility it contains a fair amount of organic matter and nitrogen. It is very deficient in phosphorus, potash and lime. Cashew thrives there but recently rubber has also been introduced.

The details given in the inset map like houses, flora etc. are only illustrative and not exhaustive

Climate and Rainfall

8. The area has tropical humid climate, the temperature varying from 70°F. to 95°F. The hottest months are March, April and May. Towards the end of May or early in June, the south-west monsoon starts with heavy downpours and thunder storms. The rain gradually increases reaching a climax by the beginning of July and then it decreases presenting bright sunny days between the middle of August and middle of September. By the end of September the north-east monsoon starts and continues up to the end of October or the middle of November. From November to March the nights are cool, though the days will be warm.

9. By far the best periods of the year are August—September and November—December. After the heavy showers the atmosphere is cool and clear in September and the sun-scorched land puts on a green mantle. All the trees put forth green leaves and the compounds and roads emerge neat and clean after the gushing water has washed them continuously for three months. The days will not be very hot and the nights will be pleasant. The greatest festival of Kerala, 'Onam', is celebrated at this time. The months of November and December are again comfortable for their calm and sunny days and cool nights.

10. The nearest place where the temperature is recorded is Trivandrum. The statistics of temperature for Trivandrum during the year 1960 have been given at page 4 supra. Rainfall is recorded at Varkala about 7 miles away from Kadakkavoor. The rainfall recordings of Varkala for the last 10 years are given below. The wettest months are June and July and the driest month is January.

Table I

RAINFALL

Year		January	February	March	April	May	June	July	August	September	October	November	December	Annual
1951	I	..	2.5	21.6	94.0	157.7	712.5	212.1	44.5	227.8	168.4	NA	22.6	1663.7
	II	..	1	3	7	10	26	13	6	14	10	NA	2	92
1952	I	17.8	23.6	3.3	182.6	318.3	335.8	101.3	94.2	52.8	212.9	211.3	98.0	1651.9
	II	3	2	1	10	16	21	11	13	4	8	9	7	105
1953	I	2.5	36.8	38.9	46.5	22.1	255.5	555.7	88.9	71.9	356.9	107.2	0.8	1583.7
	II	1	2	4	6	5	12	22	11	8	20	7	..	98
1954	I	20.1	4.1	166.4	92.2	185.2	264.9	206.0	188.5	195.3	419.1	13.7	45.5	1801.0
	II	3	1	10	6	14	19	19	16	14	14	2	6	124
1955	I	..	..	35.3	83.3	379.7	431.5	208.8	79.5	557.8	598.4	185.4	53.6	2613.3
	II	..	..	3	10	19	26	18	7	18	17	12	2	132
1956	I	..	..	21.1	127.5	176.0	595.4	166.4	182.1	74.4	..	111.5	104.1	1558.5
	II	..	..	2	7	13	25	13	13	9	..	9	2	93
1957	I	8.4	1.5	14.0	106.4	405.6	575.6	266.5	163.3	43.2	325.1	256.0	91.7	2257.3
	II	1	..	3	5	15	24	16	14	5	11	11	6	111
1958	I	39.9	44.7	80.2	119.5	351.2	764.0	179.3	311.3	35.1	214.7	122.5	7.9	2270.3
	II	1	3	2	13	20	26	13	19	4	11	12	1	125
1959	I	..	41.6	4.1	157.4	406.8	543.3	616.7	140.2	169.6	169.2	165.3	60.0	2474.2
	II	..	1	1	9	18	17	21	15	16	7	9	2	116
1960	I	16.2	14.2	59.5	205.4	717.2	260.2	383.9	168.0	428.8	162.3	635.8	21.6	3073.1
	II	3	1	5	11	19	15	19	10	21	8	21	2	135
Average for the State in 1960	I	11.0	11.7	52.3	214.6	581.0	450.9	692.0	328.6	391.8	246.7	372.0	25.9	3378.5
	II	0.8	0.9	3.1	11.1	20.8	20.3	20.9	14.9	18.7	11.6	15.7	1.5	140.3

I. Total rainfall in millimeters

II. No. of rainy days

NA Data not available

The Flora and the Fauna

11. The village abounds in cocoanut cultivation and the western half of the village is a continuous stretch of cocoanut groves. It is cultivated in entire fields, in compounds of private houses, along the banks of backwaters and canals, on the bunds of the paddy fields and by the road-side, in short, wherever there is sufficient empty space for a tree to stand. The plantation is not done with any definite plan and the trees grow in a haphazard manner, distances between them varying and each compound or field containing trees of different ages. Among the cocoanut trees a lonely, tall arecanut tree may be found here and there, but it is not cultivated on a large scale. In house compounds occasionally jack trees, mango trees, bread-fruit trees, bullock-heart, moringa and papaya are grown. However, on account of the high preference for cocoanut trees, other trees are rare and they grow taller than elsewhere as a result of the competition for sunlight. A pepper vine might have crept over some of them. Thespesia populnea and Excaecaria camettia stumps used as poles for fencing have sprouted and established themselves as hedges along the boundaries of compounds. Small tracts of paddy fields can be seen sprinkled here and there; but paddy does not form an important cultivation in any part of the village.

12. On the eastern side of the village, where the soil is laterite in nature, cashew trees thrive well. As already pointed out rubber has been recently introduced. Tapioca is the most important among the annual cultivations in this region. Tubers like Colocasia antiquorum and elephant foot yam are raised on a small scale in the house compounds, especially by poor people.

Bread-fruit (Artocarpus Incisa)

13. Among the flora, the most common is the cocoanut tree about which a detailed account has been given in the third chapter. Another tree which attracts attention is the bread-fruit tree with thick, dark green foliage and beautiful silk green fruits at the tip of the branches. The tree seems to have interested the medieval travellers who came to the Kerala coast. Nicolo Conti who visited Quilon in the beginning of the 15th century says, "The fruit has no kernel. The tree is a large fig tree, the leaves being incised like those of the palm. The wood is equal to the box wood and is, therefore, much prized for its applicability to many purposes. The name of the tree is 'Cache'." [1]

14. Bread-fruit tree is known to be a native of South Sea Islands and in certain parts of Kerala it is called 'Kadachacka' meaning jack fruit brought from overseas. The trees thrive along the coast of Kerala though, on account of its tasty fruit, people raise it even in the interior, lavishing great care. The tree requires a moist and warm climate. It is usually propagated by carefully digging up and transplanting root suckers, which are freely produced. It can also be raised by planting sections of root. These sections, about 1½ ft. long and 1 to 2 inches in diameter, are enclosed in a thick coating of fresh cow-dung and clay and is buried in October—November in a shady bed which is watered. When shoots have sprouted they are dug round and manured and transplanted during the next monsoon. For the first few years the plants grow best under slight shade, but later they require more light for proper development. A full grown tree may reach up to 50 ft. in height with a large number of branches. The bark of the tree is dark brown with white spots and will emit a milky white, sticky juice, if cut. The leaves are found only at the tip of the branches and are about 3 ft. in length and deeply pinnated. The leaves are shed in November—December and new leaves with flowers appear from January to March. The silk green, ovoid, oblong fruits, 6 to 9 inches in length and 4 to 5 inches across ripen in May—June. The surface of the fruit is wrinkled and it will not contain any seeds. Removing the skin, the pulp inside is cooked and it forms a delicious dish as the very name indicates.

(1) Travels of Nicolo Conti, page 49 in 'India in 15th century' edited by R. H. Major

15. In the eastern part of the village jackals and rabbits are found though they are on the decline. Poultry predominates among domestic animals. Cows and goats are few, the facilities for grazing being limited. The backwaters and canals abound in fish. Crows, wood-peckers, larks, wagtails, sun-birds and a large variety of other small birds form the bird fauna.

Places of Public Worship

16. There are 15 temples in Kadakkavoor village. One of them known as 'Daivapura' is a very ancient temple consecrated to 'Bhagavathi'. Ulakuta Perumal is also being honoured in the temple. There is an interesting story about the origin of the temple and as to how Ulakuta Perumal came to occupy a place there. One of the Channans of Kadakkavoor and a Panan were travelling together and when they came to the ferry near Kaikara by sunset, a person was seen taking bath. As they got into the water to find out who he was, he disappeared. The Channan and Panan out of curiosity searched for him and finally found out only a spear. The spear was brought and kept at a house called 'Variakudy'. The important persons of the locality were told about the discovery of the spear and they decided to construct a temple to install the spear since it was found in a miraculous way. The 'Daivapura' was constructed accordingly. A crown representing 'Bhagavathi' was also installed in the temple along with the spear. Annual festivals were conducted there on a grand scale. After some time epidemics broke out in that area and the astrologer who was called in to find out the reason divined that the spirit of Ulakuta Perumal was haunting that area and to save the people from epidemics he should also be consecrated in the temple. Ulakuta Perumal was also installed accordingly. The story about Ulakuta Perumal goes that he was the nephew of six ruling princes of the area. All the six princes died in a battle with Madurai Mannan. Their destitute sister whose name was 'Vayyakara Thayar' prayed to Bhadrakali for a son who would revenge the death of his uncles. Her prayer was granted and a child was born. When the boy grew up he was trained in the art of warfare in which he excelled. He started on a campaign against Madurai Mannan. Before starting the war, his mother advised him to get a sword from 'Bhagavathi', his household deity, which would certainly secure him success. Accordingly he prayed to 'Bhagavathi' who appeared to him and said that the real sword or 'Udaval' would not be given to anybody, but only an imitation sword would be given. Ulakuta Perumal refused to accept the imitation sword and being very much displeased with 'Bhagavathi' asked elephants to be brought to smash the temple. The frightened ' Bhagavathi ' called back Ulakuta Perumal and told him that she would give the ' Udaval ' on certain conditions. One of the important conditions was that the sword should be returned immediately after the war. Perumal agreed to it and the sword was given to him. In the campaign which ensued against Madurai Mannan, the latter was defeated and driven to the mountains in the east. There he prayed to his God ' Chockanar ' who appeared to him and said that as long as Ulakuta Perumal possessed Bhagavathi's ' Udaval ', he could not be defeated in a real warfare. He advised some black magics and asked Madurai Mannan to send a magic column of army called ' Mayapada '. This was not a real army, but only an illusion. On seeing the illusion, Ulakuta Perumal and his people went crazy and started fighting among themselves. Perumal killed a number of his own people and his sword was broken in the struggle. His mother also was killed. When Perumal realised the damage caused to his army and found that the sword which had to be returned to ' Bhagavathi ' had broken, he was sorely disappointed. He planted the broken sword upright and committed suicide falling on it.

17. To represent Ulakuta Perumal, a martial crown is kept in the temple. The crown is of comparatively recent make



PI. 28 A BRANCH OF THE BREAD-FRUIT TREE Page 83

replacing a turban which was there. During the procession this crown and the crown of 'Bhagavathi' as well as the spear-like staff are taken out by the 'Thanthries' of the temple. The people taking part in the procession carry swords and the procession is called 'Patayirakkam'.

18. Another important temple in the village is the 'Mukkalvattom Temple'. It is believed to have been constructed 400 years ago.

19. Besides these temples, there are 'Serpent Kavus' in many private compounds. Orthodox Hindus hold serpents in great veneration and dare not kill them. The 'Serpent Kavus' consist of a number of granite stone idols of serpents on a stone basement, called 'Chithrakoodam'. The mythological origin of 'Serpent Kavus' as given in the State Manual of Travancore, 1906[1] goes that after creating Kerala, Parasurama brought some colonists from other parts of India but they found the country inhospitable and returned to their homeland. When Kerala was thus lying vacant the Nagas (serpent worshippers of the underworld) came here and settled down. After some time, the original colonists came back to see that the Nagas had established their sway everywhere in Kerala. A fight between the colonists and Nagas followed and Parasurama arbitrated between them. According to the terms of arbitration a corner of every occupied compound was to be set apart for the serpent gods and these were known as 'Serpent Kavus'. The serpent kavus are not to be touched by knife or spade so that there might be luxuriant growth of underwood trees and creepers. Usually the serpent kavus are located at the north-west corner of the compound.

Important Public Places

20. In Kadakkavoor village there are 12 Primary Schools, 6 Upper Primary Schools, 2 High Schools and one Training College for Graduate Teachers. The college was started in 1958 by the S. N. D. P. Yogam. There are two Government Allopathic Hospitals, one Government Ayurvedic Hospital, one Police Station, two Panchayat Offices, one Village Office, one Railway Station, two Banks and one Cinema Theatre. All these institutions are of recent origin. There is a cocoanut pith training centre run by the Government of Kerala, more details about which are given in the third chapter.

Public Markets

21. There are four markets in the village. One is very close to the surveyed area. These markets are held on all days and are attended by large crowds especially in the evening. The main items of commodities in these markets are fish, meat, tapioca and other vegetables. Petty cloth shops and provision stores are also found here. These also provide facilities for the sale of some of the village products. Thus, tapioca cultivators, fishermen and vegetable cultivators sell their own produces here. During the monsoon season the coir industry passes through a period of slump which affects the activities in the markets and shops also. But in the nature of activities or items of commodities there will not be any appreciable seasonal variation.

Health, Sanitation and Drainage

22. For the purpose of health and sanitation, the village can be divided into three regions, namely, the coastal area, the banks of backwaters and the rest of the village. In the coastal area, the houses are crowded together and though drainage is not a problem, there is acute scarcity of fresh water. Consequently, hygienic conditions are poor. From 1961, the Public Health Engineering Department has started supply of fresh water and this has remarkably improved the state of affairs. Filaria, the curse of Kerala coast, is not a great menace here, even though here and there a few victims may be come across. However, the habit of the people to answer the calls of nature on the open beach poses a real threat to the public health of the area.

23. Around the lakes, there are numerous

(1) Vol. II, Page 59

tanks for retting the husks which foul the atmosphere with hydrogen sulphide gas. In coir spinning areas large heaps of cocoanut pith are allowed to collect and rot. There is scarcity of water in this area also. The land being comparatively even, the natural drainage is not as good as in the eastern portion of the village. But individual households try to keep the house and the surroundings neat and dry. Therefore, the area compares favourably with the coastal strip.

24. In the rest of the village, there are good natural facilities for drainage and there is no scarcity of fresh water. The absence of stinking fish and the rotten husks keeps the atmosphere clean and rejuvenating. This area is the most habitable and healthy in the village.

25. For the purpose of the activities of the Public Health Department, the village has been divided into two parts: the Kadakkavoor conservancy and the Kadakkavoor Health group. In both areas there is one Health Assistant each. There are four sweepers in the conservancy area under the Department of Public Health whereas in the Kadakkavoor group area the sweeping is arranged by the panchayat. The Chirayinkil N. E. S. Block which covers the village is making intensive propaganda for the sanitary type of latrine and has met with partial success. There is great need for such latrines especially along the coastal strip. The local allopathic hospital which accommodates in-patients serves the public.

Residential Pattern

26. In the coastal area at Anjengo, between the sea and backwaters, the houses are densely situated. Most of the residents are Christian fishermen. There are also a few Muslim fishermen, coir workers and Ezhuva landlords in this area. Further east and especially around the backwaters live the coir workers and cocoanut cultivators. In this region, the houses are less crowded than in Anjengo. The people are mainly Ezhuvas. There are a few Muslims, Nairs, Asaris, Kollans and Thandans also here. To the east of the railway line the houses are more scattered. The inhabitants are Ezhuvas and Nairs, the former being engaged in weaving and the latter in cultivation. It is evident from the above that there is a clustering of households on the basis of occupation. This is obviously due to the natural facilities available in each area. Since in this village each community patronises a particular occupation, the occupational clustering turns out to be a communal clustering also. The occupational clustering is rigid since it is enforced by nature whereas the communal clustering is gradually diffusing as each community turns its attention towards new occupations.

27. Every household owns a separate house in the village and each house is situated in a separate compound. The compounds are usually protected by mud walls or fence. The mud compound walls of the place are unique in their pattern the like of which are found only in Trivandrum district. These walls are made of balls of laterite soil mixed with water and kneaded to shape. Where the wall has reached the desired height sticks are driven into the top portions both horizontally and vertically. On these are placed plaited cadjan leaves to form a linear protective roof running throughout the length of the wall. Recently compound walls are also being constructed with laterite stones by those who can afford it.

Communications

28. The Trivandrum — Madras metre gauge railway passes through the village and there is a railway station here. The growing importance of the station has led to the expansion of the station buildings. From the national highway at Alamcode a tarred road branches off to the village. Entering the village from the north-eastern corner it runs parallel to the eastern boundary for about 3 miles and then turns interior and meets the coastal road at Anjengo. Along the coast there is a gravel road running the entire length of the village. Two other gravel roads branch off from the tarred road

and running parallel to each other meet the coastal road at Kaikara and Erangu. But these two roads are interrupted by the backwaters which have to be crossed in country boats. There are other gravel roads connecting these main roads to various localities both inside and outside the village. The waterways also play an important role providing a cheap means of goods transport. The village is connected to Quilon, Alleppey and Cochin which are the great trading centres of the State through canals and backwaters. Cocoanut and cocoanut products, especially coir, find their way to these places in country boats which glide along these waterways day and night in continuous succession. They bring back to the village consumer goods required in bulk.

CHAPTER II

PEOPLE AND THEIR MATERIAL EQUIPMENTS

Population and Number of Households

29. The population of Kadakkavoor village according to 1961 Census is 35,799, the number of males being 16,951 and females being 18,848. The corresponding figures in 1951 were 31,411, 14,789 and 16,622 respectively. The increase in population in the last ten years was only 13.97 per cent as against 31.38 per cent for the district and 24.76 per cent for the State. The number of households in 1961 is 6378 as against 4784 in 1951. While the total increase in population was only 13.97 per cent in the last ten years, there was 33 per cent increase in the number of households. The average number of members per household in 1961 is one less than in 1951. The area of the village including backwaters is 2854.51 acres.[1] The density of population in 1961 is 8024 per sq. mile against 7059 in 1951. The density for the district and the State was 2067 and 1127 respectively in 1961 and 1573 and 903 in 1951. The total area of the surveyed portion is 65 acres [2] and the total population 763. The density of the area works out to 7512 per sq. mile.[3] The average strength of each household is 5.91 persons.

Table II

AREA, HOUSES AND POPULATION

Area in		Density per sq. mile	No. of houses	Total No. of households	Persons	Males	Females
Acres	Hectares						
65	26.30	7512	117	129	763	367	396

Table III

SIZE OF HOUSEHOLDS

Total No. of households	Single member	2 or 3 members	4 to 6 members	7 to 9 members	10 members and over
129	..	25	52	41	11

Ethnic Composition

30. Majority of the people of the village are Hindus and the rest are Christians and Muslims. Christians are mainly found along the coast, at Anjengo, while Muslims are scattered throughout the western half of the village. Among the Hindus about 80 per cent belong to the Ezhuva community.

31. In the surveyed area at Panayilmoola, 77.45 per cent of the population are Hindus and the rest Muslims. Among the Hindus 88.16 per cent are Ezhuvas, 7.95 per cent Thandans, 1.86 per cent Kollans 1.52 per cent Chettys and 0.51 per cent Asaris. The Thandans are scheduled castes and are tree climbers by profession. The Chettys, also called Vaniyans, are oil-pressers.

(1) 1155.19 hectares

(2) 26.30 hectares

(3) 29 per hectare

Table IV

RELIGIONS, COMMUNITIES, CASTES OR SUB-CASTES

Communities	No. of households	Total		
		Persons	Males	Females
Total Hindus	**101**	**591**	**282**	**309**
Ezhuvas	89	521	242	279
Thandans	8	47	24	23
Kollans	2	11	8	3
Chettys	1	9	7	2
Asaris	1	3	1	2
Muslims	**28**	**172**	**85**	**87**

32. Of the above communities an attempt at a brief study of Ezhuvas has been made below while the other communities are left out to be dealt with in centres where they are more predominant.

The Ezhuvas

33. Ezhuvas or Ilavas as some anthropologists call them are also known as 'Chovans' and 'Chegons' in the State except in the former Malabar area where they are called 'Tiyyans'. The 'Tiyyans' of Kozhikode and Cannanore districts are generally fairer in complexion than their brethren of the south. In customs and manners also slight differences may be noticed between the south and the north.

34. The name 'Ezhuva' is a modification of the word 'Iravar' by which the people were known, since they were believed to have come from Ceylon which was known as Simhala or Iram in olden times.[1] The name 'Chovan' or 'Chegon' is supposed to have been derived from the Sanskrit word 'Sevakar' indicating that the Ezhuvas were workmen, especially agricultural labourers. Their main occupations were cocoanut cultivation and allied industries and this remains true to this day to a large extent. The name 'Tiyyan' denotes people who came from an island, namely, Ceylon. The Sanskrit word for island being 'Dweep', they were called 'Dweepans' which later on became 'Tiyyans' by corruption[2]. Thus the name clearly traces the origin of Ezhuvas to Ceylon. Tradition concurs with this. The folk-songs of North Malabar also mention Ezhuvas as having come from Ceylon.

35. The time and circumstances in which the Ezhuvas came to Kerala are still a matter of speculation. The Travancore State Manual, 1940 quotes a Sinhali tradition according to which they would have come to Kerala in the beginning of the Christian era during a series of battles between the Chola kings of South India and the kings of Ceylon.[3] L. K. Ananthakrishna Iyer cites a story which says that a Pandya princess married a Kshathriya Raja of Carnatic and both migrated to Ceylon and remained sovereigns there. After a long period, their descendants returned to the main land where they were called 'Shannars' and 'Ezhuvas'.[4] He also mentions another story according to which king 'Ila' of Ceylon went to Chidambaram to preside over a religious discussion which took place between a Buddhist priest and Manickiavachakar. The king was so much attracted by the Saivite teachings of the latter that he decided to receive the Saivite faith. His descendants were known as Ezhuvas.[5] The folk-songs

(1) 'Castes and Tribes of Southern India' by E. Thurston, Vol. VII, page 37
(2) 'Cochin Tribes & Castes' by L. K. Ananthakrishna Iyer, Vol. I, page 277
(3) Vol. I, page 844
(4) 'Cochin Tribes & Castes' Vol. I, page 278
(5) 'Cochin Tribes & Castes' Vol. I, page 279

of North Malabar say that the Ezhuvas came to Kerala on the invitation of Parasurama to serve here as warriors.[1] Apart from these legends, there is no historical evidence regarding the time of their migration or the reasons thereof.

36. Dr. Francis Buchanan speaks of the 'Tiyyans' as 'a stout, handsome and industrious race'.[2] Muscular and hard-working, the Ezhuvas were fit for tough tasks and formed the cream of the working class and the backbone of the fighting columns in olden days. In the matter of dress and ornaments it is difficult to distinguish them now from other communities.

37. The main occupation of Ezhuvas in olden times was cultivation, especially cocoanut cultivation, even though at present they are found in all occupations. Tapping toddy is even to-day a monopoly of the community and a large number of them are still engaged in the manufacture of 'copra' and oil, retting of husks and spinning of coir. In certain areas many of them are engaged in weaving and in some places they serve as tree climbers. In the days of spear and sword, the bulk of the army of the petty native rulers all over Kerala consisted of Ezhuvas. They specialised in duel fighting, especially in North Malabar and the folk-songs of North Malabar are full of exploits of the 'Chegava' heroes.[3] The fighting quality was considered to be the special characteristic of the community.

38. Two and a half decades ago, Ezhuvas were considered untouchables and had to keep at a certain distance from high castes like Nairs and Brahmans. Admission to temples was refused to them and no teacher of any worth condescended to teach an Ezhuva student. The Ezhuvas worshipped both 'Vishnu' and 'Siva'[4] and the myriads of other minor Hindu gods. In former days goddess 'Aghora Sakti' or 'Badrakali' had a special place in their religion.[5] Animal sacrifice was highly popular among them and a large number of Ezhuvas used to gather for the mammoth 'Bagavathi' festivals of Cranganore and Sherthallai in which animal sacrifice played an important part. The teachings of Sree Narayana Guru in the first quarter of this century gave a definite re-orientation to their faith and method of worship.

39. After Sankaracharya, Sree Narayana Guru was one of the greatest religious leaders and social reformers of Kerala. He was born of Ezhuva parents in 1854 at 'Chembazhamthy', a village about 7 miles north of Trivandrum. In his days, education was denied to the low castes including Ezhuvas. However, Guru's father took great interest in the education of his son and Guru was fortunate in getting some education in Malayalam, Sanskrit and Tamil, first at home and then at Karunagapally. The ancient Tamil and Sanskrit works attracted him very much and he was well-read in writings such as 'Tholkapiam', 'Chilapathikaram', 'Manimekhalai', 'Tirukkural', 'Oduvilozhukam', 'Vedas' and 'Puranas'. He started his career as a teacher in Kadakkavoor village. But his attention being drawn more and more towards spiritual aspects, he spent some days in meditation at 'Maruthuamala'. His soul revolted against the contempt with which Ezhuvas and other low castes were treated by the high castes and the humiliation they had to suffer even in the matter of worship and education. He, therefore, started opening new temples and new educational institution where one's caste was no consideration for admission. Thus temples were opened by him at Aruvipuram, Varkala, Anjengo, Trichur, Tellicherry, Cannanore, Calicut and Mangalore to mention a few important of them and schools at different places, the notable among

(1) 'Ballads of North Malabar' by C. A. Menon, Vol. I, page 137
(2) 'A Journey from Madras through the countries of Mysore, Canara and Malabar', Vol. II, page 415
(3) 'Ballads of North Malabar' by C. A. Menon, Vols. I & II
(4) 'State Manual of Travancore' by Nagam Aiya, Vol. II, page 399
(5) 'Cochin Tribes & Castes' by L. K. Ananthakrishna Iyer, Vol. I, page 310

them being an English Middle School at Varkala and a Sanskrit School at Alwaye. In the temples opened by him, the officiating priests were drawn from the Ezhuva community itself. He found that more than temples and schools it was the eradication of the inherent evils of the community that was necessary for real social uplift and hence started a relentless fight against untouchability and caste system. He encouraged his people to mingle freely with the lower castes and not to use caste titles. He taught:

"One in kind, one in faith, one in God
is man
Of one same womb, one same form,
difference none there is at all."

40. Sree Narayana Guru also fought against the evil habits of the Ezhuvas and it was due to his efforts that animal sacrifices, 'Thalikettu Kalyanam' and other religious perversions were stopped. He discouraged people from drinking and tapping. An organisation for Ezhuvas known as 'Sree Narayana Dharma Paripalana Yogam' was started by him to look after the affairs of the community. It has grown into one of the most powerful communal organisations of the State now. The most remarkable thing about Sree Narayana Guru was that he did not try to improve the social conditions of his community by abusing perpetrators of untouchability and caste system or by criticising other religions or other communities. According to him "Whichever the religion, it suffices if it makes a better man".\ He started the reforms from within his own community and began with making the members of his community better people. "The movement started by Sree Narayana Guru among Ezhuvas is the only notable instance of efforts within a caste to raise itself by religious reform".[1] Guru believed that the ultimate aim of any religion and the result of any spiritual life should be self-realization. It was in this spirit that in the last temple he opened, he dedicated a mirror instead of any image. Besides proclaiming his new religion of "One caste, one god" he advocated inter-marriage between various castes. The reforms introduced by Sree Narayana Guru have taken deep root in the Ezhuva community, changed their outlook towards superstitions and such forms of worship which were a negation of 'Ahimsa' like animal sacrifice etc., and above all instilled a spirit of self-reliance.

41. Aghora Sakthi has lost her special place even though the Ezhuvas still worship her as one among the Hindu Pantheon. Vishnu and Siva are also worshipped; but the followers of Siva cult are greater in number. Devotees of Sastha, many of them make annual pilgrimage to Sabarimala, which is famous for its Sastha Temple. Animal sacrifices followed in the Bhagavathi temples have ceased to be in vogue. Thanks to the various reform movements crowned by the Travancore Temple Entry Proclamation and other legislations referred to in the monograph on Amaravila, Ezhuvas can now worship in any temple and untouchability has been declared an offence.

42. Polyandry and polygamy were prevalent in the Ezhuva community in olden days. In polyandry the choice of the woman was limited to the brothers or near relatives of her husband.[2] But now both are very uncommon especially polyandry. Nevertheless, four cases of polygamy have been returned in the course of the survey and though the concerned people were reluctant to acknowledge it publicly, one case of polyandry was also noticed. Marriages usually take place within the community. Inter-caste marriages are also allowed. In the surveyed area, there is one case of marriage between an Ezhuva and a Thandan.

(1) 'A Century of Social Reforms in India' by S. Natarajan, page 166

(2) 'Castes & Tribes of Southern India' by Edgar Thurston, Vol. VII, pages 62 & 98
'A Journey from Madras through the countries of Mysore, Canara and Malabar' by Buchanan, Vol. II page 416
'Cochin Tribes and Castes' by L. K. Ananthakrishna Iyer, Vol. I, page 301

Widow re-marriage is in vogue and divorce is permissible. In olden days in North Kerala, divorce could be obtained for incompatibility of temper and often no specific reason was insisted upon. The man had to give all marriage expenses and return all ornaments.[1] But in the southern parts divorce was permitted only after the elders had enquired into the grounds and were satisfied about the necessity. When the girl was returned to her parents, the husband was given back half the bride-price which he had paid at the time of marriage.[2] The following account of the custom of divorce in the community given in the report of the Ezhuva Law Committee in the year 1919 throws sufficient light on the practice obtaining prior to the Travancore Ezhuva Regulation of 1100 (M. E.). "As already pointed out divorce is very rare being effectually restrained by public opinion and when it does take place, a mere declaration or act of one of the parties by itself is not generally accepted by the community as sufficient to sever the relationship. The numerously signed written answer prepared by Mr. C. V. Kunjuraman of Mayyanad, Quilon, gives the following account of an Ezhuva divorce. Either party to a marriage who wants a divorce informs his relations and the chief men of the village. The latter thereupon enquire into the real causes of the disagreement. If possible, they effect a compromise. If they find that further friendly relation between the parties is impossible they make the husband give the wife what are known as ' Azhivu Chilavu and Ozhivu Pudava'. Azhivu is compensation for damage to the youthfulness and health of the woman and Chilavu is the cost of marriage. Ozhivu Pudava is release cloth which the husband is made to present to the wife as a mark of the termination of the relationship. The minimum amount of Azhivu is 101 fanams. In the written answer presented by the Trivandrum witnesses also the identical customary divorce is described. The evidence from Nedumangad and Neyyattinkara also contains reference to the custom of meeting of relations and chief men of the village for effecting a divorce. But it does not refer to the final presentation of a cloth which determines the relationship in Quilon and Trivandrum". At present the subject is covered by the Travancore Ezhuva Regulation which provides for dissolution of marriage on mutual consent or through a court of law. In the latter case, a time of six months is allowed from the date of preferring the petition for the withdrawal of the petition. If the petition is not withdrawn the court orders the dissolution without enquiring into the ground, but fixing the compensation which cannot exceed Rs. 2,000/- if the petitioner is the husband and Rs. 500/- if the petitioner is the wife.

43. No caste panchayats or village councils existed here in olden days. But there were some persons in the Ezhuva community holding the title of 'Channan' or 'Panicker'. These titles were given to prominent persons a century ago by the rulers for some distinguished services rendered to the community or state or large donations given to the state. Such a title-holder was considered to be the head of his community in the concerned area or village. Important festivals used to be arranged only in consultation with him. His approval and presence were necessary for marriages. In short, he was the chief man of the community, and wherever the community dominated, in the village too. In Kadakkavoor village, there are a few Channan families outside the surveyed area. But now the privileges attached to these titles have ceased to be operative. Along with the reform measures introduced by Sree Narayana Guru, he organised a union for the Ezhuva community which is known as 'S. N. D. P. Yogam' (Sree Narayana Dharma Paripalana Yogam). A primary unit of this organisation has been established in Kadakkavoor.

(1) ' Castes and Tribes of Southern India ' by Edgar Thurston, Vol. VII, page 62

(2) ' Cochin Tribes and Castes', by L. K. Ananthakrishna Iyer, Vol. I, page 300



Pl. 29

AN EZHUVA FAMILY

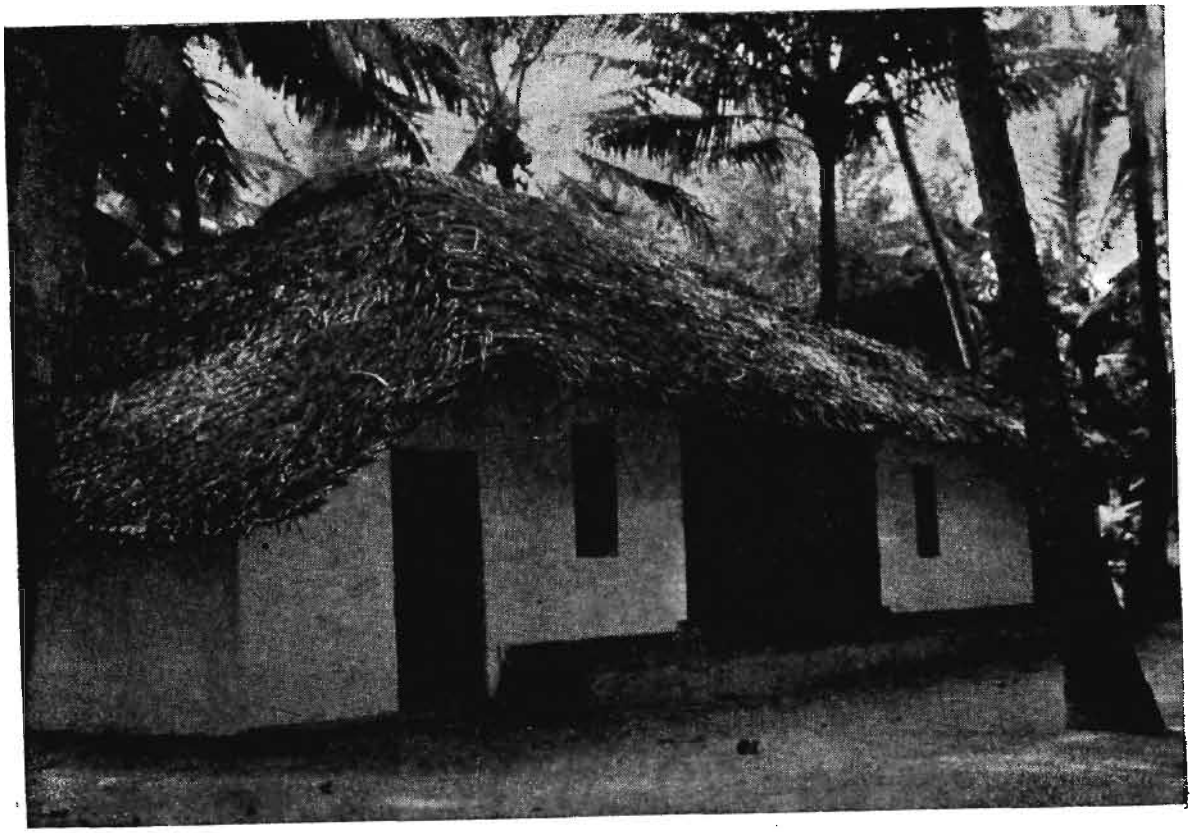
Page 89



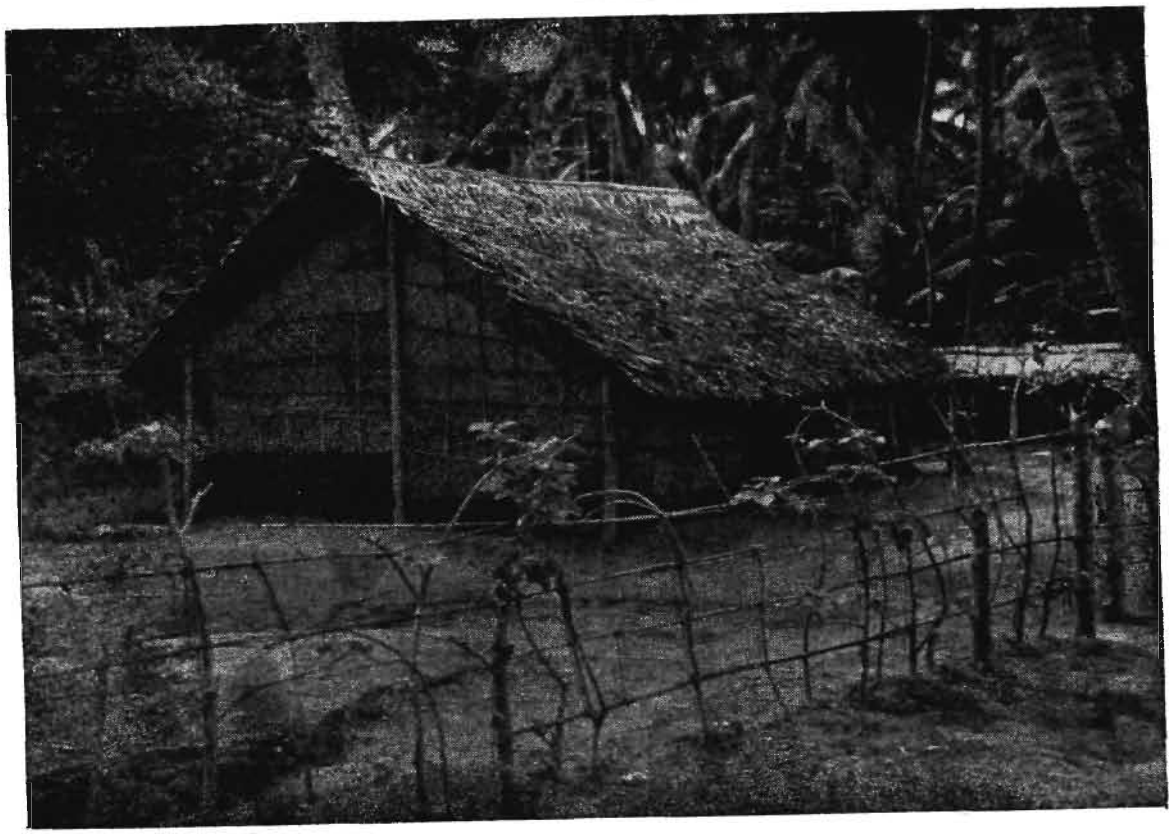
Pl. 30

A HIGH CLASS HOUSE

Pages 93 - 94



Pl. 31 A MIDDLE CLASS HOUSE Page 94



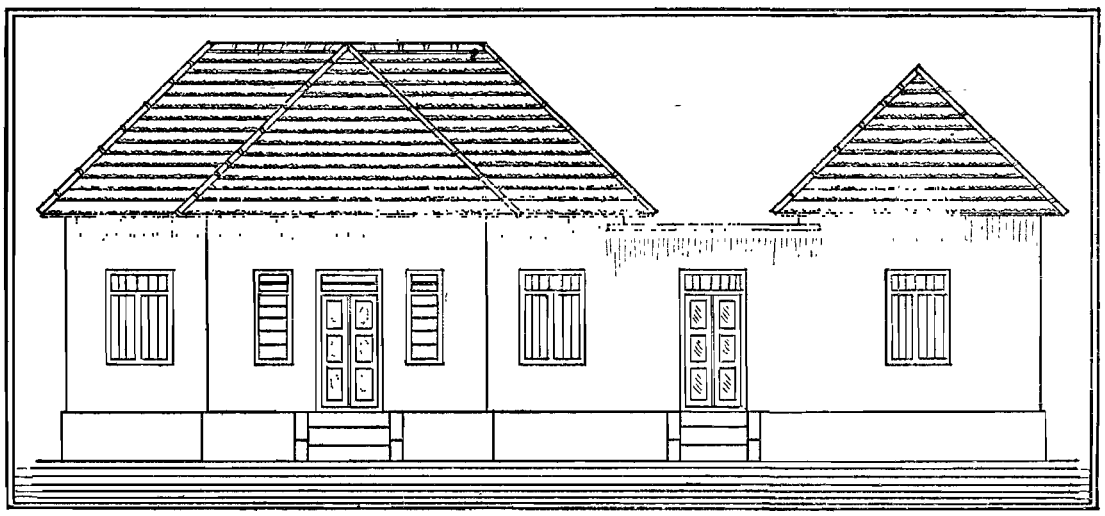
Pl. 32 A POOR CLASS HOUSE WITHOUT PROPER BASEMENT Page 97

House Types

44. Great importance is even now attached to the domestic architecture of Kerala the exponents of which are carpenters. Therefore, when a house is to be constructed an expert carpenter is consulted regarding the location, size and facing of the house. Certain plots are not at all suitable for house construction whereas some others are permissible and some are good. Plots which slope to the east or north are considered good and this explains why most of the houses in the village face east or north. Again, houses should not be constructed in the vicinity of temples, paddy fields or hermitages and especially on plots which are on a higher level than the temple. A plot is divided into four quadrants and the house is to be constructed in the north-east quadrant. There are fixed places for the gatehouse, well, cow-shed, latrine etc. Similarly certain dimensions for the houses are bad while some others are good. Thus a circumambit between 42.5 and 47.5 feet should be avoided as the inmates would die soon on account of 'Mrithyu Yogam', whereas the circumambit between 47.5 and 62.5 feet is good. The native architectural science is very elaborate and a number of books are available on the subject, chief among them being Silpiratnam, Manushyalaya-Mahachandrika and Thantra-Samuchayam. Even though the poor cannot afford to consult a carpenter, the common principles regarding location and facing are so widely known that even in the construction of huts they are observed unless there are other very compelling circumstances to violate them.

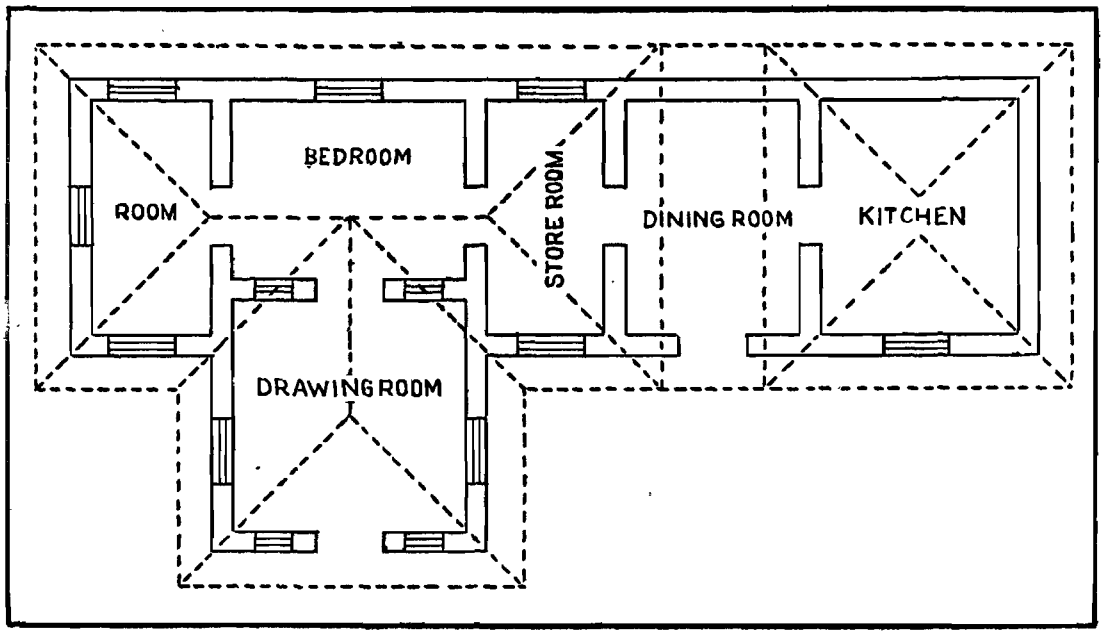
45. A household ordinarily lives in a separate house and majority of the houses stand in separate compounds, protected by mud compound walls or fences. The compounds are planted with cocoanut and other fruit trees like jack and mango trees. Broadly speaking, the houses can be classified into three according to size and the materials used for construction — tiled houses with stone walls and 5 or more rooms, thatched houses with stone or brick walls with 3 to 5 rooms and thatched houses with mud or cadjan walls with less than 3 rooms.

46. The plinth area of the first type of houses varies from 600 to 800 sq. feet and the floor level is about 3 ft. above the ground. The foundation is in granite or laterite stones and the walls are constructed



A TYPICAL HIGH CLASS HOUSE - ELEVATION

with laterite stones. There are separate rooms for sitting, sleeping, dining, cooking and stores. Advanced types of hearths constructed on raised platforms are found in these houses. The walls and floor are plastered and the tiled roof has a ceiling. In the central rooms the ceiling may be low and strong, so as to allow its top to be used as a storing place. The front windows may have glass panes and the rooms are well ventilated. Most of the houses are electrified. Bath-rooms and latrines are constructed a little away from the house. Houses of this type in the village are few and far between.

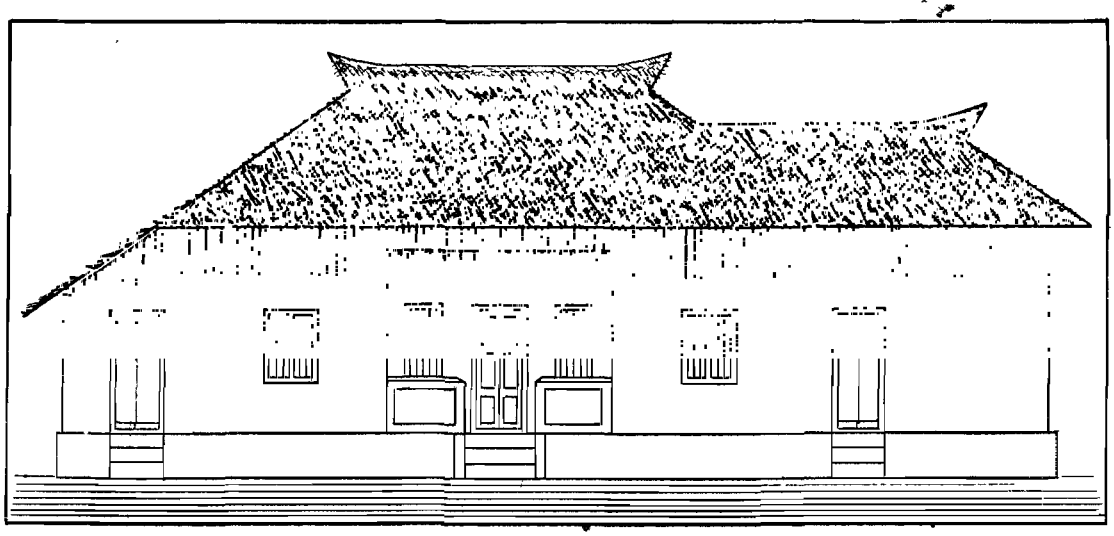


GROUND-PLAN OF A HIGH CLASS HOUSE

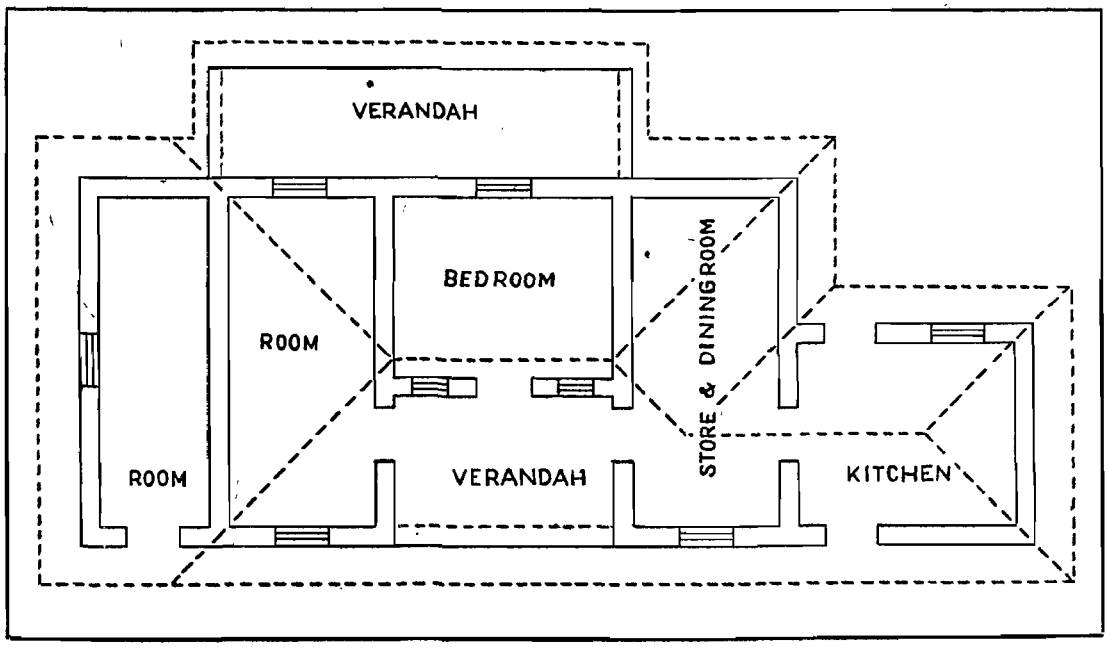
47. About 40 per cent of the houses in the village belong to the second type which represents the typical middle class residence. The floor area varies from 400 to 600 sq. ft. and the floor level is about 3 ft. above the ground. Foundation is of laterite stone while the superstructure is of laterite stone or locally made bricks, burnt or unburnt. The roof is made of good variety timber or mature cocoanut trees and the cadjan thatching is renewed every year. There are separate rooms for sleeping, dining and cooking. Some houses may also have a separate sitting room and a store, but all of them have verandahs in the front and behind. The floor is plastered with cow-dung while the walls are given a plastering in lime. The older ones among these houses have ceiling at least for the central rooms while for the new buildings no ceiling is provided due to the high cost of timber. A small extension of the roof, usually on one side, serves the purpose of a store-shed for firewood, agricultural and industrial implements, manures etc. Ventilation is sufficient, even though windows are generally smaller than in the first type of houses. Some of these houses are electrified. Latrines will be an enclosure with cadjan leaves and wherever possible it will be located on the

edge of a lake or canal. In other places, a deep pit serves the purpose. Ordinarily there is no bath-room for this type of houses.

48. In olden days the middle class and high class households used to locate the gate in a small shed called 'Padipura' (Gate-



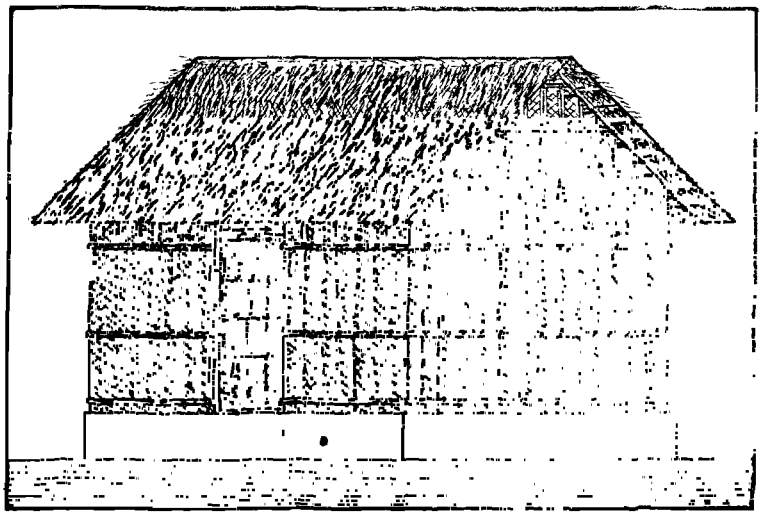
A TYPICAL MIDDLE CLASS HOUSE - ELEVATION



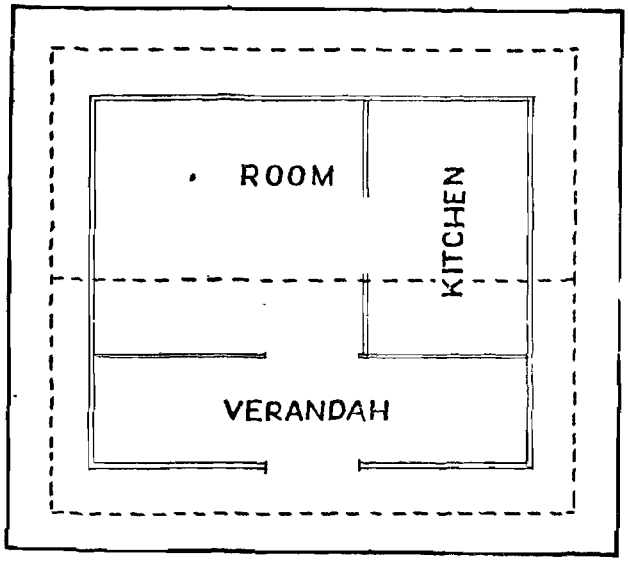
GROUND-PLAN OF A MIDDLE CLASS HOUSE

house). Although modern trends in construction do not encourage gatehouses, they can still be seen in some of the old houses.

49. At least half the number of houses in the village belong to the last category while almost all houses on the coast are of this type. It has a floor area varying from 120 to 200 sq. feet. The house is constructed on a mud platform about two feet high from the ground. The platform is beaten hard and clay spread on it and beaten again to make for levelling and hardness. In certain houses regular walls have been constructed with locally made unburnt bricks



A POOR CLASS HOUSE WITH BASEMENT OF LATERITE STONES



GROUND-PLAN OF A POOR CLASS HOUSE

and the roof rests on it whereas in other houses the roof is supported on six or more pillars and side walls are improvised with cadjan leaves. The floor and the walls, if constructed of bricks, are plastered with a mixture of clay, cow-dung and burnt cocoanut husk. The plastering is found to be black, neat and smooth. The houses with brick walls have doors and windows of wood and others have doors and windows of cadjan. In several houses two or three rooms also have been constructed, of which one is used for sitting and sleeping and another one for cooking. Some of these houses may have, a little away from them, a small enclosure with cadjan which serves as latrine while in the majority of cases the inmates go to the open field or beach to answer the calls of nature.

50. In the surveyed area 6.98 per cent of the houses belong to the first category, 41.86 per cent to the second category and 51.16 per cent to the third category. One house in the first category is very old and has wooden walls as was the custom in olden days when timber was cheap.

Table V

HOUSES USED WHOLLY OR PARTLY AS DWELLINGS BY MATERIAL OF THE WALL AND ROOF

Total No. of Census houses	Material of wall						Material of roof	
	Grass, leaves, reeds or bamboo	Timber	Mud	Unburnt bricks	Burnt bricks	Stone	Thatched	Tiled
129	2	1	64	50	1	11	124	5

51. 64.35 per cent of the houses in the area are owned by the occupants themselves while the others are classified as rented ones. Among the latter group 87 per cent hold the house site on Kudikidappu right (the right to continue in the house without eviction) and do not pay any regular rent. But repairs, renewals or additions have to be done by the occupants themselves. 51.93 per cent of the houses have two sleeping rooms, 42.63 per cent one sleeping room and the rest no regular sleeping room at all.

Table VI

HOUSEHOLDS BY NUMBER OF ROOMS AND BY NUMBER OF PERSONS OCCUPYING

No. of rooms	Total No. of households	No. of households according to No. of persons in the household			
		2–3 persons	4–6 persons	7–9 persons	10 persons and over
No regular room for sleeping	7	2	2	3	..
1 room	55	22	25	6	2
2 rooms	67	1	24	33	9

Dress and Ornaments

52. The pattern of dress and ornaments described below refers to all communities except Muslims. The working dress for the men consists of a dhoti reaching up to the heels and a shawl. The shawl is getting rare among the younger generation. The same dress is used while at home. When they go out for other purposes the old men use dhoti, shirt and a shawl and the young men dhoti and shirt alone. Boys generally wear shorts at home and when going out they put on a shirt in addition. White colour is preferred for all types of dress except shorts. In olden days all Hindu males used to wear ear-studs. But, this custom is fast disappearing in Kadakkavoor village. While perforated ear-lobes may still be seen among grown-up men, the boys are spared even from this torture. Other ornaments for men are rare, except a gold chain in a few cases and gold rings and watches for some well-to-do people.

53. The domestic as well as working dress of the women consists of a dhoti reaching up to the heels and a blouse. Older women may put on a shawl in addition. Dhoti is worn by the women much in the same way as the men's dhoti. Coloured cloth is preferred for blouse, while the dhoti is always white. When the women go out for other purposes, in addition to the above dress, they put on a 'half saree' also, which is a piece of white cloth of 5' × 3' in size. One corner of its lower end will be tucked in the dhoti at the right hip and the other end is thrown across the left shoulder with some foldings. For distant look it almost lends the appearance of an ordinary 'full saree'. 56.07 per cent of the women wear this dress in the surveyed area. Though the full saree is worn only by 5.80 per cent, it is becoming more and more popular among the younger generation. Young girls usually wear skirt and blouse both at home and when they go out. Some of the older women have dilated ear-lobes. But, this has already gone out of fashion. Though young women wear studs of gold inlaid with precious stones this is becoming obsolete now. Other ornaments like necklaces, rings and bangles are used only by the richer class and that too mostly on festive occasions. Only 25.58 per cent households use ornaments in the surveyed area.

54. Even though the dress of the Muslim men does not differ from that of the men of the other communities, the Muslims can be easily distinguished by the way they wear the dhoti. While others wind the dhoti round the loins in the clockwise direction, the Muslims wind it round in the counter-clock wise direction. When the Muslim men go to the mosque a scarf is added to their dress. Skull-cap is very uncommon.

55. The dress of the Muslim women differs very much from the dress of the other women. The description of the dress of Muslim women at page 24 supra applies to this area also.

Table VII

DRESS *

Total population			Communities					
Males	Females		Ezhuvas	Muslims	Thandans	Kollans	Chettys	Asaris
367		Total No. of males in the community	242	85	24	8	7	1
	396	Total No. of females in the community	279	87	23	3	2	2
		I. No. of males wearing						
68		(1) Shirt, shawl and dhoti up to heels	48	15	3	1	1	..
104		(2) Shirt and dhoti up to heels without shawl	70	25	6	1	2	..
6		(3) Shawl and dhoti up to heels	4	1	1	..	..	..
3		(4) Shirt and pants	2	1	..	..	..	..
175		(5) Shirt and shorts	112	38	14	6	4	1
11		(6) Any other type	6	5	..	..	..	..
		II. No. of females wearing						
	23	(1) Full saree	16	5	2	..	..	..
	222	(2) Half saree with blouse and dhoti from waist to heels	148	56	12	2	2	2
	151	(3) Any other type	115	26	9	1	..	..

* Inapplicable items are deleted

Table VIII

ORNAMENTS

Total No. of households		Communities					
		Ezhuvas	Muslims	Thandans	Kollans	Chettys	Asaris
129	Total No. of households in the community	89	28	8	2	1	1
33	Total No. of households using ornaments	26	6	1	..	..	..
96	Households using no ornaments	63	22	7	2	1	1
10	No. of households using ornaments of the value of Rs. 100*	8	1	1	..	..	..
16	No. of households using ornaments up to Rs. 500	12	4	..	..	..	..
5	No. of households using ornaments up to Rs. 1,000	4	1	..	..	..	..
2	No. of households using ornaments up to Rs. 1,500	2	..	..	..	..	..

Furniture and other Accessories

56. Earthenwares and aluminium pots are used for cooking purposes while aluminium, steel or earthenwares are used for serving. These are found in all the households though the number of items and choice may be limited in the case of the households of the poor. Coming to furniture in the surveyed area, 56 per cent of the households own cots. The number of cots in a poor class household may be only one while it may vary from 3 to 6 among the richer section. It is always made of timber and polished. The bamboo cots commonly found elsewhere in India are rare here. 39.53 per cent of the households own chairs, 36.43 per cent own tables, 13.17 per cent own stools and 34.10 per cent households own benches. Almirahs are found in 22.48 per cent households. 22.48 per cent households have lanterns. Five households are electrified. There is radio in one household. One household uses kerosene stove for cooking purposes and 29.45 per cent of the households possess battery torch light. Compared to other surveyed areas of the Trivandrum district the households in this area are much better equipped in respect of furniture than others.

Food and Drink

57. Households which sustain themselves on a single meal are few in the village. Majority of the households are able to afford three meals a day while the others have to be content with two a day. The latter group is mainly composed of the coir workers who cook usually only once a day in the evening. Supper is a full meal for them and what remains is preserved for the breakfast which they take early in the morning before going for work. A small percentage of people who form the richer class take coffee or tea in the evening with some snacks, besides the three principal meals. 8.52 per cent of the households of the surveyed area come in this group, while the percentage of households with three meals a day is 63.58 and that of households with two meals a day is 27.90.

* or below

Table IX

DIET (NUMBER OF MEALS)

Name of the community	Total No. of households in the community	Households having 2 meals a day	Households having 3 meals a day	Households having more than 3 meals a day
Ezhuvas	89	31	52	6
Muslims	28	4	20	4
Thandans	8	1	7	..
Kollans	2	..	2	..
Chettys	1	..	1	..
Asaris	1	..	..	1

58. Rice forms the most important staple food for all sections of the people in Kerala and the village under survey is no exception to it. Tapioca takes the second place and it is a favourite food of the poor people. In the markets of the village cart-loads of tapioca are being sold every day. All the people are non-vegetarians. Fish is consumed more than meat, the former being available in plenty in the area. But on the whole, the amount spent on these items as well as eggs, milk and similar other nutritive items is very negligible or nil in the case of poor people.

59. In the surveyed area 45.74 per cent of the households have rice as staple food and 54.26 per cent of the households have a combination of rice and tapioca.

Table X

DIET (STAPLE DIET AND FOOD HABITS)*

Name of the community	Total No. of households	No. of Non-vegetarian households	No. of households having as staple food	
			Rice	Combination of rice and tapioca
Ezhuvas	89	89	34	55
Muslims	28	28	18	10
Thandans	8	8	5	3
Kollans	2	2	..	2
Chettys	1	1	1	..
Asaris	1	1	1	..

The comparatively larger number of households of Ezhuvas in the category of households having less than three meals a day and also using a combination of rice and tapioca as staple food should be attributed to the preponderance of coir workers among them.

Customs and Manners

Birth

60. For the first confinement of a woman in the Ezhuva community, she is taken by her parents to their house. A nurse or a woman who already had four or five confinements nurses her at the child-birth. In olden days, if a male child was born, the women of the household used to announce the glad tidings to the neighbours by shouts of jubilation (Kurava) whereas if a girl child was born it was not considered worthy of such a public announcement and the event would be marked by beating the ground with the midrib of a cocoanut leaf.

* Inapplicable items have been deleted

To have a girl child was considered such a bad luck that the saying goes, " Like a house where a female child is born ". But now these customs are not in vogue and a female child does not augur ill-luck. On the 28th day after the birth, the child is given a name and a string is tied round its waist. When the child is about six months old, the ' Rice Giving Ceremony ' is held in which the child is taken to a temple and is fed with the rice which has been offered to the deity. Immediately after birth the child is given a mixture of gold and 'Vayambu' (Acorus calamus) powdered and dissolved in honey. It is hoped that this will give the child fair complexion, enable it to speak clearly and compensate all mineral deficiencies and make it strong.

61. The mother has her own diet and course of medicines for a few days after delivery. Immediately after delivery she is given a mixture of ginger juice and honey. For another ten days, she is given a medicine prepared from nutmegs, cardamom, 'Vayambu' (Acorus calamus), 'Kacholam' (Curcuma zerumbet) and garlic, well dried and powdered and mixed with the juice of 'Poothumba' (Decaneurum molle) and 'Karithumba' (Nepeta Malabarica). For about a week the mother is given cooked rice with all the water content removed from it. Pollution lasts for 7 days.

Puberty

62. In olden days, puberty customs were very elaborate. When a girl attained puberty the women of the neighbourhood were invited to the house who announce by 'Kurava' that a girl has come of age in that household. The girl was under pollution for 4 days and during this period, she should keep to a room which was decorated with garlands and cocoanut leaves. A grass mat would be spread on the floor of the room for her to sit and sleep. On the 4th day, to the accompaniment of 'Kurava' she would be led by female friends and relatives to a nearby tank where she would take bath. After bath she would put on clean clothes presented by the dhobi woman and give the dirty linen to the dhobi. This exchange of clothes was known as 'Mattu'. Only on the 16th day the girl was allowed to touch cooking vessels.[1] All these elaborate observances have ceased to exist now and most of the girls keep the attainment of puberty a secret. Only very close female relations will know about it. In certain families, on this occasion, the female relatives may present the girl with some sweets or money; but even this practice is gradually dying out. However, pollution for three days is still observed. After puberty or menstruation the girl is forbidden from going to the places of worship for seven days.

Marriage

63. In olden days when the girl was about 7 or 8 years old, there was a ceremony known as 'Thalikettu Kalyanam' in the Ezhuva community. This 'mock' marriage has now completely disappeared mainly as a result of the social reforms of Sree Narayana Guru.

64. The marriage of a girl in the Ezhuva community in olden days used to take place before or at the latest immediately after the puberty, the age varying slightly from region to region. But nowadays the marriages take place only between 16 and 25 years of age, mostly around the age of 20. In former days, the marriage was celebrated on an elaborate scale and detailed descriptions of the practices followed in different regions have been given by Edgar Thurston in his ' Castes and Tribes of Southern India ', Vol.VII, pages 49 to 62, L. K. Ananthakrishna Iyer in 'Cochin Tribes & Castes', Vol. I, pages 289 to 292 and K. P. Padmanabha Menon in 'The History of Kerala', Vol. III, page 436. The ceremonies have been very much simplified now to the great relief of the parents and the couple. Now the marriage is celebrated in the bride's house only in the case of very rich people, the majority of marriages being celebrated in a temple. The

(1) ' Cochin Tribes and Castes ' by L. K. Ananthakrishna Iyer, Vol. I, page 284

number of persons attending the marriage is small compared to olden days. Whether the marriage is performed in the house or in the temple, the essential ceremonies are the same. It is performed in a hall or 'Pandal' with a stage in the centre or at one end on which a photo of Sree Narayana Guru and a mirror are consecrated and a lighted lamp placed in front. Usually a 'Nirapara' containing a full measure of paddy, preferably of golden colour and decorated with cocoanut flower branches, also may be found along with the lamp. As soon as the bridegroom reaches the place of marriage along with relatives and friends, one of the brothers of the bride receives him at the gate, and presents a bouquet of flowers. He is then led to the stage and seated on the floor. The bridegroom will be clad in white dhoti and shirt and will be barefooted. The bride, dressed in the new wedding clothes presented by the bridegroom, is also led to the stage and seated by his side. The 'thanthry' chants some 'manthrams' and the couple, standing up, exchange garlands which will be followed by some more 'manthrams' with which the essential marriage ceremony is concluded. In some places the bridegroom holding the hand of the bride walks three times around the photo of Sree Narayana Guru and the lamp. There is also what is known as 'Thalikettu' or 'Minnukettu' in some regions in which a small gold locket in the shape of the leaf of peepul tree, provided with a string or gold chain is held by the bridegroom round the neck of the bride, and his sister ties it. There is another ceremony of giving sweet milk to the couple after the marriage observed in certain places in which immediately after the wedding the couple is led to a room where a glass of milk is presented to the bridegroom who drinks half of it and gives the rest to his wife symbolising the sharing of life in happiness and sorrow. If the marriage takes place at home, immediately after the wedding the couple visits a nearby temple.

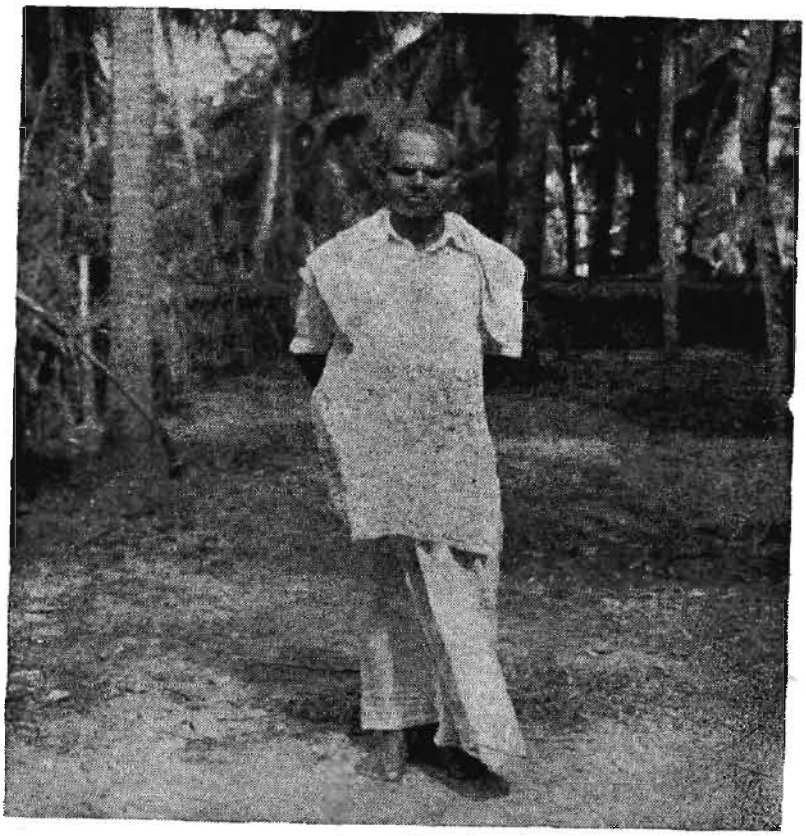
65. On the day of marriage itself, the bride is taken to the bridegrooms's house. In olden days some of her near relations also used to accompany her; but nowadays this practice is being abandoned. Two or three days after the marriage some near relatives of the bride go to the bridegroom's house to ascertain when it will be convenient for the couple to return to the bride's house and how many people will accompany them. On the appointed day, which will be usually the fourth day, the couple and the agreed number of relations go to the bride's house where they are given a fitting reception. The return visit is known as 'Maru Veedu Kanal' (seeing the other house).

Pregnancy

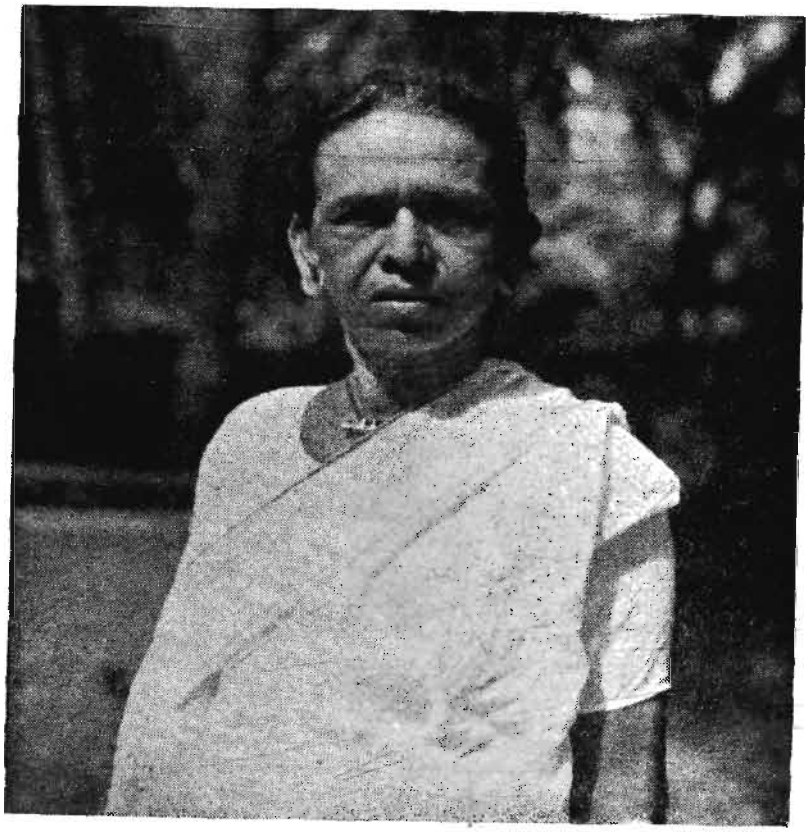
66. In the Ezhuva community the girl is taken to her parents in the 7th month of first pregnancy. In olden days, there used to be a ceremony known as 'Pulikudi' in the 8th month. On the day appointed for this, the husband comes to the house of his wife and gives her the juice prepared from tamarind leaves. In certain places the juice is mixed with rice gruel and given both to the husband and wife. In Kadakkavoor village, this ceremony is still observed in some families. According to some of the elders of the village the ceremony signifies that the wife had been faithful to her husband. In the 9th month of pregnancy 'Vayattu Ponkala' takes place. On that day, the woman takes some rice in her hands and offers it to the gods making a prayer for safe confinement. Alms are distributed to the poor afterwards. All the expenditure in connection with this should be met by the husband. From the 8th month of pregnancy the woman is forbidden from going to the places of public worship; but this is not strictly observed.

Funeral

67. The body of a dead person in the Ezhuva community is washed in warm water, dressed in clean white clothes and placed in a large room or in the courtyard in a 'Pandal'. The body is laid on a fresh plantain leaf with the head towards the south. The placing of the head towards the south is a very ancient custom which has its origin in the Hindu mythology. The god of



Pl. 33 AN EZHUVA MALE IN TYPICAL COSTUME Page 97



Pl. 34 AN EZHUVA FEMALE IN HALF SAREE Page 98



(1) TO THE WEDDING BOOTH

The bride is escorted by her father and relatives to the wedding booth

(2) CHANTING THE MANTRAS

The couple stand before the priest while mantras are chanted.



Pl. 35 SCENES FROM AN EZHUVA

(3) GARLANDING THE BRIDEGROOM

efore tying the 'Tali' the bride garlands the bridegroom



(4) TYING THE 'TALI'

The bridegroom holds the 'Tali' round the bride's neck and his sister ties it. (In some localities this custom does not exist. But it is becoming more and more popular.)





(5) GARLANDING THE BRIDE

The bridegroom garlands the bride after tying the 'Tali'. Where there is no 'Tali-tying' the couple only exchange *garlands*



(6) PUTTING THE RING

The bride puts a ring on the bridegroom's finger. (This is not an invariable feature)



(7) SIGNING THE MARRIAGE REGISTER

The bride and the bridegroom sign the marriage register when the formal ceremonies are over



(8) THE COUPLE AFTER WEDDING



(9) A SECTION OF THE GUESTS AT DINNER



Pl. 36 COCOANUT PALM GROVES Page 111



Pl. 37 A COCOANUT PALM Page 111

death, Yama, is supposed to be the guardian of the south direction and the spirits of all the dead people are supposed to go to the south. The custom is so ancient and deep-rooted that it is not abandoned even with the changes of religion. In some places, Christians also place the head of the dead towards the south. (Vide monograph on 'Kottukal Village' infra).

68. A few pinches of a mixture of raw rice and cocoanut kernel are dropped into the mouth of the dead. All the relations of the dead throw new clothes on the dead body, which is known as 'Kodiyidal'. These clothes except one are removed and given to the barber who, in olden days, officiated in the funeral.

69. The eldest member of the family is usually cremated unless the family is so poor that it cannot afford the expenditure of cremation. The bodies of the rest are buried. The cremation or burial takes place in the compound of the house itself. The location of cremation or burial will be on the south-east corner of the compound. The funeral pyre is lighted by the eldest son of the deceased or eldest nephew, if the deceased has no son. The details of cremation are similar to those described in the case of Chaliyans in the monograph on 'Amaravila' at page 34 supra.

70. The customs and observances followed by the other Hindu communities of the surveyed area do not differ from those described above in essentials. The customs on child-birth and puberty are common to all these communities to the minute details, while there are differences in certain points in respect of customs relating to marriage. But the reception of the bridegroom, sitting before a lighted lamp, exchange of garlands and walking round the lamp three times are common to all these communities. As regards funeral, offering raw rice and cocoanut kernel to the corpse as well as 'Kodiyidal' are found in other Hindu communities also. But Asaris, Kollans, Thandans and Chettys bury their dead. Since the customs and practices of each of these communities have been described in detail in centres where they are numerically strong they are not elaborated here. The customs and practices of the Muslim sect found here are given in detail in the monograph on 'Eravipuram', where they dominate.

Consanguineous Marriages

71. Marriages between cross cousins were common among Ezhuvas in olden days. But now young men look for brides outside the family circle. The introduction of dowry in the community has also encouraged marriage outside the family circle since no dowry is given for marriage between cousins. All the same, in the surveyed area, there have been 17 cases of consanguineous marriages among the Ezhuvas and all of them are between cross cousins. Marriage between parallel cousins is strictly prohibited in the community. In the surveyed area there have been two marriages between cross cousins in the Muslim community, three marriages between cross cousins among the Thandans and one marriage among Chettys.

Inheritance

72. There was no uniformity regarding the laws of inheritance in the Ezhuva community in the olden days. In North Malabar, the inheritance was through the female line while in South Malabar it followed the male line.[1] The southern parts of Cochin State and all places to the north of Quilon in the erstwhile Travancore followed succession through females, while in the northern parts of Cochin State and in parts of Travancore to the south of Quilon succession through male line prevailed.[2] But the 'Marumakkathayam' followed in North Malabar and the 'Makkathayam' followed in South Travancore were not pure and simple in form. Concerning the custom in North Malabar there have been differing

(1) 'Castes and Tribes of Southern India' by Edgar Thurston, Vol. VII, page 48

(2) 'Cochin Tribes and Castes' by L. K. Ananthakrishna Iyer, Vol. I, page 302

decisions in the Madras High Court.[1] In South Travancore the wife and children of a deceased man were entitled to get half his self-acquired properties, while the other half went to the nephews.[2] The enactment of special statutes relating to Ezhuvas in Travancore and Cochin had set a definite pattern of inheritance. But these statutes have all been replaced now by the Hindu Succession Act, 1956 which governs intestate succession in the community.

(1) 'Cochin Tribes and Castes' by L. K. Ananthakrishna Iyer, Vol. I, page 303
(2) 'History of Kerala' by K. P. Padmanabha Menon, Vol. III, page 441, and 'The State Manual of Travancore 1906' by Nagam Aiya, Vol. II, page 400

CHAPTER III

ECONOMY

Economic Resources

73. The land-owning class throughout the village mainly derive their income from cocoanut cultivation or some other crops, which may be supplemented by coir industry or salaried employment. The fishermen along the coast completely depend upon fishing, while the other landless people earn their livelihood mainly from coir industry. There are no other resources which deserve mention. Coming to the surveyed area the most important source of income is coir industry and a majority of households earn their daily bread from coir spinning. The entire area, except the space occupied by buildings, is under cocoanut cultivation. Even though the number of households appreciably benefited by the cocoanut cultivation is only small, the income from it makes a significant contribution to the aggregate income of all households in the area put together. Besides, it supplies raw material for the industry though limited to a portion of it. The proportion of income derived from other sources like animal husbandry, trade and commerce, rent, pension etc., is negligible.

Land and Land Reforms

74. Of the total 129 households 27.13 per cent do not own any land and the rest own land of varying extents, either within the surveyed area or outside. Only 8 households own more than one acre. 15 households own between 51 cents and one acre while another 30 households own between 21 to 50 cents of land. The remaining 41 households own less than 21 cents each. Both land-owning as well as landless households are distributed among all communities. After the death of the previous head, 14 households have suffered loss of land and 4 households have acquired new plots.

Table XI

HOUSEHOLDS OWNING OR POSSESSING LAND OR WHICH HAVE GIVEN OUT LAND TO OTHERS FOR CULTIVATION*

Nature of interest on land	Community	No. of households and extent of land								
		No land	5 cents & below	6 to 10 cents	11 to 20 cents	21 to 50 cents	51 cents to 1 acre	1.01 to 2.49 acres	2.50 to 4.99 acres	5 to 10 acres
Land owned	Ezhuvas	23	5	10	14	21	9	4	1	2
	Muslims	7	3	..	4	7	6	1	..	..
	Thandans	3	1	1	2	1	..	..	..	..
	Kollans	1	..	..	1	..	..	..	..	..
	Chettys	..	..	..	..	1	..	..	..	..
	Asaris	1	..	..	..	..	..	..	..	..
Land held from private persons or institutions	Muslims	..	..	1	..	..	..	..	..	..
Land given out to private persons or institutions	Ezhuvas	..	..	..	..	1	..	..	1	..
	Muslims	..	..	..	..	1	1	..	..	..

* Inapplicable items are deleted

Table XII

LAND UTILISATION *

	Area of land owned by the households in acres	Area of land held by the households from private persons or institutions in acres
All groups	47.35	0.60
Area under cultivation by the households	44.10	..
Area given out by the households to others for cultivation	3.25	0.60

75. There is only one person holding land which is classified under tenancy. Out of 35 landless people, 6 are staying in rented houses while the others are put up as 'Kudikidappukars' in the compounds belonging to others. Some of them are even relations of the landlords. Only four persons have given out land to private persons or institutions. The land reforms like the Kerala Agrarian Relations Act beyond continuing the freedom from eviction in the case of 'Kudikidappukars' mentioned above have not radically affected the social set-up or economic life of the people of the surveyed area. When the landlord collects the harvest the tenant is given two or three cocoanuts and there is a practice in the village that the nuts which have fallen down in the natural course belong to the one who finds them. These gestures help to smoothen the relationship between the landlords and 'Kudikidappukars'. The following table gives the number of households engaged in cultivation, industry or business belonging to the households, while Table No. XIV gives the classification of the households according to the different types of industry run by them.

Table XIII

HOUSEHOLDS ENGAGED IN CULTIVATION, INDUSTRY OR BUSINESS BELONGING TO THE HOUSEHOLD

1	2	3	4	5	6	7	8	9
Total No. of households	Households engaged in cultivation run by the household	Households engaged in industry run by the household	Households engaged in business run by the household	Households engaged in columns 2 & 3	Households engaged in columns 2 & 4	Households engaged in columns 3 & 4	Households engaged in columns 2, 3 & 4	Households not running cultivation, industry or business
129	47	4	4	24	5	1	1	43

Table XIV

TYPES OF INDUSTRY RUN BY THE HOUSEHOLDS

	Name of Industry				
	Coir Industry	Oil-Pressing	Black-smithy	Tailoring	Handloom weaving
No. of households running the industry	25	1	1	2	1

* Inapplicable items are deleted

76. The most important equipment for the principal industry of the area is the coir 'ratt' or the spinning wheel. It does not cost more than Rs. 20/- with timber of average quality. Willowing machine also is required for cleaning the fibre but this could be done by hand as well, and the machine is not indispensable for the industry. Probably all the households engaged in this industry could purchase the spinning wheel and run their own industry but for the comparatively larger investment on the raw material, namely, cocoanut husk.

Live-stock

77. Facilities for grazing being very little in the village, the scope for animal husbandry is limited. Cows are being reared only in 21 out of 129 households in the surveyed area. Elsewhere in the village also cows are seen only rarely. There are 13 households keeping milch goats. Poultry is more popular. As many as 36 households in the surveyed area rear poultry. All the animals and birds reared are local varieties and no conscious attempt has been made to improve the breed or to increase the heads. Even though the scope for animal rearing is limited, there are ample facilities for poultry farming and it could be a very paying subsidiary occupation for all the households in the area.

Fishing

78. Fishing is one of the major occupations of the village, even though in the surveyed area there is not even a single fisherman. The fishermen mostly come from Anjengo and they are all either Muslims or Christians. Ezhuvas who form the main population in the surveyed centre look down upon fishing as an occupation.

Commerce

79. The daily requirements of the village are met by the small local shops. Their main sources of supply are the neighbouring towns of Attingal and Quilon. Attingal is only seven miles away and is connected by road, whereas Quilon though 20 miles away, is connected by both railway and water-way. Large items of commodities are brought to the village by country boats which afford cheaper means of transport. Purchases are all made from the shops on payment of ready cash. Barter is totally absent. Sales on credit are, however, made to regular customers of provision shops and tea shops.

Industries

80. According to the data available from the 1961 Census, there are 218 industrial establishments in Kadakkavoor village. Most of them are traditional industries like coir spinning, weaving, goldsmithy, blacksmithy, carpentry and manufacture of Ayurvedic medicines, their numbers being 55, 35, 16, 12, 8 and 7 respectively. Of the non-traditional industries, tailoring is the most important, there being 46 of them. Other industries found in the village are copra making, rice milling, printing, manufacture of aerated water, sawing, cobblery, oil-pressing and photo studios. In the surveyed area, however, there are only coir spinning, carpentry, blacksmithy and oil-pressing, the number of those except coir spinning being only negligible.

Employment Position

81. 39.97 per cent of the total population of the surveyed area are employed in some occupation or other. The percentage of women having work is greater than of men. This is due to the peculiar nature of the common occupation of the area, namely, coir spinning. Even though the earning per head in the industry is rather low, it requires comparatively less physical exertion and hence, is ideally suited for women. On account of this light nature of the work it is seen that even children below fourteen are among the full-time workers. 51.14 per cent of the total working force belong to the 15–34 age-group, 36.06 per cent to the 35–59 age-group, 8.52 per cent to the 0–14 age-group and the rest to the 60 and over age-group.

Table XV

WORKERS AND NON-WORKERS BY SEX AND BROAD AGE-GROUP

Age-Groups	Total			Total workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All Ages	763	367	396	305	133	172	458	234	224
0–14	330	181	149	26	10	16	304	171	133
15–34	236	102	134	156	66	90	80	36	44
35–59	148	60	88	110	49	61	38	11	27
60 and over	49	24	25	13	8	5	36	16	20

Livelihood Classes

82. Among the total population of Kadakkavoor village, 62.98 per cent are non-workers. Among the workers, 1.35 per cent are cultivators, 0.33 per cent are agricultural labourers and 12.33 per cent are engaged in fishing, plantations, orchards, mining and quarrying. Industries employ 57.74 per cent of whom 67.28 per cent are women. Household industries engage a major portion of industrial labourers, namely, 43.98 per cent. Construction gives employment to 0.91 per cent of the workers while trade and commerce absorb 8.55 per cent and transport, storage and communications 2.21 per cent. After industries, other services like Government jobs, teaching, medical practice, employment in firms as office staff etc., offer the maximum employment opportunities. 16.58 per cent of the workers are employed in these fields.

83. Of the 305 workers in the surveyed area, 81.97 per cent are engaged in coir industry, 34.40 per cent being men and the rest women. Other occupations are trade, Government service and miscellaneous items of work such as carpentry, blacksmithy and cultivation of cocoanut. Practically women are engaged only in coir industry. The industry could absorb even the remaining women if they were genuinely interested in having some occupation for livelihood.

Table XVI

WORKERS BY SEX, BROAD AGE-GROUPS AND OCCUPATION

Occupation		Age-groups				
		All Ages	0–14	15–34	35–59	60 and over
Coir spinning	Persons	250	26	130	85	9
	Males	86	10	42	29	5
	Females	164	16	88	56	4
Trade	Persons	9	..	3	5	1
	Males	7	..	3	4	..
	Females	2	..	..	1	1
Government service	Persons	13	..	6	7	..
	Males	10	..	5	5	..
	Females	3	..	1	2	..
Miscellaneous occupations	Persons	33	..	17	13	3
	Males	30	..	16	11	3
	Females	3	..	1	2	..

84. A large number of persons engaged in coir manufacturing are obliged to work in the industries run by others. In terms of the number of workers engaged in industries or business run by their own households there are 88 persons working in the household industry and 9 persons working in business. The following table gives the sex and age-group distribution of these persons.

Table XVII

WORKERS BY SEX AND BROAD AGE-GROUP IN INDUSTRY, BUSINESS AND CULTIVATION BELONGING TO THEIR OWN HOUSEHOLDS

Age-group	Total			Working in industry belonging to the household			Working in business belonging to the household		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	97	56	41	88	49	39	9	7	2
0–14	5	4	1	5	4	1	..	..	..
15–34	49	26	23	45	22	23	4	4	..
35–59	36	20	16	32	17	15	4	3	1
60 and over	7	6	1	6	6	..	1	..	1

Non-workers

85. 60.03 per cent of the population are non-workers and out of them 66.37 per cent are children below 14 and 7.86 per cent are aged 60 and over. In the 15–59 age-group there are 71 women non-workers. They are either full-time housewives, students or invalids. Practically all of them come from the families which are comparatively well-to-do and do not encourage the women to go for work unless the work carries some social status and is more remunerative than coir spinning. The 47 male non-workers in the same age-group are mostly students or are unable to work due to sickness. Among the total non-workers, 8.95 per cent are engaged in household duties, 46.50 per cent are full-time students and 37.99 per cent are unable to work due to sickness, old age or infancy.

