

CENSUS OF INDIA 1961

VOLUME VII

KERALA

PART VI C

VILLAGE SURVEY MONOGRAPHS

ERNAKULAM AND KOTTAYAM DISTRICTS

M. K. DEVASSY, B. A., B. L.

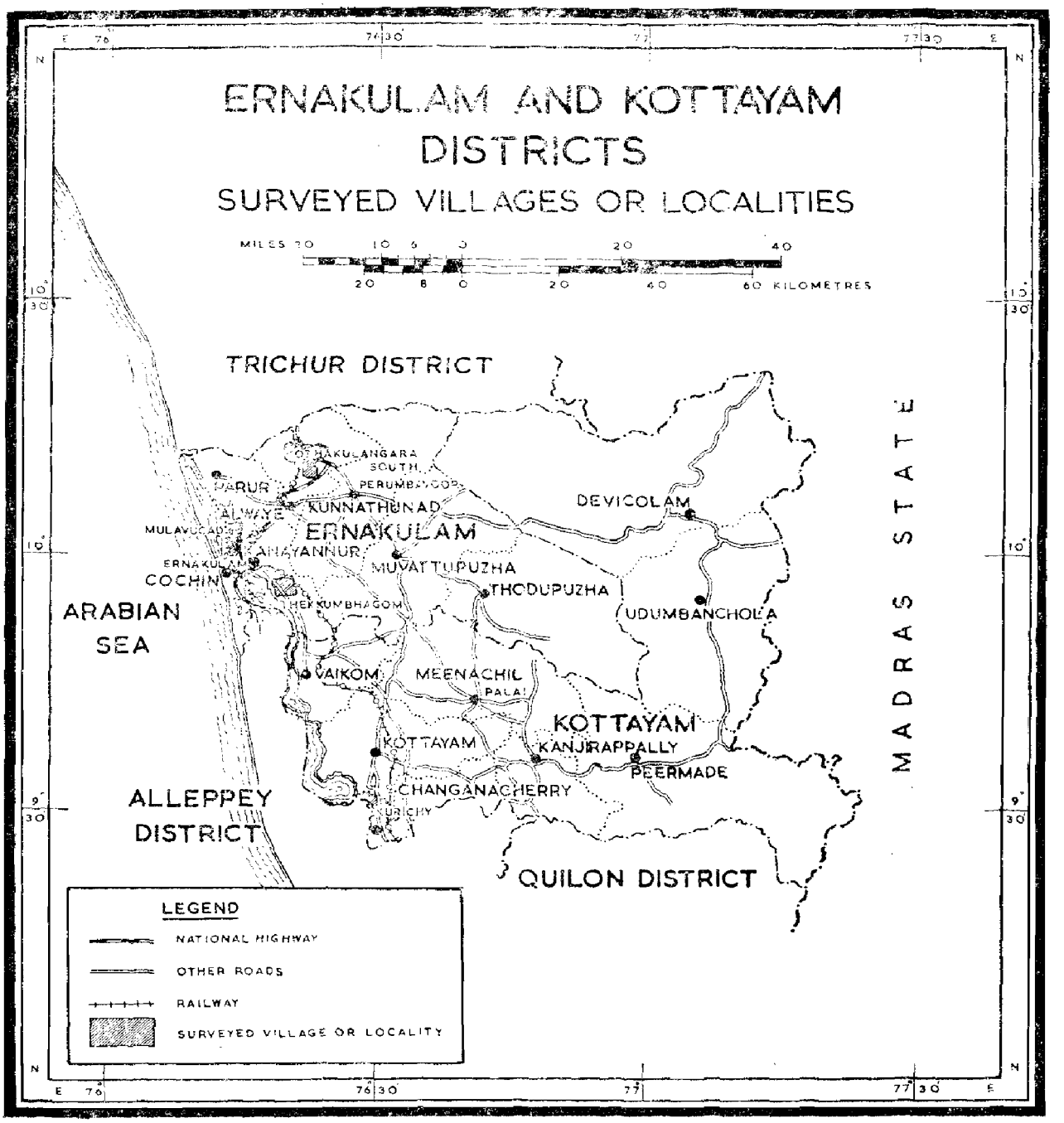
OF THE INDIAN ADMINISTRATIVE SERVICE

Superintendent of Census Operations, Kerala

and

the Union Territory of Laccadive, Minicoy and Amindivi Islands

1966


ERNAKULAM AND KOTTAYAM DISTRICTS
SURVEYED VILLAGES OR LOCALITIES
MILES 20 10 6 3 20 40
20 8 0 20 40 60 KILOMETRES
TRICHUR DISTRICT
MADRAS STATE
ARABIAN SEA
ALLEPPEY DISTRICT
QUILON DISTRICT
PARUR
ALWAYE
KUNNATHUNAD
ERNAKULAM
MULAVUKAD
ANAYANNUR
MUVATTUPUZHA
COCHIN
THODUPUZHA
UDUMBANCHOLA
VAIKOM
MEENACHIL
PALAI
KOTTAYAM
KANJIRAPPALLY
PEERMADE
CHANGANACHERRY
DEVICOLAM
LEGEND
NATIONAL HIGHWAY
OTHER ROADS
RAILWAY
SURVEYED VILLAGE OR LOCALITY

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 centralization 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 mininum 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 mimimum population should be 400, the optimum being between 500 and 700.

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition.

By fair size was meant a population of 500—700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It

should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable 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. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps,

for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve: to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for these monographs have been printed as Appendix B to the monograph on Thekkumbhagom.

A. MITRA
Registrar General, India

New Delhi,
July 30, 1964

PREFACE

This part of the Census Report is devoted to the monographs on four centres selected from the Ernakulam and Kottayam districts 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 reed mat weaving at Ankamali, the Scheduled Castes colony started by Government at Kurichy, the concentration of Anglo Indians and Latin Christians at Mulavucad and some special communities such as Kudumbis and Kammalas at Thekkumbhagom.

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. Thus part of Thekkumbhagom village lies in the Thrippunithura non-municipal town, though the surveyed area is outside the town limits.

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 conductive 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 the monographs on Ankamali and Thekkumbhagom. The intention in giving the detailed description of some items alone in the monographs 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 bealt 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 equivalent. 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. But for the valuable contribution made by them these monographs would not have taken shape. While the monograph on Ankamali alone was written by me, the monographs on the remaining three centres 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, now Governor of Andhra

Pradesh and Shri A. G. Menon, I. A. S., who were the Chief Minister and 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.

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, ex-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 drawings, sketches, maps and charts, which are equally valuable as the photographs have been done by Sarvashri K. Krishna Pillai and S. Krishna Pillai, Draftsmen of my Office. The colour paintings given in plates Nos. 4, 37 and 38 were done by the former. The negatives of the photographs relating to the Syrian Catholic family (plate No. 2) and the scenes from a Syrian Catholic wedding (plates Nos. 8 to 17) were supplied by Shri V. V. Joseph, I. A. S. (Retired). The photographs given in plates Nos. 66 to 68 were supplied by Shri K. V. Joseph, my Deputy Superintendent of Census Operations and those relating to the scenes from a Latin Christian wedding (plate Nos. 69 to 77) by Shri Joseph L. Nedungadan, Lecturer in Zoology, St. Albert's College, Ernakulam. 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 halftone blocks of plates Nos. 24 to 33, 37 to 64, 78 to 83, 85, 88 and 90 were made at the Malayala Rajyam Process Studio, Quilon. All the remaining blocks were made at the Printer's 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 Deepika Press, Kottayam under the able guidance of Rev. Fr. Joseph Mathew C. M. I., Manager 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,
January 1, 1966

M. K. DEVASSY

CONTENTS

		Page
Foreword	.. .. ..	iii
Preface	.. .. ..	vii
	ANKAMALI	
Chapter I	**Introduction**	**1**
	The surveyed area	1
	Physical features	1
	The flora and the fauna	3
	The mango tree	3
	Climate and rainfall	5
	Communications	6
	Means of transport	6
	Public institutions	6
	Places of public worship	6
	Market	7
	Health and sanitation	7
	Residential pattern	8
Chapter II	**The people and their material equipments** ..	**9**
	Area, houses and population	9
	Size and composition of households ..	9
	Ethnic composition	10
	Syrian Catholics	
	Their origin and status	12
	St. Thomas Christians and Nestorianism ..	15
	The Syriac rite	17
	Customs and manners	
	Pregnancy and child-birth ..	24
	Baptism	24
	Confession and Holy Communion ..	25
	Confirmation	25
	Puberty	25
	Holy orders	25
	Marriage	26
	Form of marriage	29
	Impediments to a marriage ..	30
	Dispensation	31
	Polygamy, polyandry and dissolution of marriages	31
	Remarriage	31
	Funeral	31
	General	32

		Pa
	Dress and ornaments	3
	House types	3
	High class house	3
	Middle class house	3
	Low class house	4
	Furniture and other accessories	4
	Food and drink	4
	Modern hearth	4
	Footwears	4
	Miscellaneous	4
Chapter III	**Economy**	4
	Economic resources	4
	Live-stock	4
	Land and landholdings	4
	Land utilisation	4
	Traditional occupation	4
	Trade and commerce	4
	Household cultivation, industry or business ..	4
	Livelihood classes	4
	Workers	4
	Non-workers	5
	Occupations	
	Agriculture	5
	Reed mat weaving	5
	The raw material	5
	The process of manufacture ..	5
	Marketing	5
	The economics of the industry ..	5
	Manufacture of photo frames and mirrors ..	5
	Pig rearing	5
	Family budgets	5
	Reed mat veaving	
	Income	5
	Expenditure	5
	Miscellaneous occupations	
	Income	5
	Expenditure	5
	Indebtedness	5
	Indices of prosperity	5
Chapter IV	**Social and cultural**	**6**
	Age and sex distribution of population ..	6
	Age and marital status	6

		Page
	Youngest age of marriage	61
	Consanguineous marriages	61
	Births and deaths	61
	Emigration and immigration	63
	Literacy and education	63
	Library and reading habits	63
	Family structure	63
	Dowry	64
	Medical care	65
	Leisure and recreation	65
	Nature of caste relationship	65
	Attitude to family planning	65
	Co-operative societies	66
	National Extension Service Blocks ..	66
	Households benefited by developmental activities ..	67
	Organs of democratic decentralisation	
	Panchayat	67
	Festivals	67
Chapter V	**Conclusion**	**68**
	General	68
	Social and cultural	68
	Economic	70
Appendix A		
Table I	Distribution of households by occupation, income and number of members	
	(a) Reed mat weaving	72
	(b) Miscellaneous	72
Table II	Monthly income per household by source and occupation	
	(a) Reed mat weaving	72
	(b) Miscellaneous	73
Table III	Average monthly expenditure per household by income group and occupation	
	(a-1) Reed mat weaving	73
	(b-1) Miscellaneous	76
	Analysis of average income and expenditure per household by income group and occupation	
	(a-2) Reed mat weaving	78
	(b-2) Miscellaneous	78
Table IV	Indebtedness	79

KURICHY

		Page
Chapter I	**Introduction**	**81**
	Location	81
	The surveyed area	81
	History and name of the village	81
	Physical aspects	82
	The soil	83
	The climate and rainfall	83
	The flora and the fauna	84
	Communications	85
	Important public places	85
	Places of public worship	85
	Markets	86
	Health, sanitation and drainage	86
	The residential pattern	86
Chapter II	**The population and their material equipment** ..	**87**
	Area, houses and population	87
	Ethnic composition	87
	The Pulayas	90
	The Parayas	92
	The Nayadis	94
	House type	96
	Dress and ornaments	97
	Furniture and other accessories	99
	Food and drink	99
	Customs and manners	100
	The Pulayas	
	Child birth	100
	Puberty	101
	Marriage	101
	Funeral	102
	The Parayas	
	Birth customs	103
	Puberty	103
	Marriage	104
	Funeral	104
	The Nayadis	
	Childbirth	104
	Puberty	105
	Marriage	105
	Funeral	106
	Consanguineous marriages	106
	Inheritance	106

		Page
Chapter III	**Economy**	**107**
	Economic resources	107
	Land and land utilisation	108
	Land reforms	109
	Traditional occupations	
	Agriculture	109
	Live-stock and hunting	110
	Trade and commerce	111
	Mining and industries	111
	Employment position	112
	Mobility of occupation	114
	Family budget	
	Agriculture	
	Income	114
	Expenditure	114
	Miscellaneous occupational group	
	Income	115
	Expenditure	115
	Surplus and deficit budgets	117
	Indebtedness	118
	Indices of prosperity	118
Chapter IV	**Social and cultural life**	**120**
	Age and sex distribution	120
	Age and marital status	120
	Literacy and education	122
	Family structure	123
	Emigration and immigration	124
	Medical care	124
	Leisure and recreation	125
	Organs of democratic decentralisation ..	125
	Co-operative society	126
	Dowry	126
	Caste relationship	126
	Developmental activities	126
	Family planning	127
	Festivals	128
Chapter V	**Conclusion**	**129**
	Social	129
	Economic	130
Appendix A		
Table I	Distribution of households by occupation, income and number of members	

		Page
	(a) Agricultural labour	133
	(b) Miscellaneous	133
Table II	Monthly income per household by source and occupation	
	(a) Agricultural labour	133
	(b) Miscellaneous	134
Table III	Average monthly expenditure per household by income groups and occupation	
	(a-1) Agricultural labour	134
	(b-1) Miscellaneous	137
	Analysis of average income and expenditure per household by income groups and occupation	
	(a-2) Agricultural labour	139
	(b-2) Miscellaneous	139
Table IV	Indebtedness	140

MULAVUCAD

Chapter I	***Introduction***	**141**
	Location	141
	The surveyed area	141
	Legend of origin and past history ..	141
	Physical aspects	143
	The soil	143
	Climate and rainfall	143
	The flora and the fauna	145
	Communications	146
	Important public places	146
	Places of public worship	146
	Health, sanitation and drainage	147
Chapter II	**People and their material equipments** ..	**148**
	Area, houses and population	148
	Ethnic composition	149
	House types	152
	Dress and ornaments	153
	Furniture and other accessories	158
	Food and drink	159
	Customs and manners of Latin Christians ..	160
	Childbirth (ancient customs)	160
	Childbirth (modern customs) ..	161
	Ancient marriage customs	162
	Modern customs of a Latin Christian marriage ..	165
	Death and funeral	166

		Page
	Puberty	167
	Lent	167
	Monthly devotions	167
	Blessing corn	167
	First produce	167
	Consanguineous marriages	167
Chapter III	**Economy**	**168**
	Economic resources	168
	Land and land reforms	169
	Some important occupations	
	Paddy cultivation	170
	Prawn filtering	171
	Animal husbandry	172
	Industries	172
	Livelihood classes	172
	Employment position	173
	Traditional occupations and mobility of occupation	175
	Family budget	
	Income	176
	Expenditure	179
	Indebtedness	183
	Indices of prosperity	185
Chapter IV	**Social and cultural life**	**186**
	Age and sex distribution of the population ..	186
	Age and marital status	186
	Births and deaths	188
	Literacy and education	188
	Family structure	190
	Medical care	190
	Leisure and recreation	190
	Organs of democratic decentralisation ..	191
	Developmental activities	191
	Co-operative societies	191
	Libraries and reading habit	191
	Dowry	192
	Family planning	192
	Nature of caste relationship	193
	Festivals	193
Chapter V	**Conclusion**	**194**
	Social	194
	Economic	195

Page

THEKKUMBHAGOM

Chapter I	**Introduction**	**199**
	Location	199
	The surveyed area	199
	Name and past history	199
	Physical aspects	200
	The soil	200
	The flora and the fauna	201
	Emblic	201
	Areca-nut palm	202
	Climate and rainfall	203
	Communications	204
	Public places	204
	Health and sanitation	204
	Residential pattern	205
Chapter II	**The people and their material equipments** ..	**206**
	Area, houses and population	206
	Ethnic composition	207
	Kudumbis	210
	Kammalas	212
	House types	216
	Dress and ornaments	217
	Washing and toilet	221
	Furniture and other accessories	222
	Food and drink	222
	Customs and manners of the Kudumbis and Kammalas	
	Childbirth	224
	Puberty	225
	Marriage	225
	Funeral	228
	Consanguineous marriages	229
	Inheritance	229
Chapter III	**Economy**	**230**
	Economic resources	230
	Land and land reforms	231
	Agriculture	232
	Animal husbandry	233
	Trade and commerce	233
	Industries	234
	Bell-metal casting	234
	Employment position	236
	Livelihood classes	236

		Page
	Non-workers	239
	Trends of changes in wage rates, prices of farm products and prices of essential commodities ..	239
	Family budget	
	Income	241
	Expenditure	244
	Indebtedness	248
	Indices of prosperity	249
Chapter IV	**Social and cultural life .. ..**	**250**
	Age and sex distribution	250
	Age and marital status	250
	Births and deaths	252
	Literacy and education	252
	Family structure	254
	Medical care	254
	Immigration and emigration	254
	Leisure and recreation	255
	Organs of democratic decentralization ..	256
	Co-operative societies	256
	Dowry	257
	Family planning	257
	Social awareness	258
	Important festivals	259
Chapter V	**Conclusion .. ..**	**260**
	Social	260
	Economic	261
Appendix B		
	Household questionnaire	264
	Supplementary questionnaire	269
	Family planning enquiry	270
Bibliography	..	**271**
Glossary of local terms	.. ..	**272**
Index	.. ..	**281**

LIST OF ILLUSTRATIONS

		Page
1.	Map of Ernakulam and Kottayam Districts	ii
	ANKAMALI	
2.	Kothakulangara South village – A notional diagram	facing page 1
3.	Surveyed area in Ankamali – A notional diagram	2
4.	Pl. 1 Mango	between pp. 4 & 5
5.	Size and composition of households	10
6.	Ethnic composition	11
7.	Pl. 2 A Syrian Catholic family	between pp. 14 & 15
8.	Pl. 3 After receiving the first Holy Communion	" "
9.	Pl. 4 Cloth ornamented with rich golden embroidery worn by the Syrian Christian brides of the old	" 28 & 29
10.	Pl. 5 Neck chains used by Syrian Christian males of old especially on the occasion of marriage	" 30 & 31
11.	Pl. 6 Neck chain used by Syrian Christian females of old	" "
12.	Pl. 7 A Syrian Christian couple of old in typical wedding costume	" "
13.	Pl. 8 Scenes from a Syrian Catholic wedding in Trivandrum	" 32 & 33
14.	Pl. 9 do.	" "
15.	Pl. 10 do.	" "
16.	Pl. 11 do.	" "
17.	Pl. 12 do.	" "
18.	Pl. 13 do.	" "
19.	Pls. 14 & 14 A do.	" "
20.	Pl. 15 do.	" "
21.	Pl. 16 do.	" "
22.	Pl. 17 do.	" "
23.	Pl. 18 Armlet–An ornament used by females on the hands in olden days	" 36 & 37
4.	Pl. 19 'Mekkamothiram'—An ear ornament peculiar to Syrian Christian females, hung on the upper portion of the ear	" "
25.	Pl. 20 Anklet– A leg ornament of females in olden days	" "
26.	Pl. 21 A Syrian Christian female in traditional costume	" "
27.	Pl. 22 A Syrian Christian female in modern costume	" 38 & 39
28.	Pl. 23 A poor class house	" "
29.	Pl. 24 A middle class house	" "

			Page
30.	Ground-plan of a high class house (House types)		39
31.	Ground-plan of a middle class house		40
32.	Ground-plan of a poor class house		41
33.	Livelihood classes		48
34.	Pl. 25 Bundles of reeds for sale	between pp. 52 & 53	
35.	Pl. 26 Splitting the reeds	,, ,,	
36.	Pl. 27 Weaving the mat	,, ,,	
37.	Pl. 28 do	,, ,,	
38.	Household monthly income		54
39.	Pl. 29 The finished mats are collected in bundles and transported by bullock-carts to the railway station	between pp. 54 & 55	
40.	Pl. 30 Bundles of reed mats at the railway station ready for export	,, ,,	
41.	Pl. 31 A family whose main occupation is mat weaving	,, ,,	
42.	Pl. 32 Pigs–mother and child	,, ,,	
43.	Pl. 33 The piglings are large in number and they are let loose always	,, 56 & 57	
44.	Pl. 34 Mirror making	,, ,,	
45.	Pl. 35 do.	,, ,,	
46.	Pl. 36 do.	,, ,,	
47.	Monthly expenditure by occupational groups		58
48.	Indebtedness by income groups		59
49.	Literacy		62

KURICHY

50.	Kurichy village– A notional diagram	facing page	81
51.	Surveyed area in Kurichy– A notional diagram		82
52.	Pl. 37 Pepper	between pp. 84 & 85	
53.	Pl. 38 Yam (Dioscora alatta)	,, 86 & 87	
54.	Size and composition of households		88
55.	Pl. 39 Sachivothamapuram hospital	between pp. 88 & 89	
56.	Pl. 40 Sree Rama temple	,, ,,	
57.	Pl. 41 A Pulaya family	,, ,,	
58.	Pl. 42 A Pulaya male	,, ,,	
59.	Ethnic composition		89
60.	Pl. 43 Pulaya females	between pp. 92 & 93	
61.	Pl. 44 A Paraya family	,, ,,	
62.	Pl. 45 A Nayadi family	,, ,,	
63.	Pl. 46 Nayadi males	,, ,,	
64.	Pl. 47 A Nayadi female	,, 94 & 95	
65.	Pl. 48 A typical house in the Sachivothamapuram colony	,, ,,	
66.	Pl. 49 Pepper vine	,, ,,	

		Page
67.	Pl. 50 Banana plant	between pp. 94 & 95
68.	Pl. 51 A weaver trainee in the colony weaving school	,, 112 & 113
69.	Pl. 52 The Pial school in the colony	,, ,,
70.	Pl. 53 A Pulaya drummer	,, ,,
71.	Pl. 54 Horseman and dumb woman	,, ,,
72.	Household monthly income	116
73.	Monthly expenditure by occupational group	117
74.	Indebtedness by income groups	119
75.	Literacy	123
76.	Pl. 55 Tiger, horseman, hunter and dumb woman	between pp. 126 & 127
77.	Pl. 56 Horseman	,, ,,
78.	Pl. 57 Tiger and hunter	,, ,,
79.	Pl. 58 'Kolkali'	,, ,,

MULAVUCAD

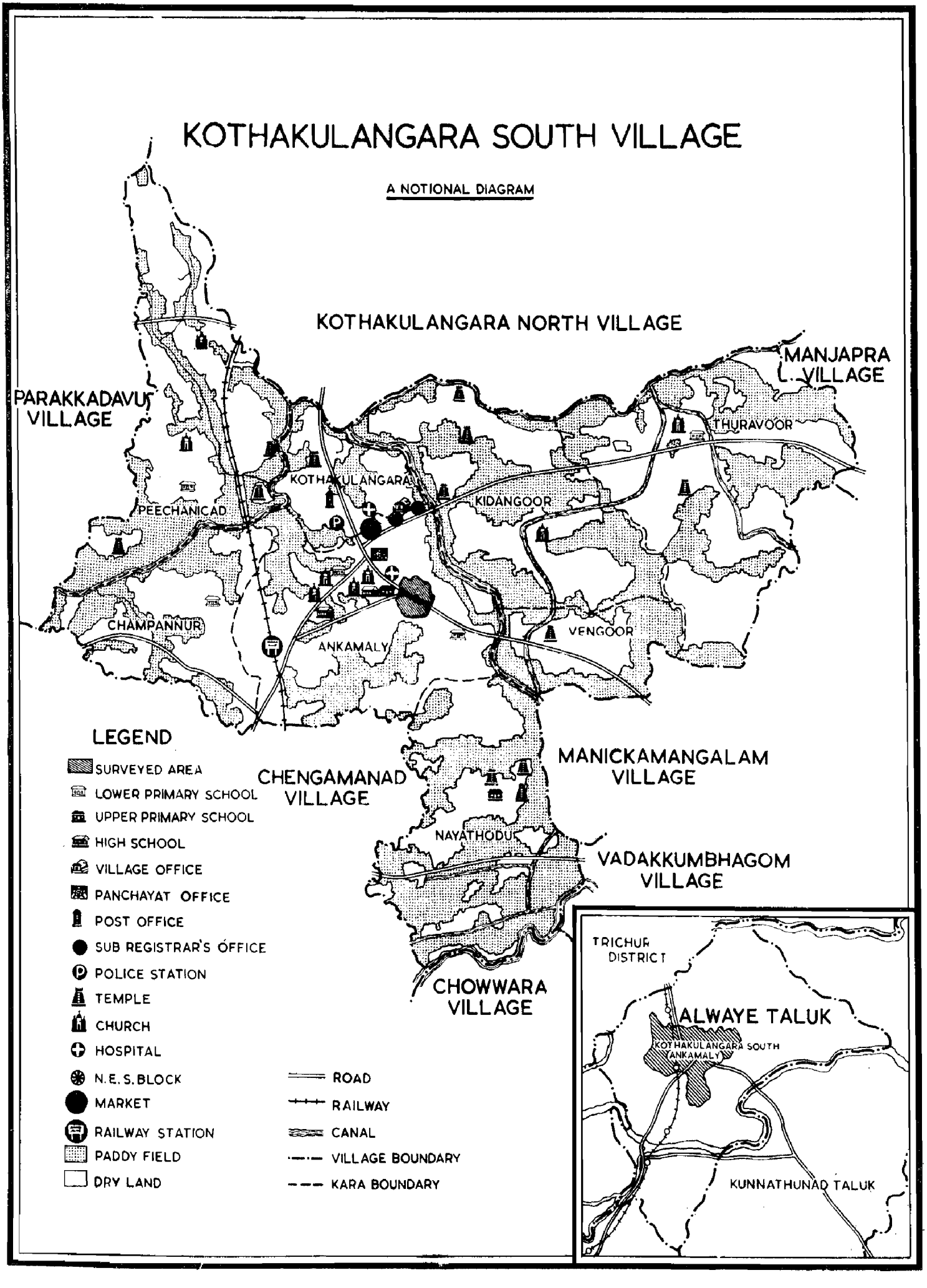
80.	Mulavucad village – A notional diagram	facing page 141
81.	Surveyed area in Mulavucad - A notional diagram	142
82.	Pl. 59 Vallarpadom church	between pp. 146 & 147
83.	Pl. 60 An Anglo-Indian family	,, ,,
84.	Pl. 61 An Anglo-Indian female	,, ,,
85.	Pl. 62 An Anglo-Indian male	,, ,,
86.	Pl. 63 A middle class house	,, ,,
87.	Size and composition of households	149
88.	Ethnic composition	150
89.	'Ezhuthanipichathi'	154
90.	Walking stick made of cane	154
91.	Walking stick made of metal tube	154
92.	'Namakkarayan'	155
93.	'Annankarayan'	155
94.	Pl. 64 An elderly Anglo-Indian female wearing 'Lungi' and 'Kavaya'	between pp. 156 & 157
95.	Pl. 65 Latin Christian females	,, ,,
96.	Pls. 66 & 67 Baptism	,, ,,
97.	Pl. 68 Receiving the first Holy Communion	,, ,,
98.	Pl. 69 Betrothal	,, 166 & 167
99.	Pl. 70 Scenes from a Latin Christian wedding in Kumbalanghy	,, ,,
100.	Pl. 71 do.	,, ,,
101.	Pl. 72 do.	,, ,,
102.	Pl. 73 do.	,, ,,
103.	Pl. 74 do.	,, ,,
104.	Pl. 75 do.	,, ,,

		Page
105.	Pl. 76 Scenes from a Latin Christian wedding in Kumbalanghy	between pp. 166 & 167
106.	Pl. 77 do.	,, ,,
107.	Household monthly income	178
108.	Monthly expenditure	182
109.	Indebtedness by income groups	184
110.	Literacy	189

THEKKUMBHAGOM

111.	Thekkumbhagom village – A notional diagram	facing page 199
112.	Surveyed area in Thekkumbhagom – A notional diagram	200
113.	Size of the households	207
114.	Ethnic composition	209
115.	Pl. 78 A Kudumbi family	between pp. 210 & 211
116.	Pl. 79 A Moosari male	,, ,,
117.	Pl. 80 Moosari females	,, ,,
118.	Pl. 81 Thattan males	,, ,,
119.	Pl. 82 A Thattan female	,, ,,
120.	Pl. 83 A poor class house	,, ,,
121.	Pl. 84 A typical house of a Kudumbi family	,, 218 & 219
122.	Pl. 85 A high class house	,, ,,
123.	Pl. 86 A Kudumbi couple in traditional costume	,, ,,
124.	Pl. 87 A Kudumbi family illustrating the dress pattern of the old and the young	,, 220 & 221
125.	Pl. 88 Thattan women in modern costume	,, ,,
126.	Pl. 89 A Kudumbi family	,, ,,
127.	Pl. 90 Thrippunithura temple	,, ,,
128.	Household monthly income	242
129.	Monthly expenditure	245
130.	Indebtedness by income groups	248
131.	Literacy	253

ANKAMALI


KOTHAKULANGARA SOUTH VILLAGE
A NOTIONAL DIAGRAM
KOTHAKULANGARA NORTH VILLAGE
PARAKKADAVU VILLAGE
MANJAPRA VILLAGE
THURAVOOR
KOTHAKULANGARA
KIDANGOOR
PEECHANICAD
CHAMPANNUR
ANKAMALY
VENGOOR
CHENGAMANAD VILLAGE
MANICKAMANGALAM VILLAGE
NAYATHODU
VADAKKUMBHAGOM VILLAGE
CHOWWARA VILLAGE
LEGEND
SURVEYED AREA
LOWER PRIMARY SCHOOL
UPPER PRIMARY SCHOOL
HIGH SCHOOL
VILLAGE OFFICE
PANCHAYAT OFFICE
POST OFFICE
SUB REGISTRAR'S OFFICE
POLICE STATION
TEMPLE
CHURCH
HOSPITAL
N.E.S. BLOCK
MARKET
RAILWAY STATION
PADDY FIELD
DRY LAND
ROAD
RAILWAY
CANAL
VILLAGE BOUNDARY
KARA BOUNDARY
TRICHUR DISTRICT
ALWAYE TALUK
KOTHAKULANGARA SOUTH
ANKAMALY
KUNNATHUNAD TALUK

ANKAMALI *

CHAPTER I

INTRODUCTION

Located about 19 miles to the north-east of Ernakulam by the side of the national highway Ankamali, the headquarters of the village of Kothakulangara South and also of the Ankamali National Extension Service Block, is a place well-known from the 16th century onwards as the see of Mar Abraham, the Archbishop of Syrian Christians. Bounded by Manjapra and Manickamangalam villages on the east, Vadakumbhagam, Chowwara and Chengamanad villages on the south, Parakkadavu village on the west and the Kothakulangara north village on the north, the village of Kothakulangara South lies in the Alwaye taluk of the Ernakulam district. Alwaye, the taluk headquarters, is situated about 8 miles to the south of this village. Kalady, the birthplace of Sree Sankaracharya, the great Hindu reformer, is in the adjoining village. Ankamali is one of the 8 *karas* (subdivisions) of the Kothakulangara South village occupying almost the central position.

The Surveyed Area

2. The area selected for detailed survey in the village is situated about half a mile to the east of the junction at Ankamali where the M. C. road leading to Kottayam branches off from the national highway. It lies partly on the north and partly on the south of the M. C. road bounded on the eastern and western limits by cart-roads and on the northern and southern limits by lanes. There is a concentration of reed mat weaving in this area which is responsible for its selection for detailed survey. Other industries like manufacture of mirror and photo frames and occupations like pig rearing found in this area also lend sufficient scope for study. This surveyed area extends to about 145 acres[1] inhabited by 119 households of varied occupations.

Physical Features

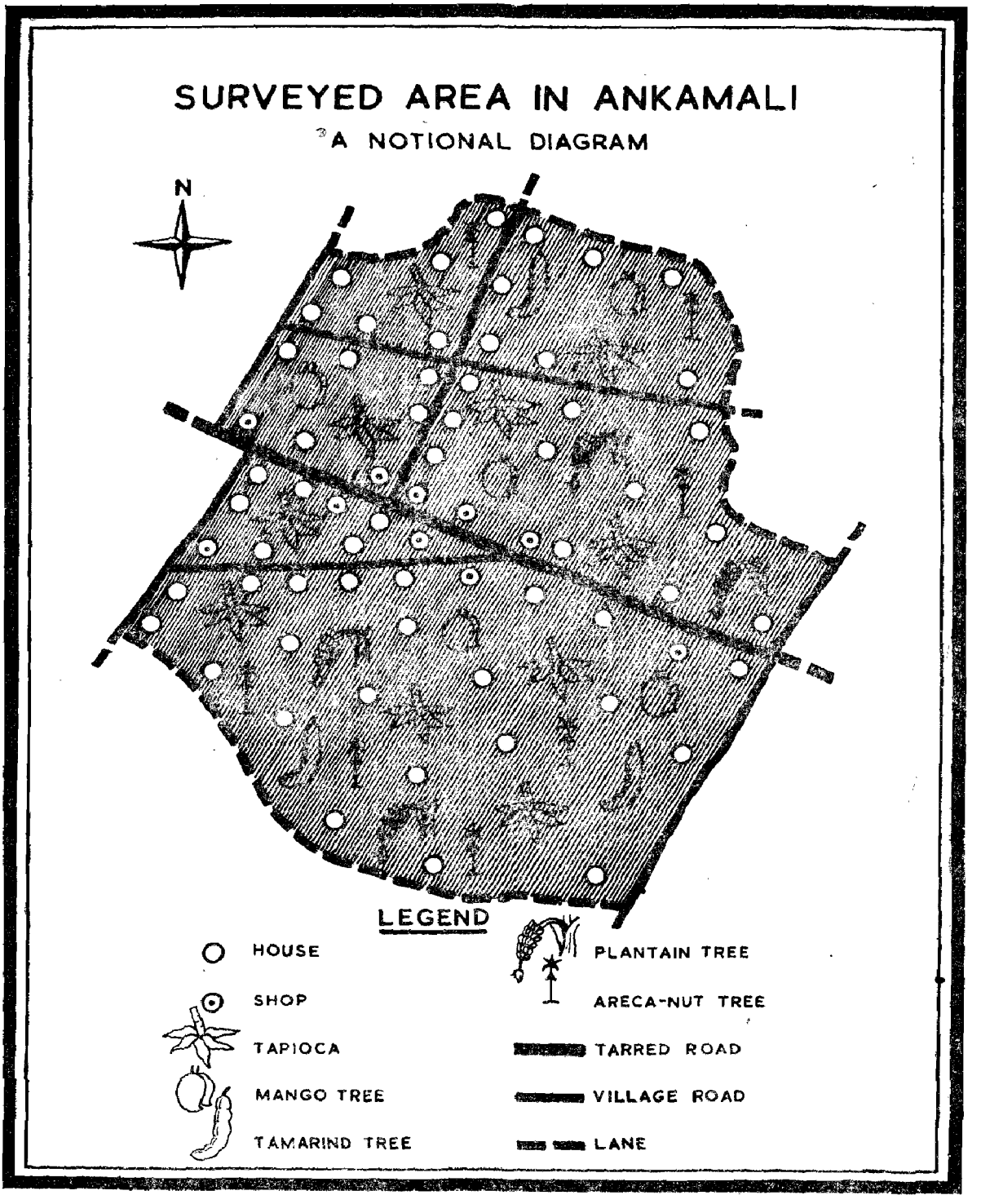
3. The soil of the village except of the paddy fields is mostly laterite. It is characterised by a versicular structure and accumulation of hydrated oxides of iron and aluminium. Most of the bases and silica have been removed by drastic leaching. The depth of the soil varies from 6 to 10 feet. The soil can be cut into blocks which hardens on exposure and used for building purposes. The soil of paddy fields of the village, however, is sandy loam. The following is the analysis of the wet land sample soil of the village.

Table I

RESULT OF SOIL ANALYSIS

Type of soil	Organic carbon	Availability of phosphorus	Availability of potash	p H value	Total soluble salt
Stiff or rocky subsoil, presence of undecomposed organic matter, sandy loam	0.88 medium	46 medium	88 low	4.3 acidic	0.6 normal

* The basic survey in this village was conducted between 1-5-'61 and 17-5-'61.
(1) 58·68 hectares


SURVEYED AREA IN ANKAMALI
A NOTIONAL DIAGRAM
N
LEGEND
HOUSE
SHOP
TAPIOCA
MANGO TREE
TAMARIND TREE
PLANTAIN TREE
ARECA-NUT TREE
TARRED ROAD
VILLAGE ROAD
LANE

The village is dotted with dry land and patches of paddy fields in almost all parts. Of the total area of 7,770.62 acres[1] as much as 3,168.65 acres[2] constitute paddy fields which are either double crop or treble crop land. A network of canals is the most striking feature of the village which, indeed, facilitates the cultivation of paddy in the extensive area constituting the paddy fields. The longest of these canals is the Kallarkuzhi-Kothakulangara canal. The Kallarkuzhi portion of the canal starts from the north-east of the village and flows across the northern border covering about three quarters of its length when it joins the Kothakulangara portion of the canal and flows down to the south-west cutting across the village at the south-western tip. The Vengoor canal which is an equally important one which takes its source outside the village flows from the south-east to north-west and joins the Kallarkuzhi canal at its north-western portion. These three canals together bring within their three prongs three distinct sectors of the main portion of the village except its southern tail. This tail of the village is watered by the Chengal canal and the Parambaya canal which flow in continuity, the former joining the latter across the entire southern border of this portion. The Kalady main canal of the Chalakudy river Valley Project enters the village at its north-eastern boundary and runs due south cutting across its north-eastern sector while the Vengoor branch canal of the Kalady main canal branches off to the south-west a little to the south of the point where the Kalady main canal enters the village and runs almost to the end of the southern portion from where the southernmost tail of the village starts. A little to the north of the south-eastern corner of the southernmost tail of the village joins the Avanamcode Lift Irrigation canal starting from Kalady and runs due west and also to the north covering another portion of this tail. The natural canals mentioned above though perennial retain only very little water during summer. Nevertheless, they serve the paddy fields well throughout the cultivating season of the double crop lands while the canals coming from the Chalakudy River Valley Project as well as those fed by the lift irrigation schemes serve not only the double crop lands but also the treble crop ones. The topography of the eastern portion lends the appearance of a hilly forest area where hill produces like pepper, lemongrass, ginger, turmeric etc. are cultivated. The frequent intersection of the village by paddy fields gives it an undulating surface throughout its extensive area. The village is divided into 8 *karas* known by the names Peechanicad, Champannur, Nayathodu, Ankamali, Kothakulangara, Thuravoor, Kidangoor and Vengoor.

The Flora and the Fauna

4. The cocoanut palms which are so abundant in the coastal regions of Kerala are not so plentiful in this area although they are grown here and there. Among the fruit-bearing trees the mango and the cashew trees are the most abundant. Areca-nut trees come next. The jack is also somewhat popular. The tamarind and the plantain trees are not infrequent. Among the spices and condiments pepper is the most popular. Ginger, betel-vine, turmeric and lemongrass are also grown. Tuber plants cultivated in the area include tapioca, elephant foot yam, *katchel* (Dioscorea alata), *cherukizhangu* (Dioscorea aculeata), Colocasia antiquorum etc. Of these the tapioca is the most popular. Teak is rarely grown, but it is an important timber tree. Indigenous grass plants cultivated in the village have paddy as the most important item, while ragee (Eleusine coracana), *chama* (Panicum miliaceum) etc. are the less important ones. Miscellaneous plants include horsegram, gingili, brinjal, lady's finger and other vegetables. It is proposed to deal in extenso here with mango tree, the most popular fruit-bearing tree in the village.