Table XVIII

NON-WORKERS BY SEX, BROAD AGE-GROUP AND NATURE OF ACTIVITY

Age-group	Total No. of non-workers			Persons engaged in household duties only			Full-time students or children attending school			Sick, old and infants			Persons seeking employment			Persons who have no special reason for not seeking employment and who do not belong to any other category		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	458	234	224	41	4	37	213	123	90	174	90	84	21	12	9	9	5	4
0–14	304	171	133	..	..	..	176	101	75	128	70	58	..	..	..	..	..	..
15–34	80	36	44	16	..	16	37	22	15	4	2	2	21	12	9	2	..	2
35–59	38	11	27	22	3	19	..	..	..	10	3	7	..	..	..	6	5	1
60 and over	36	16	20	3	1	2	..	..	..	32	15	17	..	..	..	1	..	1

Occupations

(i) Agriculture

Cultivation of Cocoanut Palm

86. The main cultivation of the surveyed area consists of cocoanut plantation which takes in nearly half of the total area of the village. It is also one of the most important flora of the State and one of the chief money crops. In 1958-59 alone the total value of cocoanut and allied products exported from the State came to Rs. 221,717,817 and was second only to tea (Statistical Abstract of Kerala '60). Area under cocoanut cultivation is 21 per cent of the total cultivable area of the State and only paddy is more extensively cultivated than cocoanut. The tree grows in such abundance here that the very name of the State is derived from it. 'Keram' means cocoanut in Sanskrit and the word 'Keralam' according to C. A. Innes means the land of cocoanuts. [1]

87. Cocoanut tree is not indigenous to the State; but it is not possible to say at what time or from where exactly it was brought to Kerala. All the ancient travellers and historians who turned their attention to this part of the country have not failed to mention about this tree. Cosmas, in 6th century A. D., in his 'Topographia Christiana' while referring to the Malabar coast calls its nut by the name 'Argellia' and is the first one among the early classic writers to notice it. Thereafter, Varthema, Barbosa, Berroch, Gracia de Orta and Purchas have made mention of it and some of them have used the term 'Tenga' by which it is even now known in Kerala. But it is believed that the tree did not exist in Malabar at the time of 'Periplus' for, it is difficult to believe that its noteworthy products would have escaped the notice of the shrewd early Greek merchants. It is therefore, believed that it was brought to Kerala between the first and 6th century A. D.[2] 'Tenga' or 'Thenkai' has been interpreted to mean 'Southern fruit', the word 'Then' meaning south and 'Kai' meaning fruit. It is generally believed that the tree was introduced here from Ceylon.[3] The long association of Ezhuvas with the cultivation of cocoanut trees and the fact that anthropologists believe that Ezhuvas are early migrants from Ceylon confirm this conclusion. The South Canara Manual says, "Malabar tradition tells us that some of these Dravidians migrated again from 'Iram' or Ceylon northwards to Travancore and other parts of the west coast of India, bringing with them the cocoanut or southern tree." There is a legend that Parasurama, after reclaiming Kerala from sea, brought the palm from heaven and therefore, it is called 'Devavriksham' or 'Kalpavriksham', meaning the beneficent tree of heaven.[4]

88. From very ancient times, the tree was considered to be the most valuable acquisition and it is said, "When the kings were at enmity with one another and killed each other's children they nevertheless sometimes made peace but not if the cocoanut trees were cut down."[5] Groves in 18th century says "As to the cocoanut tree itself, not all the minute descriptions of it, which I have met with in many others, seem to me to come up to the reality of its wonderful properties and use. Nothing is so unpromising as the aspect of this tree: nor more yields produce more profitable, or more variously beneficial to mankind: it has some resemblance to the palm tree; perhaps one of its species. The leaves of it serve for thatching, the husk of the fruit for making cordage and even the largest cables for ships. The kernel of it is dried and yields oil much wanted for several uses and makes a considerable branch of traffic under the name of copra. Arraek, a coarse sort of sugar called 'Jagree' and 'Vinegar' are also

(1) 'Malabar and Anjengo'
(2) 'History of Kerala' by K. P. Padmanabha Menon, Vol. IV, page 424
(3) Ibid
(4) 'The State Manual of Travancore, 1906,' Vol. III, page 48
(5) 'History of Kerala' by K. P. Padmanabha Menon, Vol. IV, page 424

extracted from it." Dr. Francis Buchanan also gives a detailed account of the method of cultivation of the cocoanut tree, its uses and its marketing etc.[1]

89. Cocoanut tree grows practically throughout the State of Kerala below an elevation of 1000 feet. The most important requirement for its cultivation is a good drainage where there is constant soil water movement. Hence the tree will thrive admirably in the margins of well drained rice fields and close to the waters' edge on a sandy sea beach as this is influenced by the ebb and flow of the tide. Similarly along the banks of backwaters, lagoons and estuaries where there is tidal action and where the soil texture allows free water movement, cocoanut tree will grow well. The ideal temperature for the tree is between 85-95° F.

90. For the cultivation of the palm, the seeds are selected from good yielding trees which are 25 to 40 years old. The seed beds are prepared with fine sand, mixed with ash and other manures. The bed will be raised only about one foot from the ground and the selected seeds are placed at a distance of one foot from each other. It will be advantageous to lay the nuts on its sides in such a way that, of the three segments of the nut, the larger one is at the top so that the 'soft eye' is at the top. In that case, the tender shoot will have to pass through only a comparatively thinner and sparser layer of fibre. The seed bed is provided with shelter and if there is no rain it is daily watered. The seedling will be ready for transplantation after 8 months to one year.

91. For planting the seedling, a slanting pit of 5′ × 5′ × 4′ is dug, the bottom being about 4′ square. It is better to make this pit three or four months before planting as then only the soil would have been properly weathered. The soil is mixed with manure and returned to the pit in a heap to form a cone. The seedlings are placed on the cone and the pit is filled up so as to cover the nut. The planted area is annually tilled, the plants are manured and plot is fenced up to protect the young plants from the attack of animals.

92. On the basis of the root system, the trees have been divided into two groups, one with horizontal roots and the other with oblique roots. On a free drained light soil the tree, the roots of which are oblique, gives the heaviest crop and where the soil aeration is not good, the trees with horizontal root system have better opportunities to develop heavy crops. This is the reason probably for selecting the seed nuts from the trees grown under similar soil conditions to those on the area required to be planted. But it is not always necessary that the progeny should have the same root system as its mother tree as the nuts are the products of cross fertilization.

93. The stem of the plant will be visible within 3 to 7 years. The stem has no heart wood which is inactive and has no dry or dead bark as in the case of the trees of 'dicotyledonous' group. The whole stem of the cocoanut tree is active and alive, but it contains no growing tissue and if the stem is damaged it is unable to repair the damages. The cocoanut tree has got only a single vegetative bud which is situated at the apex of the stem, and it is called 'Cabbage'. When the leaf of the tree falls, it leaves a rough pitted scar on the trunk, which encircles the whole stem. In a heavy cropper, the scars will be deeper and closer together. The apex of the tree will contain the cabbage and a tuft of leaves. The number of leaves vary from 30–35 in a regular bearing tree if satisfactorily manured. The leaves will be in 5 spirals, each spiral containing approximately the same number of leaves. The spirals may be towards the left or right according to the direction of growth in the individual tree. The length of a leaf varies from 18 to 20 feet, and each leaf may contain 200 to 250 leaflets. When a tree has commenced flowering, each leaf formed after that time normally produces a flowering

(1) 'A Journey from Madras through the countries of Mysore, Canara and Malabar' by Francis Buchanan, Vol. II, page 399

bunch in the leaf axle. The flowering bunch is known as 'Spadix'. The young spadix is enclosed within two covering leaves called 'Spathes'. The inner spathe is deeply ribbed and grooved, and this allows it to expand in girth as the inflorescence within it swells. The flowering branch comes out splitting the spathe. It is only after the male flowers have finished flowering and dropped that the female flowers commence to open. It rarely happens that the next inflorescence bursts from the spathe till the flowering on the previous one is over. Therefore, the male parent of the mother tree and the male parent of the seednut are usually different and unknown. The greatest number of flowering branches open in May, June and July and the largest number of nuts set in the months of May and June. The time required for the fruit to grow and ripen is about 12 months and the difference in the age of successive bunches averages 26 days. In Kerala the nut is plucked when the husk is still green and the 'copra' prepared from such nuts is considered to be the best in the world.[1]

94. The chief varieties of cocoanut found in Kerala are (1) ordinary, (2) 'Chenthengu' with leaves and fruit light red in colour which requires about 10 years for bearing, (3) 'Gaulipatram' with leaves and fruit light orange in colour which requires 8 years for bearing, (4) '18 months tree' (Nickobary), a tree of stunted stature with very small fruits, bearing after 18 months, (5) 'Kappal thengu' with large fruits which requires 6 years to bear, and (6) 'Yapanam' (Jaffna cocoanut palm) with fruits twice as big as that of the ordinary kind. In tender stages it yields sweet water of larger quantity and the kernel contains greater quantity of oil. Of the above, 'Kappal thengu' and 'Gaulipatram' are not used for culinary purposes as they do not contain as much meat as the others.

Diseases

95. At the tender age the tree is attacked by white ants, beetles and worms. The white ants affect the growth of the young plant while the beetles appear at a later time and attack the nut and the terminal bud.

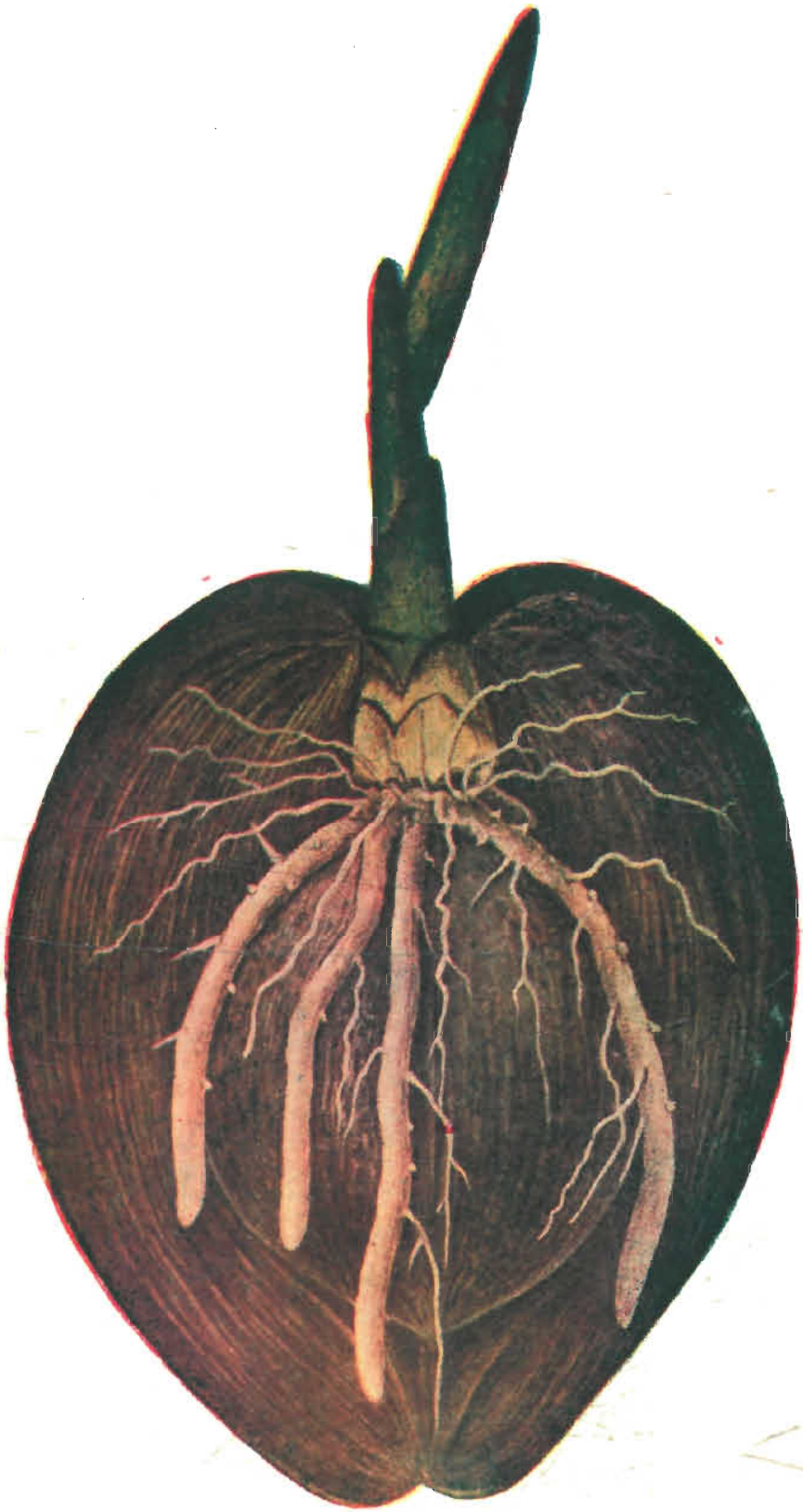
96. Of the diseases which are now very common in the coastal area of Kerala, the most dangerous one is the root disease. The leaves of the trees affected by this disease will get discoloured and turn yellow from the tip backwards. With the first development of discolouration, there is a heavy shedding of all immature nuts for six months to one year, and thereafter, there is a rapid decrease in the yield. The nuts of these trees will be smaller, the husks thinner, shells softer and the 'copra' manufactured from these nuts yields less oil. The disease has now spread to all areas in Kerala and threatens large scale devastation of the cocoanut groves. The exact cause of the disease is not fully known though it is suspected to be a virus.

97. Another common disease is the leaf-rot which occurs very often along with the root disease on the same tree. The disease destroys the leaf spreads and leads to the weakening of the trees. The crown steadily becomes smaller and the yield decreases. A third common disease is bud-rot. In the trees affected by this, the central leaves wither with a yellowish discolouration and the rotted region emits a foul smell. In another disease known as 'Mahali', the nuts are rotted and in 'stem bleeding' a reddish brown liquid flows out through the longitudinal cracks in the stem.

Uses

98. Every part of the cocoanut tree and its produce are useful. The root is used as firewood and for medicine and the stem, if matured, can be used for construction purposes and it is found to be very durable. The stem can also be used as stakes and rafters and in coastal areas it is driven as piles for foundation for buildings. It is used as firewood also. The leaf is plaited and used for thatching in the coastal areas. The leaf as

(1) 'The Cocoanut Palm' by H. C. Sampson, page 72



Pl. 38 GERMINATION OF THE COCOANUT Page 111

well as the spathe and flowering branch can be used as fuel. The spathe is torn out and used as string especially for thatching. A kind of country brush can be manufactured from the stem of the flowering branch. The cabbage of the tree is very delicious and if a tree falls down or is cut down the cabbage is never wasted. Every part of the nut is very valuable. The husk is the raw material for coir industry and the shell is used for manufacture of different articles like buttons, small dishes, country spoons and numerous fancy articles. The kernel is used as 'copra' for the extraction of oil and also for culinary purposes. The refuse or cake obtained after extracting the oil from the 'copra' is used as cattle fodder and manure. The liquid inside the cocoanut is very sweet and is rich in phosphate and potash. By tapping the flower branch before it comes out from the spathe a sweet liquid called 'toddy' is extracted. When fermented and distilled, it yields arrack.

Economics of Cultivation

99. In coastal areas like Kadakkavoor, the nuts can be plucked 8 to 10 times a year, and for each plucking a tree will yield about 6 to 7 nuts on an average. People have not yet started using chemical manures and insecticides to protect the plants from diseases. With the application of fertilizers and chemicals and scientific plantation methods it has been proved in the cocoanut farms maintained by the Government that the yield can be very much enhanced. One great advantage with the cocoanut cultivation is that it requires comparatively fewer labourers for the maintenance. Once the tree has started yielding, the labourers are required only for plucking and tilling the ground annually. For plucking, there are climbers who do the work traditionally. In Kadakkavoor area, these people are called 'Thandans'. Each plot will have a permanent 'Thandan' and on the death of the 'Thandan', his sons or other relatives divide his work. By long experience, the 'Thandan' knows the ripe nuts and without any direction from the owner, he plucks all the ripe nuts and removes the harmful insects, if any, on the tree. All the nuts in a bunch will be ripe simultaneously, and therefore, the 'Thandan' need only cut down the ripe bunches with a chopper. To remove the insects, he mainly uses a long sharp iron needle which may be inserted in the holes made by the insects. They are also suffocated to death by pouring sand into the tuft of the tree. The cost of cultivation and income has been roughly estimated as follows :—

100. In one acre 100 trees are being planted in this area. This is a little too close, but still people are unwilling to change that practice. The cost of 100 seedlings will come to Rs. 50/- on an average. Digging pits for plantation will require the work of 16 labourers for a day for which the wages will be Rs. 32/- at the local rate. About Rs. 40/- will have to be spent for fencing the compound, since the plants are generally attacked by all sorts of cattle. It requires about seven years for the plants to start yielding, and each year on an average a farmer spends about Rs. 50/- for one acre of plantation for tilling and manuring. Thus the total cost at the yielding stage works out to Rs. 472/- for one acre. At the lowest estimate it may be taken that a tree will yield 50 nuts a year, and therefore, the total yield from one acre will be 5000 nuts. The market value of cocoanut varies from Rs. 20/- to Rs. 25/- for hundred nuts. On an average it may be taken as Rs. 22.50. The income from one acre per year will, therefore, be Rs. 1,125/-. After the tree has started yielding more manure is applied and annually people spend about Rs. 40/- for tilling and about Rs. 50/- for manuring one acre. This is the only recurring expenditure. A well-maintained tree will yield for about 60 years. After the mid-age the yield will decrease considerably if the tree is not properly tended. The plucking charges are paid at the rate of one nut for 2 trees or in certain places 10 per cent of the total harvest. 50 nuts per tree per annum have been calculated to be the net yield excluding this wage. The value of the nut mentioned above is

inclusive of the value of the husks. However, each tree will yield a few leaves which may fetch at the rate of at least one rupee for 10 leaves. From 100 trees, the owner may get at least 500 leaves which will fetch him Rs. 50/- annually. The owner has no additional botheration with regard to marketing. Itinerant merchants will come to the grove and purchase the harvest wholesale. It is then dehusked in the grove itself by the merchants and the nut is taken in lorries or bullock carts to copra-manufacturing yards. The husk is sold to the coir manufacturers or husk merchants. It is estimated that the surveyed area produces 187,900 nuts annually of which 141,325 are sold and the balance consumed by the producing households.

101. The other items of cultivation found in the surveyed area do not require any serious study as they are done on a very minor scale and do not have any bearing on the economy of the households.

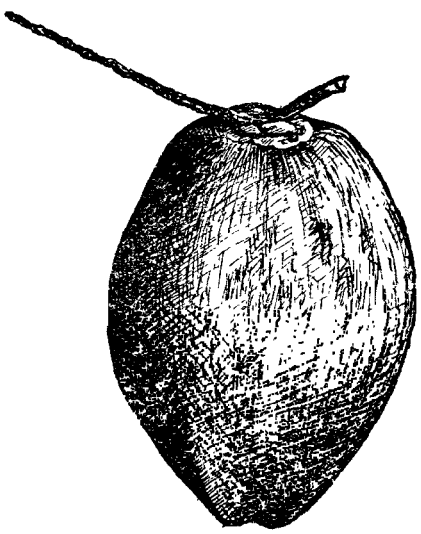
(ii) Coir Industry

102. The most important occupation of the people of the surveyed area is coir manufacturing. Not only is this one of the very old industries in Kerala, but it is also of considerable magnitude. About 95 per cent of the coir industry in India is carried on in Kerala. The State produces annually coir products worth about Rs. 10 crores. Nearly 90 per cent of the products are produced by petty primary producers. The annual production of coir yarn itself in Kerala is roughly estimated to be 120,000 tons.[1] In the surveyed area there are 24 households running this industry.

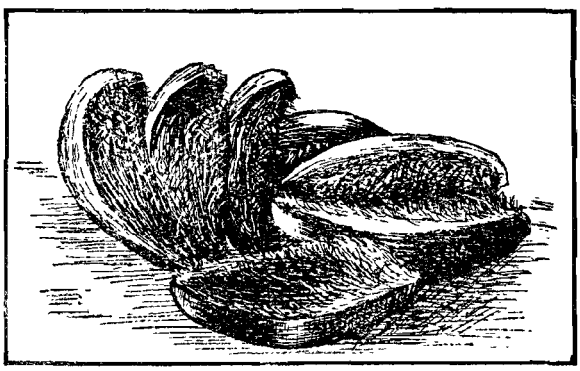
Details of Manufacture

Raw Material

103. Along the coastal area cocoanuts are plucked 8 to 10 times a year and the nuts are usually sold before dehusking them. The merchants dehusk the nuts in the grove itself for the convenience of transporting. The husk is removed by piercing it with wooden stick made of arecanut trunk and provided with a sharp metal cap. The nut is struck against the sharp cap to pierce the husk which on applying a little pressure separates from the shell. Usually the whole husk will be removed in 3 strikes and it may be in three different pieces or in a single piece. The husks are purchased directly by the people engaged in coir industry or by middlemen who supply them to the coir manufacturers. The value of husk varies from Rs.65/- to Rs.75/- per thousand before retting.

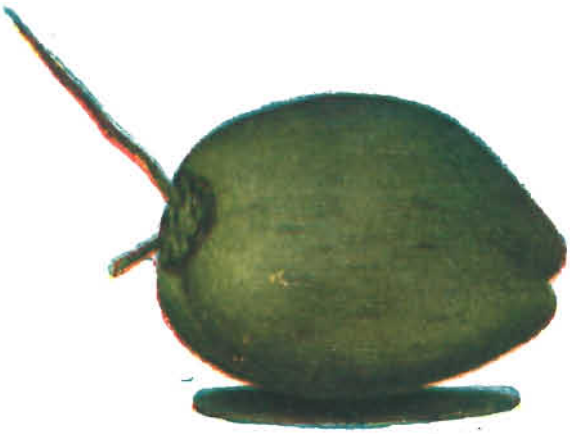


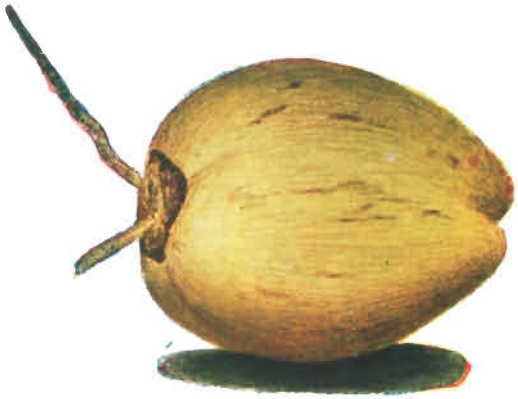
COCOANUT BEFORE DEHUSKING

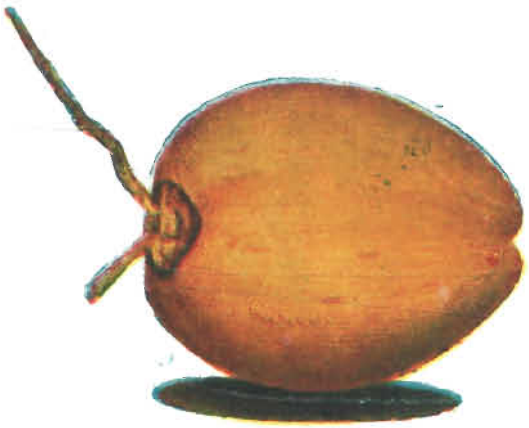


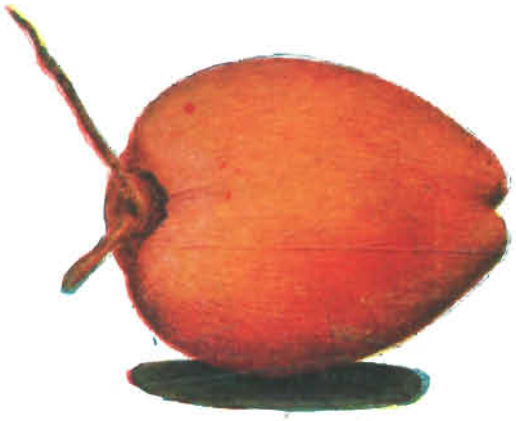
HUSK, THE RAW MATERIAL FOR COIR

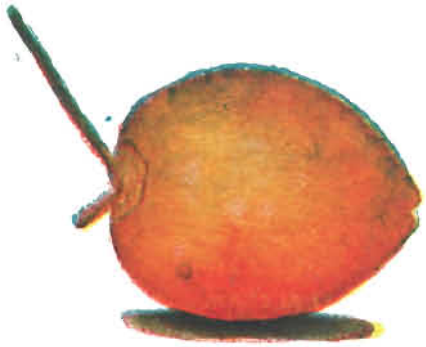
(1) Estimated by a Sub-Committee appointed by the Coir Board

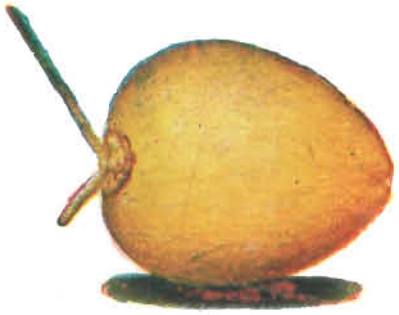




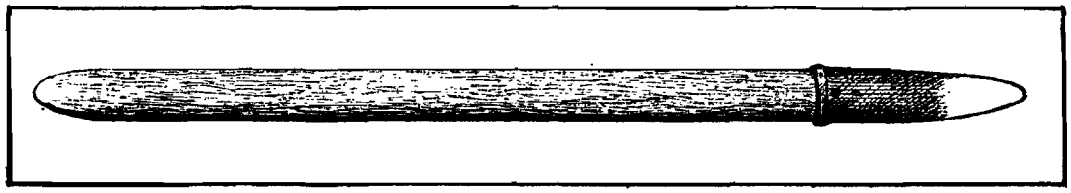








PL. 39 COLOUR VARIATIONS IN COCOANUTS Page 112



SPIKE USED FOR DEHUSKING THE COCOANUT

Retting and Preparation of Fibre

104. There are three different methods of retting the cocoanut husks for the preparation of fibre. In the first method the husks are soaked in a basin-shaped pit which may either have a sandy bottom or sand may be put in the bottom. The pits are usually dug along the banks of backwaters or in the compounds adjoining the coastal area where the sub-soil water will be saline in character. The sides of the pit may be lined with cocoanut leaves. After filling, they are covered with cocoanut leaves and weighted down with mud to prevent flotation.

105. In the second method, husks are placed in large coir nets, each containing about eight to ten thousand husks. It is kept floating in water, in backwaters or tanks dug along the banks of the backwaters, for four days and then covered with cocoanut leaves and weighted with mud so as to sink gradually under water. Such a bundle of the husks is called 'Kolli' or 'Mali'. This method of retting is adopted in Kadakkavoor village, and it is considered to be superior to the other two methods. The coir manufactured by this method fetches the highest price in the market. The people believe that the percentage of salinity available in the backwaters of Kadakkavoor village also contributes to the high quality of coir manufactured here. The coir manufactured at Kadakkavoor and Anjengo is known as 'Anjengo' variety.

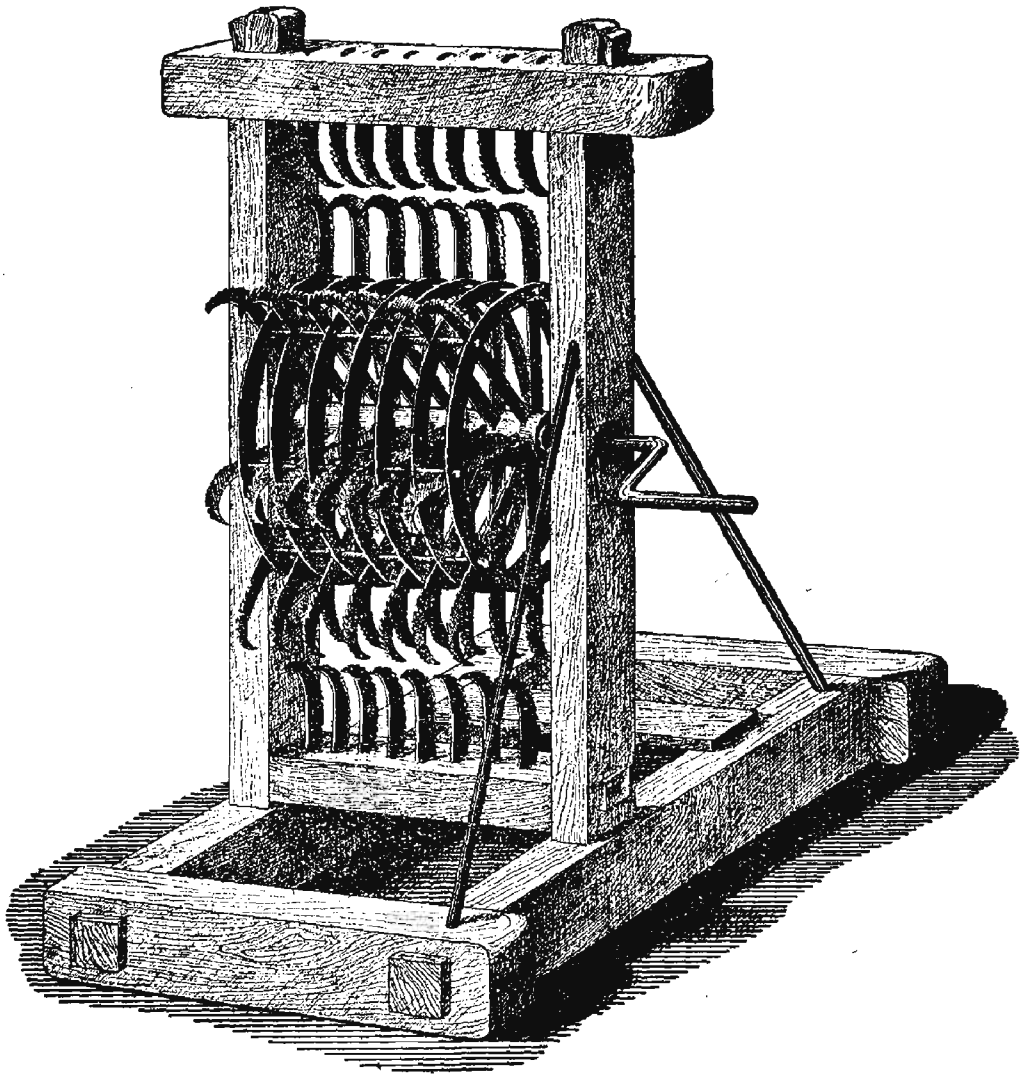
106. In the third method of retting, enclosures are prepared in shallow backwaters with stakes and filled with husks which are covered with cocoanut leaves and weighted down with mud.

107. During the time of retting large quantities of hydrogen sulphide gas is produced. Therefore, retting areas can be distinguished even from a long distance by a smell similar to the smell of rotten eggs. The tanks or backwaters where retting is going on will have a thin layer of a sulphide compound floating over the water. Silver articles used in the area of retting will soon turn black due to the action of this gas, and therefore, silver ornaments are totally absent in these areas. It is believed that people living in these areas will not contract itches and other skin diseases due to the presence of the sulphurous gas in the atmosphere.

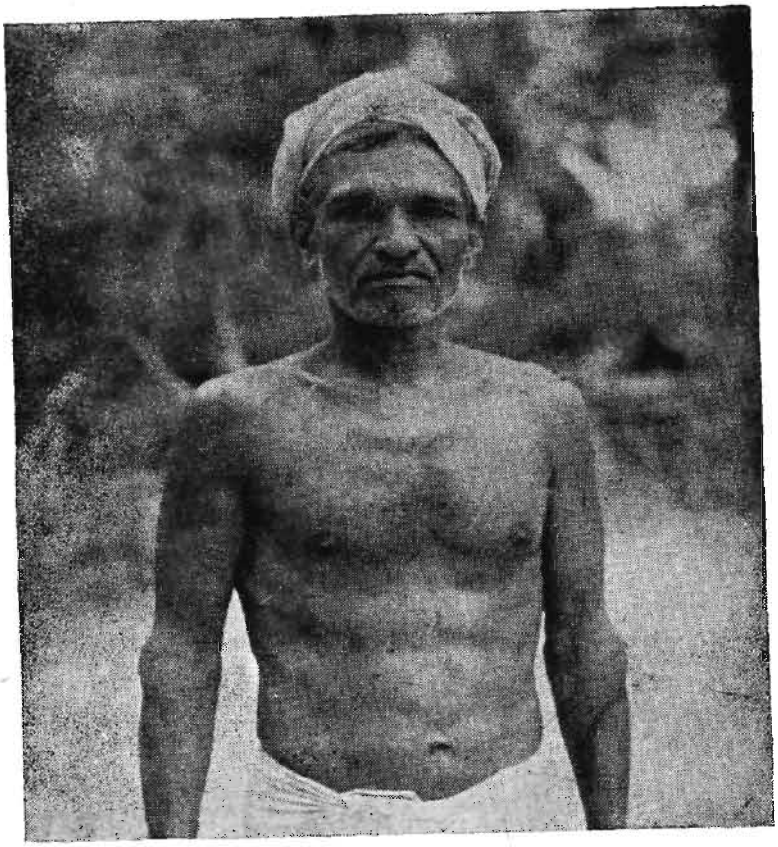
108. The process of retting and the factors affecting the disintegration of the pith matter are brought about by the action of certain organisms. Therefore, the efficiency and the period of retting depend upon the suitability of water for the thriving of these organisms. The exact technique of retting has not yet been found out. But it is inferred that the saline backwaters with the periodical changing of water due to the tidal action represent the optimum conditions for the action of these organisms. The differences in quality and the yield of the fibre of the different places along the coasts of Kerala may be the result of the nature of water, the season and the method of retting. The fibre prepared in inferior conditions will not only be weak, but also have a copper colour. The best variety of coir will have a golden colour and the pith matter will totally be absent from the fibre. The retting period varies from 8 to 12 months. Research works are going on to reduce this period and to

improve the methods of retting.

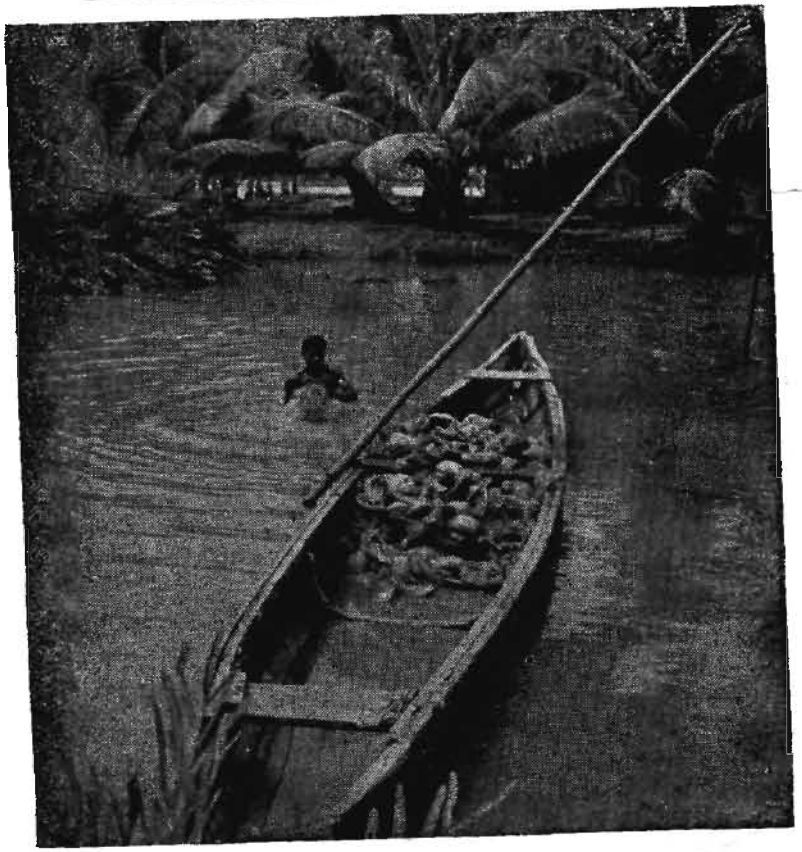
109. The retted husk is removed from the backwaters and washed to remove the dirt and mud. It is common in the village to observe the auspicious moments for the removal of the husk from the backwaters. To prepare the fibre, the skin of the husk is peeled away and it is beaten hard with wooden mallets placing the husk on wooden blocks or flat pieces of stone. The pith which would have become brittle by retting is shattered by beating, and separated from the fibre. Most of the pith can be removed by taking the beaten husks and shaking it with the hands. To remove the remaining pith matter, the beaten husk is heaped together and thrashed with an iron rod. It is then fed into a willowing machine which consists of a frame and a roller with iron spikes, the roller revolving between the frame. The roller is rotated with the help of a handle and the fibre is held above the roller. As the fibre passes through the roller and the frame the pith matter will be completely separated and the heavier fibre will fall behind it. 1000 husks will yield 180 lbs. of clean fibre on an average.



WILLOWING MACHINE



Pl. 40 A COIR WORKER Page 113



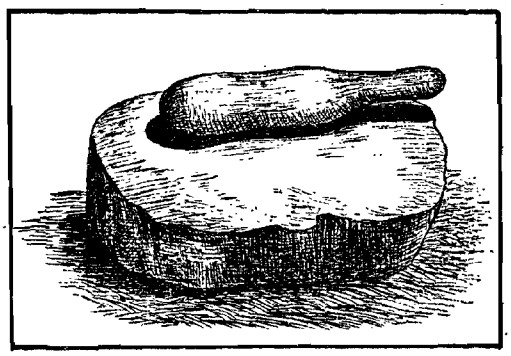
Pl. 41 TAKING OUT THE RETTED HUSK Page 116



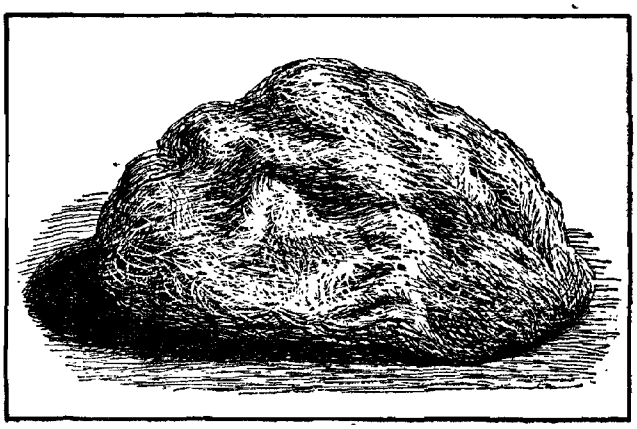
Pl. 42 BEATING THE HUSK Page 116



Pl. 43 WILLOWING THE FIBRE Page 116



WOODEN BLOCK AND MALLET FOR BEATING THE HUSK



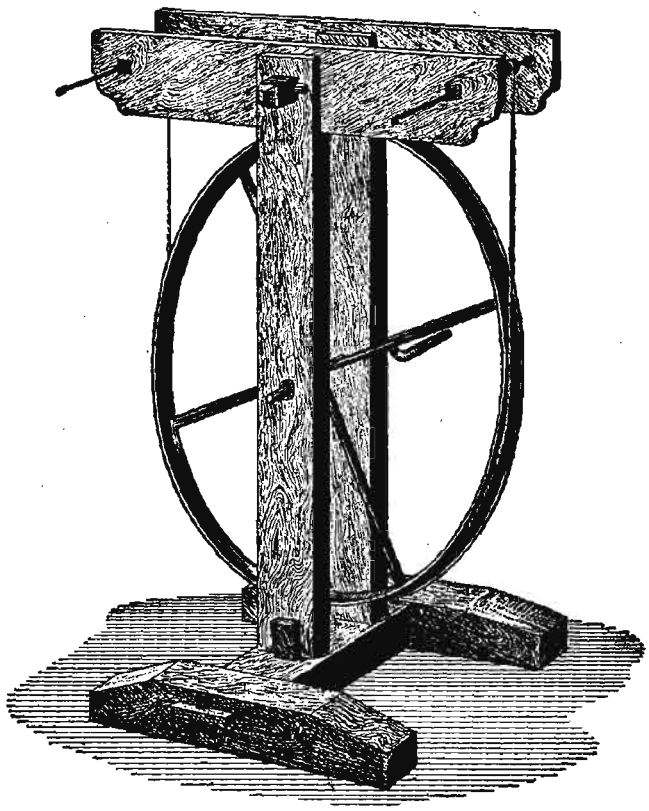
FIBRE FOR SPINNING

Coir Spinning

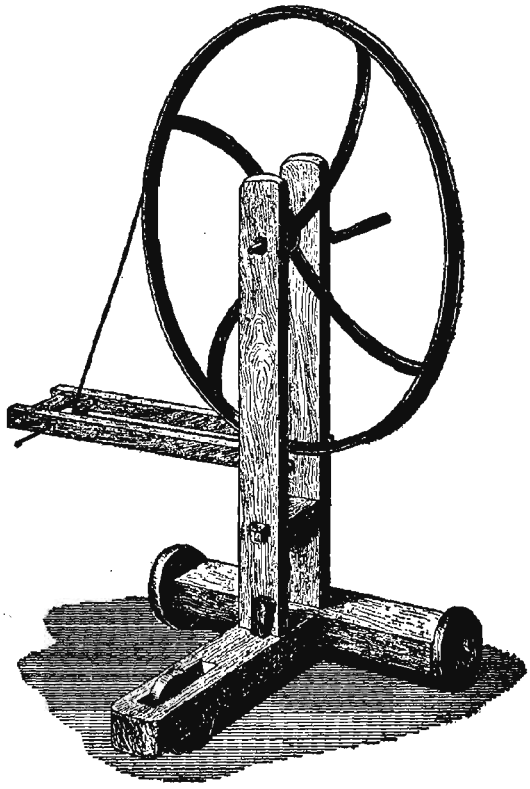
110. Spinning can be done either by hand or by using the spinning wheels. Spinning with hand is now almost extinct. The process of spinning by wheel is similar to the spinning of cotton yarn on charka. It requires two wheels, one stationary with two spindles and the other movable with one spindle. The most common type of coir spun at Kadakkavoor is the 'Two-Ply Yarn'. For the manufacture of the Two-Ply Yarn, two women will take a bundle of fibre each in their hands. A few fibres will be threaded and attached to the spindles of the stationary wheel by each woman. The wheel is then rotated and the women move backwards spinning the strands. When the length is about 60 to 65 feet the ends of the two strands are spun together and joined. This end is then connected to the spindle of the movable wheel. A triangular piece of hard wood usually made up of cocoanut timber with grooves on two sides of it will be held between the two strands before doubling them. Both the wheels are then rotated, the stationary wheel in the same direction as before (clockwise direction) and the movable wheel in the opposite direction. As the two strands are twisted together, the triangular piece of wood is moved forward between them by one woman, at such a rate that the doubling gets proper twist and there is no entanglement of the strands. As the doubling goes on, the length of the yarn will slightly decrease and correspondingly the movable wheel will be moved forward so that the yarn does not snap. When the doubling is complete, the end from the stationary wheel is detached and it is reeled in the form of hank. At the time of reeling if the twist of the yarn is too much there will be entanglement. To remove this, the movable wheel will be rotated in the opposite direction a little. If 'Three-Ply Yarn' is required, it is enough to have three spindles on the fixed wheel and to spin three strands instead of two. The yarn is then dried in the sun and wound into bales of about 32 lbs. For baling purpose, the required number of hanks is taken and spread in single file over four or five strings spread parallel to one another. It is then rolled and tied together. The surface of the bale will be smoothened by adjusting any twisted yarn or pulling out and pushing in unsmooth portions. In most of the coastal places of Kerala, the baling is done by hand, whereas in Cochin and Alleppey there are huge baling presses. The yarn for local sale is not baled at all.

Wages

111. There is specialisation of the work



STATIONARY SPINNING WHEEL WITH TWO SPINDLES

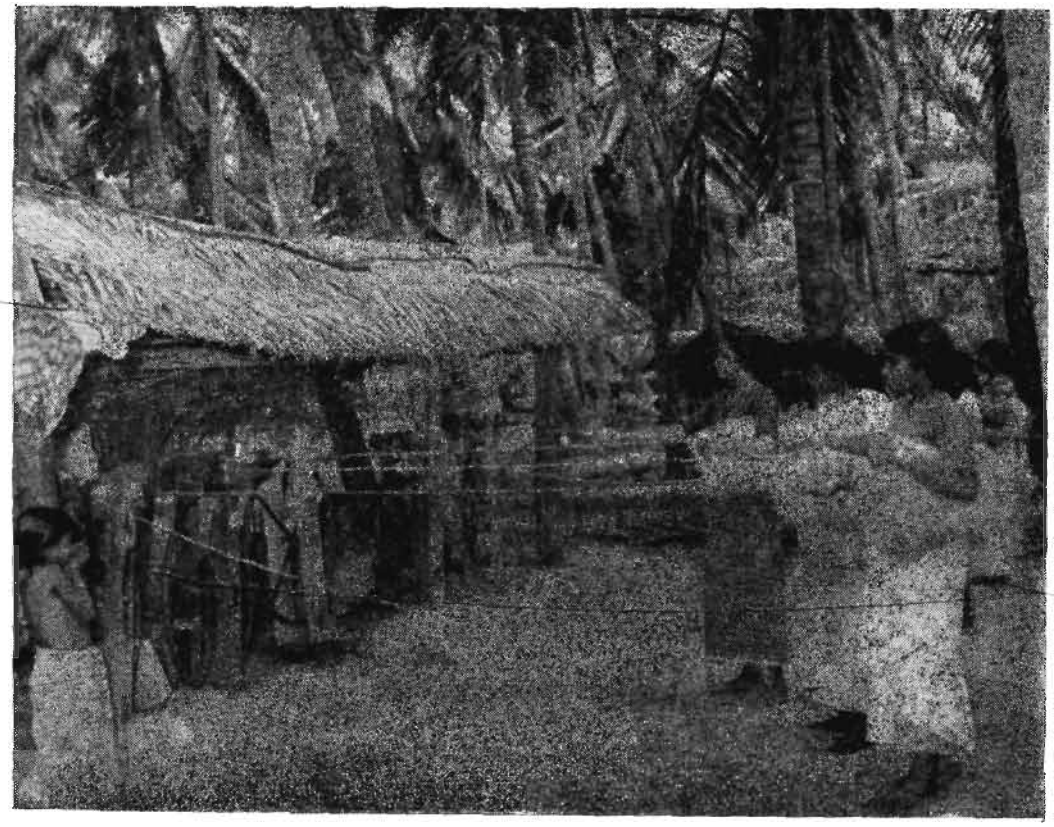


MOVABLE WHEEL FOR DOUBLING THE STRANDS

at all stages of coir industry. One who is engaged in retting the husk may not go for beating, willowing or spinning and *vice versa*. Retting is usually done by the grown-up male persons. The average wage a man engaged in retting gets is about Rs. 2.50. Five persons working throughout the day will be able to sink about 10,000 husks. Taking out the husks and washing them are also done by the same persons. Beating is done by grown-up women, and men may occasionally help them. At Kadakkavoor, beating is done on a piece rate. The wage for beating 67 whole husks or 200 pieces is Re. 0.87. A woman on an average beats only about 100 husks, if she works from morn to eve. Thrashing and willowing together is paid at the rate of Re. 0.50 per fibre of 67 husks. Two women who spin the yarn will get at the rate of Re. 0.87 each for 140 hanks of yarn. The boy or the girl who rotates the wheel for the production of that much of the yarn will be paid Re. 0.44 in addition. Baling is paid at the rate of Re. 0.50 per bale of one maund. These rates were prevalent at Kadakkavoor in May, 1962. The rates may vary according to the market value of the products, but the variation will be only slight. The rates also may vary slightly from place to place.

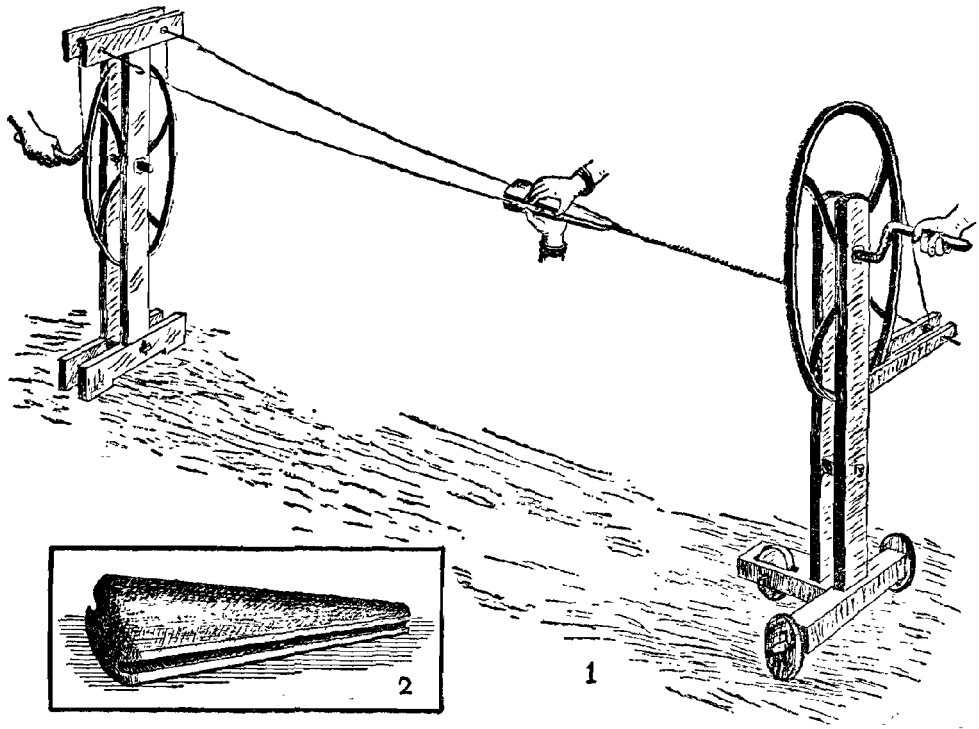
Source of Finance

112. In the surveyed area the industry is run only on a small scale and the main investment is on the purchase of husks. Only a few of the industrialists can afford to purchase raw husks and ret them as the

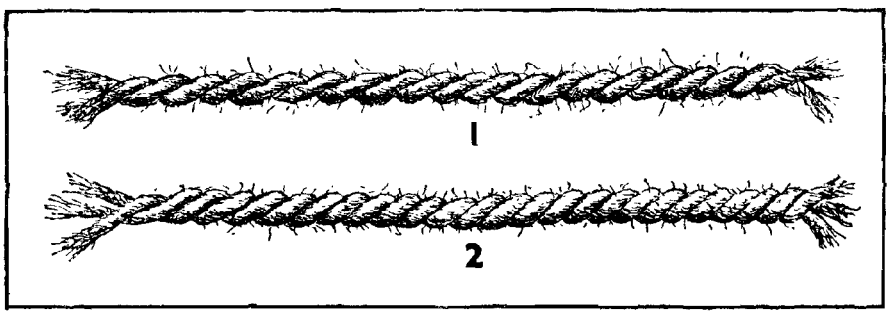


Pl. 44 SPINNING THE STRANDS Page 117

minimum number of husks required for retting in a 'Mali' or 'Kolli' is about 10,000 which means a large investment for a poor man. Moreover, the husks require a minimum of eight months to ret properly and so retting of husks also means a long term investment. For these reasons, majority of the industrialists of the area purchase retted husks according to their requirements. There are some rich people who have made



1. DOUBLING THE STRANDS 2. TRIANGULAR PIECE OF WOOD WITH GROOVES



1. TWO-PLY YARN 2. THREE-PLY YARN

it a business to ret husks and sell them from whom those who run the industries purchase for their requirements. Having thus reduced the investment on raw material, the manufacturer need only find finance for purchase of a few spinning wheels and a willowing machine and for payment of wages. The spinning wheel costs about Rs. 20/– each, and the willowing machine about Rs. 100/–. It is hence possible to start a small scale coir spinning industry *with a limited capital of about Rs. 500/–.* This amount is usually found from the savings of the household and occasionally by mortgage of the land. Other credit facilities are very little in the surveyed area or in the village. A co-operative society has been recently registered but it has not yet started to operate effectively being only in the formative stage.

Marketing

113. The petty primary producer sells his products to the local coir merchants. Even though in the village there are some producers who take the coir outside the village to places like Alleppey or Cochin there is none such in the surveyed area. A portion of the products is sold in local markets, but a large quantity is being exported to western countries. Hence tariffs, export restrictions and even international politics tell upon the market value of coir and affect the economy of the village.

The Pith

114. The pith removed from the fibre is not wasted. So far it was used only to fill up marshy places and tanks along with sand. But now attempts are being made to use it for better purposes. One such very novel and interesting experiment is the manufacture of images with the pith. In the surveyed area at Kadakkavoor, there is an institute run by the Industries Department of the Kerala Government for training the boys for the manufacture of models with the pith.

115. To make the images the pith is dried and powdered in the mill. When powdered, it resembles coffee powder in colour and nature though it may not be very fine. This powder is mixed with the powder of 'Izhuva Bark' in the proportion of 3 : 2. Tapioca starch boiled in caustic soda solution is added on to this mixture in the proportion of 1 : 5 and the paste is mixed in a pit and churned to prepare a homogeneous mixture. This paste is then cast into images in moulds of plaster of Paris. After moulding, the image is kept in a damp atmosphere inside a room for 3 to 4 days so that it may harden. The image is then smoothened with fine sand-paper and painted with Mansion polish. Subsequently, it is coated with boot polish and on applying the brush it shines with brilliance. The image may, thereafter, be painted with other colours.

116. The images thus made of pith are very light but strong at the same time. The cost is also comparatively low. The industry seems to have a bright future.

Family Budget

(i) Families engaged in Coir Industry

Income

117. The income and expenditure pattern of the households in the surveyed area have been studied separately for different occupations. The principal group among them consists of the households engaged in coir industry and cocoanut cultivation, the latter being very few. There are 102 households in this group in the surveyed area. One of them earns only less than Rs.25/- per month, while 26.47 per cent earn between Rs. 25 and Rs. 50, 21.57 per cent between Rs. 51 and Rs.75, 18.63 per cent between Rs. 76 and Rs. 100 and 32.35 per cent above Rs. 100 per month. On analysing the data available, it is found that except for the highest income group the income of the household increases almost proportionate to the number of persons gainfully engaged. The reason for this proportionate increase in the number of members and income is that all these households are wage earners or workers in their own industries or cultivation while in the case of the highest income group the households are the owners of industries of a larger scale employing mostly hired labour and in some cases owners of

landed properties also. On account of this direct relationship with the income and the number of members, the standard of living of the first four income groups may not vary from one group to another to any appreciable extent. Appendix A, Table I (a) gives the distribution of these households by income and number of members.

118. The average income for the first group is Rs. 21.66, for the second group Rs. 39.64, for the third group Rs. 64.65, for the fourth group Rs. 87.75 and for the highest income group Rs. 173.53. On probing into the sources of income, it is found that for the first four income groups the lion's share of the earning comes from wages. If all the income groups are taken together, wages account for 38.09 per cent and household cultivation for 33 per cent of the total income. The proportion of income from cultivation increases with the higher income groups. Industry run by the household takes the third place and for all the income groups together this source accounts for 18.77 per cent of the total income. It is striking that in the surveyed area the help from relatives works out at a higher percentage compared to several other centres of the Trivandrum district. Before the second world war, a number of people from this village were working in the south-east Asian countries especially in the rubber estates of Malaya. Occupations in Malaya were found to be very lucrative and those who went first tried to take their relatives also. Thus larger and larger number of people went till the second world war broke out. After the world war, there were again migrations in large numbers. But, with the emergence of independence in these countries and the restrictions on immigration, this flow has stopped. The people who are now remaining back in Malaya and other countries still render financial help to their relatives at home. Appendix A, Table II (a) contains the details about income and the sources.

Expenditure Pattern

119. Analysing the expenditure pattern of the families engaged in the coir industry, it is found that the maximum expenditure is, as can be expected, on food. Among the items of food, rice takes the most important place for all the income groups. Other grains are used only nominally. Tapioca takes the second place and this is true of all income groups except the highest one. Even in the case of the highest income group, tapioca forms a very important item of food. Unlike in other centres in the Trivandrum district, a considerable amount is spent on cocoanut. This may not actually represent the amount paid from pocket but only the value of the yield consumed at home. Meat is not very popular in the area probably due to the scarcity of availability, but fish forms one of the important items of food and all the income groups taken together spend 12.34 per cent of the total expenditure on food for fish alone.

120. The second important major head of expenditure is miscellaneous items, education claiming a large share of it. Payment of debts and saving schemes account for 50 per cent of the miscellaneous expenditure for the highest income group while these two causes of expenditure are absent or negligible in the case of all the other income groups. Another item of expenditure among the miscellaneous items is dhobi or soap which claims even more than education.

121. The other major items of expenditure are housing, lighting, fuel etc., clothing and expenditure on household cultivation, industry and business in the order of importance. The large number of poor class houses which require annual repairs and re-thatching and the scarcity of firewood in the coastal area account for the comparatively high expenditure on housing, lighting and fuel. Tables III (a-1) and III (a-2) of Appendix A throw more light on the expenditure pattern.

122. The one household getting less than Rs. 25/- per month spends 15 per cent more than its earning. For the 25–50 income group, the deficit is only by 2.82 per cent while for the other income groups there is surplus which increases with the income. The households in the 25–50 income group

balance their budgets by small-scale borrowing from the neighbours and getting credit facilities from the shops. Taking all the income groups together, 30 households have deficit budgets, 63 households have surplus budgets and 9 households have balanced budgets.

(ii) Miscellaneous Occupational Group

123. There are 27 households which come in this group. They consist of Government servants, traders, blacksmiths, tailors and people engaged in other unspecified occupations. Unlike in the previous group, in this group the income and the number of gainfully engaged persons do not bear any regular relationship. Obviously each household depends upon a smaller number of wage earners, other sources supplementing this income to a small extent. Appendix A, Table I (b) gives the distribution of these households by income and number of members.

Sources of Income

124. In the case of miscellaneous occupational group salary or wages account for the highest income for all the income groups. The second important source of income is business run by the household, and household cultivation takes the third place. If the two households who entirely depend upon help from relatives are ignored that source of income for this occupational group is practically nil. The earning members of these two households are in Singapore, and these two households subsist solely on the remittances from Singapore. Appendix A, Table II (b) gives greater details about the sources of income of the families in this group.

Expenditure

125. As in the case of the other occupational group, the maximum expenditure in this case also is on food which claims 65.14 per cent taking all the households together. Rice, tapioca, cocoanut and fish are the main items of food in the order of importance. The pattern of expenditure on these items is almost similar to that of the households of the coir industry. After food, the largest expenditure is on miscellaneous items like education, dhobi and soap and travelling. In all the cases except one, the expenditure on dhobi and soap is higher than on education and other miscellaneous items. The highest income group makes some savings and also spends a good amount on travelling. Housing, light, fuel etc., clothing and investment in cultivation, industry and business are the other items of expenditure, the relative importance being as in the case of the first occupational group. Tables III (b-1) and III (b-2) of Appendix A contain detailed statements of the expenditure pattern of these households. In this group 5 households have deficit budgets, 20 have surplus budgets and 2 have balanced budgets. A comparative view of the expenditure pattern of the two occupational groups can be obtained from the following table.

Table XIX

EXPENDITURE OF AN AVERAGE HOUSEHOLD BY OCCUPATION

Items	Coir Industry		Miscellaneous	
	Rs. nP.	Percentage of the total expenditure	Rs. nP.	Percentage of the total expenditure
A. Food	61.91	70.71	70.96	65.14
B. Clothing	5.05	5.77	7.21	6.62
C. Housing, Light, Fuel etc.	6.40	7.31	8.14	7.47
D. Miscellaneous	11.63	13.28	20.45	18.77
E. Cultivation, Industry or Business	2.57	2.93	2.18	2.00
Total	**87.56**	**100.00**	**108.94**	**100.00**
Expenditure in relation to income-	+ 9.54		+ 13.50	

Indebtedness

126. The indebtedness has been calculated taking all the occupational groups together. On the whole, out of the 129 households, 75 are in debts of varying amounts. The debt increases with the higher income groups, though the increase is not proportionate. For at least half of the households, the main cause of debt is ordinary wants. Other important causes are business run by the household, clearing of old outstanding debts and construction or repairs of houses. Table IV of Appendix A gives the details of the indebtedness by the amount and cause.

Index of Prosperity

127. During the last 10 years, five households in the surveyed area have been able to clear all their debts amounting to a total of Rs. 6,013. Ten households have acquired new properties, five have made cash savings and twenty-one have invested some capital in new undertakings, mainly in house building. The total value of these items comes to Rs. 30,500 excluding borrowings or proceeds of the sale of properties made on these accounts.

New Industries

128. Even though the surveyed area is an industrial centre with majority of workers employed as industrial labourers, newly started industries are not as numerous as one would expect. During the last 10 years only four coir manufacturing household industries have been newly started. The only reason which one can attribute to this lack of initiative is the meagre profits available from coir manufacture, unless one conducts the industry on a large scale with sufficient finance and ability to hold the stock until market prices become favourable.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Age and Sex Distribution

129. Children below 14 account for 49.23 per cent of the total population of the surveyed area. The percentages of people in 15–24, 25–34, 35–44 and 45–59 age-groups are 18.48, 12.45, 8.52 and 10.88 respectively. There are 49 persons aged over 60, 24 being males and 25 females.

130. Of the total population in the surveyed area 48.10 per cent are males and 51.90 per cent females. But the number of male children below 14 is greater than the number of female children, whereas in all the other age-groups except 20 to 24, the number of males is less than the number of females. Even in the 20 to 24 age-group, the difference between them is small. Apparently it looks as though there is going to be a reversal or at least a balancing in the sex ratio in the surveyed area in the near future. The percentage of females to the total population in 1921, 1931, 1941, 1951 and 1961 was 52.70, 52.37, 53.75, 52.94 and 52.70 respectively. The large-scale migration to south-east Asian countries as well as enlistment to the Army which took place between 1931 and 1941 probably accounts for the sudden fall in the percentage of males in 1941.

Table XX

POPULATION BY AGE-GROUP

	Total of all ages	0–4	5–9	10–14	15–19	20–24	25–29	30–34	35–44	45–59	60 & over
Males	367	59	62	60	26	38	19	19	20	40	24
Females	396	41	58	50	41	36	30	27	45	43	25
Total Persons	**763**	**100**	**120**	**110**	**67**	**74**	**49**	**46**	**65**	**83**	**49**

Age and Marital Status

131. From the information collected it is found that for all the communities in the surveyed area the age of marriage for females is between 14 and 25. The marriages of most of the girls take place around the age of 20 in all communities. As has already been mentioned elsewhere, the age of marriage in the case of females was much lower in the past and all parents of some worth used to celebrate the marriage of their daughters either before or immediately after the puberty. The postponement of the marriage to a higher age is mainly due to the social reforms and legislations which came about in 1930's. With regard to the Ezhuvas, the teachings of Sree Narayana Guru have greatly influenced this. The age of marriage for males is at present between 20–30, though formerly it was much lower.

Table XXI *

YOUNGEST AGE OF FIRST MARRIAGE

Community	Age-groups									
	14–19		20–24		25–29		30–39		40 and over	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Ezhuvas	1	34	36	44	31	9	17	1	3	..
Muslims	..	10	8	17	13	1	7	..	..	..
Thandans	..	5	6	3	2	..	..	..	..	..
Kollans	..	1	1	1	1	..	..	..	..	..
Chettys	..	1	1	..	..	..	..	..	..	..
Asaris	..	..	..	1	1	..	..	..	..	..
Total	**1**	**51**	**52**	**66**	**48**	**10**	**24**	**1**	**3**	..

132. The number of divorces is comparatively higher in the surveyed area and out of 24 divorced women 50 per cent are in the prime of their youth.

Table XXII

AGE AND MARITAL STATUS

Age-group	Total population			Never married		Married		Widowed		Divorced or separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	763	367	396	263	214	101	129	2	29	1	24
0–9	220	121	99	121	99	..	..	..	..	..	..
10–14	110	60	50	60	50	..	..	..	..	..	..
15–19	67	26	41	26	39	..	2	..	..	..	..
20–24	74	38	36	37	20	1	13	..	..	..	3
25–29	49	19	30	14	3	5	24	..	..	..	3
30–34	46	19	27	3	1	15	20	..	..	1	6
35–39	35	14	21	1	..	13	17	..	..	..	4
40–44	30	6	24	..	..	6	17	..	3	..	4
45–49	34	18	16	1	..	17	13	..	1	..	2
50–54	20	10	10	..	..	10	7	..	3	..	..
55–59	29	12	17	..	..	11	11	1	4	..	2
60–64	21	11	10	..	1	10	4	1	5	..	..
65–69	14	6	8	..	1	6	..	..	7	..	..
70 and over	14	7	7	..	..	7	1	..	6	..	..

Births and Deaths

133. The birth and death statistics of Kadakkavoor village from 1951 to 1960 are given below. From 1956 there is a rapid increase in both the birth and death rates. It is doubtful whether this increase is real or represents only a more exhaustive registration than in previous years.

* This table takes into account only the marriage at the youngest age in each household and not all marriages. In certain households the heads have not been able to furnish reliable information. Hence this table will not agree with Table XXII.

Table XXIII

BIRTHS AND DEATHS

Year	Birth	Still Birth	Death
1951	278	..	75
1952	229	..	66
1953	209	..	87
1954	107	..	51
1955	117	..	44
1956	329	..	94
1957	584	7	111
1958	651	3	151
1959	790	4	202
1960	826	3	189

Literacy and Education

134. Out of 763 persons, 403 are literate. The percentage of literacy works out to 52.82 as against 45.30 in the Trivandrum district and 46.85 in the State. There are 14 persons who have completed S. S. L. C., and two who have passed Intermediate. At present there is only one graduate in the surveyed area. There is an increased awareness of the benefits of education and generally the parents do not detain the children at home without sending them to schools, even though the children also could be employed in the coir industry. The children who are now working in the industry are mostly those who have completed primary education or they work only either in the morning or in the afternoon, when they will be free from schools. The picture is quite encouraging.

Migration

135. In the pre-war years and the period immediately following the war, large number of people were going to foreign countries especially Malaya in search of employment. But as has been indicated in the third chapter, this emigration has completely stopped. Now individuals go to some other parts of the state or the country in search of jobs, but whole families are not moving out. Even in the former times, immigration to the village was insignificant. As far as the memory of the present generation goes, only two Ezhuva families, two Thandan families, one Chetty family and one Muslim family have come to the village from outside, two of them having come 50 years ago, one 30 years ago, one 25 years ago, one 15 years ago and one 5 years ago.

Family Structure

A table showing the structure of the families is given below:—

Table XXIV

FAMILY STRUCTURE

Community	No. of simple families	No. of intermediate families	No. of joint families
Ezhuvas	60	16	13
Muslims	16	7	5
Thandans	5	1	2
Kollans	2	..	..
Chettys	1	..	..
Asaris	1	..	..

For purposes of the above table a simple family means a family consisting of husband, wife and unmarried children, an intermediate family means one composed of married couple, unmarried brothers, sisters and one of the parents and a joint family means one with married couple together with married sons or daughters or married brothers or sisters.

Medical Care

136. In the surveyed area there are no medical institutions, but in Kadakkavoor village, there are two Government allopathic hospitals, one private allopathic hospital, one Government Ayurvedic hospital and a large number of private Ayurvedic and homoeopathic practitioners. There is also one midwifery centre. In spite of these facilities only 13 households from the surveyed area take their women to the hospital for confinement and only 8 others call a qualified midwife to assist a mother in childbirth. 108 households are satisfied by the services of an unqualified midwife. For other ailments 120 households have resort to allopathic treatment while 9 households go in for other systems of treatment also. The reason for the large number of people going for allopathic treatment is that the government hospitals provide free consultation and medicine.

Leisure and Recreation

137. The working women of the village especially those engaged in the coir industry do not get much leisure. Early in the morning they go for work, and even without wasting time for a noon-meal most of them work till 4 o'clock in the evening. Thereafter, they go to the market and get back home where they will be fully absorbed in household duties. However, during the rainy season they get some leisure which is spent mostly in chatting with the neighbours. The women do not have any other entertainment except occasional visits to the cinema theatre and attending festivals in the temples around.

138. The men get free time in the evening. After work, they go to some convenient place and play cards or native games. The temple premises often attract large gatherings. In the evening if one visits the temples, large number of small groups can be seen squatting around the temple playing cards or shells or some other games. Apart from these daily games, they occasionally go for films also. There are six public libraries and reading rooms in the village which are visited by young people especially in the evenings.

139. In the summer season, there are frequent festivals in the temples in and around the village and these festivals attract large crowds of all age-groups and both sexes. During the festivals at night there will be long entertainment programmes like 'Harikatha', 'Kathakali', 'Ottamthullal', 'Kathaprasangam' etc., which may go on till morning.

Organs of Democratic Decentralisation

140. Before the introduction of Panchayat, there was a 'Village Union' at Kadakkavoor. The functions of the village union were essentially those of the present Panchayat. At present Kadakkavoor village falls within the jurisdiction of two Panchayats, one at Kadakkavoor and the other at Vakkom, the surveyed area being covered by the latter. The Panchayats maintain street lights and are responsible for the village sanitation. The Vakkom Panchayat has dug seven wells for supply of fresh water and maintains a small tank and two public markets. By virtue of the new powers conferred on Panchayats by the Kerala Panchayats Act, 1960 referred to in the monograph on Parassala village in this Volume it is expected that the activities of these Panchayats will be considerably enhanced.

Nature of Caste Relationship

141. Except for isolated minor incidents, there has been communal harmony in the village. Muslims and Ezhuvas partake in the marriages and other social functions of each other.

Scheduled Castes and Scheduled Tribes

142. There are 47 scheduled castes—24 males and 23 females—belonging to the Thandan community in the surveyed area. Tree climbing is their traditional occupation and all the grown-up male members are

engaged as cocoanut pluckers in the village. The females are engaged in coir industry. There is no untouchability or unapproachability as far as they are concerned and admission to public places is not refused to them. There are no scheduled tribes in the village.

Festivals

143. There is a 7 days' annual festival in Mukkalvattom temple. On the sixth day of the festival, there is a function called 'Ponkalayidal'. On that day hundreds of women with mud pots filled with water come to the temple from the neighbourhood. Fire is kindled in the hearths constructed for the occasion in the temple compound and the water is boiled. The women with the rice to be cooked go in a procession round the temple and put it in the boiling water. A portion of the cooked rice is distributed to the poor people who have gathered around and the rest is taken home.

144. On the 6th day another interesting ceremony called 'Thookkam' is also performed. The man who performs it makes preparation for 41 days, by taking bath and visiting the temple every morning. During the last 7 days he remains in the temple itself. On the day of the ceremony his chest and back are padded with small pillows and he is lifted on a lever by a hook attached to a waist-band tied over the padding. He carrys a sword and shield which are brandished while swinging from the lever. 'Thookkam' is performed as a sacrifice in return for certain favours received and it is performed only in Bhagavathi temples.

145. In olden days this sacrifice consisted in self-immolation. In his narration of human sacrifice in Malabar in the 14th century Friar Jordanna says, "Many sacrifice themselves to idols in this way: when they are sick or involved in great mischance, they vow themselves to the idol. If they should happen to be delivered, then, when they have recovered they fatten themselves for one or two years continually eating and drinking fat things etc., and when another festival comes round they cover themselves with flowers and perfumes and crown themselves with white garlands and go with singing and playing before the idol when it is carried through the land; and these men who are sacrificing themselves to the idol carry a sword with two handles like those (knives) which are used in currying leather; and after they have shown off a great deal they put the sword to the back of the neck cutting strongly with a vigorous exertion of both hands and so cut off their own heads before the idols." This kind of self-sacrifice ceased long back and was substituted by hook-swinging. In hook-swinging, the man had to undergo a preliminary penance for 41 days. On the 41st day a hook was inserted through the integument on the back of the performer and he was lifted by means of a rope attached to a high beam. While he swung in the air he would flash the sword and shield which he carried. 'Thookkam' practised at Kadakkavoor is a harmless simplified imitation of this.

146. The origin of this form of worship has been traced by the Cochin Ethnological Surveyor. According to him, there was a fight between the goddess 'Kali' and the demon 'Darika' in which the latter was completely defeated. The furious Kali, biting her enemy on the back drank his blood. The hook-swinging commemorates this incident.

Social Awareness

147. The people of the surveyed area are well informed about the social changes that are taking place in the country. On questioning the heads of households, it has been found that 74 of them know that untouchability has been abolished by law. 13 of them are aware of the Hindu Adoption Act and 3 of them are able to explain the changes in it. 34 heads of households have heard about Hindu Succession Act and 19 of them are aware of the salient provisions of the Act. All are aware of the Stay of Eviction of Kudikidappukars Act and the Agrarian Relations Act.

148. 23 households in the surveyed area get some daily newspapers. Many of the others take a glance at the papers in a neigh-

bour's house or a tea shop or in a reading room. Most of the males are well informed about the political developments in the country. People from 11 households take part in social activities. Members of 61 households take active part in politics especially during elections.

Dowry

149. Dowry was absent among Ezhuvas in olden days. In fact, the bridegroom had to give a nominal amount to the girl's father as bride-price. But that custom has changed and dowry is becoming more and more common now. 29 Ezhuva households in the surveyed area have either given or received dowry. Among the Muslims dowry is more popular and more than half of the Muslim households in the surveyed area are participants in this social practice. In other communities also dowry system is prevalent. Both money and ornaments are given in most cases.

Table XXV

DOWRY *

Total No. of households	Name of the community	No. of households which have either given or received dowry	No. of households which have given or received dowry in cash or property excluding ornaments					No. of households which have given or received dowry as ornaments alone without cash or property			No. of households which have given or received dowry both in cash or property and in ornaments						
			Up to Rs. 500	Up to Rs. 1000	Up to Rs. 1500	Up to Rs. 2000	Up to Rs. 2500	Up to Rs. 500	Up to Rs. 1000	Up to Rs. 1500	Up to Rs. 500	Up to Rs. 1000	Up to Rs. 1500	Up to Rs. 2000	Up to Rs. 2500	Up to Rs. 3000	Above Rs. 3000
89	Ezhuvas	29	1	2	..	1	1	4	2	1	2	6	2	3	2	2	..
28	Muslims	15	2	1	1	1	..	..	..	..	..	..	3	2	2	1	2
8	Thandans	1	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..
1	Chettys	1	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..

Co-operative Societies

150. There are 8 coir co-operative societies working in the village. One of them, North-west Coir Vyavasaya Sahakarana Sangham, is located close to Panayilmoola and the surveyed area comes under its area of operation. The society has only recently been registered and has not yet started functioning properly. The other societies have also not been able to make much progress for want of support from people. In addition to these coir co-operative societies, there are three handloom co-operative societies, one fishermen co-operative society, one ex-servicemen co-operative society, one copra marketing co-operative society and one Co-operative Credit Bank functioning in the village. It has to be recorded that the co-operative movement has not yet gained sufficient popularity among the people of this locality and that the people are still pessimistic about the benefits that can be derived from the movement.

Family Planning

151. A family planning unit has been attached to Vakkom hospital, close to the surveyed area. The propaganda about family planning has reached almost all the surveyed households. Out of 44 male married persons questioned, 42 were aware of the family planning programme and 40 of them were in favour of it, even though

* Inapplicable items are deleted.

there were differences of opinion regarding the methods. 13 were of the view that the number of children should be limited only by means of self-restraint while 24 favoured both self-restraint and use of contraceptives. Only three persons thought that sterilization was desirable. A table showing the number of persons questioned and the answers recorded from them is given below:—

Table XXVI

FAMILY PLANNING

	Name of Community					
	Total	Ezhuvas	Muslims	Thandans	Kollans	Asaris
No. of persons interviewed	**44**	28	11	3	1	1
No. aware of family planning programme	**42**	27	10	3	1	1
No. in favour of family planning	**40**	25	10	3	1	1
(a) By self-restraint only	**13**	6	7	..	..	..
(b) By contraceptives only	..	..	..	..	..	..
(c) By both	**24**	17	3	2	1	1
(d) By sterilization	**3**	2	..	1	..	..

152. In two families which were not aware of family planning programme the persons were not in a position to offer any opinion even when the programme was explained to them.

Beliefs and Superstitions

153. A few beliefs and superstitions current in the area are given below :— New ventures are started only at auspicious moments and never during ' Rahukalam '. ' Rahukalam ' for every day has been noted in the calendars of Malayalam era and this time is avoided for commencing journeys, sinking of cocoanut husks, taking out cocoanut husks, laying foundation-stones, marriage and for all other important functions. It is believed that any venture started during this time is doomed to failure.

154. The horoscope is preserved by many people and before marriages are settled in the Hindu community the horoscopes are consulted. If the horoscopes of the boy and girl do not agree, marriage is never contracted.

155. '*Nimitham*' or '*Omen*': It is considered auspicious to see toddy, raw-meat, heap of mud, corpse, fire in flames, ghee, white flowers, a pair of Brahmans, prostitute, elephant, king and cow at the time of commencing a journey or starting any new venture. On the other hand, the sight of ash, firewood, oil, ass, broom, buffalo, blacksmith, barber, widow, poisonous snake and cat are considered to be ill-omens.

156. '*Bird Omens*': There are two types of crows, one uniformly black and the other with a grey colour at the neck and head. It is considered auspicious to see the latter as soon as one gets up in the morning. The crow makes occasionally a suppressed crowing which if one hears he should immediately measure the length of his shadow. To this length, 12 is to be added and the sum divided by six. If the resultant number is one, he will have happiness in life; if it is two, he may expect some calamities soon; if it is three, he will have monetary gains; if it is four, he will be faced with unexpected items of expenditure; if it is five, he will get plenty of food and if it is six, he will die in the immediate future. If at the time of hearing the crowing there is no shadow, the hearer should add 12 to the number which first occurs in his mind and the result will be as above. If a woodpecker chatters from the east, there is likely to be quarrels and if from the south something good will happen.

157. Belief in evil eye is common among all sections of the people and when a build-

ing is constructed, it is usual to tie a cactus branch in front of it or to put up a crude image made of straw and cloth to avert the evil eye. Such precautions are also taken with regard to good crops, or a buxom child.

CHAPTER V

THROUGH THE SEARCHLIGHT

Social and Cultural

158. Though the village had contacts with the westerners from very early times its life and outlook have not been very much influenced by the western civilization. The English who had settled in the village confined themselves to Anjengo restricting their contacts with the natives for business purposes or to fight. The social relationship between them relates an unhappy story of unending quarrels. A high caste Hindu in the former days who moved in the company of the foreigners was viewed with contempt and foreign travel was thought of with horror. Consequently the westerners have not left any impression on the society. A few old buildings, some tumbled down tombs and the ancient fort in one corner of Anjengo are all that remind one of a century of English settlement in this village. Perhaps the history of the village would have been written differently had the natives and westerners maintained cordial relationship.

159. The references already made to the awakening of the society in general and the Ezhuva community in particular as a result of the social reforms preached by Sree Narayana Guru give an account of the rapid strides of progress made in the beginning of the century in the social field. The Temple Entry Proclamation of Travancore crowned the efforts in this direction. The coming generation will know of untouchability only from books. Along with the social reforms the mode of worship also underwent changes. The progressive abandonment of the worship of demon gods and animal sacrifices has left important landmarks in this direction. In the wake of religious reforms several customs which did not deserve continued existence began to disappear. The celebration of Kettukalyanam, puberty, pregnancy, child-birth etc., involving wasteful expenditure ceased to be practised by the Ezhuva community in particular. Even in the case of marriages the Ezhuvas have succeeded in evolving a new custom of holding the feast also in or near the premises of the temple where the wedding ceremony is held. This has considerably helped the avoidance of much wasteful expenditure connected with marriage celebrations. The age of marriage has also undergone considerable change with the result that early marriages have almost ceased to exist. In former days the marriage between cross cousins was recognized as a normal rule of the Hindu community. To marry anyone else was considered revolutionary. But today the choice of one's partner is hardly limited by such customs. Polyandry and polygamy are looked upon as social evils. The dowry system, however, has not ceased to exist. The effect of the statutory prohibition has yet to be watched.

160. The inheritance of Ezhuvas in this locality was partly 'Makkathayam' and partly 'Marumakkathayam' in character. This is now changed to pure 'Makkathayam' system. The change has resulted in the shift in the family relationship from a greater attachment to the maternal uncle and the maternal house to the father, the paternal ralations and the paternal house. Though, no doubt, the maternal relations are still loved and respected the maternal uncle has lost that position of an all-too-important personality of the ancient times.

161. The village seems to take active part in political matters. The survey has revealed that members from as many as 61 out of 129 households are taking active part in politics.

Economic

162. As already observed, the cocoanut cultivation and coir industry form the back-

bone of the economic structure of the village. So far as cocoanut cultivation is concerned, it does not appear that sufficient attention is paid to the scientific aspect of improving the soil and the process of cultivation. For the type of soil obtaining in this region the following doses of manure per cocoanut tree have been recommended :-

Ammonium sulphate	3 to 4 lbs.
Superphosphate or bone meal	2 lbs.
Muriate of potash	2 to 3 lbs.
OR	
Groundnut cake	15 to 20 lbs.
Ash	2 lbs.
Superphosphate or bone meal	2 lbs.

163. The manures have to be applied in ring trenches dug round the base of the trees and should be done only when there is sufficient moisture in the soil. The digging up of the ground once or twice a year and the heaping of the soil in mounds and levelling up which are essential to keep up the texture of the soil is, however, seen done in this area. Leguminous plants like Glyricidia maculata, Crotalaria striate, sunhemp and Calopogonium muncunoides which yield plenty of green manure may be advantageously planted and 50 to 100 lbs. of leaves cut and applied to each cocoanut palm thus supplying the organic manure required. Green manuring should also be done when there is sufficient soil moisture. In raising new plantations, care has to be taken to plant only healthy and vigorous seedlings. If the cocoanut trees have to bear well the trees should receive plenty of sunlight. It is of utmost importance that the trees are planted with proper spacing, a rule which is seldom observed in this area. A spacing of about 20 to 30 ft. between the adjacent trees has to be ensured. Under-planting in cocoanut gardens is useful when the trees are about 60 years old and show a declining trend in yield. The old trees may be cut down when their yield goes down as low as ten nuts per tree. Thus under-planting of new trees should be done sufficiently away from the old trees. The rhinoceros beetle, the red palm weevil and the black-headed caterpillar are the pests which have to be guarded against. The beetles should be removed from the crowns with the aid of an iron rod, the bored holes should be filled up with sand and B. H. C. 5 per cent dust mixed in equal proportion to prevent re-infestation and the breeding places of the beetle such as cow-dung, manure etc., sprayed with B. H. C. water. Proper prophylactic measures should be taken to prevent the infestation of the red palm weevil by avoiding mechanical injuries to the trees and injecting pyrocone-E into the affected part of the palm. The black-headed caterpillar should be controlled by cutting and burning the infested leaves. It can also be controlled biologically by releasing its natural parasites. Where the trees are affected by bud rot Bordeaux paste should be applied to the crown after removing the infected portion. In advanced cases the tree should be cut and burned on the spot and as a prophylactic measure the adjacent trees should be sprayed with one per cent Bordeaux mixture. In the case of stem bleeding the diseased tissue should be scooped off and coal-tar should be applied. Mechanical injuries to the trunk like cutting steps for climbing etc., should also be avoided. The root or yellow leaf disease which is getting virulent has to be attended to by proper cultural and manurial practices. Spraying of the tree with insecticides to get rid of the insects is considered to be useful. Thus by bestowing proper care such as adequate manuring to the palms and controlling the pests and diseases affecting them, the state of the existing plantations could be improved considerably.

164. The coir industry is still run in the traditional way. The retting of the husk which forms one of the basic processes in the industry takes such a long time that only persons with sufficient waiting capacity and financial resources can afford to embark upon the retting of cocoanut husks as a business. This results in the price of retted husks being dictated by such businessmen. Necessarily a good portion of the price which the manufactured produce gets goes

towards the cost of the retted husk instead of improving the economic lot of the industrialist. Researches about the shortening of the period of retting have been in progress for some time. It has been found that the period of retting can be shortened by crushing the husk before soaking which could be done by simple crushing rollers similar to sugar-cane crushers. Although certain methods of soaking and retting the husks and extracting the fibre from the husk with the aid of machinery have been evolved, the economical and chemical possibilities of these processes remain to be decided in relation to the cost of availability of the chemicals and the machinery required. Where the crushed husks are treated by chemicals under pressure with sodium sulphate or sodium carbonate containing a trace of aluminium sulphate for one or two hours the pith has been found to be loosened from the fibre which can be removed by washing. The fibre is found to be finer but darker than that obtained by ordinary retting. The main advantages claimed for the chemical processes are the saving in time, a higher yield and a great uniformity in the quality of the product. The possibilities and economics of these processes have to be examined. It is hoped that attempts at research work made by the Coir Board will throw more light on this in course of time.

165. The primitive method employed in the production of coir and coir products can hardly ensure the quality of goods to a degree which will enable them to stand competition. The use of the new type treadle spinning machine is considered to be capable of effecting substantial improvement on the existing process of production. It may not be difficult to replace the existing spinning wheels by the modern treadle spinning machine. Perhaps a planned programme whereby the complete replacing of the existing apparatus in the industry is secured in the course of a definite period of years may prove successful. 'The advantages which the industry stands to gain by the popularisation of this machine are regularity, evenness of twist, a more finished appearance with much less hairiness and a continuous length which is automatically reeled on the spool even when the yarn is spun so that the number of splices which now occur could be avoided.' The space required for working the machine is so small that its utilisation for a cottage industry is easily facilitated. Once the advantages of the new machine are realised by the spinners it will be easy to make the use of the machine universally popular.

166. The Delegation of the Coir Board which visited some of the West European countries like U. K., U. S. A. and Canada, has stressed the importance and urgency of introducing the power looms to expand our sales in those markets which are now open to us. The effect of mechanising the industry has, no doubt, to be studied closely.

167. The research into the economic utilisation of coir waste and coir pith will prove highly useful. The Central Food Technological Research Institute in Mysore has also evolved a new process for the production of insulating materials like boards, cork etc., using coir dust and other waste materials. It has been found in the research experiments conducted in the Central Research Institute, Trivandrum that if the pith is suitably compounded with rubber latex, it can be successfully used as an insulator for the commercial transport of fish to distant places. It is worth investigating whether coir fibre and coir dust which have great resiliency and cushioning properties can also be used as a commercial packaging material to protect goods against shock in transport.[1]

168. The use of coir as a filling material for the production of fabricated cement articles has also been recommended as worthy of experimentation. Hydraulic cement mixed with pulp, fibres etc., is made plastic with water and moulded into desired

(1) 'Coir' July 1958, page 19

patterns. A coating of cement or cement coated with coloured pigments is applied over the moulded articles. On complete setting of the cement the articles are further coated with paraffin of mineral oil. Roofing tiles, writing boards, slates, hollow wares and other containers could be manufactured by this process.

169. 'A shock-proof material is made by beating coir to a fluffy mass, soaking it in double boiled linseed oil, pressing the material between boards and heating it in a steam chamber for 4 hours. Articles of different shapes are made by pressing the oil-treated fibre using appropriate moulds. The process is covered by a patent.'

170. The use of coir waste in the preparation of thermosetting plastics is quite a new innovation. A process for the successful manufacture of 'Coirolite' has been worked out as part of the research programme under the auspices of the Coir Board. 'Coirolite' is a tough and hard material and possesses good strength and electrical resistance. It is possible to make it acquire different colours limited to a few shades.

171. The manufacture of pith models from the cocoanut pith, which is being wasted, taught in the training centre in Kadakkavoor affords plenty of scope for development. But the interest the local people take in establishing industrial cells in this line is little. Since this industry requires only very little capital, with a little more effort on the part of the people it will be possible for many families to take up this work.

172. The covering of vases, cups etc., made out of cocoanut shells with bell-metal linings is one of the industries which is capable of expansion in view of the attractiveness and durability of its products. At present, it is only in Quilandy that this industry is found. It is quite possible to establish this industry in the village under reference.

173. For the development of the coir industry there is nothing more important than adequate publicity and propaganda. Market research is now an established institution in almost all the large industrial countries. The fundamental concept of the American markets is that goods are not bought but sold. A thorough investigation of the market has, therefore to be made as a part of any export promotion programme. With the establishment of the Central Cocoanut Committee and the Coir Board it can be hoped that greater progress will be made in the direction of researches, and the cocoanut cultivation as well as coir industry will profit by them in the long run.

174. Majority of the coir workers of the village are now wage earners who get only meagre income from the industry. They could organise themselves on co-operative lines and start their own industries. The equipments require only a small capital which perhaps they can themselves raise. The large capital required for purchase and retting of husk can be got on loan for which there are special schemes sanctioned by the Government. The petty producers who are unable to hold the stock awaiting better prices for want of sufficient capital also could improve their position if they organise themselves on co-operative lines.

175. Apart from the coir industry it is possible to try a few other industries like oil-pressing, in this area. At present the copra from this area is taken to places like Quilon for milling. There seems to be ample scope for establishing some mills for cocoanut pressing in this area.

See also the portions dealing with cocoanut cultivation in Chapter V of the monograph on Thazhava in Part VI E.

APPENDIX A

Table I (a)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income Group	No. of households	Average No. of persons per household					Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
			Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12	Total		
Coir	Less than Rs. 25/-	1	..	1.00	..	1.00	2.00	1.40	1.00
	Rs. 25–50	27	0.85	1.55	0.96	0.48	3.84	2.90	1.81
	Rs. 51–75	22	1.50	1.91	0.68	1.04	5.13	4.08	2.36
	Rs. 76–100	19	1.73	2.94	1.63	1.42	7.72	5.78	3.31
	Above Rs. 100	33	2.81	2.72	1.09	1.15	7.77	6.39	2.99

Table I (b)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income Group	No. of households	Average No. of persons per household					Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
			Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12	Total		
Miscellaneous	Less than Rs. 25/-	1	1.00	1.00	..	..	2.00	1.90	1.00
	Rs. 25-50	2	1.00	1.00	0.50	..	2.50	2.10	..
	Rs. 51–75	6	1.00	1.33	2.00	0.66	4.99	3.50	2.16
	Rs. 76–100	3	1.33	1.00	2.00	0.66	4.99	3.50	1.66
	Above Rs. 100	15	1.86	2.06	1.27	1.33	6.52	4.90	2.10

Table II (a)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households		Households with a monthly income of				
				Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	102		1	27	22	19	33
		Rs. nP.	Per cent	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Coir	(a) Salary or wages	36.99	38.09	20.83	34.35	42.63	56.60	24.65
	(b) Industry run by the household	18.23	18.77	..	..	3.97	9.86	48.06
	(c) Business run by the household	2.04	2.10	..	0.22	0.19	0.78	5.55
	(d) Cultivation run by the household	32.00	32.96	..	3.72	15.03	16.77	76.21
	(e) Rent from land	1.32	1.36	..	..	0.12	0.37	3.81
	(f) Rent of houses	..	..	..	..	..	..	..
	(g) Pension	..	..	..	..	..	..	..
	(h) Gifts & presents	0.22	0.23	0.83	0.37	0.21	..	0.23
	(i) Help from relatives	6.29	6.48	..	0.98	2.50	3.33	15.02
	(j) Other sources	0.01	0.01	..	..	..	0.04	..
	Total	**97.10**	**100.00**	**21.66**	**39.64**	**64.65**	**87.75**	**173.53**

APPENDIX A

Table II (b)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households		Households with a monthly income of				
				Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	27		1	2	6	3	15
		Rs. nP.	Per cent	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Miscellaneous	(a) Salary or wages	75.08	61.31	18.33	..	60.42	57.50	98.22
	(b) Industry run by the household	7.25	5.92	..	..	..	..	13.06
	(c) Business run by the household	18.70	15.27	..	..	..	26.66	28.33
	(d) Cultivation run by the household	17.22	14.06	..	..	0.69	4.17	29.88
	(e) Rent from land	0.44	0.37	..	..	..	..	0.81
	(f) Rent of houses	..	..	..	..	..	..	..
	(g) Pension	..	..	..	..	..	..	..
	(h) Gifts and presents	0.14	0.11	..	..	0.63	..	..
	(i) Help from relatives	3.58	2.93	5.00	45.83	..	..	..
	(j) Other sources	0.03	0.03	..	..	..	0.27	..
	Total	**122.44**	**100.00**	**23.33**	**45.83**	**61.74**	**88.60**	**170.30**

Table III (a-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	102			1	27	22	19	33
		Per household	Per equivalent adult male						
		Rs. nP.	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Coir	**A. Food Group**								
	i. Cereals and Pulses								
	Rice	22.52	4.68	36.38	7.00	10.04	16.45	23.78	36.54
	Other grains	0.83	0.17	1.34	..	0.18	0.73	0.89	1.41
	Dhal	0.03	0.01	0.05	..	..	..	..	0.11
	Total	**23.38**	**4.86**	**37.77**	**7.00**	**10.22**	**17.18**	**24.67**	**38.06**
	ii. Vegetables								
	Potatoes	0.17	0.03	0.28	..	..	0.14	0.06	0.40
	Tapioca	9.57	1.99	15.46	5.00	7.07	9.00	11.49	11.03
	Onions	0.69	0.12	1.11	0.25	0.45	0.52	0.62	1.04
	Cocoanuts	7.56	1.57	12.21	2.00	3.30	5.95	7.86	12.01
	Other vegetables	1.54	0.32	2.49	0.50	0.83	1.23	1.99	2.44
	Total	**19.53**	**4.03**	**31.55**	**7.75**	**11.65**	**16.84**	**22.02**	**26.92**

(Continued)

APPENDIX A—*Contd.*

Table III (a-1)—*Contd.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	102			1	27	22	19	33
		Per household	Per equivalent adult male						
		Rs. nP.	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Coir	*iii. Meat and Fish*								
	Meat	0.12	0.02	0.19	..	..	..	0.05	0.33
	Fish	7.64	1.59	12.34	2.00	4.31	6.11	8.36	11.15
	Total	**7.76**	**1.61**	**12.53**	**2.00**	**4.31**	**6.11**	**8.41**	**11.48**
	iv. Milk	1.11	0.22	1.79	1.00	0.43	0.68	1.08	2.21
	v. Ghee and Oils								
	Ghee	..	..	..	..	..	..	..	..
	Oils	2.15	0.45	3.47	1.00	1.23	1.68	2.31	3.17
	Total	**2.15**	**0.45**	**3.47**	**1.00**	**1.23**	**1.68**	**2.31**	**3.17**
	vi. Salt	0.31	0.07	0.50	0.15	0.24	0.25	0.34	0.39
	vii. Condiments								
	Chillies	2.39	0.49	3.86	0.75	1.47	1.98	2.60	3.37
	Tamarind	0.71	0.14	1.15	0.25	0.53	0.64	0.76	0.90
	Other condiments	1.73	0.35	2.79	0.75	1.18	1.53	1.86	2.25
	Total	**4.83**	**0.98**	**7.80**	**1.75**	**3.18**	**4.15**	**5.22**	**6.52**
	viii. Sugars								
	Sugar	0.31	0.07	0.50	..	0.03	0.08	0.05	1.05
	Jaggery	..	..	..	..	..	..	..	..
	Total	**0.31**	**0.07**	**0.50**	..	**0.03**	**0.08**	**0.05**	**1.05**
	ix. Coffee and Tea								
	Coffee	0.21	0.05	0.34	..	0.03	0.09	0.04	0.69
	Tea	..	..	..	..	..	..	..	..
	Total	**0.21**	**0.05**	**0.34**	..	**0.03**	**0.09**	**0.04**	**0.69**

(Continued)

Table III (a-1)—*Contd.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	102			1	27	22	19	33
		Per household	Per equivalent adult male						
		Rs. nP.	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Coir	x. *Liquor*	..	..	..	..	..	..	..	..
	xi. *Tobacco*								
	Smoking	2.01	0.41	3.25	..	0.85	2.26	1.86	2.89
	Chewing	0.31	0.07	0.50	..	0.13	0.40	0.35	0.52
	Total	**2.32**	**0.48**	**3.75**	..	**0.98**	**2.66**	**2.21**	**3.41**
	xii. *Other foods including refreshments*								
	Pansupari etc.	..	..	..	..	..	..	..	..
	Total under Food	**61.91**	**12.82**	**100.00**	**20.65**	**32.30**	**49.72**	**66.35**	**93.90**
			Expenditure per household	Percentage of total expenditure on Miscellaneous items					
	B. Clothing		5.05		1.25	2.19	3.46	4.95	8.62
	C. Housing, Light, Fuel etc.		64.0		1.25	3.42	5.55	6.85	9.06
	D. Miscellaneous Expenditure								
	i. *Education*		2.63	22.61	..	0.33	0.52	0.67	7.15
	ii. *Dhobi or soap*		1.40	12.04	0.42	0.89	1.42	1.26	1.94
	iii. *Barber*		0.90	7.74	..	0.52	0.70	0.88	1.41
	iv. *Travelling*		0.26	2.24	..	0.03	0.02	..	0.46
	v. *Medical fees and medicines*		0.89	7.65	..	0.40	0.72	0.91	1.41
	vi. *Religious observances*		0.01	0.09	..	..	..	..	0.05
	vii. *Amusements*		..	..	..	..	..	..	..
	viii. *Provident Fund, Kuri and other compulsory savings*		2.13	18.31	..	..	..	1.27	5.85
	ix. *Payment of debts*		2.64	22.70	..	..	..	0.26	8.03
	x. *Remittances to dependants living elsewhere*		0.17	1.46	..	..	..	0.04	0.52
	xi. *Other items*		0.60	5.16	0.42	0.43	0.63	0.36	0.90
	Total		**11.63**	**100.00**	**0.84**	**2.60**	**4.01**	**5.65**	**27.72**

(Continued)

APPENDIX A—*Contd.*

Table III (a-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of				
				Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	102		1	27	22	19	33
		Expenditure per household Rs. nP.	Percentage of total expenditure on cultivation etc.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Coir	**E. Cultivation, Industries and Business**							
	i. Cultivation run by the household	2.29	89.10	..	0.25	0.72	1.35	5.63
	ii. Industry run by the household	0.25	9.73	..	..	0.05	0.17	0.66
	iii. Business run by the household	0.03	1.17	..	..	..	0.13	0.05
	Total	**2.57**	**100.00**	..	**0.25**	**0.77**	**1.65**	**6.34**
	F. Grand Total of A to E	**87.56**		**23.99**	**40.76**	**63.51**	**85.45**	**145.64**

Table III (b-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	27			1	2	6	3	15
		Per household	Per equivalent adult male						
		Rs. nP.	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Miscellaneous	**A. Food Group**								
	i. Cereals and Pulses								
	Rice	26.88	6.39	37.88	6.00	13.50	12.33	16.33	38.00
	Other grains	1.53	0.37	2.16	..	..	0.66	1.33	2.23
	Dhal	0.07	0.02	0.10	..	..	..	..	0.13
	Total	**28.48**	**6.78**	**40.14**	**6.00**	**13.50**	**12.99**	**17.66**	**40.36**
	ii. Vegetables								
	Potatoes	0.44	0.10	0.62	..	..	..	0.33	0.73
	Tapioca	6.55	1.40	9.23	5.50	4.50	7.58	6.66	6.46
	Onions	0.58	0.14	0.82	0.25	0.50	0.50	0.58	0.65
	Cocoanuts	8.88	2.14	12.51	2.00	6.00	4.58	5.66	12.10
	Other vegetables	2.06	0.48	2.90	0.50	0.62	1.08	1.33	2.80
	Total	**18.51**	**4.26**	**26.08**	**8.25**	**11.62**	**13.74**	**14.56**	**22.74**

(Continued)

Table III (b-1)—*Contd.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	27			1	2	6	3	15
		Per household	Per equivalent adult male						
		Rs. nP.	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Miscellaneous	*iii. Meat and Fish*								
	Meat	0.77	0.19	1.09	..	..	..	..	1.40
	Fish	7.83	1.70	11.04	1.50	3.16	6.58	5.66	7.80
	Total	**8.60**	**1.89**	**12.13**	**1.50**	**3.16**	**6.58**	**5.66**	**9.20**
	iv. Milk	2.72	0.65	3.83	..	1.00	0.50	0.66	4.83
	v. Ghee and Oils								
	Ghee	..	..	..	..	..	..	..	..
	Oils	2.56	0.61	3.61	0.75	1.50	1.83	1.85	3.26
	Total	**2.56**	**0.61**	**3.61**	**0.75**	**1.50**	**1.83**	**1.85**	**3.26**
	vi. Salt	0.30	0.07	0.42	0.20	0.32	0.35	0.25	0.30
	vii. Condiments								
	Chillies	2.29	0.55	3.23	1.00	1.00	1.44	2.00	2.95
	Tamarind	0.72	0.17	1.01	0.25	0.50	0.58	0.66	0.83
	Other condiments	1.93	0.46	2.72	0.75	0.75	1.50	1.41	3.30
	Total	**4.94**	**1.18**	**6.96**	**2.00**	**2.25**	**3.52**	**4.07**	**7.08**
	viii. Sugars								
	Sugar	0.94	0.21	1.32	..	..	..	..	1.70
	Jaggery	..	..	..	..	..	..	..	..
	Total	**0.94**	**0.21**	**1.32**	..	..	..	..	**1.70**
	ix. Coffee and Tea								
	Coffee	0.66	0.16	0.93	..	..	..	..	1.20
	Tea	..	..	..	..	..	..	..	..
	Total	**0.66**	**0.16**	**0.93**	..	..	..	..	**1.20**

(Continued)

APPENDIX A—*Contd.*

Table III (b-1)—*Contd.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	27			1	2	6	3	15
		Per household	Per equivalent adult male						
		Rs. nP.	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP
Miscellaneous	x. *Liquor*	..	..	..	..	..	..	..	..
	xi. *Tobacco*								
	Smoking	2.93	0.70	4.13	..	..	2.58	2.33	3.16
	Chewing	0.32	0.07	0.45	0.25	0.50	..	..	0.50
	Total	**3.25**	**0.77**	**4.58**	**0.25**	**0.50**	**2.58**	**2.33**	**3.66**
	xii. *Other foods including refreshments*								
	Pansupari etc.	..	..	..	..	..	..	..	..
	Total under Food	**70.96**	**16.58**	**100.00**	**18.95**	**33.85**	**42.09**	**47.04**	**94.33**
		Expenditure per household	Percentage of total expenditure on Miscellaneous items						
	B. Clothing	7.21			1.00	2.08	2.78	4.31	10.66
	C. Housing, Light, Fuel etc.	8.14			2.00	3.21	5.32	7.86	10.39
	D. Miscellaneous Expenditure								
	i. *Education*	1.53	7.49		0.33	0.83	0.16	0.33	2.41
	ii. *Dhobi or soap*	2.29	11.20		0.25	0.92	1.20	1.66	3.18
	iii. *Barber*	0.96	4.70		0.25	0.42	0.60	1.00	1.22
	iv. *Travelling*	2.52	12.33		..	..	..	..	4.54
	v. *Medical fees and medicines*	1.48	7.24		..	0.21	0.46	0.97	2.25
	vi. *Religious observances*	0.01	0.05		..	..	..	0.08	..
	vii. *Amusements*	..	..		..	..	..	..	..
	viii. *Provident Fund, Kuri and other compulsory savings*	8.17	39.97		..	..	1.50	..	14.11
	ix. *Payment of debts*	2.62	12.82		..	..	..	1.39	4.44
	x. *Remittances to dependants living elsewhere*	0.15	0.73		..	..	..	..	0.26
	xi. *Other items*	0.71	3.47		0.16	0.38	0.69	0.28	0.89
	Total	**20.44**	**100.00**		**0.99**	**2.76**	**4.61**	**5.71**	**33.30**

Table III (b-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of				
				Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76-100	Above Rs. 100
	No. of households	27		1	2	6	3	15
		Expenditure per household	Percentage of total expenditure on cultivation etc.					
		Rs. nP.		Rs. nP.	Rs. nP	Rs. nP.	Rs. nP.	Rs. nP.
Miscellaneous	**E. Cultivation, Industries and Business**							
	i. Cultivation run by the household	1.20	55.04	..	..	..	0.70	2.03
	ii. Industry run by the household	0.10	4.59	..	..	..	0.50	0.08
	iii. Business run by the household	0.88	40.37	..	..	..	3.64	0.86
	Total	**2.18**	**100.00**	..	..	..	**4.84**	**2.97**
	F. Grand Total of A to E.	**108.94**	..	**22.94**	**41.54**	**54.80**	**69.76**	**151.65**

Table III (a-2)

ANALYSIS OF AVERAGE INCOME AND EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION: COIR MAKING

Items	All households	Percentage of total expenditure	Households with a monthly income of				
			Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs.100
No. of households	102		1	27	22	19	33
	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
I. Expenditure							
A. Food	61.91	70.71	20.65	32.30	49.72	66.35	93.90
B. Clothing	5.05	5.77	1.25	2.19	3.46	4.95	8.62
C. Housing, Light, Fuel etc.	6.40	7.31	1.25	3.42	5.55	6.85	9.06
D. Miscellaneous	11.63	13.28	0.84	2.60	4.01	5.65	27.72
E. Cultivation, Industry and Business	2.57	2.93	..	0.25	0.77	1.65	6.34
Total Expenditure	**87.56**	**100.00**	**23.99**	**40.76**	**63.51**	**85.45**	**145.64**
II. Income	97.10		21.66	39.64	64.65	87.75	173.53
III. Expenditure in relation to income	+9.54		-2.33	-1.12	+1.14	+2.30	+27.89

APPENDIX A—*Contd.*

Table III (b-2)

ANALYSIS OF AVERAGE INCOME AND EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION: MISCELLANEOUS

Items	All households	Percentage of total expenditure	Households with a monthly income of				
			Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
No. of households	27		1	2	6	3	15
	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
I. Expenditure							
A. Food	70.96	65.14	18.95	33.85	42.09	47.04	94.33
B. Clothing	7.21	6.62	1.00	2.08	2.78	4.31	10.66
C. Housing, Light, Fuel etc.	8.14	7.47	2.00	3.21	5.32	7.86	10.39
D. Miscellaneous	20.44	18.77	0.99	2.76	4.61	5.71	33.30
E. Cultivation, Industry and Business	2.18	2.00	..	..	..	4.84	2.97
Total Expenditure	**108.93**	**100.00**	**22.94**	**41.90**	**54.80**	**69.76**	**151.65**
II. Income	122.44	..	23.33	45.83	61.74	88.60	170.30
III. Expenditure in relation to income	+13.51	..	+0.39	+3.93	+6.94	+18.84	+18.65

APPENDIX A—*Concld.*

Table IV

INDEBTEDNESS

I. Indebtedness by income groups

Income Group	Total No. of households	No. of households in debt	Percentage of column 3 to column 2	Average indebtedness for household in debt
1	2	3	4	5
				Rs. nP.
Less than Rs. 25	2	Nil	..	..
Rs. 25–50	29	17	58.62	130.71
Rs. 51–75	28	15	53.57	288.66
Rs. 76–100	22	15	68.18	311.67
Above Rs. 100	48	28	58.33	1,515.71

II. Indebtedness by causes

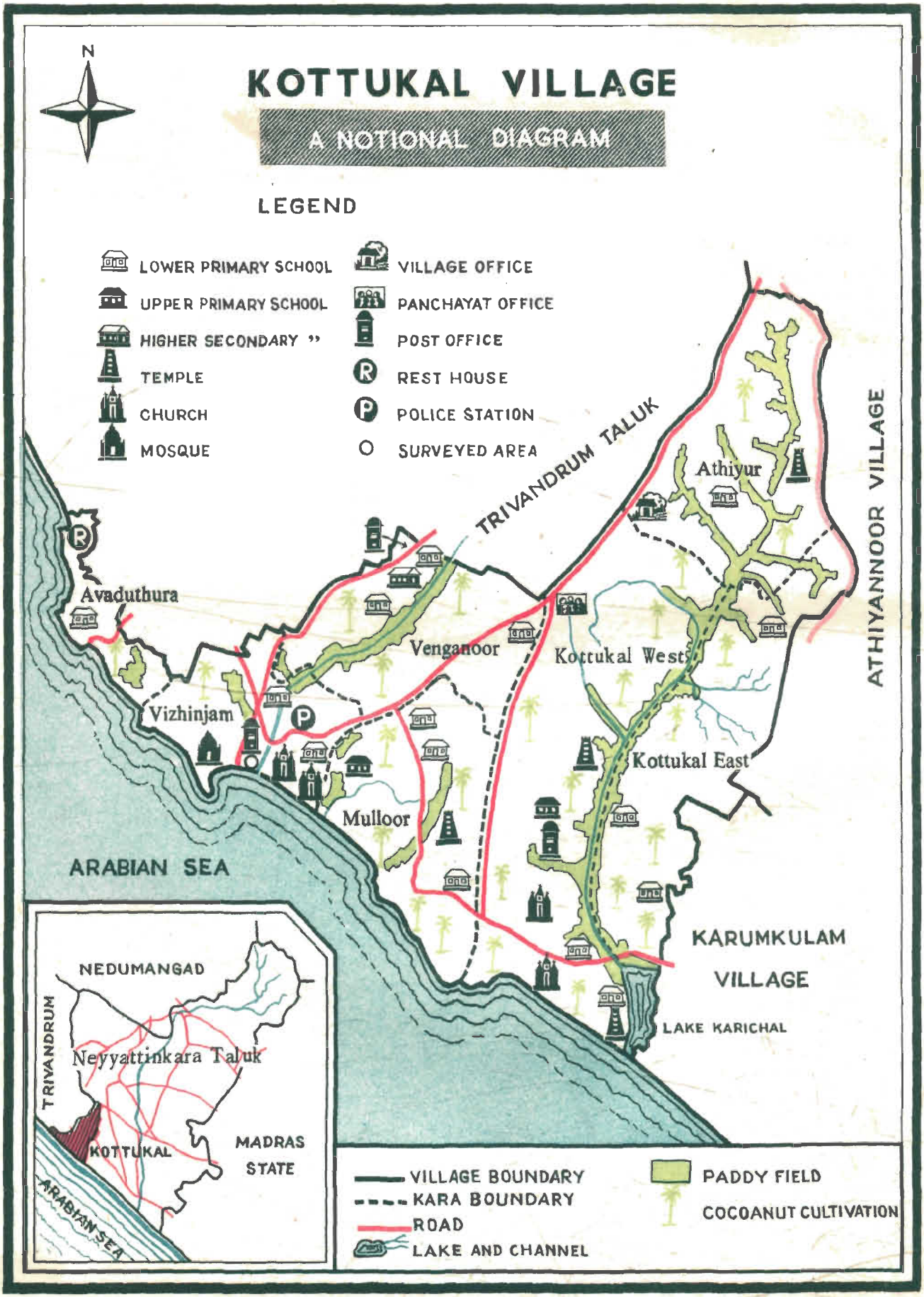
	Causes	Amount of debt	No. of households in debt	Average for families in debt	Percentage of debts due to causes to the total debt
	1	2	3	4	5
		Rs. nP.		Rs. nP.	
(a)	Purchase of land	..	..	..	..
(b)	House construction or repairs to existing building	3,885.00	6	647.50	7.24
(c)	Marriages	4,650.00	5	930.00	8.67
(d)	Funerals	..	..	..	..
(e)	To give dowry	..	..	..	..
(f)	To clear old outstanding debts	6,705.00	19	352.90	12.59
(g)	Sickness	4,010.00	15	267.33	7.47
(h)	Ordinary wants	3,477.00	34	102.26	6.48
(i)	Household Cultivation	..	..	..	..
(j)	Industry run by the household	8,390.00	8	1,048.75	15.63
(k)	Business run by the household	22,550.00	6	3,758.33	42.02

APPENDIX B

Questionnaire

(SEE AFTER APPENDIX A OF THE MONOGRAPH ON PARASSALA GIVEN INFRA)

KOTTUKAL


N
KOTTUKAL VILLAGE
A NOTIONAL DIAGRAM
LEGEND
LOWER PRIMARY SCHOOL
UPPER PRIMARY SCHOOL
HIGHER SECONDARY ,,
TEMPLE
CHURCH
MOSQUE
VILLAGE OFFICE
PANCHAYAT OFFICE
POST OFFICE
REST HOUSE
POLICE STATION
SURVEYED AREA
TRIVANDRUM TALUK
ATHIYANNOOR VILLAGE
Athiyur
Avaduthura
Venganoor
Kottukal West
Vizhinjam
Kottukal East
Mulloor
ARABIAN SEA
KARUMKULAM
VILLAGE
LAKE KARICHAL
NEDUMANGAD
TRIVANDRUM
Neyyattinkara Taluk
KOTTUKAL
MADRAS
STATE
ARABIAN SEA
VILLAGE BOUNDARY
KARA BOUNDARY
ROAD
LAKE AND CHANNEL
PADDY FIELD
COCOANUT CULTIVATION

KOTTUKAL*

CHAPTER I

INTRODUCTION

Fishing industry is of vital economic importance for Kerala not only because it is one of the major occupations of the State but also because it fills up to some extent the food shortages making at the same time the food more nutritious. The average production of fish during the last two years in the State was about 3.2 lakh metric tons, of which 2.7 lakh tons were from the sea. The State's contribution of fish production is a little over a quarter of the total fish landed in India. The occupation seems to have a bright future in the State as the coastline affords plenty of natural facilities. Kerala coast is about 340 miles[1] long which is broken up intermittently by lagoons and estuaries. The sea in these parts is abundant in various types of fishes like Indian mackerel, oil sardines, prawns, tunnies, ribbon fish etc. There is an army of skilful and brave fishermen all along the coast, whose traditional occupation has been fishing from time immemorial. Nearly 83,000 of them daily face the hazards of a turbulent sea in order to earn a living. A study of the fishermen families is likely to yield several important and interesting data about this important industry and the people engaged in it. Hence the selection of Kottukal village for the survey of the fishermen settlements at Vizhinjam which is one of the most important fishing centres of the State.

Location

2. Situated in the Neyyattinkara taluk of Trivandrum district, Kottukal village is about 10 miles south-west of the State's capital and is connected to the city by a main road. The famous bathing beach, Kovalam, which a tourist seldom misses, is within the village itself. Kottukal is surrounded on the north by Thiruvallam village, on the east by Athiyannoor and Karumkulam villages and on the south and west by the sea.

The Area Under Survey

3. The area under survey is within the conservancy town of Vizhinjam in the Kottukal village and below the locality known as Kottapuram. A short road takes off from the main road at Vizhinjam junction and leads to the beach from where the surveyed area can be reached. On its north is the newly constructed fish curing yard. The Venganoor Channel flows along its south and east. The local people refer to the surveyed area as 'Thuppayikudi Purayidam'.

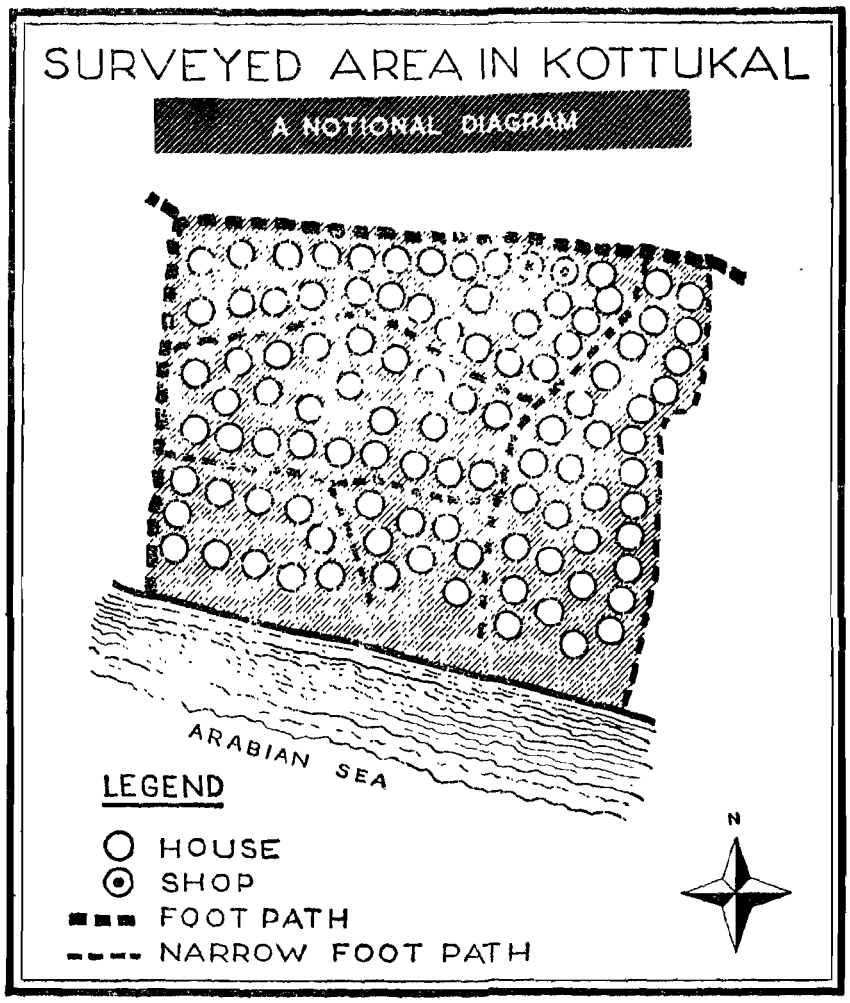
Historic Past of Vizhinjam

4. Even though Vizhinjam is not in the limelight today, it had a glorious past as a sea port and trading centre. Its unique position had always rendered it a bone of contention among the native kingdoms. In the 8th century A. D., it formed an important military training centre[2] in the domain of the 'Ay' kings whose rule extended over the hill region from Cape Comorin to Kottar and Vizhinjam. The 'Ay' kingdom was a buffer state between 'Venadu' in the north and 'Pandya' kingdom in the east. The Pandya kings who were always at war with the 'Venadu' kings, finding the existence of the 'Ay' kingdom an obstacle, annexed it in a series of battles when the power of the 'Ays' declined. Raja Raja Chola I, later on, captured Vizhinjam from the Pandyas and

* The basic survey in this area was conducted between 13th December, 1960 and 31st December, 1960

(1) 547 km.

(2) Kerala District Gazetteers—Trivandrum, page 112



renamed it as 'Rajendra Cholapattanam'. But before long Vizhinjam seems to have been passed on to the Pandya kings again. In the 14th century the Venadu king, Veera Ravi Varma, annexed it to his kingdom. Ever since, it remained with Venadu, the Travancore of the later period.

5. In the 15th century the Dutch, the Portuguese and the English competed with one another for monopolising the trade at Vizhinjam. The original Dutch factory there, which was opened with the consent of the Travancore ruler, was sacked and burnt by the Portuguese in 1505. The Portuguese had firmly established themselves at Vizhinjam and the foundations of their fort can still be seen just above the surveyed area, at Kottapuram, the place having derived its name from the existence of the fort. The Vizhinjam Catholic church to which the people of the surveyed area go for worship is believed to have been constructed by the

The details given in the inset map like houses, flora etc. are only illustrative and not exhaustive

Portuguese. The English followed the Portuguese and the East India Company was permitted to found a factory there in 1644 by king Ravi Varma of Venadu. But they left the place when they got a footing at Anjengo. Later, Raja Kesavadas, a Dewan of Travancore, made an attempt to revive the port but the revival was only short-lived. In the days of its glory large quantities of pepper and other spices of Kerala were exported from Vizhinjam.

Physical Aspects

6. It is a peculiar, nevertheless attractive, feature that the hills and the sea meet at Kottukal. The seashore is irregular and the coast in several places is steep and rocky. At places like Chowara, the land rises perpendicularly from the water to a height of about 200 feet. There are no rivers flowing through the village but two small streams, 'Venganoor Thodu' and 'Kottukal Thodu' have scooped down their way round the peaks. 'Venganoor Thodu' rises from Pallichal hill and flows into the sea near the surveyed area while 'Kottukal Thodu' starts from 'Karippetty Chira' within the village itself and meets the Karichal backwaters in the south-west corner. The streams are of little use during the summer being practically dry by that time.

The Soil

7. As one enters the village from Trivandrum, the terrain is found to be rocky with a shallow layer of slightly red soil. A number of rock quarries are being worked in this area throughout the year. Further south and around the surveyed area the soil is sandy loam which is porous and deficient in nitrogen, phosphorus and potash. Surrounding this region there is a strip of porous gravelly red soil of poor retentive capacity and low fertility. Along the coast there is a narrow strip of sandy soil. In the rest of the village the soil is red, deficient in organic matter and low in all major plant nutrients and lime. The red colour is due to the presence of ferric oxide. On both sides of Mukkola-Poovar road, especially at Mulloor, Pulimkudy, Chowara etc. the soil is fine and soft whereas at Anthiyoor and adjoining regions it is slightly gravelly.

Climate and Rainfall

8. The summer, when the temperature reaches about 95°F. starts from the middle of February and goes up to the end of May. During these months the days are hot and the nights sweltering due to the high humidity. The rain starts either by the end of May or early in June and continues up to the end of July. Thereafter, till the middle of September, the sky will be clear and the days bright with only occasional drizzles. From the middle of September till the beginning of November it is the period of the north-east monsoon. The months of November, December and January are practically dry with cool and pleasant nights though the days are hot and sultry. From February the temperature gradually ascends reaching a climax before the beginning of the south-west monsoon.

9. The temperature and rainfall readings given in the report of Amaravila may be taken to be almost applicable to Kottukal village also as the two places are not far away from each other.

The Flora and the Fauna

10. The cocoanut trees grow everywhere in the village, but they are disease-affected and poor in yield all along the sides of the main road up to Kottapuram, while to the south of Kottapuram, especially in Kottukal Mekkumkara and Kottukal Kizhakkumkara the trees thrive well and are heavy croppers. About 500 acres of the village are under paddy cultivation and the paddy fields are scattered on the sides of Venganoor Thodu and Kottukal Thodu. Tapioca is widely cultivated in all parts of the village especially where the land is not suitable for the cultivation of cocoanut or paddy. Drumstick and custard-apple are very common. There is hardly any compound without these plants. Another fruit plant which is common throughout the village, especially adjoining the coast is sour-sop (Annone muricata). Sweet potato, groundnut and sesamum are cultivated at Mulloor and

Pulimkudy areas. Betel is cultivated on a small scale at Mulloor while jack, tamarind, gooseberry, star gooseberry and bread-fruit trees are found throughout the village, though only on a small scale. Plantain trees are cultivated in every house compound in the eastern parts and in some places banana gardens have been raised. Agour sisalna (Anakattala) is a common hedge plant in the eastern parts while Excaecaria camettia is found here and there along the fences. Since drumstick, annona and sour-sop which are common in the village are interesting plants it may not be out of place to give a few details about them.

Drumstick Tree (Moringa Oleifera)

11. The plant is cultivated in house compounds in some parts of Kerala, while in some other places such as the village under survey they grow of their own, spreading through the seeds or stumps which are commonly used in the construction of fences. The tree is fast growing and when full grown, the height averages about 30 ft. The bark of the tree is grey and corky and is deeply fissured while the wood is soft and brittle. Belonging to the deciduous group, it has an elegant feathery foliage of tripinnate leaves which turn yellow and fall in December—January. The new foliage appears in February—March along with fragrant, handsome white flowers. The fruits, which ripen from April to June are pendulous and ribbed and grow to a length of 1 to 1½ ft. Both ends of the fruit are tapering and inside the fruit there are a large number of seeds, three cornered and winged at angles.

12. The fruit of the tree is an essential item of vegetable for the native 'Aviyal' and 'Sambar' both of which are vegetarian's favourite dishes. In certain places the flowers and leaves are also used for the preparation of dishes. The root, leaves and flowers are used in Ayurvedic medicines for various ailments. There are other uses to which the different parts of the plant could be put. The root resembles horse-radish in flavour and can be used as a substitute. Ben oil which is used by watch-makers can be extracted from the seeds. Drury in his 'Useful Plants of India'[1] states that the oil is also used for external application for pains in the limbs, gout and rheumatism and for the manufacture of perfumes. A gum resembling tragacanth can be extracted from the bark which is also a healer of headache, buboes and venereal pains in the limbs.

Custard-Apple (Annona Squamosa)

13. Both the custard-apple and bullock heart are found in the village, but the former is more common. A native of tropical America, the plant is common to all parts of Kerala. It can be easily raised from the seeds and though the fruit is delicious and much sought after especially by children, it is not systematically cultivated anywhere. The plant sprouts from the seeds thrown out by men and animals like bat or squirrel after eating the edible pulp. As a result it grows in all odd places and some people root them out from places where it may be injurious to other crops. It grows fast and a full-grown tree reaches 15 to 20 ft. in height. The bark is thin and grey in colour. Belonging to the deciduous group, the tree sheds the leaves in December—January and brings forth lance-shaped fresh green leaves and fleshy yellow flowers in February—March. The leaves have highly disagreeable odour. The fruits will be 2 to 4 inches across and will have deeply furrowed and wrinkled skin. It ripens between July and September, changing the green colour into yellow with a reddish tinge. The main use of the tree is for its fruits which are eaten when ripe. Inside the thick skin the fruit contains numerous black or dark brown seeds surrounded by white pulp. The pulp matter feels like grains and is sweet. The seed yields an oil and resins which are found to be acrid principles useful as insecticides. An inferior variety of fibre can be extracted from the bark. The root is considered to be a good purge and the fruits, bark and leaves

(1) Page 310



Pl. 45

THE DRUMSTICK TREE

are used in medicine.

Sour-Sop (Annona Muricata)

14. Belonging to the same botanical order as custard apple, sour-sop is also a native of tropical America. In the village, as elsewhere in Trivandrum district, the plant is very common. It is not cultivated but spreads through seeds. A fast growing and early bearing plant, it reaches a height of 20 to 25 ft. and presents a thick foliage of dark green leaves. It is an evergreen tree. Practically throughout the year the tree flowers but the maximum flowers appear between August and January. The flowers are large and strongly scented. The fruit is dark green in colour when young, but when ripe it turns golden with a greenish tinge. A ripe fruit is about 5 to 8 inches long and 3 to 5 inches in diameter. The surface of the fruit is muricated with soft prickles.

15. The fruit of the tree is eaten when it is ripe. Inside the fruit there are numerous black seeds surrounded by white edible pulp, which is grainy in texture. The pulp is not as sweet as custard-apple and has a sour taste which is disagreeable to many people. Charles McCann in his 'Trees of India' [1] says that a drink can be made from the juice of the fruit and the pulp can be used for making jellies and other preserves.

16. The whole village is under cultivation of one or other crop and grazing facilities are absent. Here and there a few cows and goats may be seen but they are only exceptions. The breeds are poor. In the southern and eastern parts of the village a few households rear buffaloes also. Mongooses, mice and rats are seen everywhere. Poultry can be seen in many houses but the people still do not look upon poultry farming as a source of income. House crows, king crows, treepies, wagtails, magpies, robins, Indian orioles and numerous other warblers, honey suckers and sun-birds are common in the village. However, in the surveyed area there is neither flora nor fauna, the area being small and sandy and scarcely sufficient for accommodating the houses.

Communications

17. The Trivandrum — Balaramapuram main road runs through the village for about five miles and a large number of buses ply along the route connecting the two places. A branch road which is also a tarred one takes off from the main road at Mukkola in the village and proceeds to Poovar. A gravel road branching from the main road at Uchakada meets the Mukkola-Poovar road at Pulimkudy. Another gravel road connects the Vizhinjam junction to Pallichal. While these are the main arteries of communication there are numerous other motorable roads and lanes connecting the different corners of the village with the main roads. The nearest railway station is at Trivandrum.

Public Institutions

18. Besides the main Post Office at Vizhinjam there are four sub-post offices in different parts of the village. A Police Station has been recently opened at Vizhinjam. A Village Office, a Sub-registry Office, two offices of Health Assistants and three Co-operative Inspector's Offices are among the remaining offices. At Kovalam there is a Travellers' Bungalow and a newly constructed beautiful Tourists' Bungalow. With a view to develop the area as a great fishing centre, the Government have started a number of fishing institutions at Vizhinjam. The fish curing yard, the Marine Survey Station, Fish Marketing Office, the Boat Building Yard and the Fishermen Training Centre are some of them.

19. The village is fortunate in having a number of educational institutions even from times when such institutions were unheard of in many other villages. The private agencies can take legitimate pride for their establishment. There are three High Schools in the village—one for boys, one for girls and the other for both girls and boys. The first two are under the management of one Shri Vikraman Pillai, who started a Middle School in 1926 and raised it to a High

(1) Item No. 13 in 'Simple Leaves'

School in 1946. On account of the large number of students in 1961 it was bifurcated into a boys' school and a girls' school. The third one, St. Mary's High School, was started as a Primary School in 1916 by the local Catholic parish and was upgraded as a High School in 1958. Besides these High Schools, there are one Upper Primary School and 15 Lower Primary Schools within the village and along the borders there are other educational institutions which also benefit this place. It would appear that in the beginning of the century there was a great wave of educational movement sweeping across the village for which the members of the Nadar community are largely responsible. During this period a number of Lower Primary Schools were started in different parts of the village. Thus 73 years back a village teacher popularly known as Kalivadhyar started a Lower Primary School at Mulloor. His lead was fervently followed by Shri Ponnayya Nadar, himself a teacher and a social worker, who started a Lower Primary School at Kidarakuzhi about 44 years ago and another one at Mulloor 3 years later. About the same time Shri Nallathampi Nadar started a Lower Primary School at Chowara and some 10 years later Shri Stanislaus D'cruz opened a school at Adimalathura. The Government encouraged the movement by starting a Lower Primary School at Mulloor. On exhausting their financial resources the private agencies found it difficult to continue the schools without aid with the result that most of them surrendered their schools to the Government 14 years ago when there was a proposal in the Travancore state to nationalise the schools.

Places of Public Worship

20. Among the various places of public worship in the village the Chowara Sastha temple and the Vizhinjam Catholic church stand conspicuous for their antiquity and the influence they exert on the life of the people. Both are situated along the seashore, the temple at the south-western corner and the church very close to the surveyed area.

21. The Sastha temple stands on a small hill on the seashore commanding a majestic view of the sea and surrounding cocoanut groves. The shore-side of the hill has become a perilous precipice of about 200 ft. due to sea erosion. The popular belief in the village is that the temple was constructed by Sree Parasurama after the reclamation of Kerala from the sea. Along the seashore and the ghats Parasurama is believed to have established 9 temples each and dedicated them to Sastha for the protection of the newly reclaimed land, Chowara temple being one among them. To prove this theory the people say that all along the Kerala coast this is the only Sastha temple, all the other eight temples having been washed away by sea. There is, however, no historical evidence to support this claim. 'Keralolpathi', which gives an account of Parasurama's reclamation of Kerala from sea and the construction of numerous temples, mentions one Chowara where he settled 50 families of Brahmans and constructed a temple which was dedicated to Dakshinamoorthy. But the editor of 'Keralolpathi' says that this Chowara refers to the place of that name in the former Cochin State.[1] Whatever be the historical merits of the claim, the temple is undoubtedly an ancient one. The Hindu pilgrims of the village who go to the famous Sabarimala Sastha temple, on their return go to Chowara temple to pay homages there. Till 9 years ago the temple remained as a private property of 'Muriyethottu' family. Since then it is under the management of 'Ayyappa Sevasangham'. The Sangham has appointed a Potti for the 'poojas' and special ceremonies are conducted on Wednesdays and Saturdays, these days being specially devoted to Sastha. People from the surrounding places come to the temple on these days to worship and make offerings. Firing of petards is a favourite offering and every

(1) 'Keralolpathi' edited by Dr. C. A. Menon 1953 edition, page 14



Pl. 46 1. THE CUSTARD-APPLE 2. THE SOUR-SOP Pages 150 - 151

now and then a loud explosion resounds from that hill top. Annual festival is celebrated on the day of 'Makara Samkramam'.

22. The Catholic church at Vizhinjam is believed to have been constructed by the Portuguese in the beginning of the 17th century when they had a fort and trading centre here. The Portuguese tombstones, inscriptions and the style manifest both in the building and the altar bear eloquent testimony of this. (The front of the church has been recently renovated). The church is consecrated to 'Our Lady'[1] who is the patron of all sea-going people. The local people call her 'Sindhu Yathra Matha' and out of great affection and veneration for her the fishermen around the church name their girls 'Sindhuyathra' or 'Chinthathra'. The statue of 'Sindhu Yathra Matha' consecrated in the church is an ordinary statue of St. Mary but with a small model of a ship in her hand. This type of statue of St. Mary is not found in the Catholic churches in any other part of Kerala. Nor, is she called 'Sindhu Yathra Matha' anywhere else, though there are other synonyms which convey the same meaning. The tradition regarding the consecration of the statue in the church goes as follows:—

The Catholic fishermen of Tuticorin while fishing in the sea were caught in a terrific storm. They prayed for the intercession of St. Mary and floating a small statue of 'Sindhu Yathra Matha' in a casket in the sea, promised that if they were saved from the storm they would render financial help to the church where the casket landed. The casket was found and picked up by the Catholic fishermen of Vizhinjam who consecrated it in several churches around the place but it would not remain anywhere. Finally it was consecrated at Vizhinjam church where it remains to this day. It is said that the fishermen of Tuticorin who were saved from the storm rendered financial help to Vizhinjam church in keeping with their promise. The present statue is an enlarged model of the small one picked up from the sea, the latter being kept in safe custody now. There is daily service in the church and a few people, mainly women, attend the service. But on Sundays all Catholics around the place visit the church to attend the service. A bigger church is now being built at Kottapuram.

23. Besides the above two places of public worship, there are two more small Catholic churches, 8 temples and 2 mosques in the village. Out of the 8 temples one at Thattatheruvu is owned by the Thattans of the village. Another temple, Nadayadachankoil, situated close to the surveyed area, is carved out of a giant rock. It would appear that its entrance is permanently closed as the very name of the temple signifies. It is said that years ago the temple used to be visited by large crowds and the deity was in the habit of giving out loan of ornaments to women who required them for special occasions. The women had only to go in the evening and pray for the desired items and place an offering of 'Bhasmam' (ashes) and flowers of 'Thumba' (Decaneurum molle) in a plantain leaf at the door mentioning the date when the ornaments would be returned. Early next morning the ornaments would be placed in the plantain leaf, and on the promised day when they were returned the deity would take them back unseen by anybody. Out of curiosity one man wanted to see the deity and hid himself on a cocoanut tree. While the deity came and took the ornaments the man shouted, "I have seen; I have seen" whereupon the deity asked him whether he had actually seen. The man replied in the affirmative. The enraged deity closed the entrance of the temple once for all with a huge rock.

24. The two mosques are situated at a place known as Kodi, on the north-western corner of the village and one of them Moidujeen Pally, is built of carved granite stones. The local Muslims believe that it was built by the Arabs at the time of Cheraman Perumal. It may be mentioned here that such mosques in granite and resembling ancient Hindu temples in structure, are very rare in Kerala.

(1) St. Mary

Markets

25. There are five small markets in the village, four of them being daily markets and the other an evening market. Of these, the Balaramapuram market is owned by the Panchayat whereas all the others are private markets. The important items of commodities available here are tapioca, fish and other articles of food. Stationery and piece-goods are also sold on a small scale. The main shopping centres in the village are at the road junctions at Vizhinjam, Mukkola, Uchakada and Venganoor.

Health, Sanitation and Drainage

26. There are two Health Assistants working in the village who are mainly engaged in vaccination and the collection of birth and death statistics. The Panchayats are responsible for sanitation and drainage. In the matter of public health the coastal area stands aloof from the rest of the village. As a fishermen's colony the area has its natural disadvantages. The surveyed centre which bears eloquent testimony to this is apt to create a feeling of dismay in a visitor. The dense smell of fish attracts vast swarms of flies which cover the food, cooking utensils and the whole house as it were. The inhabitants having got themselves accustomed do not seem to bother about them. Latrines are so totally absent that the calls of nature are invariably answered on the open beach. The inquisitive visitor who may wish to go round the settlement is often warned by the people to look and proceed. During the rainy season the floor of the house will be damp and the roof leaky. Facilities for drainage being extremely poor, the colony presents such unhygienic surroundings during the monsoons that it is hardly worthy of human habitation. Drinking water is scarce. In these circumstances it is but natural that diseases find a breeding ground here. Till about four years ago cholera used to be a regular phenomenon. It has subsided thereafter. Small-pox is still an annual feature and claims at least a dozen lives a year. Skin diseases are not rare. Luckily, the incidence of filaria is comparatively low.

27. Beyond the coastal area, the picture is entirely different. The land being uneven, there is good natural drainage and except in the peak of summer there is no scarcity of drinking water. Houses are scattered and surroundings neat. Sanitary type of latrines are becoming popular now. People in these parts are generally healthier and epidemics less common.

Residential Pattern

28. Along the coast where the fishermen live, the houses are constructed in thickly crowded clusters. Such fishermen settlements can be seen at Kovalam, Kodi etc. At Vizhinjam settlement the houses are so crowded that there is not even moving space around them. The congestion can be imagined when it is said that 119 households occupy less than three acres. In the interior of the village, however, the typical Kerala residential pattern is visible. Each house is constructed in a separate compound protected by compound wall or fence. Along the sides of roads there is a concentration of houses. In other areas of the interior the houses are more scattered though there is no area which could be called uninhabited.

29. The coastal area is inhabited by fishermen who are either Christians or Muslims. There is a concentration of both the communities at Vizhinjam. Nairs are found mostly at Punnakulam, Venganoor and Punnoorkonam and the majority of them are land owners and agriculturists. Ezhuvas, who are coir workers or labourers live at Avaduthura, Kovalam and Pulimkudy areas where they find greater opportunities for employment. Close to the Vizhinjam junction there is a street known as 'Thattatheruvu' where the Thattans have crowded together. Nadars consisting of both Hindus and Christians are predominant in other areas. They are mostly agriculturists. Scattered among them a few houses of Pulayas, who are all agricultural labourers, may be found. However, this communal pattern should not be taken as rigid since in any area dominated by one community members of other communities also are found.



Pl. 47 OUR LADY'S CHURCH, VIZHINJAM Page 153



Pl. 48 THE NADAYADACHANKOIL, VIZHINJAM Page 153



Pl. 49 A LATIN CHRISTIAN FAMILY Page 156



Pl. 50 A FISHERMAN BY HIS CATAMARAN Page 166

CHAPTER II

PEOPLE AND THEIR MATERIAL EQUIPMENTS

Area, Houses and Population

30. According to the 1961 Census, the total population of Kottukal village is 50,453 of which 25,581 are males and 24,872 are females. With an area of 7,256.91 acres the village has a density of 4,449 persons per sq. mile.[1] This is much higher than the density figures for the district and the State. In 1951 the density of the village was only 3,605 per sq. mile. During the last decade the population has increased by 23.42 per cent. The total population is distributed among 9,297 households which share 7,470 residential houses. The scarcity of residential accommodation is so acute among the fishermen in the coastal areas that often two or three households share a single house with one or two rooms. The increase in the number of households in the last 10 years was only 20.20 per cent against the increase of 23.42 per cent in population.

31. In the surveyed area at Vizhinjam 607 people live in 119 households occupying an area of 2.75 acres, making it a dense mass of humanity. The number of females is slightly higher than the number of males.

Table I

AREA, HOUSES AND POPULATION

Area in		Density per sq. mile	No. of houses	Total No. of house-holds	Persons	Males	Females
Acres	Hectares						
2.75	1.11	140,974	67	119	607	300	307

32. 31.09 per cent of the households consist of less than four members and 41.17 per cent four to six members while the rest have more than six members each. The average strength of a household is five. The households with smaller number of members do not indicate any limitation of family by planning, but only the shorter span of married life of the parents. During the survey it was understood that middle-aged parents have often 5 to 7 children.

Table II

SIZE OF HOUSEHOLDS

Total No. of households	Single member	2 to 3 members	4 to 6 members	7 to 9 members	10 members and over
119	1	36	49	29	4

Ethnic Composition

33. There are Hindus, Christians and Muslims in the village. Hindus, who form the majority consist of members of Nadar, Ezhuva, Nair, Thattan and Pulaya Communities, Nadars being the largest in number. Among the Christians, nearly 90 per cent are Catholics, the rest belonging to Church Mission Society, London Mission Society and such other denominations. Muslims

(1) 17.18 persons per hectare

are of Tamil origin and speak a mixture of Tamil and Malayalam among themselves and belong to the Shaffee division.

34. In the surveyed centre all the inhabitants are Catholics and are fishermen. The Catholic parish has given rent-free land to them to put up houses which has induced them to live together.

Description of Communities

35. The Nadars form the single largest community in the village, but none of them lives in the surveyed area. The Nadars of the village and those of Parassala so closely resemble in customs and manners that any account of them will be a repetition of what is given in the monograph on Parassala of this book. The detailed account of the Ezhuvas given in Kadakkavoor village holds good for the Ezhuvas of this village also in every respect. Nairs, Pulayas and Thattans have been dealt with in the centres where they form the majority. Muslims of Kottukal who are mostly fishermen and petty traders have got close cultural affinities with the Muslims of Amaravila as both are of Tamil origin and belong to the Shaffee division. In the surveyed area there are only Latin Catholics[1] who alone are dealt with here.

Latin Catholics[2]

36. Among the Catholics in Kerala, there are three main divisions on the basis of rites -the Syrian Catholics, the Latin Catholics and the Syro-Malankara Catholics. The people of the surveyed area belong to the Latin division. The difference among the three divisions is only ritual. In the articles of faith or in the manner of worship no differences exist. On a close observation of the customs and cultural practices prevalent among them, common elements can be found, tracing to a common origin and a close solidarity. It is generally accepted that there was only a single community of Christians on the arrival of the Portuguese in Kerala. * When the Portuguese came here, they were surprised to see that there was a Christian community living in this far off heathen land. These native Christians were considerable in number, strong and powerful and some of them had received princely honours from the sovereigns.[3] According to the copper plate grant of Emperor Vira Raghava Perumal to Iravi Kortan of Cranganore in A. D. 774, the Christians had also the right to collect the customs duty at Cranganore which was a great trading centre of the day in the west coast.[4] When Vasco da Gama and other Portuguese Admirals and Viceroys of Goa arrived here many Roman Catholic clergy accompanied them. Cochin soon became a stronghold of the religious orders of the church of Rome. The Franciscans seem to have been the first in the field; the Dominicans, Augustinians and Jesuits followed in due order.[5] In the beginning the Portuguese and the native Christians seem to have got on very well, but soon dissentions started among them. The native Christians of Kerala were under the pastoral jurisdiction of the Eastern Chaldean Patriarch of Babylon and the Bishops were appointed and consecrated by the Patriarch. In accordance with the customs of the eastern rite the Syrian liturgy was used in Kerala. At the time of the arrival of the Portuguese, Nestorianism was raging in the Middle East and some of the eastern Patriarchs were supporters of the same. The Portuguese clergy who were using the Latin liturgy suspected that Nestorianism would have found its way to Kerala through the Nestorian Patriarchs and the Syrian liturgy and attempted to replace the Syrian liturgy by Latin.

37. The following extracts from the letter of Archbishop Menezes to the Patriarch of Jerusalem are relevant in this con-

(1) Latin Catholics and Latin Christians occuring elsewhere in this book are synonymous
(2) For the origin of Christianity in Kerala see the monograph on Parassala infra
(3) 'Anthropology of Syrian Christians' by L. K. Ananthakrishna Iyer
(4) 'Christians and Christianity in India and Pakistan' by P. Thomas, page 34
(5) 'Lingerings of light in a dark land' by Whitehouse, page 8

* See page 311 infra

nection :— "If the new Bishop of this church is not yet made, I advise your Excellency that it is a matter of great importance to select a Jesuit Father as the fathers of the company of Jesus are there already. I humbly suggest that he be instructed to extinguish little by little the Syrian language which is not natural. His priests should learn the Latin language because the Syrian language is the channel through which all that heresy flows. A good administrator aught to replace Syrian by Latin."

38. Though it has not been conclusively accepted by all that the native church was not involved in the Nestorianism, much evidence has been adduced to show that it was free from it. The necessity to replace the Syrian liturgy by the Latin for the mere reason that it is capable of heresy was not accepted by all. Those who objected believed that even if heresy had crept in the proper course was to remove the heretical portions instead of seeking a total replacement of the Syrian liturgy. They also thought that in seeking a total replacement of the Syrian liturgy the Portuguese had some temporal motives. However, the policy of replacing the Syrian liturgy by the Latin disturbed the tranquillity of the community for some time. The eventful careers of Mar Joseph and Mar Abraham involving their confinement or banishment and the re-establishment of their authority, the refusal by Mar Joseph to ordain the students trained in Latin in Cranganore college, the activities of Archdeacon George who prevented the clergy trained in Vaipicotta seminary from entering the churches and several connected incidents led to the formation of the two divisions within the Catholic church and the gradual widening of the cleavage between them. Meanwhile, the European missionaries who belonged to the Latin rite were very active in preaching Christianity in South India, especially along the Travancore and Coromandal coasts. All these missionaries were greatly respected and favoured by the rulers of Travancore and Cochin who gave them money to construct churches and afforded protection for the newly converted Christians. The foremost among these missionaries was St. Francis Xavier, whom the then Raja of Travancore, Marthanda Varma, called his 'big brother'.[1] St. Francis Xavier and his associates, it is said, converted thousands of people every month, all of whom were naturally the followers of the Latin liturgy. This increased the strength of the Latinites especially along the coast.

39. It was in 1559 that Archbishop Menezes, the great genius and brilliant diplomat, came to Kerala in order to clear up the misunderstandings and change the Syrian liturgy. He assembled a synod of clerics and laity at Diamper about 9 miles away from Ernakulam. A number of resolutions were passed. One point to which the synod did not yield was the substitution of the Latin language and rite for the ancient Syrian or Chaldean. They, however, allowed errors, if any, to be expunged from their liturgy.[2] The Syrian ritual was eventually conceded. Finally in 1896 separate Bishoprics were created for the followers of the Syrian and Latin rites. The Catholics of Vizhinjam were under the Portuguese Bishop of Cochin until 1952 when the parish was transferred to the jurisdiction of the Trivandrum diocese which is also a Latin diocese.

40. Mackenzie is of opinion that some of the Latin Catholics are the descendants of Syrian Christians who adopted Latin rite while others are descendants of the converts who during the last four centuries have come over to Christianity from the Hindu population.[3] The Latin Catholics of the surveyed area claim that their forefathers were converted even before the coming of European missionaries.

(1) 'Life and Letters of St. Francis Xavier' by Henry James Coleridge, Vol. I, page 208
(2) 'The Latin and Syrian Hierarchies of Malabar' by V. A. Pascal, page 41
(3) 'Travancore State Manual', 1906, Vol. II, page 135

Ample evidence can be adduced to show that there were Christians in the southern tip of Kerala before the conversion work by the missionaries started. How far the claim of the Latin Christians of Vizhinjam to have belonged to this group is correct cannot be definitely said.

41. Regarding the settlement history of the people nothing can be precisely stated. As far as the memory of the present generation goes, their forefathers were fishermen and residents of the area. There is no evidence of any recent migration to the village. The admixture of Tamil in the Malayalam they speak point to the possibility of their having migrated to the village a long time back from further south or from Coromandal coast. Some of them say their prayers in Tamil. In the ordinary conversation also a good number of Tamil words occur.

42. In appearance it is difficult to distinguish them from the other people of the area. Most of them are dark in complexion; otherwise they have smooth, agreeable features.

43. Generally very simple in nature, they are not bothered about the social and political changes taking place around them. Deeply religious, they do not work on Sundays and other holydays and regularly attend the church on all days of obligation. Before launching the boat in the sea the men often make the sign of the cross and the older ones say a short prayer. One-sixteenth of the daily catch is voluntarily contributed by them for the construction of a new church in the locality.

House Types

44. With the exception of a few modern houses here and there, the dwellings can be classified into two - the houses with brick walls and houses with cadjan walls. Some of the first type of houses have tiled roofs while majority of them and all the houses of the second type are thatched with cadjan. One common feature of both the types of houses is the ventilated roofing. The superior ridge line of the roof is bent slightly upwards at the ends so as to accommodate a triangular ventilator below its ends and above the transverse sides of the roof. This type of roof is common in many parts of Kerala and a fuller description of it has been given in the monograph on Amaravila. One great advantage of the ventilated roofing in a cadjan thatched house is that it solves the problem of fusing together the three sides at the top corners without leaving room for leakage.

45. The first type of houses which have floor area varying from 200 to 400 sq. feet are constructed with locally manufactured unburnt bricks. The floor is raised 2 ft. above the ground and the walls stand about 10 ft. high. The frame work of the roof is usually made from cocoanut timber due to the high cost and non-availability of good variety timber. Even the doors and windows and their frames are made of cocoanut timber in many of the houses. The floor in some of them may be plastered with cement and the walls with mortar but in the majority of houses both the floor and the walls are plastered with a mixture of cow-dung, burnt cocoanut husk and clay. The number of rooms in a house ranges from two to four, the two-roomed houses always having an improvised kitchen on one side by an extension of the roof. All houses have a verandah in front running the entire length of the house. The verandah is the drawing room, one of the rooms is used for sleeping and the other one is used as a store and dining-cum-sleeping room. In some cases the kitchen is used as dining-room as well. Latrines and bath rooms were absent formerly; but now separate cadjan enclosures are constructed in some houses for these purposes. The W. H. O. type latrines propagated by the Athiyannoor N. E. S. Block have been made use of in some households.

46. The second type of houses are found along the coastal area and are mostly owned by fishermen. The floor may have a laterite or rubble foundation and will be about one foot above the ground level. The walls are

constructed with cadjans or partly with unburnt bricks and partly with cadjans. Bamboo and branches of miscellaneous trees are used to fabricate the roof. There may be a separate compartment for cooking, the separation being of cadjan, unburnt bricks or clay. The rest of the space, which is partitioned into two rooms in some houses, serves as drawing, dining, sleeping and storing room. The floor of the house is plastered with a mixture of cowdung, burnt cocoanut husk and clay. The total floor area varies from 80 to 120 sq. feet.

47. Majority of houses in the surveyed area belong to the first group. But for want of proper maintenance the walls here and there have broken down and the roofs are leaking in several cases.

48. There are a few cases of a house being shared by two or three households. Consequently in the surveyed area 4.20 per cent households have to be content with one corner of a room, and 51.26 per cent households have to manage with one room for all the purposes. In such cases, the men, if they do not go to the sea at night, sleep on the open beach and the women share the space under the roof. The monsoon nights present a wretched lot to these people with hardly any space in the house to spread mats to lie upon and water dripping from the leaky roof disturbing them in such crowded bedrooms.

Table III

HOUSEHOLDS BY NUMBER OF ROOMS AND BY NUMBER OF PERSONS OCCUPYING

No. of rooms	Total No. of households	No. of households according to No. of persons in the household				
		1 person	2–3 persons	4–6 persons	7–9 persons	10 persons and over
No regular room	5	..	2	2	1	..
1 room	61	1	28	22	9	1
2 rooms	26	..	3	14	7	2
3 rooms	15	..	1	6	8	..
4 rooms	10	..	..	4	4	2
5 rooms and over	2	..	2	..	..	..

Dress and Ornaments

49. In the village the common dress used by men at home is a dhoti reaching up to the heels. It may be coloured or white, but white is the most popular. While going out a white dhoti and a shirt are put on by majority of people. Old men may use a shawl also or may be satisfied with a dhoti and shawl alone. The working dress consists of a dhoti and a turban.

50. The women wear a dhoti which is mostly white and in some cases chequered and a coloured blouse. A shawl of about 1½ yards length is folded lengthwise and one end of it is put on the left shoulder while the other end is taken behind the back, passed under the right arm and put over the other end in the fashion of a crossbelt. The shawl is used only when moving out of the houses, especially when going to the market or the place of work. Some women may not wear a shawl at all. To go to the places of public worship or a distant place the shawl is replaced with a 'half saree' which has been described in the monograph on Kadakkavoor village. But 'full saree' is gradually replacing the 'half saree'. The common dress for girls is skirt and blouse.

51. Coming to the surveyed area, men, when they go out to the sea, wear a dhoti or loin cloth, a banian and a turban. The dhoti and banian may be coloured or white but the turban will always be white. The banian may not be worn by all people at all times. The same dress is used at home also except

that the turban is used as a shawl. For going to the church or some distant place, however, 41.60 per cent of them wear white dhoti and shirt. 10.00 per cent put on a shawl in addition, while another 11.30 per cent replace the shirt with the shawl. Boys wear shorts at home, and shirt and shorts while going to the school or church. Women wear the same dress as other women of the village described above.

Table IV

DRESS

Total population			Communities
Males	Females		Latin Catholics
300	307	*Total No. of males in the community*	300
		Total No. of females in the community	307
		I. No. of males wearing	
30		(1) Shirt, shawl and dhoti up to heels	30
125		(2) Shirt and dhoti up to heels without shawl	125
34		(3) Shawl and dhoti up to heels	34
93		(4) Shirt and shorts	93
18		(5) Any other type	18
		II. No. of females wearing	
	125	(1) Full saree	125
	33	(2) Half saree with blouse and dhoti from waist to heels	33
	149	(3) Any other type	149

52. Men do not use any ornaments but most of them wear a small religious medal of nickel on a thread tied round the neck. Even among women, ornaments are rare but they too wear the religious medal. Some of them wear a gold ring, ear studs and a few necklaces. Out of the total households of the surveyed area only 30.25 per cent possess ornaments, half of them having spent only less than Rs. 100/- on them. Most of those who have spent more than Rs. 100/- on ornaments are those employed in occupations other than fishing.

Table V

ORNAMENTS *

Total No. of house-holds		Communities
		Latin Catholics
119	(1) Total No. of households in the community	119
36	(2) Total No. of households wearing ornaments	36
83	(3) Households using no ornaments	83
18	(4) No. of households using ornaments of the value of Rs. 100 or below	18
17	(5) No. of households using ornaments up to Rs. 500	17
1	(6) No. of households using ornaments up to Rs. 1,000	1

* Inapplicable items are deleted

Furniture and Other Accessories

53. Furniture is a luxury beyond the means of an average fisherman and only a few households in the surveyed area possess any furniture. Even cooking utensils are meagre and sometimes certain households make use

of broken pieces. Two or three items of furniture are found in 18 per cent of the households which are mostly the non-fishermen households. 10.08 per cent households possess chairs, 6.72 per cent have tables, 7.56 per cent have stools and 6.72 per cent benches. Cots are found in 14.29 per cent households. Two of them have almirahs also. One house belonging to a merchant is electrified, while all the others use kerosene lamps. In some households the tin lamp has given place to an ink-bottle with a wick passed through its lid. A screwpine mat or a rough palm mat is used for sleeping. A dhoti spread on the sand may suffice for the man who sleeps outside.

Food and Drink

54. During the survey 71.43 per cent households returned that they were having three meals a day while the others returned only two meals a day. After having seen the poverty-stricken households one gets a sigh of relief to hear this. But the real picture is not as consoling as the figures would represent. It is true that at least the children get something to eat three times a day in many of the households. However, it is only the supper which deserves to be called a meal. In the morning the children are fed with the balance of the gruel preserved from the previous day's supper. If even that is not available and the finances permit they may get tea and some preparations in rice flour, say 'dosai' or 'pittu' (a mixture of rice flour and cocoanut kernel filled in a bamboo tube and cooked by passing steam through it) from a nearby tea shop. It has been ascertained from enquiries that at least 20 per cent of the children have to go on empty stomach till noon. Most of the women literally starve in the morning while the men who return from the sea get some tea and 'pittu' from the tea shop. The reason for going to the shop for these things is only the hope of getting them on credit. The noon meal consists of tapioca and fish for the majority of the fishermen families. The introduction of noon meal in the schools has not only increased the attendance in schools but has also solved a great problem for the housewife. The children who used to start crying from 11 o' clock in the morning for something to eat are not only getting what may be called, judged by their standard, a sumptuous meal at school but also spend some time playing and rollicking like the children of a prosperous family. For supper all households cook some rice and the men have a full meal before they go to the sea. While this represents a normal day with an average catch, there may also be bad times when even this becomes impossible and a whole day may have to be spent on a few tapioca chips.

55. The enquiry about the items of food has revealed that 6.42 per cent households have rice as staple food whereas the others have in its place only a combination of rice and tapioca. Coffee and tea are not prepared at home and sugar and jaggery are only sparingly used. Nutritive items like milk, ghee, meat etc., do not find a place in their menu, but fish, naturally, takes the third place among food articles.

Customs and Manners

Birth

56. Among the Latin Catholics of the surveyed area, if the girl and her husband are living separate from her parents, the girl is brought to her house in the 6th or 7th month of first pregnancy. On the 8th day after birth the child is clad in white cloth and taken to the church for baptism. For the Catholics, baptism is a holy sacrament after which alone one becomes a member of the Church. It has to be administered by a priest in ordinary circumstances, but if the child is sickly and a priest is not available it may be administered by anybody, even by a non-Catholic. A male and a female relative of the father accompany the child to the church and they are appointed as the godfather and godmother making them responsible for the spiritual bringing up of the child. On the occasion of baptism the child is also given a name and the saint of

that name will be the patron saint of the child.

57. The mother is supposed to take rest for 28 days but except for the first confinement this rule is not observed on account of the pressing household duties. However, she goes to the church only on the 40th day when at the main entrance of the church she is blessed by the parish priest before entering the church.

First Holy Communion and Confirmation

58. At the age of seven or eight the child is prepared to receive the first Holy Communion. Before receiving the first Holy Comnunion, it is taught the Apostles' Creed, the Ten Commandments, the Five Precepts of the Church and the prayers to be recited before the Confession and Holy Communion. Thus ready, the child makes the first Confession on the eve. On the appointed day the child, dressed in pure white garments, crowned with flowers and holding a lighted candle receives the Holy Communion. A small feast is given by those who can afford when the child returns home.

59. Not long after the first Communion the child receives the sacrament of Confirmation which is administered by the Bishop. For three or four days before the Confirmation the local people practically confine the child to the house and feed it sumptuously. The dress used for the first Communion is preserved for this occasion also. Before receiving Confirmation the child again receives Communion. The Bishop then anoints the child with olive oil confirming it in the Catholic faith. There will be a small feast at home on that day also.

Puberty

60. In the surveyed area, the girls keep puberty as a secret and only the mothers and some female relatives will know about it. No customs are observed in connection with it.

Marriage

61. Marriages are negotiated by the parents and the boy and the girl finding out their own matches is generally disapproved even though there have been two such cases recently. Usually the boy's father and some relatives go to the girl's house where the matter is discussed and settled. The dates of betrothal and marriage, the number of banns to be published, the dowry and other details would have been decided then. Marriages from outside Vizhinjam are rare, and hence the question of the boy interviewing the girl before the marriage does not arise as he would have already seen her. On the appointed day the boy and the girl with a few relatives go to the parochial house (the residence of the parish priest) and announce to the parish priest their consent to marry. This is known as betrothal. After the betrothal banns are published in the church on three consecutive Sundays, imposing a liability on all parishioners to bring to the notice of the priest religious objections, if any, for the marriage. The number of publications may be reduced in special circumstances on the request of the parties. On the first Sunday of the bann the boy's parents and some relatives go to the girl's house where they are well received and treated to a feast. After the third Sunday the marriage takes place on a convenient week day, except Friday and Saturday, and it always takes place in the morning. By the appointed time the bride, bridegroom and their relatives reach the church. The parish priest separately questions the bride and bridegroom about their consent for marriage to which both should answer in the affirmative. He then blesses the 'Minnu' (marriage badge) and hands it over to the bridegroom who should tie it round the neck of the bride. In certain cases instead of 'Minnu', rings will be blessed and exchanged, whereas in some other cases there will be both the tying of the badge and the exchange of the rings. The presentation of 'Manthrakodi' (wedding veil) which is prevalent among the Catholics of other places is not seen in this area. After these ceremonies the priest reads out some prayers and blesses the marriage and a solemn Mass follows.

62. The bridal party with all the bridegroom's relations then proceeds to the bride's house. Before they reach the house, the priest would have gone there and blessed the bridal chamber, which is a peculiar custom not seen in other places. As soon as the party reaches the house, the bride's brother washes the feet of the bridegroom with a milky white juice extracted from cocoanut kernel. The bridegroom presents a gold ring to his brother-in-law and the couple proceed to the bridal chamber, where they sit on a mat before a lighted lamp. In certain houses when the bridegroom follows the bride to the bridal chamber he will be prevented at the door by one of her cousins who will demand compensation for forgoing his right to marry the girl. The bridegroom will give some presents to him and will receive some presents in return. But this custom has practically died out and is rarely observed now. With a general feast and the leave-taking of the bridegroom's relations the day's functions will be over. The bridegroom remains in the girl's house till the fourth day when his sister comes there with a present of new dress for the bride. The bridegroom with his wife and sister goes to his house on the same day. After a few days he usually comes and settles down with his wife's parents.

Funeral

63. When a person dies, his relatives are intimated and information is given to the parish church. The body is washed in cold water, dressed in new clothes and placed in a coffin. A religious medal and rosary are put round the neck and religious pictures are fixed between the hands. The corpse is exposed in the house for some time, placing the head towards the south which is a practice common among Hindus. A cross and lighted candle will be placed at the head side. After all the relatives have arrived, the priest comes to the house and the funeral procession starts to the church. In the church there will be some prayers after which the body is buried in the cemetery.

64. The first born child is buried inside the house if it dies within 10 days of birth and as far as possible the exact place of burial is kept a secret among the family members. But if the child dies after 10 days it is buried in the cemetery and a guard is put for 7 days. The reason for this practice is the same as given in the monograph on Parassala infra.

Consanguineous Marriage

65. Latin Catholics of the surveyed area used to follow till recently the Hindu custom of marrying cross cousins. But now this custom has almost vanished, mainly due to the objections from the Church. The Catholic Church does not favour marriage between relations and if at all such a marriage has to be solemnized special sanction of the ecclesiastical authorities is required. Such a sanction is given only in exceptional circumstances. The change in the system of inheritance also would have contributed to the change in the system of marrying within one's own family circle. However, the custom has not been completely abandoned and in recent years three marriages between cross cousins have taken place in the surveyed area.

Inheritance

66. Matrilineal system of inheritance was being followed in the community in olden days but during the last 20 years this rule has been gradually losing ground. Now, the properties are being shared equally between the sons and daughters. The man usually settles down in the house of his wife, and therefore, the house goes to the daughters. Sometimes all daughters share the house together, but if any one of them is able to put up a new house, she will get the value of her share and move away from the crowded house. The other main items of properties to be shared are the fishing equipments like net and boat. They will be taken by one or two sons or daughters, the others being given the value of their shares. In the case of intestate succession, the Travancore Christians Succession Act governs the inheritance in the community.

CHAPTER III

ECONOMY

Economic Resources

67. Kottukal village as a whole has essentially an agricultural economy since the majority of the people depend upon cultivation and agricultural labour for their livelihood. The most important cultivation is cocoanut and it is the only cash crop of the village worthy of mention. Other important crops are paddy and tapioca both of which form the staple food for the population. However, in both these items the village is not self-sufficient, especially in paddy. Sweet potato is common in the southern parts where sesamum, groundnut and some other tubers are also cultivated on a small scale, but these crops are mainly for home consumption and only a negligible portion is turned into money. Household industries, especially coir manufacturing, goldsmithy and weaving support a good number of families. But due to the antiquated methods employed, fluctuating demand and competition in the market, these industries do not guarantee a bright future. Fishing forms the most important source of income for the people along the coast. A small number of people are engaged in conch shell gathering also. Both these occupations are exacting and the income derived is not proportionate to the troubles. Thus, as a whole, the economic resources of the village are not very promising. People who can be called rich are only a handful; middle class people are small in number; the vast majority are poor. The traditional occupations do not attract the younger generation and those who have been fortunate to get themselves educated are looking for salaried jobs.

68. Coming to the surveyed area 89.9 per cent households are engaged in fishing and the rest are tailors, teachers and dependents. In certain seasons the fishing industry passes through a slump with little or no catch and even in prosperous seasons a reasonable income is not assured. Therefore, the fishermen's households have generally a precarious existence from the point of economy.

Land and Land Reforms

69. Nairs were the landed gentry of the village in olden days. One of the members, Vengannoor Pillai of the Royal Council (Ettu Veetil Pillamar or Pillais of eight households) of Venadu Kingdom, was a Nair from Kottukal village, which shows the power and wealth the community wielded in the past. But they had no interest in cultivation and they chose to live a comfortable life on the rent received from the land. On the other hand, the Nadars who were the tenants were enterprising cultivators. As the number of members in the Nair households increased the rent obtained proved insufficient to meet their expenses and they started selling the land. The tenants taking advantage of this opportunity purchased plots after plots. Thus the major portion of the land changed hands from Nairs to Nadars. The transition resulted in a wider distribution of land, leaving only a few big landlords. The land reforms have not, therefore, made any great impact on this area though, no doubt, the enactments giving permanency to the 'Kudikidappukars' have benefited a considerable number of the poor people who need not any more be afraid of being evicted from their houses.

70. The whole of the surveyed area belongs to the Vizhinjam Catholic church and all the surveyed households are tenants. They do not pay any rent and they do not own any other land. The 'Stay of Eviction of Kudikidappukars Act' and the 'Agra-

rian Relations Act' have conferred legal permanency on their tenancy. But even before the Acts came into force there was no threat of eviction.

Ownership of Capital Equipments for Industries

71. Though large number of fishermen at Vizhinjam do not possess any fishing gears, all the fishermen in the surveyed area possess either a catamaran or a country boat and a net or a hook and line. Catamaran is more common and boats are only few in number. Nets possessed are of small type known as 'Thattumadi' (carried in boats and catamaran for off-shore fishing). The larger nets known as 'Karamadi' (shore seine) and nylon nets are not possessed by the fishermen within the surveyed area. The nylon nets are occasionally taken on rent from others. Among the other households in the surveyed area 4 are tailors who are working on wages since they do not possess their own machines.

Important Occupations

Agriculture

72. As has already been stated earlier, the most important crop of the village is cocoanut. A detailed description of the method of planting and cultural practices given in the report on Kadakkavoor village holds good for this area also. The yield is good along the coast but towards the interior it becomes poor. Root disease has already appeared in certain places. Among the annual crops tapioca, paddy and sweet potato are the most important. A detailed account of tapioca cultivation has been given in the monograph on Parassala village infra. The method of cultivation, the varieties cultivated and the economics of cultivation are the same for Parassala and Kottukal, they being not far away from each other.

73. Among the paddy fields there are single crop as well as double crop lands. For both the crops transplantation is adopted. Japanese method of cultivation or even simple line planting method has not become very popular in spite of the efforts of the Community Project and N. E. S. Block. One peculiarity about cultivation practices here is that bullocks or buffaloes are not commonly used for ploughing. Instead, the land is dug by men. Bullocks and buffaloes are owned only by a few people due to the scarcity of grazing facilities. If the others require the animals they have to hire them as well as the plough and yoke on daily rent. Added to this there is the difficulty of ploughing the fields on which a crop of sweet potato was raised. Sweet potato is cultivated just before the first crop on all the paddy fields. The vines and roots left over entangle the plough and make the work difficult whereas digging is much easier. The paddy fields of the village are comparatively fertile and the yield is good.

74. Sweet potato is common throughout the village, more especially in the southern and eastern parts. It is cultivated in paddy fields in November—December after the harvest of the second crop. The land which will be still moist is dug up and long beds are raised. The mature vines are cut into pieces about 1½ ft. long and planted in the bed in a small hole dug by hand. The roots can be collected by April—May. A few vines are then transplanted to a cool shady place from which cuttings for the next year can be collected.

Live-stock

75. The live-stock of the village does not add to its wealth to any appreciable extent as only very few people take interest in it. The scope for rearing cattle is practically little since the dense population does not permit of leaving any vacant land for grazing. But poultry could be raised on a larger scale introducing better variety of fowls.

Industries

76. Industries are comparatively few in Kottukal. There are no large-scale industries while even the household industries are small in number. The most important among them are handloom weaving, goldsmithy, tailoring and cycle repairing of which there are 33, 13, 7 and 4 numbers respectively. The handloom products of the village come under the brand 'Balaramapuram Kaithari'

which is famous for its superior quality. It is run as a traditional industry as also goldsmithy. Other household industries found in the village are coir manufacturing, bell metal industry, blacksmithy, watch repairing, dyeing and colouring, hand pounding and spinning. Altogether there are only 65 household industries within the village. But some of the villagers find employment in the industries run in the neighbouring villages.

Commerce

77. The daily needs of the village are supplied by the markets and the numerous petty provision shops scattered throughout the village. The transactions in the shops are generally on ready payment but regular customers are given credit also. Barter is totally absent.

78. Fish trade is an important occupation for the village especially for the people of Vizhinjam. It is taken both by head loads and on cycles and sold in the interior of the village as well as in the neighbouring villages. The head load pedlars are mostly women who purchase a basketful of fish as soon as the boats return to the shore in the morning. Usually the purchase is made on ready payment but occasionally the fishermen may strike the bargain on half the payment if it is assured that the balance is paid when they return in the evening. The fish is then carried from house to house and sold by numbers. The price varies according to the season. In the peak of the fishing season sardines of average size may be sold 10 per six nP., whereas during the days of scarcity only 2 may be sold for six nP. The average price at Vizhinjam can be taken as one per nP. The profit one can make varies from 50 nP. to Rs. 3 a day and on certain days it may end in a net loss, true to the nature of any trade. The hawkers who carry the fish in a basket or wooden box tied to a bicycle also make direct purchase from the fishermen on ready payment. They usually find their markets in the neighbouring villages and make comparatively better profits.

Fishing

79. The most important occupation along the coast is fishing which gives employment for about 90 per cent of the people of the surveyed area. Only the Christians and Muslims are engaged in this occupation. Other communities do not look upon it with favour. A detailed account of the fishing equipments used and the methods employed is given below.

Natural Facilities at Vizhinjam for Fishing

80. The reason for the large concentration of fishermen in the surveyed area and at Vizhinjam is none other than the natural facilities available here. At Vizhinjam, the seashore curves inward in the form of a semicircle. Along the border of the semicircle there is a large beach convenient for landing the boats and drying the fish. The semicircular recess is relatively calm and the shallow coast is plentiful in fish. On account of the peculiar nature of the shore fishing is possible even during the worst of monsoon. Therefore, in the months from June to September while the fishermen in other places of Kerala rarely go out to sea, the people of Vizhinjam are having their season of prosperity. During these months the sea in the area will be bubbling with fish and all hands which can be mobilised go for fishing. The catch during this period will be three or four times the average catch in February—March and the value will be high since other fishing centres will not be active.