The Mango Tree (Mangifera indica–linn)

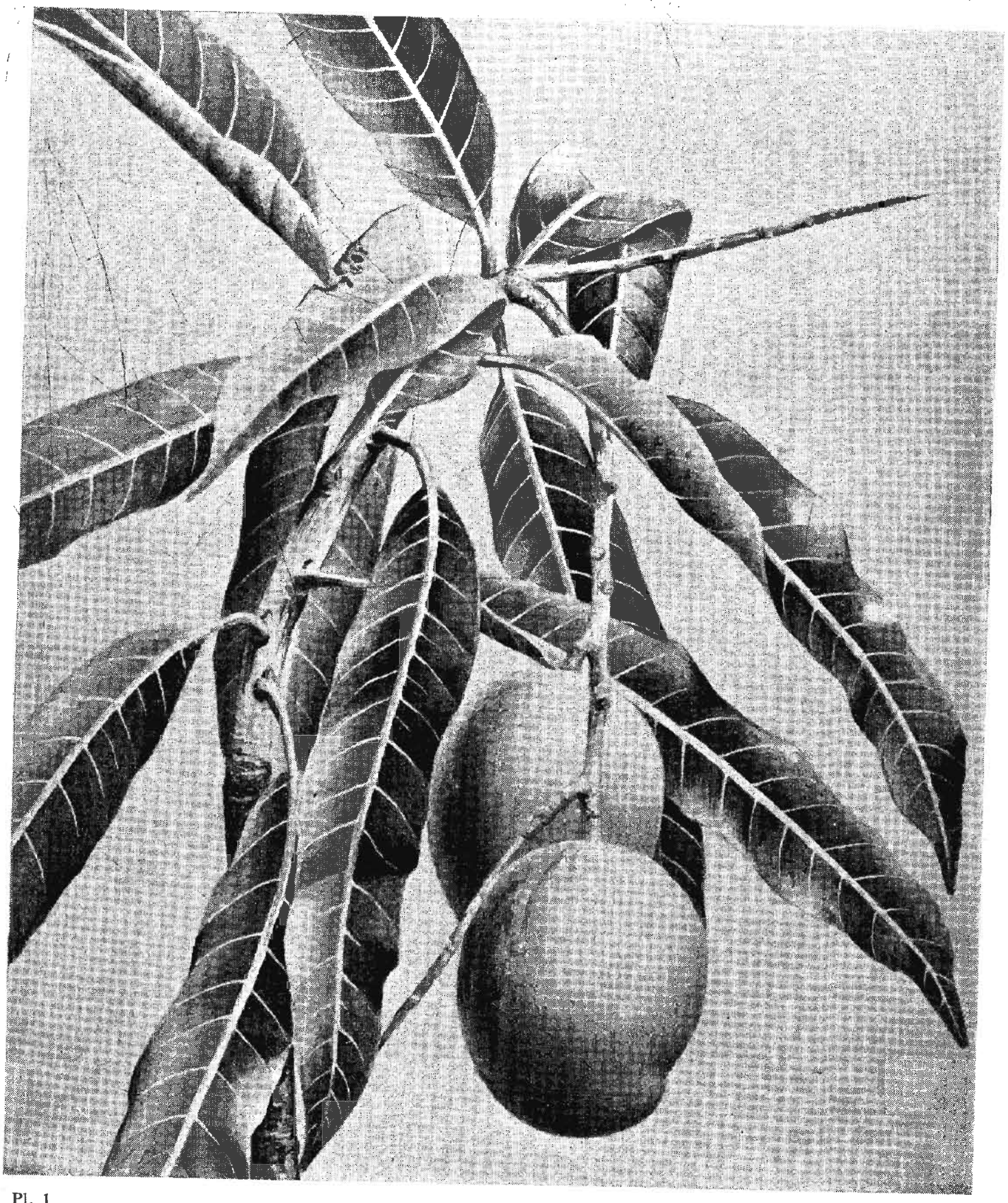
5. The mango generally known as the common mango in English is the most delicious of Indian fruits. It is esteemed very wholesome and when unripe is much used in tarts, preserves, pickles etc. It is

(1) 3,144·66 hectares

(2) 1,282·28 hectares

found throughout the greater part of India, Burma, and Ceylon both in wild and cultivated state. The tree is propagated by seed and by grafts. A large spreading evergreen tree with dark green leathery foliage, the mango tree serves as not merely a fruit-growing tree but also as a shade tree. The cultivated trees, especially grafted ones do not attain the magnificent size of the wild ones. The varieties of mango trees are, indeed, numerous. The more important ones among them are Bennet Alphonso, Kalapady, Banglora, Pairy, Mundappa, Mulgoa, Alempur Baneshan, Himayudin, Nedusala, Olur, Alphonso, Baneshan, Neelam, Ratnagiri Alphonso, Prior, Chandrakaran, Jehangir, Chunkiri etc. The tree grows well in laterite soil though it is also found in the sandy areas. It is popular throughout Kerala but more in the laterite regions. Its leaves are crowded at the ends of the branches. They are 5" to 10" long, 1" to 3" wide, oblong or lanceolate with tip acute acuminate and base narrowed into petiole. They are used as tooth brush and the stalks for chewing. The tender leaves mixed with the bark of the castor oil plant and cumin seed are used in decoction for coughs, asthma, and affections of the chest. An infusion of the young leaves is likewise prescribed occasionally in bilious affections. Formerly cows used to be fed on the mango leaves and their urine was collected in earthen pots from which a dye known as *peori* was obtained which was used for painting woodworks. This practice which was in vogue in Bihar has now been stopped as the exclusive feeding of cows on the mango leaves shortens life. The Javanese eat tender purple leaves. The leaves of the mango tree are considered to be auspicious and used for decoration purposes and ceremonial occasions. The flowers appear in large bunches at the ends of the branches. They are small and have a disagreeable odour. The Siamese eat mango flowers. The fruit is a drupe, large, fleshy, obliquely bier shaped or somewhat compressed. The pulp of the fruit contains sugar, gum and citric acid. Sweet jam is manufactured out of mango fruit. One of the indigenous preparations out of the juice of the ripe mango consists of smearing the clean surface of a new screw-pine mat with the juice, drying it in the sun and repeating the process till it acquires a thickness of about an inch when it is pealed off from the mat and cut into small cakes. These cakes are mixed with either honey or sugar and shavings of cocoanut kernels when they are extremely delicious. In Malayalam this preparation is called *Thera*. The seed yields gallic acid as well as stearic acid. The kernels of the nuts are boiled and eaten in times of scarcity by the poorer classes. The bark of the tree is administered in infusion in menorrhagia and leucorrhoea and the resinous juice mixed with white of egg and a little opium is considered a good specific on the Malabar coast for diarrhoea and dysentery. It is used for tanning occasionally as it contains 17 per cent of tannin. It also contains a yellow dye and in powdered form constitutes one of the ingredients of *kabis* used for painting pottery before it is fired to give it a black colour. Cotton, silk and wool can be dyed with the bark. The timber of the mango tree is soft and duli grey in colour, porous and liable to decay if exposed to rains but useful for common purposes. It can be seasoned by keeping under water for a number of days, when its durability is improved. When seasoned it is used for planking, door and window frames, tea-chests, packing cases, cheap furniture, dugout canoes, Masula boats, oars, sieve frames, brush backs, ploughs, yokes, solid cart wheels, hood frame for tongas, felloes of wheels, cooper's work, plywood and rarely for building purposes. The mango wood is valued as the best firewood especially for cremation of corpse by the Hindus for which purpose it is deemed sacred.

6. The common pests destroying the mango trees are mango hopper (Idiocerus niveosparsus), mango stem borer beetle (Batocera rubus) and fruit flies. To stop the attack of the first 0·16 per cent D. D. T. should be sprayed, while in the case of the second the beetles found in the



Pl. 1

garden should be killed and petrol syringed into the larval burrow which should be closed with clay or mud. The mango trees are also affected by powdery mildew (Oidium mangiferae) in which the leaves and flowers are attacked with white powdery growth of the fungus and inflorescence wither and fall. These diseases should be treated by dusting with fine sulphur. Dieback or pink disease (Corticum salmonicolor) is another disease which causes the affected twigs and small branches wither and dry up from the tip downwards. The only treatment for this disease is to cut and remove the affected twigs and spray 1 per cent bordeaux mixture and manure the tree. Phanerogamic parasite (Loranthus sp.) is yet another in which the parasite grows on the twigs and branches by robbing the food materials of the tree and weaken the plants. The affected portions gradually die. The treatment for this is the eradication of the parasite by cutting and removing along with a portion of the host.

7. The fauna of the village is like that of any other village of Kerala. There is, however, some specialisation in the case of pigs which are reared in large numbers here.

Climate and Rainfall

8. The rainfall recordings of Alwaye, the taluk headquarters, for 10 years from 1951 are given in the following table.

Table II

RAINFALL

Alwaye

Year		Jan.	Feb.	Mar.	April	May	June	July	Aug.	Septr.	Octr.	Novr.	Dec.	Annual
1951	I	..	..	3	6	7	26	24	N.A.	N.A.	N.A.	N.A.	N.A.	66
	II	2·0	..	75·2	179·3	112·8	902·7	454·7	N.A.	N.A.	N.A.	N.A.	N.A.	1,726·7
1952	I	..	5	..	9	15	23	22	24	19	14	3	..	134
	II	..	85·9	..	100·1	260·1	590·3	348·7	519·2	280·4	325·6	42·9	..	2,553·2
1953	I	..	..	1	5	7	11	27	26	11	19	5	..	122
	II	..	..	40·6	192·5	78·2	435·4	1,046·7	1,164·8	143·3	379·5	56·9	..	3,537·9
1954	I	5	..	5	6	8	28	25	17	9	11	..	2	116
	II	80 5	..	86·1	112·3	278·1	941·8	456·2	385·6	267·5	271·8	..	42·4	2,922·3
1955	I	..	2	2	6	21	29	23	14	21	22	8	..	148
	II	..	21·3	8·9	96·3	853·4	876·3	496·8	243·6	364·7	513·1	219·7	..	3,694·1
1956	I	1	1	..	11	15	25	17	17	19	13	11	..	130
	II	34·8	44·5	..	283·5	422·7	1,004·1	362·7	292·9	243·1	475·7	219·5	..	3,383·5
1957	I	..	4	..	1	11	25	24	20	4	9	8	..	106
	II	..	88·4	..	27·9	614·4	1,184·9	637·8	371·3	66·3	225·5	102·9	..	3,319·4
1958	I	..	..	6	7	17	15	19	20	6	8	9	..	107
	II	..	..	168·2	470·6	274·6	674·5	568·9	560·6	118·6	208·0	253·3	..	3,297·3
1959	I	..	..	2	6	20	29	30	24	18	9	7	..	145
	II	..	..	45·8	258·3	547·5	1,813·4	1,338·3	416·4	420·4	192·7	97·6	..	5,130·4
1960	I	..	1	1	17	23	20	24	20	22	12	11	2	153
	II	..	3·8	13·2	447·5	789·1	617·5	840·5	428·8	496·4	200·3	280·4	9·4	4,126·9
1915 to 1950	(1)	0·7	0·8	2·1	6·0	10·4	25·6	25·5	21·9	14·8	13·6	8·9	2·4	132·7
	(2)	12·7	12·5	29·0	97·3	281·7	794·5	730·5	473·5	287·3	280·9	188·0	40·6	3,228·5
1960	(3)	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
	(4)	11·0	11·7	52·3	214·6	581·0	450·9	692·0	328·6	391·8	246·7	372·0	25·9	3,378·5

I. Number of rainy days
(1) Mean rainfall in mm.
(3) Average number of rainy days in the State
N. A. Not available

II. Monthly rainfall in mm.
(2) Mean monthly total rainfall in mm.
(4) Average rainfall for State in mm.

The maximum monthly rainfall recorded during the period has been in June 1959 with 1,813·4 mm. In most of the years more than one month were without rain. January for 7 years, February for 5 years, March for 3 years, November for 1 year and December for 7 years had no rain while the maximum rainfall has been recorded in the month of June for 8 years, May for 1 year and July for 1 year.

Communications

9. Even from very early times the village has enjoyed excellent communication facilities by road which factor has played a part in the promotion of trade and commerce. The national highway enters the village from its southern side and crosses the village through its western half. At Ankamali junction this road is connected by two other roads of which one is the M. C. road leading to Kottayam mentioned earlier. The other one goes to the east as far as Manjapra through the northern boundary of the village. There are a number of cart-roads and lanes which connect the main roads with the different parts of the village. The Cochin–Shoranur railway line passes through the western part of the village with a railway station at Ankamali. Though the Periyar river flows along the neighbourhood of the village it does not actually touch it. The distance from the village to the nearest point of the river is only approximately three miles. Telephone facilities are available at Ankamali where there is a public call office. A telegraph office is also attached to the main Post Office. There are two other post offices also in the village.

Means of Transport

10. For transport of goods within the village and to the neighbouring villages bullock-carts are used to a very large extent in addition to hand-carts, cycle loads and head loads. Transport of goods to and from distant places is done by rail. Abundant facilities for passenger traffic are provided by private bus services in all routes in addition to State Transport service along the national highway and the railway. Cochin from where travels by air and sea are undertaken is only about 25 miles to the south of Ankamali.

Public Institutions

11. There are two high schools, two upper primary schools and six lower primary schools in the village. Of these the two high schools and one upper primary and two lower primary schools are managed by the local Catholic church while the rest are Government schools. The Junior Basic School, Ankamali is the oldest educational institution in the village which was started by Government in 1069 M. E.[1] as a Malayalam school. Other primary schools are of recent origin. The Government upper primary school, Nayathodu was started in 1087 M. E.[2] by Government as primary school and upgraded as upper primary school in 1952. The other primary schools are located at Kothakulangara, Peechanicad, Ankamali and Champannur. Of the two high schools one is for boys (started in 1946) and the other for girls (started in 1956) both of which are situated at Ankamali.

12. Other village institutions include the Panchayat Office, the Panchayat Inspector's Office, P. W. D. Section Office, Office of the Junior Engineer for Minor Irrigation, Sub Registrar's Office, three Post Offices, one Veterinary Hospital, Electricity Office, Primary Health Centre, Excise Inspector's Office, National Highway Junior Engineer's Office, Village Office, Police Station, Assisant Educational Officer's Office, N. E. S. Block Office etc.

13. There are two private hospitals, one the Little Flower Hospital, run by the Catholic church and the other run by Dr. Punnon.

14. The Little Flower Hospital was started in 1936. The hospital has 100 beds, 4 doctors and 12 staff nurses. An auxiliary nursing school is attached to this institution where 30 students are trained every year. There is a laboratory, a dental clinic, an X-ray plant and a surgical unit attached to the hospital. Free medical treatment is extended in deserving cases. Dr. Punnon's hospital has 26 beds.

Places of Public Worship

15. There are four important temples

(1) 1894 A. D.

(2) 1912 A. D.

and seven churches in the village. The temples are located at Nayathodu, Kothakulangara, Kidangoor and Peechanicad. It is believed that the Nayathodu temple was founded by Cheraman Perumal in the early centuries for the expiation of a sin committed by him in that he killed a dog which happened to be his *guru* in previous birth. The temple was constructed by the Perumal for Siva. Since the priest who officiated at the consecration ceremony was a worshipper of Vishnu, he dedicated the God Vishnu also there along with Siva *(Sankaranarayana)*. The name of the place where the temple is located 'Nayathodu' is said to have been derived from the word '*Naya*' in Malayalam meaning dog. This is reminiscent of the above story connected with the origin of this temple. The idol of Siva represents him as he went to marry Parvathy. Hence it is considered auspicious to solemnise marriages in this temple. The important festival of this temple is the *Makarasankramam*.

16. The Peechanicad temple belongs to the Attassery Namboothiri *Illom*.

17. Of the seven churches four belong to the Catholics and three belong to the Jacobites. They are the Ankamali old church, Ankamali Kizhakkepally, Ankamali Jacobite church (new church), Thuravoor Catholic church, Kidangoor Catholic church and the two Jacobite churches at Peechanicad.

18. The Ankamali old church known as the St. George's Forane Church is believed to have been constructed in 450 A. D., subsequently desecrated by Tippu and later rebuilt. In course of time Christians from different places were attracted to this area due to the growing importance of the place as a centre of trade and commerce. Another church was constructed in 1585 in the neighbourhood which is known as *Kihzakkepally* and dedicated to St. Hormese. Later this church became the residential church of Mar Abraham who died in 1597 and lies buried in it. The Jacobite church known as St. Mary's Church is also an ancient one. From the inscriptions on a stone in this church it is seen that it was constructed in 'Kollam 776'. This is equivalent to 1601 A.D. This church was founded by Archdeacon Geevarghese (George). Both himself and Archbishop Mar Thomas Pakalomattam (better known as Archdeacon Thomas) lie buried here. This church is also said to have been partly desecrated by Tippu.

Market

19. The Ankamali public market is the only regular market in the village. This is under the control of the local panchayat. There are permanent stalls and stores for the preservation and sale of commodities. Fish, tapioca, cocoanut, vegetables, firewood, meat etc. are the chief commodities transacted in addition to various kinds of household utensils, stationery articles etc. This market functions on all days of the week.

Health and Sanitation

20. There are one Health Inspector and three Health Assistants under the Public Health Department attached to the Ankamali Public Health Centre who are responsible for the health and sanitary affairs of the village. They attend to the registration of births and deaths, vaccination and inoculation, chlorination of drinking water etc. and specific cases of epidemic diseases. Of the three Health Assistants one is for the Ankamali conservancy area and the other one for the rest of the village. The third has no jurisdiction in this village. There are six sweepers who attend to the sweeping of the roads of the conservancy area.

21. There is scarcity of drinking water in northern and north-western parts of the village during summer. No arrangement for protected water supply is available in the village. However, chlorination of drinking water is regularly done by the Health Assistants of the concerned area. Incidence of epidemics is completely absent in recent years.

22. The Public Health Centre, Ankamali plays a vital role in the field of health activities. There are 22 beds attached to the Centre. Two doctors, one nurse, one compounder and one midwife constitute the medical staff of the Centre. Medical assitance is given free to all here. There are four sub-centres functioning under this, two of which are located at Champannur

and Nayathodu of this village. One midwife, one cleaner and one warden are attached to each sub-centre in addition to one cook. There are two Health Visitors attached to the main Centre, one engaged in the family planning work and the other in maternity and child health activities. Two social workers are also working under this institution for family planning propaganda.

Residential Pattern

23. Except around the Ankamali market area there is no concentration of residential houses. In this area there are a few houses situated close to one another. Other areas of the village stand on a par with most other rural areas of the State in respect of residential pattern. Each house is situated in a separate compound often protected by fences or compound walls. In the case of well-to-do houses the compound walls are made of laterite stones and some also plastered with lime and mortar. The houses are constructed generally facing the road. Though the village consists of mostly Christian population and their households are distributed in all parts of the village, the non-Christian communities have their houses along with those of Christians thus excluding any separatist communal tendency in respect of the clustering of houses. Most of the Goverment offices cluster round the Ankamali—Manjapra road, a little to the north of the national highway forming almost an exclusive colony for themselves.

CHAPTER II

PEOPLE AND THEIR MATERIAL EQUIPMENTS

Area, Houses and Population

24. The village is 7,770.62 acres[1] in area and has a population of 22,372 persons. The number of dwelling houses in the whole village according to the 1951 Census is estimated to be 3,750. This has increased to 4,360, thus registering an increase of 16.27 per cent to accommodate a population increase of 24.01 per cent during the last decade. The density of population in the village in 1961 is 2,285 persons per sq. mile against 1,843 persons per sq. mile in 1951. The density of occupied residential houses of this village in 1961 comes to 359 per sq. mile against 309 per sq. mile in 1951. The density of population in the surveyed area comes to 3,482 persons per sq. mile. A table showing the area, houses and population of the surveyed area is given below.

Table III

AREA, HOUSES AND POPULATION

Area in		Density of population	No. of households	Persons	Males	Females
Acres	Hectares	per sq. mile				
145	58.68	3,482	119	789	399	390

Size and Composition of Households

25. The average size of a household in the surveyed area is 6.63 members and in the whole village 6.31 members. Out of the 119 households, 14.29 per cent have 2 or 3 members each, 41.18 per cent 4-6 members each, 26.89 per cent 7-9 members each and 17.64 per cent 10 or more members each. The following table gives a classification of households by number of members.

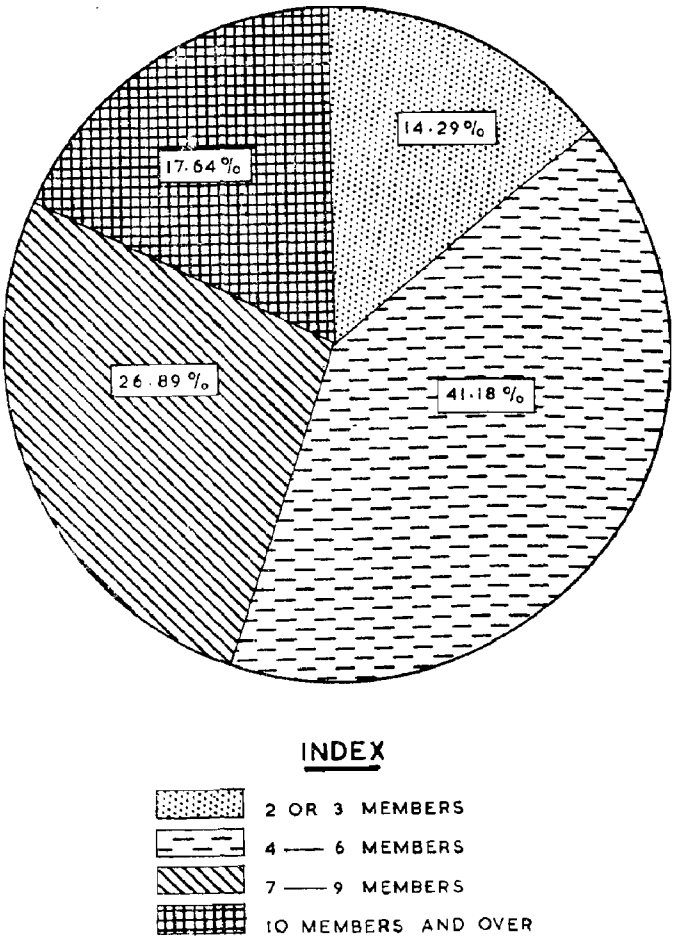
Table IV

SIZE AND COMPOSITION OF HOUSEHOLDS

Total No. of households	Single member households	Two or three members	Four to six members	Seven to nine members	Ten members and over
119	..	17	49	32	21

(1) 3144.66 hectares

SIZE AND COMPOSITION OF HOUSEHOLDS



Ethnic Composition

26. By far the largest number of households in the surveyed area are of Syrian Catholics. There are only a handful of households of other communities. These belong to Jacobite Syrian, Brother Mission, Kollan, Velan and Pulaya communities. A table showing the number of households and number of persons in each community in the surveyed area is given below.

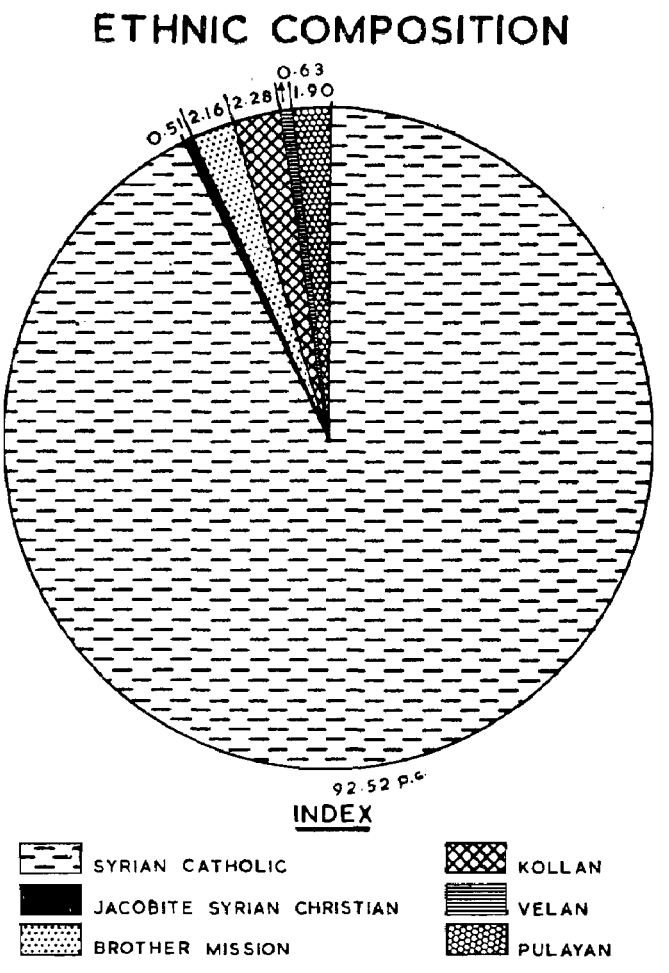


Table V

RELIGIONS, COMMUNITIES, CASTES OR SUB-CASTES

		No. of households	Persons	Males	Females
Christians	Syrian Catholic	111	730	374	356
	Jacobite Syrian	1	4	2	2
	Brother Mission	2	17	6	11
Hindus	Kollan	2	18	9	9
	Velan	1	5	1	4
	Pulaya	2	15	7	8

It is proposed to give a brief description of the Syrian Catholic community in the village in the following paragraphs. The rest of the communities have been dealt with in other monographs of the series.

Syrian Catholics
Their origin and status

27. The Syrian Catholics who are also known as Romo-Syrians are those Roman Catholics who follow the Syrian rite and come under the Syrian hierarchy. Formerly the Syrian Christians who formed the Syro-Malabar Church constituted one community known as the Christians of St. Thomas. "They were recognised by the first missionaries as belonging to the group of Eastern Syrians or Chaldeans, from their hierarchical relations and their rite. Till the beginning of the 20th century ecclesiastical documents generally name them as 'Syrians' 'Soriani' [1]. It is said that when the separatist tendencies of Fars (South Persia) fostered a schismatic situation in India during the time of the great Catholicos Timothy I (780-823) the reluctant Archbishops answered, "We are disciples of St. Thomas; we have nothing to do with the See or Mari"[2]. This is the first allusion to the phrase 'Christians of St. Thomas'. The St. Thomas Christians trace their origin to the evangelisation of Malabar by St. Thomas the Apostle in about 52 A.D. The tradition cherished by the St. Thomas Christians says that the Apostle landed at Sandrok or Mousuri which is now identified with modern Cranganore in 52 A. D., founded seven churches in different stations of Malabar viz, Quilon, Niranam, Chayal or Nilackal, Kokkamangalam, Kottaikavu(North Parur), Cranganore and Palur and converted among others several families of Nambuthiri Brahmins, notably the Kalli, Kaliankara, Sankarapuri and Pakalomattom families and after the establishment of these churches and the propagation of Christianity in Malabar the Apostle crossed the Peninsula to the Coramandal Coast, laboured among the people there and finally suffered martyrdom at Mylapore near Madras on 3rd July 72 A. D. This tradition which was accepted as a historical fact till Basnag followed by La Cruze in 1723 challenged the historical basis of the same has since been a subject of controversy. The details of this controversy and the reliability of the tradition have been dealt with at length in the monograph on Parassala of this series at page 208 of Part VI F of the Census Report of Kerala and need no repetition here. The latest authority in favour of the tradition is Cardinal Tisserant who, in his book 'Eastern Christianity in India' published in 1957, observes at page 10 as follows:-

"Summing up the present results of the historical scholarship on the origin of Christianity in India, particularly in Malabar we may say this:- There was a very ancient evangelization started by St.Thomas, the Apostle and mainly in South India." He further observes that "the living presence of a strong body of Christians, the findings of Palayur, Arthad, Nilamperur and so on, the sanctuary of Mylapore venerated as the *Martyrium* of the Apostle, all these bear strong testimony to the reliability of the local tradition of Malabar."

28. The views of Cardinal Tisserant crown the long list of illustrious authorities quoted in favour of the tradition in the monograph on Parassala referred to above. The St. Thomas Christians commemorate the 3rd July, the date of the martyrdom of St. Thomas, as an obligatory day. The Syrian Catholics call this day as 'Duharana' meaning commemoration. The divine office held by the Syrian Catholics on this day says: "Holy Apostle Thomas, who established his burial place on the seashore, pray the most high Lord that we may be filled with joy in heaven with thee...And on the day of the feast of the martyrdom of the holy and chosen Apostle let us all sing psalms in voices of praise and cry aloud in canticles of holy spirit."[3] Among the various items in the celebration of a Syrian Christian marriage in olden days the St. Thomas song and the *Marga Kali* (the story of conversion by St. Thomas) had a prominent place.

29. By about 345 A. D., a merchant named Thomas of Cana landed at Cranga-

(1) Eastern Christianity in India by Cardinal Eugene Tisserant, page 1
(2) Gregorii Barhebraei Chronicon Ecclesiasticum, Ed. J. B. Abbelloos and T. J. Lamy Paris-Louvain, 1877, Vol. III, page 171
(3) A brief sketch of the history of St. Thomas Christians by Rev. Fr. Bernard of St. Thomas, page 2

nore when he brought with him from Bagdad, Nineveh and Jerusalem a colony of 400 Christians among whom were several priests and deacons and a bishop named Joseph. The Syrian Christians have it that Thomas of Cana found at Cranganore 64 families of Christians who had remained steadfast in the faith from the days of the Apostle. The body of Christians who came with Thomas of Cana later mingled with the Syrian Christians and became one among them. The majority of the converts of St. Thomas consisted of Brahmins living in the 64 villages spread over the country. Their numerical strength and influence helped them to retain their social position among the Hindus. A number of privileges were granted to the St. Thomas Christians by the Perumals of Kerala from time to time. These privileges are contained in copper plate grants made by Veera Kerala Chakravarthi to Iravi Corttan of Mahadevar Pattanam called "the grand merchant of the Cheraman world (Kerala), the Lord of Manigramam," by Sthanu Ravi Gupta Perumal to the Teressa Church (and community) established by Isodata Virai or Curakkeni Collam and two copper plates granted to Thomas of Cana, since lost. The one granted to Iravi Corttan grants him the right of the "feast, cloth, house pillars (or pictured room), all the revenue, the curved sword (or dagger) and with the sword the sovereign merchantship, the right of proclamation, the privilege of having forerunners, the five musical instruments, the conch, the light by day, the spreading cloth, litter, royal umbrella, Vaduca drum, the gateway with seats and ornamental arches and the sovereign merchantship over the four classes (or streets)." "The oil makers or the 5 kinds of artificers were also subjugated to him or given as slaves to him." "The brokerage and due customs of all that may be measured by the *Para,* weighed by the balance, stretched by the line, of all that may be counted or carried, contained within, salt, sugar, musk and lamp oil or whatever it be within the river mouth of Kodungallur and the tower or between the four Talis (Temples of the deputy Brahmins) and the granoms belonging to them" were also included among the above privileges. The second copper plate granted to the Teressa Church by Sthanu Ravi Gupta Perumal with the concurrence of the king of Travancore while making a gift of land specified in the copper plate says that "the church people (Palliyar) alone have power to punish the heathen families of this land for any offence whatsoever and receive the fines, expenses, headprice and breast price (probably the right of selling males and females for serious caste offences)"and the emperor's own "relations, who-ever they be, whatever their charges be, shall never have the right there to speak as heads of the land dealing with subjects". It further says that "the 600, the Anjuvanam and the Manigramam (Jewish and Christian principalities) be the protectors", that "for admitting any conveyance or letting them out they are to receive 8 coins; in the case of (female) elephants and for boats whether for letting in or letting out, they are to receive 4 coins and merchandise belonging to the citizens are to be disposed of (or removed) by them with the cognizance of the above (the Palliyar? or the protecting lords?). They (the Palliyar) do all business of a lord on the place of packing the wares and elsewhere only after deliberation with the abovementioned (Anjuvanam and Manigramam?); that Anjuvanam and Manigramam (shall) protect the citizens in every coming generation"; and that "in the space within the four gates and on the spot where the land for sale is given in trust, the palace having received the King's Tithe Anjuvanam and Manigramam shall receive the lord's Tithe". The deed further says that if any injustice be done to the Palliyar or Anjuvanam or Manigramam "they may withhold the tribute and remedy themselves the injury done to them" and "should they themselves commit a crime they are themselves to have the investigation of it".[1] Every kind of revenue was also

(1) Extracts taken from the deeds belonging to the Syrian Christians of Cochin and Travancore States translated by Dr. Gundert which appeared in the Madras Journal of Literature Vol. XIII, Part I, page 130

conceded to Teressa Church. The grant of revenue perhaps refers only to that over the land covered by the grant.

30. The two copper plates granted to Thomas of Cana by Cheraman Perumal a translation of which made by De Contu in his 'Asia' and given by Bishop Medlycott in a manuscript volume in the British Museum dated 1604 say that King Kokkuragan honours Thomas Cana by calling him Cocuraugun Cananeo, gave him the city of Magodarpattanam for ever, asked him to convert a forest into a town which he did and the King gave him and his descendants 264 elephant cubits and jointly 62 houses which immediately were erected there and gardens. The king also granted him 7 kinds of musical instruments and all honours and the right to travel in a palanquin and that at weddings his women should whistle with the finger in the mouth as do the women of the kings and he conferred on him the dignity and privilege of spreading carpets on the grounds and using sandals and erecting a pavilion and riding on elephants. Besides the above, the king granted five taxes to him and his posterity and to his companions both men and women and for all his relations and to the followers of his faith for ever. These copper plates upon which the grants were recorded, says Gouvea at page 4 of Jornada, the Syrian Bishop Mar Jacob entrusted for safe custody to the Portuguese factory at Cochin and through carelessness they were lost. De Contu in 2 passages in his 'Asia' says the same thing. Gouvea further says that when Archbishop Menezes was at Tevalicare the Christians spoke to him of this place.[1] In course of time the principality of the Christians of Quilon and Cochin so increased that they gave this a king. The first Baliartis called the king of the Christians of St. Thomas reigned in Malabar; and when after him some of his sons had reigned, at last by the law of adoption the dynasty passed from the Christians to the non-Christian Kings of Diamper. When the Portuguese first came to this shores the Malabar Christians were obeying the king of Cochin.[2] It is conjectured that the name 'Baliartis' or 'Beliarte' may be a corruption of the Malayalm 'Valeyadattu' or 'Valiarvattam'. The Christians preserved the sceptre of this king which was a red rod tipped with silver having three small bells at the upper end. The fame of the Christian dynasty caused Pope Eugene IV in 1439 to send to this Christian king envoys with a letter which runs as follows:– "To my most beloved son in Christ, Thomas the illustrious emperor of the Indians, health and apostolic benediction:- There often has reached us a constant rumour that your serenity and also all who are the subjects of your kingdom are true Christians".[3]

31. One of the stone inscriptions kept in the All 'Saints' Church, Udayamperur where the Synod of Diamper was held in 1599 reads as follows:– "King Thoma Villarvattom who ruled Chennongalam expired in 1500". When Vasco da Gama landed in Cochin the sceptre of this king was presented to him by the Syrian Christians which he received in a formal function in which the ship was decorated. Cosmas Indico Pleustus in 535, saw Christians in Male where pepper grows in Ceylon and Sokorta. Theodore from Gaul in 590 visited the tomb of St. Thomas in India and king Alfred of England sent his legates to the same tomb to offer his gifts there.[4] John of Monte Corvino in 1291 and Marco Polo in 1295 visited the church of St. Thomas. Friar Jordanus in 1322 baptised many in Quilon. He was afterwards made Bishop of Quilon by Pope John XXII but did not reach Quilon.

32. The above is a short history of the origin and early status of the St. Thomas Christians in Malabar. It has to be recalled that with the 'Koonancross swearing' by a band of St. Thomas Christians in 1653 and their separation

(1) From History of Christianity in Travancore by G. T. Mackenzie given in Travancore State Manual 1906, Vol. II, page 139
(2) Assessment IV, 442
(3) Waddings Annales Minorum, page 60
(4) Medlycott, page 87



Pl. 2

A SYRIAN CATHOLIC FAMILY



Pl. 3 AFTER RECEIVING THE FIRST HOLY COMMUNION Page 25

from the Catholic Church under the leadership of Archdeacon Thomas, the Jacobite Syrian Christians (known also as Orthodox Syrian Christians) ceased to be Roman Catholics. From this date onwards the story of the Syrian Catholics of Malabar is different from that of the St. Thomas Christians who left the Catholic Church including Jacobites and Marthomites who later separated from the Jacobites. A section of the Jacobite Syrian Christians later re-united with the Roman Catholic Church. These are known as Syro Malankara Catholics who are also St. Thomas Christians of the Catholic Church. The Syrian Christians are called *Nazaranee Mappilas* also. According to professor Curtz and Dr. H. Bruck the *Nazaranees* was a name by which the Jews had originally designated the primitive Christians who held themselves bound to observe the ceremonial law without disputing the salvation of the gentile Christians who abstained from its injunctions.[1] But according to the author of the History of Kerala the term *Nazaranee* is applied to Syrian Christians because of their original home or because of their being the first followers of Jesus of Nazareth.[2] The reference to the original home is perhaps an allusion to the party of Christians brought by Thomas of Cana. "The term 'Mappilla'" says L. K. Anantha-krishna Iyer, "is a compound Malayalam word, Maha (great) and Pillai (son) signifying prince or royal son which were the honorary titles granted to Thomas Cana and his followers by Cheraman Perumal, the old renowned emperor of Kerala".[3]

St. Thomas Christians and Nestorianism

33. The Portuguese were loosely using the term Nestorianism in connection with the St. Thomas Christians before their arrival. Some of them claim that from the 5th or early 6th century up to the arrival of the Portuguese the Syrian Christians being governed by bishops sent by the Nestorian Patriarch of Mesopotamia had fallen into Nestorian heresy and it is only as a result of the Synod of Diamper that they were converted and brought back to the Church of Rome. There are divergent opinions on this theory. One school of thought holds the view that whatever may have been the origin of the Syrian Church of Malabar and whatever may have been its history in the obscure centuries of which we have so little knowledge we come at last to the historical fact that they obtained five bishops from the Patriarchs of Babylon who though originally Catholic fell into the Nestorian heresy and almost all the East became Nestorian. Though Rome did not set up rival patriarchs and appears to have regarded the Patriarchs of Babylon as the lawful patriarchs of the East who have temporarily gone astray from time to time and the patriarchs have reconciled with Rome as in 1318 and in 1551, there were between these days eight patriarchs of Babylon who had no connection with Rome and among these eight come Simeon and Elias who sent the five bishops to India. This school of thought is represented by writers like Seddes, La Croz, Hough, Dey and Whitehouse. Reliance is also placed upon Giamil's *Genuinae Relationes Intersedem Apostolicam Yet Eccliciam Chaldeam*. This view is opposed by writers like Schurhammer, Rev. Fr. Bernard of St. Thomas, Rev. Dr. Placid etc., on the ground that although the St. Thomas Christians were receiving bishops sent by the Catholicos of Seleucia who was subservient to the See of Antioch, when the latter became Nestorian they used to receive only those bishops who were sent by that Catholicos who, as before, was supporting the Catholic See of Antioch. According to them Le Quin quoting many weighty authorities says that the Patriarch of Antioch used to appoint Catholicoses who had not the title of Patriarchs although they were in authority above the bishops and these Catholicoses were consecrating bishops to govern the eastern countries and the St. Thomas Christians

(1) History of Christian Church by Professor Curtz, Volume I, page 99, and History of Catholic Church by Dr. H. Bruck, Volume I, page 89
(2) History of Kerala, Volume II, page 444
(3) The Anthropology of Syrian Christians by L. K. Ananthakrishna iyer, page 2

were receiving bishops from them, and during the 12th, 13th and 14th centuries, which form the dark age as far as the history is concerned, several successive Nestorian patriarchs sent up their profession of faith to Rome seeking communion with the Holy See and probably the line of Catholic Catholicoses was in course of time merged in that of the converted patriarchs. Thus, according to them the St. Thomas Christians were administered by bishops *who were sent by Catholicoses or patriarchs* holding communion with Rome. In a letter of St. Francis Xavier to King John of Portugal dated 26th January 1549 the Saint recommended to the king that the latter should write a letter "of much love" to Bishop Mar Jacob who was then staying with fathers of St. Francis at Cochin and order the Governors, the inspectors of revenue and the captains of Cochin to honour and receive the bishop as he deserves when he comes to require anything. It is contended that one should expect a person like St. Francis Xavier to be highly sensitive to Nestorian heresy if Mar Jacob was a heretic and the very fact that St. Francis Xavier has sent the above letter about Mar Jacob shows that he was not a heretic. But the former school of thought maintains that the sentence, "he has laboured much among the Christians of St. Thomas and now in his old age he is very obedient to the customs of the Holy Mother Church of Rome", appearing in the letter of St. Francis Xavier means that the Bishop has changed over from Nestorian heresy to communion with Rome. This view is not accepted by Doctor Placid and Father Bernard who think that the reference is that even in his old age Mar Jacob is obeying such rules of the Roman Church like fasting which are not obligatory for an old person. It is also pointed out that the Portuguese garrison at Cannanore heard the Syrian mass of the bishops and that the Syrian Christians at Quilon paid money to Marignoli as the Pope's legate. It is further contended that the reference to Simon Mamma by Pope Julius III in the Bull appointing Simon Sulacca to be Patriarch as "Simon Mamma of good memory" '(Bonae Memoriae)', a usage which is not applied to heretics, shows that Simon Mamma who is supposed to be a Nestorian patriarch was actually not a Nestorian. The message sent by the Pope to the king of Syrian Christians already referred to is also relied upon to show that St. Thomas Christians were not Nestorians at that time. A third view has now been put forward by Cardinal Eugene Tisserant that "the Christians of *India who were poorly instructed in* theological controversies were not formerly heretics; namely, that they had always believed one way or another, in the Primacy of the Roman See", "although it cannot be denied that from the time of the Catholicos Babai (497–502–3) always the Eastern Syrians and conseqently the bishops ruling over the Christian communities in India and their priests have accepted the Nestorian formula". Referring to the contention that for a long time the Indian Christians depended not on Seleucia but on the Metropolitan of Rewardashire in Southern Persia the Cardinal says that this section of the Chaldean Church was, no doubt, in a sort of schism from Seleucia from about 585 A. D. till the pontificate of Catholicos Timothy I (780-823) but such opposition seems to have been based on nationalistic rather than on doctrinal motives and it attempted for some time to maintain a kind of 'autocephalous' position. The Cardinal concludes with the following observations. "It does not seem, however, that the Indian Christians were ever greatly concerned with the great Christological disputes of bygone days. Their Nestorianism remained a dead letter in practice, even if their liturgical books contained objectionable formulas. Apart from this, they were living in isolation and separated from any other Christian community in the midst of an overwhelming majority of Hindus and Mohammedans. Thus one can readily understand that when the Portuguese landed, those Christians regarded themselves as belonging to the same Church Universal. Several years were passed before divergence came to light through the medium of a closer

and deeper acquaintance."[1] How far this will set at rest the controversy remains to be watched.