Fishing Equipments

81. The common fishing equipments used in the area are (1) catamaran, (2) country boat, (3) hook and line and (4) nets.

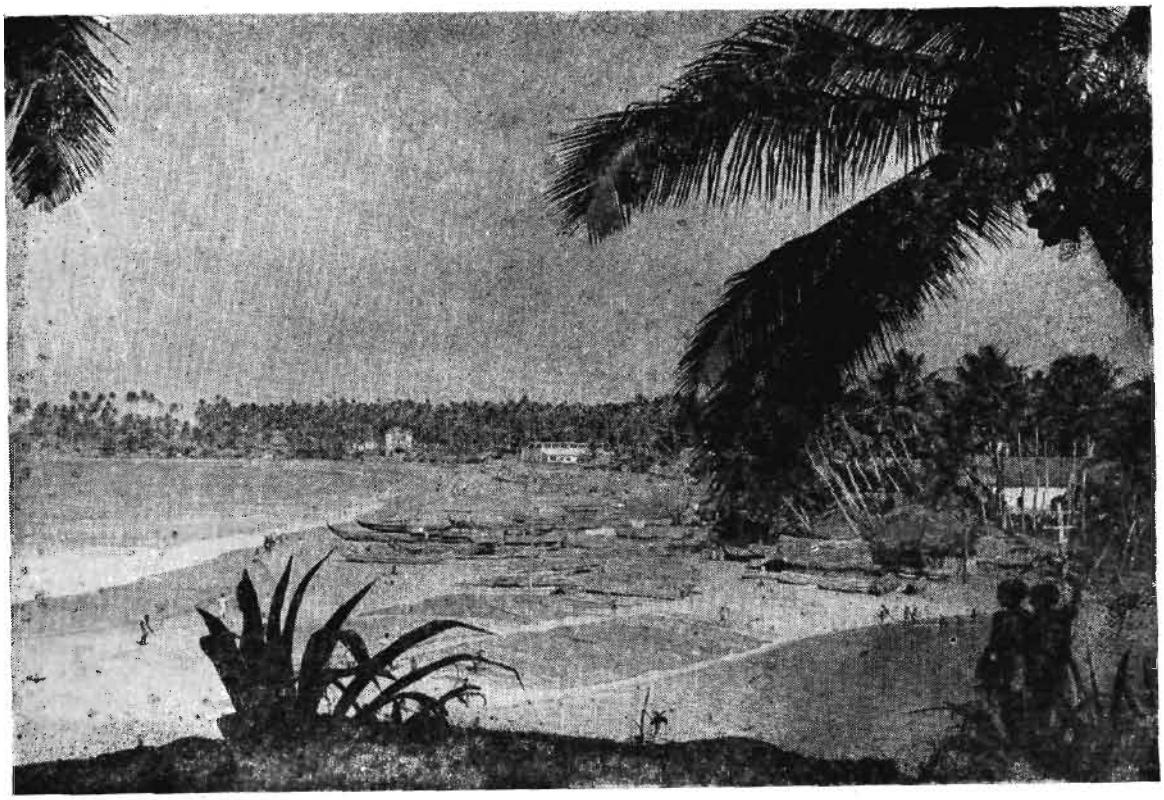
82. The catamaran used at Vizhinjam consists of four pieces of soft wood, each having a length of 15 to 20 ft. and a girth of about 2 ft. They are cut in the shape of a bow with both ends tapering. The four pieces are tied together with bow-shaped transverse pieces, one each at the ends when it will resemble a boat in shape. The oar used to propel the catamaran is a split bamboo



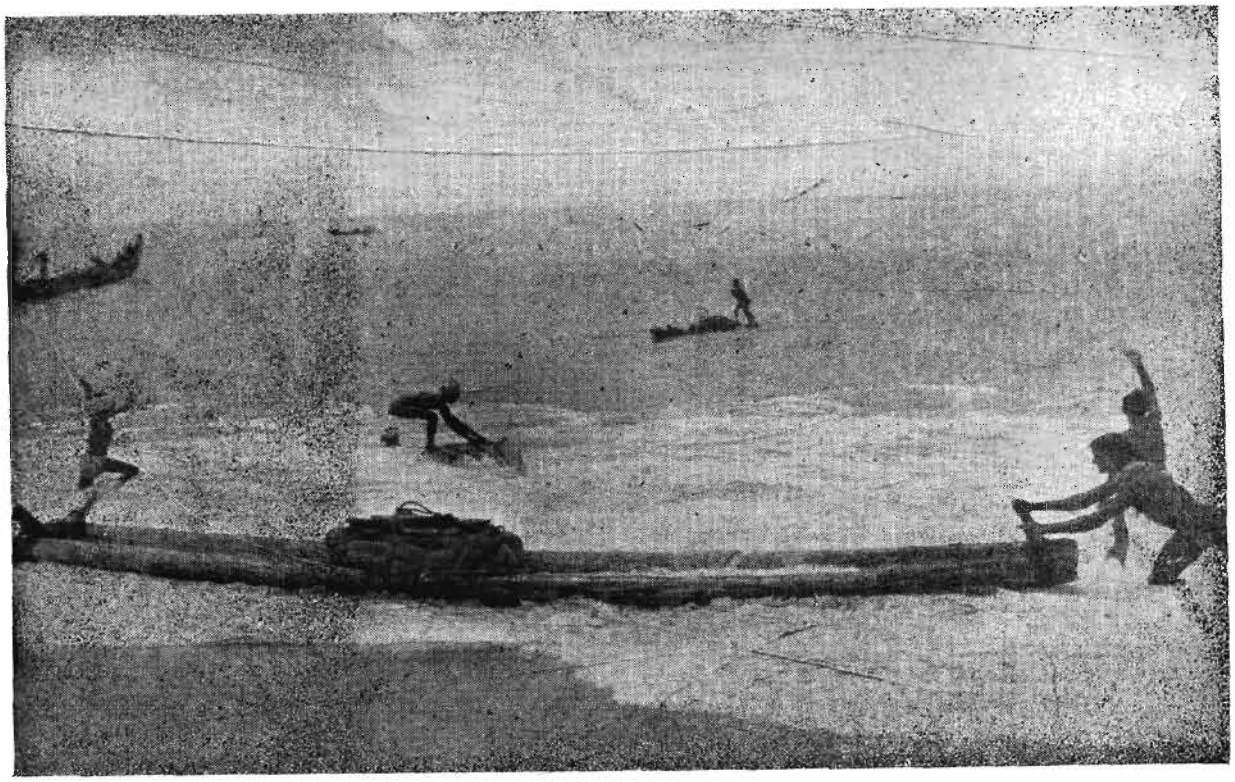
Pl. 51 A MARKET SCENE Page 166



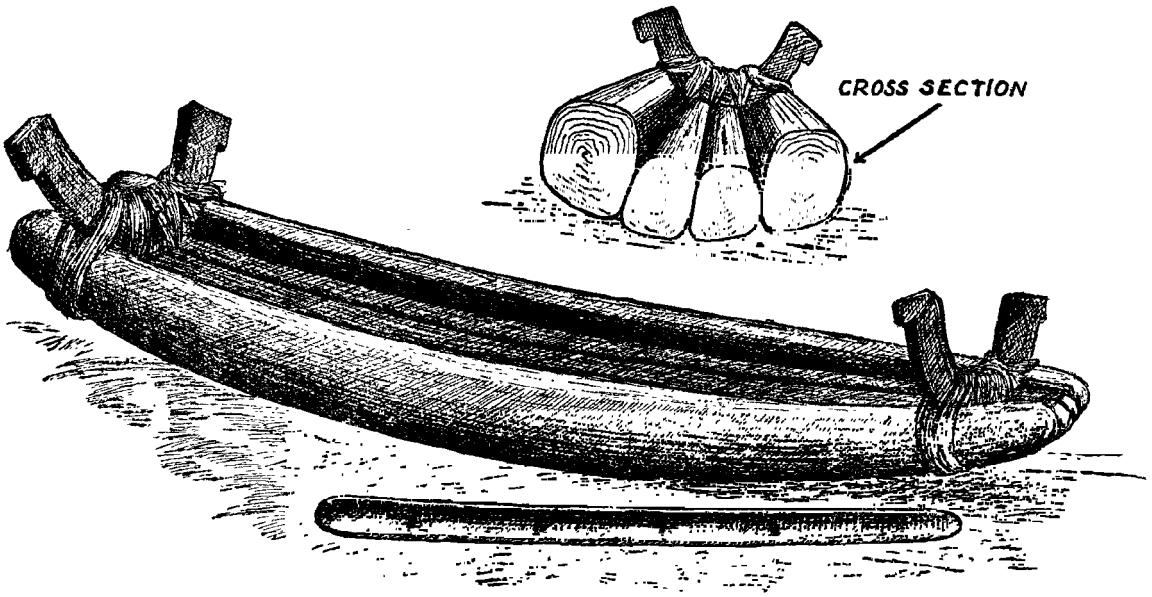
Pl. 52 A TRAVELLING FISH-MONGER Page 166



Pl. 53 THE SEA-SHORE, VIZHINJAM Page 166



Pl. 54 LAUNCHING THE CATAMARAN Pages 166-167



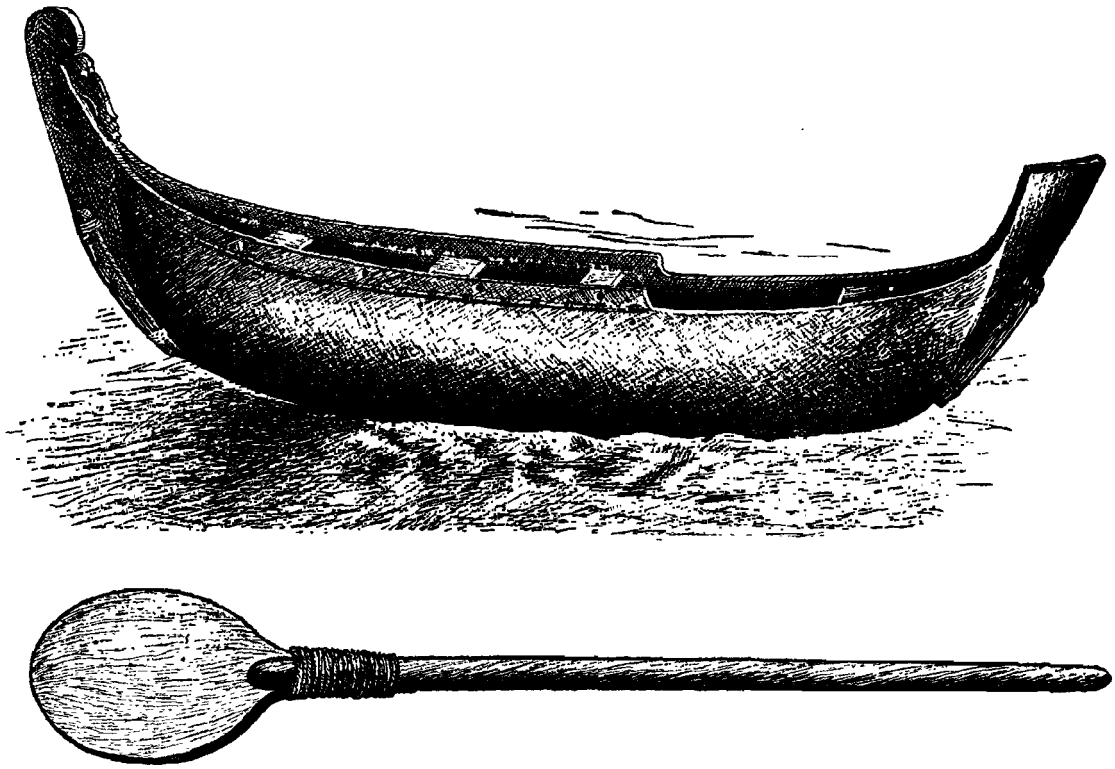
CATAMARAN AND BAMBOO OAR

piece and in favourable weather sails are also used. It can go far into the sea and is safer than the boat, though a little slower. Catamaran requires special skill to handle. Hence it is not all fishermen who use it. All the fishermen in the surveyed area and all Christian fishermen of Vizhinjam use catamaran whereas the Muslims prefer boats. A catamaran of average quality wood costs Rs. 200 while that of cheap wood may be available for Rs. 50 and that of best wood may cost as much as Rs. 800.

83. The boat commonly used in the locality is short and deep while for special purposes long boats are also used. They are made up of jack wood, mango wood or some other soft wood which are locally available. The short boat is about 25 ft. long and 3 ft. broad at the middle. The two ends are tall and their bottoms padded with pieces of soft wood. There will be four or five cross bars for men to sit. The average cost of this type of boat is about Rs. 1,000 while large boats may cost up to Rs. 2,500.

84. Norwegian, German or Japanese hooks available in the markets are used now though in olden days locally manufactured hooks were also in use. The lines used to be manufactured by the fishermen themselves till recently from country fibres and cotton yarn but now the transparent nylon lines are becoming popular. The lines may have a length of 200 to 300 ft.

85. Different types of nets are in use at Vizhinjam, the most common being drift net, ' Thattumadi ' (boat seine) and ' Karamadi ' (shore seine). The first two are used for off-shore fishing while the other is used for fishing along the coast. The drift net is an entangling net. The size of its meshes is adjusted to the type of species for which it is intended. Rectangular in size, it has a length of about 125 ft. and a width of 25 ft. The longitudinal sides are attached to strong coir ropes, one of which carries wooden floats while to the other are tied dead weights. Cotton, hemp and synthetic polyester can be used to manufacture the

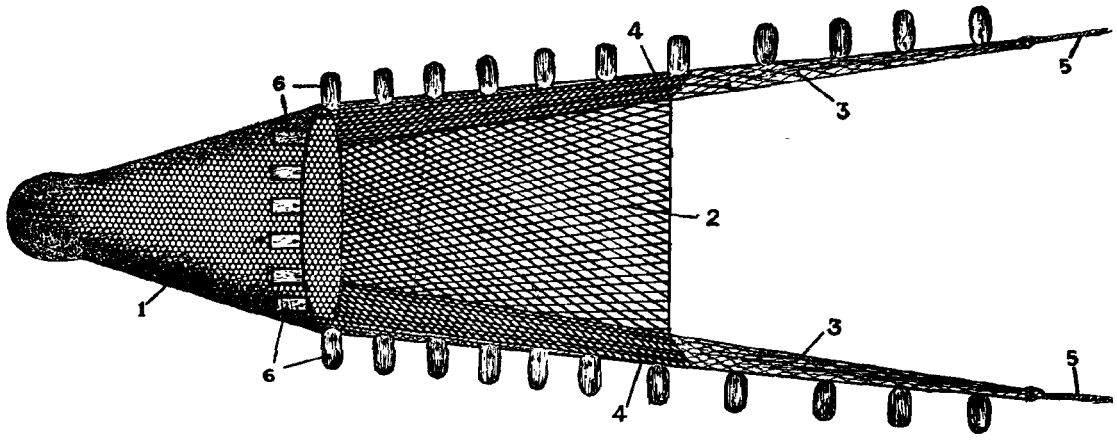


A FISHING BOAT AND OAR

net but at Vizhinjam most of them are made of cotton. Depending upon the size and material used the value of a net will vary from Rs. 200 to Rs. 400.

86. The 'Thattumadi' (boat seine) which is operated between April and June consists of three parts, (1) the 'madi' or net proper made of cotton, (2) the 'thattu' or platform made of coir and (3) the two long coir wings called 'eeravala' attached to the 'thattu'. The funnel shaped 'madi' has a length of 54 ft. and a width of 42 ft. at the mouth and 7 ft. at the bottom. The size of the mesh is about 0.5". To the mouth of the 'madi' is attached the lower end of the 'thattu' consisting of 'thattu' proper, about 60 ft. long and 38 meshes across, and the 'mevala' or side pieces. The size of the mesh of 'thattu' will be 18" from knot to knot. The 'thattu' and side pieces together cover only about two thirds of the mouth of the 'madi', the rest of which is left open to float over the water with the help of wooden floats. The two long coir wings are attached to the 'mevala' or side pieces of the 'thattu'. The wings are 60 ft. to 90 ft. long, the meshes being 3 ft. in size. Strong coir ropes about 200 ft. in length are attached to the free end of the wings. On an average a 'Thattumadi' costs Rs. 450.

87. 'Karamadi' which is operated between October and May consists of the 'madi' or net, the 'kayaru' or wings and the 'kamba' or warps. The net itself is of two parts—the 'melmadi' measuring about 27 ft. with meshes of size varying from 0.7" to



1. MADI 2. THATTU 3. EERAVALA 4. MEVALA 5. ROPE 6. FLOAT

THE THATTUMADI

1.2" and the 'aravala' or cod end with 0.25" meshes and measuring about 9 ft. The wings or the 'kayaru' are attached to the lateral margins of the 'melmadi' and the 'kamba' to the wings. The cost of a 'karamadi' may vary from Rs. 2,500 to Rs. 3,000.

Fishing Methods

88. Hook and line method of fishing may be employed both along the shores and in the outer sea and during the day as well as night. Catamaran as well as boat is used for this method and a single man can simultaneously do fishing and rowing though at times two people go together. The bait used is a live prawn or a small live fish and in order to keep it alive for a long time, it is hooked at the belly or mouth. But if it happens to die, the catamaran or boat is gently rowed so that the line and the bait may move slowly. By this method a man catches daily on an average 24.25 lbs. (11 kg.) of fish which is worth about Rs. 7 at the ordinary market rates.

89. In fishing with drift nets two persons go in the boat or catamaran about 2 to 5 miles into the sea until signs of fish movement are found. Gently rowing the boat the net is then spread out which with the help of the floats and dead weights floats like a wall against the flying fish. The fish, when confronted with the net, struggles hard to escape and gets all the more entangled in it. The fishermen holding the end of the net from the boat can feel the struggling fish, especially if it is a large one. At intervals the net is hauled into the boat and the fishes are extricated. The average catch by this method per day is estimated to be about 44 lbs. (20 kg.)

90. In the case of 'Thattumadi' two boats with four people will carry the net to the outer sea. When the net is to be cast the two boats move away from each other gradually releasing the net. When the whole net has been cast out they move towards each other slowly hauling in the two ends and extricating the fish entangled in it. In the best season a catch up to 287 lbs. (130 kg.) can be expected by this method.

91. Operation of 'Karamadi' (shore seine) requires about 40 people and is very laborious. The net is carried into water in boats and spread out in the form of a semicircle. The big ropes at the two ends are held at the shore and gradually pulled up hauling aloft the net. This operation is interesting. Two rows of men holding the ropes on either side a little apart pull the ropes gently but forcibly. The number of men varies with the size of the net from

about 15 to 20 on either side. Since the operation of pulling the net ashore takes a pretty long time—often two to three hours—the pullers sing as they pull. The adult workers are assisted by young boys in this operation. As the net is drawn near two or three persons beat on the water in front of the net making loud noise. This is supposed to keep the fish inside the net preventing their escape. Since the net is very large it will be difficult to pull it up from the shore and so men in boats push it towards the shore, helping the operation. The average catch by this method is estimated to be 397 lbs. (180 kg.). Considering the number of hands employed, it is poor. Therefore, only when compelled by circumstances and operation of 'Thattumadi' is not possible, the fishermen go for fishing with 'Karamadi'. There are about 40 such nets at Vizhinjam owned by people who are financially better off than the other fishermen. The poor people occasionally borrow money from them promising to clear it by operating their nets, thereby obliging themselves to do this unprofitable work.

92. The largest number of fishing gear employed in this area is boat seine and nearly 400 of them are employed at Vizhinjam throughout the year. Hook and line, drift nets and shore seines come next in the order of importance.

Stars and Bubbles

93. Since the fishermen go far into the sea out of sight of the land, especially at night, it is necessary that they should be able to find out the direction by reading certain natural phenomena. It is also desirable that they are able to recognize the presence of the fish so that unnecessary labour can be avoided. An experienced fisherman will be an expert in both. In finding out the direction the stars are the most helpful guides. By watching the prominent stars and clusters a fisherman will be able to guide the boat to whatever place he wants. When the sun or stars are hidden by clouds or fog, the direction of the wind and waves helps him to find out his destination. By long experience the expert fisherman has charted in his mind the direction of the winds and waves in each season and each part of the day, and therefore, they are an open book for him. Similarly a fisherman will be able to find out from the coast or from a boat when there is a lot of fish in the area. It is said that when there is plenty of fish, the water will have a reddish tinge. The bubbles set out by the fish are also an indication of the presence of fish, especially in the outer sea. From the size and frequency of bubbles the fisherman is able to tell the variety and quantity of fish in an area.

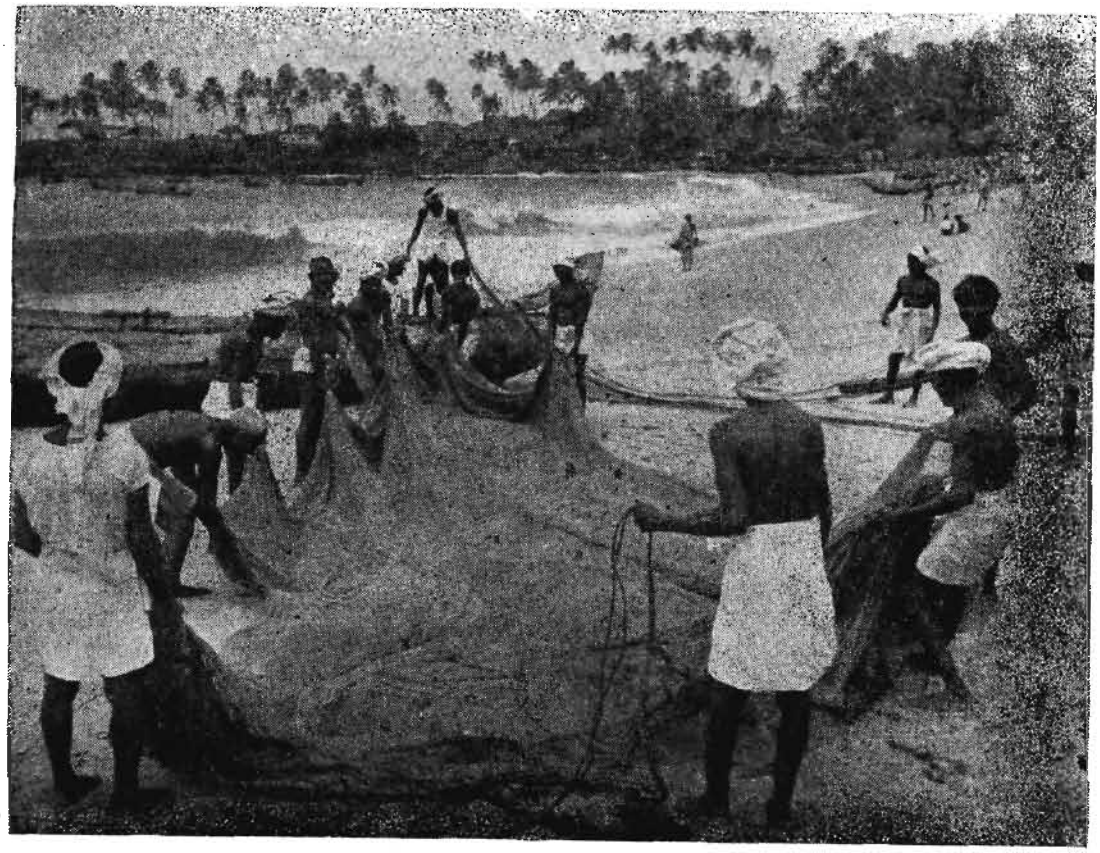
Maintenance and Manufacture of Nets

94. Once a week or at least once in two weeks the fishing nets are washed in boiled cowdung solution to remove the foul smell and give the net a dull colour. It is dried well by spreading it on the sand before rolling it up. When out of use the net and oars are kept in the house whereas the boat or catamaran is left on the shore covered with plaited cadjans so as to protect it from the sun.

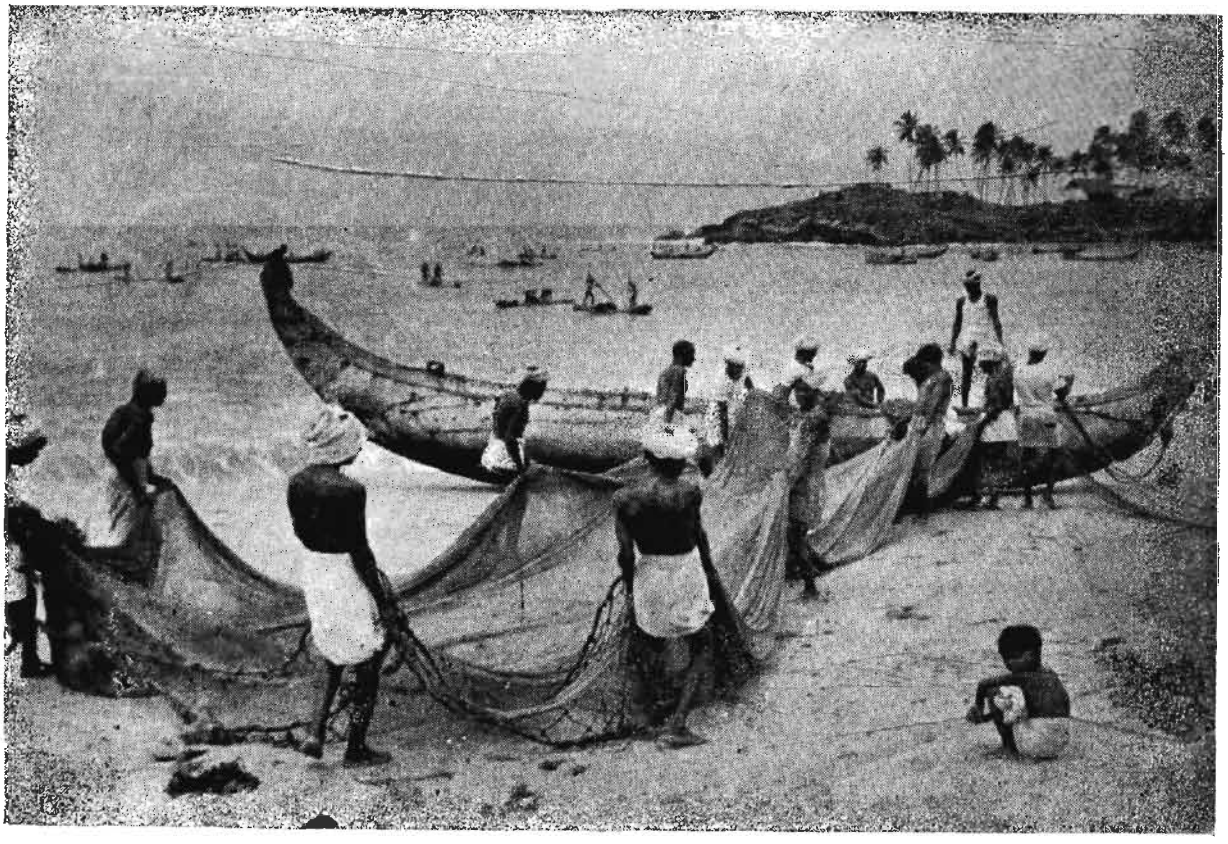
95. Repairs to the net are carried out by the fishermen themselves. Both the men and women know knitting and the women during their spare time manufacture new nets on a small scale. The thread for knitting is also manufactured by them at home from cotton yarn purchased from markets.

Varieties of Fish

96. The varieties of fish caught change from season to season. In the best catching season the most common types available at Vizhinjam are Cycium (Nenmeen), Anchory (Netholi), Tunnies (Choora), Caranx (Para), Upenoides (Navara), Trichiurous (Chunnambu vala) and Chirocentrux (Thuppu vala). A list of different varieties of fish with their local names and the quantities of each caught in September (24 working days) 1961 is given below:-



Pl. 55 THE ONLOOKERS ALSO HELP TO GET READY THE NET BEFORE STARTING Page 169

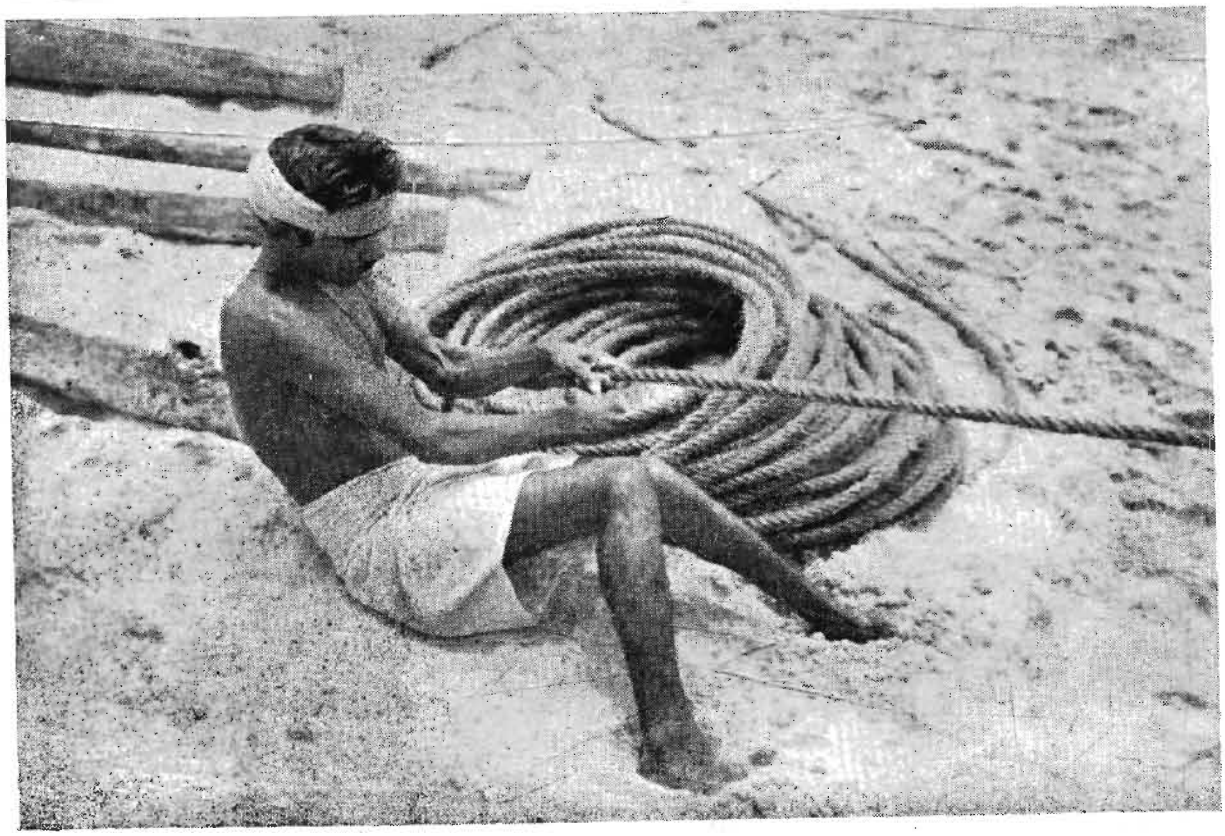


Pl. 56 LOADING THE BOAT WITH 'THATTUMADI' Page 169



Pl. 57 PULLING THE 'KARAMADI' Page 169

The tug-of-war between the rolling tides and the pullers of the net has just started



Pl. 58 HE IS THE ANCHOR OF THE TEAM Page 169

Name of fish	*Quantity in kg.*
1. Cycium (Nenmeen)	49,456.82
2. Anchory (Netholi)	45,587.27
3. Tunny (Choora)	33,792.27
4. Upenoide (Navara)	13,129.55
5. Dicaptierus (Kozhuchala)	1,250.00
6. Caranx (Para)	22,115.91
7. Chirocentrux (Thuppu vala)	10,168.18
8. Shark (Sravu)	6,468.18
9. Nemipterus (Chemmeen)	6,463.64
10. Stromatues (Avoli)	5,188.64
11. Lieognathis (Karal)	7,588.64
12. Serranus	927.27
13. Istiophorus (Thala)	1,063.64
14. Mackerel (Aila)	1,054.55
15. Lactarice (Parava)	7,790.91
16. Prawn (Konju)	3,746.36
17. Arice (Thedu)	2,856.82
18. Sardine (Chala)	795.45
19. Dussumeria (Mural)	8,077.27
20. Saurida	714.06
21. Sphyraena (Ooly)	365.91
22. Trichiurous (Chunnambu vala)	12,602.25
23. Megalaspis (Vankata)	1,103.64
24. Miscellaneous	9,222.72

Marketing

97. The fishermen sell the catch on the beach itself. As soon as the boats are landed the traders reach there and make the purchases. The sale is conducted in heaps by auction method. Usually ready payment is insisted upon but to the petty pedlars and hawkers of the locality the sale may be made on part payment. In addition to the pedlars and hawkers mentioned elsewhere in this chapter, big merchants also come to Vizhinjam and make purchases by lorry loads. They find markets in Trivandrum, Neyyattinkara and other distant places. If the entire catch is not sold out, the fishermen dry the remaining fish. The dry fish finds good market in the border towns of Madras State and a small portion of it finds its way to Ceylon.

New Trends in Fishing Industry

98. Since a large number of people along the coast earn their livelihood from fishing, the attention of the Government has been drawn to this field in the recent years. Convinced of the need to improve the fishing methods, the Government have introduced various measures for the supply of improved fishing gears and mechanised boats and large amounts have been allotted. under the Five Year Plans for these schemes The Fisheries Department has been expanded with the addition of technical and administrative staff and they are now making an all out effort in modernising the fishing methods and in finding out better markets. The department is aided in its attempts by agencies like the T. C. M., F. A. O. and the Indo-Norwegian Project all of which have already rendered praiseworthy services and bid fair for the future.

99. The main attempt of the Fisheries Department has been to mechanise the boats and improve the fishing gears so that the unexploited depths of the outer sea would be opened up for the fishermen. The easiest and most practicable method for this purpose would have been to mechanise the existing country crafts. With this end in view experiments were conducted in Norway. But unfortunately the experiments proved that the dug-out canoes were not suitable for mechanisation. Therefore, with the help of the F. A. O. experts new boats were developed to suit local conditions and they are now being manufactured in the State under the departmental supervision at Vizhinjam. The marine diesel engines are imported from abroad, while the hull construction and installation of engines are undertaken in the workshop. Due to technical difficulties these boats have not yet been launched into the sea. The department is also conducting two training centres where the fishermen are given training in mechanised fishing, upkeep of boats, use of compass and chart reading. Till March 1961, 304 fishermen from various fishing centres were trained. After training a group of 4 to 6 of them is given a unit of modern equipment by the department on subsidised rates. The cost is recovered within a period of five years by collection of 30 per cent of

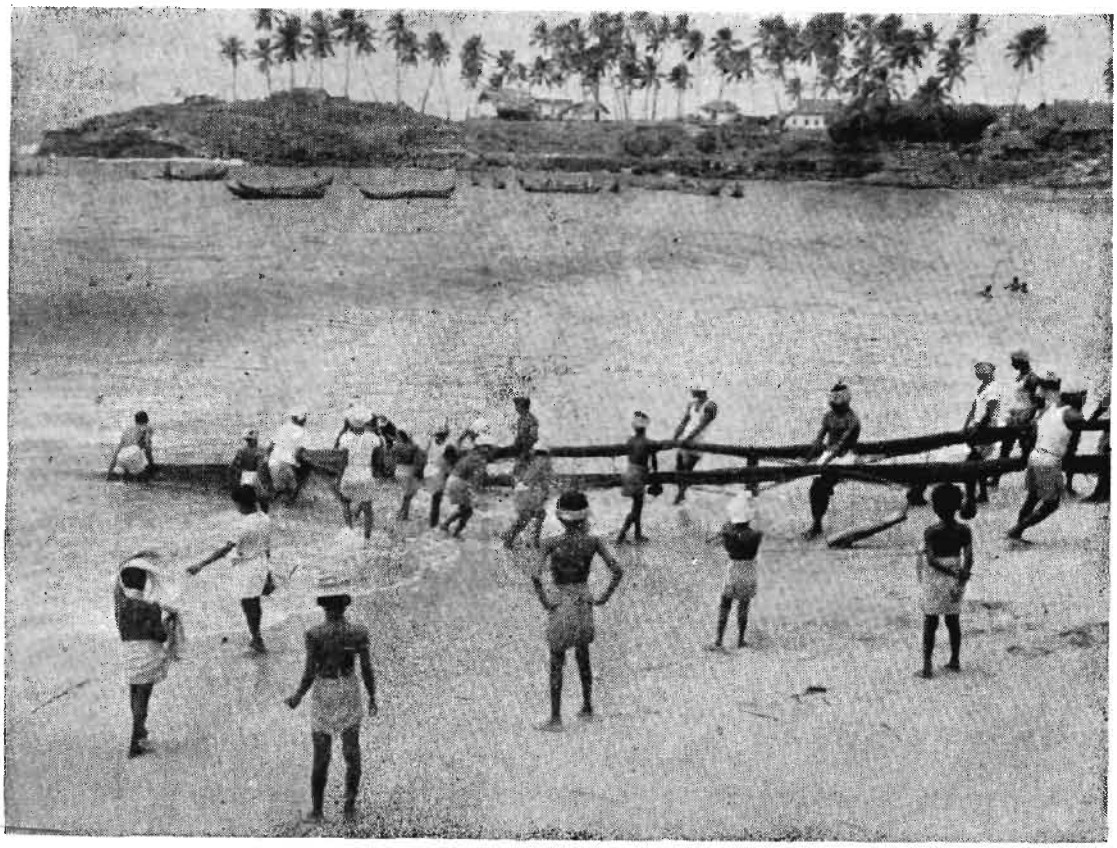
the value of daily catches. Four such units are working at Vizhinjam, though none of the fishermen from the surveyed area have been benefited by them. The Fisheries Department is also giving training in the manufacture of nylon nets and they supply on subsidised rates nylon yarn and lines and nylon nets. There are a dozen nylon nets at Vizhinjam; but the people of the surveyed area do not possess any of these modern gears.

100. Under the T. C. M. programme the department is supplied with marine diesel engines for small crafts, modern fishing gears, nylon fishing threads, insulated vans and insulated containers for the transport of fish, a gill net boat, a shrimp trawler, a dan boat and a mother ship for dory fishing. The T. C. M. has also supplied the State two ice plants, one of which has been installed at Vizhinjam, close to the surveyed area. The fishing gears and dan boat are being used for giving training to the fishermen. The mother ship is carrying out operations for dory fishing making use of the country canoes.

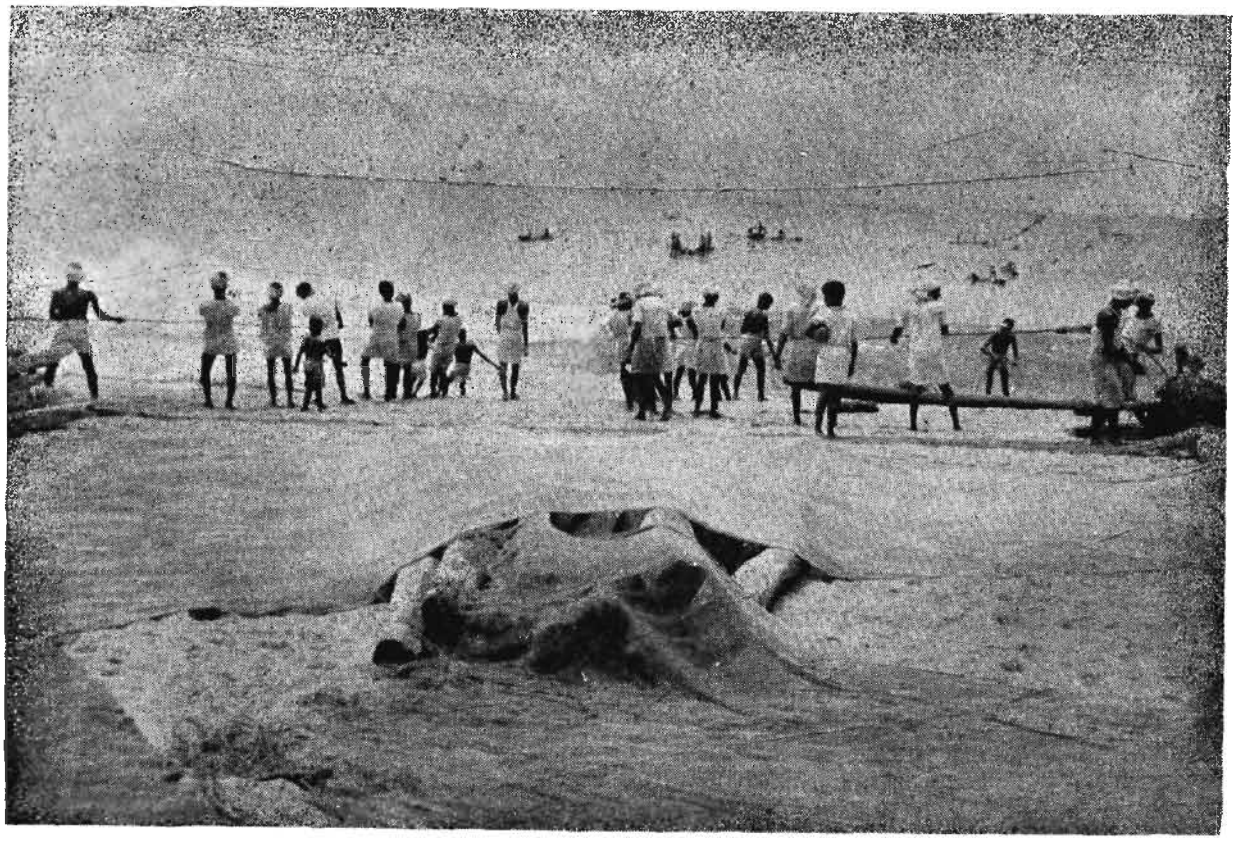
101. The F. A. O. provided experts for organising the training centres and for the survey and investigation of the fishing harbour at Vizhinjam. Two F. A. O. Naval architects who worked in the State for short periods designed suitable types of boats which are now manufactured by the public and private undertakings of the State.

102. The Indo-Norwegian Project is a landmark not only in the relationship between India and Norway but also in the fishing industry of Kerala. The project gave the lead to the State in the mechanisation of boats, introduction of modern fishing gears and in giving training to the fishermen. Till 1961, the project has issued 91 boats some of which were locally manufactured in its workshop at Neendakara (60 miles away from Vizhinjam) while the others were imported from Norway. In the training centre conducted under Norwegian experts training has been given to 169 fishermen so far. The trainees have been given a unit of equipment each at subsidised rates, the cost being recoverable in 40 instalments in five years. The project has taken up marine research along the Kerala coast and a modern vessel 'Varuna' constructed in Norway is rendering valuable services in this regard. The facilities provided for better methods in handling, preserving and storing of fish and the transport vans of the project have shown how the fish can be profitably marketed even in the interior towns and villages to the benefit of both the fishermen and the consumers. The welfare activities taken up at Neendakara are of equal importance and will go a long way in improving the social conditions of the fishermen.

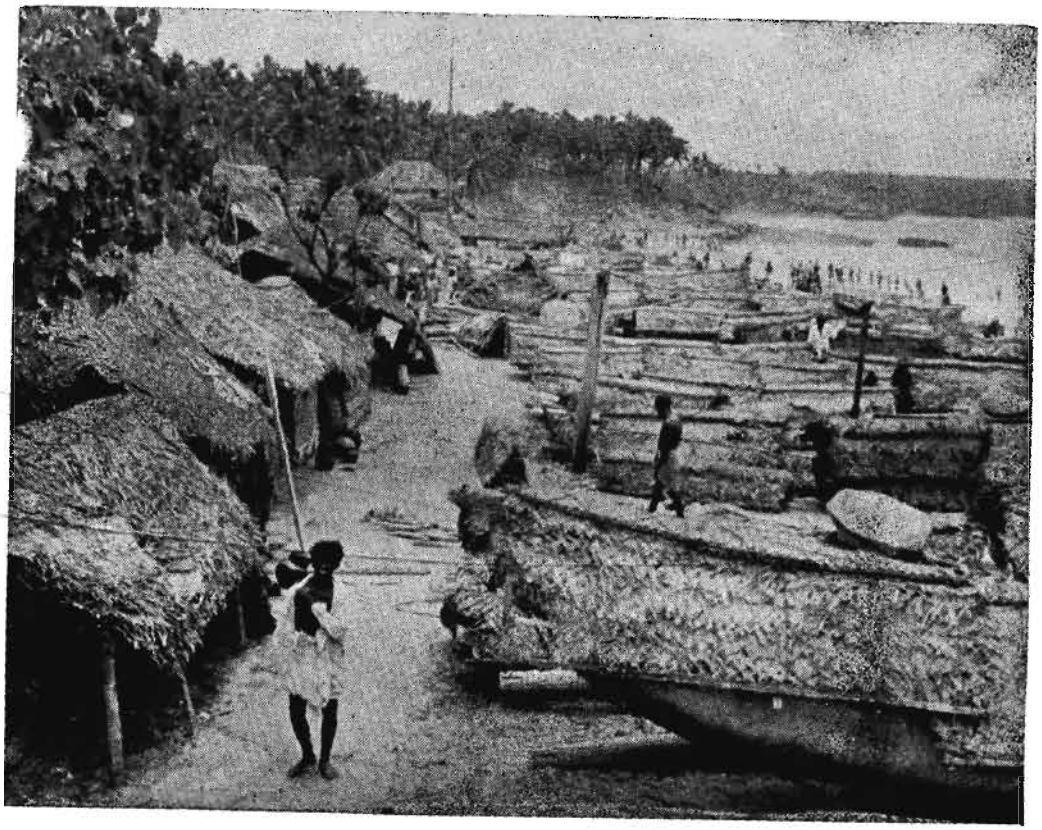
103. It has to be stated with dismay that many fishermen of the surveyed area at Vizhinjam watch these new developments with jealousy and anxiety. On the one hand the work with mechanised boats and improved gears is easy and the catch is double or even three times the catch by the old methods. The mechanised boats can go far out into the sea even in squally weather and remain for longer time. They have compass and charts to guide them and the large nylon nets are easy and more profitable to operate. Therefore, with less labour they catch more. On the other hand the country boats and outmoded gears have no place where the mechanised boats ply and hence the local fishermen are facing an unequal competition. For this reason the Government have regulated that the mechanised boats should not fish within three miles of the coast but the regulation is frequently violated. As a result the country crafts and catamarans are forced to go to the outer sea to fight with more dangerous waters. The very sight of the fishing boats, therefore, enrages the people of the surveyed area and they speak with bitterness and anguish about the new innovations. Until they themselves benefit by these schemes this attitude is likely to persist.



Pl. 59 AT LAST THEY HAVE WON AND THE 'KARAMADI' IS ASHORE Page 170



Pl. 60 DRYING THE NET Page 170



Pl. 61 BOATS AND CATAMARANS UNDER CADJAN SHELTERS AT THE VIZHINJAM BEACH

Employment Position

104. In Kottukal village 30.94 per cent of the people are employed. The proportion of male to female workers is 3.66 to 1 and the women are mostly engaged in household industries, services and trade. 30.15 per cent of the total population in the surveyed area are employed of which 73.22 per cent are males. The reason for the small number of employed women is that the hazardous nature of the principal occupation of the area, namely fishing, is unsuited for women and they are unable to find out other occupations in the locality. There are only 4 children below 14 years of age who are returned as workers even though many more of them occasionally help their parents in fishing. The percentage of both men and women employed in the 15 to 34 age-group is less than that in the 35 to 59 age-group. Even though there are some students in the 15 to 34 age-group that alone does not account for the difference. An enquiry into the reason reveals that the younger generation, especially those who had some schooling, are not very happy to go to the sea.

Table VI

WORKERS AND NON-WORKERS BY SEX AND BROAD AGE-GROUPS

Age-groups	Total			Total workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	607	300	307	183	134	49	424	166	258
0–14	271	129	142	4	4	..	267	125	142
15–34	177	88	89	78	59	19	99	29	70
35–59	128	61	67	87	58	29	41	3	38
60 and over	31	22	9	14	13	1	17	9	8

Livelihood Classes

105. 15.90 per cent of the workers of the village are engaged in cultivation, 8.15 per cent in agricultural labour, 15.29 per cent in fishing, mining and quarrying and 20.62 per cent in household industries. Manufacturing other than household industries engages 4.61 per cent while construction employs only 0.67 per cent and transport, storage and communications only 1.34 per cent. Trade and commerce have given employment to 7.33 per cent and other services, as is the case with many other villages, offer the largest avenue of employment giving work to 26.09 per cent of the total workers.

106. Coming to the surveyed area 90.16 per cent of the total workers find employment in fishing and the others are employed in tailoring, trade and other services.

Table VII

WORKERS BY SEX, BROAD AGE-GROUPS AND OCCUPATION*

Occupation		Age-groups				
		All ages	0–14	15–34	35–59	60 and over
Fishing	Persons	165	4	71	76	14
	Males	126	4	58	51	13
	Females	39	..	13	25	1
Others	Persons	18	..	7	11	..
	Males	8	..	1	7	..
	Females	10	..	6	4	..

* Inapplicable items are deleted

107. All the fishermen families in the surveyed area own either catamarans or boats and some fishing gears so that all the fishermen are their own masters. However, on certain occasions they go for fishing jointly with others with the boats and fishing gears belonging to somebody else. Even in that case they are not working on wages, but share the catch equally among themselves, setting apart a fixed proportion of the total catch for the boats and the nets. But the people employed in non-fishing occupations are wage earners.

Table VIII

WORKERS BY SEX AND BROAD AGE-GROUP IN INDUSTRY, BUSINESS AND CULTIVATION BELONGING TO THEIR OWN HOUSEHOLD

Age-group	Total			Working in industry belonging to the household		
	Persons	Males	Females	Persons	Males	Females
All ages	165	126	39	165	126	39
0–14	4	4	..	4	4	..
15–34	71	58	13	71	58	13
35–59	76	51	25	76	51	25
60 and over	14	13	1	14	13	1

Non-workers

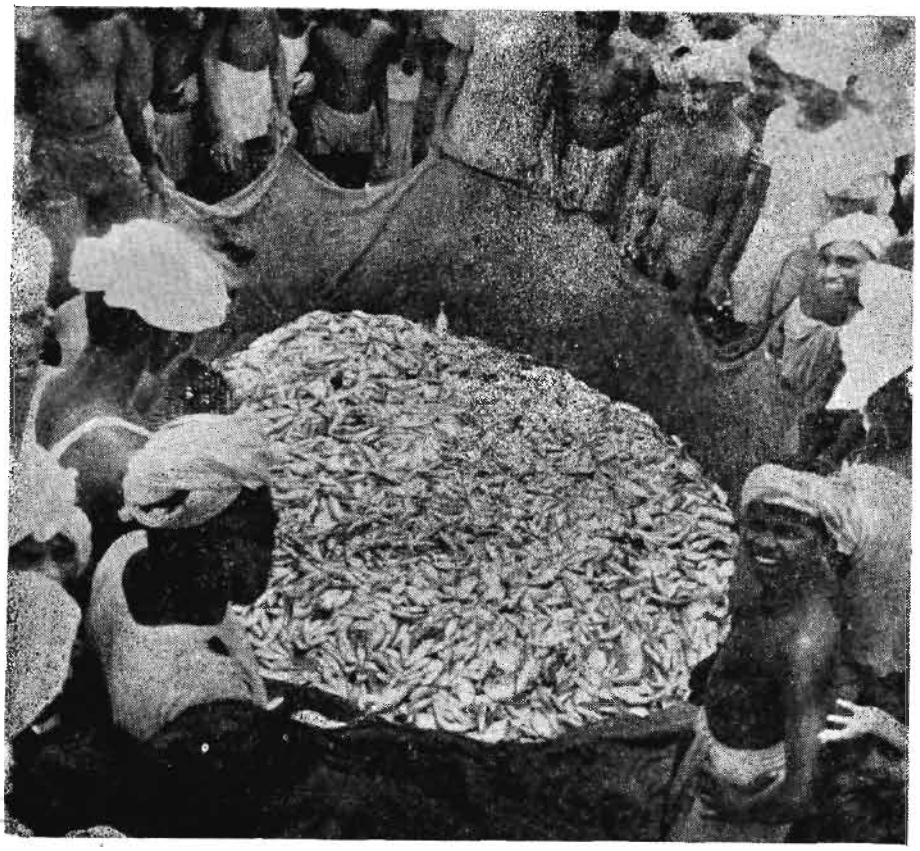
108. In Kottukal village 69.06 per cent are non-workers, of which women account for 42.65 per cent. Many of the women sit idle just for want of suitable occupations and there is no hope that a solution for this problem will be evolved in the near future. There is also large-scale unemployment among men, especially among the educated class.

109. In the surveyed area non-workers account for 69.85 per cent of the total population. Of this, 62.97 per cent are below 15 years, and therefore, practically unable to be gainfully employed, though some of them are engaged in household duties. Among the remaining, 3.07 per cent are sick and old, 5.42 per cent are full-time students and 26.18 per cent are engaged in household duties. A small number of grown-up male persons are also forced to do the household work. In the 15 to 34 age-group 2.36 per cent of the people are seeking employment. Most of the people who are fortunate to have some education think it below their dignity to take up the traditional occupation.

Table IX

NON-WORKERS BY SEX, BROAD AGE-GROUP AND NATURE OF ACTIVITY

Age-group	Total No. of non-workers			Persons engaged in household duties only			Full-time students or children attending school			Sick, old and infants			Persons seeking employment		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	424	166	258	132	19	113	75	46	29	207	92	115	10	9	1
0–14	267	125	142	21	10	11	52	29	23	194	86	108	..	..	..
15–34	99	29	70	63	3	60	23	17	6	3	..	3	10	9	1
35–59	41	3	38	38	1	37	..	..	..	3	2	1	..	..	..
60 and over	17	9	8	10	5	5	..	..	..	7	4	3	..	..	..



Pl. 62 THE CATCH MAY BE AS GOOD AS THIS OR AS POOR AS THE ONE BELOW Page 170



Pl. 63 Page 170



Pl. 64 DRYING THE FISH Page 171

Family Budget

110. The family budget studies of the 107 fishermen families and the 12 families dependent on other occupations have been conducted separately. The picture presented by the family budgets of the fishermen of the surveyed area is likely to agree with that of the other fishermen families elsewhere in the village or even the district. But the studies in the miscellaneous occupational group are likely to be blurred since all the occupations of the village are not represented in the surveyed area and only an average picture of the divergent occupations has been taken up for study.

Fishermen Families

Income

111. Among the 107 fishermen families 29.91 per cent get an income between Rs. 25 and Rs. 50, 28.97 per cent between Rs. 51 and Rs. 75 and 17.76 per cent between Rs.76 and Rs. 100 and 23.36 per cent above Rs. 100. The average income for the first group is Rs 43.85, for the second Rs. 61.95, for the third Rs. 91 and for the highest income group Rs. 131.53. The income per household increases with increasing number of gainfully employed persons, even though the two do not follow a strictly linear proportion. The average number of adult male equivalents also increases with the higher income groups. (Please refer to Table I (a) in Appendix A for details.)

112. 98.34 per cent of the total income of all the income groups put together is derived from fishing alone. Other sources are negligible or nil except for the lowest income group. This complete dependence on fishing which does not assure a fixed income is the reason for the seasonal starvation of the fishermen families. Table II (a) in Appendix A gives a detailed statement of the income and sources of each group.

Expenditure

113. All the fishermen households taken together spend 78.42 per cent of the total expenditure on food alone. 31.76 per cent of this amount is spent on rice and 19.64 per cent on tapioca. Other important items of food are fish, cocoanut, oils, chillies and other condiments. The cost of fish taken into account is the value of the catch consumed. Meat, milk and ghee are not used by them while sugar or jaggery is rarely purchased. The men are addicted to heavy smoking and 7.02 per cent of the total amount spent on food comes under this item. However, only a small amount is spent on chewing. Compared to other occupational groups in the different centres of the Trivandrum district, the fishermen of Vizhinjam spend too much on smoking, as can be seen from the following table.

Table X

EXPENDITURE ON SMOKING AND CHEWING AT DIFFERENT CENTRES

Centre	Occupation	Percentage of amount spent out of total expenditure on food	
		Smoking	Chewing
Vizhinjam	Fishing	7.02	0.92
,,	Miscellaneous	3.57	0.79
Parassala	Pot making	3.28	2.37
,,	Tapping	2.45	2.93
,,	Agriculture	2.68	2.68
,,	Miscellaneous	2.25	2.33
Amaravila	Weaving	0.76	1.13
,,	Oil-pressing	0.66	2.35
,,	Miscellaneous	1.41	0.73
Kadakkavoor	Coir making	3.22	0.57
,,	Miscellaneous	4.13	0.46

114. After food the first two income groups spend the maximum amounts on clothing and housing, whereas the last two income groups spend more on miscellaneous items than on clothing and housing. Among the miscellaneous items, all the income groups put together spend the largest amount on dhobi or soap. The first two income groups spend only negligible amounts on education whereas for the higher income groups it forms the second important item in miscellaneous expenditure. The two higher income groups invest small amounts in savings schemes.

115. It is surprising to note that only 2.26 per cent of the total expenditure is spent on the industry. This is not because the industry does not require more but because the day to day necessities leave little balance out of the earnings. The boats and nets may require occasional repairs and renewals or a hook and line may have to be purchased. The cotton net can be replaced by nylon nets or the owner of a drift net can purchase a boat seine. There are many other similar schemes for improvement of the industry, if only the fishermen are able to spend more. But as things stand, all the earnings are required to satisfy the more urgent needs of their families and the industry has to wait until there is some windfall. The case of the fishermen in other places of Kerala is not any better. An enquiry conducted by the Indo-Norwegian Project in 1951 in the villages of Sakthikulangara and Neendakara proved that as much as 58 per cent of the fishermen households have investments of less than Rs. 500 in the industry,[1] even after the project worked in the area for a number of years.

116. Tables III (a-1) and (a-2) in Appendix A give details of expenditure on each item by the different income groups. Only the lowest income group spends more than it earns. The highest surplus is for the third income group.

Miscellaneous Occupational Group

Income

117. There are 12 households belonging to this group in the surveyed area. 25 per cent of them are in the income group of Rs. 25 to 50 and 8.30 per cent in the income group of Rs. 51 to 75. Another 25 per cent get an average monthly income between Rs. 76 to 100 while the rest get above Rs. 100 per month. The average income of the first group is Rs. 41.65, second group Rs. 70.00, third group Rs. 85.81 and the last group Rs. 135.15. In the matter of average income they do not differ much from the fishermen households, but the average number of gainfully employed people per household in each income group is less than the corresponding number for the fishermen households. The average income does not bear any regular relationship with the number of employed people or with the adult male equivalent.

118. On verifying the sources it is found that salary or wages account for 63.53 per cent of the total income, indicating the large number of wage earners in this group. 19.94 per cent of the income is derived from the household business while unidentified sources yield 6.20 per cent. Gifts and presents and help from relatives also contribute towards the total earning of this group whereas such sources are negligible for the fishermen. Another great difference between the two groups is that the miscellaneous occupational group unlike the fishermen, depends upon steady sources of income, and therefore, has less anxiety for the future. Tables I (b) and II (b) in Appendix A give statements of the different income groups, number of earning members in each and the sources of income.

Expenditure

119. As against the 78.70 per cent of the total income spent on food by the fishermen households the miscellaneous occupational group spends only 62.97 per cent. The

(1) 'Kerala Fisheries 1961'—A departmental publication, page 31

largest amount spent on rice and tapioca takes the second place. The highest income group spends comparatively more on rice and less on tapioca and all the income groups put together take more of rice and less of tapioca than the fishermen. Obviously the nature of work of the fishermen compels them to consume larger quantity for which they make some sacrifice of the quality. Fish, cocoanut and oil are important items of food for the miscellaneous occupational group also and the amounts spent on sugar, jaggery, coffee and tea are nil or negligible. The households in this group spend less on smoking than their fishermen neighbours.

120. Just as in the case of fishermen households, the two higher income groups of this occupational group spend more on miscellaneous items than on clothing or housing while the lower two income groups spend more for the latter items. The amount spent on miscellaneous items by the highest income group is about 5 times that of the others. A great share of this amount is spent on education. Except for the highest income group for all the others dhobi or soap claims the largest amount out of the miscellaneous expenditure. The highest income group makes some investments in savings schemes and sets apart some amount for clearing debts. The pattern of expenditure and the details of amounts spent on various items can be seen from tables III (a–1) and (a–2) in Appendix A. It is found that all the income groups except the highest one have surplus budgets. The highest income group is in deficit by 15.65 per cent in spite of the fact that they invest in savings schemes and clear old outstanding debts.

121. A comparison of the major heads of expenditure of an average household of the two occupational groups given in the following table may be of interest.

Table XI

EXPENDITURE OF AN AVERAGE HOUSEHOLD BY OCCUPATION

Items	Fishing		Miscellaneous	
	Rs. nP.	Percentage of the total expenditure	Rs. nP.	Percentage of the total expenditure
A. Food	55.26	78.42	63.01	62.99
B. Clothing	4.65	6.59	8.15	8.15
C. Housing, Light, Fuel etc.	4.27	6.06	6.18	6.18
D. Miscellaneous	4.70	6.67	22.69	22.68
E. Cultivation, Industry or Business	1.59	2.26	..	..
Total	**70.47**	**100.00**	**100.03**	**100.00**
Expenditure in relation to income	+7.49	..	−6.03	..

Indebtedness

122. According to a State Fisheries Census Report in 1958, the fishermen in the State had a total debt of Rs. 1,35,08,837 as against the total asset of Rs. 29,49,643. Only 19 per cent households were free from debts while the rest of the households had an average debt of Rs. 401.[1] It would, therefore, appear that the high percentage of indebtedness in the surveyed area is nothing unusual. 57.98 per cent of the surveyed households are in debts amounting to a total of Rs. 32,990. The average debt comes to Rs. 478.11. There is indebtedness in all the income groups and among the various occupations. The largest single cause of indebtedness is the initial investment in the industry. Out of the meagre income, a fisherman will not be able to acquire a craft or the fishing gears and naturally he turns to borrowing.

(1) 'Kerala Fisheries 1961'—A departmental publication, page 31

With nil repaying capacity he borrows again for the construction or repair of a house or to bridge over the seasons of poverty thus sinking deeper and deeper into the hardened mud of indebtedness from which he finds it difficult to extricate himself. Table IV in Appendix A gives a picture of the indebtedness of the households in the various income groups and the sources of debts.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Age and Sex Distribution

123. Children below 14 years of age account for 44 65 per cent of the total population, the number of female children exceeding that of the male children. 40.86 per cent of the people are between 15 and 45, and 5.11 per cent persons are aged 60 and above. The number of women aged 60 and above is much less than the number of men in that age-group, whereas in the other centres of study in Trivandrum district the contrary is the case.

Table XII

POPULATION BY AGE-GROUP

	Total of all ages	0–4	5–9	10–14	15–19	20–24	25–29	30–34	35–44	45–59	60 and over
Males	300	37	45	47	25	32	24	7	37	24	22
Females	307	45	45	52	39	22	12	16	34	33	9
Total persons	**607**	**82**	**90**	**99**	**64**	**54**	**36**	**23**	**71**	**57**	**31**

Age and Marital Status

124. 61.45 per cent of the people of the surveyed area are never married, 34.93 per cent are married and 3.62 per cent widowed. There is no case of divorce, undoubtedly because of the strong religious objection to it. There are no married females below the age of 14 and males below the age of 19. The number of unmarried females above 19 and unmarried males above 25 is small. The largest number of married females is in the 20 to 24 age-group and the largest number of married males in the 35 to 39 age-group. The widows far outnumber the widowers.

Table XIII

AGE AND MARITAL STATUS *

Age-group	Total Population			Never Married		Married		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
All ages	607	300	307	195	178	103	109	2	20
0–9	172	82	90	82	90	..	..	..	..
10–14	99	47	52	47	52	..	..	..	..
15–19	64	25	39	25	30	..	9	..	..
20–24	54	32	22	30	4	2	18	..	..
25–29	36	24	12	9	1	15	11	..	..
30–34	23	7	16	1	..	6	16	..	..
35–39	42	23	19	1	1	22	15	..	3
40–44	29	14	15	..	..	14	12	..	3
45–49	28	11	17	..	..	11	14	..	3
50–54	17	10	7	..	..	10	5	..	2
55–59	12	3	9	..	..	3	7	..	2
60–64	18	12	6	..	..	12	1	..	5
65–69	6	6	..	..	..	4	..	2	..
70 and over	7	4	3	..	..	4	1	..	2

* Inapplicable items are deleted

125. In the surveyed area most of the women are married between 15 and 19 years of age while the others get married before 24. The youngest age of marriage was 15 and five women were married at that age. Men marry between 20 and 29. There was only one man who got married below the age of 20, he being only 19 at the time of marriage.

Table XIV

YOUNGEST AGE OF FIRST MARRIAGE

Community	Age-groups											
	15–19		20–24		25–29		30–34		35–39		40 and over	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Latin Catholics	1	60	40	30	41	3	9	..	1	..	1	..

Births and Deaths

126. The birth and death statistics for Kottukal village for the 10 years from 1951 to 1960 are furnished below. In the years 1957, 1958 and 1959 there were unusual increases in births, whereas the changes in numbers of deaths in these years were not so prominent. In 1960 the birth-rate was 19 and the death-rate 5.50 per 1000 population. The surveyed area is not behind the village in the matter of birth-rate.

Table XV

BIRTHS AND DEATHS

Year	Birth	Still Birth	Death
1951	305	..	122
1952	243	..	80
1953	175	..	146
1954	173	..	107
1955	214	..	66
1956	266	..	105
1957	615	..	159
1958	793	2	227
1959	999	1	223
1960	959	4	278

Literacy and Education

127. In spite of a number of primary schools started in very early times, the literacy of Kottukal village according to 1961 Census is only 38.20 per cent as against 46.85 per cent for the State and 45.30 per cent for Trivandrum district. In the surveyed area the literates form only 26 per cent of the total population. Out of 607 people only 15 have passed matriculation or higher secondary and only one has passed intermediate.

128. Out of the children in the 5–14 age-group only about 30 per cent attend school and above the age of 14 there is a sharp fall in the number. It is not lack of facilities which is responsible for this apathy, for, there is a primary school close to the surveyed area and a high school not far away and education up to the IX standard is free. The parents take away the children from the school as soon as they are able to render any help in fishing or household duties. As far as the fishermen are concerned the only criterion for the usefulness of education is whether it will procure the

boy some job. The boys who were able to complete S. S. L. C. are without job and refuse to go for fishing which they consider to be below their dignity. The illiterate fisherman, therefore, finds education to be not only a waste of time but also often inconvenient and detrimental to his interests. Little fascinated by the cultural value of education, he, therefore, does not want his children to learn more than reading and writing.

Table XVI

LITERACY AND EDUCATION*

Age-group	Total	Illiterate	Literate without educational standard	Primary or Junior Basic	Matric or Higher Secondary	Intermediate
All ages	607	449	3	139	15	1
0–4	82	82	..	..	..	..
5–9	90	67	..	23	..	..
10–14	99	66	..	33	..	..
15–19	64	42	..	16	6	..
20–24	54	36	..	12	6	..
25–29	36	26	..	9	1	..
30–34	23	13	..	10	..	..
35–44	71	51	..	20	..	..
45–59	57	42	1	11	2	1
60 and over	31	24	2	5	..	..

* Inapplicable items are deleted

Family Structure

129. Among the fishermen of the surveyed area, as soon as a man gets married he would prefer to set up a separate household. Generally he goes to the house of his wife and opens a new kitchen under the same roof. He likes to be independent of his wife's parents in everything, especially in financial matters and does not bother to help his own parents. Because of this spirit of independence and selfishness, most of the households in the surveyed area come under the category of simple families consisting of husband, wife and unmarried children. Out of the total of 119, only 11 households are intermediate families, consisting of husband, wife, unmarried children and other relations and only in three households more than one married couple live together.

Medical Care

130. Within the boundaries of Kottukal village there is no allopathic hospital. The Vizhinjam hospital which was only recently started is in the adjoining village though it benefits the people of this village also, especially those of Vizhinjam. There are a number of ayurvedic and homeopathic physicians practising within the village and for minor ailments people always go to them. Since the allopathic hospital provides free treatment and medicines it also attracts large crowds. However, to attend to maternity cases a doctor or a qualified midwife is seldom called and even educated people consider it sufficient to get a country midwife to assist on such occasions.

131. In the surveyed area, people have got into a habit of refusing to take notice of minor diseases. Only when they are prevented from the regular pursuits or threatened with imminent danger they think of treatment for which they may go to an ayurvedic or homeopathic physician or to the Government hospital. The latter being close to the surveyed area and ready-made mixtures being available there free of cost, majority of people go there. None of the

households call a doctor or qualified mid-wife to attend to maternity cases. The amount spent by fishermen on medicines is insignificantly small.

Leisure and Recreation

132. Costly amusements and games are out of question for the fishermen and no household in the surveyed area spends any amount for amusements. Not far away from the surveyed area there is a cinema theatre; but fishermen rarely go there. Even the radio house opened by the panchayat does not attract them and they prefer to spend the evenings on the sandy beach. All the men, women and children come out on the beach in the evening and sit in clusters chatting and occasionally playing cards. It is a favourite and useful pastime for the children to jump into the sea and ride on the waves. On the whole, at dusk the beach puts on the appearance of a festival ground.

Organs of Democratic Decentralisation

133. The major portion of Kottukal village falls within the two panchayats of Kottukal and Vizhinjam. A small area comes within the limits of Neyyattinkara municipality and the rest forms part of Balaramapuram panchayat. The panchayats look after sanitation, public health, village roads and some other minor items of social welfare. The surveyed area is within the jurisdiction of the Vizhinjam panchayat which has opened a road to the fishermen colony besides arranging for street lighting and construction of a radio house. Except perhaps during the time of elections, the fishermen do not bother about the activities of the panchayat. There is no clan council or similar other bodies to look after their affairs or to settle disputes among them.

N. E. S. Block

134. Kottukal was fortunate to be included in one of the first community projects of the State viz., Neyyattinkara–Vilavamkode Community Project. Since the community project covered a large area and the schemes of the project did not conveniently suit the needs of the village, the place was not very much benefited by it. However, the project constructed some bathing ghats and wells here and there. The tube wells constructed close to the surveyed area proved a failure and they still remain there abandoned. Another scheme for supply of fresh water to the fishermen colony by tapping a spring was also attempted but there too the result was disappointing. The only standing service which the project could do to the people is the starting of the fishermen colony of 32 houses constructed at Kottapuram, close to the surveyed area.

135. In 1956 the community project was converted into N. E. S. Block and Kottukal came under Athiyannor Block. Two gram-sevaks are now working in the village. The Block has dug a dozen new wells in different parts and has succeeded in selling large number of W. H. O. slabs for latrines. Agricultural demonstrations have been conducted for paddy, banana and cocoanut and attempts have been made to popularise chemical manures. But none of these schemes benefit the surveyed area. The insistence on local contribution is a stumbling block in taking up any scheme for the benefit of the fishermen. It has to be recorded that it is only if the local people evince better interest in the activities of the Block it will show sufficient progress. From the surveyed area no one takes active interest in developmental activities.

Co-operative Societies

136. There are as many as 27 societies registered in various fields in the village but many of them are now nominal or defunct. The important avenues where co-operative movement is now making some headway are handloom weaving, khadi and village industries, lime shell gathering and conch shell collection. Co-operation has also been tried in fishing, hand-pounding of paddy, brick manufacturing, bell metal industry, and oil-pressing but with less success. There are one service co-operative society and one multi-purpose co-operative society working in the village.

137. From the surveyed area 58 people have joined the co-operative movement.

Two Fishermen Co-operative Societies, one Net Manufacturing and Marketing Co-operative Society and one Multi-Purpose Co-operative society have their area of operation extended over there. One of the Fishermen Co-operative Societies has 63 members in it and has purchased two boats to be hired out. However, unfortunately, the boats have not been made use of so far. The other society with a membership of 263 has purchased nylon threads and a boat but they are yet to be issued to the members. The Net Manufacturing and Marketing Society has been registered only recently and time has to prove whether it will have a different story to tell. But the Multi-purpose Co-operative Society has done some good work. With a loan of Rs. 55,500 advanced by the Government it has constructed 30 houses which have been rented out to the fishermen, thus helping solve one of the burning problems among them. The society is also running a fair price shop in the locality.

Dowry

138. In the village outside the surveyed area dowry is given and received among some people on a small scale. The legislation prohibiting it has not yet begun to show results. In Kottukal village however, the custom has not assumed proportions of such a big evil as to be effaced by legal steps.

139. Even though dowry is in vogue among the Catholics throughout the State, it is not very common in the surveyed area. Out of 119 households only 27 have either given or received dowry which in no case exceeded Rs. 500. Both the poverty of the people and the system of inheritance prevalent among them have contributed to keep in check this social evil.

Family Planning

140. There is no doubt that the people of the village are aware of the family planning programme of the Government. Many favour it, even though there is no unanimity of opinion about the desirability of any particular method. But people practising family planning methods are few especially among the poorer sections. A family planning centre is functioning in the Thiruvallam hospital and probably in course of time the scheme may have a wider reception among the population except the Catholics.

141. In the surveyed area out of 53 people questioned 38 were aware of family planning programmes though knowledge about the modern methods was scanty. They were not also interested in knowing more. All those interviewed were opposed to the programme on religious grounds.

Festivals

142. Onam is celebrated mostly only by the Hindus of the village. In the surveyed area people take it as a Hindu festival rather than a national one and so it is not celebrated at all. The two other feasts worthy of mention in the village are the annual festival in Chowara Sastha Temple and the feast of 'Sindhu Yathra Matha' in Vizhinjam church.

143. The festival in the Sastha temple is celebrated on the day of 'Makarasamkramam'. The image of Sastha is taken out in procession on the back of a caparisoned elephant on that day. The procession goes round the neighbouring localities, on the way receiving 'Nirapara'. The 'Nirapara' consists of full measure of paddy, preferably of golden colour, decorated with the fresh flowers of cocoanut tree. The devotees place it at the gates of their houses, where, in certain cases, decorated arches also would have been put up. A lamp burning gingili or cocoanut oil is placed by the side of 'Nirapara'. 'Ashtagantham' is fumigated in an incense burner. When the elephant reaches the gate, the inmates of the house worship the image and offer to the temple the paddy which will be collected by the Poojari accompanying the elephant. In the evening musicians sing praises of Sastha, and Vathies (section of professional musicians among the Nairs of the village) draw a picture of Sastha with colour powders on the temple yard. Next morning the 'Santhi' comes to the temple after bath and rubs away the picture singing

songs and with it the festival is concluded.

144. The fishermen of the surveyed area celebrate the common religious feasts like Christmas and Easter, but the feast of 'Sindhu Yathra Matha' is a special one for them and they celebrate it on a grand scale. On that day all go to the church gaily dressed and abstain from work. A procession with the statue of 'Sindhu Yathra Matha' starting from the church is taken to the beach through the fishermen colonies and all the fishermen with their families take part in it.

Beliefs and Superstitions

145. The fishermen of the surveyed area believe in sorcery and are afraid of those who are supposed to practise it. It is feared that as a result of sorcery the efforts of a fisherman in the sea may become completely futile and that he may even meet with disaster. On the other hand an amulet tied to the upper arm will act as protection from dangers and enable one to get a large catch. Another one containing scrolls of paper with magic words written on it is capable of acting as a preventive from diseases and here and there in the surveyed area one may meet an old man or woman wearing such a preventive on one of the arms. Elsewhere in the village also belief in sorcery is prevalent. But it is a point of satisfaction that such superstitions are fast vanishing and among the younger generation there are not many who believe in them.

146. Faith in witchcraft which makes use of 'body grease' from the corpses of first born children is still firm. A reference to the practice among the inhabitants of the surveyed area of burying the first born child if dead within ten days inside the house has been made in the earlier portions of this monograph. But people outside the surveyed area also, especially the Hindus, bury the child of even 5 or 6 years' age within the house or compound and closely guard the place from magicians. If the body happens to be taken away by magicians the child's mother is feared to become barren. Wonderful powers are attributed to the body grease which can open locks, make men invisible and mesmerise people. More details about this occult science has been given in the monograph on Parassala. The fear of this particular type of witchcraft and the faith in the incredible powers of body grease are prevalent, though only on a small scale in other parts of Kerala and even in other countries. It has been reported that a form of voodoo called 'gri-gri' is still a powerful force among the people of Seychelles where till recently children were kidnapped and killed to make 'gri-gri' candles from the body grease.[1]

(1) 'The Reader's Digest' May 1962, page 114

CHAPTER V

CONCLUSION

Social and Cultural

147. With a total population of 269,000 spread over 264 fishing villages of Kerala the fishermen constitute an important section of the population of this State. Of the above population about 83,000 are actively engaged in fishing. The association of the social status of the people with their occupations has been traditional in Kerala. The concept of social status so linked up with occupation leads to the absence of that uniform recognition of the dignity of labour which is the corner-stone of the social structure in most other countries. These factors have pushed the fishermen of Kerala to an unenvied strata in the social order in striking contrast to the position which the fishermen occupy in almost all the maritime countries of the world. In Belgium, the king himself is the patron of 'Ibis', a fisheries institution with several fishing vessels. Though there is no untouchability or unapproachability in the case of fishermen and they are not denied any of the civic rights, they form somewhat an isolated social unit. It is, no doubt, impossible to remove this outlook against the fishermen community by the stroke of a pen or by social legislations. Nevertheless it is up to the social workers to set the ball of social reform in motion and secure a change of outlook in the society towards the fishermen community as quickly as possible. The review of the customs and manners of the community in the preceding chapters shows that there is nothing highly superstitious or extravagant in the customs and manners. Most of them are prescribed and regulated by religious practices. The only unhealthy custom which still persists in the community is the burying of the corpse of the first born child inside the house itself. This is not only against all canons of hygiene but also revolting to modern concepts especially when it is understood that this is done to ward off black magicians who have an eye on such dead bodies. It is high time that such fears of black magicians should disappear and the custom of burying the corpse inside the house ended for ever. The number of marriages between cross cousins and close relations which were numerous in olden days has dwindled into insignificance in recent times. It has, however, to be stated that the marriages are confined to the same village in this area. Though this may be a convenient practice, it might facilitate wider social contacts if marital alliances are not confined to the same village. The custom of giving girls in marriage before they are sufficiently old is still lingering in the community. A few cases of marriages at the age of 15 have been revealed by the survey. The earlier this practice is given up by the community the better it would be.

148. In the field of education there is much to be desired. The percentage of literacy in the community in the surveyed area is 26 as against 45.30 in the district and 46.85 in the State. This low percentage of literacy can only be explained by the lack of interest the parents evince in the education of their children. As observed in the previous portions of this report, the fishermen are of the impression that education of their children does not pay. However much this feeling is justifiable from the employment prospects of the educated children it is necessary to bring home to the fishermen the intrinsic value of education which alone will prompt them to send their children to schools. The low literacy in the area has also affected the people in other directions. Out of 119 households in the

surveyed area, only 4 get down newspapers. No one from the locality seems to take active interest in politics, a feature which is very uncommon in Kerala. Sir Frederick Nicholson, the founder of the fishermen co-operatives in India, has long back stressed the necessity for starting special schools for the fishermen's children to teach them the fundamentals of literacy along with improved methods of fishing and fish handling. In European countries as well as in Japan, such schools were started years ago. In Belgium, almost every seaport town maintains such institutions for training fishermen in geography, physiology, hygiene, navigation, telegraphy, making and mending of nets and ropes etc. Though Kerala Government have started 3 Fishery High Schools, 12 Upper Primary Schools and 39 Lower Primary Schools, none of these is located in the Vizhinjam area. With such large fishing population, the place seems to deserve similar institutions.

149. Addiction to liquor has been recognized as one of the long-standing social evils among fishermen. Even as early as 1915, Shri V. Govindan, F. Z. S. in his lecture on 'Fishing Industry and Economics' during the Madras Exhibition has observed that in certain places even women and little babies are victims of the evil. Although Vizhinjam is a prohibition area now offences against prohibition are not few. It would appear that when fishermen return from the sea, they indulge in excessive drinks with the result that a good portion of their earnings goes towards this item and their families are denied a proper standard of living.

Economic

150. A survey of the conditions of the fishermen in Kerala was conducted by the Department of Fisheries in 1958. The schedules prepared in this survey in respect of Vizhinjam were made available for the purpose of this report by the Director of Fisheries. It is found from the data collected in this survey that in Vizhinjam the average annual income of a fisherman's household was Rs. 525.28. Reduced to monthly income it works out to Rs. 43.79. The monthly income of an average household revealed by the present survey is Rs. 77.96. While in the case of income, an increase is thus registered between 1958 and 1961 in the case of debts per individual household also the trend has been on the increase. It is seen as per the survey of 1958 that the average debt per indebted household was Rs. 187.39 while according to the present survey it is Rs. 478.11. No doubt, there are differences in the methods adopted in the two surveys. The number of households covered by the surveys also varies. The data referred to above can, therefore, be taken only subject to the variations which might result from the differences in the pattern of surveys. They are, therefore, only of approximate value. It has, however, to be stated that there has been an increase in the income of the fishermen between the years 1958 and 1961. From the budgetary position of the households it is seen that out of 107 households of fishermen covered by the survey 73 have surplus budgets, 31 have deficit budgets and 3 balanced budgets. This is not altogether unsatisfactory. The increase in the income between 1958 and 1961 should be mainly attributed to the installation of the ice plant and the starting of the fish curing yard which facilitate the preservation of fish and better marketing.

151. On the days of good catch the fisherman is happy and thriftlessly spends on every whim until his pocket is empty. Other people say that a fisherman cannot sleep if a pie has been saved out of the day's earning. As a result a man earning Rs. 30 or Rs. 40 today might starve tomorrow and at the end of a good catching season he will be as penniless as at the beginning of it. A regulated and frugal life can, therefore, lay the corner-stone of his economic improvement. Even repeated days and seasons of starvation have not taught him this simple lesson. Only education and popularisation of schemes of compulsory saving seem to offer a solution. It has been reported that in some places the fisherwomen used to make

compulsory savings with which silver rings were procured first and when several hundreds of them were collected they were sold and some gold ornaments purchased with the sale proceeds whereas in some other places the women made a savings bank with a bamboo piece with a slot in which the saved coins were put.[1] But such methods do not seem to be necessary in this age of co-operation. Co-operative movement should be vigorously canvassed among the fishermen and multi-purpose societies organised bringing all of them in the co-operative fold. Production and marketing of fish, supply of essential articles on credit and saving of surpluses should all be undertaken by such multi-purpose societies. These societies should aim at facilitating compulsory savings among fishermen by channelling their income through the societies and preventing the flow of cash into the hands of the fishermen ensuring at the same time the supply of necessaries to them and the ultimate saving of the surplus for their benefit. When thus the flow of cash into their hands is prevented wasteful expenditure will automatically stop. Such societies are successfully working in some other parts of the State and there is no reason why at Vizhinjam they should not succeed.

152. There is no occupation like fishing which is so uncertain and so dependent on the vagaries of nature. First and foremost, the uncertainty is with regard to fisherman's life itself. Every day he is staking his life in the race against the sea and his wife is so uncertain about the return of her husband that she may justifiably join the Newhaven fishermen's wives in their cry " It's no fish ye'are buying—it's men's lives". Added to this, there is the uncertainty of the catch. During the summer months the catches are generally poor and the days when the fishermen may have to return empty handed are many. Generally the families find it difficult to make both ends meet during this season. Though fairly good catch can be expected during the monsoon months, on certain days it may not be possible to go for work due to unfavourable weather. Even on other days a good catch is not assured. The earning of a man may be anything between a rupee and fifty or sixty rupees. This necessitates the development of a saving habit, the improvement of fishing equipments and the introduction of subsidiary occupations. Mechanised boats which are able to go far out during the summer and face the turbulent sea during the monsoon will improve the chances of assured catches while subsidiary occupations will sustain his family when the fishing completely fails on account of other uncontrollable factors.

153. The necessity for mechanisation of boats and the introduction of modern fishing gears cannot be over-emphasised. There is inestimable store of wealth along the coast of Kerala as has been estimated by experts and as the recent researches have proved. It has been established that there is a wide seaward fringe of good trawling bottom rich in fish between 25 and 100 fathom lines extending from Wadge Bank in the south to near about Cochin in the north. Further north large shoals of sardine, mackerel and other migratory varieties are available. But the country canoes and the old model cotton nets are not sufficient for the proper exploitation of this wealth. The mechanised boats already on the sea have shown that they are able to overcome the difficulties which handicap the country canoes and enhance the catch to about 200 per cent. Therefore, the rapid mechanisation of the industry is an urgent need. The present training programme should be expanded and the manufacture of boats should be taken up on a larger scale so that the change-over takes place as quickly as possible. None of the fishermen at Vizhinjam or in the State may be able to purchase a boat for himself. But, the co-operative movement should be able to solve this problem too.

(1) The Book of the Madras Exhibition, page 255

154. At present only 15.96 per cent women in the surveyed area have got some work. Even this small percentage does not represent full-time workers since the occupations such as fish trade or fish curing engage them only for a portion of the day. These occupations are also dependent on fishing and hence seasonal. It may not be far from truth to say that almost all the women of the fishermen community are now wasting their time. The same state of affairs prevails outside the surveyed area also. Giving some regular occupation for these women will stabilise the economic conditions of their families. Similarly the men can have some subsidiary occupations to engage them during non-fishing seasons. This naturally leads us to the question of developing new industries in the area.

155. The industries which can be most conveniently started in the area are those connected with fishing itself. Thus, for example, Vizhinjam with plenty of fish locally available is quite suitable for a fish canning factory. Such a factory will be able to employ large number of women for the initial stages of processing, besides helping to establish a steady market. The sardines, shrimps etc., are species which can earn good foreign markets. It has been reported that the shrimps exported from Kerala are the tastiest, and if they are properly canned, they can capture the markets in Canada, U. S. A. and European countries. The use of fish in India is also increasing. There is great demand for canned as well as fresh fish in the home markets. The canning industry, therefore, is bound to be a profitable undertaking.

156. Another industry which can be developed in the area is the collection of chank and the manufacture of fancy articles from it. Formerly divers from the village used to go up to Cape Comorin to collect chanks. With the transfer of Cape to Madras State they are confined to the local sea shores. Even here, it is estimated that there is a good collection of chank. At present only about 250 divers from the village are engaged in the collection leaving plenty of room for more. The collection is done during the summer season when fishing is dull. Hence if the fishermen could train themselves in diving, their idle days could be profitably used. The chank collected in the village is sold to industrialists in Tuticorin and Calcutta where various articles are manufactured from it. If it is possible to undertake the manufacture of articles like beads, bangles, lamp-shades etc. here itself—there is no reason why it should not be—the industry could give employment to some more people and the chank collectors might get better wages. The two co-operative societies already engaged in chank collection can take initiative in this field.

157. Manufacturing of nets is an occupation ideally suited for housewives as well as fishermen since it can be done at home at any time. Even boys and girls can help in it. Though most of the people know knitting, at present the work is done only on a small scale. The main obstacle standing in the way of its development is lack of capital required for the purchase of yarn. A co-operative society has been organised at Vizhinjam to solve this problem and encourage the industry. The extent of progress made by this society has not been sufficient to afford relief to many. The question of extending the activities of this society as also of starting other societies deserves to be gone into. There are already some people in the area who are trained to manufacture nylon nets. Hence the manufacture of the coveted nylon net could also be organised along with the manufacture of cotton nets.

158. The incidence of indebtedness is high among the fishermen. One reason for incurring the debts is ordinary wants which can be removed only by improving the general economic condition. But a more important reason, which can be independently tackled, is the purchase of fishing equipments. Income being small, a fisherman cannot but borrow, if he wants to possess his own equipments. Instead of borrowing from

private individuals, he can, no doubt, borrow from a society and be free of the usurers. Sufficient credit facilities if provided by co-operative societies, will enable those who are now working for wages or shares to purchase their own equipments. Though in the surveyed area most of the people are fortunate in owning equipments, outside the area there is a large number of people who work for wages or shares for want of equipments. The wages are low while in sharing a good portion has to be set apart for the owner of the net and boats. In the case of 'thattumadi' with four people the share of the net comes to one fifth of the total catch. In the case of 'karamadi' it is much more. What is worse, these people borrow in advance from the owners of the boats and nets thus binding themselves to do the work. Often the creditors exploit the situation to their advantage. Only co-operative movement seems to offer a solution to these exploitations.

159. The housing conditions and sanitary requirements of the fishermen's settlement at Vizhinjam leave many things to be desired. The two housing schemes which have already been executed have only touched the fringe of the accommodation problem. Even now there are numerous cases where three or four households live under the same roof. Such overcrowding gives rise to a lot of domestic troubles, besides the fact that the children grow up in a very unwholesome atmosphere. It may not at all be out of propriety to give top priority to these areas in the execution of settlement and co-operative housing schemes. Supply of fresh water is even more urgent to relieve the population of this area from the untold miseries they are suffering for want of fresh water.

160. The frequent damages to life and property in the fishing occupation also call for remedies. Often a household depends upon a single earning member as can be seen from Table I (a) of Appendix A. Ordinarily a household will possess only one catamaran or boat and one or two nets. While the death of the earning member strikes the tragic blow on the family on the one hand, the loss of the boat and net deals another no less painful. Insurance of life, boat and gears will go a long way in ameliorating the hardships on such occasions. The Government have assigned this task to the co-operative societies; but so far, no positive steps in this direction seem to have been taken. The earlier this scheme, which not only involves an economic programme but also a great humanitarian work, is implemented the greater will be the relief for the fishermen's families.

161. The fishing harbour at Vizhinjam is a much talked about topic among the fishermen. With the aid of F. A. O. experts the State Government have completed the survey and investigation for the harbour. It is understood that plans and estimates are ready and the execution of the work will be taken up shortly. While it is too early to judge the effects of the scheme on the fishing population, it is certain that it will bring revolutionary changes in their lives.

APPENDIX A

Table I (a)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income Group	No. of households	Average No. of persons per household					Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
			Males 12 and above	Females 12 and above	Male children below 12	Female children below 12	Total		
Fishing	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25–50	32	1.07	1.09	0.53	0.41	3.10	2.51	1.12
	Rs. 51–75	31	1.39	1.52	0.74	1.00	4.65	3.62	1.58
	Rs. 76–100	19	1.79	2.00	1.11	1.21	6.11	4.74	1.58
	Above Rs. 100	25	2.72	2.04	1.24	1.28	7.28	5.81	2.40

Table I (b)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income Group	No. of households	Average No. of persons per household					Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
			Males 12 and above	Females 12 and above	Male children below 12	Female children below 12	Total		
Miscellaneous	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25–50	3	0.33	1.66	0.33	0.33	2.65	2.17	0.33
	Rs. 51–75	1	3.00	1.00	..	..	4.00	5.90	1.90
	Rs. 76–100	3	1.66	2.66	0.66	1.33	6.31	5.66	1.33
	Above Rs. 100	5	2.40	2.00	1.20	1.40	7.00	5.10	1.40

Table II (a)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households		Households with a monthly income of				
				Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	107		..	32	31	19	25
		Rs. nP.	Per cent	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Fishing	(a) Salary or wages	..	..	..	..	..	..	..
	(b) Industry run by the household	76.67	98.34	..	40.74	61.02	90.35	131.53
	(c) Business run by the household	..	..	..	..	..	..	..
	(d) Cultivation run by the household	..	..	..	..	..	..	..
	(e) Rent from land	..	..	..	..	..	..	..
	(f) Rent of houses	..	..	..	..	..	..	..
	(g) Pension	..	..	..	..	..	..	..
	(h) Gifts & presents	0.17	0.22	..	0.26	..	0.65	..
	(i) Help from relatives	0.74	0.95	..	1.97	..	..	..
	(j) Other sources	0.38	0.49	..	0.88	0.93	..	..
	Total	**77.96**	**100.00**	..	**43.85**	**61.95**	**91.00**	**131.53**

Table II (b)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households		Households with a monthly income of				
				Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	12		..	3	1	3	5
		Rs. nP.	Per cent	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Miscellaneous	(a) Salary or wages	59.72	63.53	..	5.55	..	77.49	93.49
	(b) Industry run by the household	..	..	..	..	..	..	..
	(c) Business run by the household	18.74	19.94	..	..	..	5.55	41.66
	(d) Cultivation run by the household	..	..	..	..	..	..	..
	(e) Rent from land	..	..	..	..	..	..	..
	(f) Rent of houses	..	..	..	..	..	..	..
	(g) Pension	..	..	..	..	..	..	..
	(h) Gifts and presents	3.81	4.05	..	12.49	..	2.77	..
	(i) Help from relatives	5.90	6.28	..	23.61	..	..	..
	(j) Other sources	5.83	6.20	..	..	70.00	..	..
	Total	**94.00**	**100.00**	..	**41.65**	**70.00**	**85.81**	**135.15**

Table III (a-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	107			..	32	31	19	25
		Per household	Per equivalent adult male						
		Rs. nP.	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Fishing	**A. Food Group**								
	i. Cereals and Pulses								
	Rice	17.55	4.38	31.76	..	10.71	16.14	20.05	27.84
	Other grains	1.55	0.38	2.80	..	0.92	1.48	1.57	2.58
	Dhal	..	..	..	..	..	..	..	..
	Total	**19.10**	**4.76**	**34.56**	..	**11.63**	**17.62**	**21.62**	**30.42**
	ii. Vegetables								
	Potatoes	..	..	..	..	..	..	..	..
	Tapioca	10.85	2.71	19.64	..	7.65	11.63	10.94	15.16
	Onions	0.63	0.15	1.14	..	0.50	0.56	0.67	0.86
	Cocoanuts	3.73	0.93	6.75	..	2.56	3.52	4.09	5.57
	Other vegetables	1.04	0.26	1.88	..	0.76	0.95	0.97	1.57
	Total	**16.25**	**4.05**	**29.41**	..	**11.47**	**16.66**	**16.67**	**23.16**

(Continued)

APPENDIX A—*Contd.*

Table III (a-1)—*Contd.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	107			..	32	31	19	25
		Per household	Per equivalent adult male						
		Rs. nP.	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Fishing	*iii. Meat and Fish*								
	Meat	..	..	..	..	..	..	..	..
	Fish	5.79	1.44	10.48	..	3.84	5.72	5.94	8.84
	Total	**5.79**	**1.44**	**10.48**	..	**3.84**	**5.72**	**5.94**	**8.84**
	iv. Milk	..	..	..	..	..	..	..	..
	v. Ghee and Oils								
	Ghee	..	..	..	..	..	..	..	..
	Oils	2.33	0.58	4.22	..	1.69	2.35	2.42	3.33
	Total	**2.33**	**0.58**	**4.22**	..	**1.69**	**2.35**	**2.42**	**3.33**
	vi. Salt	0.35	0.08	0.63	..	0.27	0.31	0.40	0.47
	vii. Condiments								
	Chillies	1.54	0.38	2.79	..	1.04	1.48	1.71	2.28
	Tamarind	0.69	0.17	1.25	..	0.52	0.64	0.67	0.99
	Other condiments	1.49	0.37	2.70	..	1.06	1.38	1.64	2.21
	Total	**3.72**	**0.92**	**6.74**	..	**2.62**	**3.50**	**4.02**	**5.48**
	viii. Sugars								
	Sugar	0.02	0.01	0.03	..	..	..	0.07	0.02
	Jaggery	..	..	..	..	..	..	..	..
	Total	**0.02**	**0.01**	**0.03**	..	..	..	**0.07**	**0.02**
	ix. Coffee and Tea								
	Coffee	0.01	0.01	0.02	..	..	..	0.07	..
	Tea	..	..	..	..	..	..	..	..
	Total	**0.01**	**0.01**	**0.02**	..	..	..	**0.07**	..
	x. Liquor	..	..	..	..	..	..	..	..
	xi. Tobacco								
	Smoking	3.88	0.96	7.02	..	2.31	2.90	4.22	6.84
	Chewing	0.51	0.12	0.92	..	0.30	0.16	0.36	1.36
	Total	**4.39**	**1.08**	**7.94**	..	**2.61**	**3.06**	**4.58**	**8.20**
	xii. Other foods including refreshments								
	Pansupari etc.	3.30	0.82	5.97	..	2.37	3.11	2.68	5.20
	Total under Food	**55.26**	**13.75**	**100.00**	..	**36.50**	**52.33**	**58.47**	**85.12**

(Continued)

APPENDIX A

Table III (a-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of				
				Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	107		..	32	31	19	25
		Expenditure per household	Percentage of total expenditure on Miscellaneous items					
		Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Fishing	**B. Clothing**	4.65	..	..	3.12	4.08	5.16	6.91
	C. Housing, Light, Fuel etc.	4.27	..	..	3.01	3.91	5.03	5.73
	D. Miscellaneous Expenditure							
	i. Education	0.76	16.17	..	0.27	0.22	1.35	1.60
	ii. Dhobi or soap	1.23	26.17	..	0.81	1.10	1.50	1.70
	iii. Barber	0.82	17.45	..	0.49	0.64	0.98	1.34
	iv. Travelling	0.03	0.64	..	..	..	..	0.13
	v. Medical fees and medicines	0.40	8.51	..	0.22	0.27	0.50	0.74
	vi. Religious observances	0.26	5.53	..	0.19	0.27	0.25	0.37
	vii. Amusements	..	..	..	..	..	..	..
	viii. Provident Fund, Kuri and other compulsory savings	0.59	12.55	..	..	..	1.31	1.53
	ix. Payment of debts	..	..	..	..	..	..	..
	x. Remittances to dependants living elsewhere	..	..	..	..	..	..	..
	xi. Other items	0.61	12.98	..	0.42	0.51	0.59	1.00
	Total	**4.70**	**100.00**	..	**2.40**	**3.01**	**6.48**	**8.41**
			Percentage of total expenditure on cultivation etc.					
	E. Cultivation, Industries and Business							
	i. Cultivation run by the household	..	..	..	..	..	..	..
	ii. Industry run by the household	1.59	100	..	0.63	1.04	1.24	3.76
	iii. Business run by the household	..	..	..	..	..	..	..
	Total	**1.59**	**100**	..	**0.63**	**1.04**	**1.24**	**3.76**
	F. Grand Total of A to E	70.47		..	45.66	64.37	76.38	109.93

APPENDIX A—*Contd.*

Table III (b-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	12			..	1	1	3	5
		Per household Rs. nP.	Per equivalent adult male Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Miscellaneous	**A. Food Group**								
	i. Cereals and Pulses								
	Rice	24.33	5.49	38.61	..	10.66	12.00	16.66	39.60
	Other grains	1.91	0.43	3.03	..	1.33	1.33	1.00	1.33
	Dhal	...	..	..	..	..	..	..	..
	Total	**26.24**	**5.92**	**41.64**	..	**11.99**	**13.33**	**17.66**	**40.93**
	ii. Vegetables								
	Potatoes	..	..	..	..	..	..	..	..
	Tapioca	9.33	2.10	14.81	..	8.33	10.00	11.66	8.40
	Onions	0.64	0.14	1.02	..	0.50	0.50	0.58	0.80
	Cocoanuts	4.41	0.99	7.00	..	2.33	2.00	4.66	6.00
	Other vegetables	1.33	0.30	2.11	..	0.66	0.50	0.83	2.20
	Total	**15.71**	**3.53**	**24.94**	..	**11.82**	**13.00**	**17.73**	**17.40**
	iii. Meat and Fish								
	Meat	0.16	0.03	0.25	..	..	..	..	0.40
	Fish	7.33	1.65	11.63	..	4.00	7.00	7.00	9.60
	Total	**7.49**	**1.68**	**11.88**	..	**4.00**	**7.00**	**7.00**	**10.00**
	iv. Milk	..	..	..	..	..	..	..	..
	v. Ghee and Oils								
	Ghee	..	..	..	..	..	..	..	..
	Oils	2.62	0.59	4.16	..	1.66	1.50	2.83	3.30
	Total	**2.62**	**0.59**	**4.16**	..	**1.66**	**1.50**	**2.83**	**3.30**
	vi. Salt	0.38	0.08	0.60	..	0.25	0.25	0.43	0.48
	vii. Condiments								
	Chillies	1.70	0.38	2.70	..	1.00	1.25	1.83	2.15
	Tamarind	0.85	0.19	1.35	..	0.50	0.75	1.08	0.95
	Other condiments	1.70	0.38	2.70	..	1.00	1.25	1.75	2.20
	Total	**4.25**	**0.95**	**6.75**	..	**2.50**	**3.25**	**4.66**	**5.30**
	viii. Sugars								
	Sugar	0.45	0.10	0.72	..	..	..	..	1.10
	Jaggery	..	..	..	..	..	..	..	..
	Total	**0.45**	**0.10**	**0.72**	..	..	..	..	**1.10**
	ix. Coffee and Tea								
	Coffee	0.33	0.07	0.52	..	..	..	..	0.80
	Tea	..	..	..	..	..	..	..	..
	Total	**0.33**	**0.07**	**0.52**	..	..	..	..	**0.80**
	x. Liquor	..	..	..	..	..	..	..	..
	xi. Tobacco								
	Smoking	2.25	0.50	3.57	..	..	2.00	2.33	3.60
	Chewing	0.50	0.11	0.79	..	1.33	2.00	..	..
	Total	**2.75**	**0.61**	**4.36**	..	**1.33**	**4.00**	**2.33**	**3.60**
	xii. Other foods including refreshments								
	Pansupari etc.	2.79	0.63	4.43	..	1.50	1.00	1.66	4.60
	Total under Food	**63.01**	**14.16**	**100.00**	..	**35.05**	**43.33**	**54.30**	**87.51**

(Continued)

APPENDIX A

Table III (b-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of				
				Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households		12	..	3	1	3	5
		Expenditure per household	Percentage of total expenditure on Miscellaneous items					
		Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP
Miscellaneous	**B. Clothing**	8.15	..	..	2.63	5.00	8.05	12.11
	C. Housing, Light, Fuel etc.	6.18	..	..	2.02	9.41	4.94	8.78
	D. Miscellaneous Expenditure							
	i. Education	11.29	49.76	..	..	2.00	6.47	22.74
	ii. Dhobi or soap	2.55	11.24	..	0.50	1.00	1.94	4.44
	iii. Barber	0.91	4.01	..	0.11	0.83	0.88	1.42
	iv. Travelling	1.00	4.41	..	..	..	0.27	2.24
	v. Medical fees and medicines	0.96	4.23	..	0.13	..	0.25	2.07
	vi. Religious observances	0.55	2.42	..	0.16	0.25	0.22	1.04
	vii. Amusements	..	..	..	..	..	..	..
	viii. Provident Fund, Kuri and other compulsory savings	2.63	11.59	..	..	..	..	6.30
	ix. Payment of debts	2.08	9.17	..	..	..	..	5.00
	x. Remittances to dependants living elsewhere	0.72	3.17	..	0.41	0.41	0.69	1.00
	Total	**22.69**	**100.00**	..	**1.31**	**4.49**	**10.72**	**46.25**
			Percentage of total expenditure on cultivation etc.					
	E. Cultivation, Industries and Business							
	i. Cultivation run by the household	..	..	..	..	..	..	..
	ii. Industry run by the household	..	..	..	..	..	..	..
	iii. Business run by the household	..	..	..	..	..	..	..
	Total	..	..	..	..	..	..	..
	F. Grand Total of A to E	**100.03**		..	**41.01**	**62.23**	**78.01**	**154.65**

APPENDIX A—*Contd.*

Table III (a-2)

ANALYSIS OF AVERAGE INCOME AND EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION: FISHING

Items	All households	Percentage of total expenditure	Households with a monthly income of: Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs.100
No. of households	107		..	32	31	19	25
	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
I. Expenditure							
A. Food	55.26	78.42	..	36.50	52.33	58.47	85.12
B. Clothing	4.65	6.59	..	3.12	4.08	5.16	6.91
C. Housing, Light, Fuel etc.	4.27	6.06	..	3.01	3.91	5.03	5.73
D. Miscellaneous	4.70	6.67	..	2.40	3.01	6.48	8.41
E. Cultivation, Industry and Business	1.59	2.26	..	0.63	1.04	1.24	3.76
Total Expenditure	**70.47**	**100.00**	..	**45.66**	**64.37**	**76.38**	**109.93**
II. Income	77.96		..	43.85	61.95	91.00	131.53
III. Expenditure in relation to income	*+ 7.49*		..	*- 1.81*	*- 2.42*	*+14.62*	*+21.60*

Table III (b-2)

ANALYSIS OF AVERAGE INCOME AND EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION: MISCELLANEOUS

Items	All households	Percentage of total expenditure	Households with a monthly income of: Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
No. of households	12		..	3	1	3	5
	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
I. Expenditure							
A. Food	63.01	62.99	..	35.05	43.33	54.30	87.51
B. Clothing	8.15	8.15	..	2.63	5.00	8.05	12.11
C. Housing, Light, Fuel etc.	6.18	6.18	..	2.02	9.41	4.94	8.78
D. Miscellaneous	22.69	22.68	..	1.31	4.49	10.72	46.25
E. Cultivation, Industry and Business	..	..	..	..	..	..	..
Total Expenditure	**100.03**	**100.00**	..	**41.01**	**62.23**	**78.01**	**154.65**
II. Income	94.00		..	41.65	70.00	85.81	135.15
III. Expenditure in relation to income	-6.03		..	+0.64	+7.77	+7.80	-19.50

APPENDIX A—*Concld.*

Table IV

INDEBTEDNESS

I. Indebtedness by income groups

Income Group	Total No. of households	No. of households in debt	Percentage of column 3 to column 2	Average indebtedness for household in debt
1	2	3	4	5
				Rs. nP.
Less than Rs. 25	..	..	..	..
Rs. 25–50	35	11	31.43	242.27
Rs. 51–75	32	19	59.38	368.42
Rs. 76–100	22	17	77.27	470.59
Above Rs. 100	30	22	73.33	696.59

II. Indebtedness by causes

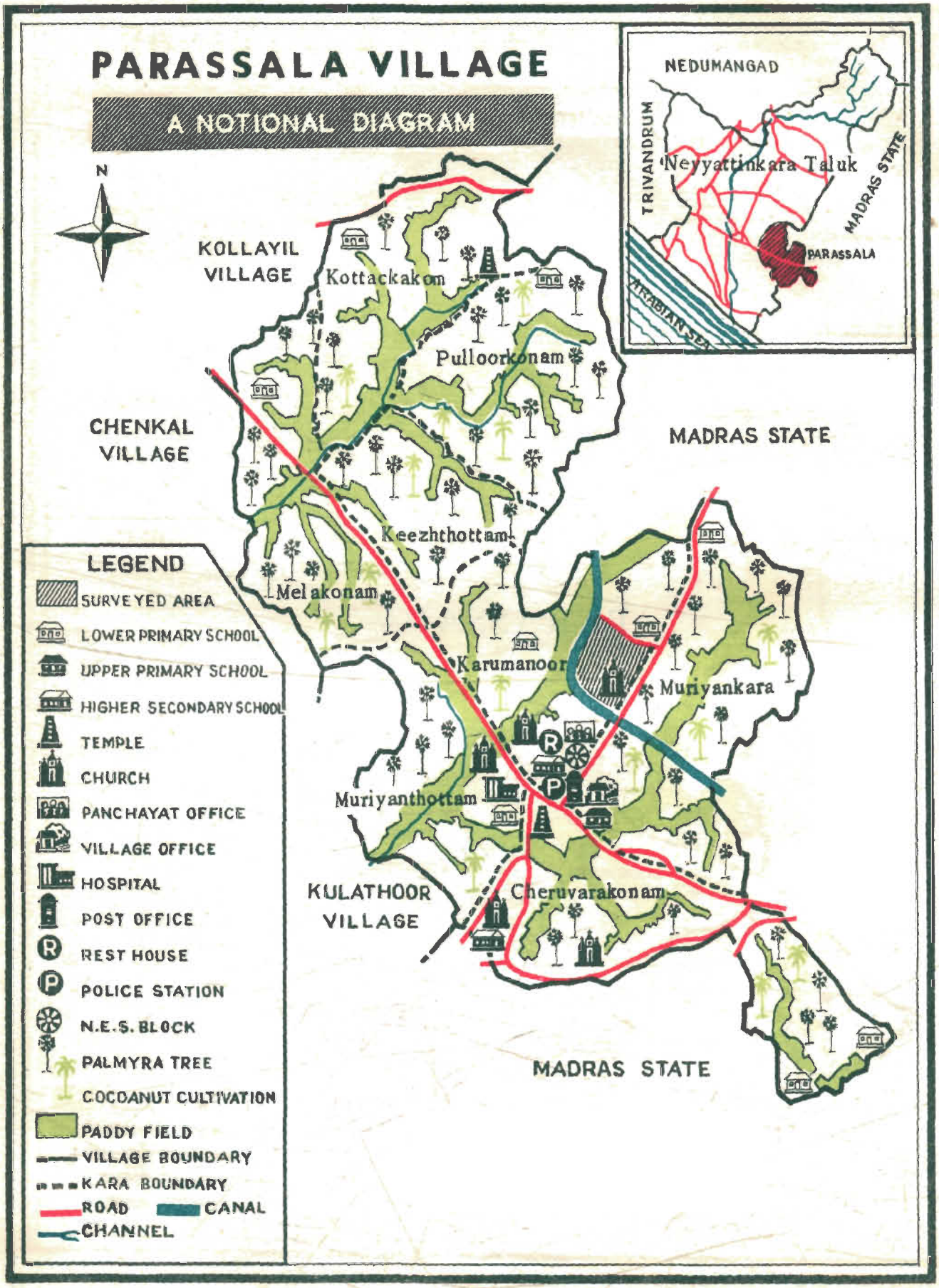
	Causes	Amount of debt	No. of households in debt	Average for families in debt	Percentage of debts due to causes to the total debt
	1	2	3	4	5
		Rs. nP.		Rs. nP.	
(a)	Purchase of land	..	..	..	..
(b)	House construction or repairs to existing building	4,800.00	6	800.00	14.56
(c)	Marriages	3,400.00	6	566.66	10.30
(d)	Funerals	..	..	..	..
(e)	To give dowry	..	..	..	..
(f)	To clear old outstanding debts	1.650.00	3	550.00	5.00
(g)	Sickness	400.00	2	200.00	1.21
(h)	Ordinary wants	5,040.00	23	219.13	15.28
(i)	Household Cultivation	..	..	..	..
(j)	Industry run by the household	17,700.00	33	536.36	53.65
(k)	Business run by the household	..	..	..	..

APPENDIX B

Questionnaire

(SEE AFTER APPENDIX A OF THE MONOGRAPH ON PARASSALA GIVEN INFRA)

PARASSALA


PARASSALA VILLAGE
A NOTIONAL DIAGRAM
N
KOLLAYIL VILLAGE
Kottackakom
Pulloorkonam
CHENKAL VILLAGE
MADRAS STATE
Keezhthottam
Melakonam
Karumanoor
Muriyankara
Muriyanthottam
KULATHOOR VILLAGE
Cheruvarakonam
MADRAS STATE
NEDUMANGAD
TRIVANDRUM
Neyyattinkara Taluk
MADRAS STATE
PARASSALA
ARABIAN SEA
LEGEND
SURVEYED AREA
LOWER PRIMARY SCHOOL
UPPER PRIMARY SCHOOL
HIGHER SECONDARY SCHOOL
TEMPLE
CHURCH
PANCHAYAT OFFICE
VILLAGE OFFICE
HOSPITAL
POST OFFICE
REST HOUSE
POLICE STATION
N.E.S. BLOCK
PALMYRA TREE
COCOANUT CULTIVATION
PADDY FIELD
VILLAGE BOUNDARY
KARA BOUNDARY
ROAD
CANAL
CHANNEL

PARASSALA*

CHAPTER I

INTRODUCTION

Ever since the formation of Kerala State the village of Parassala has been in the limelight being the southern boundary of the State. Situated in the Neyyattinkara taluk of the Trivandrum district and extending over an area of 7.73 sq. miles[1] the village lies 19 miles[2] to the south of Trivandrum, the metropolis of Kerala and 7 miles[3] to the south of Neyyattinkara, the headquarters of the Neyyattinkara taluk. It is bounded on the north and north-west by the Kolla village, on the west by the Chenkal and Kulathoor villages of the Neyyattinkara taluk and on the east and south by the Kanyakumari district of the Madras State. The national highway running to the north from Cape Comorin cuts across the village splitting it into two. The diversity of the physical aspects of Kerala has been classified into lowland, plains and hills. Parassala comes in the category of plains and shares their general features in its endless succession of houses and gardens scattered in picturesque disorder which presents a striking contrast to the nudity of the eastern plains. With a pretty large number of public institutions and amenities which surpass those of an average village in Kerala and a density of population coming to 3485 persons per sq. mile[4], Parassala can well be classified as a semi-urban area. Till the census of 1961 this place was recognized as a census town. But in the census of 1961 it has been dropped from the list of towns in view of the modified definition of towns accepted for the purpose of census requiring that at least 75 per cent of the adult male population should be engaged in non-agricultural occupation, a condition which could not be satisfied by this village.

Nedumanvila, the area under survey

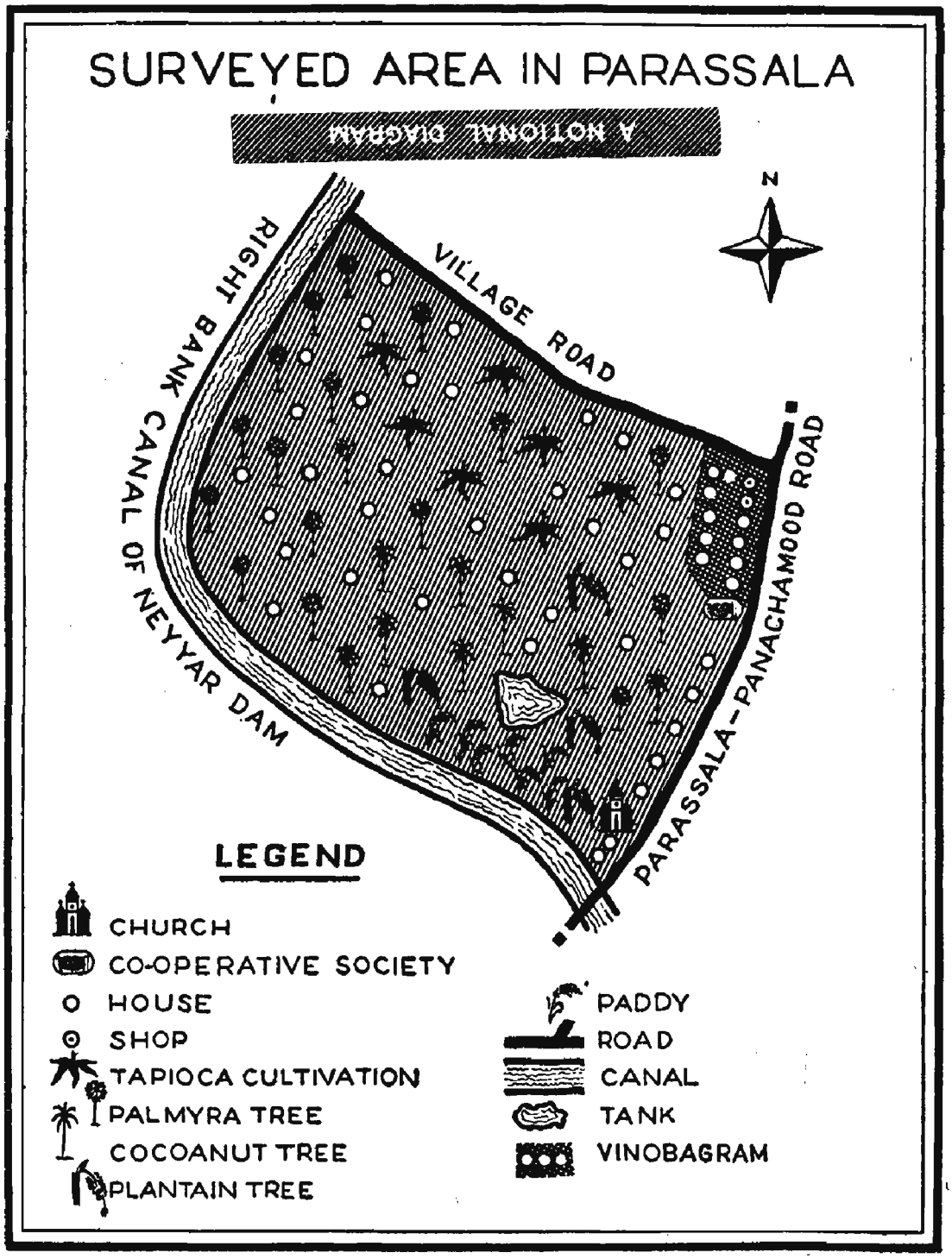
2. The area selected for the survey from the Parassala village is a compact block of 65.81 acres[5] with 123 households known as 'Nedumanvila'. The place owes its name to a type of long deer, 'Neduman', which dominated the forests of the area before its clearance. The special feature leading to the selection of 'Nedumanvila' for the survey is that it represents the maximum concentration of village potters and tappers of palmyra trees in the village. The place is situated about a mile to the east of the national highway running across Parassala. Bounded by the right bank canal of the Neyyar Dam on the west and south, a village road on the north and the Panachamood-Parassala road on the east, 'Nedumanvila' lies sloping to the south with an undulating surface. The various public institutions of the village fall within a radius of one to two miles[6] from Nedumanvila. The Panachamood-Parassala road connects the place with the national highway.

The Legend of Origin

3. The local tradition goes that the Parassala village was reclaimed from dense forests by the Parayas who were the original inhabitants of the place at the instance of Sree Parasurama, the epic founder of Kerala and the village was called 'Parassala' after the Parayas. Though this tradition is devoid

* The basic survey in this area was conducted between 13th October 1960 and 30th October 1960

(1) 20.02 sq. km. (2,002.06 hectares)
(2) 30.58 km.
(3) 11.27 km.
(4) 1346 per sq. km.
(5) 26.63 hectares
(6) 1.61 to 3.22 km.



of historical evidence in support of it, there is little improbability in the Parayas having cleared the land of its forest growth and the village being called after them. The Parayas have been granted two service inams called 'Koothuviruthi' and 'Kutaviruthi' by the

The details given in the inset map like houses, flora etc. are only illustrative and not exhaustive

Mahadevar Temple of the village by virtue of which they are given extensive plots of land for the presentation of the flag-rope and an umbrella of palmyra leaf and the performance of a folk-dance known as 'Koothu' for the annual festival of the temple. This, no doubt, has no necessary connection with the tradition under reference. It is, however, indicative of the recognition accorded to Parayas of the village from ancient times. During the regime of Dalava Mallan Chempakaraman Thampi who hailed from a place in the neighbourhood of Parassala, a programme for the reconstruction of the village was launched resulting in the provision of several amenities to it, construction of the Mahadevar Temple and the settlement of some Brahman families brought from outside. There is still a Brahman street close to the temple known as 'Dalavapuram' named after Dalava Mallan Chempakaraman Thampi who has been rightly regarded as the founder of modern Parassala.

The Soil

4. The soil of the area is a combination of laterite and red soils. The characteristics of the laterite soil which have already been described at page 2 supra need no repetition. The red soil is of deep colour mainly due to haematite or anhydrous ferric oxide. While this is loam of some kind, it is deficient in organic matter and low in all the major plant foods and lime. But it responds well to good agronomic practices because of its favourable loamy texture. The soil is acidic in reaction.

The Rainfall

5. A table showing the rainfall and the number of rainy days for the last 10 years as also the mean from 1904 to 1940 has been given below. From 1951 to 1960 the wettest months have been June or July in five years. This is in conformity with the usual trend of rainfall in Kerala. But, in two years the wettest months have been May and October and in one year November which is a departure from the normal pattern. Coming to the driest months, in one year all the months from January to April and in another year January, February and September have been the driest months in the respective years. These two years are abnormal. Curiously enough, the year 1959 in which there was no rain from January to April happens to be the wettest year in the last decennium. January has been the driest month in four years and February in two years barring the above. In one year July has been the driest which is also abnormal. May or November or December has been the driest month in one year each. The annual average rainfall in this area for the last ten years has been 1355.98 mm. which is 40 per cent of the average rainfall for the State in 1960.

Table I

RAINFALL

Year		Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Septr.	Octr.	Novr.	Dec.	Annual
1951	I	..	0.5	23.9	94.2	225.3	368.8	82.8	0.3	157.2	N. A.	377.4	3.1	1333.5
	II	..	..	3	8	7	19	7	..	6	N. A.	17	1	68
1952	I	15.5	69.9	7.6	142.2	243.8	94.0	..	27.9	15.2	275.6	15.0	66.0	972.7
	II	1	2	1	7	10	8	..	5	2	7	1	2	46
1953	I	45.7	17.8	20.3	95.3	..	269.7	461.0	27.9	59.7	273.3	232.9	..	1503.6
	II	2	1	1	3	..	9	17	2	1	10	6	..	52
1954	I	61.0	..	168.9	129.5	135.6	55.4	60.7	142.7	46.2	253.5	..	48.3	1101.8
	II	4	..	7	5	5	3	4	8	4	16	..	4	60
1955	I	..	19.3	5.1	50.8	390.1	198.1	47.7	22.3	318.0	151.1	176.3	74.2	1453.0
	II	..	2	2	4	14	13	7	3	14	8	12	5	84
1956	I	27.9	..	7.6	64.3	137.4	165.9	61.5	106.4	15.7	119.1	157.0	21.6	884.4
	II	1	..	1	2	9	17	6	6	2	7	7	2	60
1957	I	..	..	25.1	77.2	419.6	425.5	180.1	30.5	..	205.0	151.9	39.1	1554.0
	II	..	..	4	7	14	20	9	3	..	8	11	2	78
1958	I	..	19.1	59.2	100.6	270.0	416.7	114.1	176.6	14.3	117.5	129.5	10.7	1428.3
	II	..	3	4	11	16	18	8	11	2	8	10	2	93
1959	I	..	..	..	..	324.5	304.0	421.0	47.5	63.2	300.0	207.4	53.3	1720.9
	II	..	..	..	..	19	14	20	7	7	7	11	2	87
1960	I	..	0.5	27.7	93.3	439.5	N. A.	252.5	89.0	177.1	145.2	372.6	10.2	1607.6
	II	..	..	2	8	17	N. A.	12	11	17	14	17	2	100
1904 *to* 1940	I	16.8	16.5	40.1	94.2	182.6	270.0	146.8	90.9	106.7	251.7	207.0	53.9	1477.2
	II	1.7	1.3	2.7	6.1	8.4	14.0	11.7	7.9	7.2	12.6	10.1	3.3	87.0
State 1960	I	11.0	11.7	52.3	214.6	581.0	450.9	692.0	328.6	391.8	246.7	372.0	25.9	3378.5
	II	0.8	0.9	3.1	11.1	20.8	20.3	20.9	14.9	18.7	11.6	15.7	1.5	140.3

Climate

6. The climatic conditions prevailing in Parassala are identical with those of Amaravila. The observations made at pages 3–4 supra, therefore, apply to Parassala as well.

The Flora and the Fauna

7. The one important feature of the flora of this area is that the growth of cocoanut trees is less abundant compared to other parts of Kerala. At the same time, the proportion of palmyra trees is much higher than in most other parts. The family of indigenous grasses yielding food grains like paddy, ragi and 'chama', plants yielding vegetables, pulses and other produces such as horse gram, green gram, red gram etc., cucurbitaceous plants like cucumber etc., a variety of tuber plants the most important of which is tapioca, fruit trees like jack trees, mango trees, tamarind trees, bread-fruit trees, cocoanut and areca-nut trees and different types of plantain trees, pepper, betel vine, ginger, turmeric and chillies coming under spices and condiments and a few types of timber trees are available in Parassala though in varying proportions. There is also

I. Total rainfall (mm.)
N. A. Not available

II. No. of rainy days

a sprinkling of fibrous plants like screw-pine, avenue and shade trees, flower plants etc.

8. In addition to the description of the palmyra tree and the tapioca which have been given in connection with the tapping industry and the cultivation of tapioca in Chapter III infra it is proposed to deal with the plantain tree—*Musa paradisiaca (Linn)*—here in detail. The plantain tree is a herbaceous tree with a long, erect and false stem. Its leaves are radially arranged, oblong, 4 to 5 ft. long, bright green above, paler beneath and stalked. The spike is drooping. The flowers on the spike are in two rows. The bracts are large, ovate, many flowered and deep red in colour. The calyx is 5 toothed and yellowish white. The petals are shorter than the calyx and oblong. The fruits are also oblong, fleshy, obscurely 3 to 5 cornered with numerous seeds buried in pulp. They are arranged on the spike in circular clusters of several rows conical in shape on the whole with the base at the top. The plantain tree is so dearly cherished by the Malayalee that Kunjan Nambiar, the celebrated poet of Kerala of the 18th century, has rightly immortalised it by the description of a 'kadali forest' in his famous work 'Kalyana Sougandhikam' a crude translation of which is given below:—

Beholding the plantain trees standing in playful delight,
Their leaves dancing with joy in gentle breeze;
Their tops laden with green bunches,
With a lovely sprinkling of well-ripe fruits,
Like a world decked with garlands
Of myriad gems, red and green,
Stood amazed mighty Bhima,
The younger brother of Dharmaputra.
The ground below strewn with fallen fruits,
Like a golden carpet spreads its radiance around.

This extensively cultivated plant is common to both Indies. Pliny as well as Cosmas refer to this tree in their works. A description of Cosmas says of the "delicate and ever-fresh green of the cultivated banana". According to Major Drury, "There is hardly a cottage in India with no plantain tree. The natives live upon them and the stems of the plantain laden with their bunches of fruits are invariably placed at the entrances of their houses during their marriages or other festivals, appropriate emblems of plenty and fertility.....The best soil for its cultivation is the newly cleared forest land where there is much decayed vegetation. .....A meal is prepared from their fruit by stripping off the skins, slicing the core, and when thoroughly dried in the sun, powdering and sifting it. It is much used in the West Indies for infants and invalids, and is said to be especially nourishing... .Dried plantains form an article of commerce. They are merely cut in slices and dried in the sun, and being of saccharine matter make a good preserve for the table. Similarly green fruits are chipped and fried for an equally popular market. The ripe fruit which is relished more than the green contains anticorbutic vitamin and vitamin A, but vitamin B is deficient." "Alcoholic beverages like banana wine, brandy, beer, rum and other spirits are distilled from the ripe fruit. In some countries the fruit pulp is used for dyeing wool, cotton, silk, leather and wood. The ash from the dried fruit skin is rich in potash, and is used for making soap. The dried skin has tanning properties and is used for blackening leather".[1] The stem of the tree yields a beautiful fibre which, though inferior to Manilla hemp which is extracted from the pseudostem of Musa textiles, is used for making ropes, cordages, fishing tackle, paper mats, etc. The leaves also yield a useful fibre. It is said that the best silk in ancient India used to be produced out of the plantain fibre which was so transparent that the presence of the silk can hardly be noted. In Kerala the leaves of the plantain tree find a popular place in

(1) The Useful Plants of India and Pakistan by Dastur, page 156

vegetarian dinners. It is also used as a wrapping material. The sap of the tree is useful as an indelible marking ink. Some varieties of the plantain like 'Kadali' have high medicinal and cooling properties. In the Jury Reports of the Madras Exhibition it is stated, "It yields a fine white silky fibre of considerable length, especially lighter than hemp, flax and aloe fibre by 1/4th or 1/5th and possessing considerable strength..... This plant has a particular tendency to rot and to become stiff, brittle and discoloured by steeping in the green state, and it has been ascertained by trial that the strength is in proportion to the cleanness of the fibre. If it has been well cleaned and all the sap quickly removed, it bears immersion in water as well as most other fibres and is about the same strength as Russian hemp". The varieties of plantain trees found in these parts are 'Peyan', 'Monthan', 'Chingan' 'Nenthran', 'Puvan', 'Kadali', 'Palayamthodan', 'Kannan', 'Kumbilla Kannan', 'Virundi Kannan', 'Nanipuvan', 'Kappapalam', 'Karumkadali' etc.

9. The domestic varieties of fauna consist of cows, bulls, buffaloes, goats, sheep, pigs, dogs and fowls. The rest of the fauna are the same as mentioned at pages 6-7 supra.

Communications

10. A network of roads consisting of the national highway, the Parassala-Panachamood road, the Parassala-Kollenkode road, the Parassala-Kaliekavila road and a number of panchayat roads besides some lanes which, though not quite fit for vehicular traffic, are in good use by the pedestrians, form the chief means of communication in the locality. Of the above, 10 miles[1] length of panchayat road was constructed during the last ten years. Mechanical means of modern transport like buses, cars, and bicycles are as popular here as in any other part of Kerala. The bullock-cart has a lingering existence. The transport of goods is facilitated by lorries, bullock-carts and handcarts.

Important Public Places

11. The village has been provided with a Post and Telegraph Office, Hospital, Village Office, National Extension Service Office, Panchayat Office, Panchayat Inspector's Office, Office of the Assistant Educational Officer, Health Assistant's Office, Public Health Midwifery Centre, Sub-registry Office, a Police out-post, a Travellers' Bungalow, two High Schools, one Teachers' Training School, one Basic Training School, two Upper Primary Schools, thirteen Lower Primary Schools, six Reading Rooms and a Nursery School run by the Khadi Board. A Mahila Samajam is also functioning along with the Nursery School. Of the above, the Samuel High School, Cheruvarakonam was started as a Lower Primary School in the last century by the L. M. S. Church (now one of the constituents of the Church of South India) and raised to a Malayalam High School in the year 1941. It was converted into an English High School in 1948. The L. M. T. M. Girls' School, Cheruvarakonam is imparting instruction in Tamil medium. This was started 60 years ago and converted into an Upper Primary School in the year 1947. This is also run by the L. M. S. Church. The other High School was started by the late Mr. J. Sam Evans in the year 1923 as an Upper Primary School and raised to a High School in 1943. The Teachers' Training Class attached to this was started in 1946 and the Basic Training School in 1958. The Government Upper Primary School, Parassala was started nearly 60 years ago as a Lower Primary School and later upgraded as a Middle School with Malayalam medium. In the year 1954 it was converted into an Upper Primary School. Another institution of outstanding importance in the Parassala village is the London Mission Parassala Embroidery Industry started by the end of the last century by the L. M. S. Church to help the local women by training them in embroidery work. It gives employment at

(1) 16.09 km.



Pl. 65

PLANTAIN TREE—MUSA PARADISIACA (LINN)

home to about 300 women. The concern is a non-profit making one and is run purely to promote cottage industries. The goods produced at the instance of this establishment are not only sold locally but also exported to foreign countries according to orders. The Government Hospital was started about 55 years ago.

Places of Public Worship

12. The well-known Mahadevar temple dedicated to Siva, a Bhagavathy temple, a Krishna temple, a Sastha temple, a Roman Catholic church, a church of the Church of South India, a mosque and a few temples of minor importance form the places of public worship in the Parassala village. Of these, the Roman Catholic church (Latin Christian) is located in the surveyed area. Though the history of the Mahadevar temple cannot be traced to its origin, it is recorded that it was reconstructed by Dalava Mallan Chempakaraman Thampi of Travancore in the latter half of the 18th century. The L. M. S. Church has played an important role in the extension of educational facilities in the area by starting a number of schools to which a reference has been made in the previous paragraph. The Roman Catholic church of Nedumanvila was constructed 40 years ago.

Public Markets

13. There is only one public market in the village. This is located near the Panchayat office by the side of the Parassala-Panachamood road. It is open on Tuesdays, Wednesdays, Fridays and Saturdays. All types of articles, especially the necessaries of life are available in the market. Village products are also sold here.

Health, Sanitation and Drainage

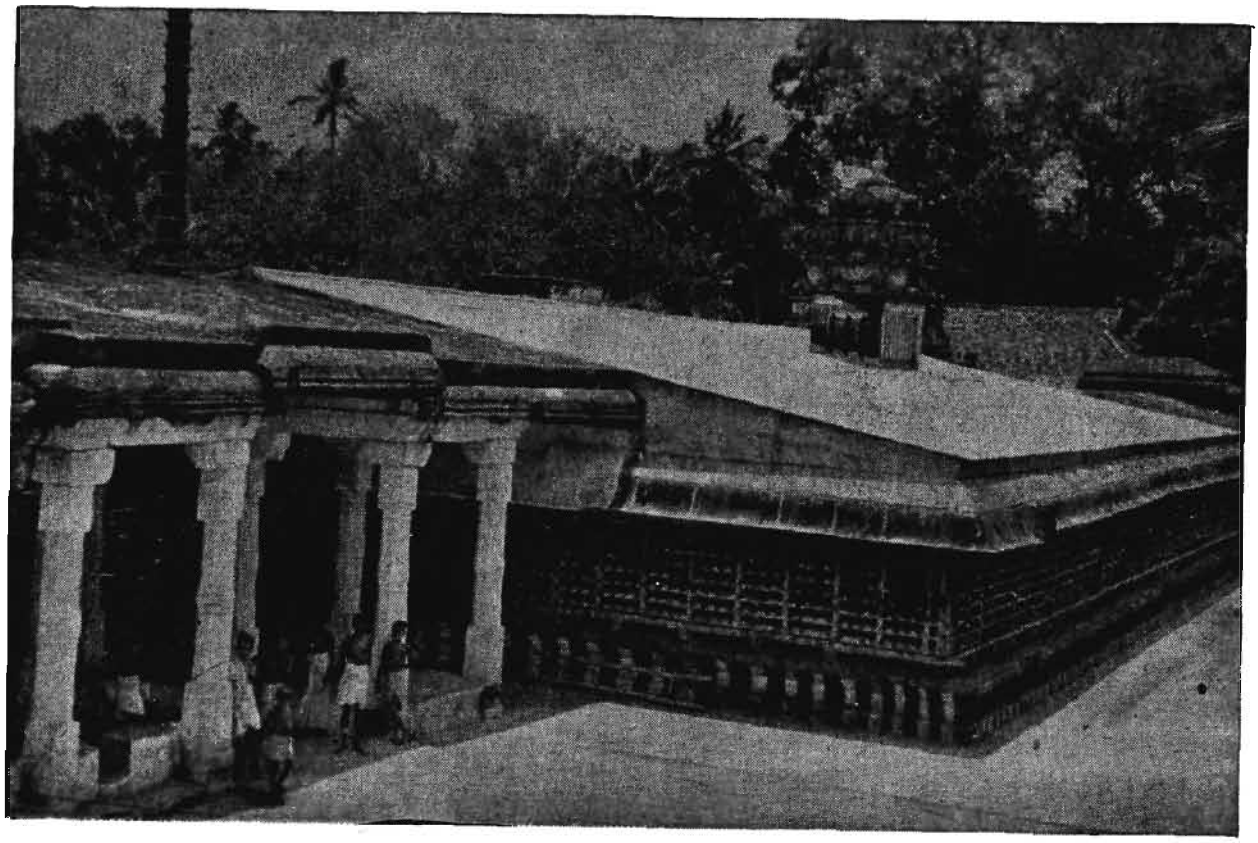
14. The roads are swept under the auspices of the village panchayat. The general public mostly depend upon the local Government hospital for medical aid. This hospital has 66 beds for in-patients. This is far from being sufficient to meet the requirements as could be seen from the strength of the present in-patients which comes to 141. Nearly 5000 out-patients per mensem are treated through this hospital. The staff for the hospital consists of 2 Assistant Surgeons, 2 compounders, 4 nurses, 1 mid-wife and 2 family planning social workers. The Health Assistant is responsible for the vaccination and inoculation against epidemics. Arrangements for public scavenging as well as protected water supply are totally absent. Assistance in maternity cases is rendered by the Midwifery centre. The villagers draw water from their own wells, which, however, have been supplemented by 13 public wells maintained by the panchayat of which one was constructed at the instance of the National Extension Service. Four bathing ghats have been provided in four different tanks the total area of the tanks coming to nearly 20 acres[1].

Residential Pattern

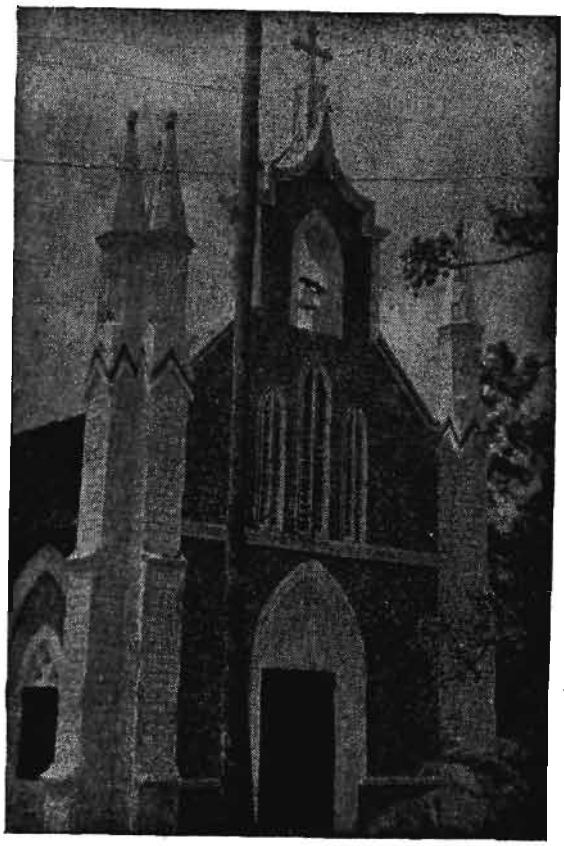
15. Unlike the villages on the east coast of the Madras State and most other parts of India which have a cluster of houses concentrated in a small area, Parassala presents a continuous expanse of isolated houses and 'Nedumanvila' is no exception to it. The dwellings are located in the midst of separate compounds planted with trees and provided with wells and other items, each compound being often protected by a compound wall or fence. The 'Vinoba Gram' in which the Kulalans of the village reside has, however, a slightly different pattern. The houses are closely situated with no compound wall or fence separating one from the other. The clustering of the Kulala households in this area cannot be attributed to any tendency to avoid other communities. In the very nature of the pot-making industry the mutual co-operation and help among several households engaged in the industry is indispensable. Thus, the absence of individual kilns and even the potter's wheel for every household makes the Kulalans obliged to make common use of these among a group of households. This

(1) 8.09 hectares

special feature of the life of Kulalans is largely responsible for the concentration of the community in this particular area. Although the area inhabited by the Kulalans was dedicated as a 'Gramdan area' by the occupants at the early stages of the 'Bhoodan and Gramdan movement', it is understood that they have not so far pooled their resources and income. There is, however, an abundance of mutual co-operation among them.



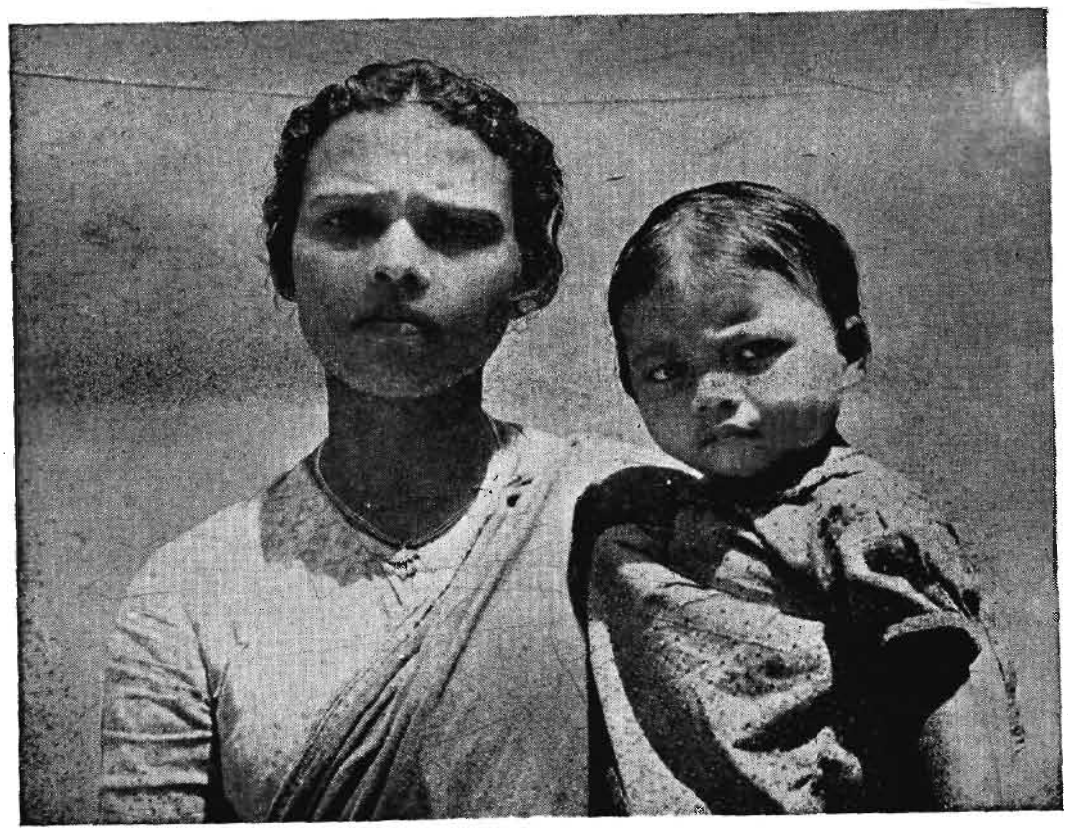
Pl. 66 THE MAHADEVAR TEMPLE Page 205



Pl. 67 THE ROMAN CATHOLIC CHURCH Page 205



Pl. 68 A LATIN CHRISTIAN FEMALE Page 210



Pl. 69 A FEMALE OF THE CHURCH OF SOUTH INDIA Page 210

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Population

16. The population of Parassala consists of 26,944 persons of whom 13,567 are males and 13,377 females as against 22,357 persons composed of 11,156 males and 11,201 females in 1951, the percentage of increase in the total population from 1951 to 1961 being 20.47. Nedumanvila, the area selected for the survey is inhabited by 637 persons, 51.64 per cent of whom are males and 48.36 per cent females. The density of population in this area comes to 6,195 per sq. mile[1]. The subjoined table gives the area, houses and population of Nedumanvila.

Table II

AREA, HOUSES AND POPULATION

Area in		Density	No. of	No. of			
Acres	Hectares	per sq. mile	houses	households	Persons	Males	Females
65.81	26.633	6195	104	123	637	329	308

The number of households in Nedumanvila comes to 123. On an average there are 5.18 persons per household.

Table III

SIZE OF THE HOUSEHOLDS

Total No. of households	Single member households	Two or three members	Four to six members	Seven to nine members	Ten members and over
123	4	31	54	27	7

Ethnic Composition

17. The population of the Parassala village representing as it does a harmonious combination of different communities consists of Latin Christians, Nadars, members of the Church of South India, the Salvation Army, Nairs, Brahmans, Ezhuvas, Kulalans and Asaris. Out of the 637 persons in Nedumanvila 51.49 per cent are Christians and 48.51 per cent Hindus. The Christians are composed of 35.95 per cent Latin Christians, 10.68 per cent members of the Church of South India and 4.86 per cent members of the Salvation Army, the percentages being of the total population. The Hindus consist of 27.47 per cent Nadars, 14.92 per cent Kulalans, 2.35 per cent Nairs, 2.20 per cent Asaris and 1.57 per cent Ezhuvas. There are no scheduled castes or scheduled tribes in the surveyed area. But, in the Parassala village there are 1699 persons belonging to the scheduled castes and 20 persons belonging to the scheduled tribes. The following table gives the distribution of households as well as the population in the various communities of Nedumanvila.

(1) 2392 per sq. km.

Table IV

RELIGIONS, COMMUNITIES, CASTES OR SUB-CASTES

Hindus	No. of house-holds	Persons	Males	Females	Christians	No. of house-holds	Persons	Males	Females
Nadars	37	175	95	80	Latin Christians	45	229	119	110
Kulalans	16	95	54	41	Church of South India	12	68	30	38
Nairs	3	15	8	7	Salvation Army	7	31	13	18
Asaris	2	14	5	9					
Ezhuvas	1	10	5	5					
Total	**59**	**309**	**167**	**142**		**64**	**328**	**162**	**166**

The Latin Christians *

18. Of the three sub-sections of Christians in the surveyed area the largest is the Latin Christian community. The Latin Christians form a sub-section of the Roman Catholic community, the others in Kerala based on rites being Romo-Syrians and Syro-Malankara Catholics. The tradition attributing the origin of Christianity in India to St. Thomas, the Apostle, who is believed to have landed in 52 A. D. at Malankara near Mousuri identified with modern Cranganore which was accepted as a historical fact till Basnage followed by La Cruze in 1723 challenged the historical basis of the same has ever since been a subject matter of controversy. 'Acta Thomae', an ancient work containing the deeds of St. Thomas, says that St. Thomas was brought at the instance of King Guduaphar of India who was in search of an eminent carpenter and the Apostle on arrival took himself to the work of preaching Christianity. Those who challenge the tradition do so on the following grounds:—

(1) India mentioned in Acta Thomae denoted the Indus valley near the side of the modern Karachi and penetrated by the Indus valley into the country of Parthians.

(2) It was not possible for St. Thomas to have come to Peninsular India.

(3) There were no Brahmans in South India in the early years of the Christian era whom the Apostle could have converted as stated in Acta Thomae. St. Thomas was the Apostle of Parthians and the sphere of his work was confined to North-west and not South India.

(4) There is lack of historical evidence to support the tradition.

(5) It is also held by them that it was not St. Thomas who came to India but St. Bartholomew, Thomas the Manichean and Thomas of Cana and the name of St. Thomas is wrongly mentioned instead of them.

19. The school of thought which holds the view that the tradition of St. Thomas is founded on facts contends,

(1) There is unimpeachable evidence that cinnamore and cassia which are Malabar products form a subject matter of trade by the Egyptians and Phoenicians as early as 400 B. C. and there was at that time more than one overland trade route between India and Central Asia and Europe. It was, therefore, quite possible for St. Thomas to have come to India.

(2) With regard to the contention that St. Thomas was allotted to Parthia among the Apostles of Christ, even if it were so, there was nothing preventing St. Thomas from extending his labours to India after his work in Parthia. There is also abundant evidence in the Paschal Chronicle that St. Thomas after having preached the Gospel to the Parthians suffered martyrdom at Calaminia, a town in India. There is a

* For the history of Latin and Syrian rites see monograph on Kottukal supra.

tradition that among the Apostles they divided the countries by lots when it is quite possible that India might have fallen to the lot of St. Thomas.

(3) The contention that there were no Brahmans in South India in the early centuries of the Christian era for St. Thomas to have converted them to Christianity is of little value in the face of the accepted Brahman colonisation of South India and the establishment of a Brahman settlement at the southern end of Peninsular India long before the commencement of the Christian era.

(4) India of the early records meant much more than the India of today; but it is possible that one could go from one end to another, if not by land, by inland and sea routes which were quite open.

(5) The discovery of certain coins attributed to the period between 8 A. D. and 50 A. D. containing the inscriptions of Gondophares is relied upon to strengthen the version that King Gondophares would have been the King of India or Indiana mentioned in the 'Acta Thomae' and the period of St. Thomas' arrival tallies with the same.

(6) The theory of St. Bartholomew having come to India is said to be based on the authority of Pantaenus who is said to have found in the hands of certain Christians the Gospel of St. Mathew in the original Hebrew supposed to have been left by St. Bartholomew when he preached the gospel in India. But the India mentioned there, it is contended, is not the India attributed to St. Thomas, but Arabia Felix which the ancients called Indies. Hough who investigated the question says that if actually St. Bartholomew introduced Christianity into India there is no reason why the tradition about the same should be attributed to another Apostle, St. Thomas. Similarly, the theory that St. Thomas is a misnomer for Thomas of Cana is also discredited by this school of thought on the ground that there is a wide gap between the period attributed to St. Thomas and Thomas of Cana. The Manichean theory is also discredited on the ground that there is no historical evidence to support it.

20. Among those who favour the tradition may be marshalled several eminent authorities like the letters of Edifiantes, Romanist writers in general and more especially Jesuit writers like Emmanuel Martino Martinize, Gothard Artus, Gouzales D'Avila, Urbano Cerri, Sir John Kaye, Asseman, Dr. Claudius Buchanan, Bishop Heber, Archdeacon Robinson, Dr. Kerr, Col. Yule, Professor Kennet, Rev. Richard Collins, Messrs. Howard and Whitehouse, Dr. Perron, Rev. Alex J.D. D'Orsey, Bishop Medlycott, Rev. J. C. Panjikaran, Rev. Fr. Bernard etc. These writers rely on ancient authorities like Dorotheus, Bishop of Tyre, St. Chrysostome, Rufinus, St. Jerome, Theodoret, St. Gregory of Tours, Florintis, Marco Polo, John of Monte Corvino, Nicolo Conti, Barbosa and Diogo Fernandez, Laymond Abbeloose and the coins of Gondophares discovered in recent times in Kabul, Kandahar, Seistan, Western and Southern Punjab, Archamia, Beghrain and Kalmlistan. Among those who deny the Indian Apostolate and martyrdom of St. Thomas are besides Basnage and La Croze, Tillemont, Renadot, Fabricius, F. Wrede, Hough Chaplain Trevor, Rev. Mateer, Dr. Burnell, Campbell, Sir John Kaye, M. Rae and W.W. Hunter. Dealing at great length with the authorities on both sides Shri K. P. Padmanabha Menon, the author of the History of Kerala, in his notes on Visscher's letters says, that "it is a tale not to be scoffed at". The Travancore State Manual 1940 also says that "St. Thomas' tradition is not a tradition of fancy which is not legitimate, not founded on fact; on the other hand, the co-existence of co-ordinating facts points to the definite conclusion that the Apostle did come to Malabar to make the earliest beginnings for the propagation of Christianity".

21. Though several missionaries have come to India after St. Thomas, it is the name of St. Francis Xavier that looms large in the history of the Catholic Church during this period. St. Francis Xavier started for India on 7th April 1541 and arrived on 6th

May 1542 at Goa where he devoted himself to missionary work. Thereafter he went to Tuticorin and from there to the Malabar coast. At Quilon he worked for a long period. At Kottar he had his headquarters. The conversions to Christianity effected by St. Francis Xavier in various centres in the Malabar coast are so many that the saint is held in great veneration by the Catholics of Malabar.

22. The Latin Christians of Nedumanvila are converts to Christianity as recently as fifty years ago. In their dress and ornaments they continue the same pattern which they or their forefathers wore before conversion. One often finds a Christian male here wearing the studs in his ears as a Hindu and a Christian female wearing her chela as a Hindu Nadar or Kulala female. The Christians of this place call themselves Nadar Christians. Questioned as to why they still continue to use the term 'Nadar' in spite of their conversion to Christianity, they have no special reason to offer. They differ from their compeers in other parts of Kerala, particularly of the north, not only in their costumes and ornaments but also in several other customs like observance of pollution in connection with puberty, postponing the baptism of children beyond 7 days, burying the dead within their compounds in spite of the cemetery provided by the church, not taking the priests for the funeral procession or for blessing the grave and a few other customs dealt with in greater detail in the portions relating to customs and manners. They owe their allegiance to the Pope. Polygamy and polyandry are prohibited. Widow remarriage is allowed. Consanguineous marriages within certain degrees are also prohibited. But special dispensation is allowed by the Bishops in suitable cases. All Roman Catholics irrespective of the sub-sects believe *inter alia* in the existence of one and only one God, the creation of the world by Him, the fall of the first man, the original sin, the incarnation of Christ, the redemption of humanity by His death on the cross, resurrection and ascension of Christ, the doctrines of transubstantiation and Holy Trinity, the ten commandments and the seven sacraments, eternity of the soul, heaven, hell and purgatory, confession before a priest who represents God and forgiveness of the sins, Holy Communion, Immaculate Conception and Assumption of the Blessed Virgin Mary, primacy and infallibility of the Pope, resurrection of the dead and the final judgement. Children are baptised generally on the seventh day after birth. Among the various sub-sects of the Roman Catholics there are only ritual differences. All of them owe allegiance to the Holy See of Rome.

Members of the Church of South India

23. The London Mission Society started its work in Travancore in 1806 though even prior to this time the Tanjore and Tinnevelly Missions had done some pioneer work in conversion. This Society later became one of the constituents of the Church of South India. In the Parassala village the missionary work was started by the L. M. S. Church in 1838 when a European missionary, John Abbes, began the work of conversion. The present members of the Church of South India in this locality are either the descendants of the converts to the L. M. S. Church from 1838 onwards or new converts. The Church owes its allegiance to the Chairman of the Synod designated the 'Moderator'. They have baptism like Roman Catholics but the period is not limited to seven days after birth and is generally performed within one year of the birth of the child. Widow remarriage is allowed. Polygamy and polyandry are prohibited. The members of the Church of South India believe in the existence of God, the creation of the world by God, the fall of the first man, the original sin, incarnation of Christ and the redemption of humanity by the death of Christ on the cross. They recognize all the sacraments except marriage which is not treated as a sacrament. Their members assent to a confession of faith which declares belief in the mystery of the

Holy Trinity, the Bible as the word of God, forgiveness and salvation from sin through the love of God revealed in the life and death of Jesus Christ upon the cross, the inspiration and guidance of the Holy Spirit, the Church as the instrument of God for the realisation of His Kingdom, the resurrection of the dead and the final judgement. They have no auricular confession to a priest. Marriages between a member of the Church and a non-member of the Church are not allowed unless the party who does not belong to the Church becomes a member of the Church. They do not believe in the doctrine of transubstantiation.

Members of the Salvation Army

24. The Salvation Army was founded by J. William Booth in 1865. In Travancore it commenced its work in 1889. In their beliefs there are many articles common with other Christian communities. But they have no baptism. A dedication ceremony is performed under the tri-coloured Salvation Army flag, yellow standing for the Holy Ghost, red for the blood of Jesus Christ, and blue for the purity of God. There is no specific period for this though usually it is done during the first 6 months after the birth of the child. At the age of 14 they take the affirmation for war. They have neither Communion nor Holy Mass. But they have their services which take the form of prayer and preaching. They have also songs along with the above. There are both male and female preachers in the Army. The entire organisation is based on military pattern with the General at the top, each Salvationist being considered a soldier of Christ. Their confession takes the form of kneeling before the 'Mercy Seat' and taking pardon for their sins. Polygamy and polyandry are prohibited while widow remarriage is allowed.

The Nadars

25. The Nadars are usually found in the southern taluks of Kerala and those taluks transferred to the Madras State from the Trivandrum district. Though their mother tongue is Tamil, almost all of them in this area speak Malayalam. According to Bishop Caldwell, the Nadars have migrated from the northern coast of Ceylon through the Tinnevelly district. They are supposed to have been good fighters, hardy and brave. Some of the old stone inscriptions refer tc them as 'Nadar' and 'Nadalvar' which bespeak the importance commanded by the Nadars in ancient days[1]. Though the Nadars were originally Hindus, a large number of them have become converts to Christianity. The Hindu Nadars who alone are dealt with here are Shivites. But they also worship demon-gods like 'Yekshi', 'Bhadrakali', 'Narayanar' etc. Polyandry is strictly prohibited as also polygamy. There is no instance of widow remarriage in the community now though there is no prohibition. There are instances of inter-communal marriages in the community though rare. Altogether only two cases have been revealed by the survey. Girls are generally married after puberty. A man who marries a second wife during the lifetime of the first wife, where the first wife had not been divorced is declared an outcast along with his newly married wife. Consanguineous marriages between immediate blood relations like uncle and niece are prohibited though marriages between the cross cousins is not only allowed but considered to be the most appropriate course. The marriages are isogamous. Dowry system is prevalent in this community as in other communities. 31 households out of 37 have given or received dowry varying from Rs. 100 to Rs.3000 according to their financial capacity.

The Kulalans

26. The sixteen households of Kulalans existing in this area are said to have sprung up from four households which immigrated to this place from the Tinnevelly district of the Madras State a few hundred years ago. Though the Kumbarans, Otans and Kusavans of the central and northern districts of Kerala are also immigrants from the Tamil and Telugu districts, the Kulalans disown

(1) Travancore State Manual 1940, Vol. I, page 856

all affinity to them. The story concerning the origin of the potter classes is that they have descended from a Brahman father and a Sudra mother for, the sacrificial earthen vessels which are now made by them were, according to Vedas, intended to be made by the Brahmans themselves.[1] Again, the original ancestor of the Kulalans is said to have been the son of Brahma. The story goes that Kulalan requested Brahma to be allowed like him to create and destroy things daily and so Brahma made him a potter.[2] Whether this version attributing a Brahman origin to the Kulalans is well or ill-founded, the Kulalans were accustomed to the wearing of the sacred thread from very ancient times and used to perform the thread-wearing ceremony though in recent times they have restricted the thread-wearing to their wedding day and occasions when they perform the funeral obsequies of their near relatives. They also cremate the dead like Brahmans. But this is not a custom peculiar to the Kulalans or Brahmans alone. Beyond the above, there is little in common between the Kulalans and Brahmans. Until recent times, the Kulalans of this place were worshipping several demon-gods, the more popular among them being 'Yekshi', 'Madan' and 'Muthiaramma' and offering animal sacrifices like rams, pigs and fowls to them. Firmly believing in the power of these gods to ensure immunity from pestilence and famine, they lived in mortal fear of their wrath at the slightest neglect to propitiate them. But a new spirit has now dawned in the Kulalans of this area resulting in the abandonment of their faith in demon-gods and animal sacrifices and the initiation of a form of worship in which they imagine the presence of a divine representative in a place where they meet for common worship and offer sacrificial pudding to that representative whom they style 'Iswarakalabhootham'. This form of worship is resorted to once a year and, if occasion demands, more than once. It is claimed that this form of worship represents a bold and salutary departure from the worship of demon-gods and the offer of animal sacrifices which still prevail among the Kulalans of some other places. Though their mother tongue is Tamil, they speak Malayalam.

27. Extremely simple in their habits and affectionate by temperament, the Kulalans of this place are both loving and lovable. The remarkable devotion to work typical of their class in an outstanding measure is at once thrilling and inspiring even to a casual visitor to their homes. The verandah of their dwelling which forms their little workshop in which men, women and children alike work in unison from morn till eve is not only the cauldron of their traditional occupation but also the incubator of the time-honoured message of the dignity of labour. Above all, the eternal cheerfulness which adorns their countenance would seem to steal a victorious march over the worries of hard work and poor return.

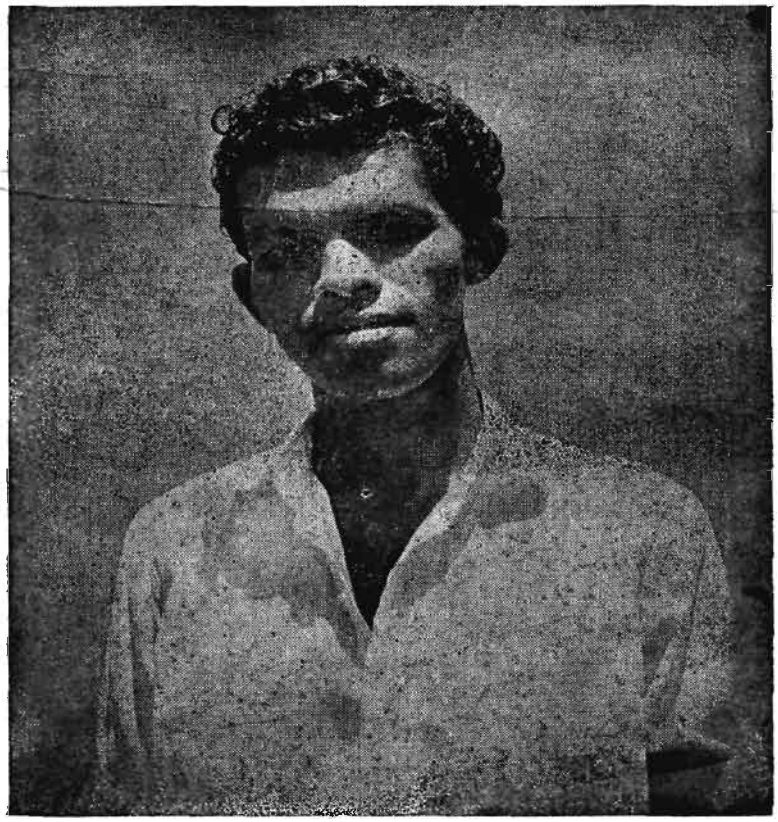
28. The ancient custom in this community by which pre-puberty marriages were the order of the day and post-puberty marriages were looked upon with contempt has been reversed in recent years and post-puberty marriages are alone held now. Though consanguineous marriages are permitted to a limited extent like the marriages between cross cousins there have been such marriages only in a few households. Marriages between close blood relations are strictly forbidden as also polyandry and polygamy. Instances of widow remarriage are not totally absent but rare. The dowry system is prevalent in this community as much as in other communities. The survey has revealed that five families out of sixteen have given or received dowry of which two have given up to five hundred rupees and three up to one hundred rupees. There is no instance of inter-communal marriages in the community. The marriages are isogamous.

29. The rest of the communities in the

(1) E. Holder in Madras Potter Journal, Ind. Arts. VII, 1897
(2) Gazetteer of Madura District



Pl. 70 A FEMALE OF THE SALVATION ARMY Page 211



Pl. 71 A MALE OF THE SALVATION ARMY Page 211



Pl. 72 NADAR FEMALES Page 211

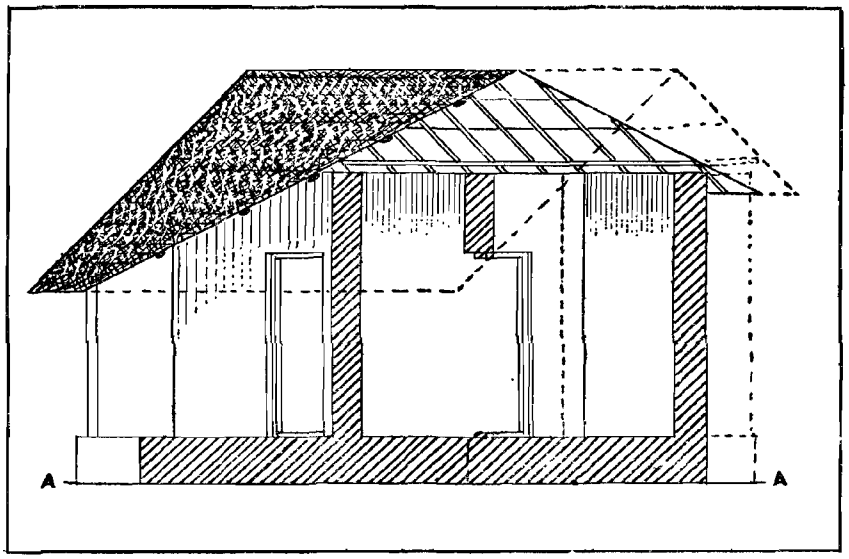


Pl. 73 KULALA FEMALES Page 211

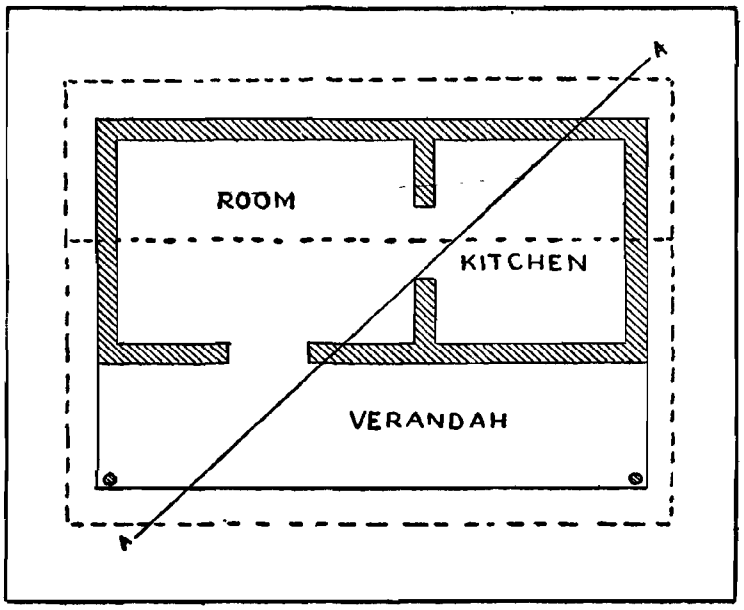
area are numerically too small to be dealt with here. They have been dealt with in other centres.

House Types

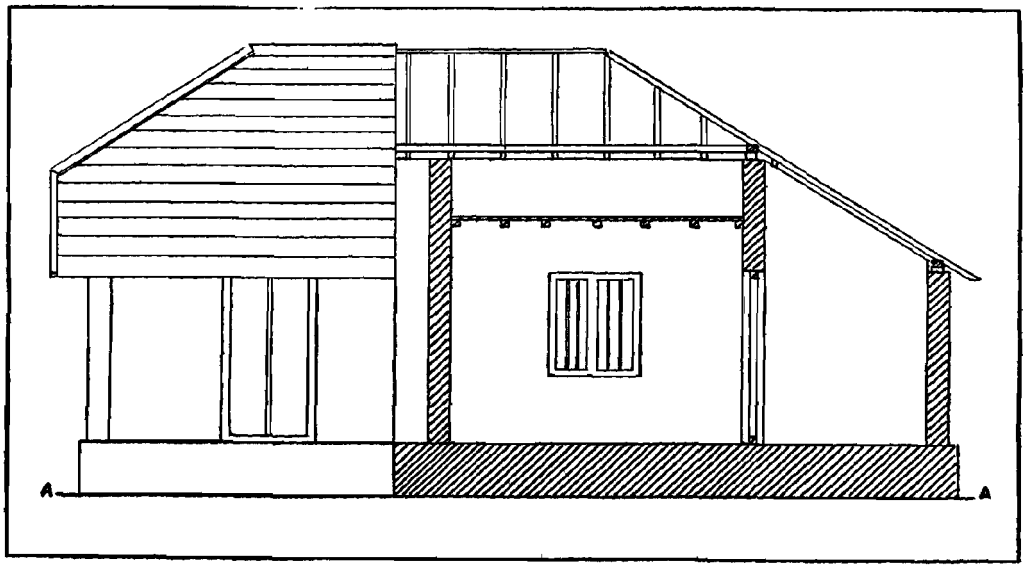
30. The houses of the poor classes are built of either clay or unburnt bricks and thatched with cadjan leaves with bamboo framework underneath. The thatching is done either with plaited cadjan leaves or the leaves of palmyra trees. The doors are made of cheap quality wood. The plinth area of a poor class house ranges from 100 to 150 sq. ft. A common room which in several cases is not fully walled up, a kitchen and a verandah constitute all the accommodation which a house of this pattern commands. The verandah is usually broad and used for sundry purposes, the conduct of the household industry being the most important among them. It is not uncommon that a family of about 4 to 10 members is accommodated in this limited plinth area of such a small house. For this type of houses there is no 'mukhavaram' and the roof is of a closed type. The middle class houses are slightly better. These have usually walls of burnt bricks and a few of timber. They are either thatched or tiled. The plinth area ranges from 300 to 400 sq. ft. The number of rooms is mostly two besides the kitchen



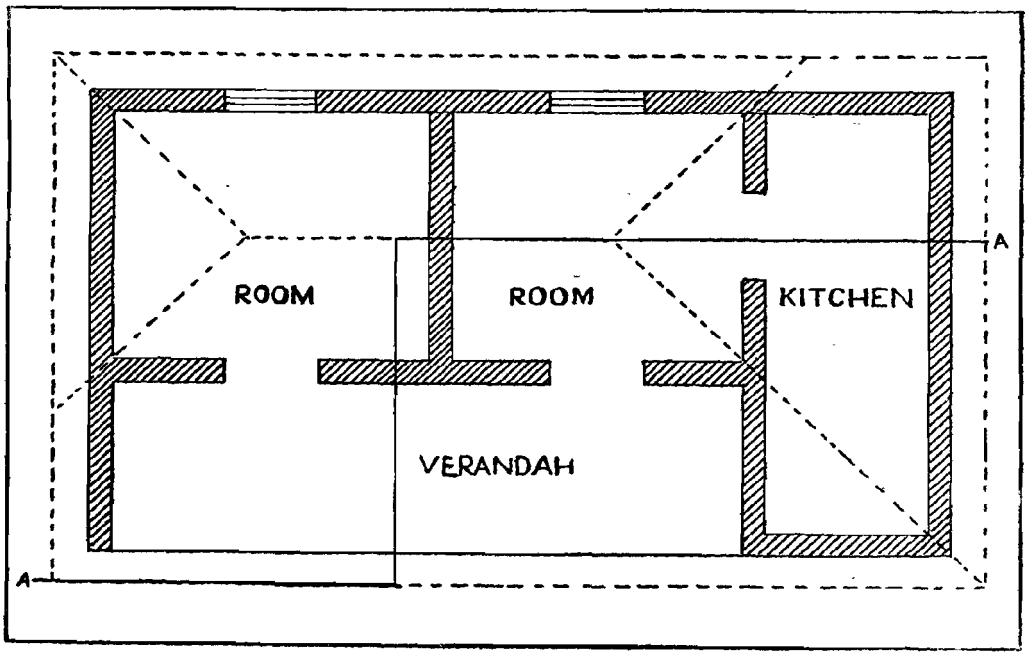
SECTIONAL VIEW OF A POOR CLASS HOUSE



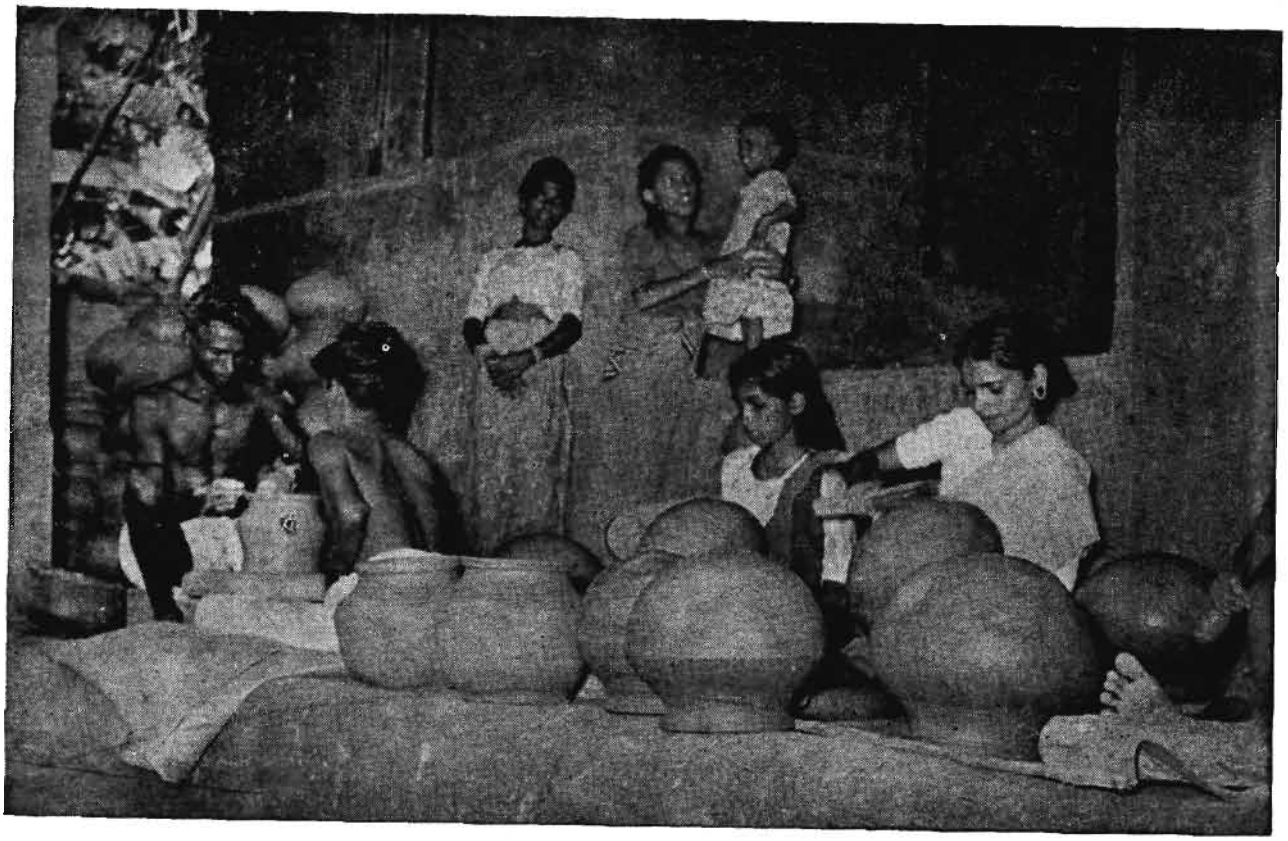
GROUND-PLAN OF A POOR CLASS HOUSE



SECTIONAL VIEW OF A MIDDLE CLASS HOUSE



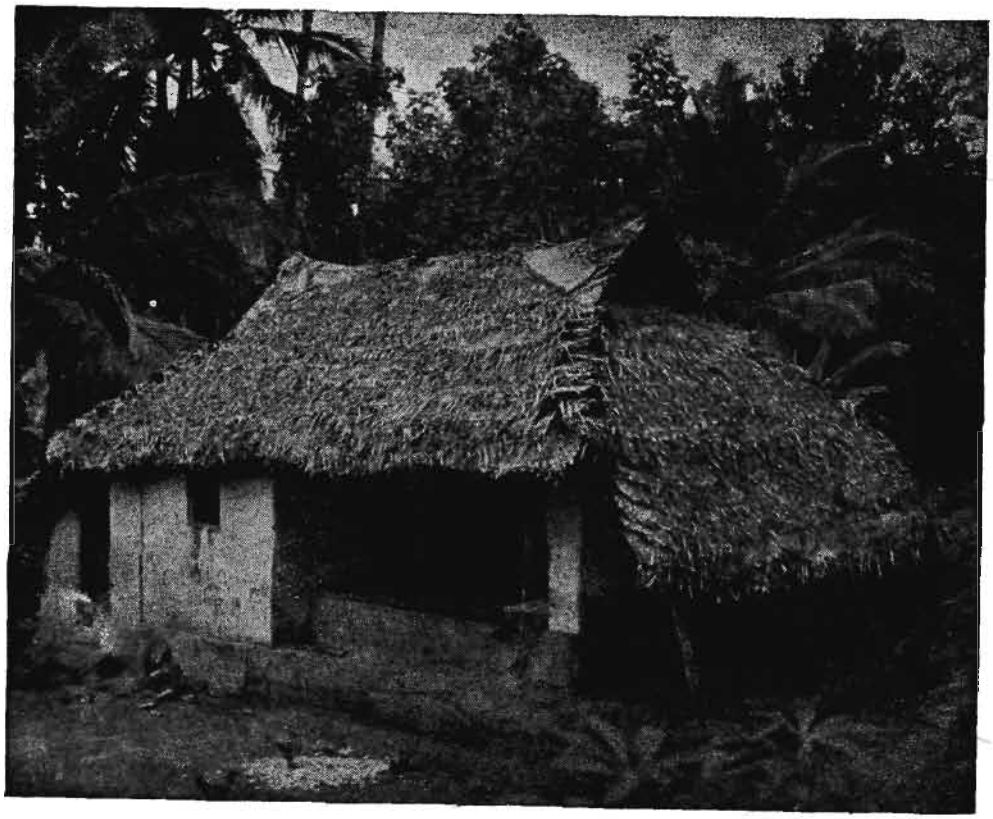
GROUND-PLAN OF A MIDDLE CLASS HOUSE



Pl. 74

THE LITTLE WORKSHOP

Page 212



Pl. 75

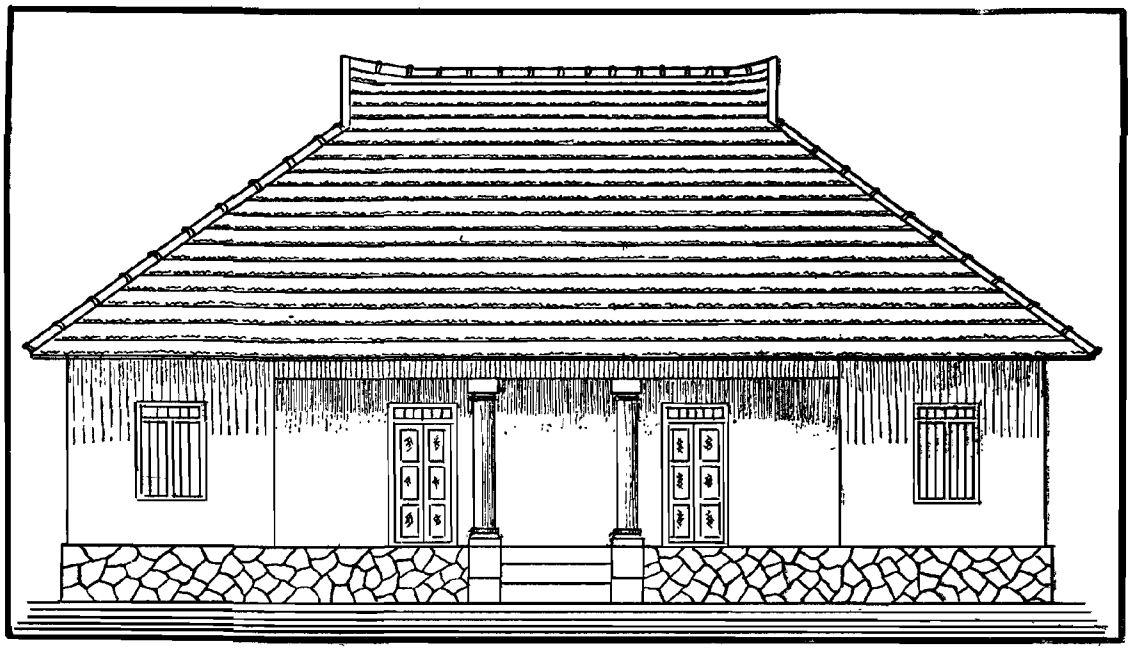
A POOR CLASS HOUSE

Page 213



Pl. 76 A MIDDLE CLASS HOUSE Page 213

and the verandah. The high class houses, which are extremely few in this area consist of a common room, a sleeping room and two or three small rooms in addition to the kitchen and the verandah. The plinth area varies from 800 to 1000 sq. ft. The walls are mostly of burnt bricks, laterite or timber and the roof is often tiled on wooden frame. The cost of construction of a middle class house varies from Rs. 1500 to Rs. 2500 and a high class house from Rs. 2000 to Rs. 5000. Both the middle class houses as



A HIGH CLASS HOUSE

well as the high class houses have, in most cases, 'mukhavarams' which have been described in greater detail at pages 19–20 supra. The basement of the houses, as usual, is rectangular. It is gratifying that out of the 123 households only two live in rented houses. Of the total number of households only three have been electrified. The subjoined table gives the material of walls and roofs of the houses in the surveyed area.