The Syriac Rite

34. Up to the arrival of the Portuguese the Syrians of Malabar have followed the liturgy of the Eastern Syrians of Mesopotamia. Unhappily no manuscripts dating before 16th century have been preserved. A few, however, of the 16th century are still available like the pontifical, a collection of hymns for feast days, a ritual, a book with the ordinary office of the week, the *kaskul*, a prayer book for month.[2] As already mentioned, when Vasco da Gama came the Syrian Christians sought his protection and presented to him the sceptre of the Christian king who had ceased to be in power. They were well received and promised protection. The relations of the Portuguese with the Syrian Christians for some time was happy and no indication of any religious controversy between them can be discovered during the first half of the 16th century. But when an inquisitor was appointed in Goa the accuracy of the dogmatic formulae followed by the Syrian Christians began to receive closer attention. The Syro-Malabar hierarchy which was just reorganised before Vasco da Gama's arrival comprised a metropolitan Mar Yahaballah and their suffragon bishops Mar Denna, Mar Jacob and lastly Mar John who hailed from Mesopotamia. Of these, Mar John died shortly after 1503. Nothing definite is known about Mar Yahaballah and Mar Denna. Mar Thomas died in 1536. Mar John survived to receive the first impacts of the Metropolitan See of Goa after its set up. No sooner had the Bishop of Goa been installed than he got into trouble with the Syro-Malabar hierarchy. The See of Goa was interested in extending its jurisdiction over the Syrian hierarchy of Malabar. The Padroado system meant a close relationship between the temporal and spiritual authorities. The extension of the jurisdiction of the Metropolis of Goa over the Syrians would certainly have gone a long way to establish not only the spiritual authority but also the temporal one over Kerala. Added to this circumstance, the Padroado Missionaries said that they have discovered that the Syrian liturgy contained several Nestorian errors and the term Nestorianism began to be loosely applied to the Syrian Christians of Malabar. Under the guise of correcting the Nestorian errors in the Syrian liturgy Mar Jacob was compelled to submit to a latinisation of the liturgy. He was a conciliatory person. Yet, he could not go beyond a certain point. This led to his retirement and subsequent life under the Franciscan Friary at Cochin. The Metropolitan See of Goa continued its policy of suppressing the Syrian liturgy. Mar Joseph, the brother of martyr Sulacca, who was nominated to succeed Mar Jacob was kept for nearly two years at the Franciscan monastery at Basseil and forced to celebrate mass in Latin. Later, on his return from Rome, he submitted to the use of unleavened bread and Latin liturgical vestments. This submission was resisted by the faithful and it is said that a part of the population of Cranganore had fled to the hills in order to escape the missionaries who compelled them to eat fish on fast days contrary to their discipline and prevented the *Kathanars* from using leavened bread for mass.[3] The relationship between the Portuguese and Mar Joseph was far from happy in spite of this. He was imprisoned several times at the instance of the inquisition at Goa. But on a direct enquiry by Rome he was found to be absolutely innocent of the charge of Nestorian heresy. Under instructions from Pope Pius IV to appoint Mar Abraham as an Archbishop of Malabar and divide the territory of Mar Joseph into two and create a See at Ankamali for Mar Abraham, Patriarch Abdisho wrote to the Archbishop of Goa regarding the division of his Indian diocese. Mar Joseph had probably been far removed from his flock by this time but the Portuguese opposition had not died out. On Mar Abraham's reporting to the Archbishop of

(1) Eastern Christianity in India by Cardinal Eugene Tisserant, pages 17–18
(2) Eastern Christianity in India by Cardinal Eugene Tisserant, page 175
(3) St. Francis Xavier to King John III Cochin 26th January 1549, page 40

Goa his documents were declared to be either false or obtained by subterfuge and Mar Abraham was taken to the Dominican monastery of Goa where he was kept for some time but he escaped and reached Ankamali. Being unable to use compulsion to catch the elusive Archbishop, Goa invited Mar Abraham to the second Synod of Goa which Mar Abraham did not comply with knowing full well that the invitation was a ruse to imprison him. In the third Synod of Goa the Archbishop Mar Abraham was present on the special intervention of the Pope. But before this Synod, Mar Abraham himself had convened a Synod of his diocese at Ankamali in October 1583 and informed the Pope of the results of his initiative in 1584. The third Synod of Goa held on 5th June 1585 resolved (1) to establish a seminary in Malabar, in addition to the one at Vaipicotta and (2) to translate Latin breviary and missal into Syriac together with the more essential parts of the ritual and pontifical. Mar Abraham signed the Acts and returned home with Catalan Jesuit Father Francis Roz as companion. Later he seems to have forgotten all about his promise to correct the liturgical text and in 1590 he bluntly refused to ordain the priests from the seminary of Vaipicotta according to the formula of the Latin pontifical. Meanwhile, reports went to Rome from Goa that Mar Abraham turned a heretic. On 26th January 1595 Clement VIII entrusted the Archbishop of Goa with the task of inquiring about the life and faith of Mar Abraham. We do not know the results of the Goan inquiry. Meanwhile Mar Abraham died in about February 1597. Rome anticipated difficulties in appointing a successor to Mar Abraham. Archbishop Alexis De Menezes who was authorised to appoint a Vicar Apostolic for Ankamali pending the appointment of an Archbishop appointed Archdeacon George D' Cruz, but at the same time, gave him two advisors, Father Roz and the Superior of the Seminary at Vaipicotta, which step the Archdeacon resented and postponed his profession of faith. He also convened an assembly of both clergy and people in which it was decided to keep the Syro-Malabar rite and the customs at all costs and to refuse any bishop who had not been approved by the Patriarch of Chaldea Simon IX Denna in union with the Holy See. Faced with such a movement Archbishop Menezes decided to visit the Syrian communities of Malabar himself, which he did from 27th December 1598 onwards. There were about 70,000 Syro-Malabar Christians at this time. The Archbishop, a genius as he was, visited several parishes, participated in services, gave confirmations and acquainted himself most intimately with the conditions of the churches in Malabar. In these visits he took exception to some of the practices and utterances in the services of the church which he thought were heretical. After succeeding in winning over several churches to his line of thinking–the church of Kaduthuruthi being the first–the Archbishop now decided upon giving ordination to some of the future priests of Diamper and for this purpose summoned them. Archdeacon George D' Cruz who held that Archbishop Menezes had no jurisdiction over the Syrian Christians who were under the See of Ankamali, for the time being vacant, resented this decision and in his turn excommunicated *Latae Sententiae* all those who have been ordained by the Goan Prelate. Archbishop Menezes took no notice of this and proceeded to ordain 38 priests. He had examined them especially on their knowledge of Syriac. On winning over the Kaduthuruthi parish others followed the course in the ensuing weeks, Mulanthuruthi and Diamper being the more important ones. It was clear now that the pro-Roman party was on the verge of success. Menezes now took the opportunity of making new advances to Archdeacon George D' Cruz through the intermediary of a priest whom he fully trusted. This proved a success and the Archdeacon submitted to him and among other things agreed to prepare the summoning of the Synod and to accompany the Archbishop of Goa during his visits, which he had not so far done.

35. The next important landmark is the Synod of Diamper convened by Archbishop Menezes on 21st June 1599. Several decrees like those concerning the Trinity, the Incarnation, the divine Motherhood

of Mary, Original Sin, the Guardian Angels, the Church and its Organisation and the Canon of Sacred Books were passed on 23rd June. But on this day the Archbishop received also a set back in that he would have liked the clergy to give up the Chaldean office on the false assumption that the Nestorian heresy cropped up on nearly every page and wanted it to be replaced by the Roman breviary and translated into Syriac. This proposal met with severe resistance in the Synod. In the end a compromise was reached that only corrections need be made and no replacement was necessary. This practically saved the Syrian liturgy from complete extinction. A number of other decrees were passed in the following days covering a series of subjects. The 7th and 8th decrees clarified the organisation of the Church that there was to be only one law, that of Christ, there were not to be two different laws, one of St. Thomas and the other of St. Peter as some apparently thought and if there was only one law there could be only one vicar of the Christ. Therefore, the title of universal Pastor could not be applied to the Patriarch of Babylon. Rules were passed for the approval of the preachers. All present pledged their words to obey the decision of the holy Inquisition of Goa and on the top of this, the tribunal was earnestly requested to appoint two commissaries at Ankamali on account of its distance. In pursuance of the decision to correct the errors of the liturgical formulas it was further decided that the names of personages were to be erased since they were either formal heretics or suspected of heresy and all liturgical books were to be brought for correction either to the Archbishop in the course of his visit or to Father Roz and, generally speaking, to the Jesuits of Vaipicotta and heretical books were to be destroyed within two months. It was also decided that titular saint of the Cathedral of Ankamali built by Mar Abraham was to be replaced and instead of monk Hormisdas or Hormizd, Hormisdas, the martyr was henceforward be venerated. At the conclusion of all ceremonies a total of 153 priests and 660 laymen who constituted the delegates to the Synod put their signatures to the Acts. After this the Archbishop intoned the *Te Deum* which was sung in procession by the Portuguese in Latin, by the local clergy in Syriac and the faithful in Malayalam. Before returning home each parish priest received from the Archbishop an altar-stone which was personally consecrated together with cruets for the Holy oils, a ritual with the text of the various sacraments translated from the Latin into Syriac, a catechism in Malayalam and a surplice for the administration of the sacraments. All the churches and chapels were provided with chalices, altar clothes and vestments. The Archbishop then resumed his visits to the Archdiocese of Ankamali. In the course of his visits all the Syriac books, liturgical and others, were brought in and those already condemned were burnt at once, while others were duly corrected. His visits went on from the beginning of July till 16th February 1599, when he returned to Goa to find there a brief of encouragement from Pope Clement VIII.

36. The appointment of a regular successor to Archbishop Mar Abraham was the next immediate question to be solved. Archbishop Menezes proposed after Francis Roz who was Professor of Syriac in the seminary and at the same time, a Latinite, to be appointed as the successor of Mar Abraham but the See was to be reduced to that of a Bishopric and made a suffragan of Goa as the neighbouring Bishop of Cochin. This proposal which bypassed the Patriarchs of Alexandria and Babylon was, however, accepted by the Pope. On 4th August 1600 the Bull was issued and on 25th January 1601 Father Roz was consecrated Bishop of Ankamali. Bishop Roz preferred to reside at Cranganore where a Portuguese garrison was located. This belonged to the Latin diocese of Cochin and its bishop protested. The St. Thomas Christians also protested against the lowering of the status of the Archbishopric of Ankamali to that of a bishop. Pope Paul V solved both the questions by restoring Ankamali to its Archbishoprical dignity in 1608 and confirming the division of the Bishopric

of Cochin assigning the jurisdiction over Cranganore to the Archbishop of Ankamali two years later. While the Archbishop of Ankamali had to attend the provincial Synods of Goa he was not subjected any longer to the control from that See. Jesuit Bishop Francis Roz, his successor Stephen D' Britto and Francis Gracia governed the Syrians and several Jesuit fathers were appointed Vicars in Syrian churches which was displeasing to the Archdeacon and clergy and also to the laity in general. The Archdeacon petitioned regarding the troubles in the church of Malabar to the Papal Nuncio at the Court of Lisbon in 1608 and 1628. Archdeacon George, the clergy and the representative of the laity from Edapally sent a petition to the King of Portugal on 19th December 1632 in which they complained that Bishop Stephen who then ruled was not acquainted with Syro-Chaldaic and hence many errors and confusions rose among them. Archdeacon Thomas De Campo sent a deputation with letters to Babylon to request the Patriarch to send a bishop to Malabar. The policy of latinisation, the attempt to impose Latin Bishops and Latin rite on the Malabar Syrians affected both the faith and liturgy of the Malabar Syrians. They felt that the ancient liturgy of Malabar was mutilated. Unleavened bread and Roman vestments were introduced. The Syrian Pontifical and the sacrementaries were abolished and Syriac translations or adaptations of the Latin Pontifical and ritual took their place. The ordinary Mass, however, was kept without serious latinisation. In 1655 a meeting of Syrian Christians was held at Edapally Church in which Carmelites of Goa were invited. This was a step to escape the rule of the Jesuits. A request went up to the Pope to send Carmelites to Malabar. Alexander VII who was the then Pope acceded to the request. In 1657 a party of Carmelites led by Joseph Mary Alias Sebastiani arrived in Malabar. Sebastiani received full co-operation from Alexander De Campo and Alexander Kadavil who had about 50,000 followers. Joseph Sebastiani went to Rome to place his report before the Pope. He was consecrated Bishop and sent back to Malabar as Administrator with power to consecrate one or two Syrian priests as Vicars Apostolic to rule the Syrians. On his arrival Bishop Sebastiani succeeded in reclaiming many more churches from the schism created by Archdeacon Thomas earlier and his followers. By this time the Dutch took over Cochin and they forced the Carmelites to leave the country. In this context, Sebastiani by virtue of his special powers, consecrated Alexander De Campo, a native as Bishop of Megara and Vicar Apostolic of Malabar in 1663. He ruled Syrian Church for 25 years and brought back many who had left the church to the Roman faith. In 1674 Bishop Alexander petitioned to Rome to give him a Coadjutor. But unfortunately the person selected as the Coadjutor by the commissaries was not to the liking of Bishop Alexander. The Coadjutor proved to be against the Bishop and did a good deal of mischief including the ex-communication of Father George who was the Vicar General of Bishop Alexander. An inquiry against the Coadjutor was instituted by Pope Innocent XI and he was deposed by a decree of the Pope on January 16th 1694. This Coadjutor, Bishop Raphael Figueredo died in 1694. The policy of Latinisation was continued by the Carmelites also though not on a mass scale. The Syrians, therefore, resented the appointment of a Latin Prelate to succeed Bishop Alexander De Campo and continued to send in representations to Rome for Syrian Bishops and kept up the agitation. Occasionally they sent petitions to the Catholic Patriarch of Babylon also, the head of the East Syrian rite and their former Patriarch to intervene on their behalf with Rome. Meanwhile Dr. Cariatte, a native Syrian Catholic who went to Portugal and Rome and secured necessary faculties for receiving Thomas VI, ruler of the Jacobites and his fold to the Catholic church was consecrated Archbishop of Cranganore at Lisbon in 1783 to take charge of the Syrian church. Unfortunately, he met with sudden death at Goa on his way to Malabar under suspicious circumstances. This led to an agitation among the Syrian Christians against Goa. To

tide over the circumstance Fr. Parayammakal who was the Secretary of Dr. Cariatte and whom he had appointed as Administrator of Cranganore was confirmed in his office by the Archbishop of Goa. He ruled the whole body of Syrians till 1799. On the death of Parayammakal, Dr. George Shankurikal, a Malabar Syrian was appointed as administrator of Cranganore but he was succeeded by a Portuguese. In 1838 Padroado jurisdiction was abolished temporarily by the Pope and the Carmelite Vicar Apostolic of Verapoly became the exclusive ruler of the Syrian Catholics. Under the rule of Monseigneur Francis Xavier and his successors as the Archbishops of Verapoly two schisms occurred, one by the presence of Thomas Rocos, a Catholic Chaldean Bishop from Mesopotamia and another by Chaldean Bishop Elias Melus. The Syrians never ceased from petitioning to Rome for indigenous Syrian Bishops during this time. As a result, the first step towards the creation of Syrian Bishops was taken in 1887 when Pope Leo XIII transferred the government of the Syrian Church from Verapoly and the Padroado Administrator of Cranganore to two new Vicars Apostolic with Sees at Trichur and Kottayam respectively. At that time, the Syrians were at least two lakhs strong with 360 priests. They possessed four seminaries run by Syrian Carmelites who numbered some 59 religious. The Armenian Catholics who were barely 80,000 strong had a Patriarch, 18 resident Bishops and many titular ones. The Chaldeans themselves though less numerous had their own Patriarchs and 12 Bishops. It was, therefore, highly humiliating that Syrians with a much larger strength could not get a Bishop till then partly due to the short-sighted opposition of the foreign Carmelites, which, several well balanced persons keenly aware of the state of affairs did not fail to remark, was false prudence and maintained that Indians of the Syrian or Latin rites in any part of India were worthy of the Episcopage. The Vicars Apostolic nominated on 20th May 1887 were Monseigneur Adolf E. Medlycott for Trichur and the French Jesuit Pere Charles Lavigne for Kottayam. Both these persons wholeheartedly devoted themselves to the cause of the Syrians and their respective dioceses and succeeded in promoting their spiritual and cultural activities and attainments. Both of them endeared themselves to their flock. They loved the people and worked selflessly for the spiritual and material uplift. The Catholics in their turn loved and respected them. Although they were men nurtured to a culture foreign to the orient, yet they were the men who laid the foundation-stone on which the mighty structure of the modern Syro-Malabar Church now stands. In the meantime, petitions in favour of the appointment of native Bishops were being voiced among the Syrians. The Holy See deemed that the time had now come to crown the work already begun. Three Vicariates instead of two were created, the respective Sees being Trichur, Ernakulam and Changanacherry. Mar Louis Pazeparambil and Mar John Menacherry were appointed as the Bishops of Ernakulam and Trichur respectively. These were the general secretaries of the previous Vicariates of Kottayam and Trichur. Mar Mathew Makil who was the Vicar General of Kottayam was nominated for Changanacherry for the Suddist community. Since, however, the Vicariate of Changanacherry consisted mainly of Nordists, it became necessary to divide it in order to satisfy the claims of the Suddist and Nordist communities. In 1911 Kottayam became once more the centre of a Vicariate, this time composed entirely of Suddists. Mar Makil was then transferred to Kottayam and replaced at Changanacherry by an ex-alumnus of the propaganda college, Mar Thomas Kurialacherry. Only one step remained before the Syro-Malabar Church was to be definitely established. This step was taken at the consistory of 20th December 1923, on the eve of St. Thomas Feast according to the Roman Calendar when Pope Pius XI created the Syro-Malabar Ecclesiastical Province with Ernakulam as the Metropolitan See and the three Suffragan Eparchies of Trichur, Kottayam and Changanacherry. This is a little more than three centuries after 1599 when, on the eve of the day on which

the Roman Church celebrates the feast of their Holy patron, the Christians of St. Thomas were placed on the Jurisdiction of western Prelates. On 24th July 1950 the diocese of Changanacherry was divided and the new See of Palai created. The 6th Syro-Malabar Eparchy was created at the end of 1953. Its limits coincide with the then political district of Malabar. Tellicherry, a small harbour in the Malabar coast became the Episcopal See. This new diocese copes with the spiritual needs of a daily growing population of the faithful of this rite. On 25th April 1955 four decrees of the Sacred Oriental Congregation considerably extended the jurisdiction of the Syro-Malabar Bishops. Thus, the diocese of Changanacherry was extended to cover the whole of the former State of Travancore, the diocese of Tellicherry to cover the entire territory of the two Latin diocese of Mysore and Mangalore and the diocese of Kottayam to cover the Suddists all over the newly enlarged ecclesiastical province. Finally, at the beginning of August 1956, the new Syro-Malabar Diocese of Kothamangalam was created out of the former territory of the Archdiocese of Ernakulam and the diocese of Changanacherry was raised to the status of an Archdiocese. The present situation of the Syro-Malabar church is that there is the Archdiocese of Ernakulam with the Suffragan dioceses of Kothamangalam, Tellicherry and Trichur and the Archdiocese of Changanacherry with the Suffragan dioceses of Kottayam and Palai.

37. A new rite known as the Syro-Malankara was created on the reunion of Mar Ivanios together with Mar Theophilus of the Orthodox Syrian Church with the Catholic Church on 20th December 1930 and of 13 priests, one deacon with 35 families totalling 180 persons shortly afterwards. In 1931 most of the Fathers of the Bethany and the whole of the Bethany Sisterhood, 35 secular priests with two Rabbans, six seminaries and 4,700 faithful followed. In 1932 a new hierarchy was created for them with Mar Ivanios as Metropolitan of Trivandrum and Mar Theophilus as Suffragan Bishop of Thiruvalla. The Syro-Malabar rite to which the original Syrian Catholics belong and Syro-Malankara rite to which the re-united Syrian Catholics belong are two separate rites. But the members of these rites, as already mentioned, are St. Thomas Christians who embrace the Catholic faith.

38. A word in retrospect about the attitude of the Portuguese and the See of Goa towards the Syrian Christians during the Portuguese period and the work done by the Synod of Diamper will not be out of place in this connection. True that the Padroado missionaries who had detected certain Nestorian errors in the Syrian liturgy were earnest in their attempt at correcting the errors. But the loose usage of the word 'Nestorians' to the Syrian Christians which resulted therefrom was something which the Padroado missionaries themselves had not intended. Almost every action of the See of Goa was directed against the Syriac liturgy. It was never the policy of the Holy See of Rome to suppress any Eastern rite for the sake of the Latin rite. The recommendations of the See of Goa some of which went against the above policy were responsible for the seeming suppression of the Syrian rite which eventually resulted in the temporary extinction of the Syrian hierarchy for a period of well over three centuries.

39. The Synod of Diamper does not deserve either the unmixed approbation or the condemnation accorded to it by one section or the other. While several decrees of the Synod chalked out steps in the right direction, several of them were unnecessary and even against the policy of the Roman Curia. The liturgical prescriptions of the Synod were numerous. But all of them bear witness to a tendency towards latinisation. As observed by Cardinal Tisserant, "many people now-a-days are shocked by the tendency to reduce everything to the standard of the Roman and Portuguese Customs..... Such an attitude was the opposite of those methods which the Holy See fostered elsewhere especially in the Near East and even in Italy". The Acts of the Synod of Diamper were never officially approved. No such approval was also necessary for the decrees of a diocesan

synod. The opposition to latinising influence was rather strong and the *Kathanars* succeeded in saving the greater part of the traditional prayers. The prayers of the sacred liturgy were shifted and the corrections comprise some 20 passages. Some of these corrections were rather scrupulous corrections with a view to making the Syro-Malabar liturgy as similar as possible to the Roman Mass. At the same time, some of the decrees though go against the social and religious customs of the East which were to a certain extent influenced by a fairly large number of superstititions and also Hindu customs prevailing in the land they were really progressive especially considering the time when such decrees were passed. The 20th decree of the Synod i.e., that a daughter was to receive an equal share of the heritage with the son against the prevailing custom of the time that only males inherited should be deemed to be the forerunner of the most up-to-date legislation regulating inheritance in any community. The Syrian Christians of Malabar had accepted the caste system probably right from the very beginning which should be considered to be a relic of the caste system among Hindus, the higher communities of which placed a premium upon it. The European theologians of the Synod, however much they wished to do away with this custom altogether which to their unprepared minds seemed so opposed to the genuine Christian spirit, they could not carry out the proposal to the extent to which they decided but had to be satisfied with advising the Synod to omit caste distinctions in the Portuguese territories without, indeed, any grave consequences being prescribed in default thereof. This should be deemed to be a great loss to the Syrian Christian Community as the adoption of a decree to the effect of prohibiting the recognition of caste distinction among the Christians would have done away with a social evil which sapped into the very vitals of the community until recent times. Further the Synod succeeded in forbidding purification of vessels touched by members of low castes. But it is not clear why the Synod had gone to the extent of prohibiting the piercing of the ears like Nayars. It should again be recognised as a highly progressive step, considering the times, that no one should freely submit to the ordeal of fire or the crossing of a river swarmed with crocodiles, a step which took several centuries to be enforced by civil legislation. Practices which had no religious significance or any idolatrous cut like drawing a circle with rice around the young betrothed or around the baby eating rice for the first time were prohibited. Some of these practices were very old, traceable to the time when Christianity was introduced in Malabar and accepted spontaneously without changing the indigenous character of the inhabitants. The penalties decreed upon by the Synod show us which were the defects more stringently eliminated like complacency towards idolatrous practices or heresy or simony and the like. The absolution of certain sins were reserved. Though a milder use of excommunication was recommended severe penalties were imposed for the protection of faith especially of children. In order to pull up by the roots any abuse in the administration of the sacrament, the Synod declared that any priest who accepted the smallest gift after baptism even in sort of foodstuffs must be considered to be as simoniac and punished accordingly. Any priest asking for compensation for administering any sacrament was to be suspended for three years. Other penalties attempted to safeguard the honour of the clergy. It is interesting to note that some of the punishments intended for the laity which, though were few, laid down the foundations of fair dealings and good conduct. The lending of money at an interest higher than 10 per cent was punishable with excommunication; those who kept concubines were also treated like-wise. Participation in any game with weapon came in the same group of misconduct since they expose themselves to death without sufficient reason. Denial of a share of heritage to daughters was also punishable with excommunication. Anathema was prescribed for a married person who would separate without the intervention of an ecclesiastical authority. It is difficult to

exhaust all the decrees of the Synod here. While Archbishop Menezes has been praised for the success of handling the situation and holding the Syond of Diamper on the one hand, there are others who attribute motives to him and decry what he has done. Perhaps, the correct position is that the Archbishop wanted to be quite sure that the Syrian liturgy is free from Nestorian errors and the sacraments administered should be above doubtful validity. His mode of implementation of this object after the Synod of Diamper was rather drastic especially his burning the Syrian manuscripts, which he could have better saved by correction which though done with the object of attaining certainty and avoiding future heresy, has often been interpreted as an act akin to barbarism. In the words of Cardinal Tisserant, "such a course of action arising from lofty motive of prudence had also for its basis a real ignorance of matters pertaining to the Eastern rites. As far as the Portuguese clergy and laity were concerned much ignorance was perhaps entirely due to the geographical situation of Portugal. As the country faces the west, Portuguese sailors and missionaries had very little opportunity to frequent the Eastern shores of the Mediterranean. Their caravels sailed across the Atlantic to the north, south and west. Of all the nations of Europe, Portugal was in the least favourable position for any contact with the Eastern Christians. The Spanish, French or Italian people would have probably acted in a different way." [1]

Customs and Manners

Pregnancy and Child-birth

40. During the 7th month of the first pregnancy of a Syrian Catholic girl her parents visit her in her husband's house with a view to taking her to their house for confinement. On this occasion a small feast is held in her husband's house which is called *puliyunum kalyanam.* It is the custom that the parents take with them an elaborate collection of sweets on this occasion to the son-in-law's house. Some prefer to present costly vessels of bell-metal like the *varpu* instead of sweets, while others present a decent sum of money. The presentation of sweets is called *andu palaharam.* After this the girl is taken by the parents to their house. There is no other elaborate ceremony during the period of pregnancy like *pulikudi* among the Hindus. It is probable that the name *puliyunum kalyanam* applied to the small feast in the husband's house on the occasion of taking the girl by her parents for confinement would have been derived from the Hindu custom of *pulikudi.*

41. When a baby is born it is bathed in tepid water and is fed with drops of honey in which a little gold has been dissolved by rubbing. This custom shared with Brahmins is intended to ensure prosperity. [2] If the child is a boy the birth is usually greeted with joy. The news of the birth of the baby used to be immediately communicated to the husband's house through a messenger who receives valuable presents from the husband's house like a new cloth or money which goes to him. It was the remnant of the custom prevailing before the Synod of Diamper to engage converts to Christianity from low castes as messengers for this purpose. But in recent times this custom hardly prevails. Even the sending of the personal messenger is dispensed with if parties live at a distance. Instead, the message is conveyed by telegram, telephone or even postal letters. Though no pollution is observed, the mother of the child does not move about from her bed for about four days. Thereafter, she takes her bath but still confines herself to her bed. Her diet up to the 28th day is of special preparation consisting of rice and medicated curries. Usually she also takes decoction prepared from native herbs for a few days.

Baptism

42. Normally, the baptism of the child takes place usually on the 7th day of its birth. Invariably in the case of the first-born child the paternal grandfather and grandmother or the brother of the child's father and his wife or other close

(1) Eastern Christianity in India by Cardinal Eugene Tisserant, page 68
(2) Indian Christians of St. Thomas by L. W. Brown, page 185

relations come for the baptism and officiate as the godfather and godmother of the child. It is customary to give the name of the paternal grandfather or grandmother to the first child according as it is a boy or a girl respectively. The ceremony of baptism is performed in a church by the parish priest. The essence of the ceremony consists in the priest saying, "I baptise you in the name of the Father, and of the Son and of the Holy Ghost" and pouring holy water over the head of the child in the sign of cross three times. The head of the child is then anointed with holy oil. The child is made to hold a white linen in the right hand as a sign of purity and a lighted candle in the same hand as a symbol of acceptance of the faith and readiness of the child to receive Christ. While handing over the white linen the priest says, "Receive this white garment and see thou carry it without stain before the judgment seat of our Lord Jesus Christ", and while handing over the candle he says, "Receive this burning light, keep up thy baptism so as to be without blame. Keep the commandments of God that when the Lord shall come to the nuptials thou may meet him in the company of all saints in the heavenly court and have eternal life and live for ever and ever". [1] The godfather and godmother stand by the child at the time of its baptism. They are supposed to take the responsibility of looking after the spiritual welfare of the child in the absence of its parents. If a godfather is not available the godmother is allowed to represent him also. In exceptional circumstances where a child is in imminent danger of death and a priest cannot be obtained baptism is allowed to be performed by a layman in the house of the child. What is achieved by the baptism is the removal of the original sin and making the child a child of God. The baptism of a first born is usually celebrated with a small feast. The paternal grandfather and grandmother of the child are expected to make presents of money to the girl's house and particularly to those who attended on the girl in connection with the confinement. On the 28th day after the birth of the child a string is tied round the loins of the child. The mother of the child, thereafter, becomes somewhat free though not completely. On the 40th day the mother along with the child enters the church for the first time after confinement. She is expected to undergo a purification ceremony before entering the church in which the priest says some prayers and sprinkles holy water over them.

Confession and Holy Communion

43. The first religious ceremony after the baptism of the child is the confession and the administration of the Holy Communion. This is done when the child grows about 7-8 years old and is in a position to distinguish between good and evil and understand at least the essential doctrines of the Catholic Church. The child is taught the necessary catechism. By auricular confession the child confesses his sins to the priest in private. In a state of purity the Holy Communion is administered to him. While administering the Holy Communion the priest says "The Body of Christ for the remission of the debts and forgiveness of sins and for life everlasting."

Confirmation

44. The next religious ceremony for the child is the confirmation which signifies the receiving of the Holy Ghost even as the disciples of Christ got the Holy Ghost on the day of the Pentecost. The confirmation is performed by the bishop who makes the sign of the cross with the holy oil.

Puberty

45. Puberty is concealed as far as possible in this community from the knowledge of others unlike in the Hindu communities. There is neither a formal ceremony nor observance of pollution.

Holy Orders

46. On attaining maturity a Syrian Catholic takes a decision as to whether he should accept the Holy Orders or marry. If the decision is the former, he joins a seminary for instruction for priesthood. Admission to a seminary is given only after passing the S. S. L. C. examination. After undergoing a long course of studies and several stages of ordination he receives his final ordination as a priest on the completion of his ecclesiastical studies. In

(1) The Anthropology of Syrian Christians by L. K. Ananthakrishna Iyer, page 105

the case of a female who chooses to join any religious order, she is admitted to a convent under that order. There are three stages before one in the convent becomes a full-fledged religious. The first is a novitiate. The usual period of the novitiate is one year which is a period of intense preparation for the holy life. At the end of the novitiate is the vestition ceremony in which the holy garments are put on and the vow for religious life is taken. A few years after, she takes the perpetual vow after which she cannot leave the order. Both the priests and nuns have to lead a life of celibacy. The ceremony of the final ordination of a priest as well as the vestition ceremony of a nun are celebrated on a grand scale by the parents by inviting the relatives to a feast. It has to be observed in this connection that the Syrian Catholic community as well as the other Catholic communities have to their credit a pretty large number of priests and nuns. These devote themselves to religious life as well as social services of a high order particularly in the field of education and medical aid.

Marriage

47. There is no rule in this community that the marriage should be sought either by the boy's family or girl's family. According to convenience any party can take the initiative. Usually a third person is engaged to negotiate between the households and when both have expressed their consent further steps are taken in pursuance of the same. In former days the bridegroom never used to see the proposed bride till the date of betrothal. But now, the custom has entirely changed. When once the parents have agreed for negotiation almost the very first step is to send the bridegroom to the bride's house and interview her and only on the approval of the bride and bridegroom that further steps are taken. The settlement of the marriage between the parents is called *Kuriyezhuthi Maral* meaning exchange of notes. For this purpose the father of the boy and the father of the girl along with one or two close relatives meet at the residence of the girl. In former days, they used to write some sort of agreement on a palm leaf and exchange between them. This practice no longer exists now. At the same time they fix up the marriage on this day. Questions regarding dowry and other details are also discussed and settled along with this. The guests are treated to a feast. This is followed by the betrothal ceremony in which the boy and the girl appear before the parish priest, usually of the girl's parish, who ascertains their consent for marriage. This having been ascertained he gives a letter to the priest of the parish of the boy to the effect that the banns can be published. If any party dishonours the betrothal it is not open to the other party to claim specific performance though an action might lie for damages if the betrothal is supported by consideration. The witnesses sign the register of betrothal also. The banns are published in the church after Mass on three consecutive Sundays or obligatory days. The object of publishing the banns is to inform the parishioners that if there is any canonical objection to the proposed marriage the same should be brought to the notice of the ecclesiastical authorities. When the publication of the banns has been completed, the priest of the parish of the boy, if the marriage takes place in the girl's parish, or the priest of the parish of the girl, if the marriage takes place in the boy's parish, gives a letter to the priest of the other parish that the banns have been proclaimed and there is no objection for the conduct of the marriage. The scene is now set ready for the marriage. In the event of the marriage taking place after six months of the publication of the banns the publication has to be renewed before the marriage. Usually, in the surveyed area, the marriage takes place in the parish of the bride. The few days preceding the marriage constitute a period of intense activity in the houses of both the parties. Intimation regarding the marriage would have been given by this time to all the relatives. The approach to the house is cleared and beautified. A *pandal* is erected, the inside of which, in former days, used to be covered with silk and lamps lit throughout its length. The bridal seat is prepared. The seats

for guests are also arranged. In olden days the seats consisted of coloured grass mats. An ancient song describes the arrangements as follows:–

"The road to the house is cleared;
A *pandal* of ten ramparts,
Adorned with silk and lights,
Its floor decked with silky mats,
Ready to receive the incoming guests".[1]

On the eve of the marriage the close relatives assemble in the *pandal*. The first thing to do here is to give presents to the *Guru* (teacher) of the bride or bridegroom, as the case may be. It was the custom in former days to hold the first shave of the bridegroom in the *pandal* in the presence of those relatives. The barber takes the permission of the assembly three times for shaving and conducts the ceremonial shave for which he is given a new cloth as his fee. It seems that in good old days it took about a year for the betrothed to marry and the bridegroom grew the beard as a symbol of pure and ascetic life.[2] This ceremony is called *chandamcharthal* in the surveyed area; but in certain southern parts of the State it is called *anthamcharthal*. The word *chandamcharthal* in the special sense of the term means 'a king to be shaved'.[3] Rightly, indeed, the bridegroom is akin to a king on the occasion. A similar ceremony used to be performed in the bride's house which is called *mylanchiyidal* meaning applying *mylanchi* (Lawsonia alba) a herb used for dyeing the palms and feet. A song called *Mylanchipattu* describing the story of Adam and Eve says,

"Since the forbidden fruit was
plucked by hand
The palm should be covered with *mylanchi;*
Since the forbidden fruit was eaten
while walking
The nails on the feet should be
covered with *mylanchi;*
Since the bone was covered by earth
The palm should be covered
with *mylanchi*"[4] etc. etc.

Both these interesting ceremonies have ceased to be in vogue now at least among the vast majority in the community. The bride or the bridegroom, as the case may be, then takes an oil bath after which his or her married sister would bring new costumes. Dressed in these costumes he or she sits facing the east on a stool covered with cloth (which now is a chair). A mixture of jaggery and rice powder is brought by his father or in the case of the bride, by her married sister and with the permission of the assembly takes with the finger tips a little of the sweet and gives it to the bridegroom or bride as the case may be. While this was the old custom, a change has now come over in that the plate containing the sweet is only shown to the bridegroom or bride who takes with the finger tips the sweet himself or herself. This is followed by a small feast to all the assembled relatives. In former days the St. Thomas song used to be sung on this occasion. This is not done now. Nowadays, some parties postpone the offering of the sweet to the morning of the marriage day just before the marriage party proceeds to the church. On the day of the marriage the bridegroom's and bride's parties proceed along with the bridegroom or the bride as the case may be, from the respective houses to the church where the marriage ceremony is performed.

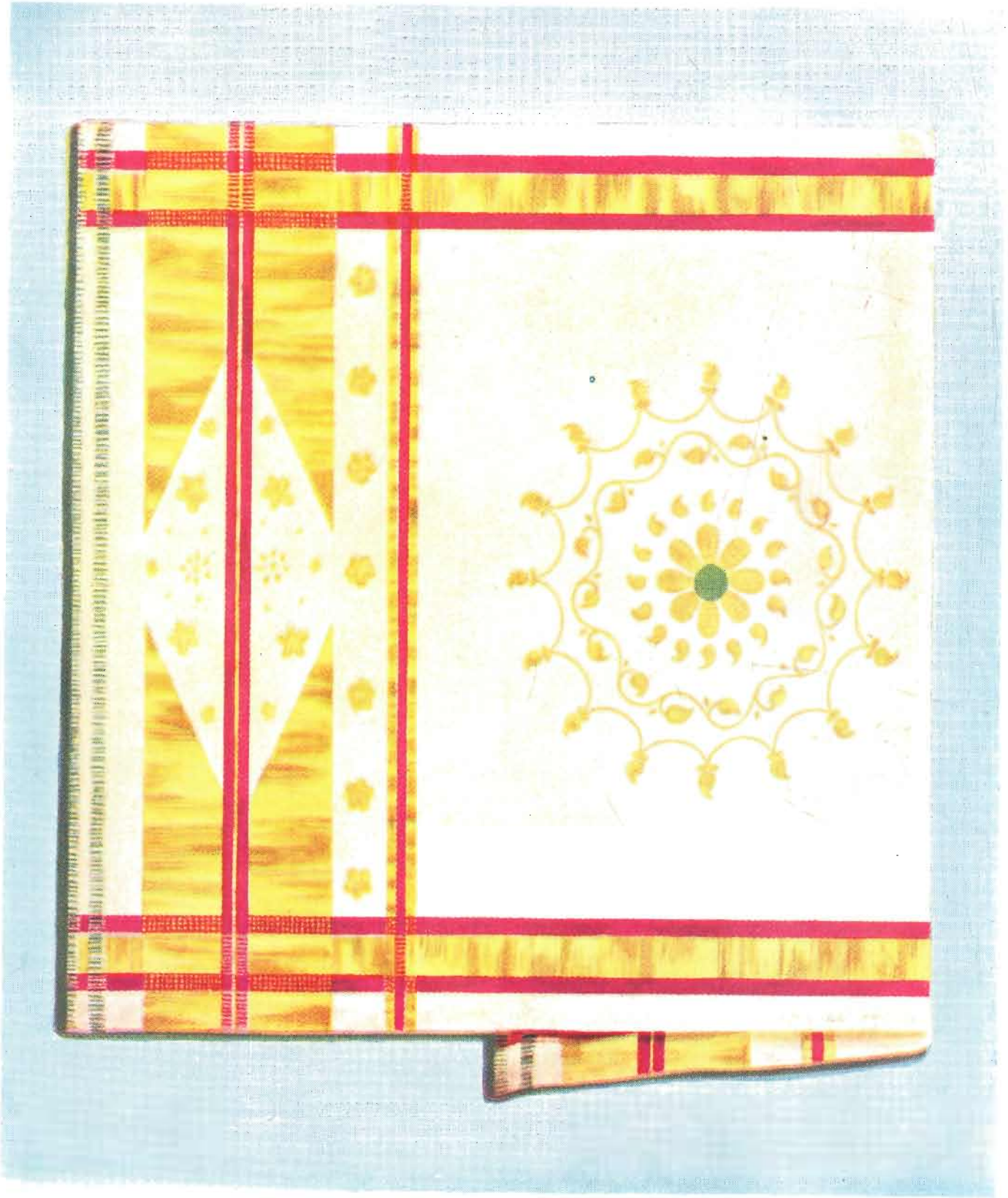
48. A description of the costumes of former days of the couple in the song called *Ettuthira Vattakali* shows that the bridegroom wore a new silk stitched to size, had a gold necklace on the neck, gold bangles on the wrists and a gold crown on the head and the bride had rings on all the ten fingers, anklets on the ankles, a necklace of Venetian coins on the neck, ear-rings hanging on the ears, a crown on the head and an ornamental cover on the forehead all of gold. Perfumes were applied in plenty. The eyelids were painted with collyrium. The silk worn by the bridegroom is

(1) A free translation from Mangalya Geeta
(2) The Indian Christians of St. Thomas by L. W. Brown, page 191
(3) Dr. Gundert's A Malayalam and English Dictionary, page 342
(4) A free translation

described as *veeralipattu* meaning the best kind of silk (damask). The jacket worn by the bride is described to be of velvet. Though these constitute the literary evidence regarding the costumes and ornaments, the evidence recorded in the course of the investigation from the older generation of Syrian Catholics shows that about 50 years ago the bridegroom used to wear on the head a cap with a finial entirely golden. Around the neck hanging loosely was a chain of gold with a beautifully designed but heavy cross of gold in the centre. On the arms bangles of gold with engravings on them were worn. The costume consisted of a long coat of embroidered silk and a fine dhoti. The jacket worn by the bride used to be of coloured silk fringed with gold lace. Indeed, a costly head-cloth fringed with rich gold lace used to be put over the head and body. Below the jacket she wore a cloth in the usual Christian fashion but with its border ornamented with rich golden embroidery. Usually she was heavily burdened with the weight of the ornaments hanging from her neck. In the course of time the splendour of the costumes and ornaments underwent gradual reduction. The bridegroom used to wear a dhoti and a velvet coat instead of the cassock of velvet or silk. The cap with the finial was replaced by a round circular cap decorated fully with golden embroidery. In the case of the bride instead of coloured jacket white silk jacket came into vogue. The ornaments of the bride and the bridegroom, however, continued to be the same for some time more. Coming to recent times, the entire pattern has changed. The bridegroom is dressed in pants and open coat with tie and the bride in white silk saree and blouse, a white floral crown and a veil flung from head and flowing below the heels. The ornaments of the bride are up to date and few. The latest pattern of the costume of the bridegroom is simpler still and consists of only a dhoti from waist to heels and a shirt, both white and clean.

49. On reaching the church the bride and bridegroom are led to the inside of the church and they stand facing the altar. They kneel down in the beginning and after making the sign of the cross stand up. The bride will be on the left side of the bridegroom. The priest standing in front of the bride and the bridegroom first inquires of them whether they are willing to accept each other as partners in life and on their expressing their consent the right palm of the bridegroom is placed on the right palm of the bride and holy water sprinkled over them with the words, "With the authority that is given to me I unite you in the bond of matrimony in the name of the Father, and of the Son and of the Holy Ghost". This is followed by the tying of the marriage badge called *tali* by the bridegroom round the neck of the bride. The bridegroom then puts the *mantrakoti* (head cover) which nowadays is a folded silk saree. In former days this was a costly cloth with borders of golden lace. Usually, after the wedding a holy Mass is said by the priest. In the course of the holy Mass the couple is blessed by the priest. In certain weddings a brief sermon is said after Mass which mostly lays stress on the solemnity of Christian marriage. In rare cases, the bishops also officiate for the wedding instead of the priest. After the marriage ceremony and the Mass the couple sign the marriage register kept in the church. The exchange of rings at the time of wedding is very uncommon among Syrian Catholics. But even where it is done it does not dispense with the tying of the *tali*.

50. In former times, if the parties were very rich, the bride and the bridegroom used to be taken to the church and back in a palanquin or on the back of a caparisoned elephant. While going to the church the marriage party formed a loose procession. But on returning from the church there used to be a regular procession. The items in the procession used to be numerous, the more important among them being music, whistling with finger in the mouth, *panchavadyam, thappu, kompu, kuzhal, venchamaram,* [redacted] *alavattom,* [redacted] fore-runners, dancing girls, acrobats, ornamental umbrellas of red, green and yellow silk etc. Even in the early part of this



Pl. 4 CLOTH ORNAMENTED WITH RICH GOLDEN EMBROIDERY WORN BY THE SYRIAN CHRISTIAN BRIDES OF THE OLD

century the splendour of the procession continued, but without the fore-runners, dancing girls and the elephant or the palanquin. In recent times, processions on foot with all the paraphernalia of the past have become out of date. Either a procession of cars taking the guests who attend the marriage and the bride and the bridegroom or a simple procession on foot without any pageantry has taken the place of the pomp and pageantry of the wedding processions of old.

51. When the bridal party reaches the house of the bride or the bridegroom, as the case may be, from the church the couple are received by the mother of the bride or bridegroom. A sign of the cross is made by her on the foreheads of the couples who are also garlanded by her. In some cases instead of the garland, a rosary of gold or even an ordinary chain of gold and a ring are put. They are then led to the bridal seat. Scrupulous care is taken that the couple enter the house by placing the right foot first. In the bridal seat which would usually have been arranged in the *pandal* or hall where all the guests are seated the couple sit facing the assembly. The members of the marriage party accompanying the bridegroom or the bride, as the case may be, are given special seats in the assembly. After a while the father of the bride, if the reception is in the bride's house, or the father of the bridegroom, if the reception is in the bridegroom's house, or any elderly male member of the house, if the father is not alive, performs the ceremony of giving sweets to the couple. This is called *madhuram vakkal.* Before giving the sweets, the consent of the assembly is taken. Usually the consent is given by the head of the party who accompanies the bride or the bridegroom as the case may be. The procedure of giving sweet is the same as already described in the ceremonies on the eve of the wedding day. Songs are usually sung on this occasion. A free translation of one of the traditional songs called "*Mangalyam Vattakkali*" is given below.

"To describe the splendour of wedding,
Blessed Virgin universally worshipped
Give thy blessing!
Flaws, if any, this assembly finds,
Forgive like a real mother unto her children does.
She who bred and brought up the rich black haired girl,
Her beloved father by surprise told:
"For wedding she is ripe;
A boy should be found
As quickly as possible from a house proper".
The words were heard and the father started,
The boy was found and earnest money paid.
The girl was seen and the wedding fixed
In a palm leaf new, the date inscribed,
At the Holy Mass, the priest, with pomp
The banns proclaimed for all to know.
The road was cleared for the incoming guests,
The *pandal* decked with silk,
The lights were hung,
And the bridal seat nicely set."

The couple are then led to their rooms and the assembly dissolves itself to gather where the feast would have been arranged. In former days the couple used to stay in that house on the wedding day and proceed to the house of the bride or the bridegroom, as the case may be, the following day where a similar reception is held. But now the tendency is to have the marriage festivities finished in both houses on the same day. Hence the bridal party along with the couple go to the other house on the very same day and on their arrival the reception and feast are held in the afternoon of the same day. The bridegroom stays with the bride in her house for a few days not exceeding seven after the marriage and the bride also repeats the same procedure in the house of the bridegroom. Thereafter, the bride is taken to her house for a few days and then back to the bridegroom's house.

Form of Marriage

52. A valid marriage between two persons who have received baptism is a sacrament. It is, no doubt, a contract but one under a sacrament. The form of marriage prescribed by the Canon Law requires that the couple should externally express their consent before their bishop

or parish priest or any priest delegated by them in the presence of atleast two witnesses and the bishop or priest should impart his blessings to the parties. A free consent is one which is not given under coercion or grave fear. It should be a human act i.e., free and with knowledge. If, after a marriage, any doubt arises about its validity the marriage would be presumed to be valid until otherwise proved. The couple living together after marriage will be presumed to have consummated the marriage until otherwise proved.

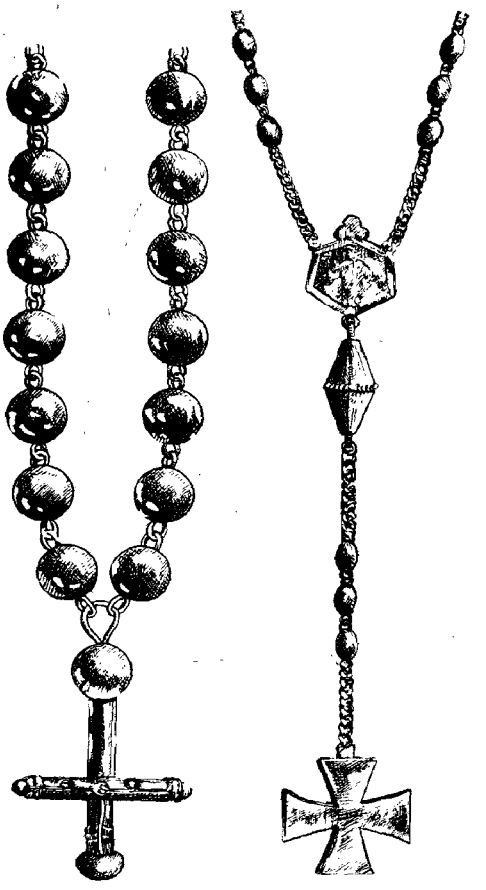
Impediments to a Marriage

53. Before a marriage is solemnised it should be clear that there is no impediment for a valid and licit marriage between the parties. The impediments to a marriage can either be prohibient or deriment. A marriage performed under a prohibient impediment though not invalid is still an offence under the Canon Law, while a marriage performed under a deriment impediment is no marriage at all. Though the impediment is only in respect of one of the parties it affects both. The prohibient impediments to a marriage are the following.

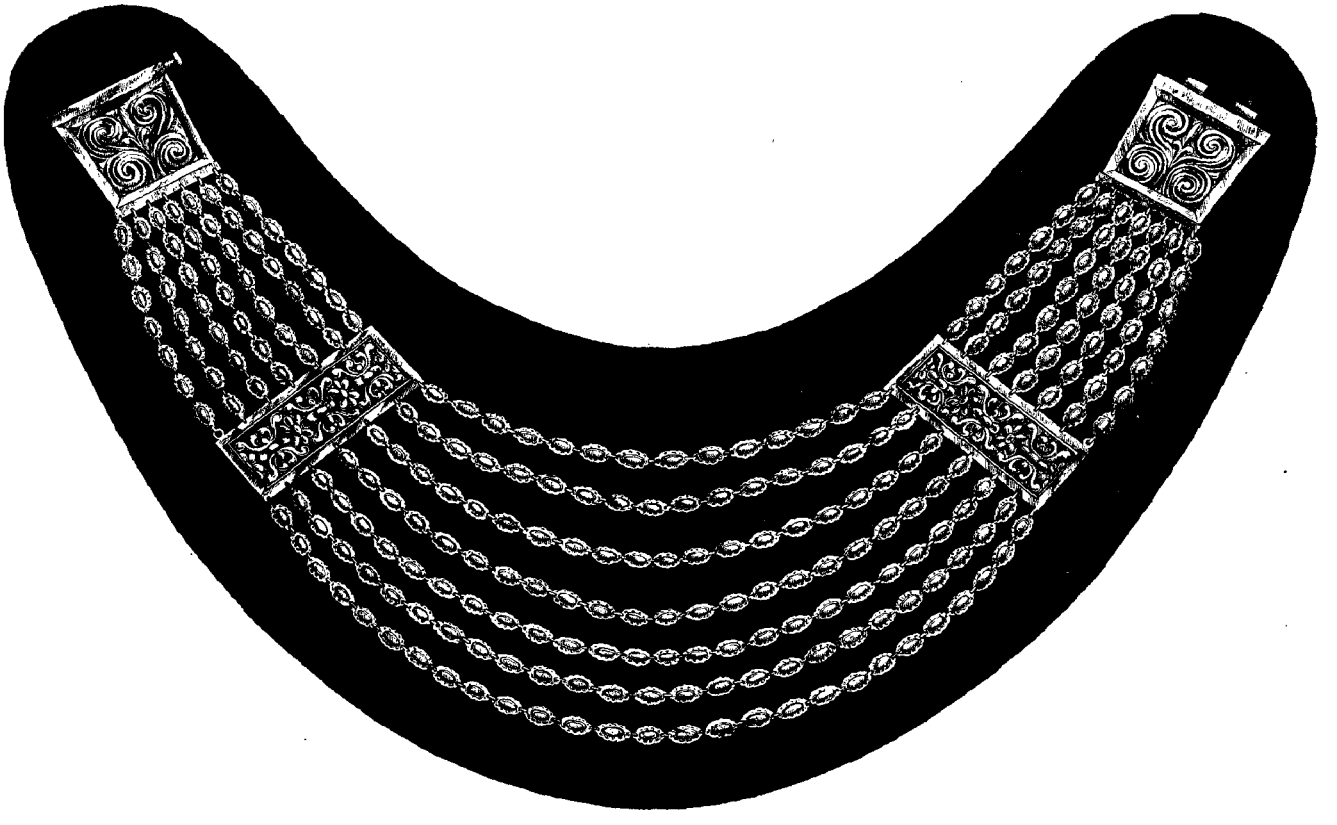
1. Minor or simple vows of chastity taken in Holy Orders (At times, the Holy See declares such an impediment as a deriment impediment also).
2. Vows of virginity, of perfect chastity and similar vows taken individually.
3. Tutelage or adoption prohibited by the law of a country (These come under deriment impediment also).
4. Marriage with a non-Catholic (A dispensation is not granted by the church for such marriages without just and grave reasons. It is only where the non-Catholic party undertakes that he or she will not be an impediment to the other party in wedlock holding to Catholic faith and both parties undertake that the children born of them will be baptised and brought up in Catholic faith that a dispensation will be granted even in cases where there are just and grave reasons).
5. Marriage with one who, though has not joined a non-Catholic religion, has notoriously given up Catholic faith or notoriously involved in organisations denounced by the Catholic Church (The conditions for the grant of dispensation for such marriages are the same as in the case of a marriage with a non-Catholic).

54. The deriment impediments or those which render the marriage null and void are:–

1. At the time of marriage, the bridegroom is below 16 years or the bride is below 14 years of age.
2. A party is permanently impotent for coitus; but mere sterility is not an impediment.
3. Subsistence of a prior marriage.
4. Marriage with one who has not been validly baptised (The conditions for dispensation in respect of marriage with a non-Catholic mentioned supra are applicable to this case also).
5. Ordination of the male to the order of *Diaconate* and above.
6. Consanguinity (under this no marriage is allowed in the direct line i.e., father, grandfather, great grandfather and upwards and son, grandson, great grandson and downwards in all degrees. In the collateral line i.e., brothers, sisters, their sons or daughters etc., no marriage is allowed within six degrees).
7. By a valid marriage the man and wife become related to the relatives of his or her partner and hence their marriage, in the event of the death of a partner, with anyone in the direct line of one another in all degrees and in the collateral line within four degrees.
8. Marriage with one in the direct line related within two degrees to a man or woman involved is an invalid marriage or similarly related to one leading a notorious or public life of concubinage.
9. Marriage of a godfather or godmother with the baptised.
10. Tutelage or adoption prohibited by the law of a country.
11. Murder of a partner in a valid marriage in conspiracy with a third party with the promise of marriage with such party or adultery with the promise of marriage with such third party provided the third party is aware of the existence of such a marriage between the parties.



Pl. 5 NECK CHAINS USED BY SYRIAN CHRISTIAN MALE OF OLD ESPECIALLY ON THE OCCASION OF MARRIAGE Page 28



Pl. 6 NECK CHAIN USED BY SYRIAN CHRISTIAN FEMALES OF OLD Page 28



Pl. 7 A SYRIAN CHRISTIAN COUPLE OF OLD IN TYPICAL WEDDING COSTUME Page 28

The crowns of bride and bridegroom are supposed to have been presented to Thomas of Cana by Cheraman Perumal in the fourth century.

Dispensation

55. Some of the impediments mentioned above arise out of natural law like impotency etc. Such impediments cannot be removed by any dispensation. Even in the case of other types of impediments, certain impediments are not generally dispensed with by the Catholic Church. In other cases, dispensations are granted by the prescribed authorities under proper circumstances and, wherever necessary on certain conditions. Impediments arising out of collateral consanguinity in the 5th or 6th degrees, out of being under-aged, out of tutelage or adoption under the law of a country and out of the relationship arising from baptism are some of the cases in which dispensation is usually granted. See also item 4 supra under prohibient impediments.

Polygamy, Polyandry and Dissolution of Marriages

56. The Catholic Church prohibits both polyandry and polygamy. Similarly, a marriage between Christians once consummated is indissoluble except on the death of a party. In the case of a marriage which has not been consummated the Pope has got the power to dissolve the marriage on sufficient grounds on the application of any of the parties. In the event of the conversion of one of the partners in a marriage between two non-baptised persons to the Catholic faith the baptised party is allowed by Canon Law to leave his or her partner and marry a baptised person even though the earlier marriage had been consummated, if after the person who was his/her partner before baptism on being asked, does not wish to live peacefully with the baptised party. Under the Canon Law, if a person had several wives before he is baptised he should, on baptism, take his first wife if he knows whom he married first and leave the others. Otherwise, he is to take one of the wives and leave the rest. In the case of any of his wives receiving baptism along with him, he is allowed to retain her as his wife in preference to the rest.

Remarriage

57. On the death of one of the partners in a marriage there is no objection for the surviving party to remarry.

Funeral

58. When a person is in death bed he confesses and receives Holy Communion and prepares himself for death so that his soul may pass in a sinless stage. When he is about to breathe his last extreme unction is administered to him by the priest. The essence of this ceremony is the anointing of the five senses with holy oil specially preserved for the purpose, the concept being that a person can commit sins only through the five senses and the anointing and the prayer will secure the remission of the sins, if any, committed through any one of these senses. Hence the priest anoints the eyes, ears, nose, lips and palms and feet with the holy oil and says the prayer, "let this anointing give you remission of sins committed through the five senses". If possible, the priest will also be present at the time of death when he will offer special prayers which will secure plenary indulgence to the soul. Throughout the last moments of the dying person the words "Jesus, Mary, Joseph, help the soul" would be said by somebody in the house first in the ears and later near the mould of the head of the patient as it is considered that the dying person cannot hear through the ears at the last stages but can hear through the mould of the head. Some juice is invariably administered on the lips to avoid the drying of the throat. As soon as the person expires, the eyelids and lips are sealed and his big toes tied and the hands clasped holding a cross and rosary. The body is cleaned and anointed with perfumes, placed in a coffin and his usual costumes put on. Gloves are put on the palms and shoes on the feet. If he is a member of a religious society the uniform of that society is also worn. A wreath of flowers is placed on the head, and other wreaths, if any, put over the coffin but never covering the face. The coffin is placed in the centre of the main hall of the house facing east as far as possible. Invariably the holy cross is placed behind the coffin on the head side and candles are burnt. The

kith and kin of the deceased naturally burst into lamentations as soon as death takes place. After a while the near relatives of the deceased other than the sons, daughters and widow or husband endeavour to bring about calmness by saying prayers aloud. When it is time for funeral the priest arrives at the house. In some cases more than one priest take part in the funeral ceremony though the minimum is one. Rarely the bishop also officiates at a funeral. In some cases, a photograph of the deceased along with the near relatives is arranged to be taken before the funeral. From the time of the death of a person till the burial, the bell of the church is arranged to be sounded throughout, pealing the mourning rythm which consists of a single strike followed by two strikes. This is an announcement to the public that somebody in the parish has expired. A black flag is hoisted. The priest officiating at the funeral puts on a black vestment. Before the coffin is taken out of the house, an office is performed by the priest towards the end of which all the assembled say the closing prayers for the soul of the deceased. Before closing the lid of the coffin, the kith and kin of the deceased kiss him on the face. The coffin is then borne by the near relatives of the deceased to the church. In some places it is carried in a special vehicle. In the church, the coffin is placed on a bier covered with black cloth and lighted with candles around. The priest performs the big office here. It is usual in funerals that the funeral sermon (oration) is said either at the house of the deceased or in the church either before or after the big office. The coffin is taken from the house to the church invariably in procession. The items in the procession vary according to circumstances. The best procession has a funeral band, gold and silver crosses, ornamental umbrellas of black silk and candles. Members of several religious societies wearing their uniforms and the relatives and friends of the deceased will be participating. After the big office in the church holy water is sprinkled over the corpse. The coffin is closed and taken to the cemetery. The grave is blessed by the priest and the coffin lowered into the grave in all solemnity, the priest chanting the prayers and the relatives of the deceased looking on with grief, some praying and some weeping. It is customary for each one to put a little earth into the pit as his last offering to the deceased. Immediately following the funeral holy Masses are said for the deceased according to the financial capacity of the parties. If a party can possibly afford, a Gregorian mass (this lasts for a month, a Mass being said on every day by the same priest at the same altar wearing the same liturgical vestments) which is supposed to secure ablution of all the sins of the deceased. In former days, there used to be a vegetarian feast after the funeral either in the house of the deceased or in a nearby house. It was also customary in former days to have a feast on the 7th, 16th and 41st days after funeral. But now these are mostly absent.

59. A Christian burial is denied in exceptional cases. Where a Catholic has been excommunicated or where he has consciously refused confession or denied faith and has not repented before his death, or where he is not a lunatic and has committed suicide of his free will a Christian burial is not accorded to a deceased Catholic. In such cases a priest does not officiate at the funeral. The body is buried in a special corner of the cemetery set apart for such cases.

General

60. "The Syrian Christians were almost on a par with their sovereigns", observes L. K. Ananthakrishna Iyer. He continues, "They were allowed to have a military force of their own which was composed chiefly of Shannars, the caste that cultivated the palm tree. Besides the Brahmins they were the only inhabitants of the country who were permitted to have enclosures in front of their houses. In front of their girdle they were accustomed formerly to carry a large knife like a poniard, highly tempered and having a long metal handle. Sometimes the handle was made of gold and beautifully worked ..... They were very active and their

SCENES FROM A SYRIAN CATHOLIC WEDDING IN TRIVANDRUM



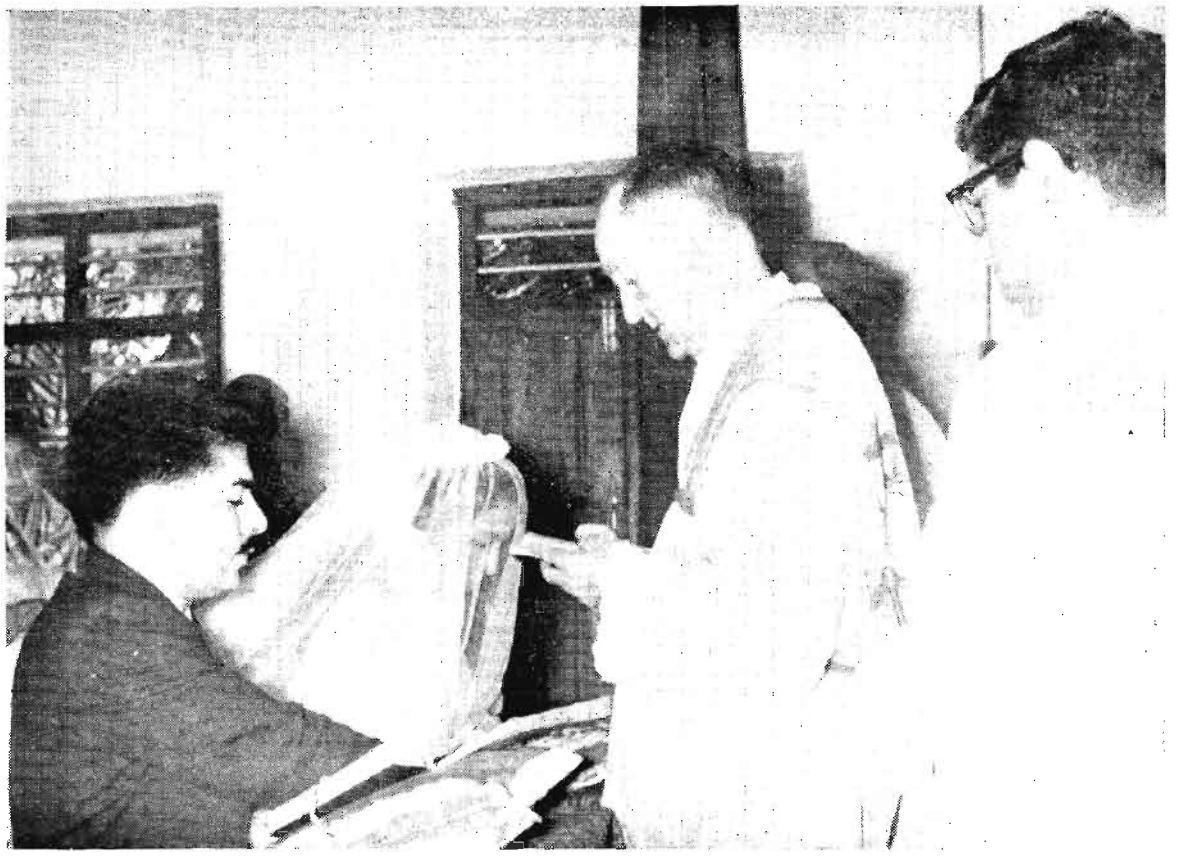
Pl. 8 THE BRIDE BEING CONDUCTED TO THE CHURCH Page 28



Pl. 9 THE BRIDE AND THE BRIDEGROOM AT THE FOOT OF THE ALTAR Page 28



Pl. 10 ASKING THE CONSENT OF THE BRIDE AND THE BRIDEGROOM Page 28



Pl. 11 JOINING THE HANDS OF THE BRIDE AND THE BRIDEGROOM Page 28



Pl. 12

TYING THE 'TALI'

Page 28



Pl. 13

PUTTING THE MANTHRAKODI

Page 28





Pls. 14 & 14 A ADMINISTERING HOLY COMMUNION Page 28

(Generally Holy Communion is administered only in one species i. e. Bread. In the recent Vatican Council the special privilege of administering Holy Communion in both the species during special occasions was granted.)



Pl. 15 RECEIVING THE NUPTIAL BLESSING Page 28



Pl. 16 THE COUPLE Page 28

SCENES FROM A SYRIAN CATHOLIC WEDDING *(Concld.)*



Pl. 17 CUTTING THE WEDDING CAKE Page 29

bodies flexible owing to the copious use of the coconut oil with which their joints were rubbed from infancy. In former times they seldom appeared abroad without being well armed. Besides the poniard just described, a few carried matchlocks or rude muskets. Others would bear lance at the end of which was suspended steel rings which made an agreeable sound when the lance was in motion. But the greater part of them carried only a naked sword in the right hand and a buckler in the left hand. They were trained in the use of these weapons at the early age of 8 years and continued to exercise them till 25 which are counted for their using them with much dexterity. They were very expert huntsmen, soldiers and they were, therefore, held in much estimation by the rulers of the country. A native prince was respected or feared by his neighbours according to the number of Syrian Christians in his dominions". [1] The above description which applies to the Syrian Christians of old hardly applies to the recent generations. They are now just like the members of any other advanced community in respect of their cultural and material equipments.

Dress and Ornaments

61. Describing the costumes of the ancient Syrian Christians Hough says, "The dress of the men are much more simple consisting of a small piece of white cloth passed round the waist and extending to the knees. The superior quality of these cloths and the cleanliness of the persons are all that ordinarily distinguish the rich from the poor. But when in a church or in the presence of native princes or their superiors the rich wear a light dress not unlike a surplice embroidered sometimes with great taste on the sides and behind. At the visitations of their Bishops they are particularly neat in their apparel and are fond of anointing their bodies with perfumes. Like the women they let their hair grow long, none cutting it but the aged, those who have been on pilgrimage to the sepulchre of St. Thomas at Mylapore and persons who have taken upon them the vow of celibacy. But the hair is not suffered to hang loose being neatly gathered together in tuft upon the top of the head, and fastened with a pin surmounted with a gold or silver cross or some other ornaments..... They wore also a coloured girdle round the waist which is generally red and serves the purpose of a purse or pocket as they put in the ends of it their money, betel and anything else that they have occasion frequently to use. But the rich prefer to carry their betel in a small pouch under the right arm". [2] On occasions when going away from their own districts the men would wear a long white or blue coat which Gouvea calls a Cabayac. Hough continues, "The females are very graceful in their deportment and in their general conduct, modest and retiring. Notwithstanding the heat of the climate and their freedom of intercourse with their neighbours, they are seldom or ever known to violate the law of chastity. It has been presumed that the very early age at which they marry, contributes not a little to preserve them in this integrity of character; but why may we not also ascribe it to their regard for the seventh * commandment ?....

"The dress of the women corresponds with their character. It consists of a cloth which covers the body and almost the whole of their legs. They wear also a small waistcoat with short sleeves, called a shouldery, which covers the breast. When they go to church, or pay a visit to their Bishop, they envelop themselves in a long white cloth, which is drawn over the head, and reaches to the ground, leaving nothing but the face to be seen. Their ornaments are not unlike those of the Hindoo women. Upon the right arm they wear large armlets of gold, or silver, which are well wrought. Sometimes these ornaments are solid and very heavy; but in general they are hollow, and contain a few small stones, which make a tinkling sound to the swing of the arm. Like all other women of the country, they go barefooted and wear large anklets of silver, or brass, according to their husband's and father's circumstances. Their occupations are wholly domestic". [3] The above

(1) Anthropology of the Syrian Christians by L. K. Ananthakrishna Iyer, pages 55–56
(2) History of Christianity in India by Rev. James Hough, Vol I, page 322
(3) Ibid, page 321
* Perhaps the reference is to the sixth commandment.

description applied to the first half of the 19th century. Perhaps a better description of the costumes of the females is the one given by Ward and Conner in the early decades of the 19th century extracted below.

"It consists of a cloth (white is the invariable colour) wound round the middle, fixed in several folds at the hip, and reaching to the knees forms a petticoat; the person is concealed by a jacket on which some finery is occasionally lavished by embroidering the seams; it falls loosely below the waist, the sleeves covering the arm to the wrist; they often however dispense with this garment, for a less cumbersome vesture. Necklaces of Venetians, a cross, and silver rings round the ankle, compose the ornaments of the more wealthy." (Geographical and Statistical Memoir of the Survey of the Travancore and Cochin States by Lieutenants Ward and Conner, Vol. I). But coming to later periods there is some change in the costumes and manners. The habit of men growing long hair ceased to be in vogue. Up to the last generation most of the males used to shave their head clean and grow beard, but the beard disappeared after some time leaving close shaven head alone. They wear a white cloth from the loins flowing down to the heels and a long thin second cloth with black border in the case of elderly persons and gold laced border in the case of younger people. Rarely they used to wear shirt also. The costumes used to be well washed and neat looking. The men of the present generation do not shave the head; instead they crop the hair. They wear a dhoti from waist to heels, a shirt and rarely a second cloth. A slack shirt has become the fashion of the day. Slippers are not uncommon. Wrist watches are also popular. In the case of females the popular costume consists of a snowy white double edged muslin cloth extending from the waist down to the ankles and measuring not less than 3 yards in length when doubly folded. A part of this is neatly wrapped round the loins and the remaining length is made into frills almost to the shape of a fan covering the buttocks. In some cases, instead of a circular shape the frill takes an elongated shape flowing down to the knee behind. Above the loins they wear a bodice and over it a jacket of straight cuts which is slipped down the head through a V-shaped opening which rests on the neck. The opening is artistically cut and stitched. The arms are covered mostly up to the elbow although in former days they used to be covered up to the palm. Before the V-shaped neck of the jacket came into vogue, the neck used to have an opening down to the sternum. This opening was buttoned up from the sternum up to the neck. In those days bodices were rarely in vogue. While attending the service in the church they put over the head a thin cloth about $5' \times 3'$ and draw its both ends over the cheeks down to the knee so as to cover the body up to the knee a little below, except the face. In the case of married women this cloth has a gold laced border while in the case of unmarried girls this cloth has usually a black border. The widows wear a pure white muslin cloth without any border at all over the head. The ears used to be perforated at the top as well as on the lobes. In former days, the ear-lobes used to be elongated. But this practice has ceased to be in vogue long ago. Instead, the ear-lobes are perforated and the modern studs worn. The upper portion of the ear which used to be perforated in former days was decorated by a circular gold ring thrust through the perforation and hanging heavily. The richer the female, the heavier and larger used to be this ring. But this item of ornament has generally disappeared now although there are still some who wear it. When the ear-lobes used to be elongated ear-rings called *kathila* used to be worn on them. But these have completely gone out-of-date. The modern females are accustomed to wear the bodice and skirt inside and the saree and blouse over them. They put on slippers and limited ornaments consisting of the stud in the ears, a few chains or necklaces, a few bangles, rings and wrist watch, if possible. The hair is tied into a knot at the back. It has become the latest fashion to cover the hair with a black net. Flowers are seldom worn on the hair by the females of this community. In former days the use of flowers on the

hair was even prohibited. The present tendency is for fewer ornaments but to have up to date ones with jewels.

62. The ancient costume of the Syrian Catholic females was unique. The frilled fan-shaped portion in the rear covering the buttocks, the tight and long sleeved jacket, the cloth over the head—these items account for the peculiarity of the costume. The parting scene of the party of Christians who came along with Thomas of Cana when they left their abodes in Bagdad, Nineva and Jerusalem and boarded the ship is described in a song called *Munnam Malankara* in which the females are said to have worn *chatta* (tight jacket), *muttakku* (veil), *kontha* (rosary) and *thalamundu* (cloth over the head). It is not improbable that the tight long sleeved jacket of the Syrian Christian women called *chatta* and the head cover that flows from the head down to the knee are a survival of the above mentioned ancient costumes of the followers of Thomas of Cana who colonised Malabar in the first half of the 4th century. In olden days, married women, especially out of house, wore another cloth over their breasts. When women had to go out they often kept their faces covered with a fan or palm leaf umbrella just like Hindu women. Dr. P. J. Thomas says that women wore an embroidered veil over the face. This, however, was not a local product but came from Venice which was known to Malabar because even before the coming of the Portuguese the Venetian goods came through the Arab traders. The necklace worn at weddings and treasured as a family heirloom was made of Venetian gold coins.[1]

63. What is more peculiar is the frilled back of the cloth worn by a Christian female around the loins. Frills in the cloths are found in the ancient costumes of the people of Bagdad, Nineva, Jerusalem etc. But the pattern of their clothing is not the same as that of the Christian females. On special occasions like *Thiruvathira*, *Vishu* etc. the Namboothiri females had and still have frills at one end of the cloth which they wear around the loins, the frills being more to the front than to the back. It has already been observed supra that amongst the converts of St. Thomas to Christianity were several Namboothiri families. It is not altogether improbable that this peculiar frilled costume of the Christian women had its origin in the costume of the Namboothiri women. Perhaps for the sake of a change the Christian women might have shifted the frills from the front to the back after their conversion.

64. Out of the 119 households in the surveyed area all except 8 are Syrian Catholics. It is, therefore, proposed to give here a table relating to dress and ornaments in the surveyed area which will mostly reflect the condition of the Syrian Catholics in this respect.

Table VI

DRESS *

Total Population			Communities					
Males	Females		Syrian Catholic	Jacobite Syrian Christian	Brother Mission	Kollan	Velan	Pulaya
399		Total No. of males in the community	374	2	6	9	1	7
	390	Total No. of females in the community	356	2	11	9	4	8
		I. No. of males wearing						
44		(1) Shirt, shawl and dhoti up to heels	43	..	1	..	..	..
146		(2) Shirt and dhoti up to heels without shawl	137	1	3	4	..	1
26		(3) Shawl and dhoti up to heels	23	..	..	..	1	2

(1) Indian Christians of St. Thomas by L. W. Brown, page 200

Table VI—*concld*

Total Population			Communities					
Males	Females		Syrian Catholic	Jacobite Syrian Christian	Brother Mission	Kollan	Velan	Pulaya
2		(4) Shirt and pants	2	..	..	..	..	..
160		(5) Shirt and shorts	151	..	2	3	..	4
21		(6) Any other type	18	1	..	2	..	..
		II. No. of females wearing						
	19	(1) Full saree	16	..	1	2	..	..
	189	(2) Half saree with blouse and dhoti from waist to heels	181	2	2	..	1	3
	182	(3) Any other item	159	..	8	7	3	5

* Inapplicable items are deleted

65. The above table shows that 11.03 per cent of the males wear shirt, shawl and dhoti up to heels, 36.59 per cent wear shirt and dhoti up to heels without shawl, 6.52 per cent have shawl and dhoti up to heels, 0.50 per cent shirt and pants, 40.10 per cent shirt and shorts and 5.26 per cent wear other types of dress.

66. Among females 4.87 per cent wear full saree, 48.46 per cent wear half saree with blouse and dhoti from waist to heels while 46.67 per cent have other types of dresses (mainly blouse and skirts).

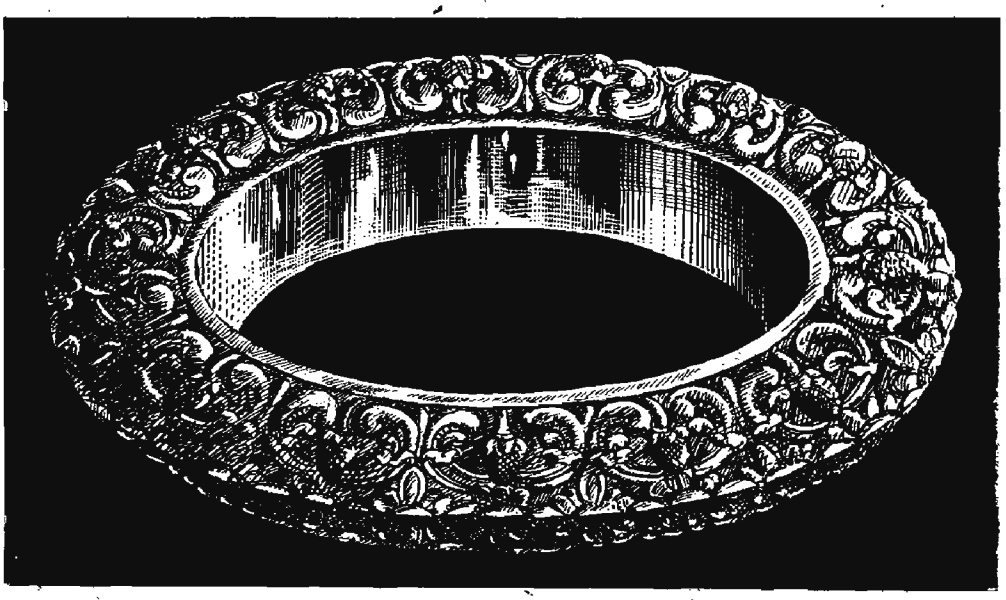
67. A table giving the number of households in the surveyed area having ornaments is given below.

Table VII

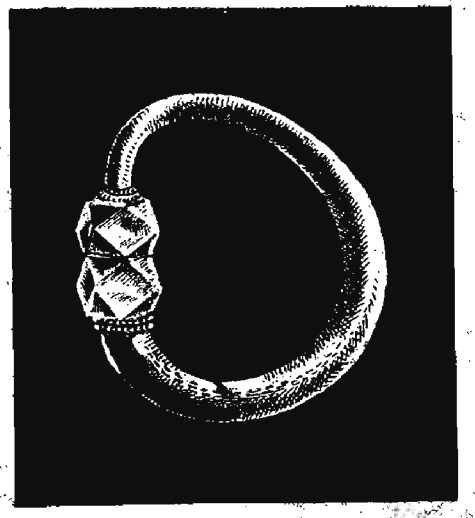
ORNAMENTS *

Total No. of households		Communities					
		Syrian Catholic	Jacobite Syrian Christian	Brother Mission	Kollan	Velan	Pulaya
119	Total No. of households in the community	111	1	2	2	1	2
91	Total No. of households wearing ornaments	88	1	..	2	..	..
28	No. of households using no ornaments	23	..	2	..	1	2
34	No. of households using ornaments of the value of Rs. 100 or below	33	..	..	1	..	..
51	No. of households using ornaments up to Rs. 500	49	1	..	1	..	..
4	No. of households using ornaments up to Rs. 1,000	4	..	..	..	..	..
2	No. of households using ornaments up to Rs. 3,000 and above	2	..	..	..	..	..

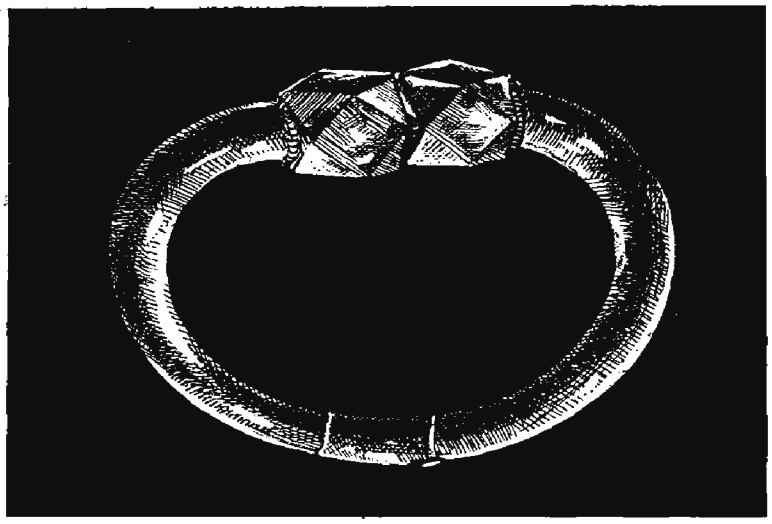
* Inapplicable items are deleted



Pl. 18 ARMLET—AN ORNAMENT USED BY FEMALES ON THE HANDS IN OLDEN DAYS Page 33



Pl. 19 MEKKAMOTHIRAM—AN EAR ORNAMENT PECULIAR TO SYRIAN CHRISTIAN FEMALES, HUNG ON THE UPPER PORTION OF THE EAR Page 34



Pl. 20 ANKLET—A LEG ORNAMENT OF FEMALES IN OLDEN DAYS Page 34



Pl. 21 A SYRIAN CHRISTIAN FEMALE IN TRADITIONAL COSTUME Page 34

68. The above table indicates that 76.47 per cent households of the surveyed area possess some kind of ornaments, while the rest have no ornaments at all. Among the Catholics who form the majority 79.28 per cent possess ornaments. The cost of ornaments goes up to Rs. 1,000/- in four cases and in two cases up to Rs. 3,000/- or more. 28.57 per cent of the households have ornaments up to the value of Rs. 100/- and 42.86 per cent up to Rs. 500/-.

House Types

69. One striking feature of the houses of the village is the predominance of houses with laterite walls and tiled roofs. This feature is noticeable in the case of big buildings as well as small ones. The following table gives the classification of houses by material of the walls and roofs in the whole village.

Table VIII

NUMBER OF HOUSES IN THE VILLAGE BY MATERIAL OF WALL AND ROOF

Material of wall	Material of roof	No. of houses
Stone (laterite)	Tiles	2,001
do	Straw	1,731
Bricks	,,	544
Mud	,,	235
Reed mat	,,	103
Bricks	Tiles	66
Stone (laterite)	Concrete	7
Cadjan	Straw	11
Misc. articles	Cadjan	28
do	Tiles	9
do	Straw	8

70. 42.19 per cent houses in the village come under the first category of houses having laterite walls and tiled roof. The percentage of this type of houses is comparatively greater. The use of laterite for walls can mainly be attributed to the availability of laterite in all parts of the village at cheap rate. In the case of roof material cadjan leaves are rare and hence straw is used in the alternative. This being costly it is difficult to incur a recurring expenditure for thatching. Even poor households, therefore, prefer tiling their houses. Houses with laterite walls and roofs thatched with straw come next and those with walls of bricks, mud etc. and roofs thatched with straw come thereafter in order. There are a few houses having stone walls and concrete roofing which represent the high class houses.

71. Coming to the surveyed area alone a classification of houses according to the material of the walls and roofs combined is given in the following table.

Table IX

MATERIAL OF WALL AND ROOF OF THE HOUSES IN THE SURVEYED AREA

Meterial of wall	Meterial of roof	No. of houses
Stone (laterite)	Tiles	71
Mud	Straw	32
Stone (laterite)	Straw	11
Reed	Straw	5

72. The following table gives the details of households in the surveyed area showing the number of rooms and number of persons occupying.

Table X

HOUSEHOLDS BY NUMBER OF ROOMS AND BY NUMBER OF PERSONS OCCUPYING

Number of rooms	Total No. of households	No. of households according to number of persons in the household			
		2–3 persons	4–6 persons	7–9 persons	10 persons and over
No regular room	2	..	2	..	..
1 room	18	7	6	4	1
2 rooms	25	3	11	7	4
3 rooms	30	3	13	9	5
4 rooms	23	2	9	8	4
5 rooms and over	21	2	8	4	7

73. The above table indicates that 1.68 per cent households have no regular room, 15.13 per cent have one room each, 21.01 per cent two rooms each, 25.21 per-cent three rooms each, 19.33 per cent four rooms each and 17.64 per cent five rooms and over each.

74. Taking the entire village 30.09 per cent households have one room each, 34.76 per cent have two rooms each, 18.74 per cent three rooms each, 8.05 per cent four rooms each, 3.69 per cent five rooms each and 4.67 per cent more than five rooms each.