Table V

HOUSES USED WHOLLY OR PARTLY AS DWELLINGS BY MATERIAL OF THE WALL AND ROOF

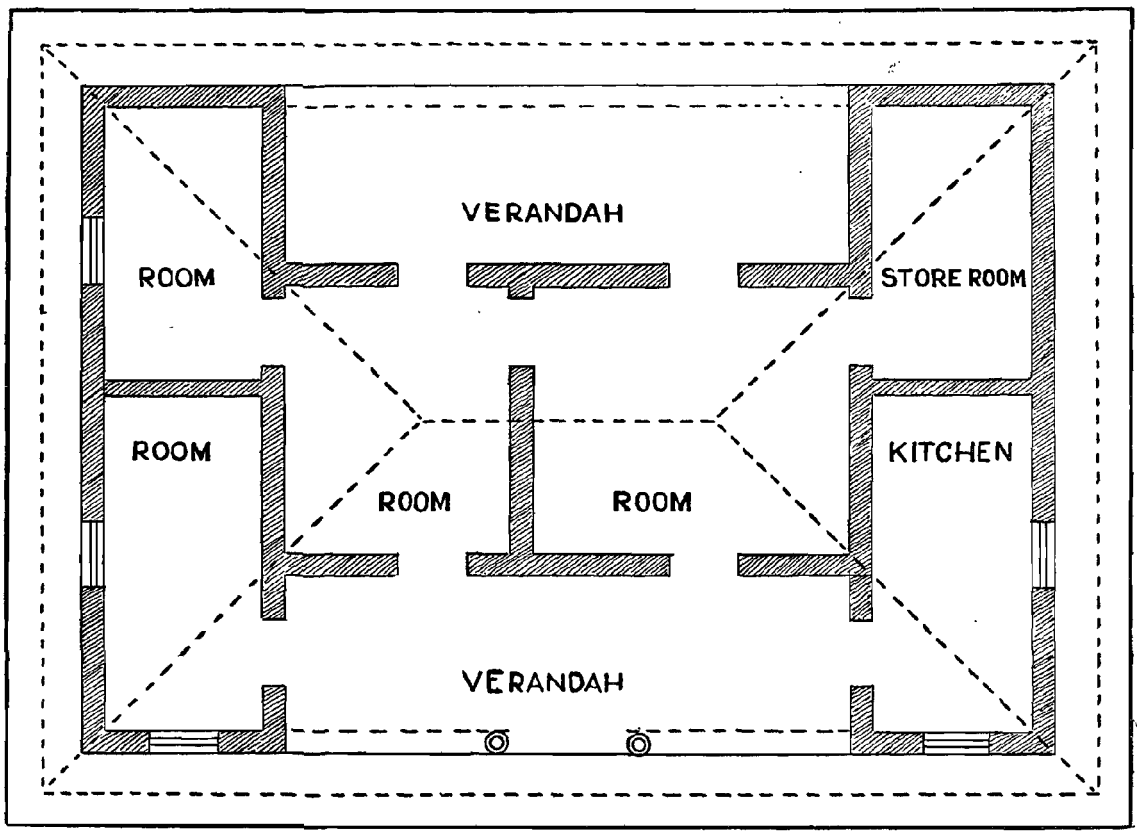
Total No. of households	Material of wall				Material of roof	
	Timber	Mud	Unburnt bricks	Burnt bricks	Leaves	Tiles
123	8	19	77	19	108	15

8.13 per cent of the households have no regular rooms, 59.35 per cent have one room each, 26.83 per cent two rooms each, 4.06 per cent three rooms each and 1.63 per cent four rooms each. The classification of the households by number of persons and number of rooms is given below.

Table VI

HOUSEHOLDS BY NUMBER OF ROOMS AND BY NUMBER OF PERSONS OCCUPYING

No. of rooms	Total No. of households	Number of households according to number of persons in the household				
		1 person	2-3 persons	4-6 persons	7-9 persons	10 persons and over
No regular room	10	1	2	6	1	..
1 room	73	3	22	29	18	1
2 rooms	33	..	5	17	6	5
3 rooms	5	..	..	2	2	1
4 rooms	2	..	1	1	..	..
5 rooms and over	..	..	..	..	..	..



GROUND-PLAN OF A HIGH CLASS HOUSE

Dress and Ornaments

31. The pattern of the dress and ornaments of the Latin Christians, Nadars as well as Kulalans of this area is the same. While the menfolk wear a cloth round their loins covering the portions below the waist and when they go out put on a shirt and if possible a shawl also, the womenfolk wear sarees and blouses. The women prefer deep coloured sarees popularly known as 'chela'. Deep red, yellow and green are the favourite colours. Most of them wear double and, not

infrequently, triple coloured sarees. A few old women form an exception to the general rule of wearing blouses. In the case of Christians this pattern of dress is very much different from the traditional costume worn in the community in most other parts of the State. Coming to the children, most of the male children wear shorts and shirt when they go out of their houses and the rest wear either dhoti alone, or dhoti and shirt, and female children invariably wear frocks. Foot-wears are but rarely used.

Table VII

DRESS

Total population			Communities							
Males	Females		Nairs	Ezhuvas	Kulalans	Nadars	Asaris	Latin Christians	Church of South India	Salvation Army
329		Total No. of males in the community	8	5	54	95	5	119	30	13
	308	Total No. of females in the community	7	5	41	80	9	110	38	18
		I. No. of males wearing								
43		(1) Shirt, shawl and dhoti up to heels	3	1	3	7	1	25	3	..
134		(2) Shirt and dhoti up to heels without shawl	3	3	19	41	1	45	17	5
28		(3) Shawl and dhoti up to heels	..	..	8	10	..	5	1	4
1		(4) Dhoti from waist to heels only	..	..	..	1	..	..	..	..
3		(5) Dhoti from waist to knee only	..	..	3	..	..	..	..	..
..		(6) Banian and pants	..	..	..	..	..	..	..	..
4		(7) Banian and shorts	..	..	..	4	..	..	..	..
1		(8) Shirt and pants	1	..	..	..	..	..	..	..
114		(9) Shirt and shorts	1	1	21	32	3	43	9	4
..		(10) Full suit	..	..	..	..	..	..	..	..
1		(11) Any other type	..	..	..	..	..	1	..	..
		II. No. of females wearing								
	153	(1) Full saree	2	3	20	45	5	60	18	..
	11	(2) Blouse and dhoti from waist to heels	..	..	..	1	..	..	..	10
	..	(3) Dhoti from waist to knee only with shawl	..	..	..	..	..	..	..	..
	8	(4) Dhoti from waist to knee only	..	..	..	3	..	2	3	..
	7	(5) Half saree with blouse and dhoti from waist to heels	3	1	1	1	..	1	..	..
	129	(6) Any other item	2	1	20	30	4	47	17	8

Most of the females among Christians, Nadars and Kulalans wear ornaments of gold and rarely of silver. The use of glass bangles is uncommon among the Kulala women mostly because such bangles are liable to be broken when they beat the pots to shape. 46.67 per cent of the households of Latin Christians, 50 per cent of the households of the members of the Church of South India, cent per cent of the Salvation Army 27.04 per cent of the Nadars, 81.25 per cent of Kulalans, 33.33 per cent of the Nairs and 50 per cent of the Asaris have no ornaments at all. The rest of the households have ornaments of some kind or other. A table showing the number of households and the value of ornaments is given hereunder.

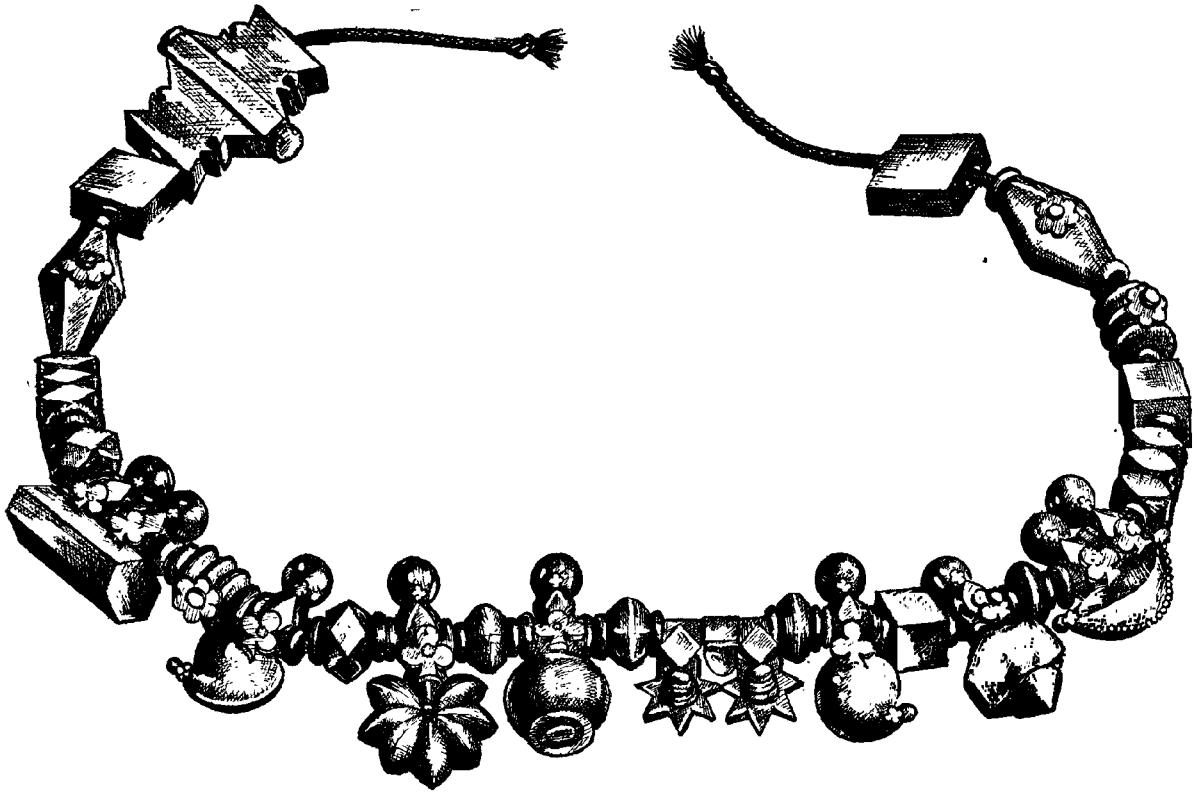
Table VIII

ORNAMENTS *

Total No. of households		Communities							
		Hindus					Christians		
		Nairs	Ezhuvas	Kulalans	Nadars	Asaris	Latin Christians	Church of South India	Salvation Army
123	Total No. of households in the community	3	1	16	37	2	45	12	7
	Total No. of households wearing ornaments	2	1	3	27	1	24	6	..
	Households using no ornaments	*1*	..	*13*	*10*	*1*	*21*	*6*	*7*
	No. of households using ornaments of the value of Rs. 100 or below	1	..	2	13	1	12	2	..
	No. of households using ornaments up to Rs. 500	1	..	1	12	..	11	4	..
	No. of households using ornaments up to Rs. 1000	..	..	..	2	..	1	..	..
	No. of households using ornaments up to Rs. 2500	..	1	..	..	..	..	..	..

* Inapplicable items are deleted

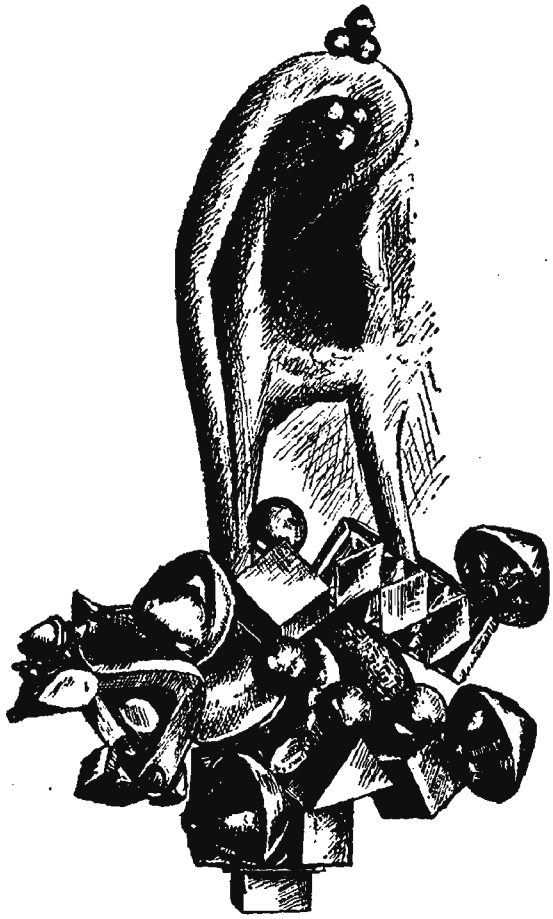
The females of the Christian, Nadar and Kulala communities wear ear-rings of elaborate designs and necklaces round their neck of equally peculiar design and weight. The ear-rings consist of studs on the upper portion of the ear as also on the ear-lobes. The one in the upper portion is somewhat simple and consists of only a single item with two ornamental portions on the top and bottom. The edges of both these ornamental items are inserted through a hole in the upper ear and connected together in the centre. About six items constitute the maximum number which could be inserted in an ear-lobe. Each item has its own shape. At times these take the shape of frogs, serpents, flowers or any other article. The necklace consists of innumerable pieces of ornaments pieced together by a string passing through them. Each piece has its own shape varying from fruits like mangoes, bananas etc., leaves of plants, flowers and drums to any article that suits one's imagination. Although each item of the necklace is not impressive by itself, the combination of all the items gives it a magnificent appear-



CHITTIRU
(This ancient type of ornament is gaining popularity in modern times)

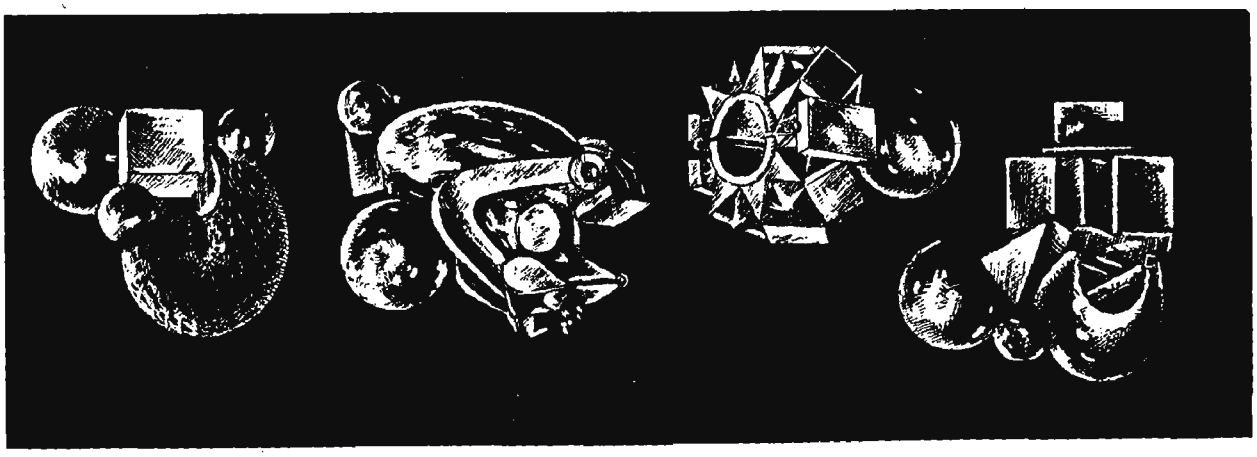
ance. The children have just begun to wear modern studs of gold in the place of their usual elaborate ear-rings. It should be observed that the ornaments worn by the Christians of this locality are different from those worn by the Christians in other areas. Some males of Nadar and Christian communities wear ear-rings.

32. A word about the dilation of the ear-lobes for wearing the peculiar types of ear-rings mentioned above will not be out of place in this connection. As observed by Edgar Thurston, "mutilation as a means of improving personal appearance reaches its highest point in the dilation of the lobes of the ears, which, it has been suggested, was originally adopted in India for the purpose of receiving a solar disc." The process has been described by Canon A. Margoschis as follows:— "To produce this artificial deformity, is the work of men of the Koravar caste, whose occupations are bird-catching and basket making. On or about the third day after birth, the troubles of a female begin for the child's ears must be operated on, and for this purpose a knife with a triangular blade is used. Sometimes the ceremony is postponed until the child is sixteen days old. Among the Hindus a 'good day' is selected, and Christians choose Sunday. The point

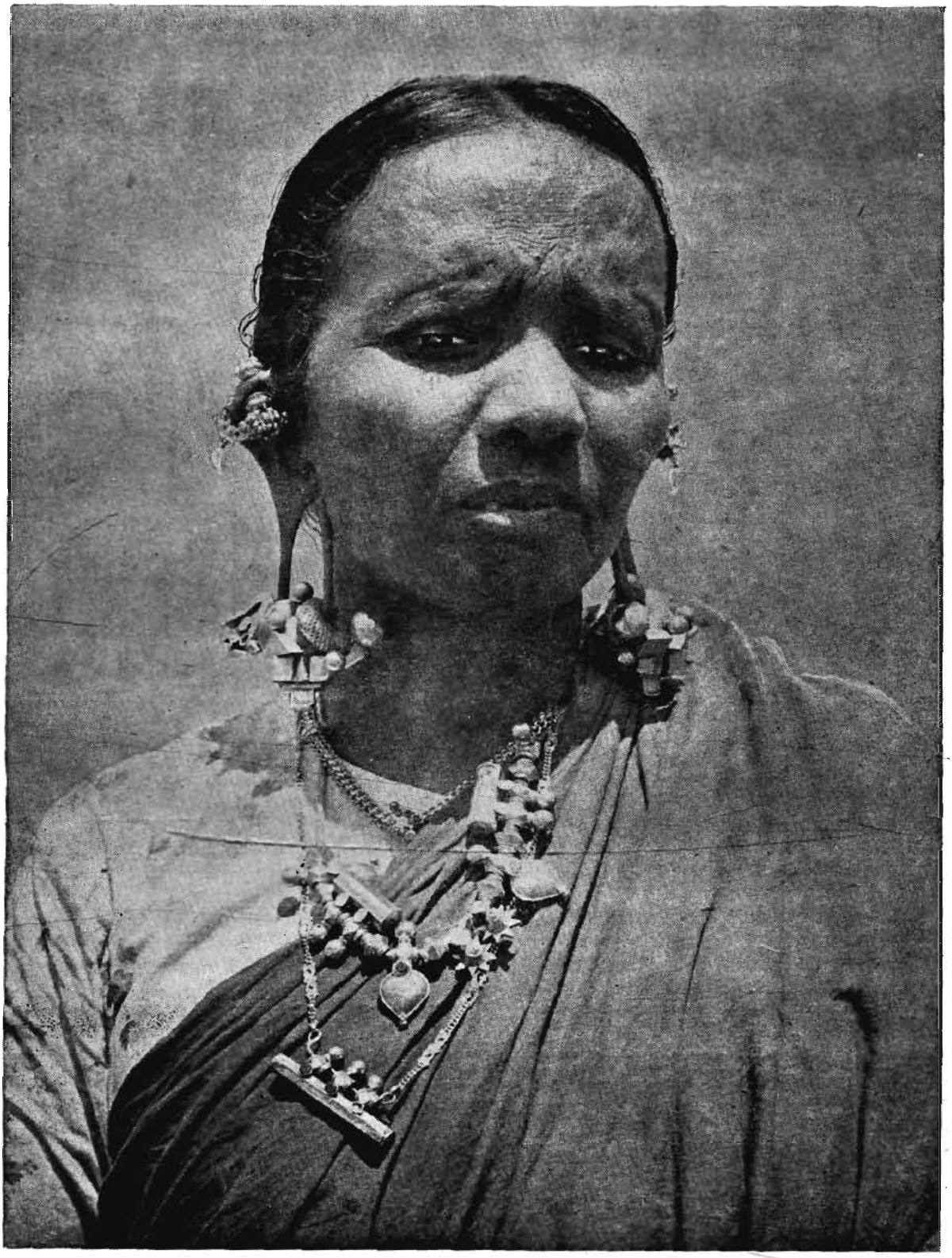


EAR - ORNAMENTS

of the knife is run through the lobe of the ear until the blade has penetrated for half an inch of its length. Both ears are cut and a piece of cotton-wool is placed in the wounds, to keep the cut portions dilated. Every other day the Koravar must change the wool, and increase the quantity introduced. If the sores fester, a dressing is used of castor oil and human milk in equal parts, and, if there is much suppuration, an astringent, such as tamarind juice lotion is used. The cut lobes will take not less than a month to heal, and for the whole of that time the process of dilation is continued by passing through the lobes pledgets of cotton-wool increasing gradually in size. After the wounds have healed, pieces of cotton cloth are rolled up and placed in the lobes instead of cotton wool, and this is done for a few days only, when leaden rings are substituted, which are added to in number until as many as six or eight rings are in each ear. These drag the lobes down more and more, and, by the time the infant is a year old, the process of elongating the lobes is complete in so far as the acute stage is concerned and all that is necessary afterwards is to leave the leaden rings in the ears and to let the elongated lobes grow as the child grows. Instead of keeping a large number of rings in the ears,



Separate items of the EAR - ORNAMENTS. Each of these has a separate name. These names are from left to right 'MUDICHI', 'PAMPATAM', 'THANDOTE' and 'ARITHALAPPAN'.



Pl. 77 A CLOSE-UP OF THE ORNAMENTS WORN BY A LATIN CHRISTIAN FEMALE Page 218



Pl. 78 THE POTTER AT HIS WHEEL Page 238



Pl. 79 THE VESSELS FROM THE POTTER'S WHEEL BEING DRIED IN THE SUN Page 238
(At this stage they have openings at the bottom)

they are melted down into two heavy thick rings which are kept in the ears until the girl is 12 or 13 years old and by that time the acme of beauty will have been attained so far as the ears are concerned, because the lobes will reach down to the shoulders on either side. This is perfection, and reminds one of the man on one of the islands near New Guinea whose lobes of the ears had been converted into great pendent rings of skin, through which it was possible to pass the arms". While the above description suits the technicality of dilating the ear lobes among certain communities in some areas of the State, so far as the communities under reference in 'Nedumanvila' are concerned, when once the wound is healed, instead of inserting cotton cloth and replacing the same gradually by increasing the quantities of cotton cloth a roll of palmyra leaf is inserted into the holes. This roll of leaf has the capacity to automatically expand as the ear-lobes dilate thereby helping the ear-lobes to dilate more and more and keeping always fit within the ear-lobes.

Furniture and Other Accessories

33. The houses are mostly ill-furnished with little or no furniture. A piece of plank or a small mat made of palmyra leaf is the usual seat of honour that the households offer to the guests. There is hardly a cot to lie upon, not to speak of tables and chairs. Only 3 households out of 123 in the surveyed area have taken electric connection. The rest manage with country lanterns of the most primitive pattern which are made of tin or brass with naked wicks. The survey discloses that out of 123 households only 13, 6, 20, 24, 12, 9, 13 and 5 have chairs, tables, cots, benches, almirahs, stools, torchlights and bicycles respectively. One household has a radio set and kerosene stove.

Food and Drink

34. In view of the limited income of the households in the area, the standard of living is correspondingly poor. All the households except one have only three bare meals a day. Rice and tapioca form the staple food of all the households with the exception of one which, however, takes rice alone. 101 households take milk and milk products, pulses, vegetables, eggs, sweets, spices and oil in limited quantities besides staple food. Eleven households take meat also in addition to the above and another eleven households take all the above items except milk. Both Kulalans and Nadars are not accustomed to take meat though they take fish. It is, however, gratifying that all the households manage to have three meals a day unlike in some other centres taken for survey where they are not in a position to maintain even this standard.

Table IX (A)

*** DIET (NUMBER OF MEALS)**

Total No. of households	Name of the Community	Total No. of households in the community	Households having 3 meals a day	Households having more than 3 meals a day
123	Nairs	3	3	..
	Ezhuvas	1	1	..
	Asaris	2	2	..
	Kulalans	16	16	..
	Nadars	37	37	..
	Latin Christians	45	44	1
	Church of South India	12	12	..
	Salvation Army	7	7	..

* Columns of households having one meal a day or two meals a day have been deleted being inapplicable.

Table IX (B)

* DIET (STAPLE DIET AND FOOD HABITS)

Name of the Community	Total No. of house-holds	No. of vegeta-rian house-holds	No. of non-vegeta-rian house-holds	No. of households having as staple food			
				Rice	Wheat or other coarser grains	Roots including tapioca	Combina-tion of 5 & 7
1	2	3	4	5	6	7	8
Nairs	3	..	3	..	..	..	3
Ezhuvas	1	..	1	..	..	..	1
Asaris	2	..	2	..	..	..	2
Kulalans	16	..	16	..	..	..	16
Nadars	37	..	37	..	..	..	37
Latin Christians	45	..	45	1	..	..	44
Church of South India	12	..	12	..	..	..	12
Salvation Army	7	..	7	..	..	..	7

* Columns dealing with combinations of 5 and 6, and 6 and 7 have been deleted being inapplicable.

Customs and Manners

Birth

35. In the case of all communities the first confinement is often in the woman's house. Her parents take her from her husband's house for confinement. Among the Latin Christians and the members of the Church of South India, a child when born is baptised. In the case of Latin Christians in other areas the child is baptised as far as possible on the 7th day of the birth of the child or a day very near to it. But, in this locality the Latin Christians get their children baptised only after a much longer time varying from one month to six months. A god-father and god-mother are indispensable when a child is baptised. Here again, the god-father is often absent in this area. In such cases the person who baptises will officiate as the god-father. The baptism is conducted in the church by the priest as usual though in exceptional circumstances the faithful can also do it in the house. Among members of the Church of South India there is no fixed period within which a child should be baptised. But usually a child is baptised within one year of its birth. An indirect compulsion on baptism is exercised by insisting on it before conducting the marriage of a person. Usually it is the priest who baptises, but the faithful can also do it. However, in this locality it is only the priest who conducts baptism. It is only a very small proportion of people who are not baptised when they are children. Among the members of the Salvation Army there is no baptism. In its place they hold a dedication ceremony under the flag as already mentioned. In the case of Latin Christians, it is the custom in all other areas to bless the child and to purify the mother by a ceremony performed by the priest at the entrance of the church before the mother enters the church for the first time after confinement. It is usually done on the 40th day of the child-birth if the child is a male and on the 30th day if the child is a female. In this area this custom is also absent. Among the Latin Christians, the child is given the name at the time of the baptism. On the 28th day a string is tied round the loins of the child. No pollution as such is observed after child-birth among Christians. In the case of Nadars a pollution of 10 to 15 days is observed by all the members of the household after confinement. Women, however, enter the kitchen and mingle with

other members of the household only after 56 days. The child is given the name on the 28th day after birth. The usual custom for giving the name is to tie a string round the loins and to call the child by name after offering prayers to the family deity. Birth customs among Kulalans are the same as in the case of Nadars.

Marriage

36. Among the Latin Christians the marriage is fixed usually in the bride's house where the parents of the bride and bridegroom or other near relatives agree to the proposed marriage. The bridegroom does not usually see the bride before fixing up the marriage. Thereafter the parish priest of the concerned parishes where the parties reside gives what is called 'kuri' informing the priest of the other parish that there is no objection for the marriage being conducted. This 'kuri' is usually given only after the priest is satisfied that the boy or the girl, as the case may be, has mastered the essential parts of the catechism of the Church. This is followed by the betrothal ceremony in which the boy and the girl give their consent for the marriage before the parish priest. The consent is given in writing. In other places it is not usual to give the consent in writing. On three Sundays or obligatory days following this the banns are proclaimed with the object of giving an opportunity to any one who has any religious objection to the marriage to bring it to the notice of the ecclesiastical authorities. There is no fixed week-day for the marriage. On the eve of the day fixed for the wedding the catechist comes to the house and says some prayers. Those present will be feasted. In other places there is no custom of the catechist saying prayers on this occasion. About 10 years ago the custom of conducting the formal face shave of the bridegroom on the eve of the wedding was observed in this community. But now this has disappeared. At no time the custom among the Latin Christians in other areas of offering sweets to the bride or the bridegroom, as the case may be, in a formal ceremony on the eve of the wedding has been observed by the Latin Christians of this locality. On the wedding day the bridegroom's party arrives at the bride's residence. The party usually consists of 25 to 100 persons, both men and women. The bride's brother garlands the bridegroom as the party enters the house of the bride. The bridegroom's party then presents the costume brought for the bride to a representative of the bride and the bride wears them. The costume presented by the bridegroom consists of every item of dress which the bride should wear on that day. The bride then goes before her maternal uncle who will be seated in a special place and bows before him when he will present her with a few coins. The bride's mother also presents a cloth to this maternal uncle which is taken by his wife. The party then goes to the church. It has to be observed here that among the Latin Christians in other areas of Kerala the marriage party does not go to the bride's house before the ceremony of the wedding in the church is over. The bride is presented with a saree or a head dress only and that too immediately after tying the marriage badge and not by presenting it in her house before the marriage. The parties then go to the church. The bride and the bridegroom stand before the priest who ascertains the consent for marriage, blesses the marriage badge and gives it to the bridegroom who ties it round the bride's neck. The right palms of the couple are then brought together by the priest. The bride's father presents a prayer book to the bridegroom after this ceremony. The parties then go to the bride's house where a feast is held. Unlike the Latin Christians of other areas there is no custom of the bride and the bridegroom being seated on a special seat before a formal assembly in the bride's house and sweets being offered to them. Before the party leaves, the father and mother of the bride give presents to the bridegroom which is also unusual in other areas. The couple and the bride's party then go to the bridegroom's house where

they are given a formal reception. The same day the party returns to the bride's house and after 3 to 7 days the bride and the bridegroom go back to the bridegroom's house. On this day they visit the church of the bridegroom's parish which is called 'Marupallikumbidal'. The survey has revealed six instances of inter-communal marriages among the Latin Christians two of which are with members of the sub-sections of Christians and four outside the Christian fold. In some of these cases the party belonging to the non-Catholic community has not been converted into the Catholic religion. The marriage among the Latin Christians as among all Roman Catholics is a sacrament.

37. Among the members of the Church of South India usually the priest or licensed workers sanctify the marriage. Inter-communal marriages are not allowed unless the party belonging to the other religion becomes a member of the Church of South India. If a person has not been baptised, the baptism is insisted upon before his marriage. Knowledge of catechism is tested before the marriage is sanctified. In this community when once the marriage is fixed up between the parties the first function is the engagement. For this, the bridegroom, his father, his sister and other relatives will be present in the house of the bride. A saree and a ring will be given by the bridegroom's father to the bride's father. The pastor will also be present who will recite some prayers on the occasion. The bride's father then presents a ring to the bridegroom's father. This is followed by a feast to the near relatives who are present. The banns are published on the Sundays during the following 15 days. Usually the marriage is held on Wednesdays or Thursdays. On the appointed day for the wedding the bridegroom's party which will normally consist of 5 to 7 women and 40 to 90 men will come to the bride's residence in the morning when the bridegroom will be garlanded by the bride's brother. The bridegroom also presents a garland to the bride who wears it. The pastor will be present in the house. The wedding costumes brought by the bridegroom will be presented by the sister of the bridegroom to the bride who wears the same and both the bridal parties go to the church. The pastor who sanctifies the marriage ascertains the consent of the parties for the marriage and makes them sign the registers which will be attested. The bridegroom ties the marriage badge on the bride's neck after which the bride's right palm is brought to the bridegroom's right palm by the bride's father. This completes the wedding ceremony. Thereafter, both parties come to the bride's residence. They are received by a band of children who strew flowers and sing. The bride and the bridegroom are then taken to a room. There is no formal reception as in the case of Christian communities in other areas. The guests are treated to a feast. The relatives of the bride offer presents to the couple. The parties then go to the bridegroom's house on the same day where the bridegroom's mother receives the bride. This is followed by a feast.

38. Marriage among the Salvation Army is allowed only between the Christians. The parties should declare that they have not been married before It is obligatory that before a male applies for the conduct of the marriage he should have been a member of the corps or any other Church at least for a period of 3 months, and it should be certified by an official of the Salvation Army on the recommendation of the local officer that he is a fit person for marriage. If the bride happens to be a convert from the Hindu religion she should have been attending the meetings of the Salvation Army at least for a period of one month before the application for marriage is preferred and her name should have been entered in the register of new converts. The banns are published on 3 Sundays. The marriage has to be conducted in any of the places of public worship of the Salvation Army. Except on Saturdays, Sundays and Mondays, marriage is allowed on all week-days. If the bride and the bridegroom belong to any other church

the parish priest should certify that there is no objection for the marriage. Before the marriage is sanctified the importance of marriage is brought home to the couple. The ceremony of the marriage in the Salvation Army always commences with a song and a prayer. The officer who officiates at the marriage, thereafter, reads a portion of the Bible. He also explains the importance of wedding in the Salvation Army. The parties make eight solemn promises and declare that there is nothing which stands against their unity in wedlock. Thereupon, the officer sanctifies the marriage, administers another oath to the parties to the effect that they will love each other both in happiness as well as in grief and will be devoted to each other and further will be no impediment to each other's devotion to the Salvation Army and will do everything in their power for the salvation of the world. The bride's father then places the palms of the couple together and the bridegroom taking the hand of the bride takes another oath affirming his devotion to his wife, and the bride also does likewise. Thereafter, the bridegroom holding the marriage badge or a ring in his hand says that as evidence of the oath they have taken to serve God and fight for Him as a member of the Salvation Army this marriage badge or ring is offered to the bride and either ties the marriage badge round the neck of the bride or puts the ring on her finger. The officer then blesses both the parties. The bride and bridegroom then adjourn to the officer's room and sign the register.

39. Among the Nadars the marriage is fixed only if the horoscopes of the boy and girl are lucky to get the blessings of the astrologer. The betrothal is observed as a formal ceremony in which close relatives participate. The horoscopes of the boy and the girl are exchanged in a ceremony called 'jathakamkoda'. On the appointed day for the marriage the bridegroom moves in procession to the bride's house. The marriage party usually consists of 20 to 25 people. This, however, is subject to variation according to the desire of the parties. Unlike the Kulalans in whose community all the invitees of the bridegroom for the marriage form the marriage party, in the Nadar community only a few accompany the bridegroom and the rest of the invitees of the bridegroom are treated to feast in the house of the bridegroom itself. A palm leaf umbrella is held by the side of the bridegroom in the procession. Ornaments and dress meant for the bride are taken in a box specially made for the purpose which is called 'pezhapetti'. When the party reaches the bride's residence the brother of the bride garlands the bridegroom who is led to a room. The bridegroom is then seated with his sister and her husband on either side. An oil lamp is lighted by the sister of the bride and placed before the bridegroom. The clothes and ornaments brought by the bridegroom's party are then presented by the bridegroom's sister to the bride who wears the same. The bride and the bridegroom are then seated on a plank and the latter ties the 'tali' (wedding badge) round the bride's neck. The bride's father brings together the palms of the couple, places a coin on the palms and pours milk. The bride and bridegroom rise from their seats and go round the marriage platform thrice, hand-in-hand. The ceremonies are followed by a feast. There will be no priest to perform the marriage ceremonies. The same day the bride and the bridegroom start in procession to the bridegroom's house. Thereafter, they return to the bride's house on the same day and go back again to the bridegroom's house the next day. After 5 to 7 days the bride and the bridegroom are taken to the bride's house when a light ceremony called 'ponkala' is held.

40. In the Kulala community also before a marriage is negotiated, the horoscopes of the parties are got examined by an astrologer and only if the horoscopes agree the marriage is fixed. The ceremony which signifies the betrothal called 'jathakamkoda' is then held in the girl's house. The 'muhoortham' (auspicious hour) for the wed-

ding is fixed in consultation with the astrologer. On the appointed day, the bridegroom and his party go to the bride's house. As the wedding feast is held only in bride's house, all the invitees of the bridegroom form the bridegroom's party. The wedding ceremonies are performed by the priest. The bride and bridegroom are seated facing east on a mat spread over a plank. A lighted oil lamp is placed in front of them. The 'tali' (marriage badge) is tied by the bridegroom's sister round the bride's neck and water is poured by the bridegroom from a bamboo vessel tied with thread all round and filled with water and leaves of mango tree. Clothes are also presented by the bridegroom to the bride. The palms of the bride and the bridegroom are then brought together by the bride's uncle and a coin is placed in the bridegroom's palm followed by the pouring of milk over it. This is called 'neerveezhthu'. The wedding ceremony being thus over, the guests are treated to a feast after which the couple and the bridegroom's party go to the bridegroom's house. On the 7th day, the bride's father goes to the bridegroom's house and takes the couple to his house where 'ponkala' is held on their arrival. In former days the marriage celebrations in the bride's house used to last for seven days attended by feasting on all these days. This has been now cut short to a single day celebration more for reasons of economy than by way of terminating the custom.

Funeral

41. Among the Latin Christians, as soon as a person is dead the bell in the church is rung. The dead body is washed and clothed in new garments and laid in the coffin. The coffin is placed on a bench or on a table. Crucifix is placed by the side of the head and candles are burnt. At the time of the funeral either the priest or the catechist comes to the house. Unlike the custom in other parts of Kerala, here it is seldom that the priest is brought to officiate in the funeral procession. Instead, the catechist offers prayers. The dead body is then taken to the grave. Again, unlike in other areas, the dead body is buried in most cases in the compound of the house itself. The enquiry shows that it is only extremely poor people in the locality who bury the dead in the cemetery provided by the church. The grave is not blessed by the priest as in other places. If the dead is the first born child of 1 or 2 years the dead body is buried in the house itself, a practice which is followed by other communities as well in this locality. The reason behind this practice is understood to be the fear of black magicians carrying certain organs of the dead body of a child to prepare medicinal oils for black art. How far in actual practice the black magicians do this detestable theft cannot be said with any amount of certainty. But literature is not lacking on practices of this kind. A paragraph on 'Oti cult' from Cochin Tribes and Castes by L. K. Anantha-krishna Iyer, Volume I, page 77 is extracted below:—

"Oti cult is the cult of breaking human body by magic. It is the name given to a kind of black art practised by the Parayans who, when proficient in it, can render themselves invisible, or assume the form of a bull, a cat, or a dog as they like. They are supposed to be able to entice pregnant women from their houses at midnight, to destroy the foetus in the womb, and substitute for it other substances, to bring sickness and death upon others, and so to bewitch people as to transport them despite physical obstacles from one place to another, and this without their absence being noted by third parties. Vengeance and fear have led to horrible reprisals for fancied injuries" ....."The chief ingredient in the preparation of the 'pilla thilam' (infant oil) is the foetus, six or seven months old, of a young woman in her first pregnancy. She should belong to a caste other than his own. He sets out at midnight from his hut to the house of the woman he has selected, round which he walks several times, shaking a cocoanut shell 'gurusi' (a compound of water, lime, and turmeric) muttering some 'mantram' to invoke the aid of his deity.

He also draws a 'yanthram' (cabbalastic figure) on the earth, taking special care to observe the omens as he starts. Should they be unfavourable, he puts it off for another favourable opportunity. By the potency of his cult the woman is made to come out, and even if the door of the room in which she sleeps be under lock and key, she knocks her head against it until she finds her way out. She thus comes out and yields herself to the influence of the Paraya magician, who leads her to a retired spot either in the compound or elsewhere in the neighbourhood, strips her naked, and asks her to lie flat. She does so and a 'chora kindi'[1] is placed close to the vagina. The womb expands and foetus comes out in a moment. A few leaves of some plant are placed, and the womb contracts. Sometimes they fill the womb with some rubbish when the woman instantly dies. Care is taken that the foetus does not touch the ground, lest his purpose be defeated and the efficacy of the medicine completely lost. It is cut to pieces, dried and afterwards exposed to the smoke above a fire-place. It is then placed in a vessel, provided with a hole or two, below which there is another vessel. The two together are placed in a larger vessel filled with water and heated by a bright fire. The heat must be so intense as to affect the foetus, from which a kind of liquid drops and collects in the second vessel in an hour and a half. He then takes a human skull and reduces it to fine powder, which is mixed with a portion of the liquid (thilam or oil). A mark on the forehead is made of this mixture and the oil is rubbed on certain parts of the body and he drinks a measure of cow-dung water. He then thinks that he can assume the figure of any animal he likes, and believes that he can successfully achieve his object in view, which is generally to murder or maim a person hated by the 'otiyan' or his whilom patron". In spite of the fact we are in a century of high civilisation the fear of this kind of black art is seen to dominate the social life of several communities. In the course of the survey the question was directly put to the people of several communities and all of them seem to be afraid of this art and the practice of burying the dead body of the first born in the house is invariably in vogue in this area. Even where the child is buried in the cemetery a watch is arranged against any possible theft.

42. Funeral among the members of the Church of South India starts with the hoisting of the bell brought from the church near the grave and ringing the same for sometime as soon as the person is dead. The dead body is washed as usual, dressed in the normal costume and placed in the coffin. Candles are burnt by the side of the body. The pastor offers the prayers and the body is taken to the grave by the near relatives. Prayers are offered at the grave also. At the time of the burial the second bell is rung. After the burial, the party returns home where there will be a prayer and sermon by the pastor. In this locality no cemetery is provided by the Church of South India and the dead are buried in the compounds of the persons themselves.

43. One distinctive feature in the Salvation Army funeral is that the relatives of the dead are never allowed to weep or cry. They are taught to believe that the dead are elevated to greatness and, therefore, weeping is out of place. As soon as the death takes place, the officer in charge of the corps is informed of the event who makes necessary arrangements about the place of burial and the publicity about the death. Himself, his friends, and as many members of the Salvation Army as possible visit the bemourned family. They sing a short song and pray. As the dead body is taken to the grave suitable funeral songs are recited. The body is carried by the members of the Salvation Army, one batch after another. By the side of the grave the funeral songs are sung, prayers are recited and gospels read. After the burial, the officer gives a sermon. All

(1) A vessel made of Cucurbita lagenaria

try to console the bereaved relatives. On the Sunday succeeding the funeral the members of the Salvation Army meet to commemorate the death when the life and activities of the deceased are referred to and appropriate prayers said.

44. Both among Nadars and Kulalans the dead are cremated with the exception that when the wife of a Nadar predeceases the husband she is buried and not cremated. But when her husband dies her bones will be exhumed and cremated along with the dead body. The remaining ceremonies among both the communities are as given below:—

It is the custom to smear the dead body with oil and wash it with soap and water. New clothes are then put on, a turban is tied on the head and a white cloth spread over the body and over it a red cloth, usually silk if it could be afforded. The corpse is laid with head towards the south. The sons, sons-in-law and other close relatives then go round the body, each offering a little food consisting of raw rice boiled with cocoanut kernel by placing it three times on the lips of the corpse. The homage to corpse having been thus paid, it is borne by the near relatives to the cremation ground where it is laid on the pyre. The eldest son and son-in-law in wet clothes coming straight from a dip in the river or tank, the former bearing a pot of water on his head and the latter a chopper, go round the corpse and each time the son comes to the head of the corpse the son-in-law gently strikes the pot with his chopper. The third time, the son puts down the pot on the spade with which the grave below the funeral pyre was dug. The near relatives of the dead then place tiny mango-wood twigs lit on the pyre. The first sod of the grave is cut by the sister's husband of the dead or by any other close relative. The barber digs the grave. The 'sanchayanam', i.e. burying the remains, is generally done on the third day. Milk is poured over the remains, the bones are taken and placed both in a dry pot as also in a raw (unburnt) vessel. The latter one is taken to a river or tank and the former to a tree having juice and buried at its foot. Pollution is observed by the near relatives of the dead for 11 days at the end of which a feast is given in which sweets are distributed. If the deceased is a male, the 'tali' of his widow is cut by the priest on this day and a white cloth is presented to her by the direct relatives of the deceased. The widow can, thereafter, wear only white clothes. In the case of non-adults cremation is not generally observed.

Puberty

45. The observance of pollution in connection with the puberty is found among the Latin Christians of this locality which is a departure from the customs of the community in other areas where nobody is given any idea about a girl coming of age and no pollution or segregation is observed. The survey shows that the near relatives are informed when a girl comes of age in this community. She is segregated for 7 days at the end of which period she takes her bath. The barber and the washer woman are given presents on this day. Those who can afford also give a feast. The custom among the Hindu communities of the locality is also the same.

Consanguineous Marriages

46. Fourteen cases of consanguineous marriages have been recorded in this area, five among Nadars, three among Kulalans, three among Nairs, two among Latin Christians, and one among Ezhuvas. The two cases of consanguineous marriages among Latin Christians are those which took place prior to the conversion to Christianity. They are, therefore, cases of consanguineous marriage among Nadars. All the marriages are between cross-cousins.

Inheritance

47. All the Hindu communities in the locality are governed by Hindu Succession Act, 1956 (Central) in respect of their inheritance while the inheritance among the Latin Christians, the members of the Church of South India and the Salvation Army is governed by the Travancore Christian Succession Act.

Customs connected with House Construction

48. Astrology plays a large part in Indian architecture among the Hindu communities. Auspicious times are prescribed for building houses. Likewise, inauspicious times are tabooed. Thus, " if a man erects a house in the month of Medam (April–May) he gets disease; in Edavam (May–June) he gets money and jewels; in Mithunam (June–July) death; in Karkadagam (July–August) servants and jewels, but no animals; in Chingam (August–September) friends; in Kanni (September–October) loss of friends; in Thulam (October–November) death of wife; in Vrischigom (November–December) money and crops; in Dhanu (December–January) he would become a devotee. In Dhanu there will be fear from enemies and thieves, but he will know of profits from many devotions; and fire can be looked for in Makaram (January–February); gold in Kumbham (February–March)"[1] Aswati, Rohini, Moolam, Choti and Atham are supposed to be auspicious asterisms for construction of building. All the week-days excepting Sundays and Tuesdays are auspicious. All conjunctions except a few are supposed to be good. Laying the foundation stone, again, has to be done in an auspicious moment. In some cases it is attended with ceremonies like digging of a point of a compass which represents the 10th sign of the zodiac counting from the sign which indicates the month in which the auspicious moment falls, lighting of a lamp to the right of the spot so dug and propitiating god Ganapathi, offering fried rice, beaten rice, molasses, plantain fruits etc. and also money which goes to the presiding carpenter. God is offered incense and the carpenter performs 'Manasa Puja' or worship by contemplation. The stone to be laid as a foundation-stone is well washed in water. A bit of gold or silver is placed on it in the hope that the stone itself will or may turn into gold and then it is adorned with flowers. The owner or proprietor stands close to the stone praying that God may vouchsafe to him all prosperity and happiness in the house of which foundation is being laid. Facing eastwards the carpenter then lays the stone offering some prayer. He then turns towards the right and walks on and then proceeds to break a cocoanut into two halves. This he does after prostrating himself before Ganapathi and praying that the process of divination he is undertaking by means of the cocoanut may end in forecasting good results. Thereafter, he, breaking the cocoanut into two, fills the two halves with the water which it had and puts into each a flower. The direction in which the flower floats is then examined by him and he foretells whether the house will be lucky or unlucky. At times this process is repeated at other stages in the progress of the building construction The above custom is mostly followed by the Hindus. In the case of Christians, in a few cases the priest blesses the laying of the foundation-stone. The construction of a building is almost invariably associated with the prevention of the 'evil eye'. As observed in the notes on Visscher's letters from Malabar by the author of the History of Kerala, " the potency of the evil eye to work mischief is a well recognised belief in Malabar, and, to avert its ordinary influence, many kinds of charms are used. At every step, from one end of the country to other, evidence of this attracts the eye of the observer. When a new building is being put up one will see near it in a conspicuous position a hideous figure made of wood or straw set up to avert the evil eye". Indeed, the same is done in the case of kitchen garden for protection from evil eye or any other plantation. It is believed that the look of a person having evil eye at a beautiful or healthy child will affect the child without any intention to do so. The injury done through the eye is unintentional but the power of the eye to do mischief is altogether beyond the volition of its possessor; it is excessively virulent when

(1) History of Kerala by K. P. Padmanabha Menon, Volume IV—page 176

mischief is really intended. A scientific explanation has been sought to be put on the effect of the evil eye in the London Magazine for October 1903, pages 134-135 by which the effect is attributed to the tremendous psychic power of which human eye is a reservoir. The belief, whether real or imaginary, is not peculiar to Kerala alone but is found in many parts of Europe. It is rife in Highlands and Irish districts and Italy. On the completion of the construction of the building the Hindus perform several ceremonies to drive away the evil spirits and to invoke the blessings of God. The last of the ceremonies is called 'grahapravesam' or 'kudipookal'. Before this ceremony the house is purified by sprinkling of 'punnyaham' and 'homam' performed by Brahmans. An auspicious moment is selected for the members of the family to make their entrance to the house. Rice and paddy are placed in front of the main door. As they approach the house, they are received by a married lady of the family with her upper garment worn in a peculiar style called 'uthariyamkettu' with a plate containing 'ashtamangalyam' or eight auspicious things like rice, looking glass, a holy book, a small round box of saffron, a case containing eye-salve etc. The party then proceeds to the central room and the carpenter singing a song of Viswakarma, the heavenly architect, invokes the god to confer prosperity, wealth, peace and happiness on the inmates of the house. At the close of the song the head carpenter throws into the rooms and the central hall some rice and the members of the house also do the same. By this time the house would have been purified by the 'purohit' and a brass vessel well cleaned is placed on the oven and a small quantity of milk boiled in it. The boiled milk is served to the family members, their relatives and friends. This is followed by a sumptuous feast. Presents are given to the carpenters and those who assisted in the construction. While the above ceremony is observed by the Hindus, in the case of Christians the ceremony consists of the priest sprinkling holy water in the house saying prayers which is meant to bless the house. A feast is invariably given. Those engaged in the construction are presented with gifts.

CHAPTER III

ECONOMY

Character of the Economy

49. Taking the Parassala village as a whole, 7.33 per cent of the population are engaged in cultivation and 5.05 per cent as agricultural labourers. On the whole, therefore, 12.38 per cent of the population of the village are engaged in agricultural operations. This is the highest group of workers compared to all other livelihood classes. The next largest percentage of workers is in other services and thereafter in household industry. Taking the proportions of the workers in the various livelihood classes, of the total number of workers in the village 24.59 per cent are cultivators and 16.97 per cent agricultural labourers. Other services come only next to the total of these two categories. The household industry ranks third. The indication afforded by the above proportions of workers in the various livelihood classes is that the village is predominantly agricultural in character. Coming to the surveyed area, however, the position is somewhat different. Here cultivation engages only 1.73 per cent of the population and agricultural labour 5.34 per cent. These together do not constitute the main livelihood class as household industry takes in 9.89 per cent and other services 8.15 per cent of the population respectively. Taking the proportion to the total number of workers agriculture takes in only 22.39 per cent including both cultivators and agricultural labourers while household industry takes in 31.34 per cent and other services 25.86 per cent of the total number of workers in the surveyed area. While, therefore, the Parassala village as a whole is predominantly agricultural, Nedumanvila is predominantly industrial in character. This is but natural having regard to the fact that the area has been selected for the survey for its maximum concentration of village potters and palmyra tree tappers. The character of the economy is, no doubt, mixed. By number of households 50 out of 123 have cultivation belonging to the household, 27 both cultivation and industry, 6 both cultivation and business, 12 industry alone, 4 business alone and 3 industry and business belonging to the household. The rest have no cultivation, industry or business run by the household. These indicate that the number of households having some cultivation, however small it be, is by no means small, but such cultivation is not sufficient to absorb any substantial percentage of the population of the area with the result that even those households running cultivation have as their major occupation other types of avocations including industry or business. The total number of households running industry is 42 of which 11 are running pot-making, 30 palm-gur making and 1 tailoring and out of 13 households running business 5 are running beedi and pan shops, 4 sale of tapioca, 1 medical shop, 2 tea shops and 1 textile shop. The subjoined tables give the number of households engaged in cultivation, industry or business belonging to the household and the workers by sex and age-group engaged in such cultivation, industry or business belonging to their own households.

Table X

HOUSEHOLDS ENGAGED IN CULTIVATION, INDUSTRY OR BUSINESS BELONGING TO THE HOUSEHOLD

1	2	3	4	5	6	7	8
Total No. of households	Households engaged in cultivation run by the household	Households engaged in industry run by the household	Households engaged in business run by the household	Households engaged in columns 2 and 3	Households engaged in columns 2 and 4	Households engaged in columns 3 and 4	Households not running cultivation, industry or business
123	50	12	4	27	6	3	21

Table XI

WORKERS BY SEX AND BROAD AGE-GROUP IN INDUSTRY, BUSINESS AND CULTIVATION BELONGING TO THEIR OWN HOUSEHOLDS

Age-group	Total			Working in industry belonging to the household			Working in business belonging to the household			Working in cultivation belonging to the household		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	92	67	25	63	44	19	18	12	6	11	11	..
0–14	10	5	5	9	4	5	1	1	..	..	..	..
15–34	35	27	8	26	18	8	6	6	..	3	3	..
35–59	40	29	11	26	20	6	8	3	5	6	6	..
60 and over	7	6	1	2	2	..	3	2	1	2	2	..

Economic Resources

50. The total area of land in the possession of all the households of the surveyed area together comes to 61.60 acres. This falls under land owned by the households which comes to 38.16 acres, land held from Government under tenures less substantial than ownership coming to 3.85 acres and land held from private persons or institutions comprising 19.59 acres. Out of the total only 2.50 acres of land remain uncultivated. The annual agricultural produces come to 62.25 tons of tapioca, 680 paras of paddy, 2450 cocoanuts, 2100 plantains and 1500 bananas. The palmyra tree which does not yield any agricultural produce of value except its kernel which fetches but a nominal value is nevertheless an important source of income in that the palm-gur is produced out of the sweet toddy drawn from these trees. The palm-gur produced per annum is estimated to be 43,250 lbs. The potters produce about 1,33,800 pots of different types and sizes annually. The livestock is extremely limited and consists of 4 cows, 7 bulls, 7 buffaloes, 40 goats, 1 pig, 59 indigenous fowls, 1 Rhode Island, 1 White Leghorn and 1 Black Minorca. Out of 123 households, 19 own land only up to 5 cents and below, 5 households 6 to 10 cents, 14 households 11 to 20 cents, 19 households 21 to 50 cents, 13 households 51 cents to 1 acre, 7 households 1.01 acres to 2.49 acres and 3 households 2.50 to 4.99 acres of land. One household holds land between 1.01 and 2.49 acres and another 2.50 and 4.99 acres under Government on a tenure less substantial than ownership. Fifty-four households hold land from private persons or institutions in varying extents. Only 3 households have given out land to others for cultivation.

Table XII

HOUSEHOLDS OWNING OR POSSESSING LAND OR WHICH HAVE GIVEN OUT LAND TO OTHERS FOR CULTIVATION

Nature of interest on land	Community	No. of households and extent of land									
		No land	5 cents and below	6 to 10 cents	11 to 20 cents	21 to 50 cents	51 cents to 1 acre	1.01 to 2.49 acres	2.50 to 4.99 acres	5 to 10 acres	above 10 acres
Land owned	Nairs	..	..	..	..	..	..	3	..	..	..
	Ezhuvas	..	..	..	..	..	1	..	..	..	..
	Kulalans	3	5	2	1	..	..	..	..	..	..
	Nadars	1	6	1	3	10	6	2	..	..	..
	Latin Christians	3	6	2	7	9	6	2	2	..	..
	C. S. I.*	7	1	..	3	..	..	..	1	..	..
	Salvation Army	6	1	..	..	..	..	..	..	..	..
Land held direct from Government under a tenure less substantial than ownership	Latin Christians	..	..	..	..	..	..	1	1	..	..
Land held from private persons or institutions	C. S. I.*	..	..	1	..	2	1	2	..	..	..
	Nairs	..	..	..	..	..	..	1	..	..	..
	Ezhuvas	..	..	..	..	..	1	..	..	..	..
	Asaris	..	1	..	1	..	..	..	..	..	..
	Kulalans	..	7	1	..	2	..	1	..	..	..
	Nadars	..	2	4	1	10	3	..	..	..	..
	Latin Christians	..	..	4	1	6	1	1	..	..	..
Land given out to private persons or institutions	Kulalans	..	..	..	..	1	..	..	..	..	..
	Latin Christians	..	..	..	..	..	1	..	..	..	..
	C. S. I.*	..	..	..	..	1	..	..	..	..	..

* Church of South India

Most of the land owned or otherwise possessed by the households is cultivated direct with one crop or another. It is only a small proportion coming to 1.50 acres that has been given out to others for cultivation. The table showing the utilisation of land in the surveyed area is given below:-

Table XIII

LAND UTILISATION

Manner of utilisation	Area of land owned by the households in acres	Area of land held from Government by the households under tenures less substantial than ownership in acres	Area of land held by the households from private persons or institutions in acres
All groups	38.16	3.85	19.59
Area of land under cultivation by the households	34.16	3.85	19.59
Area given out by the households to others for cultivation	1.50	..	..
Area of cultivable land remaining uncultivated with the households	2.50	..	..

Livelihood Classes

51. Of the total population in the Parassala village 29.79 per cent alone are workers while in the surveyed area the percentage of workers is 31.55. The distribution of workers in the different livelihood classes is shown below in percentages.

Table XIV

PERCENTAGE OF WORKERS BY LIVELIHOOD CLASSES

Livelihood class	Percentage of total workers	
	Parassala	Surveyed area
Cultivator	24.59	5.47
Agricultural labourer	16.97	16.92
Mining, quarrying etc.	2.62	..
Household industry	18.20	31.34
In manufacturing other than household industry	3.04	2.49
In construction	1.03	8.46
In trade and commerce	5.66	8.96
Transport	2.27	0.50
In other services	25.62	25.86

Out of the total population in the Parassala village 7.33 per cent are cultivators, 5.05 per cent agricultural labourers, 0.78 per cent are engaged in mining, quarrying etc., 5.42 per cent in household industry, 0.91 per cent in manufacturing other than household industry, 0.31 per cent in construction, 1.68 per cent in trade and commerce, 0.68 per cent in transport and 7.63 per cent in other services. 70.21 per cent are non-workers. Coming to the surveyed area 1.73 per cent of the total population are cultivators and 5.34 per cent agricultural labourers. 9.89 per cent are engaged in household industry, 0.78 per cent in manufacturing other than household industry, 2.67 per cent in construction, 2.83 per cent in trade and commerce, 0.16 per cent in transport and 8.15 per cent in other services. 68.45 per cent are non-workers.

Table XV

WORKERS AND NON-WORKERS BY SEX AND BROAD AGE-GROUPS

Age-groups	Total			Total workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	637	329	308	201	163	38	436	166	270
0–14	269	139	130	17	12	5	252	127	125
15–34	211	109	102	94	79	15	117	30	87
35–59	129	68	61	81	65	16	48	3	45
60 and over	28	13	15	9	7	2	19	6	13

A more detailed classification of workers according to occupations shows that 23.87 per cent are general workers, 18.91 per cent are engaged in pot-making, 16.92 per cent in agricultural labour, 11.94 per cent in tapping of palmyra trees, 8.96 per cent in shops, 5.47 per cent in cultivation, 4.96 per cent in masonry, 2.49 per cent in beedi making, 1.99 per cent in sawing, 1.49 per cent in Government service, 1.00 per cent in carpentry, and 0.50 per cent each in tailoring, ayurvedic treatment, wood-cutting and automobile driving.

Table XVI

WORKERS BY SEX, BROAD AGE-GROUPS AND OCCUPATION

Occupation		Age-groups				
		All ages	0–14	15–34	35–59	60 and over
Pot-making	Persons	38	9	16	13	..
	Males	19	4	8	7	..
	Females	19	5	8	6	..
Tapping of palmyra trees	Persons	24	..	9	13	2
	Males	24	..	9	13	2
	Females	..	..	..	..	..
General work including agricultural labour	Persons	82	6	43	31	2
	Males	69	6	36	26	1
	Females	13	..	7	5	1
Service in shops	Persons	18	1	6	8	3
	Males	12	1	6	3	2
	Females	6	..	..	5	1
Cultivation	Persons	11	..	3	6	2
	Males	11	..	3	6	2
	Females	..	..	..	..	..
Beedi making	Persons	5	..	4	1	..
	Males	5	..	4	1	..
	Females	..	..	..	..	..
Government service	Persons	3	..	2	1	..
	Males	3	..	2	1	..
	Females	..	..	..	..	..
Masonry	Persons	10	1	6	3	..
	Males	10	1	6	3	..
	Females	..	..	..	..	..
Carpentry	Persons	2	..	1	1	..
	Males	2	..	1	1	..
	Females	..	..	..	..	..
Driving	Persons	1	..	..	1	..
	Males	1	..	..	1	..
	Females	..	..	..	..	..
Tailoring	Persons	1	..	1	..	..
	Males	1	..	1	..	..
	Females	..	..	..	..	..
Physicians	Persons	1	..	..	1	..
	Males	1	..	..	1	..
	Females	..	..	..	..	..
Sawing	Persons	4	..	3	1	..
	Males	4	..	3	1	..
	Females	..	..	..	..	..
Wood-cutting	Persons	1	..	..	1	..
	Males	1	..	..	1	..
	Females	..	..	..	..	..

Non-workers

52. Out of 68.45 per cent who constitute the non-workers in the surveyed area 33.71 per cent are sick, old and infants, 31.65 per cent are engaged in household duties only, 28.21 per cent students, 4.82 per cent employment seekers, 0.92 per cent who have no special reason for not seeking employment, 0.46 per cent beggars and vagrants or others of unspecified categories and 0.23 per cent retired persons, rentiers etc.

Table XVII

NON-WORKERS BY SEX, BROAD AGE-GROUPS AND NATURE OF ACTIVITY *

Name of activity		Age-groups				
		All ages	0–14	15–34	35–59	60 and over
Total No. of non-workers	Persons	436	252	117	48	19
	Males	166	127	30	3	6
	Females	270	125	87	45	13
Persons engaged in household duties only	Persons	138	11	79	43	5
	Males	..	..	..	..	..
	Females	138	11	79	43	5
Full-time students or children attending school	Persons	123	104	19	..	..
	Males	81	67	14	..	..
	Females	42	37	5	..	..
Sick, old and infants	Persons	147	129	1	4	13
	Males	62	53	1	3	5
	Females	85	76	..	1	8
Retired persons not employed again, rentiers, persons living on agricultural and non-agricultural royalty, rent or dividend or other persons of independent means	Persons	1	..	..	..	1
	Males	1	..	..	..	1
	Females	..	..	..	..	..
Beggars, vagrants, independent women without indication of source of income and others of unspecified source of existence	Persons	2	..	1	1	..
	Males	..	..	..	..	..
	Females	2	..	1	1	..
Persons seeking employment	Persons	21	7	14	..	..
	Males	20	6	14	..	..
	Females	1	1	..	..	..
Persons who have no special reason for not seeking employment and who do not belong to any other category	Persons	4	1	3	..	..
	Males	2	1	1	..	..
	Females	2	..	2	..	..

* Inapplicable items are deleted

The Travancore-Cochin Prevention of Eviction of Kudikidappukars' Act, 1955 had benefited 9 households of the surveyed area in that they were given temporary protection against eviction by the landlords. The Kerala Stay of Eviction Proceedings Act,1957 has enabled them to continue the benefits enjoyed under the above Act of 1955. The

security from eviction enjoyed by all the 9 households has been made permanent under the Kerala Agrarian Relations Act, 1960. Apart from the protection enjoyed by kudikidappukars, as many as 54 households who hold land from private persons or institutions are entitled to security of tenure under the Kerala Agrarian Relations Act. Most of them will also get the purchase right over the land so held by them when the provision in the Kerala Agrarian Relations Act in this behalf is enforced by the Government. While 31 households have gained land after the death of the previous head of the household, 17 have suffered loss of land under similar conditions. As many as 44 households out of 123 have purchased new tools for industry and 53 households new tools for agricultural purpose during the last ten years. The co-operative society started in the surveyed area for the benefit of the village potters has on its rolls the members of 14 households while the Credit Co-operative Society and the Milk Co-operative Society of the village have only one household each from the surveyed area on their rolls. As many as 13 households have succeeded in getting more land for cultivation. During the last ten years two households have secured better manure, one household better seeds and 14 households the benefit of extension service from the community project. Four households have received demonstration in important agricultural practices while two households have taken to improved methods of cultivation like Japanese cultivation. Eight households are seen to have started new industries. Of these 7 households have secured assistance from co-operative societies for starting the industry. The Gram Sevaks attached to the community projects have visited 62 households in the surveyed area during the last ten years.

Wages

53. The following table gives the rates of wages prevailing in the Neyyattinkara area in 1951 and in Parassala in 1961. There is no substantial increase in the wages from 1951 to 1961. In certain items the minimum wages have been fixed; but they also do not indicate any rate much higher than which was prevailing earlier. The details given in Table XXII and the observations thereon at pages 43-44 supra are applicable in respect of the prices of essential articles of this village also.

Table XVIII

RATES OF WAGES IN 1951 AND 1961

Occupation	Wages in 1951 Rs. nP.	Wages in 1961 Rs. nP.
Pot-making		
Male	1.50	1.50
Female	1.00	1.00
Masonry		
Skilled	4.00 *	2.25
Unskilled	1.25	3.00
Sawing	2.25	2.00 to 2.50
Beedi making (for 1000)	1.75	1.87 to 2.00
Day labourer	N. A.	2.00
Agricultural labourer		
Male	1.50	2.00
Female	1.00	1.00
Carpenter	3.00	2.50 to 3.00
Woodcutter	N. A.	2.00 to 2.50

* The rate of Rs. 4/- in 1951 is presumed to be for a highly skilled worker. The rate under Minimum Wages Act is Rs. 2.25.

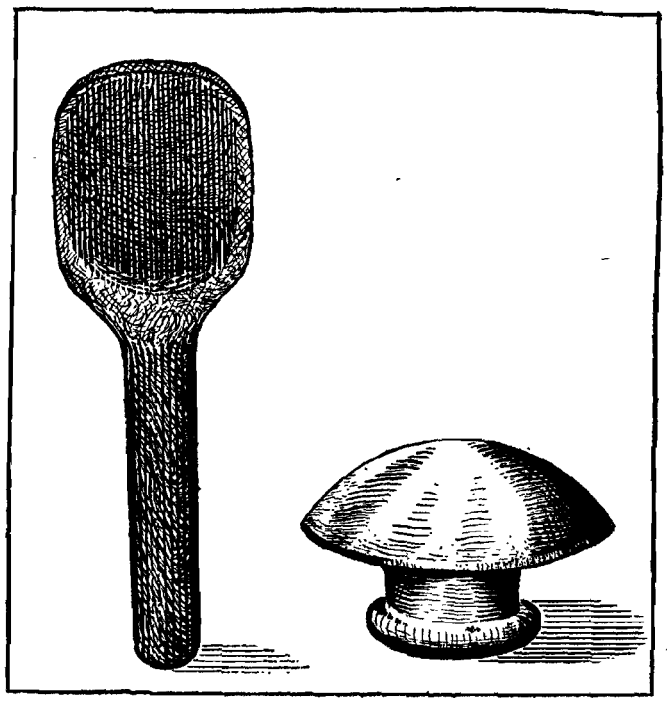
N. A. Not available

Traditional Occupations

Pot-making

54. Of the total number of 95 persons in the Kulala community 38 are engaged in this work of whom the number of male and female workers is equal. By age-groups and sex, 4 boys and 5 girls in the age-group of 0-14, 8 men and 8 women in the age-group of 15-34 and 7 men and 6 women in the age-group of 35-59 are engaged in this work. The absence of suitable clay in the locality has made it incumbent on the potters to dig the same from Amaravila, five miles away from here and transport it in bullock-carts.

The firewood required for making the vessels is also brought from a distance of about 7 miles. The clay is kept in small heaps for a few days for drying. When it has almost dried up, small slices are cut out from the heaps and mixed up with sand taken from river beds which is called 'Parumannu' meaning 'rough soil' and rolled up into handy balls which could be conveniently placed on the potter's wheel. The potter then shapes the vessel on his wheel which is a "simple, circular, horizontal and well-balanced fly-wheel, generally two to three feet in diameter". This can be made to rotate for two or three minutes by a slight touch. On loading the wheel with the clay ball, "with a few easy sweeps and turns of his hands, the potter moulds his material into beautiful curves and symmetrical shapes and cuts the product of his skill with a thread" to be baked in the sun for a few minutes. Thereafter, the vessel is taken charge of by the female worker whose turn it is to finish the bottom of the vessel which would have been left open when taken from the wheel. This is done by beating the bottom with a piece of plank suitably cut to provide a handle to hold and an oval or rectangular shaped portion which alone comes into contact with the vessel on beating. A stone is used as a support from inside the vessel and the beating is done from outside. The finishing touches to the vessel are given with this implement. The vessel is then dried for a few minutes in the sun after which it finds its way to the kiln to be baked there. There are two methods of baking. One is crude and still in vogue in most places. Under this method a circular slab of about 10 ft. diameter is marked out on the ground in a convenient place. Firewood is spread on this slab to a height of about 6 inches and a layer of dried cow-dung cake is laid over this. The vessels are then carefully piled on the top of this platform of fuel to a height of about five feet and the whole heap is covered over with straw and plastered with clay, leaving a few holes here and there for the exit of the smoke. These arrangements being complete, the fuel at the bottom is lighted and in the course of a few hours, the process of baking is over. The vessels are left to cool down and when completely cool, are taken out. In this place, however, this crude method is not followed. Instead, the potters are provided with kilns by their co-operative society. Each kiln is used by three or four households. The firewood and dried cocoanut husks are placed in the kiln over which the vessels are piled up. The fire is set and the vessels are baked. When the baking is complete the kiln is allowed to cool down. When it is cool, the vessels are taken out. Here is the potter's luck. If he is lucky, the breakages will be nomi-



THE HANDLE AND THE STONE



Pl. 80 BEATING THE BOTTOM Page 238



nal. At times he may be so unlucky as to find that most of his pots are broken. In former days, the superstition that the breakages come through the wrath of demon-gods led the potters to offer animal sacrifices to the gods to reduce the percentage of breakages. This, however, has now given place to the more sensible view that breakages should be avoided by the skilful finish of the vessel and proper baking.

The Crude Potter's Wheel

55. The potter's wheel is composed of several pliable pieces of wood or bamboo bent and tied together in the form of a wheel and thickly covered with clay mixed with goat's hair or any fibrous substance. It rests at the centre of four spokes of wood on a pivot of hardwood or steel. A rounded mass of clay and goat's hair in which is embedded a piece of hardwood or stone with one or two slight depressions for the axle or pivot to move in forms the support for the wheel. Resting on the support, the wheel is set in motion and spun rapidly by the hand. The apparatus is not free from defects. Not only has the potter to stoop over it while operating it, the wheel itself has a tendency to wave or wobble, and a good deal of time is wasted in spinning it due to the imperfection of the axle. Yet, the potters are experts in working it and some of their vessels are delicate and thin.

The Mechanised Potter's Wheel

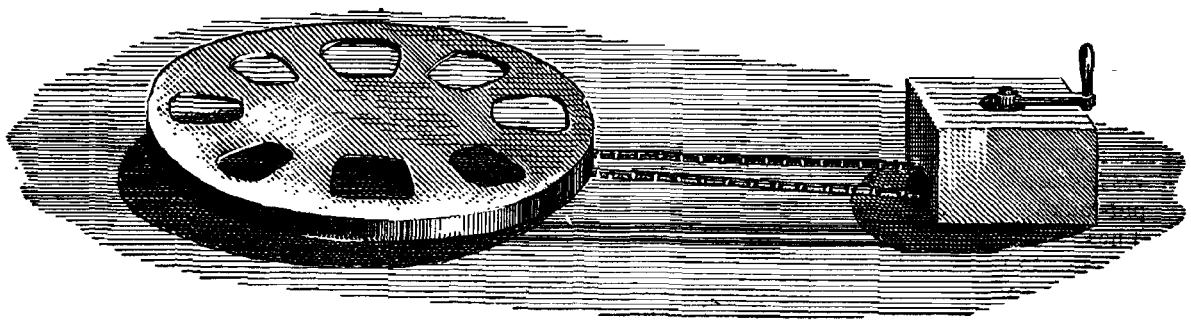
56. An attempt has been made here by the co-perative society to replace the crude wheel of the potter by a modern mechanised wheel consisting of an iron wheel fitted with a cycle chain and a handle. By rotating the handle, the wheel gets momentum and gains speed. The human effort could be reduced by this mechanism. But the experiment was not found successful as the potter does not find it so easy to overcome the wobblings of this wheel as on his own country wheel. Here the mechanised wheel has not fully succeeded in replacing the crude potter's wheel. Perhaps, the experiment requires investigation as to whether the defect cannot be overcome.

Marketing of the Products

57. The number of articles produced by potters is approximately 1,33,800 annually. The products are marketed mostly at Kalikavila and Kattakkada, 2½ miles and 15 miles[1] away respectively from the society. About 20 per cent of the products are sold in the local households. At times, the vessels are taken to Trivandrum and Nagercoil where, however, they have to compete with Tirunelveli products.

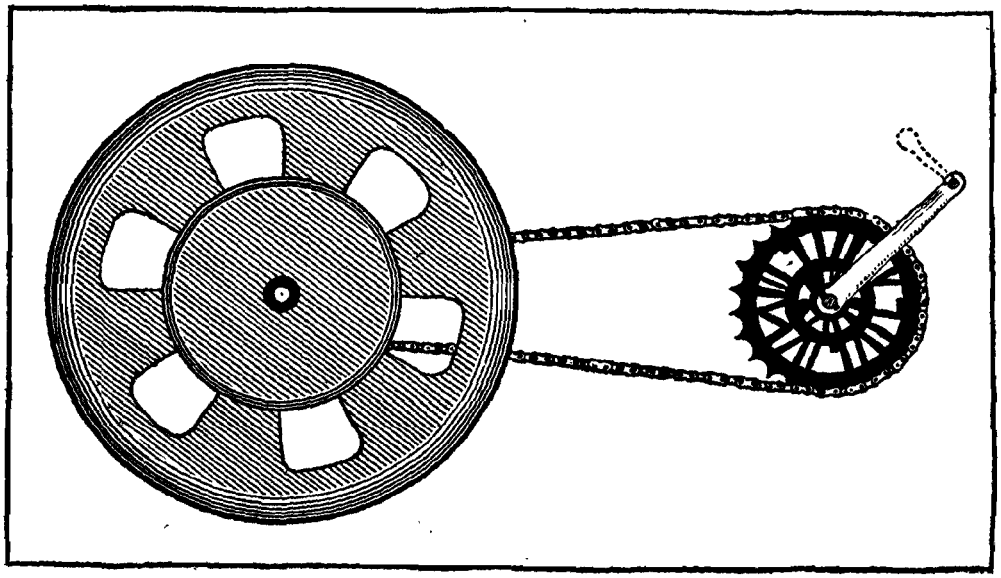
Cost of Production

58. The expenditure for the production and sale of vessels obtained from one turn of baking is estimated to be Rs. 42/- of which Rs. 25/- form the cost of raw materials and transport charges, Rs. 12/- the cost of firewood for the kiln and Rs. 5/- for taking the products to the market. The sale price of



MECHANISED POTTER'S WHEEL—EXTERNAL VIEW

(1) 4.02 and 24.14 km.



MECHANISED POTTER'S WHEEL—INTERNAL VIEW

the vessels is estimated at Rs. 85/- leaving a balance of Rs. 43/- which forms the labour charges. An average household can manage to produce vessels only for 3 turns of baking in two months.

Prospects of the Industry

59. It is the comparative cheapness of the earthenwares that has enabled the pot-making industry survive through ages. Those types of earthen vessels used only for serving were replaced by modern plates long ago. Likewise, the earthen pots are also being replaced by copper pots. It is only the cooking vessels that could not be easily replaced as the cost of bronze vessels was prohibitive. But the influx of cheap aluminium vessels has been rapidly replacing the earthen cooking vessels also thereby making the survival of the pot-making industry more precarious in that it has to depend solely on the incapacity of the poor to go in for any other type of vessel. This calls for a re-orientation of the industry to divert the skill of the potter to more attractive products which can stand competition in an open market. The Kulalans of this place have not been lacking in initiative in this direction in that they have organised a co-operative society called the 'Vinoba Gram Manpathra Vyavasaya Co-operative Society'. This society has provided modern kilns for them, a shed in which their raw materials and products can be stored and a few moulds for the production of toys and images. The toys and images produced by this society are of fine workmanship. But the society has not been able to make further progress. A probe into the possibility of this society making further progress in this direction is likely to help the re-orientation of the industry in the locality the experience of which could be profitably utilised to pilot similar measures in other areas as well.

Tapping of Palmyra Tree and making of Palm-gur

60. The palmyra tree (Borassus flabelliformis) which according to Sir W. Jones has been justly called the king of its order among those which the Hindus name 'grass trees'. The tree is generally "tall, black and swollen above the middle and again contracted upwards. The young stem is covered with dry leaves or bases of leaf-stalks and



Pl. 82 PALMYRA TREE—BORASSUS FLABELLIFORMIS Page 240

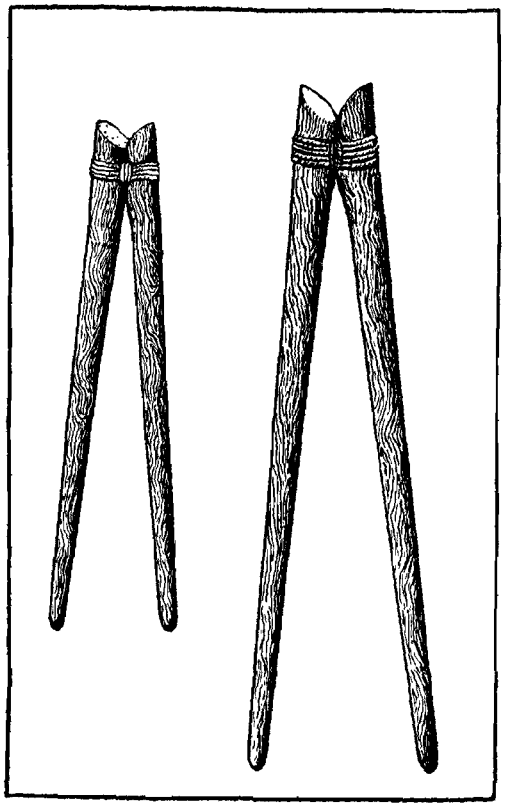
old stem marked with scars of the fallen leaf-stalk; the base is covered with dense mass of long rootlets. The leaves are almost circular or palmately fan shaped, about 3 to 5 ft. in diameter, rigidly leathery, the segments 60 to 80, shining and folded along the ribs. The leaf-stalk is about 2 to 4 ft long, stout, the margins having hard, thorny, sharp notches. The male and female flowers are on separate trees. Male spadix when branched is 9 to 15 inches long covered with bracts. The flowers are minute, in parallel rows. The female spadix is unbranched, with flowers of 1 inch in diameter. The fruit of the tree is a drupe, when young distinctly three angled, but globular when old, 6 to 8 inches in diameter and seated on the greatly enlarged perianth." The tree is one of the most useful trees in India. Every part of it is of commercial value. Though it is good to be used as timber it is too valuable to be cut for its timber. Its old trunk is used for a number of domestic purposes. The best and the hardest timber is obtained from the female palm. The timber is used for making pillars, posts, rafters, joints, reapers etc. in house building. Its hollowed out trunk is used for dug-outs and water channels. If the wood is taken from the very old tree it is dark and is used for umbrella handles, walking sticks, paper rulers, fancy boxes and other fancy articles. The leaves of the tree are likewise put to a number of uses like the manufacture of fans, mats, bags, water-baskets, umbrellas, broad-brimmed hats and also for paper making and thatching. The leaves of this tree were used for all kinds of writing in the past when paper was scarce. They are highly durable. Even now several valuable documents written on the leaves of the palmyra tree are preserved in the archives of the Governments. A variety of fibres are yielded by the palm. As J. F. Dastur says, "surrounding the leaf base is a strong, wiry, loose fibre. From the leaf-stalk is separated a fibre, the 'bassine' of trade. Ropes and twine are made from the finer fibre, and scrubbing brushes from the lower ends of leaf-stalks. 'Tar' fibre is extracted from the inside of the stem; it is used for making fish traps. From the shell of the fruit and the leaves is prepared a fibre resembling coir or cocoanut fibre. The fruits are edible; 'palmyra pulp' is the sweet, mellow, farinaceous matter present in the ripe fruit. Young seedlings 'dantala,' are used as a vegetable. Inside the apex of the tree is the cabbage containing a sago-like substance which is eaten as a delicacy. The juice, the roots and the fruit have medicinal uses."[1] The best known use of the tree is the yielding of 'toddy' from which palm-gur is made. The toddy is used both as sweet toddy and for making palm-gur. In wet areas it is also used as fermented toddy.

Extent of Employment and the Process of Tapping

61. Tapping of palmyra trees and making palm-gur have been the traditional occupation of the Nadars from times immemorial. Twenty-four male members of the community are engaged in the tapping of palms. Out of thirty households engaged in this industry, six households are not engaged in tapping, but make palm-gur by getting 'akkani' from the owner's share of the trees given for tapping. Tapping is a complicated process requiring great skill and practice on the part of the tapper. The rough and corrugated surface of the palmyra tree is a serious hindrance to the smooth climbing of the tree with the result that most of the tappers of the palmyra trees are accustomed to get abrasions on their chest and legs, so much so it is only males of robust health who can take to tapping. The appropriate time for tapping is when the flower shoot of the palm is tender. At this stage the sheath is squeezed with the help of wooden squeezers unlike in the case of cocoanut tapping in which the sheath is gently tapped with bones. The sheath is to be prepared for regular squeez-

(1) Useful plants of India and Pakistan, page 50

ing for some time. In the process of squeezing the thickly packed buds inside the sheath get loosened generating a certain amount of heat and the flow of juice stimulated. After the period of preparation, the sheath begins to yield the juice, the quantity of which varies according to the size and health of the tree. The talents of the tapper play an important part in getting as much juice as possible. The tapper knows the appropriate time when the sheath will yield the juice. This is often indicated by the appearance of bees, ants and flies hovering round the cut portion of the sheath and the smell of the juice which indicate the exudation of the juice. The tapper then places an earthen pot on the sheath into which the juice flows. Lime is also put in this pot to make the juice sweet and not to permit its fermentation. An average tapper taps 5 to 10 trees a day.



THE SQUEEZERS

Tapper's Implements

62. The tapper's instruments are few and simple. These include the following:—

(1) **Squeezers**

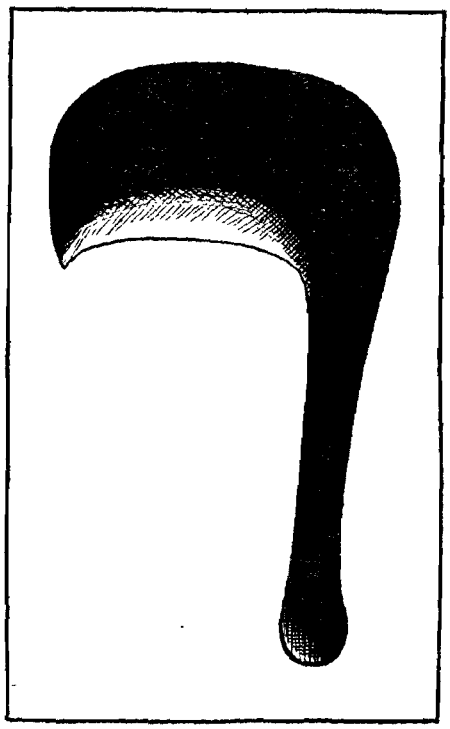
These consist of two wooden rods of 1 inch diameter in the case of thick squeezers and about $\frac{3}{4}$ inch diameter in the case of thin squeezers. The rods have tapering ends. The thicker ends of the rods are tied together by means of threads taken from the palm leaves. The thin squeezers are used for tapping the male palms and the thick queezers, the female palms. The squeezing is done by placing the sheath in between the two rods and pressing the loose ends of the rods.

(2) **Knife**

This is used for chipping off the end of the sheath. It has a wide blade and is peculiar in shape.

(3) **Lime Pot**

This pot is used to carry the lime to the top of the tree for putting in the pot.



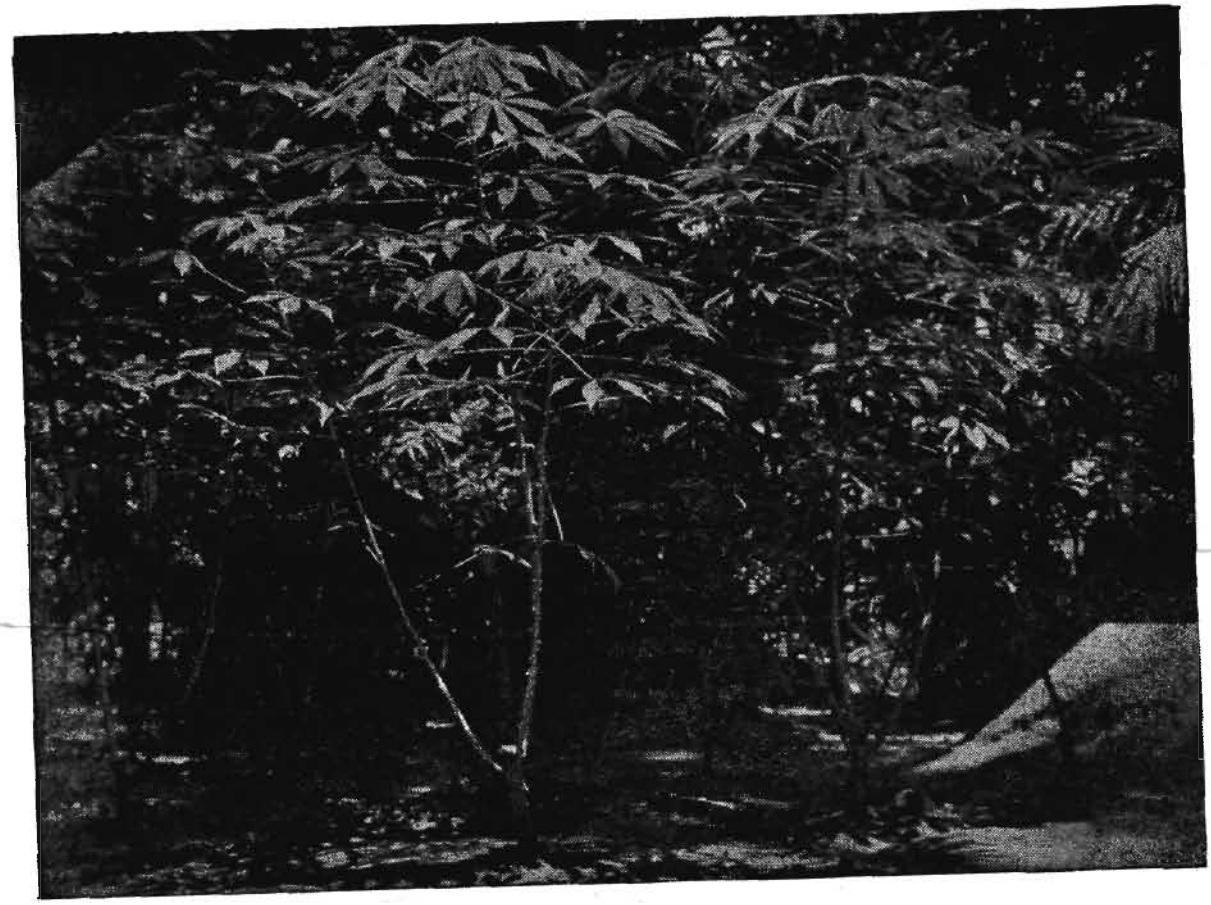
THE KNIFE



Pl. 83 THE TAPPER AT HIS PALM Page 241



Pl. 84 RETIRED FROM HIS DAY'S WORK Page 241
THE TAPPER LOOKS EXCEEDINGLY HAPPY

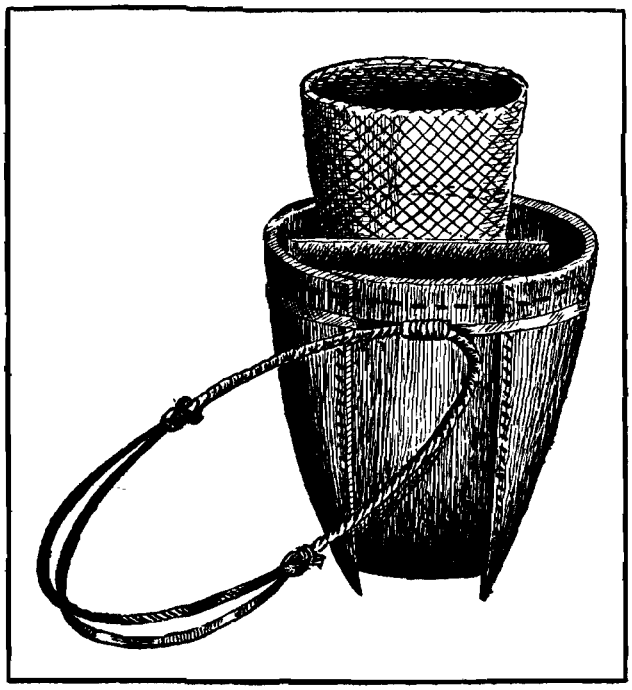


Pl. 85

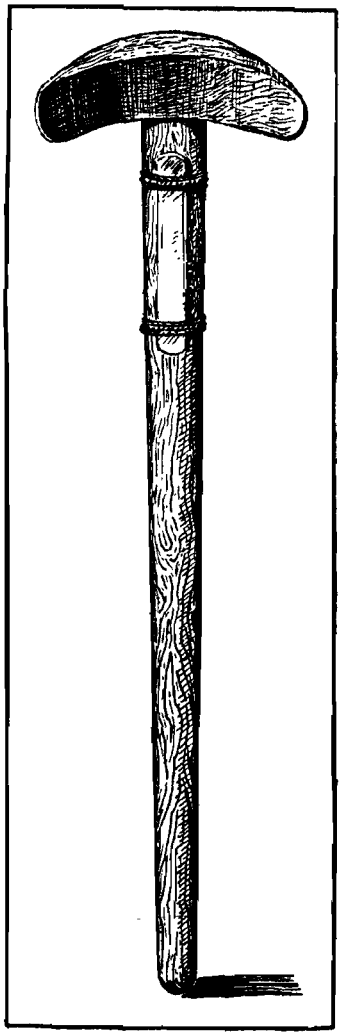
TAPIOCA PLANTS

(4) **'Aruvapetti'**

This is a bag made out of the sheath of the cocoanut palm. The knife and the lime pot are kept in this when the tapper ascends the tree.