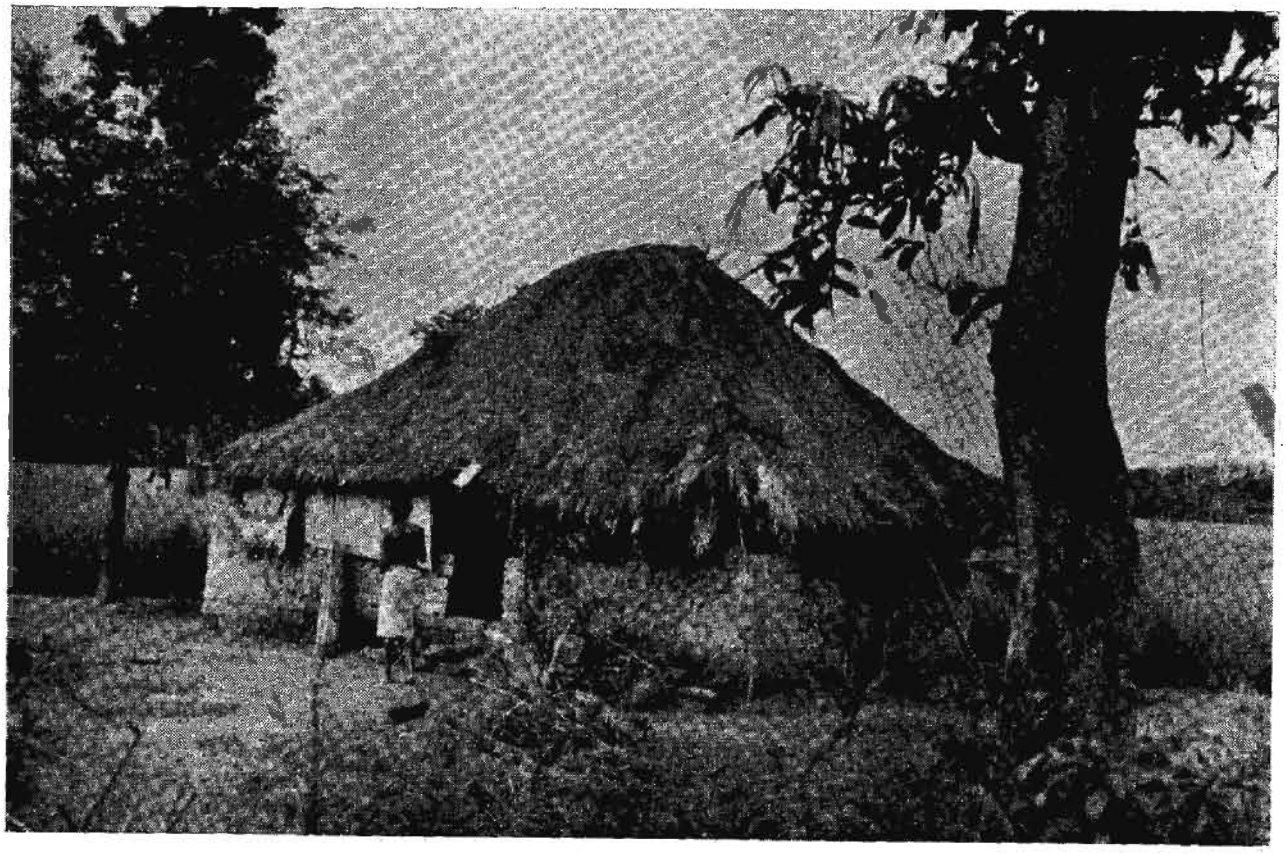
75. A broad classification of the house types in this area can be made by grouping them under high class, middle class and low or poor class houses. The house types under each group are briefly described below.

High Class House

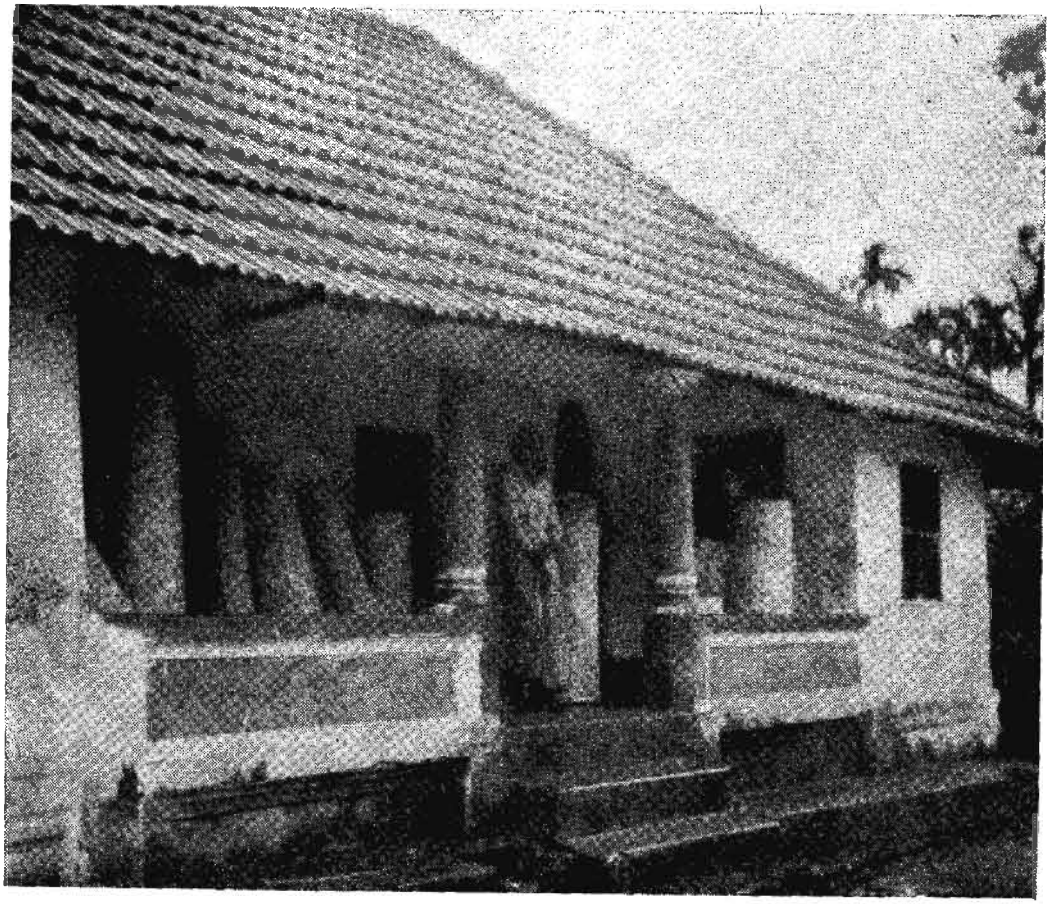
76. Sketch of a typical high class house of the village is given below. In the front side there is a portico room which is used as the drawing-room. This opens to a central room which has two side-rooms on either side. This central room is used for miscellaneous purposes. The side-rooms serve the purpose of bedrooms. The central room opens to another room in the back side which too has two side-rooms on its two ends. One of the side-rooms is used as a store-room while the other one is used as kitchen and the room in the middle is used for dining purposes. The portico and the three rooms behind it form the main part of the building. The floor area of this type of building ranges from 1,000 to 1,500 sq. feet. The walls are made of laterite stones and plastered with lime. All the rooms are well ventilated. The floor is invariably cemented. Most of the rooms have wooden ceiling. In the kitchen the hearth is constructed on a raised platform in the modern style with facilities for washing, chimneys etc. This type of houses have separate bath-rooms and latrines. There are indeed, slight variations in patterns in this group of house-types.



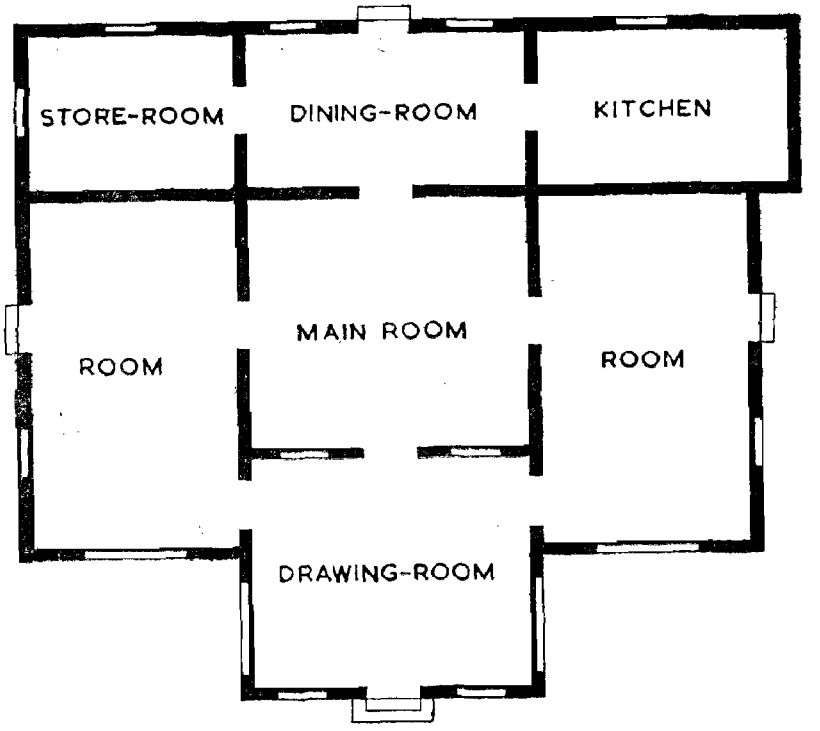
Pl. 22 A SYRIAN CHRISTIAN FEMALE IN MODERN COSTUME Page 34



Pl. 23 A POOR CLASS HOUSE Page 40



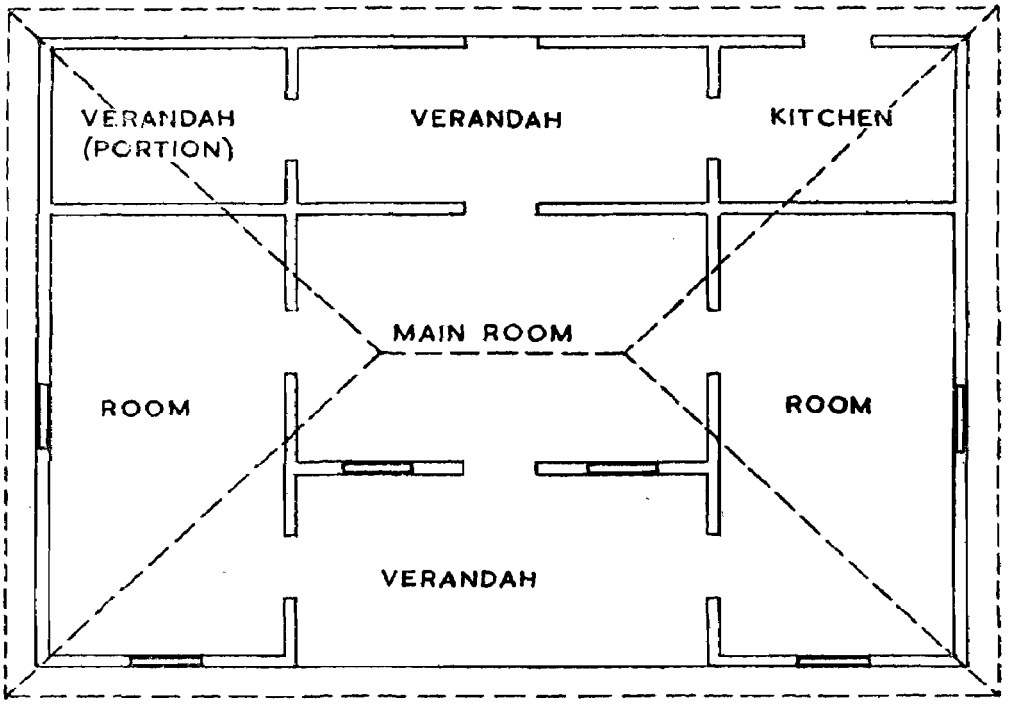
Pl. 24 A MIDDLE CLASS HOUSE Page 40



GROUND–PLAN OF A HIGH CLASS HOUSE

A Middle Class House

77. Viewed from the standpoint of size and convenience more than 50 per cent of the houses of the village can be classified under middle class houses. Unlike the high class houses the middle class houses happen to be of a common pattern in most of the cases. A sketch of a typical middle class house of this village is given below.



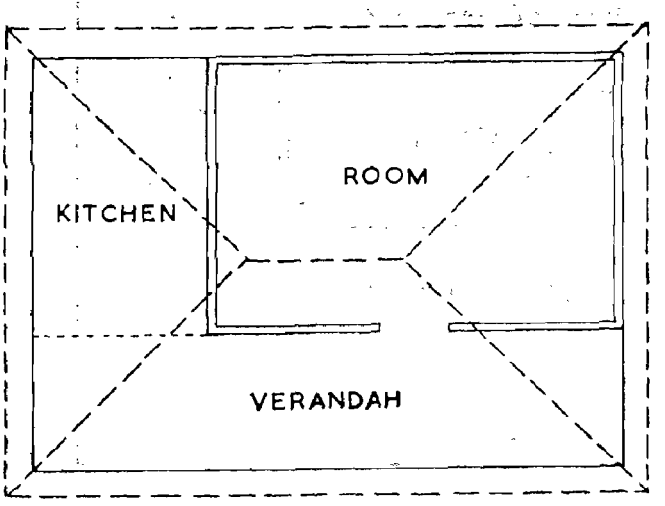
GROUND-PLAN OF A MIDDLE CLASS HOUSE

78. The floor area of the middle class house generally varies from 600 to 900 sq. feet. In the front side there is an open verandah which connects the two side-rooms and the central room behind it. There is entrance to the side-rooms from the central room also. On the back side there is a long verandah enclosed and some times partitioned. One portion of this verandah is used as kitchen and the remaining portion for miscellaneous purposes like dining, storing of implements, etc.

79. The central room first mentioned and the side-rooms are used for sleeping purposes while the open verandah in front is used for receiving visitors. These houses have sufficient ventilation and in almost all cases the walls are constructed with laterite stones which are available in plenty locally at comparatively cheap rate. The roofs are constructed with strong timber and tiled in majority of cases. There are a few houses thatched with straw in this category. The floors are cemented and the walls plastered with lime. Most of the houses have wooden ceilings for rooms. A well and out-house in the premises used as cattleshed are invariably provided. Latrines and bath-rooms are not so common to this category.

Low Class House

80. The low class houses have mostly walls partly covered with mud and partly with reed mats. For some cases there is no complete covering by way of walls. The roof is made of bamboo poles and thatched mostly with straw. These small houses are constructed on a raised platform. The floor is plastered with a mixture of cow-dung cake and charcoal. A sketch of a typical low class house is given below.



GROUND-PLAN OF A POOR CLASS HOUSE

Furniture and Other Accessories

81. The statistics relating to the furniture and other accessories collected from the surveyed area reveal that out of 119 households 44.54 per cent have chairs and 45.37 per cent have tables. Cots are used by as many as 68.91 per cent of the households, 36.97 per cent of the households have stools, 26.89 per cent benches and 15.13 per cent almirahs. While 86.55 per cent of the households possess lanterns, one household has petromax, 10.92 per cent households possess battery torch, 5.88 per cent households possess bicycles and 2 households have radio sets. Three households possess bullock-carts.

82. Regarding furniture it can be said that only the higher income groups possess enough furniture such as chairs, tables etc. Though the village is electrified there are only 16 households in the surveyed area which have been electrified.

Food and Drink

83. All households in the surveyed area are accustomed to non-vegetarian diet. From the following table it may be seen that 36.13 per cent households of the surveyed area have rice as their staple food while the rest have a combination of rice and tapioca. Tapioca is available in this area and most of the poor class and middle class households use this as an important article of food.

Table XI

DIET (STAPLE DIET AND FOOD HABITS)

Name of the Community	Total No. of households	No. of Vegetarian households	No. of households having as staple food	
			Rice	Combination of Rice and Tapioca
Syrian Catholic	111	111	42	69
Jacobite Syrian Christian	1	1	..	1
Brother Mission	2	2	1	1
Kollan	2	2	..	2
Velan	1	1	..	1
Pulaya	2	2	..	2

84. In the matter of frequency of diet the table given below shows that 10.08 per cent of the households of the surveyed area have only two meals a day, while 73.11 per cent have three meals a day and 16.81 per cent households more than three meals a day.

Table XII

DIET (NUMBER OF MEALS)

Total No. of households	Name of the community	Total No. of households in the community	Households having two meals a day	Households having three meals a day	Households having more than three meals a day
111	Syrian Catholic	111	12	81	18
1	Jacobite Syrian Christian	1	..	1	..
2	Brother Mission	2	..	1	1
2	Kollan	2	..	1	1
1	Velan	1	..	1	..
2	Pulaya	2	..	2	..

85. The working class population generally have their morning meals from some neighbouring tea shops while the middle class and high class households prepare their own breakfast at home which may be gruel or some preparation with rice flour such as *pittu, dosai,* etc. and tea or coffee.

86. All households in the surveyed area celebrate festive occasions like Easter, Christmas etc. for Christians and *Onam, Vishu* etc. for Hindus on a grand scale with special preparations. For the preparation of curries all households use coconut oil.

Modern Hearth

87. 9.24 per cent households in the surveyed area have their kitchen constructed with modern hearths on a raised platform with chimney attached.

Footwears

88. In the surveyed area there are 23 households with men using footwears, 18 households with women using them and 8 households with children also accustomed to their use.

Miscellaneous

89. All the households of the surveyed area use both firewood and dry leaves for the purpose of fuel. All of them are also in the habit of using separate utensils for the preparation of certain items of food such as meat, fish, rice, milk etc.

90. 62.24 per cent of the households of the surveyed area use both washing soap and toilet soap while the rest are in the habit of using washing soap only for both washing and bathing purposes. 25.21 per cent households of the surveyed area send clothes to washermen for washing at random.

CHAPTER III

ECONOMY

Economic Resources

91. Land constitutes the most important economic resource of the village. The entire area of the village is distributed as follows:-

Wet land	3,168.65 acres	[1]
Dry land	4,267.54 ,,	[2]
Poramboke & Waste	334.43 ,,	[3]

92. The wet land consists of double crop land. But, in some parts of the village where irrigation facilities are available more than two crops are raised. Paddy is the most important crop of the wet land. The dry land, though poor in return, is put to various economic uses including cultivation of perennial crops like jack, mango, areca-nut, cocoanut etc. in addition to a number of varieties of seasonal crops like plantain, tapioca, ginger, lemongrass etc. The poramboke and waste lands mainly consist of public roads, canals etc.

93. Reed mat making is an important cottage industry of the village. There are various other small scale industries also. According to the houselist prepared for the 1961 Census the industrial establishments of the village are classified as follows:-

Table XIII

INDUSTRIAL ESTABLISHMENTS

Type of Industry	Number
Rice mill	2
Manufacture of rice flour etc. by handpounding	10
Bakery	1
Manufacture of soda	2
Manufacture of beedi	5
Handlom weaving	1
Tailoring	4
Manufacture of furniture	1
Manufacture of photoframe etc.	3
Manufacture of wooden packing cases	2
Basket weaving, rattan work etc.	4
Printing of books	2
Miscellaneous printing	1
Book binding	1
Manufacture of leather shoes etc.	2
Manufacture of crackers, explosives etc.	1
Manufacture of tiles	1
Manufacture of lime	1
Manufacture of brass and bell-metal vessels	1
Manufacture of agricultural implements (including blacksmithy)	4
Repairing of cycles	4
Repairing of watches	1
Manufacture of jewellery	6

(1) 1282.82 Hectares
(2) 1727.01 ,,
(3) 135.35 ,,

94. The village has received a momentum in the advancement of agriculture and industry due to the commencement of the Chalakudy River Valley Project and starting of big industries like the Transformers and Electricals at Ankamali. The economic life of the village is being influenced to a very great extent by the above schemes. The facilities for communication offered by the national highway, the M. C. Road and the railway which pass through the village have helped the villagers to aspire for a more advanced economic set up.

Live-stock

95. According to the live-stock census conducted in 1961 there are 5,353 heads of cattle, 609 buffaloes, 2,072 goats and 167 other animals in the village in addition to a poultry population of 26,948. In the surveyed area 19.33 per cent households possess cows, 7.56 per cent bulls, 1.68 per cent buffaloes, 4.20 per cent she-buffaloes, 13.45 per cent goats, 70.59 per cent pigs, 85.71 per cent indigenous fowls, one white leghorn variety of fowls and one household ducks.

Land and Landholdings

96. The following table shows the extent of land owned by households of the surveyed area. 20.01 per cent households of the surveyed area own no land. 3.36 per cent households possess land from private persons and 3.36 per cent have given out land to others for cultivation. Of the households owning land, 9.24 per cent have up to 5 cents, 21.85 per cent 6 to 10 cents, 5.04 per cent 11 to 20 cents, 11.76 per cent 21 to 50 cents, 10.92 per cent 51 cents to one acre, 7.56 per cent 1.01 to 2.49 acres, 4.20 per cent 2.50 acres to 4.99 acres, two households 5 to 10 acres and one household more than 10 acres of land each.

97. Among the landless people 14.29 per cent are *kudikidappukars* and the rest live in rented houses.

Table XIV

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	Syrian Catholic	24	11	24	6	14	12	8	5	2	1
	Jacobites	..	..	1	..	..	..	..	..	..	..
	Brother Mission	..	..	1	..	..	1	..	..	..	..
	Kollan	1	..	..	..	..	..	1	..	..	..
Land held from private persons or institutions	Syrian Catholic	..	..	..	..	..	3	1	..	..	..
Land given out to private persons or institutions	Syrian Catholic	..	..	..	..	1	..	2	1	..	..

Land Utilisation

98. Of the total area of 78.41 acres of land owned by the households of the surveyed area 9.89 per cent of the land is given out by the households to others for cultivation and the rest is used by the households for cultivation and other purposes like putting up dwellings etc. No cultivable part of this land is left uncultivated by the household. An area of 4.54

acres of land is held by the households of the surveyed area from other persons. The following table gives the particulars of land utilisation in respect of the surveyed area.

Table XV

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	78.41	..	4.54
Area given out by the households to others for cultivation	7.75	..	..
Area remaining with the households	70.66	..	4.54

99. Taking the village as a whole, the following table gives the area of land under cultivation (involving ploughing and harvesting) by the households as per the Households Schedule prepared for 1961 Census.

Table XVI

AREA OF LAND UNDER CULTIVATION

Name of the Community	Owned (in acres)	Government land (in acres)	Land held from others (in acres)	Land given out to others (in acres)
Christians	1,735.82	1.49	1,531.77	242.66
Hindus	313.01	..	315.10	750.99
Muslims	1.49	..	5.53	1.47
Total	2,050.32	1.49	1,852.40	995.12

100. This includes all the wet lands and dry lands under cultivation of various seasonal crops like paddy, tapioca, lemongrass, plantain, etc. by the villagers. 84.66 per cent of the owned land under this category belongs to Christians who form the major section of the population of the village.

Traditional Occupation

101. 58 households in the surveyed area claim reed mat weaving as their traditional occupation. Of these, 12 have already given up the same due to change of job or lack of enthusiasm. The remaining still continue to be engaged in this industry. Two households have blacksmithy as their traditional occupation and one household has washing of cloth which they still follow.

Trade and Commerce

102. Ankamali junction and the public market are the main centres of trading activities of the village. Around the market and the junction there are a number of permanent shops engaged in purchase and sale of various articles. The trading establishments of the village as per the 1961 census are classified as follows:–

Table XVII

TYPES OF TRADING ESTABLISHMENT

	Types of trade	Number
1	Provision stores	71
2	Tea shops	91
3	Hotels	5
4	Pan and beedi shops	22
5	Toddy shops	4
6	Stationery stores	11
7	Reed mats dealers	8
8	Sale of ayurvedic medicines	8
9	Sale of firewood	1
10	Sale of fish	5
11	Sale of rice	3
12	Medical shops	4
13	Leather goods shops	1
14	Textile shops	7
15	Bellmetal ware shops	2
16	Cocoanuts stalls	2
17	Tea dust stalls	2
18	Vegetable stalls	3

103. Tea shops form the largest number in these groups. Almost all the shops are engaged in the sale of various commodities and supply the daily requisites of the villagers. The eight shops engaged in the purchase of reed mats only export the mats purchased by them to different parts of the country. Among other items pig trade is an important one. This is done by some middle men who purchase pigs locally and send them to distant places by lorries or some other conveyance.

Household cultivation, Industry or Business

104. The following table gives the number of households engaged in household cultivation, industry or business.

Table XVIII

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

1	Total No. of Households	119
2	Households engaged in cultivation run by the household	15
3	" industry run by the household	37
4	" business run by the household	14
5	" columns 2, 3 and 4	2
6	" columns 2 and 3	14
7	" columns 2 and 4	8
8	" columns 3 and 4	4
9	" not running cultivation, industry or business	25

105. 12.61 per cent households have household cultivation, 31.09 per cent household industry, 11.76 per cent household business 11.76 per cent household cultivation and household industry, 6.72 per cent household cultivation and household business and 3.36 per cent household industry and business. Two households run household cultivation, industry and business. 21.01 per cent households do

not run household cultivation, industry or business.

106. While reed mat weaving forms the most important household industry of the surveyed area as well as the village, manufacture of photoframe, tailoring, laundry etc. form less important household industries of the surveyed area. Among households running business are those engaged in the sale of provision articles, toddy, tea, meat and various other articles like vegetables, firewood, pan, beedi etc. The table given below shows the number of workers of the surveyed area engaged in cultivation, industry or business belonging to their own households.

Table XIX

WORKERS BY SEX, BROAD AGE-GROUP, INDUSTRY, BUSINESS AND CULTIVATION RUN BY THE HOUSEHOLD

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	172	95	77	129	57	72	35	30	5	8	8	..
0–14	..	..	..	..	..	..	..	..	..	..	..	..
15–34	91	46	45	71	30	41	18	14	4	2	2	..
35–59	67	40	27	45	19	26	16	15	1	6	6	..
60 and over	14	9	5	13	8	5	1	1	..	..	..	..

107. 75 per cent of the workers are engaged in household industry, 20.35 per-cent in household business and 4.65 per-cent in household cultivation.

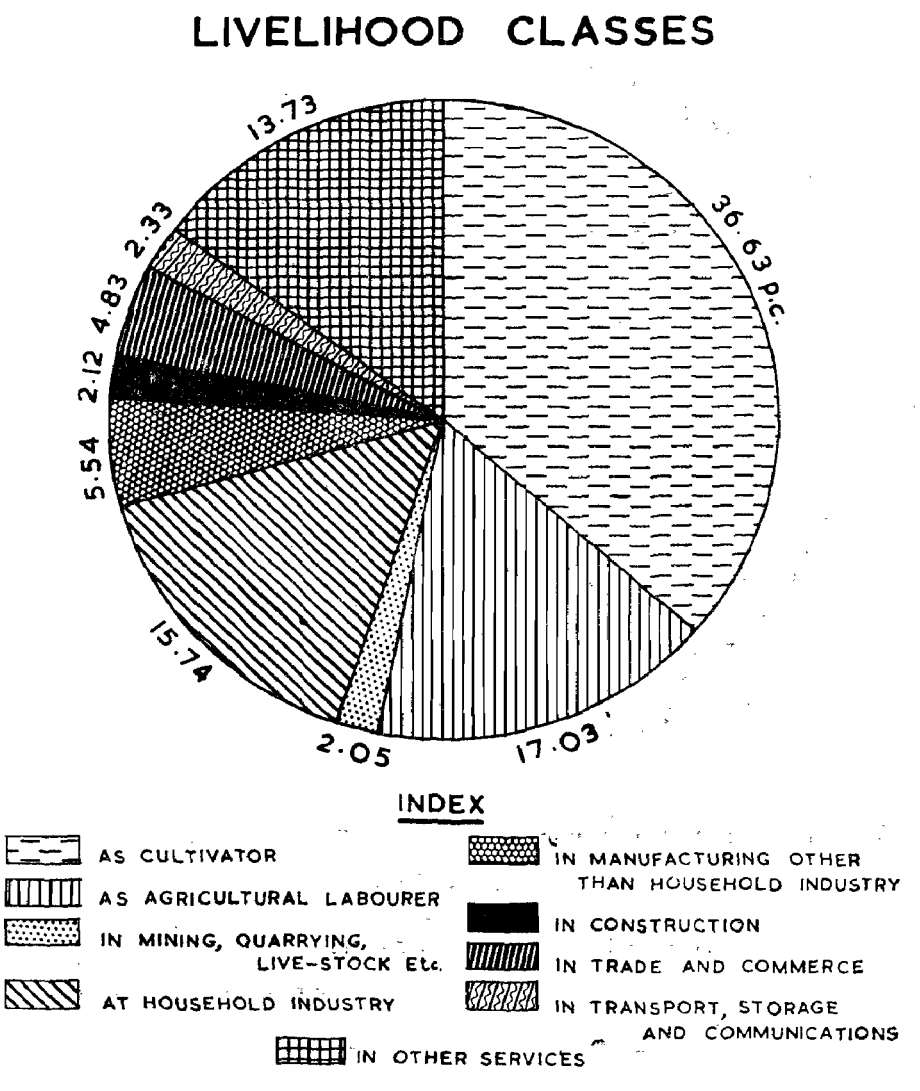
Livelihood classes

108. A classification of the working class population of the village under the various industrial categories according to the 1961 census is given in the following table in precentages.

Table XX

PERCENTAGE OF WORKERS IN THE VILLAGE BY LIVELIHOOD CLASSES

Livelihood classes	Percentage of total number of workers of all ages
As cultivators	36.63
As agricultural labourer	17.03
In mining, quarrying, live-stock etc.	2.05
At household industry	15.74
In manufacturing other than household industry	5.54
In construction	2.12
In trade and commerce	4.83
In transport, storage and communication	2.33
In other services	13.73
	100.00



109. The first category forms the largest in the group. Of the entire population majority are naturally non-workers.

110. 44.27 per cent of the population of the surveyed area are workers and the rest non-workers. The following table gives the workers and non-workers of the surveyed area by sex and broad age-groups.

Table XXI

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

Age-group	Total			Total workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	789	399	390	274	171	103	515	228	287
0–14	371	190	181	2	2	..	369	188	181
15–34	233	114	119	143	85	58	90	29	61
35–59	139	74	65	108	70	38	31	4	27
60 and over	46	21	25	21	14	7	25	7	18

Workers

111. An occupational classification of the working class population of the surveyed area is given in the following table.

Table XXII

WORKERS BY SEX, BROAD AGE-GROUP AND OCCUPATION

Occupation		Age-group				
		All ages	0–14	15–34	35–59	60 and over
Reed mat weaving	Persons	114	..	65	36	13
	Males	43	..	24	11	8
	Females	71	..	41	25	5
Trade	Persons	34	..	16	17	1
	Males	30	..	13	16	1
	Females	4	..	3	1	..
Day labour	Persons	77	2	36	33	6
	Males	55	2	26	23	4
	Females	22	..	10	10	2
Manufacture of photoframes	Persons	6	..	2	4	..
	Males	5	..	2	3	..
	Females	1	..	..	1	..
Beedi making	Persons	5	..	4	1	..
	Males	5	..	4	1	..
	Females	..	..	..	..	..
Tailoring	Persons	4	..	3	1	..
	Males	4	..	3	1	..
	Females	..	..	..	..	..
Blacksmithy	Persons	3	..	2	1	..
	Males	3	..	2	1	..
	Females	..	..	..	..	..
Laundry	Persons	2	..	..	2	..
	Males	1	..	..	1	..
	Females	1	..	..	1	..
Household cultivation	Persons	8	..	2	6	..
	Males	8	..	2	6	..
	Females	..	..	..	..	..
Other services	Persons	21	..	13	7	1
	Males	17	..	9	7	1
	Females	4	..	4	..	..

112. Most of the workers of the surveyed area are either day labourers or engaged in reed mat weaving. Other services and trade in various articles form the next important group of occupation. The maximum number of workers coming to 52.19 per cent are in the age-group of 15–34. 39.42 per cent fall in the age-group of 35–59. The number of workers aged sixty and over is comparatively greater in this area which comes to 7.66 per cent of the total workers.

Non-workers

113. 61.45 per cent of the population of the village are non-workers belonging to all ages. In the surveyed area 62.41 per cent belong to this category. A detailed classification of the non-workers of the surveyed area is given in the following table according to the age and nature of activity.

Table XXIII

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

Nature of activity		Age-group				
		All ages	0–14	15–34	35–59	60 and over
Total No. of non-workers	Persons	515	369	90	31	25
	Males	228	188	29	4	7
	Females	287	181	61	27	18
Persons engaged in household duties only	Persons	100	9	56	27	8
	Males	4	..	4	..	..
	Females	96	9	52	27	8
Full-time students or children attending school	Persons	157	139	18	..	..
	Males	82	67	15	..	..
	Females	75	72	3	..	..
Sick, old and infants	Persons	253	221	11	4	17
	Males	138	121	6	4	7
	Females	115	100	5	..	10
Persons seeking employment	Persons	5	..	5	..	..
	Males	4	..	4	..	..
	Females	1	..	1	..	..

* Inapplicable items are deleted.

114. Of the non-workers 19.42 per cent are engaged in household duties only, 30.48 per cent are full-time students or children attending schools, 49.12 per cent belong to the category of sick, old and infants and the rest are persons seeking employment.

Occupations

Agriculture

115. Cultivation of paddy is the chief agricultural operation of the village. As already mentioned the wet land of this area is mainly used as double crop paddy field. Of the two crops, the first one known as *Viripp*u is sown in March–April and harvested in August–September. The second crop or *Mundakan* is sown in August–September and harvested in December–January. The sowing operations are more or less the same as described in the monograph on Bharanikavu of this series. In some parts of the village where irrigation facilities are available one more crop is raised in addition to the two crops mentioned.

116. One unit of wet land in this area

is locally known as *para* which is 14 cents in extent. Seeds of improved varieties are getting popular while most of the cultivators still use the local varieties of seeds only. When enough water is available during the monsoons the dry lands are also used for cultivation of paddy in some parts of the area. This is known as *Melkrishi.* For this, sowing is done in June–July in the plots intended for this purpose and the crop is harvested in September-October. The labour charges for various agricultural operations at the time of enquiry are as follows:–

1. Ploughing for 4 hours with morning meal and noon meal with the cultivators' bullock Re. 1.00
2. Tilling for 8 hours with two meals Rs. 2.50
3. Weeding–5 hours –one meal Re. 0.62 (usually women)
4. Harvesting of paddy $\frac{1}{7}$th of the gross produce harvested
5. Harvesting of areca-nut for 25 lb. Re. 1.00

117. The wage rates, however, vary from locality to locality in the village itself though the variations are but slight.

118. Since reed mat weaving, manufacture of mirrors and photoframes and pig rearing have not been described in any other monograph of the series it is proposed to deal with these items below.

Reed Mat Weaving

119. Reed mat weaving is one of the ancient rural crafts of Kerala followed in almost all taluks of the State on varying scales. Alwaye taluk has a good concentration of this industry, the Kothakulangara village being one of the important centres of the taluk. The reeds are used from very ancient times for the manufacture of various utility articles such as baskets, mats, etc. Recently various fancy-cum-utility articles also are being manufactured by the weavers in various designs and colours. Of the articles manufactured the mats stand foremost. These are put to various uses like walling up temporary sheds, for drying paddy and other grains etc. The article is in good demand outside the State also.

The Raw Material

120. The raw material for the industry consists of the reeds widely grown in forest areas. From the forests these reeds are cut to a length of 15' to 20' and bundled and transported by floating over rivers or by lorries to the places where the industry is concentrated. For cutting the reeds from the forest, the Forest Department issues permits at various rates. Each reed is cut at the bottom and the tip of the stem and the leaves are cut off and bundled.

The Process of Manufacture

121. The reeds are first cut into a number of pieces at the knobs. Each piece is split into a number of splinters of uniform thickness and breadth. For this a strong country knife is used. The mats are woven with these pieces. The process of weaving varies slightly from place to place. The method followed in this area is given below. Eight splinters are spread close to one another and held under the foot as the first step. Then another splinter is taken by hand and inserted interlacing the first two at the right hand side and alternatively through the next six pieces three by three. Then the right hand tip of the crosswise splinter is folded at 45° angle and put straight along the lengthwise splinter. Again, another piece is taken and the same process is repeated by which the right hand side forms a straight border gradually. At the border ends interlacing is always done through two splinters so that the edge may get more strength. The inner space also is woven along with this. When the required length is reached the extreme lengthwise splinter on the right hand side is folded inwards as done previously and inserted through the two splinters behind it. This process is repeated. When the weaving turns a corner, the crosswise splinter becomes the lengthwise one. In this way weaving is done throughout the length and breadth of the mat.

122. The woven mats are put under the sun and dried. Ten mats are then put one over the other and rolled into a bundle ready for sale. The size of an ordinary mat is $8' \times 6'$ or $7\frac{1}{2}' \times 5\frac{1}{2}'$ in this area.

Marketing

123. The bundles of mats are purchased by middlemen who are engaged in this business. This product has a wide demand

locally as well as from outside due to the varied uses to which it can be put.They are collected and transported to the railway station by bullock-carts or handcarts and sent to different places by rail. Almost throughout the year this trade is carried on. There is hardly any day on which the Ankamali railway platform and the premises are free from bundles of bamboo mats stacked in large numbers at times even obstructing the view of the railway station itself. Though this product has an attractive market it has to be noted that the producer is not in a position to get a reasonable price for his product. The large number of production units in the industry in this area are not organised on co-operative lines. This is responsible for the exploitation of the producers by the middlemen who dictate their own price for the products.

The Economics of the Industry

124. The raw material for the industry is usually brought from the forest around Anamalai of the Western Ghats. The cost of the raw material consisting of 100 reeds of 20' length each for weaving 50 mats of 8' × 6' will work out to Rs. 15/-. The number of man-days required for splitting the reeds and weaving the mats roughly comes to 20. The mats produced will fetch Rs. 37.50 i.e. at a selling price of 75 p. per mat. Deducting the cost of raw material the producer gets Rs. 22.50 as his labour charge for 20 days which in other words is Rs. 1.12 per day on an average for a worker of this industry. It need hardly be stated that this wage is poor. Yet, people stick on to this industry for want of other jobs and partly because of the congenial nature of the occupation for women and children who could take it up during times of unemployment and leisure hours in their own houses.

125. In the surveyed area there are 26 households depending on this occupation as their major source of income almost on a full-time basis. There are other 20 households also which have taken to this as a part-time avocation. The following table gives the details of this industry according to the number of establishments, workers and duration of working season in the village as a whole.

Table XXIV

DISTRIBUTION OF REED MAT WEAVING INDUSTRIES BY NUMBER OF ESTABLISHMENTS, WORKERS AND WORKING SEASON OF THE YEAR

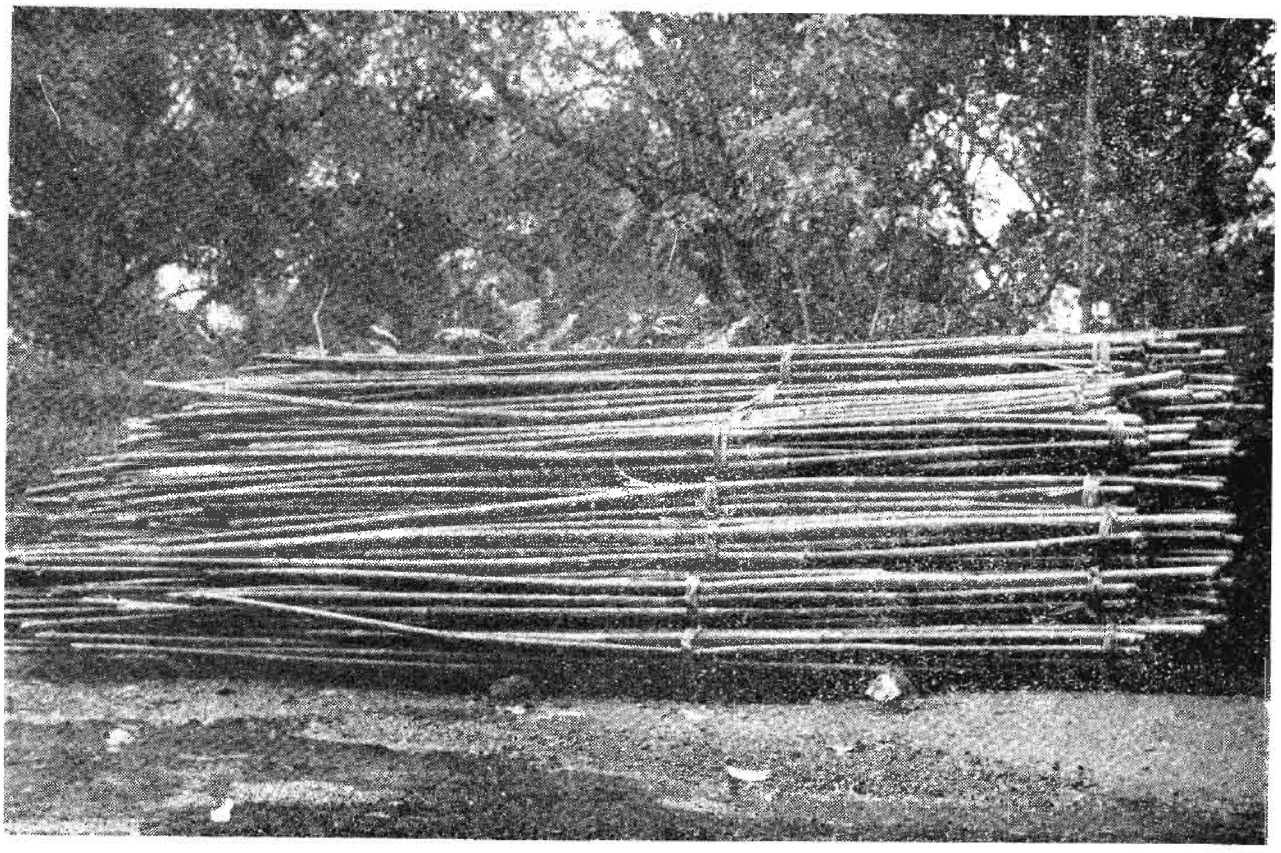
Working months in the year	No. of production units	No. of workers engaged
1	2	4
2	7	9
3	9	17
4	28	55
5	2	4
6	84	172
7	2	5
8	90	201
9	15	40
10	82	245
11	..	..
12	323	875
Total	**644**	**1,627**

126. The above table indicates that more than 50.00 per cent of the establishments are working throughout the year absorbing almost an equal percentage of the total workers of the industry. If the raw material required for the whole year can be collected and preserved it would be possible to work the industry to full capacity during all the seasons of the year.

Manufacture of Photo Frames and Mirrors

127. Though a large number of households are not engaged in these industries they are sufficiently important to deserve mention. The manufacture of photo frames is carried on only by one household in the surveyed area. But this household has all the equipments for this industry. It also carries on the allied industry of framing photos and mirrors as also the manufacture of mirrors.