'ARUVAPETTI' WITH LIME POT IN IT



'MIRUKKUTHADI'

(5) **'Mirukkuthadi'**

This is made of wood on which the knife is sharpened.

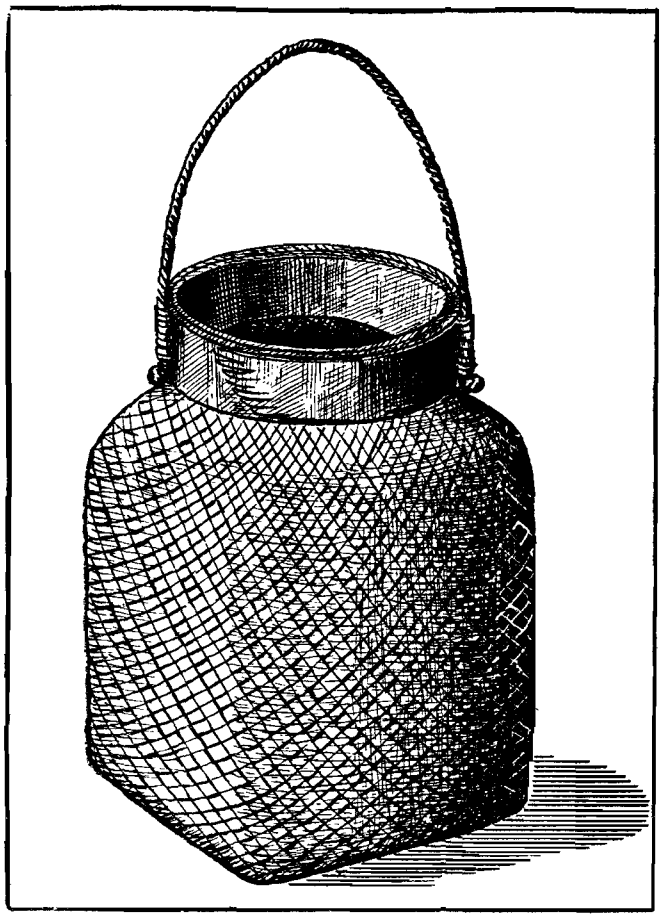
(6) **'Kuduva'**

This is a pot-like vessel made out of palm leaves in such thick and close layers that the liquid will not leak out. The toddy collected in the pot is poured into the vessel and brought down.

63. While climbing the tree, the tapper ties to the back of his waist all his instruments. At other times he carries the squeezers, the kuduva, his knife and lime pot which he generally places inside the 'aruvapetti' by suspending them on the 'mirukkuthadi' which he places horizontally on his shoulder holding one end with his hand. The toddy of the palm tree which is thus collected is sweet and unfermented. The palm-gur preparation consists of the following process:-

64. The 'akkani' with the lime in it is filtered and boiled. On boiling, it becomes a viscous liquid called 'padini'. At a certain boiling point it is poured into small moulds made of cocoanut shell. The arrangement for moulding the cake is very simple, though primitive but singularly natural and practical. The upper half of the

cocoanut shell which contains the eye through which the embryo sprouts is used for making the mould. The eye is bored and temporarily closed with dry leaves. The treacle-like jaggery is poured into the shell and when it has cooled down and solidified it is pushed out as 'palm-gur'. The palm-gur as well as palmyra sugar-candy are mostly used in the preparation of sweetmeats and ayurvedic drugs. It is believed that these have none of the defects of refined cane or beet-root sugar and have exceptional cooling properties. The palmyra sugar-candy is largely used in the diet of smallpox patients.



'KUDUVA'

Marketing and Cost of Production

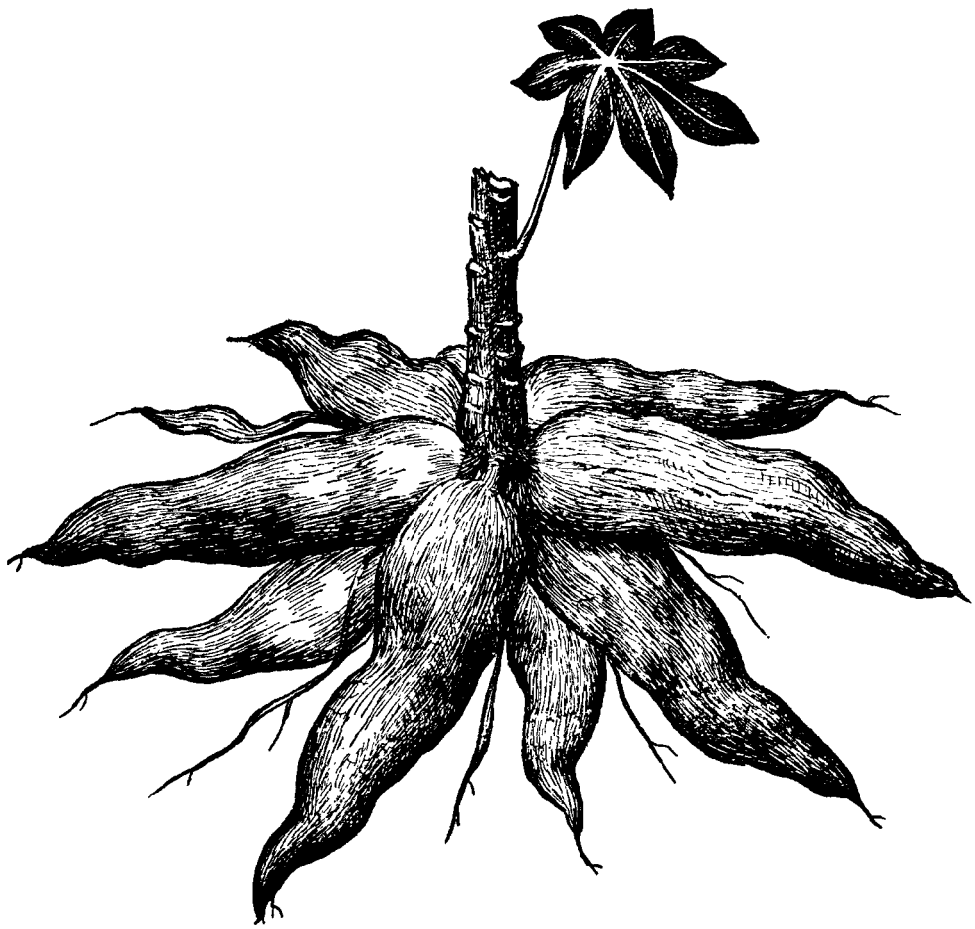
65. The products are marketed both locally and in Trivandrum.

An average tapper has to spend Rs. 3/- per month for the lime. The next major item of his expenditure is firewood for which at least Rs. 9/- has to be spent. On the whole, an average tapper spends Rs. 12/- and gets palm-gur worth Rs. 50/- a month leaving a net income of Rs. 38/-. The average price of palm-gur per lb. is 20 nP. to 25 nP. varying according to quality.

Cultivation of Tapioca (Manihot Utilissima)

66. Tapioca is the most popular tuber crop of Kerala cultivated by almost every household. It was introduced into the Malabar Coast by the Portuguese in the 17th century from Brazil which was then under the Portuguese rule. It forms one of the several crops introduced by the Portuguese from Brazil like cashew, papaya and perhaps bread-fruit. It is due to the exotic origin of these crops that they came to be called by names associated with ship (kappal) or sea (kadal) in Malayalam like 'kappakizhangu' for tapioca, 'kappalmavu' for cashew, 'kappanga' for papaya, 'kadachakka' for bread-fruit tree etc.[1] 'Cassava' is the name of the plant and the tuber in the world trade technique and 'tapioca' represents flour or starch from it. In India, however, the term 'tapioca' is used in the generic sense. The stem of the plant is white, crooked, 6 to 7 ft. in height, smooth but covered with protuberances from the fallen leaves. The branches are also crooked and the leaves palmate, divided nearly to their base into 5 to 8 lanceolate, entire lobes attenuated at

(1) Report of the Tapioca Enquiry Committee published by the Government of Travancore-Cochin, 1952



TAPIOCA TUBERS (Manihot Utilissima)

both extremities, dark-green above, glaucous beneath, midrib prominent below and of a yellowish red colour. The panicles are axillary and terminal and 4 to 5 inches long. The male flowers are smaller than the female. The plant can be divided into 5 segments to the base. The roots are oblong and tuberous, the capsule ovate, triangular and tricoceous, the seeds elliptical, black and shining and the flowers are small and reddish. Major Heber Drury in his book 'Useful Plants of India' at page 273 says of this plant as follows:–

"Tapioca is a light and nourishing food, and affords a good diet for the sick. The poisonous substance which resides in the root is said to be hydrocyanic acid. It can only be expelled by roasting when the starch becomes fit for food. This starch being formed into granules by the action of heat, constitutes the 'tapioca' of commerce. Cassava flour is obtained by immersing the grated starch in water, when the flour is self-deposited and afterwards washed thoroughly and dried in the sun. Cassava is said to be very nourishing, one acre being equal in its nutritive

qualities to six acres of wheat. Recently much attention has been paid to the cultivation of the plant for the purpose of exportation to Europe from the West Indies, it having been found to be a most profitable article of commerce, and one requiring little or no care in its cultivation, the plant thriving on the most barren soil. This is equally the case in Travancore where the cultivator has merely to clear away the low brushwood and plant it, when it will spring up luxuriantly on the most rocky and exposed situations either in the vicinity of the sea, or inland. Simmonds says on the subject, "the experimental researches of Dr. Shier have led him to believe that the green bitter cassava will give 1/5th its weight of starch. If this be the case, the return per acre would, under favourable circumstances, when the land is properly worked, be enormous. On an estate at Essequibo, an acre of cassava, grown in fine permeable soil yielded 25 tons of green cassava. Such a return as this per acre would enable our West India Colonies to inundate Great Britain with food, and at a rate which would make flour to be considered a luxury." If more attention were paid to its cultivation in India, a similar profitable return might be anticipated. The poorer classes in Travancore use it as food, especially when rice becomes scarce and dear, and nearly one half of the population of several of the southern districts liveon tapioca in the months of July, August and September. They reduce the root to powder for conjee and cook the raw root for curries." The Red Indians in South America prepare a deadly poison from tapioca in which they dip their arrows. This is procured by distillation and it is said that 30 drops will cause the death of a human being in six hours. In Kerala itself we have come across cases of children being poisoned in the careless eating of the tapioca tubers before they are properly cooked. Animals which eat the leaves of a flowered tapioca plant or the skin of the tuber are also found to be poisoned. A few cases have ended in death. An extract is made from the concentrated root called 'cassarcep' the poisonous principle being destroyed during the course of evaporation. It is used in West Indies for flavouring of soups and other dishes and is also a powerful antiseptic. In Jamaica the scrapings from the fresh roots are applied to bad ulcers. The report of the Tapioca Enquiry Committee constituted by the Government of Travancore-Cochin says that although tapioca was brought over to Travancore about 300 years ago, the increase in the cultivation of tapioca in Travancore was due to the encouragement given to it by the famous Maharaja Vishakham Tirunal who is said to have introduced popular varieties of tapioca from Malaya where it seems to have thriven even more under Portuguese patronage. In the latter part of 19th century the crop became extremely popular especially with the poorer cultivators who found in it a sustaining food suited to those engaged in hard physical labour. It was also found comparatively easy to grow. The popularity of tapioca cultivation is not limited to Travancore area alone but is uniformly so in all parts of Kerala.

Varieties of Tapioca

67. The varieties of tapioca are numerous, consisting of Thuruva, Koluvella, Vellakappa, Chuttivella, Kokkiyanvella, Pichivella, Sundarivella, Pothiyanvella, Elavan, Rottikappa, Anamaravan, Karimaravan, Undakannan, Mankozhuthan, Manjakuttan, Mangadan, Kalikalan, Anakomban, Kanjavarian, Ariyan, Ethan, Poovan, Muttodiyan, Valamuttan, Chenakappa, Kayyalachadi, Elamuriyan, Azhakan, Chengkomban, Mala-elevan etc. The most popular of these are, Kalikalan, which is cultivated in the surveyed area, Ariyan, Elamuriyan and Vellakappa.

Hybridisation of Tapioca

68. Experiments at hybridisation of tapioca are carried on at Trivandrum, Thiruvalla and Ollukkara with considerable success. Several hybrid varieties have been evolved, a few of which have been found to be high yielders.

Products

69. Tapioca has been recognized as a multipurpose plant capable of several uses. "Not only does it yield the maximum amount of calories among food crops, it also provides fodder like cereals and in addition it provides fuel. In some countries silkworm is being reared on tapioca leaves. The stem of the plant can be used for fuel and for making paper. It is because of this stem that tapioca can be grown as a hedge-row. .....Tuber is the most valuable product of tapioca. This too has an infinite variety of uses. Not only food of many kinds but starch for textile sizing and power alcohol can be made out of it. As food, it can be eaten as tuber drumsticks, as in Travancore and Malaya, or it can be sliced and cooked into a heavy curry with little cocoanut and can be seasoned according to taste. It is generally eaten with fish and/or legumes and thus forms a proper diet.....As raw tubers cannot keep for more than 3 or 4 days without getting spoiled, a good part of the tapioca crop is sliced and dried to make chips which form the staple of the tapioca tree"[1]. There are two kinds of these chips, plain, dried called 'white chips' and parboiled and dried chips called 'dried chips'. The latter can keep for a minimum of 12 months. The 'white chips' play a very large part in the tapioca market. The extraordinary market is principally for this variety, as only these can be converted into clean white flour. Several types of tapioca dishes have been developed in course of time and rendered popular. The use of tapioca starch for sizing is well known. It had, therefore, a good market in several parts of India where textile mills are run with the result that the Travancore-Cochin Government had a few years ago to impose a ban on its export lest local supply for food purposes is affected. The ban was, however, lifted subsequently when food conditions improved. A kind of sago is also produced from tapioca.

Cultivation

70. The tapioca crop is raised between February and June and is harvested between December and March. A minor crop is raised in September or October and harvested in July-August. There is also a third crop in some areas raised in November and harvested in April-May. Experiments of tapioca cultivation have progressed so far that these seasonal considerations have been ignored by many especially in the south and tapioca is now being grown at any time in the year. Practically raw tapioca tubers are available in any month of the year.

71. Tapioca, being the popular tuber crop of the area, is cultivated by almost every household. The land on which tapioca is cultivated need not necessarily be fertile. Due to the comparative cheapness of the tapioca tuber no cultivator thinks of wasting his fertile land on the cultivation of tapioca. There are two methods of planting tapioca. In one process, pits are dug to a depth of about 1 ft. at a distance of about 2 to 3 ft. These pits are filled with compost manure and a small quantity of ash and then covered with earth. The earth over the pit is heaped with a rounded surface. The stem of the tapioca plant is then cut into pieces, each piece to a length of about 6 to 9 inches and the cutting planted on the heap of earth over the pit. A leaf of jack tree is folded in a funnel-like shape and pinned with a thorn. The funnel is then placed over the upper surface of the cutting. This is done with a view to prevent the direct rays of the sun on the surface of the cutting as also to ward off heavy rains. If the planting is done in a season when there is no rain the cutting is watered for a few days till it sprouts. When once it sprouts it begins to grow giving rise to long shoots. When the plant is mature the tubers underneath would also attain maturity. There are several varieties of tapioca, some of which take about 10 months to attain maturity while some others mature in about six months,

(1) Report of the Tapioca Enquiry Committee of Travancore-Cochin, 1952, page 22

time. When the plant is mature, it is uprooted and the tubers cut off. The stem is preserved for taking cuttings for replantation. In the second method of cultivation, instead of digging pits, long beds are prepared by heaping the soil over the surface. The cuttings are then planted on the bed at appropriate distance. The rest of the processes are identical with the previous one. A reference to the manuring of tapioca in this connection is essential. Except in the best types of loamy soil the most beneficial form of manuring for tapioca comprises the liberal use of bulk organics such as compost or cattle manure and a judicious application of concentrated fertilizers to supplement it according to the special requirements of the individual crop. Tapioca is a gross feeder and extracts a heavy toll on the soil. An average 5 ton-per-acre crop is said to remove from the soil about 50 lbs. of nitrogen, 20 lbs. of phosphoric acid and 90 lbs. of potash. Five to ten cart-loads of cattle manure or compost together with 1 cwt. of superphosphate manure as a basal dressing per acre[1] before the crop is put has been recommended by some. Two or three top-dressings should follow this at intervals of 1 to 1½ months during the growth of the crop. These top-dressings should consist of a mixture of 1 to 3 cwts. of oil cake and 3 to 8 cwts. of ashes, or 1 to 1½ cwts. of murate of potash in the place of ashes. The soil has to be aerated frequently to conserve the soil. One or two inches of surface layer of soil should be always left in a powdered condition. For this purpose, after every shower, the surface of the soil should be stirred to a shallow depth and not allowed to bake hard. It is possible to increase the above quantities of manure progressively to bring a high pitch of yield of 40 tons or more per acre. It has, however, to be observed that most of the people do not apply the above quantities of manure. The common notion is that tapioca requires little manure and most of the planters put only a little compost and ashes and satisfy themselves with the low productivity offered by its manure.

Cost of Production

72. The production cost of tapioca varies with the extent of manure used. In the area under survey the cost of production of tapioca in an acre of land is estimated to be about Rs. 100/- comprising Rs. 60/- for labour charges and Rs. 40/- for cuttings and manure. The report of the Tapioca Enquiry Committee of Travancore-Cochin published by Government in 1952 gives a schedule of costs of production in the various taluks as follows :—

Place	Production cost per acre	Yield per acre
Nedumangad	Rs. 70/-	¾ ton
Kulathupuzha	Rs. 140/-	6 tons
Mavelikkara	Rs. 418/-	11.2 tons
Thiruvalla (Pullad)	Rs. 850/-	8 tons
Thiruvalla (Chirayirampu)	Rs. 1,315/-	9 tons

It has, however, been observed in the report that where the high cost of production has been shown in the schedule, crops like banana, yam, etc. are raised as subsidiary crops in the same area and hence it is not possible to assess the exact cost of production. If the cultivator has to pay the rent of the land that will have to be added to the cost of production. The average yield per acre in the surveyed area is about 2 tons which brings in an approximate income of Rs. 200/-.

Plant Pests

73. The cultivation of tapioca is not generally affected by many diseases or pests. Wherever the cultivation is done on a minor scale the tubers are liable to be attacked by bandicoots. Traps are placed to catch the bandicoots. At times white ants also attack the cutting. Application of B. H. C. powder will prevent this attack.

The extent of paddy cultivation in the surveyed area is so nominal that it is not considered appropriate to deal with it at

(1) "Manures for Tapioca crop" by Sri K. S. Nilakantan given as Appendix G. to the Report of the Tapioca Enquiry Committee, Travancore-Cochin

length here. This, however, has been done in the monographs on other villages where paddy cultivation occupies a more prominent place.

Family Budget

The Number of Gainfully Employed Persons and Gross Income per Household

74. The average number of gainfully employed persons in all the income groups together among potters is 3.50, among tappers 1.20, among agriculturists 1.25 and among miscellaneous occupations 1.56 per household.

Income

75. Taking all the income groups together the average monthly gross income of a household of village potters is Rs. 102.78, of tappers Rs. 52.70, of agriculturists Rs. 61.21 and of miscellaneous occupations Rs. 52.34. Classified by income groups 58.4 per cent of the households of potters are in the income group of above Rs. 100/–, 25 per cent in the income group of Rs. 76–100, 8.3 per cent in the income group of Rs. 51–75 and 8.3 per cent in the income group of less than Rs. 25/–. 48 per cent of the households of tappers are in the income group of Rs.25–50, another 48 per cent in the income group of Rs. 51–75 and the remaining in the income group of Rs. 76–100, 50 per cent of the households of agriculturists in the income group of Rs. 25–50, 25 per cent in the income group of Rs. 51–75 and the rest in the income groups of Rs. 76–100 and above Rs.100/– in equal numbers and 10 per cent of the households of miscellaneous occupations in the income group of less than Rs. 25/–, 60 per cent in the income group of Rs.25–50, 14 per cent in the income group of Rs.51–75, 5 per cent in the income group of Rs. 76–100 and 11 per cent in the income group of above Rs. 100/–. In the order of income according to income groups, therefore, the households of potters come first, of agriculturists next, of tappers third and of those in miscellaneous occupations last.

Gross Income Vs. Standard of Living

76. The gross income referred to above does not by itself indicate either the standard of living or the savings since the expenditure on household industry or cultivation, as the case may be, has to be deducted from the gross income to determine the amount available for maintaining the standard of living. This item of expenditure in the case of the household of a potter comes to Rs. 50.35, of a tapper Rs.7.69, of an agriculturist Rs. 9.90 and of one in miscellaneous occupations Rs. 1.92. The net income available to be spent by the household of a potter is, therefore, reduced to Rs. 52.43, of a tapper to Rs. 45.01, of an agriculturist to Rs.51.31 and of one in miscellaneous occupations to Rs. 50.42. The distribution of households by occupation, income and number of households is given in Table I series of Appendix A.

Sources of Income

77. The major source of income among potters is the pot-making industry run by the household. The next in importance is salary or wages. Other sources come third and cultivation run by the household last. In the case of tappers also the major source of income is the household industry of palmgur making. Salary or wages come next. Cultivation run by the household takes the third rank and business run by the household comes last. In the case of agriculturists the cultivation run by the household forms the major source of income, help from relatives comes next, industry run by the household takes the 3rd rank and business run by the household comes last. The miscellaneous occupations show salary or wages as the major source of income, business run by the household the second in importance, cultivation run by the household the third and help from relatives the next. Other sources, industry run by the household and pension come next in the respective order. The percentages of annual income under the various sources in respect of the potters, tappers, agriculturists and miscellaneous occupations are given in Table II (a), II (b), II (c) and II (d) of Appendix A.

Expenditure

78. The following table is a brief summary of the expenditure position of an average household taking all the households together in each occupation.

Table XIX

EXPENDITURE OF AN AVERAGE HOUSEHOLD

	Village potters		Tappers		Agriculturists		Miscellaneous occupations	
	Rs. nP.	Percentage of total expenditure	Rs. nP.	Percentage of total expenditure	Rs nP.	Percentage of total expenditure	Rs. nP.	Percentage of total expenditure
A. Food	40.54	38.73	38.85	71.57	42.24	68.18	39.54	76.23
B. Clothing	2.22	2.12	2.00	3.68	2.55	4.12	2.26	4.36
C. Housing, light, fuel etc.	4.51	4.31	3.11	5.73	3.30	5.33	4.11	7.92
D. Miscellaneous	7.05	6.74	2.63	4.85	3.96	6.39	4.04	7.79
E. Cultivation, industry or business	50.35	48.10	7.69	14.17	9.90	15.98	1.92	3.70
Total	**104.67**	**100.00**	**54.28**	**100.00**	**61.95**	**100.00**	**51.87**	**100.00**
Expenditure in relation to income	- 1.89		- 1.58		- 0.74		+ 0.47	

The above table indicates that while the total expenditure is highest in the case of a village potter's household, an agriculturist's household comes second, a household of one in miscellaneous occupations third and tapper's last. The percentage of expenditure on food is highest in the case of a household of miscellaneous occupations, of a tapper comes next, agriculturist third and a village potter last. In respect of clothing, housing, light and fuel as also miscellaneous items the percentage is highest in the case of a household of miscellaneous occupations and lowest in the case of village potters. Agriculturists come second and tappers third.

79. Coming to the details of expenditure on food, all the groups spend the largest percentage on rice and tapioca which form the staple food. Of these, the percentage of expenditure on rice is higher than that of tapioca in all the occupational groups though the proportion between rice and tapioca varies with each group. While the percentage of expenditure on rice and tapioca per household in the case of village potters is 29.73 and 28.98 respectively, in the case of tappers it is 31.98 and 25.69, in the case of agriculturists 33.14 and 20.56 and in the case of miscellaneous occupations 36.01 and 20.23 respectively. This proportion is seen to have some relation to the surplus or deficit position of a family budget. The family budget of an average household of a potter is in a deficit of Rs. 1.89, of a tapper Rs. 1.58 and of an agriculturist Rs. 0.74. The average household in miscellaneous occupations has a surplus budget of Rs. 0.47. The consumption of rice is the highest and of tapioca the least in the case of a household in miscellaneous occupations which has a surplus budget. The consumption of rice is least and of tapioca the highest in the case of the household of a potter which shoulders the worst deficit budget. The same trend is seen in the case of a household of tappers and agriculturists also. This confirms the general notion prevalent in Kerala that tapioca is the poor man's food.

80. Ghee is not taken at all by any household. Meat also is not taken by the households of village potters and tappers. The percentage of meat consumption by the households of agriculturists and of miscellaneous occupations is extremely poor. Fish is taken by all groups with insignificant

variations. All the households spend a small percentage on smoking and chewing.

81. The percentage of expenditure on dhobi and soap out of the total expenditure on miscellaneous items is seen to rank very high in all groups of households varying from 15.18 per cent in the case of village potters to 33.08 per cent in the case of tappers. The high sense of cleanliness of the people is responsible for this percentage of expenditure. The expenditure on medicine is highest in the case of agriculturists and lowest in the case of village potters, the percentage being 21.97 and 1.99 respectively of the total expenditure on the miscellaneous group. Education consumes 15.15 per cent of the miscellaneous expenditure in the case of an agriculturist's household, 9.16 per cent in the case of a household of miscellaneous occupations, 7.22 per cent in the case of tappers and 4.96 per cent in the case of village potters. All communities seem to spend almost a uniform percentage of 5 to 6 per cent of expenditure under miscellaneous items on amusements. The percentage of expenditure among miscellaneous items on compulsory investments like kuri ranks very high in the case of village potters coming to 39.46 and in the case of miscellaneous occupations 31.43. This lends a strong indication of the tendency to save on the part of these two occupational groups. But, in the case of village potters the investment in kuri is more as remittance towards the kuri amount already drawn, while in the case of most of the households in miscellaneous occupations it is a real investment which amounts to saving. It would be seen that the households which contribute to the financial prosperity of the area, as could be gathered from the above, are those engaged in miscellaneous occupations.

Surplus or Deficit Budgets

82. Taking the total number of 123 households in the area, 11 households have balanced family budgets, 38 have surplus budgets and 74 deficit budgets. In the occupational group of village potters, only one household has a balanced budget and all the rest are in deficit. Among 21 households of tappers whose major source of income is from tapping, there are 8 surplus budgets, all the rest being in deficit. Among agriculturists there are 2 balanced budgets, 2 surplus budgets and the remaining 4 are deficit. In respect of the households in miscellaneous occupations 8 households have balanced budgets, 28 surplus and 46 deficit.

Indebtedness

83. The percentages of indebted households to the total number in the income groups of less than Rs. 25, Rs. 25–50, Rs. 51—75, Rs. 76—100 and above Rs. 100 are 11.11, 57.14, 44.00, 100.00 and 82.35 respectively. The average indebtedness per household of the above income groups is Rs. 300.00, Rs. 163.47, Rs. 460.46, Rs.646.11 and Rs. 1,210.00 respectively. Analysing the debts by causes 13.30 per cent is on purchase of land, 6.99 per cent on house construction or repairs to existing building, 20.48 per cent on marriages, 2.82 per cent on dowry, 2.12 per cent to clear old outstanding debts, 19.32 per cent on medicine, 17.53 per cent on ordinary wants, 1.77 per cent on industry run by the household, 8.19 per cent on education and 7.48 per cent on litigation. The tables relating to expenditure are given as tables III (a–1) to (d–1) and III (a–2) to (d-2) of Appendix A. The table relating to indebtedness is given as Table IV of Appendix A.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Age and Sex Distribution of the Population

84. In Nedumanvila, the age-group of 5 to 9 commands 15 per cent of its population representing the highest in the various age-groups. Bordering on this are the percentages in the age-groups of 0–4 and 10–14 which come to 13.6 and 13.9 respectively. The lowest is in the age-group of 60 and over representing 4.4 per cent. Of the males, the largest number belong to the age-group of 10–14 while the smallest fall in the age-group of 60 and over. Among the females the age-group of 5–9 has the maximum and of 30-34 and 60 and over the smallest.

Table XX

POPULATION BY AGE-GROUPS

	Total of all ages	0–4	5–9	10–14	15–19	20–24	25–29	30–34	35–44	45–59	60 and over
Males	329	42	45	52	36	27	29	17	34	34	13
Females	308	42	51	37	34	26	27	15	31	30	15
Total Persons	**637**	**84**	**96**	**89**	**70**	**53**	**56**	**32**	**65**	**64**	**28**

Age and Marital Status

85. Out of 637 persons of Nedumanvila, 392 are unmarried, 200 married, 41 widowed and 4 divorced or separated. A survey of the age at first marriage indicates that most of the girls are given in marriage in the age-group of 15–24 while most of the men marry in the age-group of 20–29. The youngest age of marriage of a female and male is seen to be 16 and 19 in the case of Latin Christians, 13 and 19 in the case of Nadars, 14 and 21 in the case of Kulalans, 13 and 23 in the case of members of the Church of South India, 15 and 17 in the case of members of the Salvation Army, 17 and 20 in the case of Nairs, 18 and 22 in the case of Asaris and 21 and 26 in the case of Ezhuvas respectively.

Table XXI

AGE AND MARITAL STATUS

Age-group	Total population			Never married		Married		Widowed		Divorced or separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	637	329	308	222	170	100	100	6	35	1	3
0–9	180	87	93	87	93	..	..	..	..	..	..
10–14	89	52	37	52	37	..	..	..	..	..	..
15–19	70	36	34	36	31	..	2	..	1	..	..
20–24	53	27	26	27	8	..	18	..	..	..	..
25–29	56	29	27	16	1	13	25	..	1	..	..
30–34	32	17	15	3	..	14	14	..	1	..	..
35–39	48	26	22	1	..	25	15	..	6	..	1
40–44	17	8	9	..	..	8	7	..	2	..	..
45–49	23	14	9	..	..	13	6	..	3	1	..
50–54	19	8	11	..	..	7	8	1	2	..	1
55–59	22	12	10	..	..	12	4	..	5	..	1
60–64	12	4	8	..	..	4	1	..	7	..	..
65–69	5	3	2	..	..	2	..	1	2	..	..
70 and over	11	6	5	..	..	2	..	4	5	..	..

Births and Deaths

86. A table showing the births and deaths in the Parassala village from 1951 to 1961 is given below. No separate figures for births and deaths for Nedumanvila are available.

Table XXII

BIRTHS AND DEATHS

Year	Birth	Still birth	Total	Death
1951	420	..	420	140
1952	423	..	423	133
1953	503	2	505	163
1954	464	15	479	154
1955	543	25	568	137
1956	540	23	563	145
1957	556	2	558	133
1958	626	5	631	197
1959	816	7	823	233
1960	862	5	867	247
1961	549	3	552	138

Literacy and Education

87. 64.60 per cent of the people of the surveyed area are illiterate, while 33.80 per cent can only read and write. 1.6 per cent are educated, the qualifications being matriculation, graduation, diploma and titles in oriental languages. It is significant that the percentage of literacy in this area is far below the State average and even the average of the Parassala village which comes to 41.36 per cent.

Family Structure

88. The average number of persons per household comes to 5.18. Classified by structure of the family into simple families consisting of a husband, wife and unmarried children, intermediate families with a married couple, unmarried brothers and sisters and one of the parents, and joint families with a married couple, married sons and daughters or married brothers or sisters, the families in the case of 102 out of 123 households are simple, 12 intermediate and 9 joint. The subjoined table gives the number of simple, intermediate and joint families in the various communities.

Table XXIII

SIMPLE, INTERMEDIATE AND JOINT FAMILIES

Community	Total No. of household	Types of families living in the household		
		Simple	Intermediate	Joint
Nadars	37	33	2	2
Kulalans	16	11	5	..
Nairs	3	2	..	1
Asaris	2	1	1	..
Ezhuvas	1	..	..	1
Latin Christians	45	39	2	4
Church of South India	12	10	1	1
Salvation Army	7	6	1	..

Medical Care

89. 39.02 per cent of the households of the surveyed area prefer allopathic system of treatment while 23.58 per cent are addicted to ayurvedic system of treatment. 37.40 per cent follow a combination of both. Only 10.66 per cent of the households take women to the hospital for confinement while 0.82 per cent call a doctor at home, 0.82 per cent call a qualified midwife to attend to cases of maternity and as many as 87.70 per cent of the households still cling to the traditional practice of getting maternity cases handled by an unqualified midwife. In the matter of medical consultation 76.42 per cent of the households go to a public hospital or dispensary for consultation while 23.58 per cent approach a private hospital or dispensary or physician. The members of all the households in the area have been vaccinated.

Leisure and Amusements

90. There is only one theatre in the village which serves as a place of amusement to the villagers. Most of the villagers go for cinema in this theatre at least once a week. The percentage of miscellaneous expenditure on amusements is the highest in the case of tappers which comes to 9.13, second in the case of potters coming to 6.53, third in respect of agriculturists with 6.06 and last miscellaneous occupations with 5.94.

Nature of Caste Relationship

91. The village of Parassala as well as Nedumanvila, the surveyed area, is typical of the complete harmony in the relationship among the different castes and communities. All the households except those of Kulalans are sprinkled without any concentration on communal lines. In the case of Kulalans, however, their houses are located in a colony. The reason for this is not communal as already pointed out supra.

Organs of Democratic Decentralisation

92. The locality comes within the jurisdiction of Parassala Panchayat which is administered by a body of 10 members. The income and Government grant to the panchayat total to Rs. 22,504.75 for 1961 and expenditure to Rs.19,308.00. The panchayat is attending to the various items of village administration like lighting, sanitation, construction and repair of panchayat roads etc. It also enjoys limited powers of taxation. During the last 10 years the panchayat has constructed 10 miles and 5furlongs of roads out of a total of 13 miles of roads in the village. Three radio sets have been installed at different places. Election to the panchayat is on adult franchise. 13 public wells, 1 public bathing ghat and 1 public market are maintained by the panchayat. Street lighting is provided with 120 electric lights. A Public Health Midwifery Centre at Parasuvaikal has also been opened by this panchayat.

Co-operative Societies

93. The Parassala village affords a fertile soil for the co-operative movement. There are as many as 10 industrial co-operative societies in the village besides 7 others of miscellaneous categories. The former consist of Palm-leaf and Fibre Industries Co-operative Society No. 10 with 42 members, a paid up capital of Rs. 509.25 and a grant of Rs. 5,000/- from the N. E. S. Block, the Khadi Industries Co-operative Society No. 104 with 119 members, a paid up capital of Rs. 1,116.25 and a working capital of Rs. 2,000/- from the Khadi Board, the Kottamom Kudil Vyavasaya Co-operative Society with 38 members and a paid up capital of Rs.1,255/- engaged in the production of sago from tapioca, the Smithy Industrial Co-operative Society No. 146 with 31 members, a paid up capital of Rs. 375/- and a working capital from the N. E. S. Block of Rs. 4,957/-, the Women's Cottage Industries Co-operative Society No. 167 with 30 members, a paid up capital of Rs. 300/- and a working capital of Rs. 2,500/- from the Khadi and Village Industries Board and the Hand Pounders' Co-operative Society No. 48, the Oil Crushers' Co-operative Society No. 162, the Vinobagram Manpathra Vyavasaya Co-operative Society No. 3678, the Parassala Palm-gur Co-operative Society Ltd. No.3218 and the Rockland's Fruits and Vegetables Industrial Co-operative Society No. 9. The miscellaneous types of co-operative societies consist of the Service Co-operative Society No. 779 engaged in the conduct of stores with 400 members and a paid up capital of Rs.5,700/-, the High School Co-operative Society No. T-52 conducting the sale of books with 49 members and a paid up capital of Rs. 181/-, the Joint Farming Society, Parasuvaikal with 160 members and a paid up capital of Rs. 2,256/- engaged in the distribution of manure and seeds, the Milk Society T-84 engaged in the purchase and sale of milk with 81 members and a paid up capital of Rs. 810/-, the Ex-Servicemen's Co-operative Society No. 13 with a paid up capital of Rs. 1,800/- and 31 members, the L.M.S. Employees Credit Society No. 23 with a paid up capital of Rs. 1,800/- and 130 members and the Gramom Co-operative Society No. 640 with 595 members and a paid up capital of Rs. 2,870/-. From the surveyed area, there are members only in the Vinobagram Manpathra Vyavasaya Co-operative Society, the Service Co-operative Society No. 779 and the Milk Society T-84. The Vinobagram Manpathra Vyvasaya Co-operative Society is organised for the village potters. It has a membership of 65 and a paid up capital of Rs. 1,200/-. The Khadi and Village Industries Board has given a

loan of Rs. 16,000/- and a grant of Rs. 5,000/- to this society A sum of Rs. 7,000/- has been granted from the Government also. The society has constructed a building serving as a workshop and storehouse, a few kilns and also provided some modern implements and moulds for working. The society promotes the pot-making industry by grant of loans and collection and sale of products. For the last few months, however, the activities of this society are in a paralysed condition.

Dowry

94. An account of the practice in respect of dowry in the various communities in the surveyed area has already been given in connection with the ethnographic notes on the communities. But a more detailed analysis of the position is called for in view of the role which this discredited custom plays in the society. The only community in the surveyed area in which dowry has not been given or received is the Salvation Army. In all other communities the practice is found prevailing in varying degrees. In the Nair, Asari and Ezhuva communities only one household each has followed the custom. But the total number of households in these communities is limited to 3, 1 and 2 respectively. There is, however, no justification in treating the results in respect of these houses as a standard. In the Latin Christian community the number of households which follow the practice comes to about 80 per cent while in the Nadar community it comes to 83.18 per cent and the Church of South India 66.67 per cent. Taking all the households together the percentage comes to 67.50.

Table XXIV

DOWRY *

Total No. of households	Name of the community	No. of households which have either given or received dowry	No. of households which have either given or received dowry as ornaments alone without cash or property		No. of households which have either given or received dowry both in cash or property and in ornaments.						
			Up to Rs. 100	Up to Rs. 500	Up to Rs. 100	Up to Rs. 500	Up to Rs. 1000	Up to Rs. 1500	Up to Rs. 2000	Up to Rs. 3000	Above Rs. 3000
3	Nairs	1	..	1	..	..	..	..	..	..	..
1	Ezhuvas	1	..	..	..	..	..	..	..	..	1
2	Asaris	1	..	..	1	..	..	..	..	..	..
16	Kulalans	5	3	2	..	..	..	..	..	..	..
37	Nadars	31	1	2	..	18	7	1	..	2	..
45	Latin Christians	36	..	1	..	15	13	2	2	..	3
12	Church of South India	8	..	..	2	3	2	1	..	..	..
7	Salvation Army	..	..	..	..	..	..	..	..	..	..
123	All households	83	4	6	3	36	22	4	2	2	4

Attitude to Family Planning

95. There is no family planning clinic in this village. Two social workers have, however, been appointed to work under the guidance of the medical officer in charge of the hospital. The survey conducted in respect of family planning in this area, the basic questions of which have been given at page 57 supra, shows that out of the total number of 61 persons interviewed in this connection 15 persons are both aware of the family planning programme and are

* Inapplicable item viz. No. of households which have either given or received dowry in cash or property excluding ornaments, has been left out in the table.

also in favour of the same. Out of this group four stand for family planning by self-restraint only, seven by both self-restraint and contraceptives and four by sterilization. There is none who does not favour it. There are 40 persons who were not aware of the family planning programme but when explained to them expressed themselves in favour of the same. Of this group two are for family planning by self-restraint only, nine by both self-restraint and contraceptives and ten by sterilization. The remaining 19 have no specific views about the methods. Six persons were both not aware of the family planning programme and when the same was explained to them, expressed themselves against the family planning.

Table XXV

ATTITUDE TO FAMILY PLANNING

	Latin Christians	Nadars	Kulalans	Church of South India	Salvation Army	Nairs	Asaris	Ezhuvas
1. Total No. of persons interviewed	22	17	10	6	3	1	1	1
2. No. of persons aware of family planning programme	2	5	3	3	..	1	..	1
3. No. of persons in favour of family planning out of item No. 2	2	5	3	3	..	1	..	1
4. No. of persons out of item No. 3 in favour of								
(a) Self-restraint only	1	3	..	..	..	..	..	..
(b) Contraceptives and self-restraint only	..	1	2	2	..	1	..	1
(c) Contraceptives only	..	..	..	..	..	..	..	..
(d) Sterilization	1	1	1	1	..	..	..	..
5. No. of persons who were not aware of family planning programme	20	12	7	3	3	..	1	..
6. No. of persons out of item No. 5 who are in favour of family planning when the programme was explained to them	16	11	6	3	3	..	1	..
7. No. of persons out of item No. 6 in favour of								
(a) Self-restraint only	1	1	..	..	..	..	..	..
(b) Contraceptives and self-restraint	6	2	..	..	..	..	1	..
(c) Contraceptives only	..	..	..	..	..	..	..	..
(d) Sterilization	4	4	1	1	..	..	..	..
Persons who have no specific view	5	4	5	2	3	..	..	..

Festivals

96. The most important festival in the village is the annual 'utsava' in the Mahadevar temple dedicated to Siva. The festival lasts for 10 days. On the first day the flag hoisting ceremony is held early morning by the chief priest of the temple. There will be a 'koothu' (folk-dance) conducted by the Parayas of the locality who also present a flag-rope and an umbrella of palmyra leaf to the deity. The rest of the observances for the festival are identical with those mentioned in connection with the festival of the Krishnaswami temple at Neyyattinkara. (See pages 58–59 supra).

CHAPTER V

A PEEP INTO THE PAST AND FUTURE

Social and Cultural

97. An account of the survey in the Parassala village so far given would have enabled the reader to have a glimpse of the present condition of the people and their environments. The great strides of progress made in the direction of lifting the society from the tentacles of untouchability and unapproachability, which, for a long time, sapped into the very vitals of the Hindu community have been described in Chapter V of the monograph on Amaravila in the preceding portions of this book and require no repetition. There are yet other social aspects which deserve mention here. The worship of wicked demons to deprecate their wrath or appease their anger appears to underlie many of the more elaborate and complex systems of paganism. "In Africa fetish-worship is constantly practised to deprecate the wrath of departed souls and avert the evils of witch-craft. In Mangolia, Tartary and China a remnant of devil-worship still lingers. In Siberia a system of demonolatry called 'shamanism' prevails. This was the old religion of the whole Tartar race before Buddhism and Mohammedanism were disseminated amongst them"[1]. The demon worship spoken of above by the author of "The Land of Charity" was highly popular among the Kulalans of Nedumanvila in the past. Attacks of diseases like cholera, smallpox etc. were attributed to demon gods by those who were inclined to believe in the wrath of the demon gods. 'Madan' was one of the principal objects of dread. He was supposed to be very large, tall, his body being of black colour and covered with hair. He was said to strike men and oxen with sudden illness, and was in consequence greatly feared. There are numerous forms of 'Madan' to which many mischievous acts were ascribed. A particular type of 'Madan' worshipped by potters was 'Choola Madan' or 'Furnace Devil' whose wrath, they feared, would result in the breaking of pottery while in the kiln. 'Mallan' (the giant), 'Mariamma', 'Kuttisathan' and a host of others belong to this family of demon gods. The worship of demon gods had as its inevitable concomitant the animal sacrifice which alone, it was believed, would satisfy the gods. A reference made in Chapter II supra to the abandonment of the demon worship and the animal sacrifices by the Kulalans of Nedumanvila has to be recalled in this connection. This reform which was achieved in the course of the last 10 years[2] should be recorded as an epoch-making step in the spiritual life of the Kulalans of this area. Often, social and religious reforms, take their root in the inspiration derived from great men whose influence penetrates even the hardest rind of superstition. In the case of the Kulalans of this area the reform should be attributed to a commoner by name K. Gopalan who, by virtue of his social work among the Kulalans, was looked upon by them as a friend, philosopher and guide. At the first instance it was difficult to believe that this reform has actually taken place and that too with cent per cent success. Close and confidential enquiries were made in the course of the survey to verify this fact which revealed the version to be true both in respect of the success of the reform as well as the person responsible for it. One of the wasteful practices which was

(1) Land of Charity by Rev. Samuel Mateer F. L. S., page 190

(2) Animal sacrifices were prohibited by statute in Travancore even earlier. But some used to secretly perform animal sacrifices in spite of the statute.

obtaining both among the Kulalans and Nadars of the surveyed area in the past was the celebration of marriages for several days together involving heavy expenditure on all the days. This has automatically come to a stop as a result of the realisation on the part of these communities that they cannot afford this wasteful practice any more. The marriage celebrations are now confined to a single day. It takes a pretty long time in the usual course to secure cent per cent awareness of the social and other legislations among the illiterate masses. The survey has revealed that out of the heads of 59 Hindu households of the area as many as 58 are aware of the legislation prohibiting untouchability. This could be deemed to be a great success. The awareness of other legislations like the Hindu Adoption Act or the Hindu Succession Act is, however, extremely poor.

98. The low percentage of literacy in the village as also in the surveyed area offers a striking disappointment compared to other parts of Kerala. This cannot be due to dearth of educational institutions as the village is already provided with a sufficiently large number of schools an account of which has been given in the previous chapters. The only possible explanation for the backwardness of the area in point of literacy is that the parents are more interested in engaging their children either in domestic service or in household industries than in sending them to schools. The employment of the persons in the age-group of 0-14 disclosed by the survey is an indication confirming this inference. It is an unfortunate trend that this should be so. The question is, what is the remedy. The administrative authorities can provide only facilities for education. But it is for the people to reap the fruit of these facilities. It is unnecessary to go into the merits and demerits of compulsory education in this connection as the success of any scheme of compulsory education depends upon the possibility of implementing the penal provisions of the law against the offenders. Perhaps, much better progress could be achieved by social reformers who can find it possible to educate the illiterate parents on the necessity of sending their children to schools. There is already a ' Mahila Samajam ' functioning in the village. One would commend this work of great social importance to a body like this.

99. The data pertaining to dowry given in the previous portions of this monograph should open one's eyes to the lamentable social evil which has persisted through centuries. It is, indeed, too early to assess the effect of the legislation on this custom. Here again, social workers can do a lot to make the legislation more effective by friendly advice as also by assisting the administrative authorities in the implementation of the Act.

Economic

100. Coming to the economic aspects the survey has revealed certain indices of prosperity in the last decade. An account of the expenditure and income in the surveyed area given in Chapter III gives a picture which is far from being happy. In certain income groups even cent per cent of the households are in debt. Yet, it should be said that the households in the surveyed area have cleared a total debt of Rs. 2,260/- in the last decade. The indices of prosperity collected in the survey reveal that 13 households have acquired property while 9 households have invested capital in new undertakings or building construction, the approximate money value of which comes to Rs. 13,000/-. The extent of material prosperity achieved as stated above is by no means indicative of its representing either the optimum or even a satisfactory average. Though it lies in the laps of future to achieve better progress in this direction, a few aspects as to the ways and means to secure the same deserve scrutiny.

101. The palm-gur making which is one of the important cottage industries of the area followed by the Nadars has been here from time immemorial. As early as 1915 Dr. S. G. Barker in his speech on the industrial possibilities of Travancore deli-

vered in connection with the Madras Exhibition has observed,

"In South Travancore the palmyra palm flourishes and so does the jaggery industry. Yet here again one finds export of the raw materials. The owner of palm tree has a small tax to pay to Government. The toddy drawer has to be paid and the boiling down has to be done and then the jaggery is sold to the agent of a firm. Here the profit is made, not by the producer but by the agent. Now the jaggery is taken to British India and after the molasses are removed it is returned to Travancore to be sold as sugar."[1] It does not appear that any substantial quantity of palm-gur is now converted into sugar-candy. However, a society functioning in palm-gur is engaged in the production of sugar-candy from palm-gur. The production of sugar-candy from palm-gur was tried by indigenous methods long before. Although good crystals of sugar-candy were being produced by indigenous processes the industry was not very successful as it required about 6 months to produce the sugar-candy from the palm juice, a period too long for a tapper to wait to reap the fruit of his labour and further, the manufacturer could not be sure of his market. A better approach to the question has necessarily to be explored. The Khadi and Village Industries Board has a scheme for the manufacture of sugar from palm juice by which the Kakkaravila Jaggery Co-operative Society, Neyyattinkara will be put in charge of a sugar producing unit from palm juice by mechanised process. The plant is expected to cost about Rs. 30,000/- besides the building and other auxiliary items which will cost about Rs. 20,000/- more. If this scheme succeeds, and there is no reason why it should not, it will pave the way for the improvement of the lot of the tappers of palmyra trees in this area and, perhaps, replace the palm-gur industry by production of sugar from palm juice. The installation of the plant according to the scheme is already under way and it is hoped that the plant will begin to operate shortly. The elimination of the middleman is as important as the production of sugar out of palm juice. This could be achieved only by organising the industry on co-operative basis. As observed by Professor A. F. Laidlaw, "The final responsibility for the promotion of co-operative societies rests with the movement itself and not with outside agencies. In this process, the people must be trusted and allowed to do so. *The ultimate object should be not merely to organise co-operatives but to build up a genuine movement of the people that will endure.*" It is unfortunate that in spite of the organisation of a co-operative society in this village for tappers of palm trees not a single tapper from Nedumanvila which has 24 households engaged in tapping has enrolled himself in this society. Whether it is due to the stubborn reluctance on the part of the tappers to join the society or the failure of the organisers of the society to canvass the membership of these persons cannot be said with any amount of certainty. However, whether the shortcoming is due to the contribution of the tappers or the organisers of the society or both, it is not a happy feature. The earlier the tappers in this area enlist themselves as members of this society the quicker will they attain the elimination of the middlemen and pave the way for better prospects and the society will turn a new chapter of success in its activities.

102. The fibre from the palmyra leaf-stalk has good demand from foreign countries for the manufacture of brushes. Apart from the possibility of taking this fibre for purposes of export there is a fair scope for the manufacture of house brooms, yard brooms, whisk brooms, scrubbing brushes pan brushes etc. The tools required for this industry are few and inexpensive and can be locally made. Though there are industries of small size dealing with their manufacture

(1) The Book of the Madras Exhibition 1915-16, page 426

in and around Neyyattinkara taluk and especially at Colachel, in the village under reference there is only one co-operative society engaged in the production of these. This is an industry which can thrive as a cottage industry and can be taken up by almost all the houses of the locality with but an elementary training. The expansion of this industry would naturally call for cultivation of more palmyra trees as the present production of fibre from the palmyra trees is not sufficient to meet the demand for export as well as local industry. It would appear that nobody takes it as a serious proposition to cultivate palmyra trees. Extensive areas of barren lands incapable of being irrigated can, with advantage, be utilised for the cultivation of this tree and thereby facilitate the growth of industries which derive their raw material from it. Side by side with the fibre industry the mat weaving and basket making can also thrive in this area. The palmyra palm leaf produces mats stronger than those made out of screw-pine leaves and harder in texture. It has been found from experience that we can produce much better baskets from palm leaves than those Japan used to produce. Well-designed small cases and baskets would find a ready sale in outside markets. An equally important side industry is the manufacture of fans from the leaves of the palmyra tree. These fans consist of two varieties, one made from the leaf itself using the stalk as handle and the other folding fans with slides of palmyra wood. The former are in common use and available at a low price while the latter are a little too expensive to find ready sale in outside markets. The palmyra leaf industry can be easily developed; raw materials are plentiful and cheap. It is, however, necessary to train the people. This training can be given by utilising the services of people already experienced in this work. With a little bit of training imparted to the people these industries are likely to achieve an automatic expansion and create a habit in the people to profitably utilise their surplus time by taking to convenient cottage industries which, in the long run, will considerably help their economy. There is acute shortage of climbers of palmyra trees. Several factors have contributed to this scarcity like the difficulty in climbing the tree, the disinclination with the spread of education to take up this job, the tendency to go in for more lucrative industries and employment, the movement of labour to the tea and rubber estates etc. "At present with the help of a movable girdle to keep his ankles a certain desired distance apart he clasps the tree with the palm of his hands and the sole of his feet leaning the weight of his body on the latter and ascends and descends by a series of springs in which first the hands, then the legs or *vice versa* act simultaneously." To remove the difficulties inherent in this process it is suggested that portable ladders should be made which will render the climbing less difficult and continuous. It should be adjustable and capable of any height up to 60 ft. with perfect safety and easily movable on two wheels. To pack up, its height should only be 15 to 20 ft. The possibility of distilling a cheap motor spirit from jaggery is also worth experimenting upon. Experiments made in Hyderabad have proved that all kinds of motor vehicles run on this spirit and the cost will be only one half of what has been in pre-war times. There are certain minor objections; but a little experimental research would remove these. For this purpose it will be necessary to distil the alcohol in the continuous still two or three times and then to render it undrinkable by the addition of something which would, in no way, detract its value as a motive power.

103. The tardy progress recently observed in the working of the Manpathra Vyavasaya Co-operative Society which could well function as the king-pin of the potter class in Nedumanvila leaves a lamentable chapter in the history of the Kulalans of this area. As already observed in the previous portions of this monograph the pot-making industry

can hardly survive the keen competition in the market offered by vessels produced in mechanised and other industries. Perhaps, the only and the best approach to the problem is the diversion of the talents of the potters to the production of modern articles which can command better market. The Manpathra Vyavasaya Co-operative Society has evidently started its work in the right direction. The construction of improved kilns, the supply of plaster moulds, the production of toys and 'magan choola' and above all, the experiments made in replacing the potter's wheel by the mechanised wheel do deserve recognition as commendable modes of improving the pot-making industry. But why the society could not achieve that amount of success which was due is a matter for exploration. It seems essential that the future of the pot-making industry in this area is ensured by a revival of the activities of this society on a sound basis and business lines.

104. The cultivation of tapioca in this area leaves much to be desired. The average production per acre is noted to be 2 tons against the optimum of 40 tons which could be obtained under ideal conditions. Six to eleven tons are being obtained in some of the taluks in the State even now. The shortfall in production can only be attributed to unseasonal cultivation and insufficient manure. This gap has to be bridged. It is essential that if the cultivation of tapioca should be done under ideal conditions, the crop should also fetch sufficiently attractive prices. This aspect is necessarily connected with the development of industries fed by tapioca. Sago-making is one of the industries which is thriving in some areas by using tapioca as a raw material. The district of Salem in the Madras State has produced a number of sago factories producing large quantities of sago from tapioca. In Kerala also there are a few factories. But the number is extremely limited. It need hardly be emphasised that the encouragement of the sago industry in Kerala will go a long way in improving the prospects of tapioca cultivation here. In the Parassala village there is only one sago producing unit run by an industrial co-operative society called Kottamom Kudil Vyavasaya Co-operative Society. There is scope for more sago producing units in the area. Similarly flour mills are also equally important. Tapioca flour has a wide market in India among the textile mills for starch in sizing. According to the report of the Tapioca Enquiry Committee appointed by the Travancore-Cochin Government the demand of the textile mills in India for starch was to the tune of 50,000 tons a year as it stood in 1951. It should be much more now. This demand was then met partly by the starch turned out by the starch mills of Bombay and North India. It is quite possible to capture the market if only the production of flour from tapioca is taken up on a large scale in Kerala.

105. The conservation of soil against erosion, improvement of the soil by manurial process, development of improved strains of seed and their distribution, protection against insect pests and plant diseases, demonstration and propaganda in the methods of scientific cultivation by opening demonstration plots, distribution of pamphlets and other publications by the Agricultural Department and improving the organisational facilities are some of the salient steps recommended by the Royal Commission on Agriculture in India. So far as the Parassala village is concerned the facilities available for irrigation at present are too meagre to satisfy the needs of the cultivators. The right bank canal of the Neyyar dam which passes through the village though not open now is a silver lining in the cloud. The possibility of its early opening for irrigation throws a halo of hope about the better prospects of agriculture in the village. About 130 acres are already under irrigation through the minor irrigation schemes. Besides, minor irrigation works which can irrigate about 300 acres of land are under way. A National

Extension Service office has been established in the village which is imparting instructions in scientific methods of cultivation and encouraging the opening of demonstration plots and compost pits. An enthusiastic co-operation of the people of the village with the organisers of the Block is sure to bring in better production of agricultural crops in the area. There is only one co-operative credit society and one joint farming society now functioning in the area. Although there were some more co-operative societies providing agricultural credit they are not in working condition now. "Provision of adequate credit to meet the short-term as well as long-term needs of the agriculturist for increasing the productivity of his operations and his income is at the core of the problem of reorganising Indian agriculture. The agriculturist himself has hardly a surplus which he can invest, and he has a load of past indebtedness to carry.... But the problem is one not only of enlarging the supply of credit and of making it available on reasonable terms, but also of building up institutional agencies which take an integrated view of the requirements of the agriculturist and enable him to organise his operations on a proper economic basis." The facilities provided for credit by the Reserve Bank to agriculturists through co-operative societies go a long way in supplementing the credit which the cultivators can obtain in the form of short-term loans from Government and long-term loans from the Land Mortgage Banks.

106. As already adverted to, the Kerala Agrarian Relations Act, 1960 has given security of tenure to 54 households out of 123 in the surveyed area. Want of security of tenure was one of the causes which deterred the tenants from effecting permanent improvements in the land under their possession. There cannot be a shadow of doubt that the security of tenure conferred by the Agrarian Relations Act which in its turn will also in future give the purchase right to the tenants when the appropriate provisions are implemented will create a lasting interest in the tenants over the plots in their possession and indirectly contribute to better cultivation.

Administration

107. As already adverted to in the previous paragraphs, local self-government in the village is in the hands of the panchayat which, until recently, enjoyed the powers of construction of roads other than those under the Public Works Department, lighting of public roads and places, construction of drains and disposal of drainage water, cleaning of streets etc., provision of public latrines and their cleaning, sinking and repair of wells, prevention of epidemics, control of offensive and dangerous trades, construction and maintenance of petty irrigation and control of cattle pounds. These powers have been enhanced by the Kerala Panchayats Act, 1960, which was substantially brought into force from 1st January 1962, i.e., subsequent to the date of the basic survey of this village for this monograph. Under this Act the panchayats have been allotted under the obligatory category of functions, the construction, repair and maintenance of public roads in the panchayat area other than the roads classified as national highways, state highways and the roads of the Malabar District Board and of bridges, culverts, road-dams and causeways, the opening and maintenance of burial and burning grounds and registration of births and deaths. It has to be observed that the extension of the functions of the panchayats over roads under the Public Works Department other than those exempted under the section is a substantial increase of the functions of the panchayats in this behalf compared to the past. Besides the above obligatory functions, the panchayats have been allotted certain new functions which they may, within the limits of their funds and, wherever possible, with the aid of Government, carry out. These powers include *inter alia* the improvement of agriculture and establishment of modern agricultural farms, bringing under cultivation waste and fallow lands belonging to or vested in the pancha-

yats, conservation of manurial resources, cultivation of green manure, preparing compost and sale of manure, establishment and maintenance of nurseries of improved seeds and seedlings, promotion of co-operative farming, conduct of crop experiments and competitions, encouraging farmers' clubs, assisting land reform schemes, execution of soil conservation schemes, improvement of cattle and cattle breeding and general care of live-stock, promotion of dairy farming, spread, supervision and improvement of education, establishment and maintenance of children's parks, clubs and places of recreation for women and youth, promotion of art and culture, establishment and maintenance of reading rooms and libraries, noon-feeding of school children, maternity and child welfare including the establishment and maintenance of orphanages, relief of the old, the infirm and the physically handicapped and the sick, family planning, preservation and improvement of public health, supply of water, providing medical relief, control of fairs and festivals, planting of trees along roads and other public places, construction of bathing and washing ghats, preparation of plans for the development of the panchayat area, promotion, improvement and encouragement of cottage and village industries, promotion of pisciculture, preservation of archaeological objects etc. Besides these, the Government or the Director of Panchayats or the District Collector may transfer to the panchayats the management and maintenance of any institution or the execution or maintenance of any work, or the exercise of any power or discharge of any duty within the panchayat area. Government may also authorise the panchayats for the collection of land revenue, maintenance of survey and village records, collection of village statistics, supervision and control of Government primary schools, medical, public health, child welfare and maternity institutions and the execution of community development works including improvement of agriculture, animal husbandry, communication and village industries. One or two or more panchayats may establish and maintain common dispensaries, child welfare centres and institutions of such other kind as may be specified by the Government. In respect of taxation and finance, the panchayats have been authorised to levy building tax, profession tax, vehicle tax, a cess on lands in the panchayat area other than any land or class of lands, which the Government may by notification exempt, at the rate of 2 nP. per annum for every 5 cents of land or part thereof, service taxes not exceeding such rates as may be prescribed for sanitation, water supply, scavenging, street lighting and drainage and duty on certain transfers of property. A show tax can also be levied with the sanction of the Government. The Government shall also pay annually to each panchayat a grant equal or as near as may be to three fourths of the amount of the basic tax collected by the Government in the preceding year from that panchayat area. The balance of the basic tax collected by the Government is also payable by the Government to all the panchayats in the State together as a grant in such proportion as may be fixed by the Government having regard to the area, population, resources, developmental needs and the cost of panchayat administration. A few of these provisions have, however, yet to be implemented. The enforcement of the new Panchayats Act marks a new epoch in the democratic decentralisation in the State and is certainly likely to make the local self-government real, effective and useful.

APPENDIX A

Table I (a)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household: Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12	Total	Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
Pot-making	Less than Rs. 25	1	2.00	1.00	..	..	3.00	2.90	1.00
	Rs. 25-50	..	..	..	..	..	..	..	..
	Rs. 51-75	1	1.00	1.00	1.00	2.00	5.00	3.40	2.00
	Rs. 76-100	3	2.00	1.67	1.00	1.33	6.00	4.67	3.33
	Above Rs. 100	7	2.43	1.71	1.57	1.00	6.71	5.26	4.14

Table I (b)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household: Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12	Total	Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
Tapping of palms	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25-50	10	1.20	1.30	1.30	1.00	4.80	3.52	1.20
	Rs. 51-75	10	1.30	1.60	1.10	1.40	5.40	3.99	1.20
	Rs. 76-100	1	4.00	3.00	..	..	7.00	6.70	1.00
	Above Rs. 100	..	..	..	..	..	..	..	..

Table I (c)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household: Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12	Total	Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
Agriculture	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25-50	4	1.25	1.00	0.50	0.75	3.50	2.78	0.75
	Rs. 51-75	2	1.50	2.00	3.00	2.00	8.50	5.80	1.50
	Rs. 76-100	1	2.00	1.00	1.00	1.00	5.00	3.90	2.00
	Above Rs. 100	1	3.00	1.00	1.00	1.00	6.00	4.90	2.00

Table I (d)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income Group	No. of households	Average No. of persons per household: Males of 12 and above	Females of 12 and above	Male Children below 12	Female Children below 12	Total	Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
Miscellaneous	Less than Rs. 25	8	0.25	1.13	0.13	0.37	1.88	1.51	0.75
	Rs. 25–50	49	1.49	1.49	0.77	0.80	4.55	3.62	1.35
	Rs. 51–75	12	2.67	2.08	0.50	1.00	6.25	5.29	2.42
	Rs. 76–100	4	2.25	2.75	2.00	0.75	7.75	6.10	1.75
	Above Rs.100	9	4.00	2.11	0.22	0.88	7.21	6.45	2.22

Table II (a)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households		Households with a monthly income of: Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	12		1	..	1	3	7
		Rs. nP.	Per cent	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Pot-making	(a) Salary or wages	3.75	3.65	20.00	..	..	..	3.57
	(b) Industry run by the household	95.97	93.37	..	..	62.50	82.50	120.24
	(c) Business run by the household	..	..	..	..	..	..	..
	(d) Cultivation run by the household	0.70	0.68	..	..	..	2.78	..
	(e) Rent from land	..	..	..	..	..	..	..
	(f) Rent of houses	..	..	..	..	..	..	..
	(g) Pension	..	..	..	..	..	..	..
	(h) Gifts & presents	..	..	..	..	..	..	..
	(i) Help from relatives	..	..	..	..	..	..	..
	(j) Other sources	2.36	2.30	..	..	..	..	4.05
	Total	**102.78**	**100.00**	**20.00**	..	**62.50**	**85.28**	**127.86**

Table II (b)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households		Households with a monthly income of: Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	21		..	10	10	1	
		Rs. nP.	Per cent	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Tapping of palms	(a) Salary or wages	9.98	18.94	..	7.63	11.67	16.67	..
	(b) Industry run by the household	35.50	67.36	..	30.13	40.25	45.83	..
	(c) Business run by the household	0.79	1.50	..	1.67	..	..	..
	(d) Cultivation run by the household	6.43	12.20	..	2.33	8.25	29.17	..
	(e) Rent from land	..	..	..	..	..	..	..
	(f) Rent of houses	..	..	..	..	..	..	..
	(g) Pension	..	..	..	..	..	..	..
	(h) Gifts and presents	..	..	..	..	..	..	..
	(i) Help from relatives	..	..	..	..	..	..	..
	(j) Other sources	..	..	..	..	..	..	..
	Total	**52.70**	**100.00**	..	**41.76**	**60.17**	**91.67**	..

APPENDIX A—*Contd.*

Table II (c)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households		Households with a monthly income of				
				Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	8		..	4	2	1	1
		Rs. nP.	Per cent	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs.nP.
Agriculture	(a) Salary or wages	..	..	..	..	..	..	..
	(b) Industry run by the household	4.69	7.66	..	3.13	..	16.67	8.33
	(c) Business run by the household	3.13	5.11	..	..	..	25.00	..
	(d) Cultivation run by the household	46.67	76.25	..	26.67	54.17	41.67	116.67
	(e) Rent from land	..	..	..	..	..	..	..
	(f) Rent of houses	..	..	..	..	..	..	..
	(g) Pension	..	..	..	..	..	..	..
	(h) Gifts and presents	..	..	..	..	..	..	..
	(i) Help from relatives	6.72	10.98	..	8.65	9.58	..	..
	(j) Other sources	..	..	..	..	..	..	..
	Total	**61.21**	**100.00**	..	**38.45**	**63.75**	**83.34**	**125.00**

Table II (d)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households		Households with a monthly income of				
				Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	82		8	49	12	4	9
		Rs. nP.	Per cent	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Miscellaneous	(a) Salary or wages	33.07	63.18	6.25	31.37	39.83	56.46	48.61
	(b) Industry run by the household	1.07	2.04	..	1.16	4.17	..	3.70
	(c) Business run by the household	8.59	16.41	9.72	4.34	3.47	17.71	35.74
	(d) Cultivation run by the household	3.89	7.43	2.08	2.28	5.31	10.83	9.72
	(e) Rent from land	..	..	..	..	..	..	..
	(f) Rent of houses	..	..	..	..	..	..	..
	(g) Pension	0.35	0.67	0.63	..	..	..	2.78
	(h) Gifts and presents	1.07	2.04	..	..	..	..	9.72
	(i) Help from relatives	2.81	5.37	1.20	0.64	..	..	21.30
	(j) Other sources	1.49	2.86	..	0.83	2.29	..	6.00
	Total	**52.34**	**100.00**	**19.88**	**40.62**	**55.07**	**85.00**	**137.57**

APPENDIX A

Table III (a-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUP AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	12			1	..	1	3	7
		Per household	Per equivalent adult male						
		Rs. nP.	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Pot-making	**A. Food Group**								
	i. Cereals and Pulses								
	Rice	12.05	2.53	29.73	5.00	..	7.50	12.33	13.57
	Other grains	..	..	..	..	..	..	..	..
	Dhal	..	..	..	..	..	..	..	..
	Total	**12.05**	**2.53**	**29.73**	**5.00**	..	**7.50**	**12.33**	**13.57**
	ii. Vegetables								
	Potatoes	..	..	..	..	..	..	..	..
	Tapioca	11.75	2.47	28.98	5.00	..	7.50	10.87	13.79
	Onions	0.21	0.04	0.52	0.10	..	0.20	0.20	0.20
	Cocoanuts	1.92	0.40	4.74	1.00	..	1.00	2.00	2.14
	Other vegetables	0.67	0.14	1.65	..	..	..	0.67	0.86
	Total	**14.55**	**3.05**	**35.89**	**6.10**	..	**8.70**	**13.74**	**16.99**
	iii. Meat and Fish								
	Meat	..	..	..	..	..	..	..	..
	Fish	5.63	1.18	13.89	3.00	..	7.50	4.67	6.14
	Total	**5.63**	**1.18**	**13.89**	**3.00**	..	**7.50**	**4.67**	**6.14**
	iv. Milk	..	..	..	..	..	..	..	..
	v. Ghee and Oils								
	Ghee	..	..	..	..	..	..	..	..
	Oils	1.75	0.37	4.32	1.00	..	1.50	0.83	2.00
	Total	**1.75**	**0.37**	**4.32**	**1.00**	..	**1.50**	**0.83**	**2.00**
	vi. Salt	0.39	0.08	0.96	0.15	..	0.30	0.30	0.36
	vii. Condiments								
	Chillies	2.00	0.42	4.93	1.00	..	2.00	1.67	2.29
	Tamarind	0.46	0.10	1.13	0.25	..	0.50	0.50	0.46
	Other condiments	1.42	0.30	3.50	1.00	..	1.00	1.67	1.43
	Total	**3.88**	**0.82**	**9.56**	**2.25**	..	**3.50**	**3.84**	**4.18**
	viii. Sugars								
	Sugar	..	..	..	..	..	..	..	..
	Jaggery	..	..	..	..	..	..	..	..
	Total	..	..	..	..	..	..	..	..
	ix. Coffee and Tea								
	Coffee	..	..	..	..	..	..	..	..
	Tea	..	..	..	..	..	..	..	..
	Total	..	..	..	..	..	..	..	..

(Continued)

APPENDIX A—*Contd.*

Table III (a-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUP AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	12			1	..	1	3	7
		Per household	Per equivalent adult male						
		Rs. nP.	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Pot-making	x. *Liquor*	..	..	..	..	..	..	..	..
	xi. *Tobacco*								
	Smoking	1.33	0.28	3.28	..	..	..	1.50	1.71
	Chewing	0.96	0.20	2.37	..	..	..	1.33	1.00
	Total	**2.29**	**0.48**	**5.65**	..	..	..	**2.83**	**2.71**
	xii. *Other foods including refreshments*								
	Pansupari etc.	..	..	..	..	..	..	..	..
	Total under Food	**40.54**	**8.51**	**100.00**	**17.50**	..	**29.00**	**38.54**	**45.95**
			Expenditure per household Rs. nP.	Percentage of total expenditure on Miscellaneous items					
B.	**Clothing**		2.22	..	0.83	..	1.67	1.94	2.74
C.	**Housing, Light, Fuel etc.**		4.51	..	0.83	..	1.00	5.44	5.19
D.	**Miscellaneous Expenditure**								
	i. *Education*		0.35	4.96	0.25	..	0.25	0.28	0.41
	ii. *Dhobi or soap*		1.07	15.18	0.42	..	1.25	1.19	1.07
	iii. *Barber*		0.33	4.68	0.17	..	0.25	0.36	0.35
	iv. *Travelling*		0.22	3.12	..	..	..	0.89	0.24
	v. *Medical fees and medicines*		0.14	1.99	..	..	..	..	0.24
	vi. *Religious observances*		0.35	4.96	..	..	..	0.42	..
	vii. *Amusements*		0.46	6.53	..	..	0.17	0.61	0.39
	viii. *Provident Fund, Kuri and other compulsory savings*		2.78	39.43	..	..	..	0.67	4.76
	ix. *Payment of debts*		0.10	1.42	..	..	..	..	0.18
	x. *Remittances to dependants living elsewhere*		..	..	..	..	..	..	..
	xi. *Other items (herding of bulls)*		1.25	17.73	..	..	..	..	2.14
	Total		**7.05**	**100.00**	**0.84**	..	**1.92**	**4.42**	**9.78**
				Percentage of total expenditure on cultivation etc.					
E.	**Cultivation, Industries and Business**								
	i. *Cultivation run by the household*		..	..	..	..	..	..	..
	ii. *Industry run by the household*		50.35	100.00	..	..	30.00	36.11	66.55
	iii. *Business run by the household*		..	..	..	..	..	..	..
	Total		**50.35**	**100.00**	..	..	**30.00**	**36.11**	**66.55**
F.	**Grand Total of A to E**		**104.67**		**20.00**	..	**63.59**	**86.45**	**130.21**

Table III (b-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUP AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	21			..	10	10	1	..
		Per household Rs. nP.	Per equivalent adult male Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Tapping of palms	**A. Food Group**								
	i. Cereals and Pulses								
	Rice	12.43	3.18	31.98	..	9.00	14.10	25.00	..
	Other grains	..	..	..	..	..	..	..	..
	Dhal	..	..	..	..	..	..	..	..
	Total	**12.43**	**3.18**	**31.98**	..	**9.00**	**14.10**	**25.00**	..
	ii. Vegetables								
	Potatoes	..	..	..	..	..	..	..	..
	Tapioca	9.98	2.55	25.69	..	8.60	10.20	18.00	..
	Onions	0.26	0.07	0.67	..	0.21	0.20	0.25	..
	Cocoanuts	2.14	0.55	5.51	..	1.50	2.50	5.00	..
	Other vegetables	0.05	0.01	0.13	..	..	0.10	..	..
	Total	**12.43**	**3.18**	**32.00**	..	**10.31**	**13.00**	**23.25**	..
	iii. Meat and Fish								
	Meat	..	..	..	..	..	..	..	..
	Fish	5.83	1.49	15.01	..	4.70	6.75	10.00	..
	Total	**5.83**	**1.49**	**15.01**	..	**4.70**	**6.75**	**10.00**	..
	iv. Milk	..	..	..	..	..	..	..	..
	v. Ghee and Oils								
	Ghee	..	..	..	..	..	..	..	..
	Oils	1.74	0.45	4.48	..	1.52	1.85	3.00	..
	Total	**1.74**	**0.45**	**4.48**	..	**1.52**	**1.85**	**3.00**	..
	vi. Salt	0.33	0.08	0.85	..	0.32	0.32	0.50	..
	vii. Condiments								
	Chillies	1.79	0.45	4.61	..	1.55	1.90	3.00	..
	Tamarind	0.57	0.15	1.47	..	0.50	0.60	1.00	..
	Other condiments	1.64	0.42	4.22	..	1.40	1.78	3.25	..
	Total	**4.00**	**1.02**	**10.30**	..	**3.45**	**4.28**	**7.25**	..
	viii. Sugars								
	Sugar	..	..	..	..	..	..	..	..
	Jaggery	..	..	..	..	..	..	..	..
	Total	..	..	..	..	..	..	..	..
	ix. Coffee and Tea								
	Coffee	..	..	..	..	..	..	..	..
	Tea	..	..	..	..	..	..	..	..
	Total	..	..	..	..	..	..	..	..
	x. Liquor	..	..	..	..	..	..	..	..
	xi. Tobacco								
	Smoking	0.95	0.24	2.45	..	0.60	1.40	..	..
	Chewing	1.14	0.28	2.93	..	1.10	1.10	..	..
	Total	**2.09**	**0.52**	**5.38**	..	**1.70**	**2.50**	..	..
	xii. Other foods including refreshments								
	Pansupari etc.	..	..	..	..	..	..	..	..
	Total under Food	**38.85**	**9.92**	**100.00**	..	**31.00**	**42.80**	**69.00**	..

(Continued)

APPENDIX A—*Contd.*

Table III (b-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUP AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of				
				Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	21		..	10	10	1	..
		Expenditure per household	Percentage of total expenditure on Miscellaneous items					
		Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Tapping of palms	**B. Clothing**	2.00		..	1.54	2.03	6.25	..
	C. Housing, Light, Fuel etc.	3.11		..	2.51	3.62	4.08	..
	D. Miscellaneous Expenditure							
	i. Education	0.19	7.22	..	0.20	0.19	..	..
	ii. Dhobi or soap	0.87	33.08	..	0.82	0.89	1.25	..
	iii. Barber	0.29	11.04	..	0.27	0.30	0.42	..
	iv. Travelling	0.45	17.11	..	0.38	0.57	..	..
	v. Medical fees and medicines	0.20	7.60	..	0.12	0.30	..	..
	vi. Religious observances	0.19	7.22	..	0.16	0.26	..	..
	vii. Amusements	0.24	9.13	..	0.22	0.21	0.42	..
	viii. Provident Fund, Kuri and other compulsory savings	..	..	..	..	..	..	..
	ix. Payment of debts	..	..	..	..	..	..	..
	x. Remittances to dependants living elsewhere	0.20	7.60	..	..	..	4.17	..
	xi. Other items	..	..	..	..	..	..	..
	Total	**2.63**	**100.00**	..	**2.17**	**2.72**	**6.26**	..
			Percentage of total expenditure on cultivation etc.					
	E. Cultivation, Industries and Business							
	i. Cultivation run by the household	0.26	3.38	..	0.08	0.46	..	..
	ii. Industry run by the household	7.43	96.62	..	5.26	9.08	11.17	..
	iii. Business run by the household	..	..	..	..	..	..	..
	Total	**7.69**	**100.00**	..	**5.34**	**9.54**	**11.17**	..
	F. Grand Total of A to E	**54.28**		..	**42.56**	**60.71**	**96.76**	..

Table III (c-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUP AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households /	8			..	4	2	1	1
		Per household Rs. nP.	Per equivalent adult male Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Agriculture	**A. Food Group**								
	i. Cereals and Pulses								
	Rice	14.00	3.56	33.14	..	10.00	13.50	20.00	25.00
	Other grains	..	..	..	..	..	..	..	..
	Dhal	..	..	..	..	..	..	..	..
	Total	**14.00**	**3.56**	**33.14**	**..**	**10.00**	**13.50**	**20.00**	**25.00**
	ii. Vegetables								
	Potatoes	..	..	..	..	..	..	..	..
	Tapioca	8.69	2.21	20.56	..	7.50	12.00	8.00	7.50
	Onions	0.46	0.12	1.09	..	0.20	0.20	1.00	1.00
	Cocoanuts	2.88	0.73	6.82	..	1.75	3.50	4.00	5.50
	Other vegetables	0.75	0.19	1.78	..	..	2.00	1.00	1.00
	Total	**12.78**	**3.25**	**30.25**	..	**9.45**	**17.70**	**14.00**	**15.00**
	iii. Meat and Fish								
	Meat	0.75	0.19	1.78	..	..	1.00	4.00	..
	Fish	5.75	1.46	13.61	..	5.00	6.75	5.00	7.50
	Total	**6.50**	**1.65**	**15.39**	..	**5.00**	**7.75**	**9.00**	**7.50**
	iv. Milk	..	..	..	..	..	..	..	..
	v. Ghee and Oils								
	Ghee	..	..	..	..	..	..	..	..
	Oils	1.69	0.43	4.00	..	1.38	2.00	2.00	2.00
	Total	**1.69**	**0.43**	**4.00**	..	**1.38**	**2.00**	**2.00**	**2.00**
	vi. Salt	0.45	0.11	1.07	..	0.35	0.30	0.50	0.50
	vii. Condiments								
	Chillies	1.75	0.44	4.14	..	1.50	2.00	2.00	2.00
	Tamarind	0.69	0.18	1.63	..	0.38	0.75	1.00	1.00
	Other condiments	2.12	0.54	5.02	..	1.38	2.00	2.50	4.00
	Total	**4.56**	**1.16**	**10.79**	..	**3.26**	**4.75**	**5.50**	**7.00**
	viii. Sugars								
	Sugar	..	..	..	..	..	..	..	..
	Jaggery	..	..	..	..	..	..	..	..
	Total	..	..	..	..	..	..	..	..
	ix. Coffee and Tea								
	Coffee	..	..	..	..	..	..	..	..
	Tea	..	..	..	..	..	..	..	..
	Total	..	..	..	..	..	..	..	..
	x. Liquor	..	..	..	..	..	..	..	..
	xi. Tobacco								
	Smoking	1.13	0.29	2.68	..	1.00	1.00	1.00	2.00
	Chewing	1.13	0.29	2.68	..	0.50	..	3.00	4.00
	Total	**2.26**	**0.58**	**5.36**	..	**1.50**	**1.00**	**4.00**	**6.00**
	xii. Other foods including refreshments								
	Pansupari etc.	..	..	..	..	..	..	..	..
	Total under Food	**42.24**	**10.74**	**100.00**	..	**30.94**	**47.00**	**55.00**	**63.00**

APPENDIX A—*Contd.*

Table III (c-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUP AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of				
				Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	8		..	4	2	1	1
		Expenditure per household	Percentage of total expenditure on Miscellaneous items					
		Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Agriculture	**B. Clothing**	2.55		..	1.46	2.71	5.00	4.17
	C. Housing, Light, Fuel etc.	3.30		..	2.56	3.08	2.00	8.00
	D. Miscellaneous Expenditure							
	i. Education	0.60	15.15	..	0.42	0.62	0.42	1.67
	ii. Dhobi or soap	0.91	22.98	..	0.61	0.67	1.00	2.50
	iii. Barber	0.30	7.58	..	0.19	0.25	0.42	0.67
	iv. Travelling	0.78	19.70	..	..	1.67	0.50	2.50
	v. Medical fees and medicines	0.87	21.97	..	0.06	..	..	6.67
	vi. Religious observances	0.26	6.56	..	0.10	0.25	0.17	1.00
	vii. Amusements	0.24	6.06	..	0.08	0.13	0.50	0.83
	viii. Provident Fund, Kuri and other compulsory savings	..	..	..	..	..	..	..
	ix. Payment of debts	..	..	..	..	..	..	..
	x. Remittances to dependants living elsewhere	..	..	..	..	..	..	..
	xi. Other items	..	..	..	..	..	..	..
	Total	**3.96**	**100.00**	..	**1.46**	**3.59**	**3.01**	**15.84**
			Percentage of total expenditure on cultivation etc.					
	E. Cultivation, Industries and Business							
	i. Cultivatiou run by the household	9.38	94.74	..	2.08	8.33	11.50	41.67
	ii. Industry run by the household	0.26	2.63	..	0.52	..	..	..
	iii. Business run by the household	0.26	2.63	..	..	..	2.08	..
	Total	**9.90**	**100.00**	..	**2.60**	**8.33**	**13.58**	**41.67**
	F. Grand Total of A to E.	**61.95**		..	**39.02**	**64.71**	**78.59**	**132.68**

Table III (d-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUP AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	82			8	49	12	4	9
		Per household	Per equivalent adult male						
		Rs. nP.	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Miscellaneous	**A. Food Group**								
	i. Cereals and Pulses								
	Rice	14.24	3.48	36.01	5.92	10.02	15.04	18.75	43.67
	Other grains	..	..	..	..	..	..	..	..
	Dhal	..	..	..	..	..	..	..	..
	Total	**14.24**	**3.48**	**36.01**	**5.92**	**10.02**	**15.04**	**18.75**	**43.67**
	ii. Vegetables								
	Potatoes	0.13	0.03	0.33	..	..	0.08	..	1.22
	Tapioca	8.00	1.94	20.23	4.58	7.77	10.67	12.00	9.94
	Onions	0.20	0.05	0.51	0.12	0.20	0.31	0.43	0.98
	Cocoanuts	2.39	0.58	6.05	1.00	1.62	2.33	3.50	7.61
	Other vegetables	0.54	0.13	1.37	..	0.82	0.42	1.25	3.11
	Total	**11.26**	**2.73**	**28.49**	**5.70**	**10.41**	**13.81**	**17.18**	**22.86**
	iii. Meat and Fish								
	Meat	0.04	0.01	0.10	..	0.25	0.75	0.50	3.89
	Fish	5.98	1.46	15.12	2.63	5.20	6.78	8.13	11.33
	Total	**6.02**	**1.47**	**15.22**	**2.63**	**5.45**	**7.53**	**8.63**	**15.22**
	iv. Milk	..	..	..	..	..	..	..	..
	v. Ghee and Oils								
	Ghee	..	..	..	..	..	..	..	..
	Oils	1.73	0.42	4.38	0.92	1.55	2.00	2.00	3.22
	Total	**1.73**	**0.42**	**4.38**	**0.92**	**1.55**	**2.00**	**2.00**	**3.22**
	vi. Salt	0.31	0.08	0.78	0.20	0.30	0.38	0.48	0.48
	vii. Condiments								
	Chillies	1.49	0.36	3.77	0.83	1.51	2.00	2.50	2.89
	Tamarind	0.48	0.12	1.21	0.21	0.49	0.63	0.88	0.94
	Other condiments	1.88	0.56	4.76	0.92	1.62	2.15	2.81	4.33
	Total	**3.85**	**1.04**	**9.74**	**1.96**	**3.62**	**4.78**	**6.19**	**8.16**
	viii. Sugars								
	Sugar	0.16	0.04	0.40	..	..	0.20	0.50	1.06
	Jaggery	..	..	..	..	..	..	..	..
	Total	**0.16**	**0.04**	**0.40**	..	..	**0.20**	**0.50**	**1.06**
	ix. Coffee and Tea								
	Coffee	0.16	0.04	0.40	..	..	0.14	0.50	1.06
	Tea	..	..	..	..	..	..	..	..
	Total	**0.16**	**0.04**	**0.40**	..	..	**0.14**	**0.50**	**1.06**

(Continued)

APPENDIX A—*Contd.*

Table III (d-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUP AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	82			8	49	12	4	9
		Per household	Per equivalent adult male						
		Rs. nP.	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Miscellaneous	x. *Liquor*	..	..	..	..	..	..	..	..
	xi. *Tobacco*								
	Smoking	0.89	0.22	2.25	0.33	0.73	0.83	1.00	3.11
	Chewing	0.92	0.22	2.33	0.17	0.73	1.25	1.25	1.44
	Total	**1.81**	**0.44**	**4.58**	**0.50**	**1.46**	**2.08**	**2.25**	**4.55**
	xii. *Other foods including refreshments*								
	Pansupari etc.	..	..	..	..	..	..	..	..
	Total under Food	**39.54**	**9.74**	**100.00**	**17.83**	**32.81**	**45.96**	**56.48**	**100.28**
			Expenditure per household	Percentage of total expenditure on Miscellaneous items					
B.	**Clothing**		2.26		0.67	1.60	2.43	3.75	6.53
C.	**Housing, Light, Fuel etc.**		4.11		1.57	2.65	4.58	7.62	12.49
D.	**Miscellaneous Expenditure**								
	i. *Education*		0.37	9.16	..	0.10	0.13	0.42	2.45
	ii. *Dhobi or soap*		0.89	22.03	0.33	0.72	0.91	1.79	2.06
	iii. *Barber*		0.28	6.93	0.03	0.22	0.30	0.67	0.66
	iv. *Travelling*		0.32	7.92	..	0.07	0.39	0.31	1.90
	v. *Medical fees and medicines*		0.50	12.38	..	0.16	0.97	1.67	1.65
	vi. *Religious observances*		0.17	4.21	..	0.08	0.31	0.31	0.44
	vii. *Amusements*		0.24	5.94	..	0.17	0.33	0.37	1.22
	viii. *Provident Fund, Kuri and other compulsory savings*		1.27	31.43	..	0.24	2.33	..	6.45
	ix. *Payment of debts*		..	..	..	..	..	..	..
	x. *Remittances to dependants living elsewhere*		..	..	..	..	..	..	..
	xi. *Other items*		..	..	..	..	..	..	..
	Total		**4.04**	**100.00**	**0.36**	**1.76**	**5.67**	**5.54**	**16.83**
				Percentage of total expenditure on cultivation etc.					
E.	**Cultivation, Industries and Business**								
	i. *Cultivation run by the household*		0.56	28.28	0.70	0.09	1.11	2.81	2.59
	ii. *Industry run by the household*		0.36	18.18	..	0.41	..	..	1.02
	iii. *Business run by the household*		1.00	53.54	0.21	0.26	0.69	5.21	3.52
	Total		**1.92**	**100.00**	**0.91**	**0.76**	**1.80**	**8.02**	**7.13**
F.	**Grand Total of A to E**		**51.87**		**21.34**	**39.58**	**60.44**	**81.41**	**143.26**

Table III (a-2)

ANALYSIS OF AVERAGE INCOME AND EXPENDITURE PER HOUSEHOLD BY INCOME GROUP AND OCCUPATION: POT-MAKING

Items	All households	Percentage of total expenditure	Households with a monthly income of				
			Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs.100
No. of households	12		1	..	1	3	7
	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
I. Expenditure							
A. Food	40.54	38.73	17.50	..	29.00	38.54	45.95
B. Clothing	2.22	2.12	0.83	..	1.67	1.94	2.74
C. Housing, Light, Fuel etc.	4.51	4.31	0.83	..	1.00	5.44	5.19
D. Miscellaneous	7.05	6.74	0.84	..	1.92	4.42	9.78
E. Cultivation, Industry and Business	50.35	48.10	..	..	30.00	36.11	66.55
Total Expenditure	**104.67**	**100.00**	**20.00**	..	**63.59**	**86.45**	**130.21**
II. Income	102.78		20.00	..	62.50	85.28	127.86
III. Expenditure in relation to income	−1.89			..	−1.09	−1.17	−2.35

Table III (b-2)

ANALYSIS OF AVERAGE INCOME AND EXPENDITURE PER HOUSEHOLD BY INCOME GROUP AND OCCUPATION: TAPPING OF PALMS

Items	All households	Percentage of total expenditure	Households with a monthly income of				
			Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs.100
No. of households	21		..	10	10	1	..
	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
I. Expenditure							
A. Food	38.85	71.57	..	31.00	42.80	69.00	..
B. Clothing	2.00	3.68	..	1.54	2.03	6.25	..
C. Housing, Light, Fuel etc.	3.11	5.73	..	2.51	3.62	4.08	..
D. Miscellaneous	2.63	4.85	..	2.17	2.72	6.26	..
E. Cultivation, Industry and Business	7.69	14.17	..	5.34	9.54	11.17	..
Total Expenditure	**54.28**	**100.00**	..	**42.56**	**60.71**	**96.76**	..
II. Income	52.70		..	41.76	60.17	91.67	..
III. Expenditure in relation to income	−1.58		..	−0.80	−0.54	−5.09	..

Table III (c-2)

ANALYSIS OF AVERAGE INCOME AND EXPENDITURE PER HOUSEHOLD BY INCOME GROUP AND OCCUPATION: AGRICULTURE

Items	All households	Percentage of total expenditure	Households with a monthly income of				
			Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
No. of households	8		..	4	2	1	1
	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
I. Expenditure							
A. Food	42.24	68.18	..	30.94	47.00	55.00	63.00
B. Clothing	2.55	4.12	..	1.46	2.71	5.00	4.17
C. Housing, Light, Fuel etc.	3.30	5.33	..	2.56	3.08	2.00	8.00
D. Miscellaneous	3.96	6.39	..	1.46	3.59	3.01	15.84
E. Cultivation, Industry and Business	9.90	15.98	..	2.60	8.33	13.58	41.67
Total Expenditure	**61.95**	**100.00**	..	**39.02**	**64.71**	**78.59**	**132.68**
II. Income	61.21		..	38.45	63.75	83.34	125.00
III. Expenditure in relation to income	−0.74		..	−0.57	−0.96	+4.75	−7.68

APPENDIX A—Concld.

Table III (d-2)

ANALYSIS OF AVERAGE INCOME AND EXPENDITURE PER HOUSEHOLD BY INCOME GROUP AND OCCUPATION: MISCELLANEOUS

Items	All households	Percentage of total expenditure	Households with a monthly income of: Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
No. of households	82		8 *	49	12	4	9
	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
I. Expenditure							
A. Food	39.54	76.23	17.83	32.81	45.96	56.48	100.28
B. Clothing	2.26	4.36	0.67	1.60	2.43	3.75	6.53
C. Housing, Light Fuel etc.	4.11	7.92	1.57	2.65	4.58	7.62	12.49
D. Miscellaneous	4.04	7.79	0.36	1.76	5.67	5.54	16.83
E. Cultivation, Industry and Business	1.92	3.70	0.91	0.76	1.80	8.02	7.13
Total Expenditure	**51.87**	**100.00**	**21.34**	**39.58**	**60.44**	**81.41**	**143.26**
II. Income	52.34		19.88	40.62	55.07	85.00	137.57
III. Expenditure in relation to income	+0.47		−1.46	+1.04	−5.37	+3.59	−5.69

Table IV

INDEBTEDNESS

I. Indebtedness by income groups

Income Group	Total No. of households	No. of households in debt	Percentage of column 3 to column 2	Average indebtedness for household in debt
1	2	3	4	5
				Rs. nP.
Less than Rs. 25	9	1	11.11	300.00
Rs. 25–50	63	36	57.14	163.47
Rs. 51–75	25	11	44.00	460.46
Rs. 76–100	9	9	100.00	646.11
Above Rs. 100	17	14	82.35	1,210.00

II. Indebtedness by causes

Causes	Amount of debt	No. of households in debt **	Average for families in debt	Percentage of debts due to causes to the total debt
1	2	3	4	5
	Rs. nP.		Rs. nP.	
(a) Purchase of land	4,710.00	8	588.75	13.30
(b) House construction or repairs to existing building	2,475.00	13	190.38	6.99
(c) Marriages	7,250.00	17	426.47	20.48
(d) Funerals	..	..	..	..
(e) To give dowry	1,000.00	1	1,000.00	2.82
(f) To clear old outstanding debts	750.00	1	750.00	2.12
(g) Sickness	6,840.00	11	621.82	19.32
(h) Ordinary wants	6,205.00	22	282.05	17.53
(i) Household Cultivation	..	..	..	..
(j) Industry run by the household	625.00	5	125.00	1.77
(k) Business run by the household	..	..	..	..
(l) Education	2,900.00	3	966.67	8.19
(m) Litigation	2,650.00	3	883.33	7.48

* Two households of beggars are not taken into account for analysis

** 13 households have incurred debts for more than one cause. Hence the number of households in this column is more than the number of households in col. 3 of part I.

APPENDIX B

SOCIO-ECONOMIC SURVEY

HOUSEHOLD QUESTIONNAIRE

Name of the District..... Name of the Taluk.....

Name of the Village..... Serial Number of the Household.....

I. Composition of the Household

Note on Col. 8

In the case of unemployed persons write 'E. S.' if the person is seeking any employment. If a person is unemployed and is not seeking employment write 'N. W.' and also indicate the reason for not seeking employment by writing within brackets after N. W., S for sickness, O for old age, I for infancy and D for those who have no special reason for not seeking employment. In respect of persons in employment describe the nature of work. If one is a Government servant write only Government servant. 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 within brackets H. B. after describing the work. If a person is employed in cultivation run by the household write 'H. C.' in this column. In respect of students write 'S. T.' in this column.

Sl. No.	Name (with full name for head and name for others)	Sex	Relationship to Head	Age	Marital status	Educational status	Occupation if any
1	2	3	4	5	6	7	8

II. Duration of residence

1. Has this household or the ancestral one originated in this village or immigrated to this village?
2. If immigrated to this village state—
   (a) how many years ago
   (b) the place from which migrated
   (c) the cause of migration

III. Religion

1. What is the religion of the household?
2. (a) Does the household belong to a Scheduled Caste or Scheduled Tribe?
   (b) And if so, state the Caste or Tribe indicating also whether it is a Scheduled Caste or Scheduled Tribe.
3. What is the community, caste or sub-caste to which the household belongs?

IV. Diet

Indicate the daily routine of diet of the household under the following heads by scoring off the inapplicable items under 1 to 6 below:

1 Breakfast—
   (a) Kanji
   (b) Tea or coffee alone
   (c) Tea or coffee along with other dishes
2. Noon meal
3. Supper
4. Tea or coffee between noon meal and supper
5. Tea or coffee with light dishes between noon meal and supper
6. Tea or coffee at any other time. State how many times.

APPENDIX B—*Contd.*

7. What is the staple food of the household? (Name the cereal or other items)
8. What are the other items of food commonly taken?
   (Score off the inapplicable items from the following or add others, if any):—
   Pulses
   Vegetables
   Beef
   Bacon
   Chicken
   Mutton
   Other kinds of meat
   Milk and milk products
   Eggs
   Sweets
   Spices
   Oil
   Other items
9. (a) Are special preparations made on festive and ceremonial occasions?
   (b) How many such occasions are there in the year?
   (c) What are the items usually prepared on such festive occasions?
10. What fat or oil is most commonly used for cooking
   (a) Average meal?
   (b) Ceremonial meal?
11. Are separate utensils used for cooking different kinds of food and for different types of preparations like baking, boiling and frying?
12. Is the hearth used for cooking of the simple old type or of modern types? Indicate the model.
13. What is the fuel usually used for cooking? (Score off the inapplicable items or add others if any)
   (a) Dry leaves
   (b) Firewood
   (c) Coal
   (d) Kerosene
   (e) Saw dust
   (f) Cow dung cake
   (g) Paddy husk
   (h) Electricity
   (i) Others

V. Dress, Ornaments and Footwear

NOTE—These questions need be answered only in respect of clothing used when the members of the family move out of their houses. The members should be grouped under the respective items shown below. Items may be shown separately for males and females.

1. **Males**
   Shirt, shawl and dhoti up to heels
   Shirt and dhoti up to heels without shawl
   Shawl and dhoti up to heels
   Dhoti from waist to heels only
   Dhoti from waist to knee only
   Banian and shorts
   Banian and pants
   Shirt and pants
   Shirt and shorts
   Full suit
   Any other type
2. **Females**
   Full saree
   Blouse and dhoti from waist to heels
   Dhoti from waist to heels only
   Dhoti from waist to knee only with shawl
   Dhoti from waist to knee only
   Half saree with blouse and dhoti from waist to heels
   (Score off the inapplicable items or add new ones.)
3. Are ornaments used
   (a) By adult female members of the household?
   (b) By adult males of the household?
   (c) By children?
   (d) What will be the approximate cost of the ornaments used by the members of the household together?
4. Are footwears used by
   (a) Males?
   (b) Females?
   (c) Children?
5. Is the dress made in the village or got from outside?
6. Does the household use toilet soap or washing soap?
7. Are clothes sent to washermen for cleaning?
8. Living rooms
   (a) How many rooms are there in the household used for sleeping purposes?
   (b) Is there a separate room for sleeping for every couple?

(c) Is the house rented or owned?
(d) What is the material of the walls and roof?

VI. Furniture and Miscellaneous goods

NOTE—Score off the inapplicable items and add wherever necessary. The number under each item should also be given.

1. What are the items of furniture in the household?

Number

(a) Chairs
(b) Tables
(c) Cots
(d) Stools
(e) Benches
(f) Almirahs
(g) Any other items

2. Does the household possess any of the following?

Number

(a) Lantern
(b) Petromax
(c) Electric light
(d) Battery torchlight
(e) Kerosene stove
(f) Bicycle
(g) Gramophone
(h) Radio set
(i) Car
(j) Bullock cart
(k) Judka

VII. Animals

How many kinds of animals are there in the household? Indicate their numbers under the following heads. Score off the inapplicable items and add other items if any

Number

1. Cows
2. Bulls
3. Buffaloes
4. She-buffaloes
5. Goats
6. Sheep
7. Pigs
8. Ducks
9. Fowls
   (a) Indigenous
   (b) White Leghorn
   (c) Rhode Island
   (d) Black Minorca
   (e) Any other breed
10. Any other animal

VIII. Amusements

1. Does the household go for cinemas, and if so, at what intervals?
2. Does the household go for dramas and if so, at what intervals?
3. Does the household participate in other amusements and if so, what are such amusements?

IX. Medical attention

NOTE—Score off the inapplicable items and add if any required.

1. Are the maternity cases of the household usually attended to—
   (a) by taking the woman to the hospital for confinement?
   (b) by calling a doctor at home?
   (c) by calling a qualified midwife?
   (d) by calling an unqualified midwife?
   (e) without any assistance?
2. Which, if any, of the following is the system of treatment adopted when the members of the household fall sick?
   (a) Allopathic
   (b) Ayurvedic
   (c) Homoeopathic
   (d) Any other system
3. Is the consultation done by going to a—
   (a) Public hospital or dispensary?
   (b) Private hospital or dispensary?
   (c) Private physician?
   (d) By getting a physician at home?
4. Have the members of the household been vaccinated? If so, at what intervals?

X. Dowry

1. Is dowry usually given in the community of the household?
2. Has the household given or received any dowry?
   (a) If so, up to what amount for one marriage?
      (1) In cash or property?
      (2) As ornaments?
   (b) For how many marriages?
   (c) What is the total amount given as dowry for all the marriages together?
      (1) In cash or property?
      (2) As ornaments?
   (d) What is the total amount received as dowry for the marriages of the male members of the household?
      (1) In cash or property?
      (2) As ornaments?
3. Is the dowry in the community on the increase or decrease?

XI. Occupational particulars

1. Traditional occupation:

APPENDIX B—*Contd.*

(a) Has the household any traditional occupation and, if so, what?
(b) Is the traditional occupation being continued now and, if so, whether as the main or subsidiary occupation?
(c) If the traditional occupation is not being continued, why was it given up?
(d) If the traditional occupation is continued, is it with any improvements?
(e) Has the household received any special training in improving the traditional occupation?
(f) If any special training was received, was it found helpful?
(g) How many members of the household are engaged in the traditional occupation?

2. Industry run by the household:
(a) Is the household running any industry?
(b) Is the industry of the scale of a registered factory?
(c) What is the nature of the industry?
(d) How many members of the household are engaged full-time in the industry?
(e) How many members of the household are engaged part-time in the industry?
(f) How many hired workers are engaged in the industry?

3. Household business:
(a) Is the household running any business?
(b) What is the nature of the business?
(c) How many members of the household are engaged in the business?

4. Household cultivation:
(a) Has the household any land whether owned or held under Government or private persons or institutions the cultivation of which is done either by the members of the household or supervision and control of which are done by the household? (This would be restricted to the cultivation of seasonal crops.)
(b) How many members of the household are engaged full-time in cultivation during the working season?
(c) How many members of the household are engaged part-time in cultivation during the working season?

XII. **Household Expenditure**

(a) Food—

What is the expenditure of the household on the following:—

	Monthly	Annual
1. Cereals and pulses		
(1) Rice		
(2) Other grains		
(3) Dhal		
2. Vegetables		
(1) Potatoes		
(2) Tapioca		
(3) Onions		
(4) Cocoanuts		
(5) Other vegetables		
3. Meat etc.		
(1) Beef		
(2) Mutton		
(3) Chicken, duck, bacon and other kinds of meat		
(4) Fish		
4. Condiments		
(1) Chillies		
(2) Tamarind		
(3) Others		
5. Ghee and oils		
6. Salt		
7. Sugar		
8. Coffee and tea		
9. Liquor		
10. Tobacco		
(1) Smoking		
(2) Chewing		
11. Other Foods		
(a) Refreshments		
(b) Pansupari		
(c) Others		
Total annual expenditure		

(b) Clothing—

What is the annual expenditure on clothing?

(c) Housing etc.—

What is the expenditure on the following:—

	Monthly	Annual
1. Housing (Rent)		
2. Fuel		

3. Light

Total annual expenditure

(d) Miscellaneous Expenditure—

What is the annual expenditure on the following:—

1. Education
2. Dhoby or soap
3. Barber
4. Travelling
5. Medical fees and medicines
6. Religious observances
7. Amusements
8. Provident Fund, Kuri, Insurance and other compulsory savings
9. Payment of debts
10. Remittance to dependants living elsewhere
11. Any other item

Total annual expenditure

(e) Expenditure on cultivation, industry etc.—

What is the annual expenditure of the household on

1. Cultivation run by the household?
2. Industry run by the household?
3. Business run by the household?

Total annual expenditure

(f) Grand total of (a) to (e).....

XIII. Income of the household

What is the annual income of the household under the following items?

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

Total

XIV. Is the annual income of the household sufficient to cover the expenditure?

XV. How is the expenditure not covered by the income met? (To be answered only in respect of households the income of which is less than the expenditure.)

XVI. Indebtedness

1. Is the household in debt? If so, what is the extent of debt? How much of this was incurred during the last ten years?
2. What is the extent of debt incurred for the following purposes?

(a) Purchase of land
(b) House construction or repairs to the existing building
(c) Marriages
(d) Funerals
(e) To give dowry
(f) To clear old outstanding debts
(g) Sickness
(h) Ordinary wants
(i) Household cultivation
(j) Industry run by the household
(k) Business run by the household

3. (a) Has the household cleared any debt which existed prior to 10 years and if so, how much?

(b) How was the debt cleared? Is it from the income of the household or by sale of any property or by the liquidation of any other asset or the realisation of any other outstanding credit or by borrowing or from any other source?

XVII. Land

1. Does the household own any land and if so how much?
2. Does the household hold any land direct from Government under a tenure less substantial than full ownership and if so, how much?
3. Does the household hold any land from private persons or institutions and if so, how much?
4. Has the household given out for cultivation any land and if so, how much is it under item:

1
2
3

shown above?

5. Is the household cultivating by its own labour or by hired labour any land covered by items 1 to 3 above and if so, how much under item:

1
2
3

is so cultivated?

6. Why is the rest of the land not given out for cultivation by the household left uncultivated? Are such uncultivated lands cultivable?

XVIII. Wages

1. What does an adult member of the house-

APPENDIX B—*Contd.*

hold get as wages for a day if he is working as—

(a) an agricultural labourer?
(b) an unskilled worker in industry?
(c) an unskilled general worker?
(d) a skilled worker in industry? (Under this item the type of work should also be mentioned)

XIX. General

1. Does the household get down any daily newspaper?
2. Does any member or members of the household work for social uplift? If so, how many?
3. Does any member or members of the household take active part in politics? If so, how many?
4. Does any member or members of the household visit places of public worship and if so, how many and at what intervals?
5. Has the household taken advantage of any item of National Extension Service or Community Project? If so, what is that item?
6. Has any member of the household joined a Co-operative Society? If so, what is the nature of the Society?
7. Has it been possible for the household to secure during the last ten years—
   (a) better irrigation facilities?
   (b) better types of cattle?
   (c) better seeds?
   (d) better implements?
   (e) better manure?
   (f) more land for cultivation?
   (g) use of pesticides?
   (h) improved methods of cultivation like Japanese cultivation?

   or

   (i) adopt land improvement measures like reclamation, soil conservation, consolidation etc. If so, indicate the increase in the yield compared to what it was prior to 10 years in folds as 2 fold, 3 fold etc. In the case of better irrigational facilities state whether any single crop land has been converted into double crop and double crop into triple crop lands and how much land? Also state the extent of land newly irrigated and brought under cultivation.
8. (a) Has the household been in a position to start any new industry whether large scale or small scale during the last ten years? And if so, what is that industry?
   (b) Was the starting of the industry facilitated by—
      (1) Any loan from Government sources?
      (2) Any other assistance from Government?
      (3) Any assistance from a Co-operative Society?
      (4) Any other factor?

      State the nature and extent of such facilities?
9. (a) What types of produce are yielded in the cultivation of land by the household?
   (b) How much is produced under each item annually?
   (c) How much under each item is used by the household and how much sold?
   (d) Where are they marketed?
      (1) What is the distance to the market?
      (2) What is the mode of transport to the market-place?
10. (a) What are the industrial products of the household?
   (b) What is the quantity produced annually under each item?
   (c) Where are they marketed?
   (d) What is the distance to the market?
   (e) What is the mode of transport to the market-place?
11. (a) Has the household disposed of any property during the last ten years and if so, how much and for what price?
   (b) Has the household acquired any property in the last 10 years and if so, how much and for what price?
   (c) Has the household made any savings in money during the last ten years and if so, how much?
   (d) Has the household invested any capital in new undertakings or buildings during the last 10 years and if so, how much?
12. (a) Has the Gram Sevak ever come and talked to the head or any member of the household?
   (b) Has he demonstrated any of the improved agricultural practices like use of pesticides,

use of better seeds, Japanese cultivation etc? If so, has his advice been followed?

13. (a) Has the household participated in actiities or works of community project like building schools, wells, panchayat ghars, youth clubs etc. by contributing land, labour, cash or material etc? If not, why not?
    (b) Has the household benefited by the work or activity?
14. (a) Has there been any consanguineous marriage in the household? If so what was the relationship between the parties to the marriage?
    (b) Has there been any polygamous or polyandrous marriage in the household? If so state how many wives or husband?
    (c) What is the youngest age at which marriage has taken place in the household?
        (1) in the case of a male?
        (2) in the case of a female?
    (d) Has any member of the household married from another community?
        If so,
        (1) Which is the community?
        (2) Is it a sub-caste of the same religion or of a different religion? What is the name of that religion?

SUPPLEMENTARY QUESTIONNAIRE

Name of the village
Serial No. of the Household

I. Family Deity

1. Does the household worship a family deity?
2. If so, what is the name of deity or object of special worship?

II. Awareness of untouchability offences

1. Is the head of the household aware of the prohibition of untouchability under law?

III. Awareness of changes in the Hindu laws of succession and adoption

1. Is the head of the household aware of the changes in:-
   (a) The Hindu Adoption Act?
   (b) The Hindu Succession Act?
2. If the answer is 'Yes' is he able to describe the changes?

IV. Change of Ownership of land

1. Has the household suffered loss of land after the death of the previous head of the household?
2. Has the household gained any land after the death of the previous head of the household?

V. Industry and Tools

1. Has the household purchased any new tools during the last ten years—
   (a) for use in industry?
   (b) for use in agriculture?

VI. Land Reforms

1. Has the household derived or is likely to derive any benefit by the following legislations and if so, to what extent?
   (1) The Kanam Tenancy Act, 1955 (XXV of 1955)
   (2) The Travancore-Cochin Prevention of Eviction of Kudikidappukars Act, 1955 (XIII of 1955)—Repealed by the Kerala Agrarian Relations Act
   (3) The Edavagai Rights Acquisition Act, 1955 (XXVII of 1955)
   (4) The Kerala Stay of Eviction Proceedings Act, 1957 (1 of 1957)—Repealed by the Kerala Agrarian Relations Act
   (5) The Kerala Compensation for Tenants Improvements Act, 1958 (XXX of 1958)
   (6) The Kerala Agrarian Relations Act, 1960 (4 of 1961)
   (7) The Jenmikaram Payment Abolition Act, 1960 (3 of 1961)
2. If the answer is 'Yes', describe the benefits.

VII. Co-operation

1. Has any of the members of the household joined a Co-operative Society?
2. If the answer is 'Yes' name and nature of the Society.
3. If the answer is 'No' state the reasons for not joining any of the societies.

VIII. General

1. Does the household possess mosquito curtains?

APPENDIX B—*Concld.*

FORM TO BE FILLED UP IN THE ENQUIRY INTO THE ATTITUDE ON FAMILY PLANNING

Sl. No. of the household	First Couple	Second Couple	Third Couple	Fourth Couple
Name of persons interviewed Age Sex If the husband or wife is in the same household furnish details Duration of present marriage				
No. of living children Are you aware of the family planning programme? Are you in favour of family planning?				
If you are in favour of family planning should it be achieved in your opinion (a) by self-restraint only? (b) or by contraceptives only? (c) or by both? (d) or by sterilization?				
What is the ideal size of the family according to you?				

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GLOSSARY OF LOCAL TERMS

Acharam Vaippu — A small sum of money offered by the girl's father along with a ring or wrist watch to the bridegroom's father on the occasion of fixing a Muslim marriage

Agraharam — A street in which the houses on each side touch each other; usually denotes Brahman street

Ammachiplavu — A jack tree standing in front of the Krishnaswami Temple at Neyyattinkara in the hollow of which Maharaja Marthanda Varma of Travancore is said to have hid himself for protection from his political rivals who were after his life

Anizham — The 17th constellation (Lupus and Scorpion's head)

Ankanam — A courtyard (Here used to denote an inner courtyard)

Aravala — A part of the fishing net called *Karamadi*

Arayal — The peepul

Ashtagantham — Literally meaning eight scented odour. Generally used to denote eight spices burnt to produce this odour for purposes of worship by Hindus

Athazhapooja — The principal part of night worship in Hindu temples

Aviniavittom day — The first full moon following the new moon day in *Karkatakam* (July—August)

Aviyal — A popular vegetarian dish in Kerala prepared of a combination of several vegetables. Moringa is an essential ingredient in it

Azhivu-Chilavu — 'Azhivu' is compensation for damage to the youthfulness and health of the divorced woman and 'Chilavu' is the expenses or cost of the marriage

Bali — Offering

Bhasmam — Ash prepared from cowdung cake

Chakku — The traditional wooden oil mill driven by bullocks

Chama — Panicum miliaceum

Chela — A saree usually worn by the women of Tamil speaking communities

Chennai Mundu — A checkered cloth of maroon colour without a border, worn by Muslim females

Chenthengu — A variety of cocoanut palm with fruits of light red colour

Cherukizhangu — Dioscorea aculeata

Chingom — A month of the Malayalam almanac falling in August—September

Chora kindi — A vessel made of Cucurbita lagenaria

Devavriksham — Heavenly tree

Dosai — A flat cake prepared from the pulp of rice and black

	gram popular as an item of breakfast in South India
Edungalli	A local measure equivalent to 1.31 litres (80 cubic inches) in former Travancore and with slight variations in capacity in former Malabar and Cochin areas
Elace	A silver or gold ornament worn round the loins or neck by women and children
Erattai-sekkan	A term in the East Coast denoting a Vaniyan who employs two bullocks for his ghani
Fanam	A silver coin which was current in Travancore in olden times
Gaulipatram	A variety of cocoanut tree with fruits of light orange colour
Grahapravesam	House-warming ceremony
Harikatha	Entertainment with the recitation of Puranic stories in songs and prose
Homam	Oblation to the god of fire
Irukkankolu	Country forceps made of arecanut pole for circumcision
Jathakamkoda	Exchange of horoscopes of a boy and a girl proposed for marriage in certain Hindu communities
Kachel	Dioscorea alata
Kachi Mundu	White cloth with a coloured border, worn by Muslim females
Kacholam	Curcuma zerumbet
Kadachacka	Bread-fruit
Kadirmandapam	A decorated booth for the solemnisation of Hindu marriages
Kai	Fruit
Kanam lands	Lands falling under the *Kanam* tenure. In Travancore area in which the surveyed village falls *Kanam* means a demise with the following incidents :— 1. The demise should be of *jenmam* land 2. An occupancy right in such land should have been created for a money consideration and 3. The demise should be subject to payment of *michavaram* and customary dues and the periodical renewal of the right on payment of renewal fee. The dues to the landlord were later converted into *jenmikaram*, collected by Government and given to the *jenmis*. By the enactment of the *jenmikaram* Payment (Abolition) Act, 1960 the obligation to pay *jenmikaram* was abolished on Government undertaking to compensate the *jenmis*. The tenant has to pay the compensation in instalments to the Government
Kappal thengu	A variety of cocoanut tree with large nuts
Kappukettu	The ceremony of tying a string blessed by the priest on the right wrist of the bride and the bridegroom

in a Vellala marriage before the *tali* tying ceremony

Karamadi — Shore seine. A type of fishing net

Karithumba — Nepeta Malabarica

Kathakali — A story-play or a dance-drama in which stories (mostly from Hindu mythology) are enacted by means of gestures, facial expressions and dance movements of the actors interpreted by signs and attended by the rythm of the drums, cymbals and gongs

Kathaprasangam — An entertainment with the recitation of stories in songs and prose

Kayaru — Coir yarn. Here part of the fishing net called *Karamadi*

Kazhi — A hank

Kodiyidal — Putting new cloths by the near relatives of the deceased on the dead body in certain communities like Ezhuva, Muslim etc.

Kolli (Mali) — A coverage of net for husks, used in retting

Kollivaippu — Setting fire to the funeral pyre in a Hindu funeral

Koothu — Story telling in temples during festival nights; also means dance or amusement

Koothuviruthi — A service *inam* granted for the performance of *Koothu* in the temples

Kudikidappukar — A *Kudikidappukaran* means a person who has no homestead or land, either as owner or as tenant, in his possession to erect a homestead and who has been permitted by a person owning and possessing the land with or without obligation to pay rent to have the use and occupation of a portion of such land for the purpose of erecting a homestead or who has been permitted with or without an obligation to pay rent to occupy a hut belonging to such person and situate in the said land but otherwise has no interest in the land. A hut means any dwelling house which has a value not exceeding Rs. 400/- or the monthly rent of which does not exceed four rupees. A *kudikidappukaran* cannot be normally evicted

Kudipookal — House-warming ceremony

Kudiyan — Tenant

Kumbhom — A month of the Malayalam almanac falling in February—March

Kunni — Abrus precatorius

Kurava — A chorus of shout by women announcing an auspicious event

Kuri — (1) *Kuri* or *Chitti* means a transaction by which one or more persons called the foreman or foremen enter into an agreement with a number of persons that everyone of the contracting parties shall subscribe a certain amount of

money or quantity of grains by periodical instalments for a certain definite period and that each in his turn as determined by lot or by auction or in such manner as may be provided for in the *Viampu* shall be entitled to the prize amount

(2) Letter given by the parish priest in Christian marriages informing the priest of the parish of the bride or bridegroom as the case may be that there is no objection to the marriage

Kurka — Coleus parvifirous

Kutamudappu — A ceremony of dashing a pot filled with water against a spade used for cutting the first sod of the pit below the pyre by the son of the deceased person before setting fire to the funeral pyre in cremation among Hindus

Kutaviruthi — Service *inams* granted for the presentation of a flag-rope and an umbrella of palmyra leaf to the temple for temple festival

Mahali — A disease of the cocoanut tree by which the nuts get rotten

Makkathayam — A system of inheritance whereby the children of the deceased inherit the properties

Mandapam — A platform or stage

Manthra — A hymn or prayer to God, generally in Sanskrit

Manthrakodi — A wedding veil put over the head of the bride by the bridegroom at the time of marriage in some communities

Mariamma — A goddess believed to be powerful in controlling epidemics

Marumakkathayam — Matriarchal system of inheritance

Marupallikumbidal — The custom of the bride and the bridegroom in the Christian community visiting the parish church of the bridegroom for the first time after marriage

Maru veedu kanal — Returning of the bride and the bridegroom to the bride's house after the first halt in the bridegroom's house following the marriage in the Ezhuva community

Meenam — A month of Malayalam almanac falling in March —April

Mekkane — A cover over the head and shoulders worn by Muslim women while at prayer

Minnu — Marriage badge

Mookkuthi — A nose ring

Muhoorthapattu — Costume presented by the bridegroom to the bride in a Vellala marriage

Mukhavaram — A triangular ventilator set obliquely at the superior end of the transverse slope of a hipped roof

Mundu — Cloth

Musaliar — One who has learnt Muslim theology

Namakarma — The ceremony of giving name

Navadhanyam — Nine kinds of grains used in certain religious ceremonies by Hindus

Neerveethu — The ceremony of pouring milk over the palms of the bride and the bridegroom as one of the items of marriage ceremony in certain Hindu communities

Nimitham — Portent (omen)

Nirakumbham — A jug filled with water used as an auspicious object by Hindus in marriages and on similar occasions

Niranazhi — *Nazhi* is a small measure (20 cubic inches in capacity). It is called '*Niranazhi*' when it is filled with paddy above the brim. This is an auspicious object among Hindus like *nirakumbham*

Nirapara — A *Para* is a large bushel 13.1 litres in capacity. It is called '*Nirapara*' when it is filled above the brim with paddy. It is an auspicious object among Hindus, like *niranazhi* and *nirakumbham*

Onam — The popular festival of Kerala celebrated in the month of *Chingom*, the season for the chief harvest, commemorating the golden age of Mahabali, a legendary ruler of Kerala who is supposed to revisit Kerala on that day

Ossan — A Muslim barber

Oti — The cult of breaking human body by magic i.e., a black art by which one renders himself invisible or assumes the form of a bull or a cat or a dog as he likes

Ottai-sekkan — A term in the East Coast denoting a Vaniyan who employs one bullock for his *ghani*

Ottamthullal — An action-song peculiar to Malabar, first invented by Kunjan Nambiar, a poet of great genius

Padipura — A gate–house

Panchavadyam — Music produced by five kinds of instruments

Pandal — Tent or booth

Pansupari — A combination of chewing materials like betel, arecanut and other spices

Pazhachakka — The jack fruit can be broadly classified into *varicka* and *pazham*, the latter having soft and flabby pippins and the former with less flabby but sweeter pippins

Peral — Banian-tree

Pillathailam — Body grease made out of human foetus, six or seven months old, in the first pregnancy

Pittu — A mixture of rice flour and cocoanut kernel (shavings) filled in a bamboo tube and cooked by passing steam through it

Ponkalayidal — A Hindu ceremony in which women cook rice in new pots in open air and

	distribute to the poor
Pooja	A worship in the prescribed form
Poojari	Hindu priest
Poothumba	Decaneurum molle
Pulikudi	A ceremony connected with pregnancy
Punniyaham	A purificatory ceremony performed to redeem anything from pollution. The term is also used to denote the holy water used for purification
Purohit	Priest
Rahukalam	An inauspicious time in the day during which new ventures, starting of journeys etc. are avoided
Sanchayanam	The ceremony of collecting the bones after cremation
Sangham	Association
Santhi	A local term used to denote *Santhikaran*, a Hindu priest
Serpent *Kavu*	A grove meant for the abode of snakes where serpent worship is carried on by Hindus
Sumangali	A married woman whose husband is alive
Tali	Marriage badge tied round the neck of the girl at the time of her marriage
Thalikettu Kalyanam	A ceremony of tying the *tali* (marriage badge) on a girl before she attained puberty, but which did not amount to real marriage. This custom was prevailing in certain Hindu communities
Thanthries	Hereditary Hindu priests
Thattom	A small cloth worn by Muslim women to cover the head
Thattumadi	Boat seine. A type of fishing net
Thookkam	A ceremony in Bhagavathi temples whereby a person allows himself to be lifted on a lever by a hook attached to a waistband tied over a padding of pillows on his chest and back. He carries a sword and shield which are brandished while swinging
Tiruvonam	Same as *Onam*
Udaval	Royal sword
Upanayanam	Literally means "to lead near". The ceremony of wearing the sacred thread by the Brahmans
Urumal	Scarf
Urumalkettu	Tying the scarf on the head of the bridegroom, by his father and other near relatives after reception of the bridegroom in the bride's house, before the *tali*-tying ceremony in a Vellala marriage
Utsavam	Festival, especially in temples
Vaikari	A mixture of raw rice and cocoanut chips etc., placed in the mouth of the deceased in a Hindu funeral
Vaka	Acacia odoratissima

Vanijyam	Commerce
Vanku	Call for prayer from the mosque. This is also performed at the time of child-birth
Varicka	See *Pazhachakka* supra
Vasthradanam	Presentation of clothes in certain Hindu marriages
Vathis	A section of professional musicians among the Nairs of Kottukal
Vayambu	Acorus calamus
Vayattu Ponkala	A ceremony of offering to God some rice by pregnant women in Ezhuva community for safe confinement
Venadu	The nucleus of the later Travancore State
Veshti	A cloth with coloured borders
Yapanam	Cocoanut tree of the Jaffna variety with nuts twice as big as the ordinary varieties

INDEX

A

Abbeloose, Laymond—209
Abdul Khadir—80
Abrahamic rite—29
Abrus Precatorius—5
Acacia Odoratissima—5
Acharam vaippu—30
Acharya—14
Acorus Calamus—101
Acta Thomae—208, 209
Additional Magistrate's Court—8
Adimalathura—152
Adisesha—15
Adult franchise—56
Aerated water—107
Africa—257
Agasteeswaram—17
Agasthya Hills—1
Aghora Sakti—90, 91
Agour Sisalna—150
Agraharam—9
Agrarian Relations Act—41, 61, 106, 128, 164, 262
Agricultural Credit Societies—56
Agricultural labourers—36
Agriculture—36, 110
Agriculturist—154, 249, 250
Ahimsa—91
Akkani—241, 243
Ala Marum—5
Alamcode—86
Albumen—6
Alcohol—13, 260
Alicath—27
Alleppey—79, 80, 87, 120
Allopathic hospital—85, 181
Almirah—99, 221
Alms—102
Altar—153
Aluminium—99
Aluminium pot—99
Aluminium sulphate—134
Alwaye—79, 91
Amaranthus—4
Amaravathi—1
Ambalick—12, 13
America—6, 150
American markets—135
Ammachiplavu—8
Ammonium Sulphate—133
Amusements—56, 68
Anakattala—150
Anakomban—246
Anamaravan—246
Anappara—7
Ancestor worship—16
Anchory *(Netholi)*—170, 171
Anchu-Thengu—80
Angels—12
Ankanam—23
Animal husbandry—105
Animal rearing—107
Animal sacrifice—35, 61, 90, 91, 132, 212, 257, 263
Animist—16
Anizham—59
Anjengo—79, 80, 86, 88, 90, 115, 149
Anniversary—34
Annona—150
Annone Muricata—149, 151
Annual festival—128
Anthikada Church—59
Anthiyoor—149
Anthropological Survey of India—19
Anthropologists—110
Apostle—208, 209
Apostrophe to Eliza Draper—80
Arabia Felix—209
Arabs—11, 29, 153
Aralummood—8
Aramboly—12
Aravala—169
Arayal—5
Archamia—209
Archbishop Menezes—156, 157
Archdeacon George—157
Architecture—19, 92
Areca-nut—29, 43, 45
Areca-nut tree—4
Areca-nut trunk—114
Argellia—110
Argentina—39
Arha—14
Arice *(Thedu)*—171
Arienkavu—12
Arithalappan—220
Ariyan—246
Army—129
Arrack—110, 113
Articles of Faith—156
Artificial forest—59

Artisan—14
Artocarpus Incisa—83
Artocarpus Integrifolius—5
Artus, Gothard—209
Aruvapetti—243
Aruvipuram—90
Asaiva—17
Asar—12
Asari—8, 9, 10, 18, 24, 28, 38, 55, 56, 57, 58, 86, 89 98, 99, 100, 103, 105, 129, 130, 207, 217, 218, 222, 252, 253, 255
Ashtagantham—33, 183
Asian countries—121
Asseman—209
Assumption of Blessed Virgin Mary—210
Asterisms—229
Astrologer—84, 225, 226, 229
Aswati—229
Aswathu—33
Atham—229
Athar—31
Athazhapooja—59
Athiyanoor—147, 158, 182
Augustinians—155
Australia—39
Avaduthura—154
Avathars—15
Avenue tree—4, 5
Aviniavittom day—15
Aviyal—150
Axle—7
Ay kingdom—147
Ay kings—147
Ayurvedic drugs—244
Ayurvedic hospital—85, 181
Ayurvedic medicines—107, 150
Ayurvedic treatment—234
Ayyappa Sevasangham—152
Azhakan—246
Azhivu—92
Azhivu Chilavu—92

B

Backwaters—79, 80, 82, 84, 85, 86, 87, 115, 116
Badagara—79
Badge—31, 223, 224
Bagavathi temples—91, 128, 205
Bakrid—13, 59
Balaramapuram—14
Balaramapuram *Kaithari*—165
Balaramapuram Market—154
Balaramapuram Panchayat—182
Bali—34
Bamboo—19, 20, 34, 97, 159
Banana—182, 203, 218, 248
Banana gardens—150
Bandicoots—248
Bangles—25, 98, 218
Banns—162, 223, 224
Baptism—161, 222, 224
Barbadoes—6
Barber—34, 68, 130
Barber-surgeon—29
Barbosa—110, 209
Barker, Dr. S. G.—258
Bartholomew—11
Basket making—62, 260
Basnage—208, 209
Bassia Longifolia—16
Batak style—19
Bead chains—27
Beads—25
Beedi—231, 234, 235, 237
Beetles—112, 133
Beghrain—209
Belgium—185
Bench Magistrate's Court—8
Ben oil—150
Bernard, Rev. Fr.—209
Berroch—110
Betel—150
Betel vine—4, 202
Betrothal—162
Bhadrakali—84, 90, 211
Bhagavat Gita—14, 15
Bhagavathy—16, 84, 85, 90
Bhasmam—153
Bhoodan and *Gramdan* movement—206
Bible—211, 224
Bihar—7
Bird omens—130
Birth customs—29, 30, 100, 101, 161, 162, 222, 223
Bishop of Tyre—209
Bishoprics—157
Bishops—156, 157, 162
Bitter gourd—4
Black art—227
Black gram—4, 44, 45
Black headed caterpillar—133
Black magician—185
Black Minorca—232
Blacksmith—122, 130
Blacksmithy—107, 108, 166
Boat seine—170, 176
Body grease—184
Bombay—11, 261
Bones—34
Booth—31

Booth, J. William—211
Bordeaux mixture—133
Bordeaux paste—133
Bottle gourd—4
Brahma—212
Brahmans—14, 15, 16, 30, 60, 90, 130, 207, 209
Brazil—244
Bread-fruit tree—4, 83, 150
Brick manufacturing—182
Bridal chamber—163
Bride—30, 31, 102, 162, 163, 223, 224, 225, 226
Bridegroom—30, 31, 102, 129, 162, 163, 223, 224, 225, 226
Bride-price—129
Brinjal—4
British India—259
Bronze lamp—16
Bronze vessels—240
Browne—6
Buboes—150
Buddha—14
Buddhism—257
Buddhist—14
Buddhist priest—89
Bud rot—133
Buffaloes—6, 39, 204, 232
Bulbul—6
Bullock-cart—7, 114, 204, 237
Bullock-heart—83, 150
Bullocks—16, 49
Bulls—6, 204

C

Cache—83
Cactus branch—131
Cadjan thatching—94
Cadjan walls—93, 158
Calaminia—208
Calcutta—188
Calicos—80
Calicut—90
Caliph Walid—11
Calopogonium Muncunoides—133
C. A. Menon, (Dr.)—152
Campbell—209
Camphor—33
Canada—104
Canara—91
Canarese Ganigas—16
Canjivaram—13
Cannanore—90
Cannanore district—89
Cape Comorin—1, 147, 188, 199
Caranx *(Para)*—170, 171
Carica Papaya—5
Carpenters—93
Carpentry—43, 107, 108, 234, 235
Cash crop—169
Cashew trees—4, 83
Cassarcep—246
Cassava—244, 245
Caste Panchayat—15, 61, 92
Caste system—60
Catamaran—165, 166, 167, 169, 172
Catechism—223, 224
Catechist—223
Catholic church—153, 164
Catholic parish—152, 156
Catholics—155, 156, 210, 223
Cattle—5, 42
Cattle fodder—113
Ceiling—94
Central Cocoanut Committee—135
Central Research Institute, Trivandrum—34
Ceylon—11, 89, 110, 171, 211
Chairs—26, 221
Chakkan—16
Chakku—16, 49
Chaldean—157
Chaliya Rishi—44
Chaliyans—1, 9, 10, 13, 15, 16, 18, 24, 25, 28, 30, 32, 33, 34, 35, 38, 44, 54, 55, 56, 57, 58, 60, 61, 89, 90, 92, 97, 98, 99, 100, 103, 105, 124, 155
Chama (Panicum miliaceum)—4
Changala—24
Chank—188
Channan—84, 92
Channel—157
Charka—46, 47, 117
Charles McCann—151
Chegava heroes—90
Chegons—89
Chela—24
Chembazhanthy—90
Chempakaraman Thampi—14
Chenakappa—246
Chengal village—1, 56
Cheng-Ho—11
Chennai mundu—24
Chenthengu—112
Cheraman Perumal—13, 153
Cherukizhangu (Dioscorea aculeata)—4
Cheruman—60
Chestnuts—5
Chettys—8, 89, 98, 99, 100, 103, 105, 127
Chewing—68

Chidambaram—89
Chilapathikaram—90
Chilavu—92
Child-birth—100, 132, 222
Child marriage—61
Chillies—4, 44, 45, 67, 175, 202
China—19, 257
Chirayinkil—79, 86
Chirocentrux *(Thuppu vala)*—170, 171
Chithrakoodam—85
Chittiru—219
Chockanar—84
Chola kings—89
Cholera—154, 257
Choola Madan—257
Chora kindi—227
Chovans—89
Chowara—149, 152
Chowara Sastha Temple—152, 183
Christian community—156
Christian era—89, 209
Christianity—209
Christians—10, 14, 88, 103, 107, 154, 155, 156, 158, 166, 217, 218, 219, 222, 223
Christmas—59
Chrysostome—209
Church Mission Society—155
Church of South India—204, 207, 217, 222, 227, 255
Chuttivella—246
Cinema theatre—8, 25
Circumcision—29, 30
Clay—238
Climate—82
Clothing—77
Cluster beans—4
Cobblery—107
Cochin—60, 104, 120, 156, 157, 187
Cochin Ethnological Surveyor—128
Cochin State—152
Cochin Temple Entry Authorisation Proclamation Ordinance—60
Cocoanut—16, 34, 38, 45, 67, 79, 80, 81, 83, 87, 93, 108, 111, 113, 114, 121, 122, 164, 165, 177, 182, 229, 232
Cocoanut fibre—241
Cocoanut gardens—133
Cocoanut groves—152
Cocoanut husk—97, 115, 130, 158
Cocoanut kernel—29
Cocoanut oil—44, 45, 49, 175
Cocoanut palm—1, 110, 133
Cocoanut pith—86, 135
Cocoanut pluckers—128
Cocoanut pressing—135
Cocoanut product—87
Cocoanut shells—135, 243, 244
Cocoanut timber—117, 158
Cocoanut tree—94, 149, 153
Coffin—60
Coir—79, 90, 135
Coir Board—134, 135
Coir dust—134
Coir fibre—134
Coir nets—115
Coirolite—135
Coir pith—134
Coir products—134
Coir *ratt*—107
Coir spinning—86, 107
Coir workers—100, 135
Coir waste—134, 135
Colachel—260
Coleus parvifirous—4
Colocasia antiquorum—4, 83
Coloured sarees—24
Communications—7, 108, 151
Compound walls—86, 154
Conch-shell—29, 152
Confirmation—162
Contraceptives—57, 58, 130, 256
Cooking utensils—154, 160
Cooking vessels—240
Co-operative movement—129
Co-operative Societies—44, 56, 62, 120, 129, 182, 183, 254, 259, 260, 261
Copper Plate Grant—156
Copra—90, 110, 113
Copra making—107
Coral—25
Coral tree—5
Coriander—44, 45
Cork—134
Coromandal Coast—11, 157, 158
Corps—224
Corpse—33, 130, 228
Cosmas—110, 202, 203
Costume—23, 24, 29, 210, 217, 222, 223
Cottage industries—205, 258, 260, 263
Cots—26, 99, 221
Cotton—33, 203, 220
Cotton nets—176
Country boat—165, 166
Country *ghani*—49
Country wheel—239
Cows—6, 39, 84, 151, 204, 232
Cow-shed—93

Cranganore—11, 13, 90, 156, 208
Cranganore College—157
Credit Co-operative Society—237
Credit facilities—122
Cremation ground—1
Crematory—8
Crotalaria Striate—133
Crushing rollers—134
Cucumber—4
Cucumbis sativus—4
Cucurbitaceous plants—4
Cultural practices—156
Cupid King—30
Curcuma zerumbet—101
Custard apple—149, 150, 151
Customary costumes—61
Cycium *(Nenmeen)*—170, 171

D

Daily newspapers—61
Dairy farming—263
Daivapura—84
Dakshinamoorthy—152
Dalawamallan—14
Dan boat—172
Dance-drama—58
Daniel Draper—80
Darika—128
D'Cruz Stanislaus—152
Debts—52, 123
Decaneurum molle—101, 153
Deities—14, 34, 58, 59, 84, 101, 153, 223
Democratic decentralisation—56, 127, 182, 254
Demon—128, 257
Demon gods—16, 132, 212, 257
Demonolatry—256, 257
Demon worship—35, 44, 257
Devavriksham—110
Devil-dancing—16
Dewan of Travancore—14
Dhanu—229
Dhobi—25, 52, 68, 97, 98, 102 121, 122
Diamper—117
Diarrhoea—5
Dicaptierus—171
Dicotyledonous group—111
Dioscorea aculeata—4
Dioscorea alata—4
Dispensary—56, 263
Divine song—15
Dobby mechanism—48
Dominicans—156
Dorotheus—209
D'Orsey, Alex J. D. (Rev.)—209
Dory fishing—172
Dosai—161
Double boiled linseed oil—135
Dowry—13, 16, 33, 56, 57, 78, 103, 112, 129, 162 183, 255, 258
Dowry system—129, 132, 211, 212
Dravidians—110
Dress—23, 24, 25, 31, 90, 97, 98, 159, 163, 210, 216, 217, 225
Drift net—167, 170, 176
Drumstick—149, 150
Drury—5, 150, 203
Ducks—7
Dussumeria—171
Dutch—148
Dweep—89
Dweepans—89
Dyeing—48, 166

E

Ear—218, 219, 220
Ear-lobes—25, 61, 97, 98
Ear-lobes—dilation of—219
Ear-ornaments—220
Ear-ring—25, 218, 219
Ear-studs—97, 159
Earthen pot—240, 242
Earthen vessel—8, 212, 240
Earthenwares—98, 99, 240
Easter—59
Eastern Chaldean Patriarch of Babylon—156
Eastern rite—156
East India Company—149
Ecclesiastical authorities—163, 223
Economic resources—105, 164
Edgar Thurston—13, 101, 219
Edifiantes—209
Education—52, 54, 78, 90, 121, 122, 185, 251, 253, 258
Educational institution—90, 151, 152
Edungallies—42
Eeravala—168
Eggs—221
Egyptians—11
Elace—25
Elace mala—27
Elamuriyan—246
Elavan—246
Election—56
Elephant—59, 130
Elephant foot yam—4, 83
Eleusine coracana—4

Emily Gilchriest Hatch—79, 80
Emperor—11
Engagement—224
England—48
English East India Company—80
English Middle School—90
English settlement—132
Epidemics—8
Erattai-sekkan—16
Eravipuram—103
Ernakulam—157
Essequibo—246
Ethan—246
Ethno-chemical compound—17
Europe—246
European missionaries—159
Evil eye—130
Excacaria camettia—83, 150
Excise checking post—7
Expenditure—56, 77
Ezhuva—10, 18, 24, 28, 38, 53, 54, 55, 57, 58, 60, 86, 88, 89, 90, 91, 98, 99, 100, 103, 104, 105, 107, 124, 127, 129, 130, 154, 155, 156, 207, 217, 218, 221, 228, 252, 253, 255
Ezhuva Committee—109, 132
Ezhuva Law Committee—92

F

Fabricious—209
Family planning—57, 58, 129, 130, 183, 263
Fanams—92
Fans—241
F. A. O.—171, 172, 189
Faskh—32
Fermented toddy—241
Fernandez Diogo—209
Fertilization—111
Fertilizers—248
Fetish worship—257
Fibre industry—260
Fibrous plant—5
Fig-tree—5, 83
Filaria—85, 154
Firewood—238, 244
Fish—147, 161, 166, 169, 171, 175, 177, 250
Fish canning industry—188
Fisheries department—171, 172
Fishermen—85, 107, 147, 153, 155, 156, 158, 165, 166, 171, 172, 176, 177, 180, 182, 183, 184, 185, 187, 188
Fishermen community—185
Fishermen co-operatives—186
Fishermen's colony—154, 182
Fishery high school—186
Fishing equipments—188
Fishing gears—171, 172, 177
Fishing harbour—189
Fishing industry and economics—186
Fishing institutions—151, 285
Fishing nets—171
Fishing vessels—185
Fishing villages—185
Fish marketing office—151
Fish trap—241
Flag hoisting ceremony—58
Flag-rope—201
Florintis—209
Flower plant—5, 203
Fly-catcher—6
Fly-shuttles—6
Fly-wheel—238
Foetus—226, 227
Folk-dance—201
Folk-songs—89, 90
Foot-wear—26, 217
Foreigners—132
Forest—59
Fowls—7, 39, 165, 204, 212
Fra Bartholomew—11
Francis Buchanan—90
Franciscans—156
Freckles—6
Friar Jordanna—128
Fruit plant—149
Fruit tree—5, 81, 93
Fuel—77
Funeral procession—163
Furlh—29
Furnace devil—257

G

Ganapathy—8, 13, 32
Ganapathy temple—59
Gandhiji—80
Ganges—32, 34
Gangetic plain—13
Garlic—101
Garments—61
Gate-house—93, 95, 96
Gaulipatram—112
Gayathri—15
Ghanis—16, 49
Ghee—52, 67, 130, 161, 175, 250
Ginger—4
Gingili—4, 16, 49
Gingili oil—16, 49

Gingili seed—49
Gita—14
Glass bangles—218
Glyricidia maculata—133
Goa—210
Goats—151, 204, 232
Godfather—161, 222
Godmother—161, 222
Gold chain—99
Gold locket—102
Gold ornaments—13
Gold rings—97, 160
Goldsmith—32, 62, 107, 164, 165, 166
Gondophares—209
Gooseberry—150
Gopalan, K.—257
Gothra—32
Gospel of St. Mathew—209
Government allopathic hospitals—85
Government higher secondary school—8
Govindan, V.—186
Gracia de Orta—110
Grahapravesam—230
Gramsevaks—182, 237
Grasses—4, 97
Great Britain—246
Great millet—4
Green gram—4, 44, 45, 202
Gri-gri—184
Gross income—49
Ground-nut—16, 49
Ground-nut oil—49, 164
Guardian—103
Guduaphar—208
Gujarat—7, 13
Guruswamy—15

H

Hanafee—12, 13
Handloom—46, 48, 65
Handloom cloth—48
Handloom industry—63
Handloom sarees—1
Handloom weavers—1
Handloom weaving—46, 106, 164, 182
Hardwood—239
Harikatha—127
Hathib—31
Health assistant—86, 151, 154
Health centre—8
Health Visitor—57
Hearth—94, 128
Heber, Bishop—209
Hebrew—209
Hedgehogs—6
Hedge plant—93
Hierophant—12
Herpes—5
High caste Hindu—132
High schools—151
Hijjira—11
Hindu—10, 14, 58, 88, 154, 155, 163, 207, 210, 219, 228, 230
Hindu Adoption Act—61, 128, 258
Hindu community—228, 229
Hindu God—90
Hinduism—14, 15
Hindu mythology—102
Hindu Nadar—210
Hindu pantheon—91
Hindu pilgrims—152
Hindu religion—224
Hindu Succession Act—61, 104, 128. 258
Hipped roof—19
Holy Communion—161, 210
Holy Quran—12
Holy Scripts—12
Holy See of Rome—210
Holy Spirit—210
Holy Trinity—14, 210, 211
Homam—230
Homeopathic physicians—181
Honey—5, 29, 101
Honey comb—58
Honey sucker—6, 151
Hook-swinging—128
Horoscopes—32, 130, 225
Horse gram—4, 20, 22, 46, 49, 50, 62, 64, 65, 66, 67, 68, 93, 97, 98, 99, 100, 105, 106, 121, 122, 127, 129, 202
Horse-radish—150
Horses—6
Horse sparrow—6
Hortus Malabaricas—5
House crows—150
Household cultivation—121, 122
Household industry—108, 164, 165, 166, 213, 234
House site—97
House types—18, 21, 93, 158
Howard—209
Human sacrifice—128
Human skull—226
Humidity—4, 149
Husk merchants—114
Hyderabad—260

Hydrated oxide of iron—2
Hydraulic cement—134
Hydrocyanic acid—245
Hydrogen sulphide—85
Hydrogen sulphide gas—115

I

'Ibis'—185
Ibn Batuta—11, 79
Idols—128
Ilavas—89
Ill-omens—130
Illuppa—16
Immaculate Conception—210
Immigration—121
India—14, 25, 26, 36, 49, 147, 156, 188, 208, 209, 219, 244, 246, 247, 261
Indian mackerel—147
Indian orioles—151
Indo-Norwegian project—171, 172, 176
Industrial cells—135
Industries department—120
Innes, C. A.—110
Inoculation—8
Inscriptions—153
Insecticides—133, 150
Insects—7
Institutions—7, 39, 41, 105, 151, 258
Inter-caste marriages—91
Inter-communal marriages—224
Iran—89
Iravar—89
Iravi Kortan—156
Irukkankolu—29
Isha—12
Islam—12
Islamic tenets—13
Istiophorus—171
Iswarakalabhootham—212
Ithihasas—14
Izhuva bark—120

J

Jack—5, 93, 150
Jackal—84
Jack trees—1, 4, 83, 202
Jack wood—167
Jacquard loom—48
Jaffna cocoanut palm—112
Jaggery—67, 110, 161, 175, 259
Jains—14
Jajjaj—11
Japan—254
Japanese cultivation—42
Japanese hooks—167
Japanese roofs—19
Jathakamkoda—225
Jenmikaram—62
Jenmikaram lands—62
Jenmikaram Payment Abolition Act—41, 61
Jenmikudiyan Regulation—62
Jesuit father—157
Jesuits—156
Jesus—157
Jimki—27
Joint family—55
Joint farming society—254

K

Kacchi mundu—24
Kachel (Dioscorea alata)—4
Kacholam—101
Kadachakka—83, 244
Kadali—204
Kadali forest—203
Kadirmandapam—33
Kafir—13
Kai—110
Kali—128
Kalikalan—246
Kalikavila—239
Kalivadhyar—152
Kalpavriksham—110
Kalyanam—34
Kalyanasougandhikam—205
Kamba—169
Kanam lands—62
Kanjavarian—246
Kannan—204
Kanni—229
Kanyakumari district—13, 199
Kappakizhangu—244
Kappal—244
Kappalmavu—244
Kappal thengu—112
Kappanga—244
Kappapalam—204
Kappukettu—33
Karachi—208
Karalars—17
Karamadi—165, 168, 169, 170, 189
Karichal backwaters—149
Karipetty Chira—149
Karithumba—101
Karkadagam—229
Karma—14

Kartha—14
Karumkadali—204
Karumkulam—147
Karunagapally—90
Kathakali—58, 127
Kathaprasangam—127
Kattakkada—239
Kayyalachadi—246
Kayaru—169
Kaye, Sir John—209
Kazhis—49
Kerala Agrarian Relations Act—61, 106, 237, 261, 262
Kerala Stay of Eviction Proceedings Act—236
Keralolpathi—152
Keram—110
Kerosene stove—221
Kesava—14
Kettukalyanam—132
Khadi and Village Industries—182
Khadi Board—225
Kidarakuzhi—152
Kilns—205, 257, 261
King crows—151
King fisher—7
Kites—7
Knife—219, 220, 242
Kodi—153, 159
Kodiyidal—103
Koilthottam—80
Kokkiyanvella—246
Kollans—86, 89, 98, 99, 100, 103, 105, 127, 129
Kolla village—1, 56, 199
Kolli—115, 119
Kollivaippu—34
Koluvella—246
Koothu—58, 201, 254
Koothuviruthi—200
Koravar—219, 220
Kottapuram—147, 148, 149, 153, 182
Kottar—147, 210
Kovalam—147
Kozhikode—89
Krishna—15
Krishna temple—205
Krishnaswami temple—8, 256
Kshatriya—89
Kudikidappukars—41, 61, 62, 106, 164, 237
Kudikidappu right—97
Kudipookal—230
Kudiyans—62
Kuduva—243, 244
Kulalans—205, 206, 207, 210, 211, 212, 216, 218, 221, 222, 223, 225, 237, 252, 253, 254, 257, 258, 260
Kumaran Asan—80
Kumbhakonam—13
Kumbhom—16, 229
Kumbilla kannan—204
Kunjan Nambiar—203
Kunjuraman, C. V.—92
Kunni—5
Kurava—100, 101
Kuri—68, 223, 251
Kurka (Coleus parvifirous)—4
Kutamudappu—34
Kutaviruthi—200
Kutch—11
Kuttisathan—257

L

Labba—31
Labour charges—49, 56
Labourers—89
Lac—5
Lactarice—171
Lady's finger—4
Laidlaw, A. F., (Professor)—259
Landlords—106, 164
Land Mortgage Bank—262
Land of Charity—257
Land owners—154
Land reforms—105, 164
Land utilisation—106
Large scale industries—165
Latin Catholics—156, 157, 161, 207
Latin Christians—10, 18, 24, 28, 35, 38, 54, 55, 57, 58, 156, 158, 208, 218, 221, 222, 223, 252, 253, 255
Latin diocese—157
Latinites—157
Latin rite—157
Latrines—94, 97, 154
Leather—203
Legend—1, 90, 199
Leguminous plant—133
Leisure—56
Libraries—8, 263
Lieognathis—171
Lime pot—242
Linseed oil, double boiled—135
Liquor—68
Literacy—52, 54, 61, 258
Livelihood classes—39, 107
Live-stock—37, 39, 107, 165
Lizards—7
L. M. S. Church—204, 205
L. M. S. Employees Credit Society—254

Loans—3, 62, 63, 135
Lohar—12
London Mission Parassala Embroidery Society—204
London Mission Society—155
Loom—46,48
Loom weaver—47
Lord Krishna—15, 16
Lorries—7
Lorry transport—42, 62
Lotus—5
Lower Primary School—7, 8, 112

M

Mackenzie—157
Madan—257
Madhavacharya—14
Madi—168
Madras—13, 86, 91, 205, 212, 261
Madras Exhibition—186, 259
Madras High Court—104
Madras Removal of Social Disabilities Act—60
Madura—13
Madurai Mannan—84
Mangan Choola—261
Magician—34
Magistrate's Court—8
Magpie—6, 151
Mahadevar temple—201, 205
Mahali—112
Maharaja Marthanda Varma—8
Maharaja of Travancore—16, 60
Maharaja Vishakham Tirunal—246
Mahila Samajam—204, 258
Mahr—32
Ma Huan—11
Makara Samkramam—153
Makkathayam—132
Malabar—11, 60, 89, 91, 128, 209, 210, 229
Malabar *Chakkans*—16
Malabar District Board—262
Malankara—208
Malaya—121, 246
Malayalam—13, 80, 90, 155, 158, 221
Malayalam Era—130
Mali—115, 119
Malick—12, 13
Mallan—257
Manasa Puja—229
Mandapam—32
Mangadan—246
Mangalore—90
Magat Achan—13
Mango—5, 218
Mangolia—257
Mango trees—4, 83, 93
Manichean theory—209
Manickiavachakar—89
Manjakuttan—246
Mankozhuthan—246
Manpathra Vyavasaya Co-operative Society—260, 261
Manthrakodi—162
Manthrams—102
Manthras—15
Manushyalaya-Mahachandrika—93
Mar Abraham—157
Marathethur Weavers Co-operative Society—56
Marco Polo—79, 209
Margoschis, Canon A.—219
Mariamma—16, 257
Marine diesel engines—171, 172
Marine Survey Station—151
Mar Joseph—157
Market—8, 44, 49, 56, 63, 85, 100, 134, 135, 154, 164, 166, 167, 171, 205
Marriage—30, 31, 32, 33, 54, 61, 78, 130, 132, 258
Marriage badge—31
Marriage ceremony—102
Marthanda Varma—157
Marthanda Varma Maharaja of Travancore—59
Martinize, Emmanuel Martino—209
Marumakkathayam—103, 132
Marupallikumbidal—224
Maruthuamala—90
Maruveedu kanal—102
Masonry—43, 234, 235, 237
Mat—241
Mateer, Rev.—209
Maternal house—132
Maternal relations—132
Maternal uncle—29, 132
Maternity institution—263
Mattu—101
Mat weaving—260
Mayapada—84
Mayyanad—92
Mayyath Niskar—33
Meals—28, 62, 161
Mecca—12
Mechanised boats—171, 172
Mechanised potter's wheel—239, 261
Mackenzie Manuscript—11
Medicinal plants—5
Medicines—68, 182, 227, 251
Medlycott—209
Meenachil—12
Mekkane—24, 33

Mekuch—27
Melmadi—168, 169
Menon, Dr. C. A.—152
Menstruation—101
Mermaid—31
Meteorological data—4
Mevala—168
Mice—151
Middle class residence—94
Middle East—156
Middle school—151
Midwives—56, 61
Migration—17, 90, 124, 158
Military Training Centre—147
Milk—31, 45, 52, 67, 161, 175, 220, 221
Milk Co-operative Society—237
Milk Society—254
Mineral deficiencies—101
Mining and quarrying—39, 108
Minnu—162
Minnu kettu—102
Missionaries—8
Mohammed—12, 29
Mohammedanism—11, 257
Mohammedan Law—35
Moidujeen *Pally*—153
Molasses—229, 259
Money-lenders—13
Mangooses—151
Monsoon—2, 82, 154
Monthan—204
Mookuthi—25
Moon—13
Moringa—83
Moringa Oleifera—150
Mosque—8, 13, 23, 29, 30, 31, 59, 98, 153
Mother-in-law—29
Mother Jack Tree—8
Moustaches—12
Mousuri—208
Mrithyu Yogam—93
Mudichi—220
Muharram—13, 59, 229
Muhoorthapattu—33
Mukhavaram—20, 213
Mukkalvattom temple—85, 128
Mukkola—151, 154
Mukkola-Poovar road—149, 151
Mullah—29
Mulloor—149, 150, 152
Multi-Purpose Co-operative Society—56
Municipality—8, 54, 56
Municipal town—54, 56
Munsiff's Court—8
Muriyethottu—152
Musaliar—13, 23, 52, 91, 92, 101, 102, 124, 127, 162
Muslim community—54, 61
Muslim fishermen—86
Muslims—1, 9, 10, 11, 12, 13, 14, 18, 23, 24, 28, 29, 30, 32, 34, 54, 55, 56, 57, 58, 86, 88, 89, 97, 98, 99, 100, 103, 105, 129, 130, 154, 155, 166
Mussalmans—14
Mutton—45
Mysore—91

N

Nadar Christian—210
Nadar community—152
Nadars—154, 155, 156, 164, 207, 211, 216, 225, 227, 228, 241, 252, 253, 255, 258
Nadayadachan Koil—153
Nagas—85
Nagercoil—239
Nairs—16, 18, 24, 28, 37, 55, 56, 60, 86, 155, 156, 207, 228, 252, 253, 255
Nallathampi Nadar—152
Namakarma—30
Nambudiri Brahman—60
Nanchinad Vellalas—17, 90, 155, 159, 169
Nandi—15
Nanjinad—17, 42
Narayana Guru—90, 91, 92, 101, 102, 124, 132
Narayanapuram—1, 54
Narayanapuram Co-operative Society—56
Narcissus—30
Natarajan—91
National Extension Service—261
National highway—56
Natural History of Jamaica—6
Navadhanyams—32
Nayadi—60
Necklace—25, 98, 159
Neduman—199
Nedumangad—92, 248
Nedumanvila—199, 205, 206, 231, 252, 253, 254, 259, 260
Neem tree—5
Neendakara—172, 176
Neerveethu—226
Negroes—6
Nemipterus—171
Nepeta malabarica—101
N. E. S. Block—86
Nestorianism—156, 157
Nestorian Patriarchs—156

Net making—62
Net Manufacturing and Marketing Society—183
Newspapers—61
Neyyar dam—199, 261
Neyyar river—1, 7
Neyyattinkara—1, 4, 8, 36, 42, 54, 56, 57, 58, 92, 111, 119, 147, 182, 199, 237, 256, 257, 260
Neyyattinkara-Vilavankode Community Project—182
Nicholson, Frederic (Sir)—186
Nickobary—112
Nicolo Conti—5, 83, 209
Nikah—31
Nimitham—130
Ninam—61
Nirakumbham—32
Niranazhee—32
Nirapara—102, 183
Niskar—33
Nitrogen—81
Non-vegetarian—28, 100
Northern India—26, 261
North Kerala—92
North Malabar—89, 90, 103
North Travancore—17
Norway—172
Nursery school—204
Nuxvomica—5
Nyctolopia—5
Nylon lines—167
Nylon nets—165, 172, 176

O

Obligatory day—223
Oduvilozhukam—90
Offerings—58, 59
Oil Crushers' Co-operative Society—254
Oil extraction—49
Oil pressers—1, 39, 49, 50, 51, 52, 62, 63, 107, 135
Oil pressing—40, 42, 43, 49, 56, 62, 107, 135
Olive oil—162
Ollukkara—246
Omen—30, 226
Onam—82, 183
Orange—111
Orchards—108
Ordinance—60
Oriental languages—253
Oriya Tellis—16
Ornaments—13, 23, 25, 26, 27, 57, 61, 90, 92, 97, 98, 99, 129, 153, 158, 159, 210, 216, 218, 219, 225
Orphanages—265
Ossan—29
Otans—211
Oti cult—226
Otiyan—227
Ottai-sekkan—16
Ottamthullal—58
Owl—6
Oxen—39
Ozhivu Pudava—92

P

Pachakallu—27
Paddy—4, 83, 164, 165, 182, 202
Paddy cultivation—149, 249
Padini—243
Padipura—95
Paganism—257
Pakistan—36, 156
Pallichal—151
Palm-gur—29, 231, 232, 240, 241, 243, 244, 258, 259
Palm juice—259
Palm mat—161
Palm tree—8, 80, 110, 259
Palms—4, 24
Palmyra leaf—221, 259, 260
Palmyra palm—19, 259
Palmyra pulp—241
Palmyra sugar-candy—241
Palmyra trees—4, 202, 203, 231, 232, 234, 241, 260
Palmyra wood—260
Pampatam—220
Panan—84
Panayilmoola—80, 88, 129
Panchavadyam—59
Panchayat—8, 11, 86, 92, 154, 182, 254, 263
Panchayat Officers—85, 204
Pandal—102
Pandi Vellalas—17
Pandiyan Ruler—17
Pandya kings—147, 148
Pandya princess—89
Pandyas—147
Panicker—92
Panicum miliaceum—4
Panjikaran, J. C. (Rev.)—209
Pansupari—68
Papaya—4, 5, 83, 199, 200, 201
Paper rulers—241
Paraffin of mineral oil—155
Parasurama—85, 89, 110, 152

Parasuvaikal—254
Parayans—199, 200, 201, 226, 227, 256
Parish priest—162, 223, 225
Parks—8, 56
Parochial house—162
Parrots—7
Parthia—208
Parthians—208
Paschal Chronicle—208
Pastor—224, 227
Pastoral jurisdiction—156
Patayirakkam—85
Pathanapuram—12
Patriarch of Jerusalem—156
Pattar families—15
Pattaryas—13
Pazhachakka—5
Pechy—16
Pendent rings—221
Peninsula—6
Peninsular India—208
Pepper—4, 149, 202
Pepper vine—83
Peral—5
Periplus—110
Peyan—204
Pestle—49
Philosopher—257
Phoenicians—208
Physician—56, 235, 253
Pichyvella—246
Pigeons—7
Pillathailam—226
Pine-cone—5
Pippins—5
Pirn—47
Pisciculture—263
Pith—115, 120, 134
Pith models—135
Pit loom—46
Pit loom weavers—47
Pittu—161
Places of worship—8, 60, 84, 152, 205
Plantain—8, 30, 31, 229, 232
Plantain trees—4, 150, 202, 203
Plantations—108, 133
Plant pests—248
Plaster moulds—261
Pliny—203
Poisonous snake—130
Poisonous tree—5
Police outpost—204
Police station—8, 85, 151
Pollution—16, 30, 60, 101
Polyandry—13, 15, 17, 91, 132, 210
Polygamy—13, 15, 17, 91, 132, 210
Ponkala—225, 226
Ponkalayidal—128
Ponnayya Nadar—152
Poojari—183
Poojas—152
Poothumba—101
Poovan—246
Poovar—151
Pope—210
Porcupines—6
Portugal—11
Portuguese—148, 149, 153, 156, 157, 244
Portuguese admirals—156
Portuguese tomb stones—155
Potash—247
Pothiyanvella—246
Pot-making—231, 234, 235, 237, 240, 249, 260, 261
Potter—212, 237, 239, 249, 250, 251, 257
Potter's wheel—261
Potti—152
Poultry—84, 107, 151, 165
Power loom—44, 62, 134
Prawn *(konju)*—171
Precious stones—98
Pregnancy—102, 132, 161
Priest—210, 223
Primitive method of oil extraction—49
Procession—29, 30, 59
Profession tax—263
Prophet—12, 13
Provident fund—68
Puberty—17, 34, 101, 124, 132, 162, 210, 228
Pudavathalackal kettu—31
Pulaya—61, 154, 155, 156
Pulikudi—102
Pulimkudy—149, 150, 154
Pumpkin—31
Punnakulam—154
Punniyaham—30
Punnoorkonam—154
Puranas—14, 90
Purchas—110
Purdha—13
Purificatory ceremony—13
Purohit—230
Puthiamapila thedal—30
Pyrocone-E—133
Pyro-technics—59

Q

Quilandy—135
Quilon—79, 83, 86
Quran—12, 29

R

Rabbits—84
Radio castle—7
Radio sets—26
Ragi (Elusine coracana)—202
Rahukalam—130
Railway station—7, 85, 151
Rain tree—5
Raja Kesavadas—149
Raja of Travancore—157
Raja Raja Chola—147
Rajastan—7
Rajendra Cholapattanam—148
Ramakrishna Pillai—80
Ramanujacharya—14
Rameswaram Ward—1
Ramzan—12, 13, 30, 33, 59
Ravi Varma of Venadu—149
Reading room—8, 129, 263
Red gram—4, 202
Red Indian—246
Red Palm Weevil—133
Religious observance—13, 68
Religious orders—156
Religious reforms—132
Religious worship—60
Reptiles—7
Rersurrection—210
Retted husks—116, 119, 134
Retting—118
Rhode Island—232
Ribbon fish—147
Rice giving ceremony—101
Rice milling—107
Robert Orme—80
Robins—151
Robinson, Archdeacon—209
Rock quarries—149
Rohini star—58
Roman Catholics—210, 224
Roman Catholic churches—1, 59, 205
Roman Catholic clergy—156
Rome—156, 210
Romo-Syrians—208
Roof—19, 20, 94, 97, 154, 158, 159, 215
Root disease—133
Rose—5
Rottikappa—246
Rowthers—12
Royal Commission on Agriculture—261
Rubber—81, 88
Rubber estates—260
Rubber latex—134

S

Sabarimala—91
Sabarimala Sastha temple—152
Saccharine—203
Sachidananda—14
Sacrament—161, 162, 210, 224
Sacred thread—15, 212
Sacrifice—128, 257
Sago—247, 254, 261
Saiva hymn—17
Saivas—14, 16
Saivite faith—89
Sakthikulangara—176
Salem—261
Saliyans—13
Salt—45, 57
Salvation Army—10, 18, 24, 28, 38, 54, 55, 57, 58, 207, 210, 217, 218, 222, 223, 224, 225, 227, 252, 255
Sambar—150
Sanchayanam—34
Sandalwood—31
Sangham—152
Sanitation—8, 56, 85, 154, 254
Sankaracharya—14, 90
Sanskrit—89, 90, 110
Santhi—183
Sardine *(chala)*—171, 188
Saree—1, 16, 24, 49, 60, 61, 216, 217, 223, 224
Sastha—91, 152, 183
Sastha temple—91, 152, 205
Saurida—171
Savings schemes—121, 176, 177
Scarf—24, 61, 98
Scheduled caste—10, 207
Scheduled tribes—128
Screw-pine—5, 203, 260
Screw-pine mat—161
Sea port—147
Second World War—101
Seedlings—113, 241
Seednuts—112
Seistan—209
Self-immolation—128
Self-sacrifice—15, 128
Serpent—15, 25, 218
Serpent *kavus*—85

Serpent worshippers—85
Serranus—171
Sesamum—16, 149, 164
Settlement history—18, 158
Settlement Scheme—63
Sevakar—89
Sexual intercourse—12
Seychelles—184
Shade tree—5, 203
Shaffees—12, 13
Shaffee idvision—156
Shamanism—257
Shannans—89
Shark *(sravu)*—171
Shawl—23, 25, 97, 98, 217
Sheep—204
Shell—114
Shencottah—12
Sherthallai—81, 90
Shoe flower—5
Shopping centre—154
Shorts—25, 97, 159, 217
Shrimp—188
Shrimp trawler—172
Siberia—257
Sikhs—14
Silk—203
Silkworm—247
Silpiratnam—93
Silver—25, 218
Simhala—89
Sindh—11
Sindhu Yathra Matha—153, 183, 184
Singapore—122
Siva—14, 16, 90, 256
Sivites—16
Sizing mixture—47
Skin diseases—115
Skull-cap—23, 61, 98
Skylark—6
Slates—135
Smallpox—154, 244
Snake gourd—4
Snakes—7
S. N. D. P. Yogam—85
Snipes—7
Social conditions—91
Soil conservation—62
Soul—14, 90
Sour-sop (Annone muricata) 149, 150, 151, 152
South Africa—39
South America—246
Southern fruit—110
South India—13, 14, 89, 157, 209, 210, 218, 222, 224
South Malabar—103
South Travancore—13, 104, 259
Spadix—111
Spades—111, 113
Sphyraena—171
Spices—4, 149, 202, 221
Spinners—134
Spinning—118
Spinning wheels—134
Splices—134
Spool—134
Squeezers—241, 242, 243
Squirrels—6, 150
Sree Krishnaswami temple—58
Sree Narayanaguru—80, 90, 91, 92, 101, 102, 124, 132
Sree Narayana Dharma Paripalana Yogam—91, 92
Standard of living—50, 62, 121, 249
Star gooseberry—150
State Fisheries Census Report—177
State of Cochin—60
Stay of Eviction of Kudikidappukars Act—128, 164
St. Bartholomew—208, 209
Stem diseases—154
St. Francis Xavier—157, 209
St. Gregory of Tours—209
St. Jerome—209
St. Mary's High School—152
Stool—26, 221
Stove—221
Streams—149
Street sizing—46
St. Thomas—208, 209
Studs—25, 27, 98, 210, 218, 219
Subahi—12
Sub-castes—89
Sugar—45, 67, 161, 173, 177, 259
Sugar-candy—244, 259
Sulaiman—11
Sulphurous gas—115
Sumangali—33
Sumatra—19
Summer—149
Sun birds—84
Sundarivella—246
Sunhemp—133
Sunnath—29
Superstitions—130, 184, 257
Surplus budgets—52, 62, 251
Swadesabhimani Ramakrishna Pillai—80
Sweet Flag—5
Sweet potatoes—4, 149, 164, 165
Sweets—221, 223, 244

Syrian Catholics—156
Syrian Christians—17, 157
Syrian language—157
Syrian liturgy—156, 157
Syro-Malankara Catholics—156, 208

T

Tali—32, 34, 102, 225, 226
Talikettu kalyanam—34, 35, 91, 101
Tali-tier—34
Tamarind—5, 67, 150, 220
Tamarind leaves—102
Tamarind trees—4, 202
Tamil Brahman—15
Tamilian communities—24
Tamilian origin—24
Tamilians—11, 12, 16
Tamilnad—61
Tanjore—13, 210
Talak—32
Tapioca—4, 28, 38, 43, 44, 45, 46, 51, 67, 83, 85, 100, 120, 121, 122, 149, 154, 161, 165, 175, 177, 202, 203, 221, 231, 244, 246, 247, 248, 250, 254, 261
Tapioca chips—161
Tapioca Enquiry Committee—244, 246, 247, 248, 261
Tapioca starch—46, 120
Tappers—241, 242, 243, 244, 249, 250, 251, 259
Tar fibre—241
Tartar race—257
Tartary—257
T. C. M.—171, 172
Teak—5
Tea-shop—129
Telegu Gandlas—16
Tellicherry—90
Temperature—3, 4, 149
Temple Entry Proclamation—60, 132
Tenancy—106
Tenements—22
Tenga—110
Teru—15
Textile mills—247, 261
Textile sizing—247
Thalikettu—102
Thampi Iravi—14
Thandans—86, 88, 89, 91, 98, 99, 100, 103, 105, 113, 127, 129, 155, 156
Thandote—220
Thanthra-Samuchayam—93
Thanthry—85, 102
Thantras—15
Thattans—153, 154, 155
Thattatheruvu—153, 154
Thattom—24
Thattu—168
Thattumadi—165, 167, 168, 170, 189
Thazhava—135
Thenkai—110
Theruvan—15
Thespesia populnea—83
Thiruvalla—246
Thiruvallam hospital—183
Thiruvallam village—147
Thiruvanchikulam temple—13
Tholkapiam—90
Thomas of Cana—209
Thookkam—128
Thovala—17
Three-ply yarn—117, 119
Thumba—153
Thuppayikudi purayidam—147
Thuruva—246
Timber trees—4
Tinnevelly—13, 210, 211
Tirukkural—90
Tiruvonam—58
Tiyyans—89, 90
Toddy—90, 113, 130, 259
Tombs—132
Topographia Christiana—110
Tourists' Bungalow—151
Toys—240
Trade and Commerce—105, 234
Tragacanth—150
Training Centre—135
Training College—85
Transport—107, 134
Travancore—8, 11, 35, 59, 60, 80, 148, 157, 210, 246, 258
Travancore camp—17
Travancore Christian Succession Act—163, 228
Travancore-Cochin—41, 42
Travancore-Cochin Prevention of Kudikidappukars' Act—236
Travancore-Cochin Removal of Social Disabilities Act—60
Travancore-Cochin Temple Entry (Removal of Disabilities) Act—60
Travancore Ezhuva Regulation—92
Travancore Ruler—148
Travancore State—152
Travancore State Manual—89
Travancore Temple Entry—60
Travancore Temple Entry Proclamation—91

Travancore Throne—17
Travellers' Bungalow—151
Treadle spinning machine—134
Tree climbers—90
Treepies—151
Triangular ventilator—19, 158
Trichiurous *(chunnambu vala)*—170, 171
Trichur—90
Trivandrum—1, 4, 7, 10, 79, 86, 90, 99, 149, 151, 171, 239, 244, 246
Trivandrum Diocese—157
Trivandrum District—121, 147, 151, 179, 180, 211
Trivandrum Station—4
Tuber plants—4
Tulukkans—12
Tunnies *(choora)*—147, 170, 171
Turban—26, 85, 159, 160
Turban-cum-cap—24
Turk—12
Turmeric—4, 202
Turtles—7
Turushka—12
Tuticorin—153, 188, 210
Two-ply yarn—117, 119

U

Uchakada—151
Udaval—84
U. K.—134
Ulakuta Perumal—84
Unapproachability—60, 128, 257, 258
United States—39
Untouchability—16, 60, 61, 91, 128, 132, 257
Untouchability Offences Act—60, 61
Untouchables—90
Upanayanam—15
Upenoide *(navara)*—170, 171
Upper Primary School—8, 85, 152
Urbano Cerri—209
Uroob—12
Urumal—24
Urumalkettu—33
U S. A.—134
Utsavam—58, 256
Uzhichal—33

V

Vaccination—154
Vagina—227
Vaikari—34
Vaipicotta Seminary—157
Vaishnavites—14
Vaisya Puranam—16
Vaisyas—16
Vaka—5
Vakkom—80
Vakkom Abdul Khadir—80
Vakkom hospital—129
Valliyur—13
Vampires—6
Vanijyam—16
Vaniyans—1, 10, 16, 18, 24, 25, 28, 30, 32, 34, 38, 44, 49, 54, 55, 56, 58, 60, 88
Vanku—29
Vanquelin—6
Varaka—5
Variakudy—84
Varicka—5
Varkala—82, 90
Varthema—110
Vasco da Gama—156
Vasthra danam—32
Vathies—183
Vayambu—101
Vayattu Ponkala—102
Vayyakara Thayar—84
Vedantists—14
Vedas—14, 90, 212
Veera Ravi Varma—148
Veerasaivas—9, 10, 18, 24, 28, 38, 54, 55, 56, 57, 58
Vegetables—4, 8, 67, 85, 150, 221
Vegetation—4
Vehicle tax—263
Vellalas—10, 17, 24, 25, 28, 30, 33, 34, 38, 54, 55, 57
Vellari (Cucumis Sativus)—4
Venadu—147, 148
Venadu kingdom—164
Venadu kings—147, 148
Venereal pains—150
Venganoor—154
Venganoor channel—147
Venganoor Pillai—164
Venganoor *Thodu*—149
Verandah—18, 21, 94, 158, 212, 275
Vermifuges—6
Version—29
Veshti—23
Vessels—16, 29, 49, 239
Viceroy—11
Viceroys of Goa—156
Vikrama Pillai—151
Village Councils—92
Vinayakachathurthi—50, 59

Vinegar—5, 110
Vinobagram Manpathra Vyavasaya Co-operative Society—240, 254, 260, 261
Vishnu—14, 15, 90
Visscher's Letters—209, 229
Viswakarma—230
Vizhinjam—147, 148, 149, 151, 153, 154, 157, 158, 162, 166, 168, 170, 172, 181, 186, 188, 189
Vizhinjam Catholic church—148, 152, 164
Vizhinjam church—153, 183
Vizhinjam hospital—181
Vizhinjam Settlement—154

W

Wadge Bank—187
Wages—42
Wagtails—84, 151
Walking stick—241
Warblers—151
Watch repairing—106
Water-baskets—241
Water-lily—5
Water melon—4
Waterway—86
Weavers—1, 44, 47, 50, 51, 52, 56, 63
Weavers' Co-operative Societies—56
Weaving—36, 40, 41, 42, 44, 56, 62, 65, 67, 68, 90, 107, 164
Weaving class—50
Weaving industry—48, 62
Wedding clothes—102
Western and Central India—26
Western Ghats—13
West European countries—134
West India Colonies—246
West Indies—6, 203, 245
Wheat—28
Wheel shuttle—47, 48
White *chelas*—24
Widow remarriage—15, 17, 92
Wight—6
Willowing machine—116, 120
Wood cutter—237
Wood cutting—234, 235
Wooden sandals—13
Wood pecker—6, 84, 130
Working dress—97, 98
Worship—132, 152
Wrede, F—209

Y

Yam—118
Yama—103
Yanthram—227
Yapanam—112
Yarn—46, 47, 49, 63, 134
Yellow Leaf disease—133
Yoke—165
Yong-Lo—11
Yule, Col.—209

(Note to * page 156) At Quilon there was a Latin church dedicated to St. George built by the French Dominican Friar Jordan Catalani who was there in 1323 or earlier with other friars. He returned to Europe and was later consecrated bishop and sent to Quilon. It is, however, not known whether he reached his destination or if he had any successors in the see of Quilon.[1] The Franciscan Friar John de Marignoli who visited Quilon in 1348 also refers to a church of the Latin communion, the church of St. George. According to Cardinal Tisserant there were at this time two Christian communities living side by side as far as Malabar was concerned, the Latin Catholics and the local Christians, whose mutual relations were not specified.[2] There is, however, no evidence that these communities continued as distinct entities when the Portuguese came.

(1) History of Christianity in Travancore by G. T. Meckanzie published in Travancore State Manual, 1906, Vol. II, page 145
2) Eastern Christianity in India by Cardinal Eugene Tisserant, page 23