128. The raw material for the manufacture of photo frames, is softwood. This is purchased from the waste of the Fertilisers and Chemicals (Travancore) Ltd., Alwaye and similar concerns and also from



Pl. 25 BUNDLES OF REEDS FOR SALE Page 51



Pl. 26 SPLITTING THE REEDS Page 51



Pl. 27 WEAVING THE MAT Page 51



Pl. 28 WEAVING THE MAT Page 51

local private parties having softwood trees in their compounds. After cutting the logs to size on a sawing machine each piece is sawn into small reepers. These reepers are then placed over a planing machine with rotating chisel which can carve out grooves of appropriate shapes and depths as the reeper is slid over a platform. When this process is finished the surface of the frame gets its shape. It is then rubbed with sand paper and cleaned. The surface of the frame is now ready for painting. After painting it is dried and sold. The production is limited to local sales for the present. For framing of photos the frames are cut in required sizes by placing them on a carpenter's square with a hand-saw. The edges are then joined together and nails driven. A glass cut to size is placed inside the frame and cleaned. The photo is then placed over it facing the glass and the backside covered with cardboard or tin sheet or plywood sheet and carefully nailed to the frame. The necessary hook or hooks are also fitted on the frame to facilitate its hanging on the walls. There are only 4 households in the surveyed area engaging 6 workers in the actual photo framing industry.

129. The mirror making is done only by the household which is manufacturing photo frames mentioned above. Plain cheap glass is cut into appropriate size and cleaned. A solution of silver nitrate, liquid ammonia, tartaric acid and tin chloride is prepared in distilled water. This solution is applied on one side of the glass with a hand-brush and allowed to dry in the shade. When it is dry red lead powder is mixed in copal varnish and applied over the paint already given. This gives a reddish colour to the backside of the glass. The mirror is now capable of reflecting the object. It is then framed either with ordinary photo frames as mentioned earlier or with tin piece with embossed designs on the sides obtained by pressing with a machine by hand. A stand is attached to the frame either by fixing a plywood piece with a hinge on the back of the frame or by fixing a thin iron rod bent in the desired shape. Some mirrors are framed by fixing a plywood piece to the backside of the mirror and covering the four corners with tin cut and pressed to shape. A plywood supporter is fixed on hinges behind the plywood cover on the back of the mirror. The products of the industry are sent to different places such as Alwaye, Chalakudy, Trichur, Tellicherry, Cannanore etc. They are also marketed in festivals and exhibitions.

Pig Rearing

130. Pig rearing is a very important subsidiary occupation of most of the poor class and middle class households of the village. The pigs are reared mainly for sale and not for consumption. There are several households which are engaged in the purchase and sale of pigs in this area. But it is only indigenous varieties that are reared here. This occupation does not require much capital or labour. There is a separate apartment attached to each house or a little away from the house to keep the pigs. They are let loose throughout day and night. In very few cases a coir is tied round the neck of the pig and attached to a pole. The pigs consume the wastes of the area. Oil cake, bran, etc. are the main items of food with which the pigs are fed. Though much attention is not paid for the maintenance of these animals, they are the bread winners of several poor class families of this area. When the pigs have grown up they are disposed of through middlemen. A grown-up pig will fetch about Rs. 50 to 70. It is equally profitable to sell the piglings. About a dozen piglings are given birth to by a pig in one litter. Each of these will fetch about Rs. 10/- in the course of a month. The mother pig is retained for begetting more piglings. The middlemen who purchase the pigs from here take them to places like Ooty and sell them for much higher prices.

Family Budgets

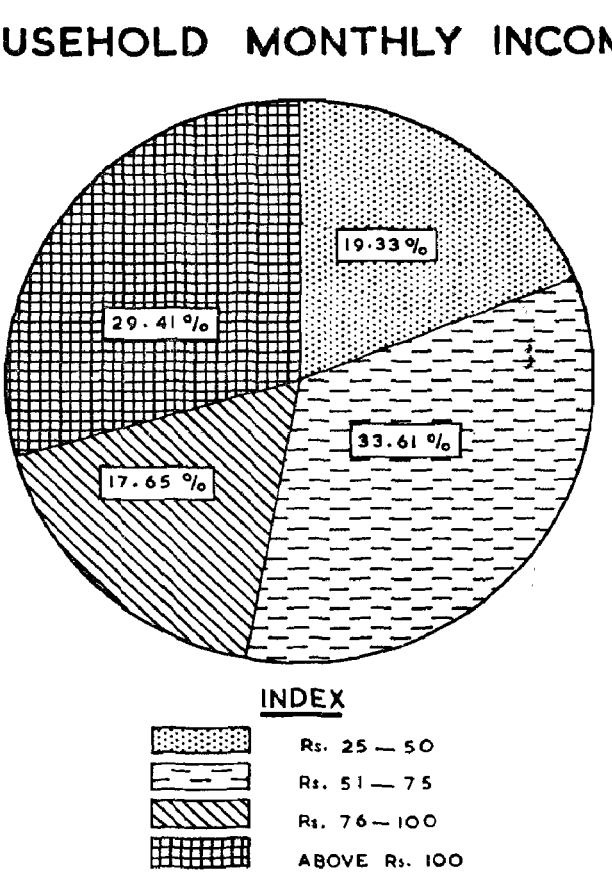
131. For the purpose of family budget study the households of the surveyed area have been classified under the two occupational groups viz, reed mat weaving and miscellaneous occupations according to the

major source of their income. The former consists of 26 households and the latter 93 households. These households fall under the various income groups as follows:-

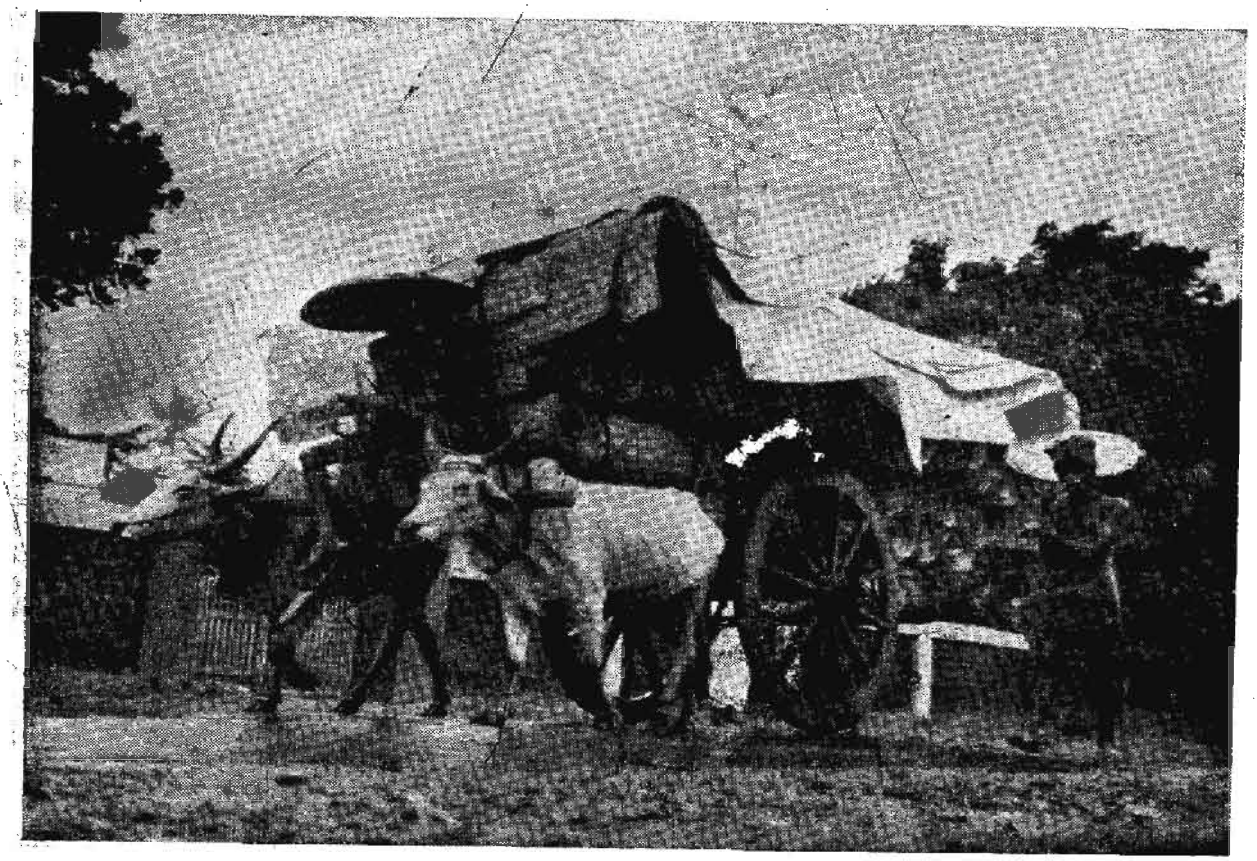
Table XXV

HOUSEHOLDS BY INCOME GROUPS AND OCCUPATIONS

Income group	Occupational group		
	Reed mat weaving	Miscellaneous	Total
Less than Rs. 25	..	..	..
Rs. 25–50	7	16	23
Rs. 51–75	11	29	40
Rs. 76–100	2	19	21
Above Rs. 100	6	29	45



(ALL OCCUPATIONAL GROUPS)



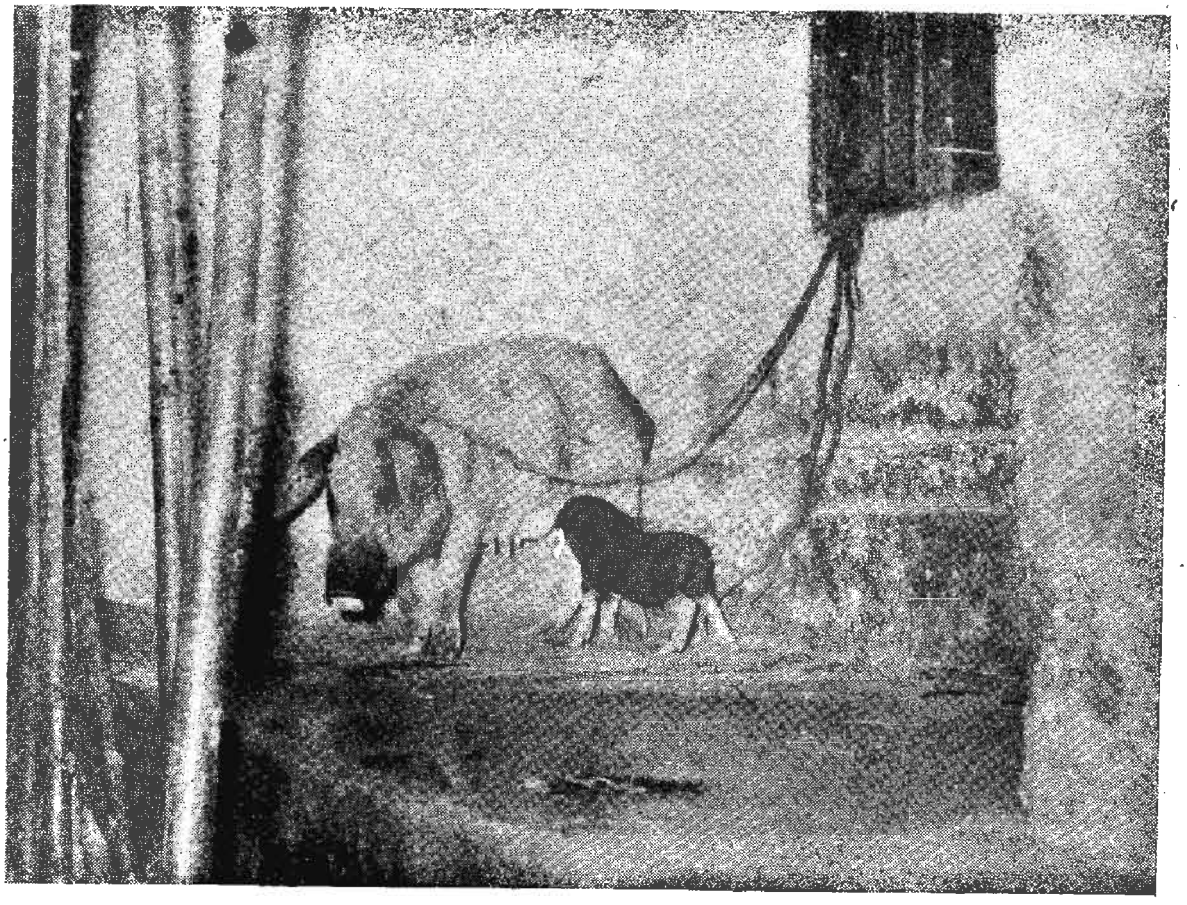
Pl. 29 THE FINISHED MATS ARE COLLECTED IN BUNDLES AND TRANSPORTED BY BULLOCK-CARTS TO THE RAILWAY STATION Page 52



Pl. 30 BUNDLES OF REED MATS AT THE RAILWAY STATION READY FOR EXPORT Page 52



Pl. 31 A FAMILY WHOSE MAIN OCCUPATION IS MAT WEAVING Page 52



Pl. 32 PIGS—MOTHER AND CHILD—IN VERY FEW CASES A COIR IS TIED ROUND THE NECK OF THE PIG AND TIED TO A POLE OR WINDOW BAR Page 53

Reed Mat Weaving

Income

132. Table I (a) of appendix A gives the details of households in this group according to income, number of members, gainfully employed persons etc. The largest single percentage of households is in the income group of Rs. 51–75 and the next largest in the income group of Rs. 25–50. There is no household in the income group below Rs. 25 while a little over 25 per cent of the households are in the income group of Rs. 100 and above.

133. A study of the income groups vis-a-vis average number of members in a household reveals that the higher the income group the larger is the number of gainfully employed persons thereby indicating that the income of the households is directly though not proportionately dependent on the number of workers in the household. The proportion of non-earning dependants in an average household in the various income groups is given below:–

Income group	Proportion of non-earning dependants to the total number of members in a household
Rs. 25–50	63 %
Rs. 51–75	56 %
Rs. 76–100	36 %
Above Rs. 100	48 %

The above would indicate that the lowest income group has the maximum handicap of spending on the non-earning members. In the case of the higher income groups this handicap is least in the income group of Rs. 76–100. The income group of over Rs. 100 comes next and the income group of Rs. 51–75 third in this respect. The benefit of the higher incomes should, therefore, be available to improve the standard of living in these groups in that it is not neutralised by any proportionate increase in the number of non-earning dependants to the total members. Table II (a) of appendix A gives the particulars of income by source. It would show that the largest percentage of the income of the households in all the income groups is from industry run by the household. This is but natural as the occupational group under reference consists of households engaged in reed mat weaving. The percentage of income of an average household from this source increases with higher income groups. The income from other sources is seen derived by all income groups in varying percentages. But the income from cultivation run by the households is derived only by households having an income above Rs. 50. The highest percentage under this category is derived by the households in the income group of Rs 76–100, the next highest by households in the income group of above Rs. 100 and the least by those in the income group of Rs. 51–75. The income groups of Rs. 51–75 and above Rs. 100 have some income from salary or wages, the percentage being 1.79 in the case of the former and 10.55 in the case of the latter.

Expenditure

134. Taking the average of all the households of this occupational group together, 77.72 per cent of the total expenditure of a household is on food alone. Rice forms the most important item under this group consuming 39.79 per cent of the total expenditure on food. In all income groups rice is the major item of expenditure under the food group. Next to rice comes tapioca taking all the income groups together as also in each of the income groups. In some other centres like Amaravila it was found that the expenditure on tapioca decreased while coming to higher income groups leading to the inference that rice was being supplemented by tapioca more in the households of the lower income groups. Here, in this occupational group the trend is found to be the reverse in that the expenditure on tapioca is more in the higher income groups. Taking an average household in this occupational group and one in the miscellaneous occupational group the average income is higher in the latter. Yet, there is not much difference in the expenditure on tapioca of an average household between these two occupational groups. The percentage of expenditure of an average household on cocoanut and fish comes to 8.73 and 6.64 respectively. Other important items of this group are ghee and

oils, chillies, condiments and smoking, covering 3·75 per cent, 3.60 per cent, 3.54 per cent and 4.36 per cent respectively. The expenditure on clothing comes to 7.97 per cent and that on housing, fuel and light 6.92 per cent out of the total expenditure. Under miscellaneous expenditure which takes in 6.82 per cent out of the total dhobi or soap stands first, consuming 35.73 per cent of the total miscellaneous expenditure. This is characteristic of the love for cleanliness among Malayalees. The percentage of expenditure on education comes only to 4.23 out of the total miscellaneous expenditure, the average amount being only Re. 0.20 per household per mensem. This stands poor comparison with the expenditure on education in most of the occupational groups in several other villages surveyed in the series. An average household of the miscellaneous occupational group in Ankamali itself spends Rs. 2.25 on education. The expenditure on household cultivation, industry or business is only 0·57 per cent of the total expenditure. This comes only to 40 p. per household per mensem. The item-wise details of the above are given in table III (a–1) of appendix A. Table III (a–2) gives the summary of the income and expenditure of an average household taking all the households in this occupational group and of an average household in each of the income groups. Every major head of expenditure except miscellaneous, cultivation, industry and business shows an increasing trend with increase in income. While the lowest income group is in a deficit family budget position the rest of the income groups are fortunate enough to have surplus budgets, the highest surplus being in the income group of Rs. 76–100, the next highest in the income group of above Rs. 100 and the lowest in the income group of Rs. 51–75.

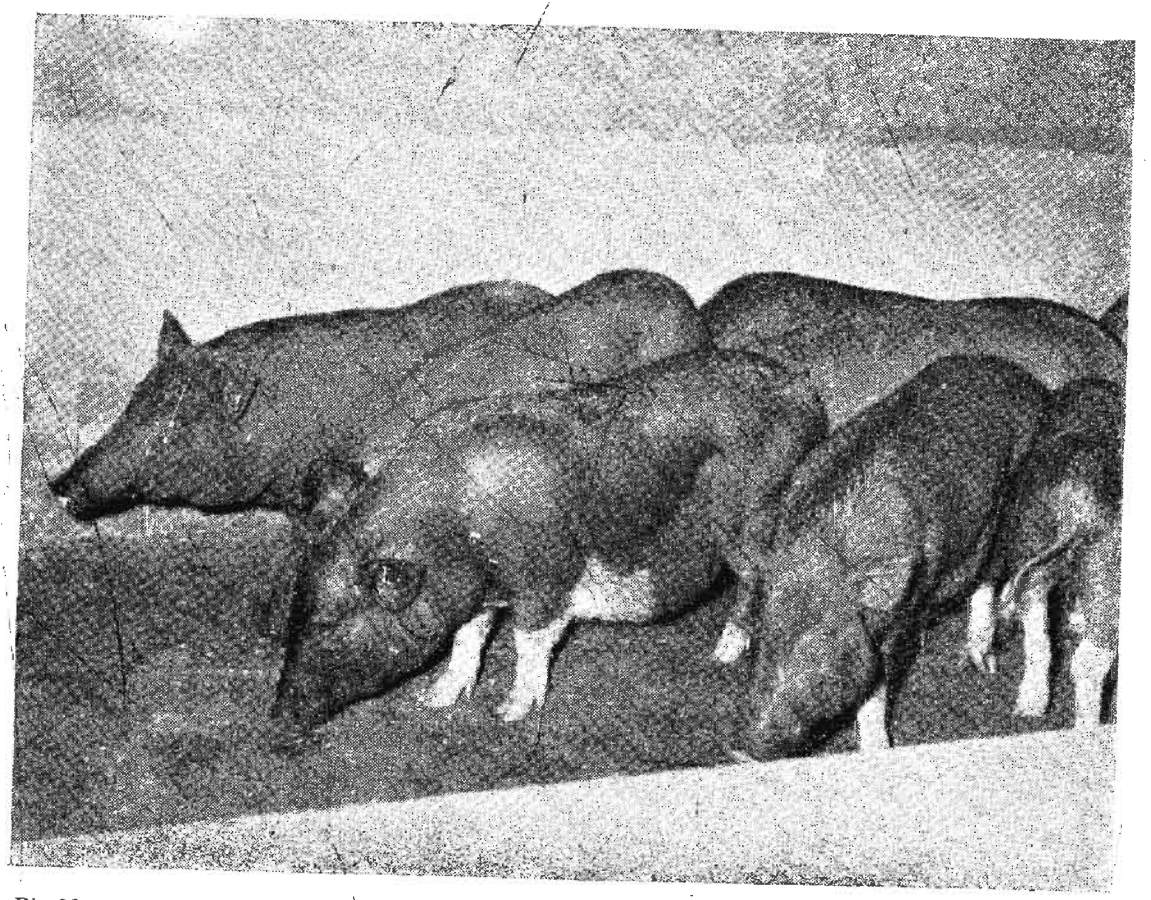
Miscellaneous Occupations

Income

135. This income group takes in 93 households of which there is no household having an income less than Rs. 25. The largest single percentage of households comes in the income groups of Rs. 51–75 and above Rs. 100 in equal numbers. The next largest is in the inocme group of Rs. 76–100 and the smallest in the income group of Rs.25–50. The number of gainfully employed persons per household increases with higher income groups. This, as in the previous case, shows a direct relationship between the number of earning members and the income of the household although it is not always proportionate. The proportion of non-earning dependants to the total number of members in the household in the various income groups is given below.

Income group	proportion of non-earning dependants to the total members of an average household
Rs. 25–50	0.66 %
Rs. 51–75	0.67 %
Rs. 76–100	0.69 %
Above Rs. 100	0.76 %

There is an increase in the percentage with higher income groups. This should mean that a certain portion of the higher income will be neutralised by the expenditure on non-earning dependants. It would be found from table III (b-2) in appendix A in respect of the occupational group of reed mat weaving and miscellaneous occupations that the surplus family budget is higher in the case of the former in the income groups of Rs. 51–75 and Rs. 76–100 than in the latter occupational group, though there is not much difference in the income of an average household in these two income groups between the two occupational groups. This leads to an inference that the reason for a smaller surplus budget in the miscellaneous occupational group in these two income groups is the higher proportion of non-earning dependants to the total number of members in the households. This feature would have been reflected in the highest income group also but for the fact that there is great disparity between the income of an average household in the highest income group in th miscellaneous occupations and the highest income group in the reed mat weaving occupational group. The income of an average household per mensem in the highest income group of the miscellaneous occupations is Rs. 183.67 as against Rs. 125 in the reed



Pl. 33 THE PIGLINGS ARE LARGE IN NUMBER AND THEY ARE LET LOOSE ALWAYS Page 53

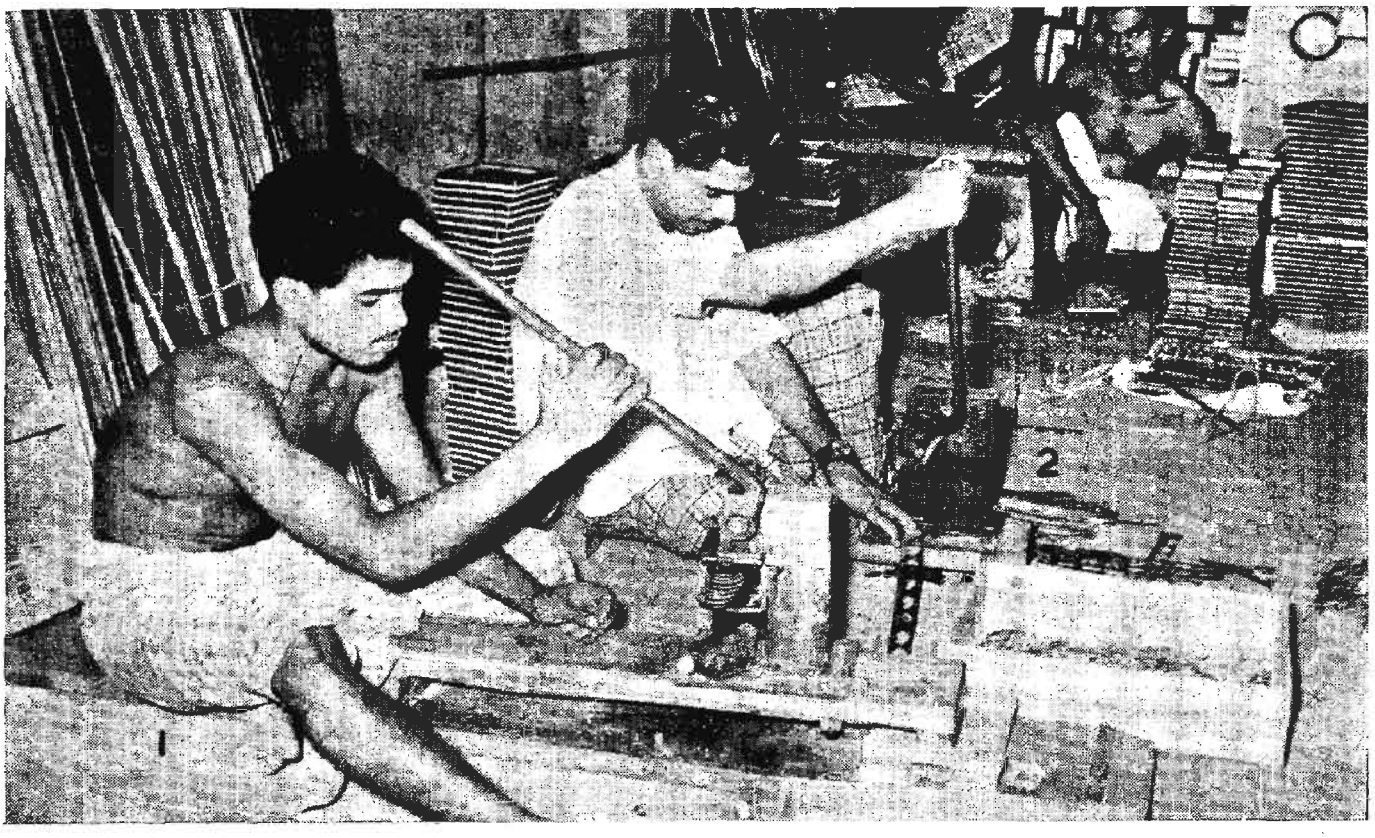


Pl. 34

MIRROR MAKING

1. MAKING DESIGNS ON THE TIN SHEETS FOR FIXING ON THE SIDES OF THE MIRROR
2. FIXING HOOKS ON ORDINARY MIRROR

Page 53



Pl. 35 MIRROR MAKING Page 53

1. MAKING DESIGNS ON TIN-CUTS FOR JOINING THE CORNER OF THE MIRROR
2. CUTTING TIN SHEETS INTO SIZE



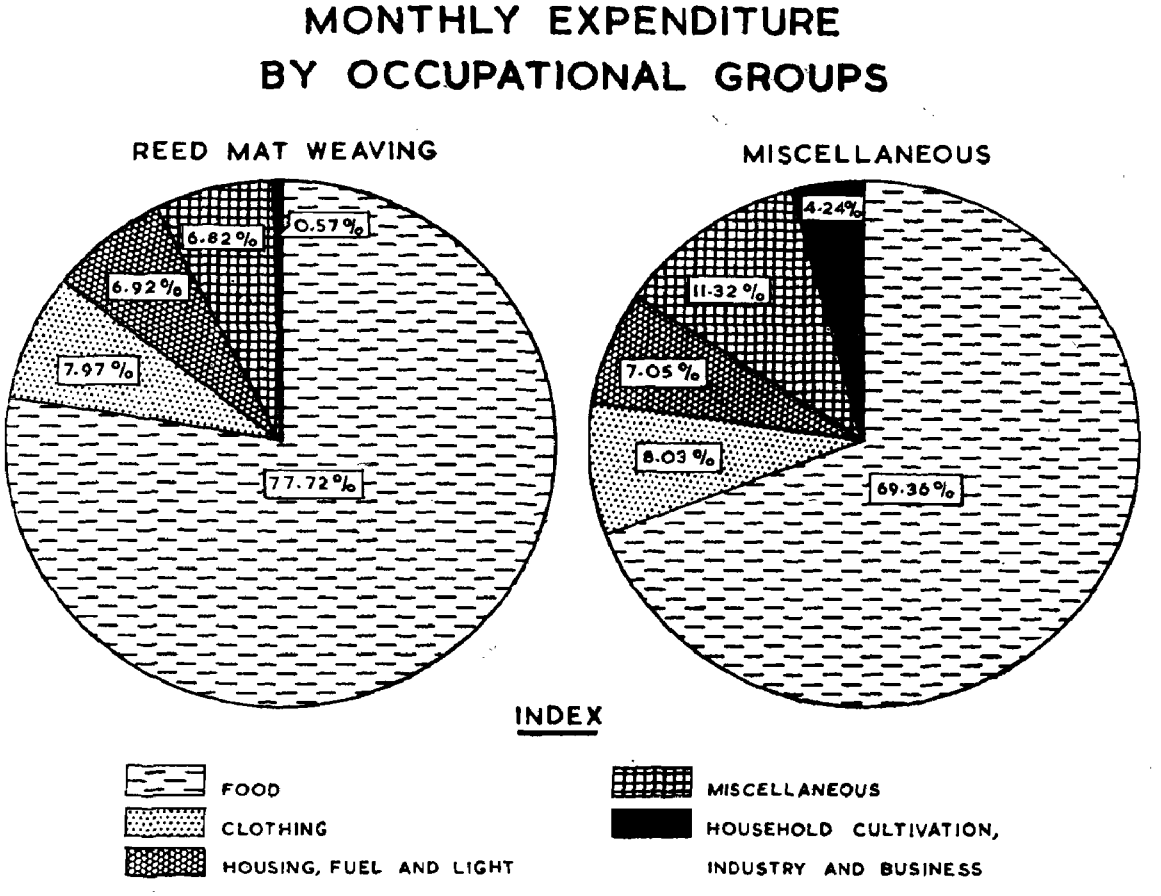
Pl. 36 MIRROR MAKING—CUTTING THE PHOTO FRAME IN A CARPENTER'S SQUARE Page 53

mat weaving occupational group. This difference has stood in the way of a lower surplus budget for the highest income group of the miscellaneous occupations in spite of the fact that the proportion of non-earning dependants to the total number of members of an average household is highest in this income group. Coming to the sources of income, this occupational group has a variety of sources of income, the main source being salary or wages taking in 36.88 per cent. Next come business run by the household, cultivation run by the household and industry run by the household covering 25.76 per cent, 18.90 per cent and 12.32 per cent respectively. Table II(b)of Appendix A gives the above details. The occupations which come in this miscellaneous group are household cultivation, industry run by the households such as photo frame manufacturing, mirror making, reed mat weaving as a subsidiary occupation, tailoring, laundry, household business including trade in provision articles, tea shops, vegetable shops etc., and households having daily wages and monthly salary. The average monthly income of a household of this occupational group is Rs. 102.40.

136. The income groups of Rs. 25-50, 51-75 and 76-100 have the largest single source of income in salary or wages while the income group of above Rs. 100 has cultivation run by the household as the largest single source of income. All the income groups have salary or wages, industry run by the household, business run by the household and other sources as their sources of income while cultivation run by the household is a source of income only for income group of Rs. 25–50 and help from relatives only for those income groups other than Rs. 76-100. There is no household having rent from land or rent from houses or pension or gifts and presents as a source of income.

Expenditure

137. Food commands the largest expenditure among all the items in all the income groups. Of this item of expenditure, rice takes the major share as a single item. Next comes tapioca. The trend of the expenditure on tapioca is the same as in the previous occupational group. Taking an average household of all the income groups together 69.36 per cent of the expenditure goes for food, out of which 39.68 per cent goes for rice, 9.39 per cent for cocoanut, 8.95 per cent for tapioca and 6.65 per cent for fish. Table III (b-1) gives the details of the above items. Next to food comes miscellaneous expenditure, clothing comes third and housing, light and fuel fourth with 11.32 per cent, 8.03 per cent. and 7.05 per cent respectively. Among the miscellaneous items of expenditure savings like provident fund, *kuri* etc., leads with 23.59 per cent of the miscellaneous expenditure. Education comes next with 22.68 per cent and dhobi or soap third with 21.07 per cent. The actual amount spent on education by an average household of all the income groups taken together is much higher in this occupational group than in the previous occupational group. The expenditure on dhobi and soap is one of the leading items of miscellaneous expenditure. No amount is spent by the income groups below Rs. 51-75 on cultivation run by the household, while only the households in the income group of Rs. 76-100 spend on industry run by the household. It is only the households of the income groups of Rs. 76-100 and above Rs. 100 that spend on business run by the household. Table III (b-2) gives the average expenditure under major heads in respect of each income group as well as of an average household taking all the income groups together. This would show that an average household in the income group of Rs. 25-50 is in a deficit family budget position to the extent of Rs. 4.57 per mensem, while an average household in all the other income groups has a surplus budget. A household in the income group of above Rs. 100 has a surplus of Rs. 40.08 per mensem. This average seems to be quite encouraging. The surplus in the income groups of Rs. 51-75 and Rs. 76-100 is less when compared to an average household in this income group in the reed mat weaving occupational group. A comparative statement showing the percentages of income and expenditure of an average household per mensem



under the main groups in respect of the two occupational groups in the surveyed area is given below. This speaks for itself.

Table XXVI

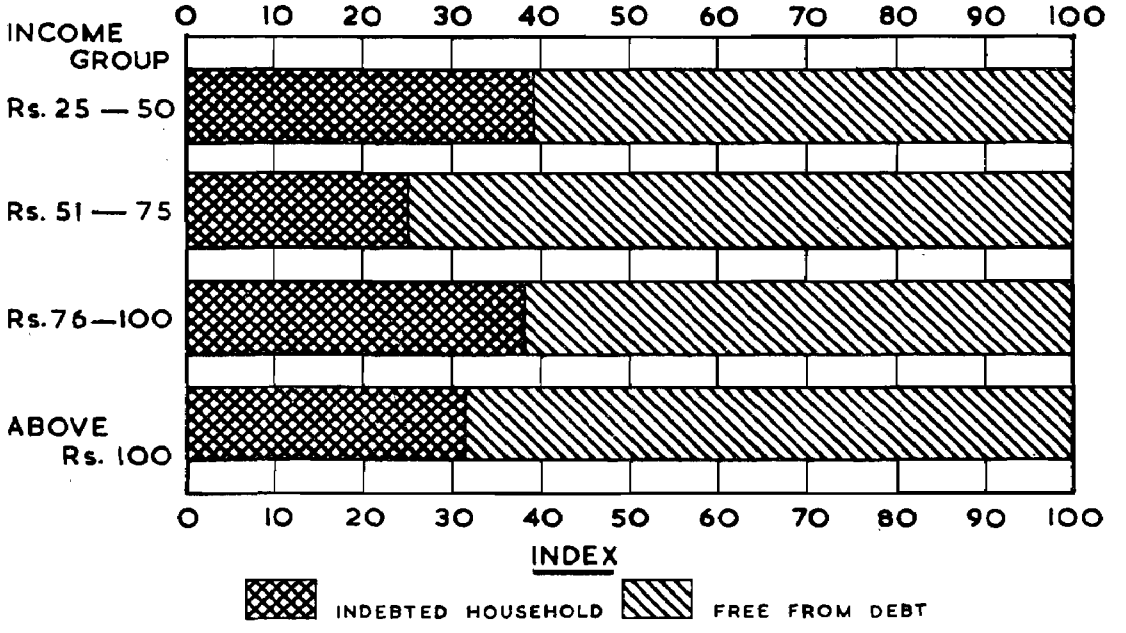
EXPENDITURE OF AN AVERAGE HOUSEHOLD BY OCCUPATION

Item	Reed mat weaving	Miscellaneous
Food	77.72	69.36
Clothing	7.97	8.03
Housing, light & fuel	6.92	7.05
Miscellaneous	6.82	11.32
Household cultivation, Industry, business etc.	0.57	4.24
Total (in Rs.)	69.39	87.63
Income (in Rs.)	73.79	102.40

Indebtedness

138. Table IV of Appendix A furnishes the details regarding indebtedness of households of the surveyed area. The table would indicate that the indebted households cover all the income groups, the percentage of such households being 39.13, 25.00, 38.10 and 31.43 in the income groups of Rs. 25–50, 51–75, 76–100 and above Rs. 100 respectively, with an average debt of Rs. 143, Rs. 180, Rs. 487.50 and Rs. 1,181.81 per household. Of the various causes of indebtedness, business run by the household stands foremost taking in 40.03 per cent of the total debt of the surveyed area. Other important causes include construction or repair of houses, marriages, clearing of outstanding debts and industry run by the household taking in 15.51 per cent, 11.76 per cent, 9.26 per cent and 8.50 per cent respectively.

INDEBTEDNESS BY INCOME GROUPS



Indices of Prosperity

139. During the last 10 years 6 households have acquired property, 24 households have made savings in cash and 34 households invested capital in new undertakings or buildings. The approximate total money value of the above excluding debts incurred for the purpose and proceeds of sale of any property comes to Rs. 1,12,550.

CHAPTER IV

SOCIAL AND CULTURAL

Age and Sex Distribution of Population

140. A classification of the population of the surveyed area according to age and sex is furnished in the following table.

Table XXVII

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 & over
Males	399	78	59	53	32	34	26	22	41	33	21
Females	390	64	63	54	33	36	28	22	30	35	25
Total persons	**789**	**142**	**122**	**107**	**65**	**70**	**54**	**44**	**71**	**68**	**46**

141. 49.43 per cent of the population of the surveyed area are females. The sex ratio works out to 977 females per 1,000 males. The corresponding figures for the state and the district are 1,122 females per 1,000 males and 997 females per 1,000 males respectively both of which are higher than the sex ratio of the surveyed area. Taking individual age-groups in the surveyed area it is seen that the largest single group of population is in the age-group of 0–4 representing 18.00 per cent of the total. The percentage of population is lowest in the age-group of 30-34. The age-group of 60 and over commands 5.83 per cent of the population. Females outnumber the males in the age-groups of 5–9, 10–14, 15–19, 20–24, 25–29, 45–59 and 60 and over even though the difference is cancelled by the comparatively greater number of males in other age-groups i.e. in 0–4 and 35–44.

Age and Marital Status

142. 60.46 per cent of the population of the surveyed area are never married. These naturally fall in the lower age-groups. Over the age of 40 there is only one case under this category. The rest constitute 36.88 per cent married and 2.66 per cent widowed. There is no case of divorce or separation. The following table gives the particulars by age and sex.

Table XXVIII

AGE AND MARITAL STATUS

Age-group	Total population			Never Married		Married		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
All ages	789	399	390	257	220	142	149	..	21
0– 9	264	137	127	137	127	..	..	..	..
10–14	107	53	54	53	54	..	..	..	..
15–19	65	32	33	31	28	1	5	..	..
20–24	70	34	36	26	7	8	29	..	..
25–29	54	26	28	8	3	18	25	..	..
30–34	44	22	22	1	..	21	22	..	..

(continued)

Table XXVIII—*concld*

AGE AND MARITAL STATUS

Age-group	Total population			Never Married		Married		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
35–39	40	22	18	1	..	21	17	..	1
40–44	31	19	12	..	..	19	11	..	1
45–49	35	19	16	..	..	19	13	..	3
50–54	15	4	11	..	..	4	9	..	2
55–59	18	10	8	..	..	10	6	..	2
60–64	21	7	14	..	1	7	8	..	5
65–69	13	7	6	..	..	7	3	..	3
70 and over	12	7	5	..	..	7	1	..	4

Youngest Age of Marriage

143. The following table showing the youngest age of first marriage in the households of the surveyed area indicates that most of the marriages of females are between the ages of 15 and 19 and that of males between the ages of 20 and 24.

Table XXIX

YOUNGEST AGE OF FIRST MARRIAGE BY SEX AND AGE-GROUP

Community	10–14		15–19		20–24		25–29		30–34	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Syrian Catholics	..	2	6	69	61	38	40	2	4	..
Jacobite Syrian Christian	..	..	..	..	1	1	..	..	..	..
Brother Mission	..	..	..	1	1	..	..	..	..	..
Kollans	..	..	..	11	1	..	1	..	..	..
Velans	..	..	..	1	1	..	..	..	..	..
Pulayas	..	..	..	1	1	..	..	..	..	..

144. 63.25 per cent of the marriages of females have taken place in the ages between 15 and 19, while 56.41 per cent of the marriages of males have taken place in the ages between 20 and 24. Late marriages are quite rare. There are only two cases of females who married between 25 and 29 years of age and 4 cases of males who married between 30 and 34 years of age. In two cases females were married at the age of 14.

Consanguineous Marriages

145. No case of consanguineous marriage has been reported from the surveyed area. As already pointed out supra the Syrian Christians generally do not permit consanguineous marriages in any degree in the direct line and up to six degrees in the collateral line. Among other communities also no incidents have been reported.

Births and Deaths

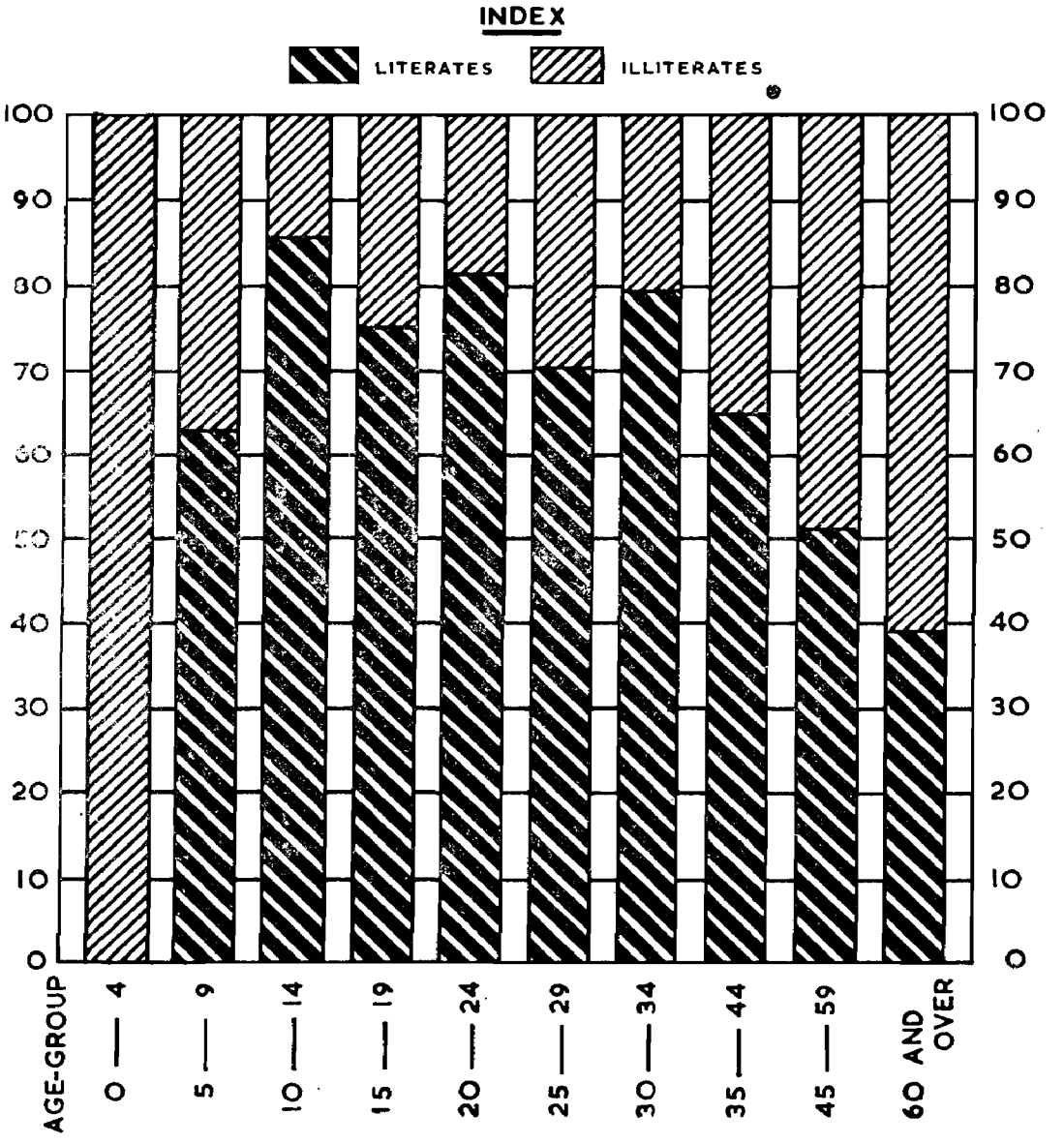
146. The birth and death statistics of Kothakulangara South village for four years from 1957 are given below.

Table XXX

BIRTHS AND DEATHS

Year	Live-birth	Death
1957	376	68
1958	480	101
1959	613	179
1960	446	75

LITERACY



147. Separate figures for the previous period are not available as the village was formed only during 1956.

Emigration and Immigration

148. There are only three households of the Syrian Catholic community which have migrated to the village among the population of the surveyed area. All others claim to have originated in the village itself. Of the three households two have immigrated on temporary basis for reasons of employment and the other one has come on a permanent basis. All are during the present generation. Though at present there is no noticeable trend of immigration or emigration, with the commencement of production in the Transformers and Electricals factory in the village a new trend of immigration should be expected.

Literacy and Education

149. 43·34 per cent of the population of the surveyed area are illiterate. This proportion is much less than the corresponding figures for the taluk and the district which come to 57.10 per cent and 49.40 per cent respectively. The illiterates are distributed over all the age-groups, the maximum being naturally in the age-group of 0-4.

150. 33.33 per cent of the literates have no educational standard. 60.18 per-cent have primary standard. 5.37 per cent have matriculation standard. There are only four persons who have completed intermediate and one who has graduated. The number of persons having higher educational qualifications is small in the area. The table given below throws more light on this aspect.

Table XXXI

EDUCATION

Age Group	Total	Illiterate	Literate without educational qualification	Primary or Junior basic	Matric or higher secondary	Intermedidate	Graduate
0– 4	142	142	..	..	..	..	..
5– 9	122	45	74	3	..	..	..
10–14	107	15	35	57	..	..	..
15–19	65	16	8	35	4	2	..
20–24	70	13	13	32	10	2	..
25–29	54	16	7	27	3	..	1
30–34	44	9	5	28	2	..	..
35–44	71	25	1	41	4	..	..
45–59	68	33	4	30	1	..	..
60 and over	46	28	2	16	..	..	..
Total	**789**	**342**	**149**	**269**	**24**	**4**	**1**

Library and Reading Habits

151. There are three libraries, one each at Nayathodu, Peecharikadu and Ankamali. These libraries receive petty grants from the local panchayat. They get down daily newspapers and the members are given facilities to read them. Those who can afford get down daily newspapers at home. In the surveyed area 12 households belong to the latter category.

Family Structure

152. The following table shows the distribution of households of the surveyed area according to the type of family structure. For purposes of this table a single family consists of husband, wife and unmarried children, an intermediate family consists 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. 19.33 per cent of the households are joint families, 15.13 per cent families intermediate and the rest simple families.

Table XXXII

FAMILY STRUCTURE

Community	Single family	Intermediate family	Joint family
Syrian Catholic	72	16	23
Jacobite Syrian Christian	..	1	..
Brother Mission	2	..	..
Kollan	2	..	..
Velan	1	..	..
Pulaya	1	1	..
Total	**78**	**18**	**23**

Dowry

153. The following table gives the number of households in the surveyed area which have either given or received dowry. 87.39 per cent households of the Syrian Catholics have reported to have either given or received dowry either in cash or property excluding or including ornaments or in ornaments alone. Among other communities the only Jacobite household belongs to this group. The maximum amount of dowry given as ornaments alone comes to Rs. 3,000 and in cash without ornaments comes to Rs. 1,500.

Table XXXIII

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. 100	Up to Rs. 500	Up to Rs. 1,000	Up to Rs. 1,500	Up to Rs. 500	Up to Rs. 1,000	Up to Rs. 2,500	Up to Rs. 3,000	Up to Rs. 500	Up to Rs. 1,000	Up to Rs. 1,500	Up to Rs. 2,000
111	Syrian Catholics	97	13	33	17	11	3	1	1	1	10	6	..	1
1	Jacobite Syrian Christians	1	..	1	..	..	..	..	..	..	..	..	..	..
2	Brother Mission	..	..	..	..	..	..	..	..	..	..	..	..	..
2	Kollans	..	..	..	..	..	..	..	..	..	..	..	..	..
1	Velans	..	..	..	..	..	..	..	..	..	..	..	..	..
2	Pulayas	..	..	..	..	..	..	..	..	..	..	..	..	..

* Inapplicable items are deleted

Medical Care

154. 15.13 per cent households have their maternity cases attended to in the hospital, while the rest are satisfied with the assistance of a country midwife. For medical treatment all the households follow both allopathic and ayurvedic systems. Medical consultation in 66.39 per cent households is done by approaching a public hospital. The rest go to some private physicians. Nobody is in the habit of getting the physicians at home in ordinary ailments. Members of all the households have been vaccinated in recent years.

Leisure and Recreation

155. There is one cinema theatre situated close to this surveyed area. Members from 28 households have reported to be going to cinema occasionally, while members from 12 households go for dramas once in a way. There are no other recreation facilities deserving particular mention.

Nature of Caste Relationship

156. The surveyed area as well as the whole village are dominated by the Christian communities. There are a few households of Hindu communities living amidst them here and there. There is no communal disharmony or any such rivalries so to say. They live peacefully, and co-operate freely with one another in the various social activities of this area.

Attitude to Family Planning

157. 39 persons of the surveyed area were questioned to ascertain their views towards the family planning programme. Out of these all except three belong to the Catholic community. Six of the Catholics favour the limiting of family size by self-restraint while the rest of the community are against any form of family planning. Two members of the Kollan community favour family planning by self-restraint only, while one of the Pulaya community is for both self-restraint and the use of contraceptives. The following table gives the details in this regard.

Table XXXIV

FAMILY PLANNING ENQUIRY

	Name of community			
	Syrian Catholic	Kollan	Pulaya	Total
No. of persons entered	36	2	1	39
No. aware of family planning programme	36	2	1	39
No. in favour of family planning	6	2	1	9
No. in favour of family planning to be achieved				
(a) By self-restraint only	6	2	..	8
(b) By contraceptives only	..	..	..	..
(c) By both	..	..	1	1
(d) By sterilization	..	..	..	..

158. The persons who favour family planning and who disfavour the same are classified below according to the number of children.

Table XXXV

PERSONS FAVOURING OR DISFAVOURING FAMILY PLANNING BY NUMBER OF CHILDREN

No. of children	In favour	Not in favour
1-2	5	12
3-4	3	11
5-7	1	7
Total	**9**	**30**

159. The age of mother, duration of marriage and the number of children born to the couple who favour family planning are given below.

Table XXXVI

DURATION OF MARRIAGE AND NUMBER OF CHILDREN OF PERSONS FAVOURING FAMILY PLANNING

Duration of marriage in years		0–4	5–9	10–14	15–19
No. of children		1	1 2 3	3 5	4
Age group	20–24	1	.. 1 ..	.. ..	..
	25–29	..	1 2 1	.. ..	..
	30–34	..	.. .. ..	1 1	..
	35–39	..	.. .. ..	.. ..	1

Co-operative Societies

160. The only co-operative Society in the locality is the Ankamali Service Co-operative Society. Started in 1099 M.E., it has an authorised capital of one lakh rupees and 411 members. Loans to the extent of Rs. 6,000 from Government and Rs. 1,860 from the Khadi Board have been taken by the society. But it has to be mentioned that even this society is not in a position to command as much public encouragement as is necessary. Seven households of the surveyed area have joined the society.

National Extension Service Blocks

161. This village forms part of the Ankamali N.E.S. Block started in 1956. The block has now completed its second stage and is at the post extension stage. Previously the block was part of the Kunnathunadu-Chalakudy community project area, one of the pioneer projects of the State. The following is a summary of the achievements of the block.

1. Constructed one additional ward to the Ankamali Public Health Centre
2. Issued housing loans to 12 parties
3. Supplied 13 pumping sets
4. Constructed three public wells
5. The Family Planning Centre attached to the Public Health Unit was started at the initiation of the Block
6. Distributed 119 latrine slabs
7. ,, 3,300 cocoanut seedlings
8. ,, 1,200 arecanut seedlings
9. ,, 27 tons of chemical manures
10. ,, 1 1/2 tons of insecticides
11. Commenced 2 Arts Clubs and 2 Sports Clubs
12. Started one cocoanut nursery
13. Started 3 arecanut nurseries
14. Issued irrigation loans to five parties
15. Distributed 4 sewing machines
16. Renovated 5 wells
17. Improved one and a half miles of roads
18. Issued Agricultural seeds and manure loans to 213 parties
19. Supplied 3 radios
20. Started children's park
21. Constructed 3 buildings for Mahilasamajam
22. Improved 4 cattle sheds
23. Started 4 green manure nurseries
24. Imparted training to 300 village leaders
25. Set up 4 fodder farms
26. 15.00 acres of land were brought under cultivation of cotton
27. Distributed 115 improved varieties of fowls
28. Distributed 56 improved agricultural implements
29. Aids were given to 11 artisans
30. Japanese method of paddy cultivation was practised in 569.00 acres
31. Supplied first aid boxes to 2 schools
32. Issued equipment grants to 2 schools
33. Steps were taken to start 2 industrial co-operative societies
34. Organised 3 Ladies' Clubs
35. Started 2 cutting and tailoring schools
36. Started 3 Balavadi classes
37. Organised one village leader's camp
38. Issued furniture grant to a co-operative society

Households Benefited by Developmental Activities

162. During the last ten years, 11.76 per cent of the households of the surveyed area have been benefited by better irrigation facilities, 15.13 per cent by better seeds, 21.00 per cent by better manure, 19.33 per cent by the use of pesticides, and 5.04 per cent by more land. Five households have purchased new tools for household industries and 7 for use in agriculture. 23.52 per cent households have received benefits through the various activities of the N.E.S. Block. 17 households have lost land after the death of the previous head of the household.

Organs of Democratic Decentralisation

Panchayat

163. The Kothakulangara South Panchayat started in 1953 has its jurisdiction over the entire village except the Kidangoor and Thuravoor karas. The Panchayat has so far constructed two tanks, one public latrine, the walls of public market, one cattle shed and one ward for the Public Health Centre besides installing three radio sets, providing 131 street lights, improving six old tanks, giving small grants to libraries and maintaining about 20 miles of road. The income of the panchayat for 1960-61 was Rs. 18,909 while the expenditure came to Rs. 16,685. The panchayat collects various items of taxes which constitute the main source of its income.

Festivals

164. The important festivals of the Syrian Catholics are the Christmas, Easter and the St. George's Feast. The last festival is celebrated for two days, i.e., on the first Sunday and Monday following Easter. A grand procession is held in connection with the festival besides the services in the church. The Hindus celebrate the festival of the Nayathodu temple held in connection with the *Makara Sankramam* in January-February. The festival lasts for seven days. Besides several items of cultural entertainments like *Ottamthullal, Kathakali* etc., processions are taken out around the temple on all these days. The Independence Day and the Republic Day are celebrated by the public institutions with the enthusiastic co-operation of the general public. The *Onam* which falls in August-September is celebrated by all communities and particularly by the Hindus.

CHAPTER V

CONCLUSION

165. The foregoing chapters have given at some length the salient features of the community life in the village as a whole and the area selected for intensive survey in particular. In this chapter it is attempted to give a brief review of these features and trace the pace of progress made by this village so far. A few suggestions for the future are also given here though they are not meant to be exhaustive.

General

166. Ankamali though not a town could be classified to be a little above an ordinary village in respect of the public institutions, communication facilities and trade and commerce. From the standpoint of public health institutions its needs are now met by the hospitals run by private parties and the public Health Centre as already indicated in Chapter I supra. These are well-equipped and meet the local needs to a great extent. The educational institutions are also sufficient to meet the needs of the village though the high schools and one upper primary and two lower primary schools are private managed. The village is fortunate in having in the nearby Kalady a first grade college viz, the Sree Sankara College. The number of Government offices obtaining in the village are sufficiently encouraging. There is, however, no protected water supply in the village though chlorination of open wells is done by the Public Health staff. The north-western parts of the village suffer from scarcity of drinking water during summer. This is a problem calling for urgent solution. At least more of wells are required in this area till it is possible to provide the village with protected water supply. The National Extension Service Block, the headquarters of which is in this village, has to its credit a number of items of work done for the promotion of social, economic and cultural welfare of the public to which a reference has already been made in the foregoing portions. It can well be hoped that more benefits will accrue to the village from this in course of time.

Social and Cultural

167. As already observed, barring a handful of households, the surveyed area of the village is populated by Syrian Catholics. In the village as a whole also the Syrian Catholic community forms the predominant section of the population. This community has been free from polygamy, polyandry, consanguineous marriages and dissolution of a consummated marriage except by death of a party, from very early times. Widow re-marriage is also allowed by the community. In these respects the Syrian Catholic community, like many other Christian communities, is very much in advance of what the civil law has achieved for other communities in comparatively recent times.

168. The numerous educational institutions, orphanages, hospitals and similar organisations manned and managed by churches, monasteries and convents are making their valuable contribution in the respective fields of social welfare in the State. As already indicated supra, in the village under survey itself there is a hospital and 5 educational institutions coming under this category. It is understood that more are in the offing. By far the largest percentage of institutions run by religious bodies is educational. A shift of emphasis to hospitals, poor-homes, industrial training centres and small scale industries by these bodies may go a long way in supplementing governmental efforts for the promotion of public welfare by private enterprise.

169. The expenditure on education in this village as judged from the family

budgets of the surveyed area is bound to cause some anxiety in that certain occupational groups are spending only a negligible portion of the family budget on this item. The percentage of literacy in the village is in no way behind that of the State or district. The necessary inference from the low percentage of expenditure on education is that several households are not caring to finance the higher education of the children in the upper secondary and collegiate classes. That this should be so in spite of the facilities provided by the high schools in the village and a college in the neighbourhood seems unfortunate. It is true that certain income groups in all occupational categories may not find it possible to send their children for higher studies. But the failure of the households of even the higher income groups in certain occupational categories like reed mat weavers to send their children for higher education can only be attributed to the indifference of the parents to the advantages of higher education for their children.

170. It is disheartening to note that the evils of dowry and the craze for ornaments are still persisting in this village as in several others. The remnants of child marriage are noticed only in two cases. But one of these is 56 years old and the other 25 years. The absence of child marriages within the last 25 years indicated by the above should be taken to be a proof of the evil having disappeared from the society altogether in the recent past. The wasteful expenditure on elaborate marriage celebrations has very much come down from the standards of the past. It has now become almost a uniform practice among Syrian Catholics to have the celebration of a marriage in the house of the bride as well as of the bridegroom on the same day. This is a definite step of economy in that the lingering of relatives in these houses for an unduly long time becomes unnecessary.

171. The law of inheritance among the Syrian Catholics of this village is still governed by the Christian Succession Act of Travancore (Act II of 1092) according to which the property of an intestate is inherited by his widow, if he has left a widow, his mother if he has left a mother subject to the latter being entitled under the following provisions and after deducting the shares of the widow and the mother by the sons and daughters and the lineal descendants of such sons or daughters who have predeceased the intestate. If there is no one in this group the property devolves upon the father of the deceased, and failing him, upon the brothers and sisters and the lineal descendants of such brothers and sisters who have predeceased the intestate. On this group also failing, the paternal grandfather inherits and in his absence, the paternal grandmother and paternal grandfather's children including the lineal descendants of such of the paternal grandfather's children who have predeceased the intestate. On this group also failing, the brothers and sisters of the half blood on the mother's side and the lineal descendants of such of them as shall have died in the intestate's lifetime become entitled to the property. In the absence of this group, the maternal grandfather and in his absence, the maternal grandmother and the maternal grndfather's children including the lineal descendants of such of them as shall have died in the intestate's lifetime become the heirs. Where the intestate has left a widow, if he has also left lineal descendants, the widow gets a share equal to that of a son but where the lineal descendants are only daughters or the descendants of any deceased daughter the widow's share will be equal to that of a daughter. If the intestate has left no lineal descendant but has left his father or mother or paternal grandfather or any lineal descendant of his father or such grandfather the widow is entitled to one half of the intestate's property. Where, however, the intestate has left none of the abovementioned kindred, the entire property devolves upon the widow. The rights of a widower in respect of the widow's properties are the same as those of a widow in respect of her husband's property. Where the intestate has left his mother along with his lineal descendants or father, the mother is not entitled to any share, but where the intestate has left neither lineal

descendants nor father, but has left lineal discendants of the father, the mother is entitled to a share equal to that of a brother of the intestate. But here again when the lineal descendants of the intestate's father consist only of daughters or the lineal descendants of a deceased daughter, the mother's share will be equal to that of a daughter. In the absence of the whole kindred mentioned above but where the deceased has left his paternal grandfather or any lineal descendant of such grandfather his mother will get half of the intestate's property. Where the intestate has left none of the kindred mentioned above, the entire estate, or, if he has left a widow, the residue after deducting 'her' share, shall belong to his mother. But it is important to note that the widow co-existing with the children of the intestate or the intestate's father or mother or paternal grandfather or any lineal descendant of his father or such grandfather or a mother co-existing with the intestate's father's descendants or with the intestate's grandfather or his descendants will have only a life interest terminable at death or re-marriage over any immovable property to which he becomes entitled and on the determination of the limited estate of the widow or the mother the property over which she has such limited interest shall be distributed among the heirs of the original intestate. Coming to the share of the sons and daughters and the lineal descendants of such sons or daughters who have predeceased the intestate to the assets left after deducting the share of the widow or the mother of the intestate, the sons are entitled to have the whole of the intestate's property divided equally among themselves subject to the claims of the daughter for the *Stridhanam* which shall be fixed at one-fourth the value of the share of a son or Rs. 5,000 whichever is less. The discrimination shown against the daughters of the intestate in that they are entitled only to one-fourth the share of the son or the *Stridhanam* limited to Rs. 5,000, whichever is less, places the Travancore Christian Succession Act far behind the Indian Succession Act which does not discriminate between the son and the daughter of an intestate in this respect. Although for constitutional reasons the Travancore Christian Succession Act is still applicable to the Travancore area of Kerala nothing prevents the amendment of the Travancore Christian Succession Act to rectify the existing discrimination and place the law on a par with the Indian Succession Act.

Economic

172. The family budget position of the households in the surveyed area reveals a deficit in the households belonging to the income group below Rs. 50. Though the income groups above Rs. 50 show surplus family budgets those in the income group of Rs. 51-75 leave only a nominal surplus in the family budgets. Thus, quite a large number of households in these income groups lead only a hand-to-mouth existence, some not even being in a position to do so. This class of population has to be upgraded to a better income earning status which could be done only by improving the conditions of their existing occupations as well as by increasing employment opportunities. The condition of those households above the income group of Rs. 51-75 is somewhat better as they leave a reasonable surplus in the family budget.

173. Of the occupational groups in the lower income scales which are in need of better conditions of earning the reed mat weavers stand foremost. The number of households in the surveyed area itself which have taken to this occupation either as the main source of income or as a subsidiary source is pretty large. One of the salient factors which accounts for their present poor economic condition is the absence of co-operative organisations among them. This has led to their being dependent upon the middlemen who advance money to them and dictate the price of the products. In industries of this kind like kora grass mat weaving co-operation is playing a significant role much to the assistance of the workers. This should serve as an eye opener to the workers in this industry and give them the incentive to organise themselves on co-operative lines. The earlier this is done, the better will be the lot of this industry.

174. About 70 per cent of the households in the surveyed area are engaged in pig rearing, an occupation which has been traditionally popular in this village from very early times. Yet, the industry is still run on primitive lines with primitive breeds and unscientific methods. It is high time that this industry is re-orientated in the light of the modern knowledge and conditions. Better varieties of pigs should be introduced with the least delay. Though the present methods of rearing are cheap they are both unscientific and hardly congenial to sanitary environments. These require a good deal of improvement. One can unhesitatingly say that having regard to the importance of this cottage industry at Ankamali the services of the National Extension Service Block will be highly useful in improving the standard of this industry.

175. Ankamali being a rising commercial centre there is enough scope for introducing more items of cottage industries and expanding the existing ones. The proximity of forest areas like Malayattur and rivers like Periyar are factors which go in favour of industrialising this area. The rattan industry or plywood industry or cashew industry should naturally thrive in a place of this kind as the raw meterials for these industries would be available from the neighbourhood or in the village itself.

176. It has already been found that the village abounds in extensive paddy fields. The excellent irrigation facilities, both natural and artificial, enjoyed by some parts of the village shoud be an object of envy. The natural canals, the artificial lift irrigation scheme from the perennial river and above all the extension of the benefits of the Chalakudy River Valley Project through the Kalady main canal form the main items of this irrigation system. In keeping with these facilities the cultivators of the area have also risen to the occasion by raising even three crops in certain areas. Yet, it has to be pointed out that these facilities are enjoyed only by the eastern sector of the village. Naturally, those in the western sector feel that they are denied these facilities. The possibility of extending the existing irrigation facilities to the western sector of the village, therefore, seems to deserve serious consideration.

177. Though the cultivation of paddy fields in the village appears to be encouraging it is not so in the case of dry lands. These lands of laterite soil containing little of organic matter and hence devoid of fertility contribute little to give what may be called an economic yield. The most popular dry land cultivation of the area is that of tapioca. This is hardly paying unless the yield is good as the cost of tapioca is invariably poor. Only the application of fertilisers can improve any kind of cultivation in this soil. The agriculturists of the village have to be educated on the advisability of applying necessary fertilisers and maintaining the standards of scientific cultivation. This is again one of the fields in which the National Extension Service can be of great help. They are already in the line. A good deal of land is wasted in the cultivation of the indigenous varieties of mango trees. The popularisation of better varieties of mango trees by grafting will prove highly useful in developing excellent gardens of mango trees of improved strains in the village. Side by side with the cultivation of mango trees pepper vines could be grown in these gardens without much additional expenditure. The Report of the Techno–Economic Survey of Kerala lays considerable stress on the necessity of extending the area under commercial crops and cultivating the same on a scientific and planned basis. Among the varieties of commercial crops recommended in this report ginger, oil seeds, banana, pine apple and lemon grass will particularly suit the soil of this village. With improved varieties of seeds and better manuring many of the existing items of cultivation can also be improved.

178. The Transformers and Electricals industry which is in the offing is located in this village. It is to be hoped that with the expanding schemes of industrialisation and a more effective exploitation of the natural resources this village will, in the near future, develop into a highly progressive area of the State.

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
Reed mat weaving	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25–50	7	1.29	1.57	1.14	1.00	5.00	3.77	1.86
	Rs. 51–75	11	1.55	1.73	0.91	1.00	5.19	4.05	2.27
	Rs. 76–100	2	3.00	3.00	..	1.00	7.00	6.20	4.50
	Above Rs. 100	6	3.50	3.50	2.50	1.33	10.83	8.57	5.66

Table I (b)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income Group	No. of house holds	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	..	..	..	..	..	..	..	..
	Rs. 25–50	16	1.25	1.50	1.06	0.63	4.44	3.44	1.50
	Rs. 51–75	29	1.34	1.55	1.45	1.00	5.34	3.97	1.76
	Rs. 76–100	19	2.11	2.32	1.21	1.26	6.90	5.43	2.11
	Above Rs. 100	29	3.10	2.48	1.45	1.97	9.00	7.04	2.14

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	26		..	7	11	2	6
		Rs. p.	per cent	Rs.p.	Rs.p.	Rs.p.	Rs.p.	Rs.p.
Reed mat weaving	(a) Salary or Wages	3.53	4.78	..	..	1.14	..	13.19
	(b) Industry run by the household	60.72	82.29	..	34.82	55.83	66.67	97.92
	(c) Business run by the household	..	..	..	..	..	..	..
	(d) Cultivation run by the household	4.49	6.08	..	..	2.65	14.58	9.72
	(e) Rent from land	..	..	..	..	..	..	..
	(f) Rent of houses	..	..	..	..	..	..	..
	(g) Pension	..	..	..	..	..	..	..
	(h) Gifts and presents	..	..	..	..	..	..	..
	(i) Help from relatives	0.16	0.22	..	0.60	..	..	..
	(j) Other sources	4.89	6.23	..	5.95	3.98	8.33	4.17
	Total	**73.79**		..	**41.37**	**63.60**	**89.58**	**125.00**

APPENDIX A

Table II (b)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation		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		..	16	29	19	29
	Source of income	Rs.p.	Percent	Rs.p.	Rs.p.	Rs.p.	Rs.p.	Rs.p.
Miscellaneous	(a) Salary or wages	37.77	36.88	..	25.23	33.02	37.68	49.49
	(b) Industry run by the household	12.62	12.32	..	3.75	6.79	19.08	19.11
	(c) Business run by the household	26.38	25.76	..	9.51	17.59	17.32	50.43
	(d) Cultivation run by the household	19.35	18.90	..	..	0.93	11.40	53·64
	(e) Rent from land	0.72	0.70	..	..	..	..	2.30
	(f) Rent of houses	..	..	..	..	..	..	..
	(g) Pension	..	..	..	..	..	..	..
	(h) Gifts and presents	..	..	..	..	..	..	..
	(i) Help from relatives	2.78	2.72	..	2.37	1.87	..	5.75
	(j) Other sources	2.78	2.72	..	1.67	2.63	3.71	2.95
	Total	**102.40**	**100.00**	..	**42.53**	**62.83**	**89.19**	**183.67**

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	26			..	7	11	2	6
		Per household	Per equivalent adult male						
		Rs.p.	Rs.p.		Rs.p.	Rs.p.	Rs.p.	Rs.p.	Rs.p.
Reed mat weaving	**A. Food Group**								
	i. Cereals and Pulses								
	Rice	21.46	4.14	39.79	..	12.86	17.64	24.50	37.50
	Other grains	0.95	0.18	1.76	..	0.55	0.82	1.00	1.63
	Dhall	0.41	0.08	0.76	..	0.24	0.36	0.50	0.66
	Total	**22·82**	**4·40**	**42·31**	..	**13.65**	**18.82**	**26.00**	**39.79**
	ii Vegetables								
	Potatoes	0.60	0.12	1.11	..	0.30	0.53	0.50	1.13
	Tapioca	5.73	1.11	10.63	..	4.36	5.23	5.75	8.33
	Onions	0.39	0.08	0.72	..	0.36	0.37	0.40	0.46
	Cocoanut	4.71	0.91	8.73	..	3.14	4.18	5.00	7.42
	Other vegetables	1.01	0.20	1.87	..	0.61	0.93	1.25	1.54
	Total	**12.44**	**2.42**	**23.06**	..	**8.77**	**11.24**	**12.90**	**18.88**

(Continued)

APPENDIX A—*contd.*

Table III (a-1)—*contd.*

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	26			..	7	11	2	6
		Per household	Per equivalent adult male						
		Rs.p.	Rs.p.		Rs.p.	Rs.p.	Rs.p.	Rs.p.	Rs.p.
Reed mat weaving	*iii. Meat and Fish*								
	Meat	1.13	0.22	2.09	..	0.43	0.95	..	2.66
	Fish	3.58	0.69	6·64	..	2.64	3.23	4.25	5.08
	Total	**4.71**	**0.91**	**8.73**	..	**3.07**	**4.18**	**4.25**	**7.74**
	iv. Milk	1.08	0.21	2.01	..	0.57	0.64	2.50	2.00
	v. Ghee and Oils	2.02	0.39	3.75	..	1.25	1.61	2.25	3.58
	vi. Salt	0.35	0.07	0.65	..	0.24	0.26	0.40	0.64
	vii. Condiments								
	Chillies	1.94	0.37	3.60	..	1.21	1.54	2.25	3.42
	Tamarind	0.39	0.08	0.72	..	0.31	0.33	0.40	0.59
	Other condiments	1.91	0.37	3.54	..	1.25	1.50	2.25	3.33
	Total	**4.24**	**0.82**	**7.86**	..	**2.77**	**3.37**	**4.90**	**7.34**
	viii. Sugars	0.58	0.11	1.08	..	0.14	0.45	0.50	1.33
	ix. Coffee and Tea	0.40	0.08	0.74	..	0.08	0.30	0.50	0.96
	x. Liquor	1.01	0.20	1.87	..	0.86	0.54	2.00	1.72
	xi. Tobacco								
	Smoking	2.35	0.45	4.36	..	1.57	2.23	3.25	3.17
	Chewing	0.56	0.11	1.04	..	0.14	0.73	0.50	0.75
	Total	**2.91**	**0.56**	**5.40**	..	**1.71**	**2.96**	**3.75**	**3.92**
	xii. Other Foods including Refreshments								
	Pansupari etc.	1.37	0.26	2.54	..	0.86	1.14	1.75	2.28
	Total Under Food	**53.93**	**10.43**	**100.00**	...	**33.97**	**45.51**	**61.70**	**90.18**

(Continued)

Table III (a–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	26		..	7	11	2	6
		Expenditure per household	Percentage of total expenditure on Miscellaneous items					
		Rs.p.		Rs.p.	Rs.p.	Rs.p.	Rs.p.	Rs.p.
Reed mat weaving	**B. Clothing**	5.53		..	3.93	4.77	5.62	8.75
	C. Housing, Light, Fuel etc.	4.80		..	4.95	4.27	3.96	5.88
	D. Miscellaneous Expenditure							
	i. Education	0.20	4.23	..	0.18	0.15	0.21	0.32
	ii. Dhoby or soap	1.69	35.73	..	1.19	1.46	1.88	2.61
	iii. Barber	0.99	20.93	..	0.69	0.67	1.25	1.82
	iv. Travelling	0.05	1.05	..	..	0.11	..	..
	v. Medical fees and medicines	0.33	6.98	..	..	0.45	..	0.63
	vi. Religious observances	0.31	6.55	..	0.23	0.29	0.42	0.40
	vii. Amusements	..	..	..	..	..	..	..
	viii. Provident fund, kuri, and other compulsory savings	0.55	11.63	..	..	1.30	..	..
	ix. Payment of debts	..	..	..	..	..	..	..
	x. Remittances to dependants living elsewhere	..	..	..	..	..	..	..
	xi. Other items	0.61	12.90	..	0.42	0.64	0.83	0.69
	Total	**4.73**	**100.00**	..	**2.71**	**5.07**	**4.59**	**6.47**
			Percentage of total expenditure on cultivation etc.					
	E. Cultivation, Industries and Business							
	i. Cultivation run by the household	0.40	100.00	..	..	0.38	..	1.04
	ii. Industry run by the household	..	..	..	..	..	..	..
	iii. Business run by the household	..	..	..	..	..	..	..
	Total	**0.40**	**100.00**	..	..	**0.38**	..	**1.04**
	F. Grand Total of A to E	**69.39**		..	**45.56**	**60.00**	**75.87**	**112.32**

APPENDIX A—*contd.*

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	93			–	16	29	19	29
		Per household	Per equivalent adult male						
		Rs.p.	Rs.p.		Rs. p.	Rs.p.	Rs.p.	Rs.p.	Rs.p.
Miscellaneous	**A. Food Group**								
	i. Cereals and Pulses								
	Rice	24.12	4.70	39.68	..	14.16	17.14	22.42	37.72
	Other grains	1.19	3.23	1.96	..	0.64	0.85	1.07	1.91
	Dhal	0.52	0.10	3.86	..	0.28	0.41	0.49	0.78
	Total	**25.83**	**5.03**	**42.50**	..	**15.08**	**18.40**	**23.98**	**40.41**
	ii. Vegetables								
	Potatoes	0.69	0.13	1.14	..	0.38	0.49	0.55	1.16
	Tapioca	5.44	1.06	8.95	..	4.56	4.76	5.89	6.31
	Onions	0.44	0.08	0.72	..	0.35	0.38	0.40	0.56
	Cocoanut	5.71	1.11	9.39	..	3.53	4.31	5.18	8.66
	Other vegetables	1.28	0.25	2.11	..	0.66	0.94	1.21	2.01
	Total	**13.56**	**2.63**	**21.86**	..	**9.48**	**10.88**	**13.23**	**18.70**
	iii. Meat and Fish								
	Meat	1.47	0.29	2.42	..	0.41	1.16	1·61	2.29
	Fish	4.04	0.79	6.65	..	2.59	3.05	4.14	5.78
	Total	**5.51**	**1.08**	**9.07**	..	**3.00**	**4.21**	**5.75**	**8.07**
	iv. Milk	0.74	0.14	1.22	..	..	0.62	1.00	1.10
	v. Ghee and Oils	2.28	0.44	3.75	..	1.28	1.55	2.34	3.52
	vi. Salt	0.33	0.06	0.54	..	0.22	0.27	0.37	0.43
	vii. Condiments								
	Chillies	2.26	0.44	3.72	..	1.17	1.54	2.30	3.56
	Tamarind	0.43	0.08	0.71	..	0.29	0.33	0.44	0.61
	Other condiments	2.15	0.42	3.54	..	1.23	1.47	2.12	3.37
	Total	**4.84**	**0.94**	**7.97**	..	**2.69**	**3.34**	**4.86**	**7.54**
	viii. Sugars	0.92	0.18	1.51	..	0.20	0.48	0.68	1·90
	ix. Coffee and Tea	0.69	0.13	1.14	..	0.09	0.25	0.59	1.52
	x. Liquor	0.63	0.12	1.03	..	0.50	0.90	0.76	0.35
	xi. Tobacco								
	Smoking	2.54	0.49	4.18	..	0.91	2.26	2.92	3.47
	Chewing	0.55	0.11	0.90	..	0.19	0.29	0.74	0.90
	Total	**3.09**	**0.60**	**5.08**	..	**1.10**	**2.55**	**3.66**	**4.37**
	xii. Other Foods including refreshments								
	Pansupari etc.	2.36	0.46	3.88	..	1.25	1.64	2.04	3.92
	Total under Food	**60.78**	**11.81**	**100.00**	..	**34.89**	**45.09**	**59.26**	**91.83**

(Continued)

Table III (b-1)—*concld.*

AVERAGE MONTHLY EXPENDITURE PER HOSEHOLD 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	93		..	16	29	19	29
		Expenditure per household	Percentage of Total expenditure on Miscellaneous items					
		Rs. p.		Rs.p.	Rs.p.	Rs.p.	Rs.p.	Rs.p.
Miscellaneous	**B. Clothing**	7.04		..	3.88	4.67	5.86	11.94
	C. Housing, Light, Fuel etc.	6.18		..	5.23	5.71	5.89	7.36
	D. Miscellaneous Expenditure							
	i. Education	2.25	22.68	..	0.12	0.39	0.59	6.37
	ii. Dhoby or soap	2.09	21.07	..	1.33	1.47	1.84	3.31
	iii. Barber	1.20	12.09	..	0.70	1.00	1.20	1.68
	iv. Travelling	0.07	0.71	...	..	..	...	0.24
	v. Medical fees and medicines	0.57	5.75	..	0.21	0.37	0.50	1.02
	vi. Religious observances	0.42	4.23	..	0.26	0.33	0.38	0.61
	vii. Amusements	..	..	..	..	..	..	..
	viii. Provident fund, kuri, & other compulsory savings	2.34	23.59	..	..	0.07	0.48	7.11
	ix. Payment of debts	..	..	..	..	..	..	..
	x. Remittances to dependants living elsewhere	..	..	..	..	..	..	..
	xi. Other items	0.98	9.88	..	0.48	0.52	0.70	1.91
	Total	**9.92**	**100.00**	..	**3.10**	**4.15**	**5.69**	**22.25**
			Percentage of total expenditure on cultivation etc.					
	E. Cultivation, Industries and Business							
	i. Cultivation run by the household	3.40	91.64	..	..	0.27	1.84	9.41
	ii. Industry run by the household	0.04	1.08	..	..	..	0.22	..
	iii. Business run by the household	0.27	7.28	..	..	..	0.11	0.80
	Total	**3.71**	**100.00**	..	..	**0.27**	**2.17**	**10.21**
	F. Grand Total of A to E	**87.63**		..	**47.10**	**59.89**	**78.87**	**143.59**

APPENDIX A—*contd.*

Table III (a–2)

ANALYSIS OF AVERAGE INCOME AND EXPENDITURE PER HOUSEHOLD BY INCOME GROUP AND OCCUPATION

Occupation	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	26		..	7	11	2	6
		Rs.p.		Rs.p.	Rs.p.	Rs.p.	Rs.p.	Rs.p.
Reed mat weaving	**I. Expenditure**							
	A. Food	53.93	77.72	..	33.97	45.51	61.70	90.18
	B. Clothing	5.53	7.97	..	3.93	4.77	5.62	8.75
	C. Housing, light, fuel etc.	4.80	6.92	..	4.95	4.27	3.96	5.88
	D. Miscellaneous	4.73	6.82	..	2.71	5.07	4.59	6.47
	E. Cultivation, industry and business	0.40	0.57	..	..	0.38	..	1.04
	Total Expenditure	**69.39**	**100.00**	..	**45.56**	**60.00**	**75.87**	**112.32**
	II. Income	73.79		..	41.37	63.60	89.58	125.00
	III. Expenditure in relation to income	+4.40		..	−4.19	+3.60	+13.71	+12.68

Table III (b–2)

ANALYSIS OF AVERAGE INCOME AND EXPENDITURE PER HOUSEHOLD BY INCOME GROUP AND OCCUPATION

Occupation	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	93		..	16	29	19	29
		Rs.p.		Rs.p.	Rs.p.	Rs.p.	Rs.p.	Rs.p.
Miscellaneous	**I. Expenditure**							
	A. Food	60.78	69.36	..	34.89	45.09	59.26	91.83
	B. Clothing	7.04	8.03	..	3.88	4.67	5.86	11.94
	C. Housing, light, fuel etc.	6.18	7.05	..	5.23	5.71	5.89	7.36
	D. Miscellaneous	9.92	11.32	..	3.10	4.15	5.69	22.25
	E. Cultivation, industry and business	3.71	4.24	..	..	0.27	2.17	10.21
	Total Expenditure	**87.63**	**100.00**	..	**47.10**	**59.89**	**78.87**	**143.59**
	II. Income	102.40		..	42.53	62.83	89.19	183.67
	III. Expenditure in relation to income	+14.77		..	−4.57	+2.94	+10.32	+40.08

APPENDIX A—*concld.*

Table IV

INDEBTEDNESS

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 households in debt
1	2	3	4	5
				Rs. p.
Less than Rs. 25				
Rs. 25–50	23	9	39.13	143.00
Rs. 51–75	40	10	25.00	180.00
Rs. 76–100	21	8	38.10	487.50
Above Rs. 100	35	11	31.43	1,181.81

Indebtedness by causes

Causes	Amount of debt	No. of households in debt	Average for households in debt	Percentage of debts due to causes to the total debt
1	2	3	4	5
	Rs. p.		Rs. p.	
(a) Purchase of land	300.00	2	150.00	1.50
(b) House construction or repairs to existing building	3,100.00	7	442.85	15.51
(c) Marriages	2,350.00	4	587.50	11.76
(d) Funerals	..	..	..	..
(e) To give dowry	..	..	..	..
(f) To clear old outstanding debts	1,850.00	6	308.33	9.26
(g) Sickness	550.00	3	183.33	2.75
(h) Ordinary wants	787.00	9	87.44	3.94
(i) Household cultivation	1,350.00	2	675.00	6.75
(j) Industry run by the household	1,700.00	3	566.66	8.50
(k) Business run by the household	8,000.00	2	4,000.00	40.03

APPENDIX B

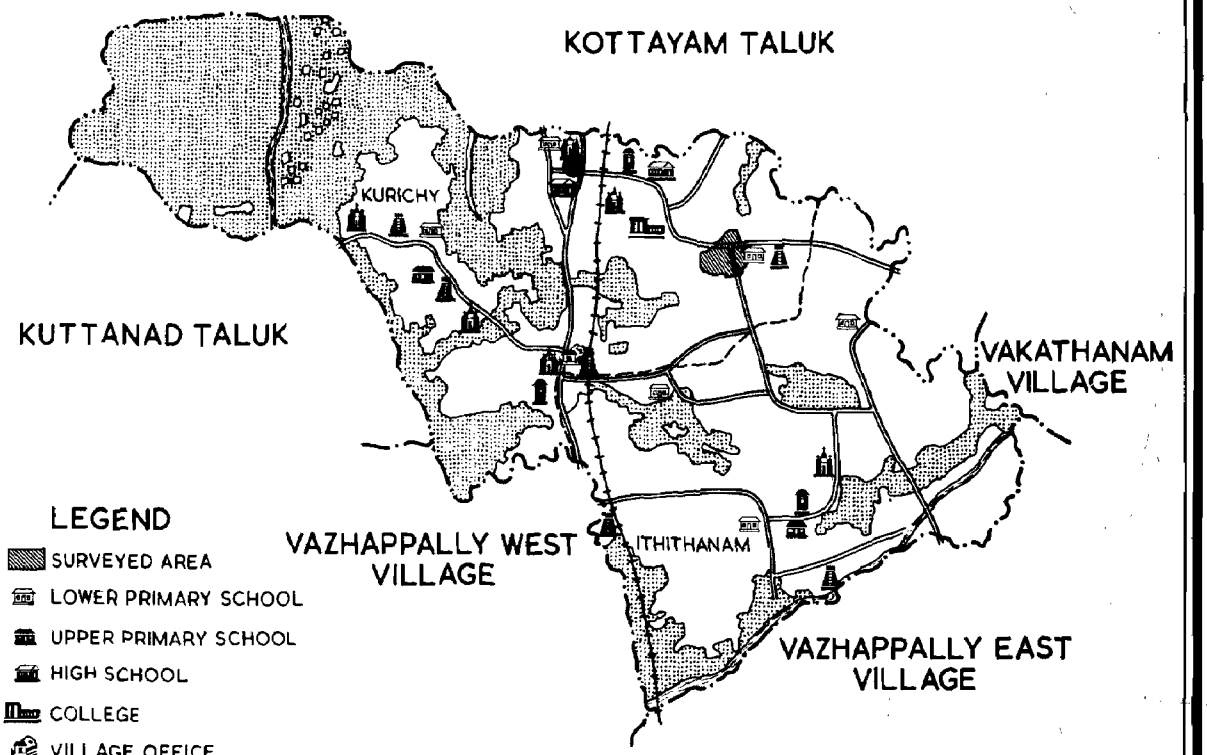
Questionnaire

(SEE AFTER THE MONOGRAPH ON THEKKUMBHAGOM GIVEN INFRA)

KURICHY

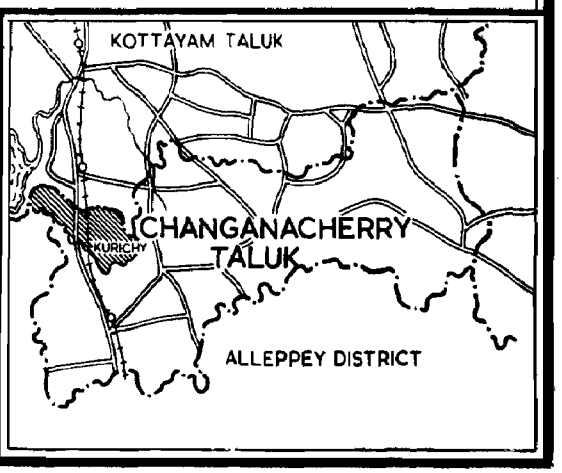
KURICHY VILLAGE

A NOTIONAL DIAGRAM



LEGEND

- SURVEYED AREA
- LOWER PRIMARY SCHOOL
- UPPER PRIMARY SCHOOL
- HIGH SCHOOL
- COLLEGE
- VILLAGE OFFICE
- POST OFFICE
- TEMPLE
- CHURCH
- DISPENSARY
- PADDY FIELD
- DRY LAND
- ROAD
- RAILWAY
- CANAL
- TALUK BOUNDARY
- VILLAGE BOUNDARY
- KARA BOUNDARY



KURICHY*

CHAPTER I

INTRODUCTION

Location

At the 148th km. the Main Central Road from Trivandrum enters the Kurichy village of Changanacherry taluk in Kottayam district. The road crossing the village from south to north cuts it into two, with nearly two-thirds of the area of the village falling to the east of the road and the rest to the west of it. Stretching to about 4½ miles east-west, the village lies in continuation of *kari* lands of Kuttanad on the west and touches the boundaries of Vakathanam village on the east. On the north Kurichy is bounded by Nattakom and Panachikad villages and on the south by Vazhapally East and Vazhapally West villages. Though according to the Census classification the village comes in the lowland of Kerala, it really overlaps both the low and midlands. The Changanacherry municipal town lies 5 miles to the south of the village, while Kottayam, the district headquarters, is 7 miles north of it.

The Surveyed Area

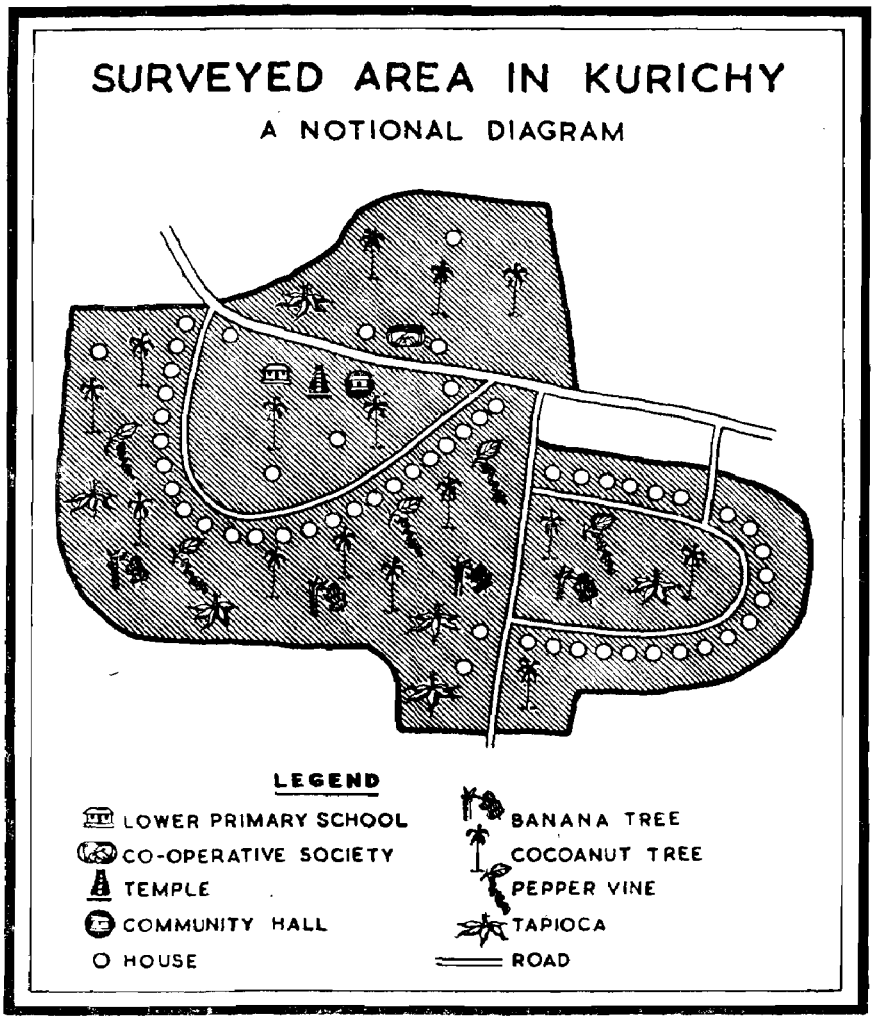
2. In 1938 the then Travancore Government started a model colony for the scheduled castes, settling 40 households in an area of 112 acres[1] in the village. In 1950 the Travancore-Cochin Government extended this colony settling more households in the same area. The colony is divided into four blocks of which the first and the second are the largest with 40 houses each. Of these, 112 households living in the first three blocks were taken up for the survey. The colony as such is called 'Sachivothamapuram' to commemorate the name of the then Dewan of Travancore, Dr. C. P. Ramaswamy Iyer, who founded the colony. 'Sachivothama' was the title conferred upon him by the Maharaja of Travancore. The colony is about 1½ miles to the east of the Main Central Road to which it is connected by Mandiram-Malikakadavu road.

History and Name of the Village

3. In olden days the village was famous for its Ayurvedic physicians, Sanskrit scholars and *Kathakali* artistes. It would appear that students from distant villages came to the village to learn Ayurveda, Sanskrit and *Kathakali* from *Gurus* who entertained residential students. Being a haven of renowned *Gurus* the village used to be known as 'Gurusreepuram' which became Kurichy in course of time. Though in the matter of Ayurvedic and Sanskrit studies the village has somewhat lost its importance, it is still renowned for *Kathakali*. One of the foremost of *Kathakali* artistes of the time, Kurichy Kunjan Panicker hails from the village. There are other artistes also with promises for the future.

4. The surveyed area in the village, Sachivothamapuram, came into prominence with the starting of the colony. The colony was, in fact, a follow-up programme of the Travancore Temple Entry Proclamation of 1936 and an experiment at achieving a change in the outlook of both low and high castes by settling the former in new surroundings with some amount of economic independence and without the fear of social sanctions resulting from the violation of caste rules. There were large number of Pulayas, Parayas and other Scheduled Castes both in the village and in the nearby Kuttanad area who served as agricultural labourers under the rich landlords. Their condition was so poor and their status so much dependent upon their masters that any

* The basic survey in this area was conducted between 3rd January 1961 and 26th January 1961.
1. 41.28 hectares



number of legislations would not improve their economic status and social outlook. Settling these people in new places with facilities for their own cultivation naturally appeared to offer an effective solution for these problems. The grazing lands of the village at the present site of the colony were thus selected to settle them. This marks the beginning of the present colony.

Physical Aspects

5. The western portion of the village merges with the *puncha* lands of Kuttanad, remaining submerged under water during the monsoons and presenting the appearance of a shallow lake. The Changanacherry–Kottayam canal which is navigable cuts across this area from south to north. From the eastern side of the canal the land gradually rises with paddy fields on the northern and the southern sides. On the east of the Main Central Road lie undulating high lands with garden crops covering the little mounts and paddy fields littered in the valleys. The dry lands in this region have an elevation between 25 and 50 ft. from the sea level. At the eastern extremity of the village a canal known as 'Chalackal thodu' has been cut in order to drain out water from the paddy fields. Though

narrow this canal is also navigable for small country boats plying up and down carrying agricultural produces and laterite stones from the village to the coastal towns like Alleppey. There are small ponds here and there but they do not serve any purpose except one at Kurichy which is now being exploited for supply of fresh water to the Neelamperur village.

The Soil

6. The paddy fields on the eastern side of the Main Central Road are of black alluvial soil while the soil of those on the northern side is red alluvial. The dry land is red laterite with a high percentage of gravel. In several places the land is exploited for quarrying laterite stones for the construction of houses in the village and elsewhere. The hard gravel has a deep violet colour on account of the high mineral content. The soil of both the dry and wet lands is fertile.

The Climate and Rainfall

7. The average temperature during the months of January and February is about 25°C. The night temperature during this period may fall as low as 18°C causing slight mists on certain days, while the day temperature may be as high as 37°C. The temperature increases during March by 2 to 3°C. The variation between day and night also decreases during this month. As the monsoon sets in, the temperature gradually drops. The average temperature from the end of April to July will be again round about 25°C but the variation between the day and night will further come down. The average temperature fluctuates between 23°C and 27°C till November, after which it decreases towards December. The coolest month may either be December or January. The lowest temperature never goes below 18°C and the highest temperature does not exceed 40°C. The humidity varies between 78 and 90 per cent. It is highest in September–October and lowest from January to March. With the monsoon rains it gradually increases and continues to be round about 90 per cent throughout the rainy season.

8. There may be drizzles and slight showers even during the month of January in certain years, but the probability of such occasional showers is greater in the months of February and March. The long rainy season starting in April with heavy showers of the south-west monsoon, continues during May, June and July reaching the climax towards the end of June or the beginning of July. The intensity of the rain weakens in August and reaches a minimum in September when the rainfall may range from 100 mms. to 425 mms. per month. With the north-east monsoon starting by October there is again intense rain with thunder storms, which last for about a month. By the middle of November the rain will practically cease though in December also there may be occasional drizzles. The rainfall readings given below are taken for Chaganacherry and may be considered to be applicable to the village under study since both are adjacent places.

Table I

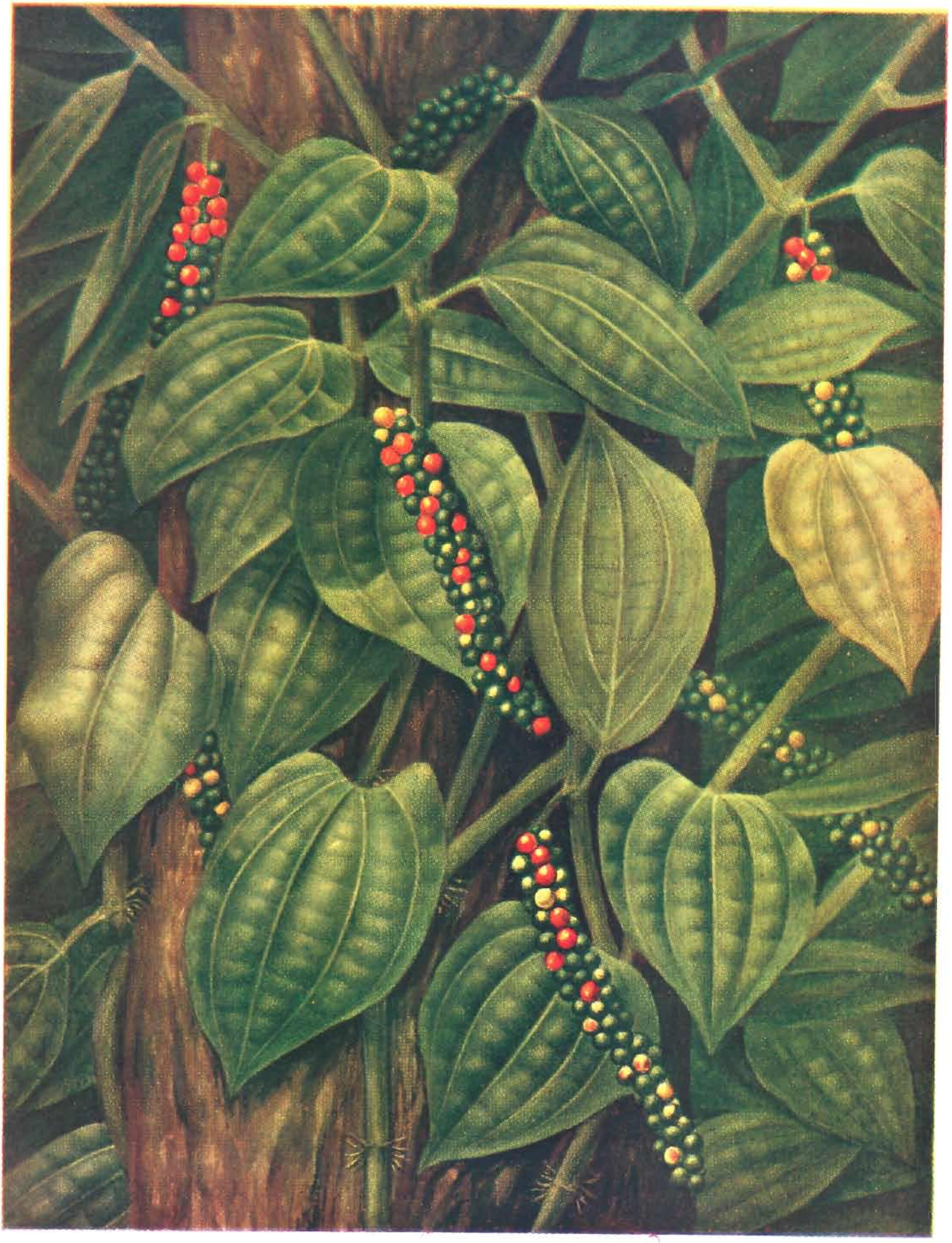
RAINFALL

Year		Jan.	Feb.	Mar.	April	May	June	July	Aug.	Septr.	Octr.	Novr.	Dec.
1951	I	1	1	1	10	7	28	15	6	6	..	..	1
	II	5.10	12.70	48.30	185.40	298.50	860.80	317.50	127.00	266.70	NR	NR	15.20
1952	I	1	4	..	..	14	14	13	20	2	17	5	4
	II	25.40	83.80	..	..	320.00	449.60	317.50	406.40	101.60	130.30	35.60	42.70
1953	I	1	5	3	4	6	13	28	16	9	18	8	3
	II	5.30	48.30	29.70	100.60	81.30	317.50	1079.50	185.40	161.80	452.90	97.30	26.70
1954	I	3	..	8	12	12	24	20	18	12	17	8	7
	II	36.30	..	208.30	195.10	284.00	702.30	419.60	402.10	200.90	254.80	70.10	128.50
1955	I	..	2	4	11	16	29	26	21	27	25	14	2
	II	..	23.60	37.60	144.00	426.70	925.80	459.70	138.90	336.00	416.60	251.50	58.40
1956	I	..	..	..	14	18	27	20	21	24	25	21	2
	II	..	..	..	190.00	331.70	828.00	270.80	325.10	304.80	579.10	348.00	12.70
1957	I	..	1	7	8	14	29	26	13	13	21	15	7
	II	..	5.10	71.10	143.60	332.70	856.00	779.80	215.90	104.10	309.90	200.70	76.20
1958	I	1	1	2	5	20	24	23	30	11	16	14	2
	II	5.10	33.00	22.70	49.60	350.50	867.10	363.10	530.70	198.10	273.60	208.60	32.50
1959	I	..	2	1	11	14	20	21	11	16	8	11	4
	II	..	70.40	0.50	238.00	578.70	1165.70	848.70	241.30	348.50	133.20	156.60	59.90
1960	I	1	2	3	17	22	18	21	17	21	10	16	..
	II	28.50	25.70	47.40	362.40	764.50	381.10	523.20	550.90	422.80	141.00	339.80	..

I Number of rainy days
NR Data not received
II Total rainfall in millimetres

The Flora and the Fauna

9. Very little land in the village is left uncultivated. Consequently, the flora of the village consist mostly of the cultivated plants and a few hedge plants and green manure plants. Cocoanut is fairly common throughout the village though the yield is not as good as in the coastal areas. Tapioca, banana and pepper are the most common cultivations. Besides, jack, areca-nut,mango and miscellaneous plantain trees are also found in most compounds. Indian almond (Terminalia catappa), bread-fruit, kittul palm (Caryota urens), erythrina, portia tree (Thespesia populnea), teak (Tectona grandis), glyricedia, marking-nut tree (Semicarpus orientalis), *Ezhilampala* (Alstonia scholaris), *Pongalyam* (Phyllanthus malabaricus), tamarind(Tamarindus indicus), Moringa (Moringa malabarica) and Anjili (Artocarpus hirsutus) are the other miscellaneous trees that one comes across in different parts of the village. Only the dry lands along the eastern border were formerly cultivated with rubber but now rubber is being introduced in other parts of the village even exterminating some other crops. Among the tuberous plants, yam (Dioscora alatta) is very popular and is found almost everywhere in the village during the monsoon season. Elephant foot yam (Amorphophallus campanulatus) and colocasia (Colocasia antiquorum) are also cultivated on large scale. Paddy is cultivated



in 1,495 acres [1] of which 230 acres [2] are double crop lands and the rest *punja* lands, where only a single long term crop is raised. Guinea grass has been recently introduced along the boundaries of the compounds.

10. Cows, poultry, cats and dogs are the common animals. Pigs and goats are rare. On account of the extensive cultivation of tapioca and other tuberous plants mice, rats and bandicoots are menacingly numerous. Different varieties of fish are common in the paddy fields, ponds and canals where occasionally a crocodile also makes its appearance. Small tropical birds and crows are plentiful everywhere.

Communications

11. The M. C. Road passing through the village is the life line of communications. From this road, at Kurichy outpost a gravel road starts to Neelamperur and another by-road to the east from Mandiram junction. There are numerous motorable by-lanes branching off from these two by-roads, making every corner of the village accessible to a motor-car in the fair weather. Parallel to the M. C. Road and at a small distance from it runs the Ernakulam-Trivandrum metre gauge railway line, but since there is no station within the village the people do not make use of the train except for long journeys. A large number of transport buses ply along the M. C. Road, besides a few buses running on the by-roads. The 'Chalackal thodu' and the Changanacherry-Kottayam canal carry a good portion of the goods traffic. Bullock-carts also share the goods traffic along with lorries and the boats.

Important Public Places

12. By far, the most important institution of the village is the Athurashramam Homeo Medical College which was founded by Swami Athuradas in the year 1955. Regular classes offering four-year diploma course in homeopathy to a batch of 100 students each was started there in 1958. Degree courses in homeopathy and training courses for nurses are also planned to be started here very soon. A hospital with 50 beds constructed by the Government is attached to the college. Out of the two high schools of the village, the Advaida Vidyasramam was started as a Sanskrit school in 1934, but in 1950 it was converted into a high school, relegating Sanskrit to the place of first language. In 1958 even this course was stopped and at present Sanskrit is taught only as a second language. Both girls and boys are admitted in the school. St. Mary Magdeline High School, commonly known as Mandiram Girls' High school, was started in 1935 as a middle school and upgraded into a high school in 1949. Both these high schools are owned by private managements, the former by one Shree Narayana Theertthar and the latter by a committee of Jacobite Syrian Christians belonging to Knanaya group. Very close to the girls' high school but in the adjoining village there is also a boys' high school which is mainly made use of by the villagers of Kurichy. Apart from these high schools there are two upper primary schools and six lower primary schools in the village. With the starting of the colony an allopathic hospital with a maternity ward and beds for in-patients was constructed. A village office has been functioning in the village since long past but a separate Panchayat for Kurichy was started only in 1962. Two branch post offices, one near the colony and the other at Ithithanam and a police outpost also came into being consequent on the starting of the colony.

Places of Public Worship

13. At the eastern boundary of the village there is a church of Jacobite Syrian Christians consecrated to St. Peter. Close to it there is another Jacobite church, better known as Puthanpally, dedicated to St. Mary. Mar Ignatius' church not far away from the other churches, is also owned by the Jacobite Christians. There are no separate priests for these churches but on Sundays and other important days priests from the neighbouring villages come there for services. By the side of the M. C. Road and close to the northern boundary of the village

1. 605.00 hectares

2. 93.08 hectares

there is a church of the C. M. S. Christians. The St. Francis' church at Ennakkachira and the Holy Family church, known as Pondiparapally are Catholic churches with resident priests. Attached to the Mandiram Girls' High School there is a chapel belonging to the Knanaya Jacobite Christians. The most important temples of the village are the Cheruparakavu Bhagavathi temple and the Sree Rama temple in the colony in both of which there are *pujaris* and daily worship. There are also a Siva temple in Sankarapuram, another small temple at Chiravammodu by the side of the railway line and a second Bhagavathi temple known as Elamkavu temple at Ithithanam. All these temples have separate Brahman *pujaris* in order to carry out the ceremonies, but the attendance is rather poor. The places of public worship in the village are comparatively small and feasts and festivals in them are important only for the people who live around them.

Markets

14. Within the village there is no public market. The nearest market is at Lakshmipuram, about one mile from the village boundary but bigger markets are available at Changanacherry and Kottayam. For the ordinary needs the village depends upon the Lakshmipuram market and the petty shops within the village.

Health, Sanitation and Drainage

15. All the houses are constructed in the undulating dry land which completely solves the problem of drainage. Natural drainage is so perfect that the rain water does not collect in any place except in the paddy fields and tanks. The land will be dry practically immediately after heavy showers. The climatic conditions and the geography of the village have made it a healthy residential locality. The hardworking cultivators who form the core of the population are found to be a sturdy set of people. The availability of fresh water in all places in the village at all times is a great boon and a strong preventive against epidemics and other diseases. A Health Assistant under the Public Health Department gives vaccinations against smallpox and takes other appropriate preventive measures. Free medical aid is available both from the Government Allopathic Hospital and the Homeopathic Hospital attached to the Homeo Medical College. Ayurvedic physicians are also numerous in the village.

The Residential Pattern

16. The houses are scattered uniformly throughout the village with no crowding at any place. Each house is situated in a separate compound which may extend from half an acre to two acres. Majority of the people live in the centre of their cultivations with the houses generally facing some road or by-lane. The compounds lie on a higher level than the roads and generally the houses are located on elevated points. Almost all compounds have walls constructed either of laterite or granite stones or of mud. The mud compound walls found in the village are different from those of the Trivandrum district described in the monograph on Kadakkavoor village.[1] Here, all the four sides of the compound are cut deep and the sides of the wall are beaten hard with a block of wood with the resulting narrow trench between two compounds serving as a by-lane. All the communities live intermingled. No part of the village is exclusively inhabited by any particular community though, immediately around the churches most of the houses are of Christians and around the temples those of Hindus. About one-third of the Scheduled Castes of the village are living in the colony area.

(1) Census of India 1961, Kerala, Part VI F, Page 86



CHAPTER II

THE POPULATION AND THEIR MATERIAL EQUIPMENT

Area, Houses and Population

17. The total area of Kurichy village is 4,008.79 acres [1]. According to the 1951 Census the total population was 13,238 consisting of 6,801 males and 6,437 females and the density 2,113 per square mile. In 1961 the total population increased to 17,661 with 8,884 males and 8,777 females and a density of 2,820 per square mile. Though Kottayam district is the most sparsely populated area of the State with a density of 706 persons per square mile, Changanacherry taluk in which the village is situated has a higher average density with 2,218 persons per square mile. Kurichy village is even more densely populated than many other parts of the taluk. During the last 10 years there has been an increase of 33.4 per cent population in Kurichy which is higher than the average increase for the State. The starting of the Homeo College and immigration account for this greater increase. According to the 1951 Census the total number of houses in the village was 2,151, whereas in 1961 it increased to 2,769. This 29.62 per cent increase in the number of houses during the decade is almost in pace with the increase in population.

18. The total extent of the surveyed area is only 95 acres [2] occupied by a total population of 587 composed of 112 households. The density of population in the surveyed area is greater than the density for the village, coming to 3,955 persons per square mile. The average strength of a household in the surveyed area is 5.24 persons.

Table II

AREA, HOUSES AND POPULATION

Area in		Density of population per sq. mile	Total No. of households	Persons	Males	Females
Acres	Hectares					
95	38.45	3,955	112	587	310	277

Table III

SIZE OF THE HOUSEHOLD

Total No. of households	Single member households	Two to three members	Four to six members	Seven to nine members	10 members and over
112	5	23	53	25	6

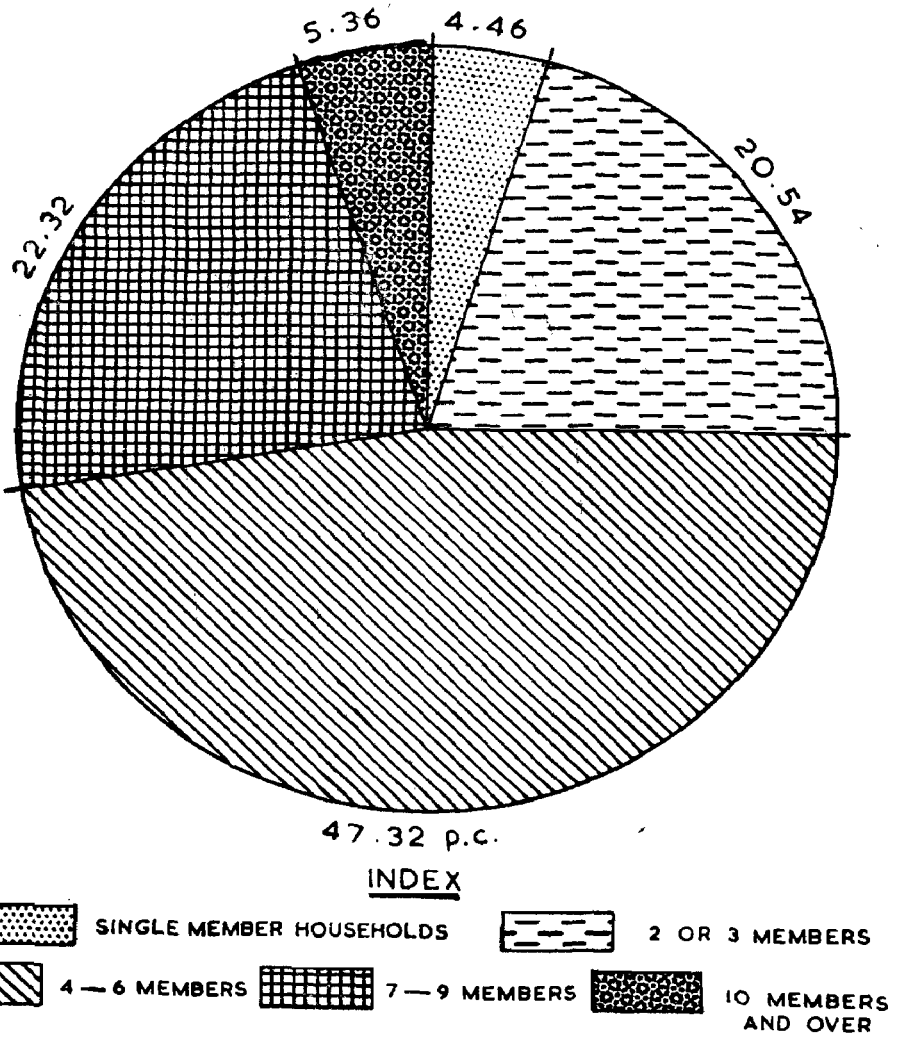
Ethnic Composition

19. The Hindus and the Christians are almost equal in strength in the village. Among the Hindus the largest section belongs to the Ezhuva community, the others being Nairs, Pulayas, Parayas, Namboothiris, Kammalas and Nayadis following in order and a few other minor communities. The major communities of the Christian religious group are Jacobites and Catholics; besides them there are small numbers of people belonging to the Church of South India and the Marthomite Church. Among the Catholics and Jacobites who are all Syrian Christians, there is a section known as Knanaya

(1) 1622.30 hectares

(2) 38.45 hectares

SIZE AND COMPOSITION OF HOUSEHOLDS

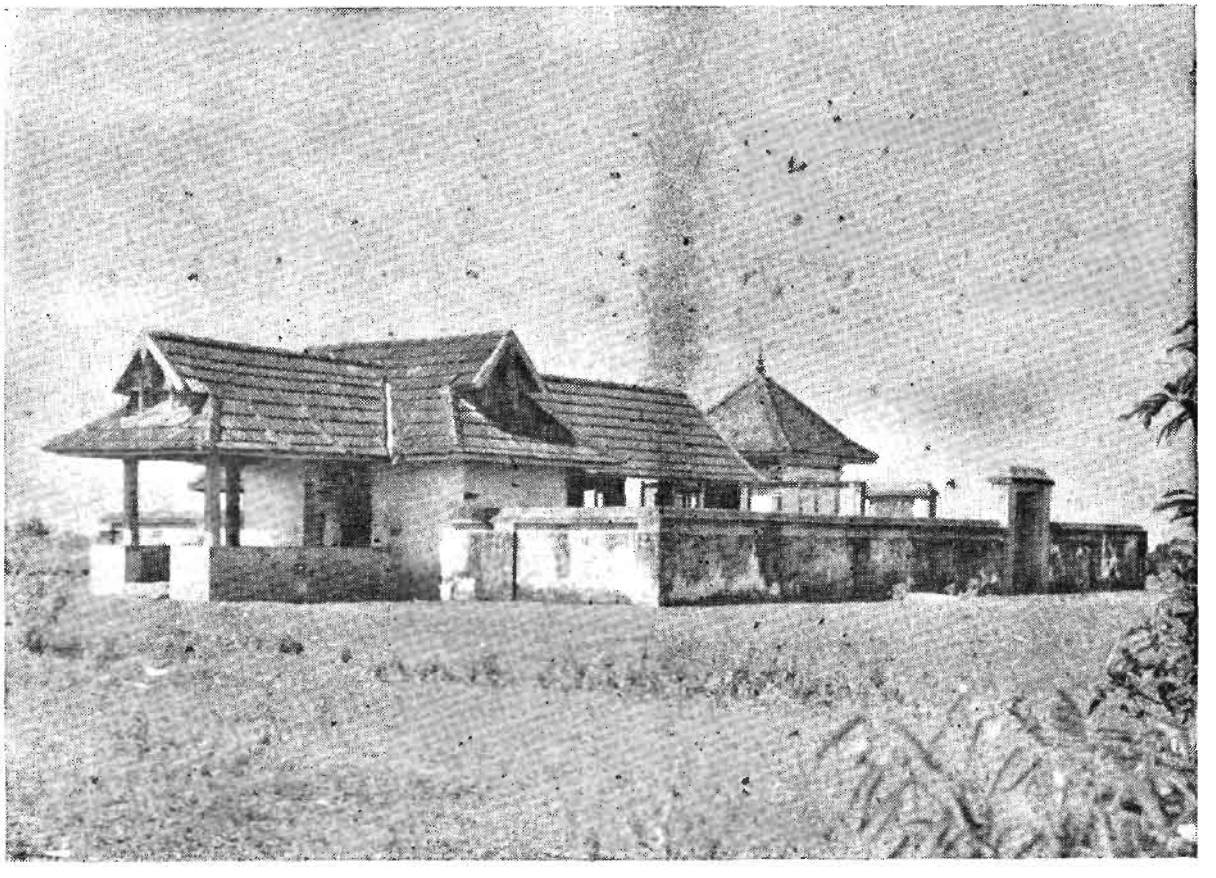


Christians, who trace their ancestry to the 4th century emigrants from Bagdad, Nineveh and Jerusalem.

20. All the people of the surveyed area are Hindus of whom majority are scheduled castes belonging to Pulaya and Paraya communities. There are a few Nayadis also. During the time of colonisation certain village artisans like Asaris (Carpenters) and members of other communities like Vilakkathala Nairs (barbers) and Ezhuvas were also settled there. Their households fall within the surveyed area. Three households of Nairs in the surveyed area, of whom one is that of the watcher of the colony, another that of a temple servant and the third one that of a lessee of one of the colonists have also been included in the survey. Brief notes on Pulayas, Parayas and Nayadis are given below leaving out the remaining communities to be dealt with in other centres.



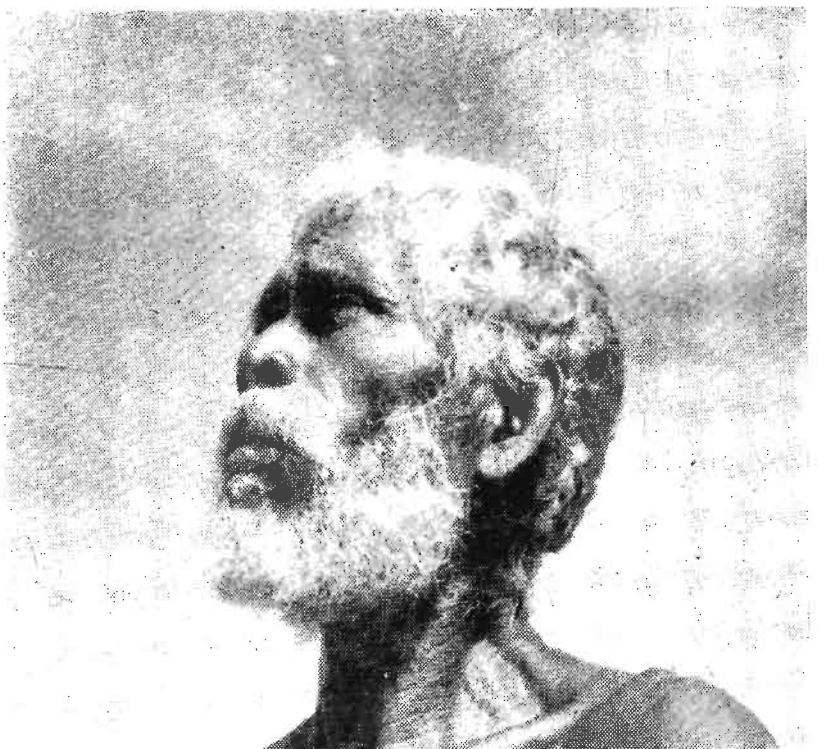
Pl. 39 SACHIVOTHAMAPURAM HOSPITAL Page 85



Pl. 40 SREE RAMA TEMPLE Page 86



Pl. 41 PULAYA FAMILY

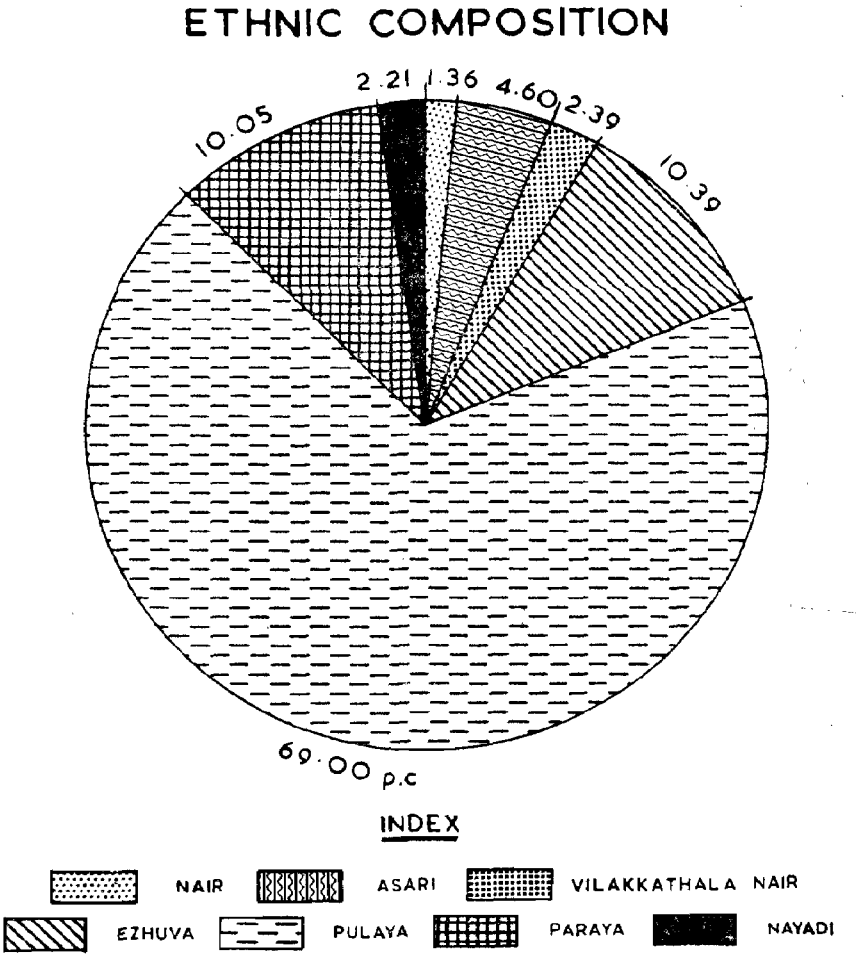


ETHNIC COMPOSITION

Table IV

RELIGIONS, COMMUNITIES, CASTES OR SUB-CASTES

Hindus	No. of households	Persons	Males	Fmales
Nairs	3	8	5	3
Asaris	4	27	15	12
Vilakkathala Nairs	2	14	9	5
Ezhuvas	8	61	28	33
Pulayas (Scheduled castes)	80	405	215	190
Parayas (Scheduled castes)	13	59	31	28
Nayadis (Scheduled tribes)	2	13	7	6
Total	**112**	**587**	**310**	**277**



The Pulayas

21. The Pulayas form one of the most important communities among the Scheduled Castes of the erst while Travancore–Cochin area. In the former Malabar district also there are a large number of Pulayas, but they are treated as Scheduled Tribe in that area. The word Pulaya is supposed to have originated from the Malayalam term *Pula* meaning pollution. In olden days it was considered that even the proximity of these people would cause atmospheric pollution to the higher castes. Among all the castes, the Pulaya was considered to cause the greatest impurity by approaching the higher classes.[1]

22. Different views are held by anthropologists regarding the origin of the Pulayas. There are some who identify them with the Holyas of Coorg, Canara and Mysore on the basis of the similarity in the etymology of the terms Pulayas and Holyas as well as the claims of both castes to be the original settlers and masters of the soil. While some regard the Pulayas as the descendants of the early Dravidian immigrants, there are others who hold that they are the descendants of the Turanians who were driven into India by the Aryan invasion. Professor Monier Williams and Bishop Caldwell disagree with the latter view [2]. Dr. A. H. Keane is of the opinion that judging from the short stature, low forehead and high cheek-bones, they can be considered to belong to the Negrito race which once formed a substratum throughout the peninsula, though now mainly submerged by the later arrivals of the Kolerians, Dravadians and the Aryans [3].

23. Turning to the legends prevalent in the community regarding their origin, one says they are the descendants of the people brought into Malabar by Parasurama for the service of the Brahmans. In another legend, preserved in the Mackenzie manuscripts, the Pulayas are said to hold that when Parasurama killed all the men in the wars, their widows complained being without husbands and requested him to supply others. Parasurama brought strangers from other lands and from this union the Pulayas originated. K. P. Padmanabha Menon has cited Rev. S. Mateer as giving the following tradition current among the Pulayas regarding their origin:– "We are content to remain in our present circumstances, for Bhagavan (God), after having created the higher castes, considered what to do with the surplus earth, and Parvathi advised him to create therewith a low class to serve the higher ones." [4]

24. There is evidence to show that at one time the Pulayas were a powerful community in different parts of the former Travancore State. Pulayanarkotta, on the banks of the lake Veli near Trivandrum, is believed to have been the capital of a Pulaya ruler. A Pulaya princess by name Kotha is said to have ruled over Kokkothamangalam in Nedumangad taluk. The pulayas are also reported to have been the rulers in Kuttanad and at Aikara in Travancore. The Aikara Yajaman believed to be the descendant of the Pulaya King who ruled from Aikaranad is still held in great esteem by the Pulayas of North Travancore. The origin of the famous Sree Padmanabha Temple in Trivandrum is ascribed to a Pulaya woman. The story goes that a Pulaya woman living in the Anandankad (a jungle) heard the cry of a baby and on rushing to the child found it being protected by a cobra. She took and nursed the child who later on proved to be an incarnation of Vishnu. On hearing the story about the child, the Raja of Travancore constructed a temple on the spot where the baby was found, and dedicated it to Sree Padmanabha. [5]

25. The Pulayas are divided into different divisions, such as Thanda Pulayas

1. History of Kerala by K. P. Padmanabha Menon, 1903 edition, Volume III, Page 477
2. Ibid page 478
3. 'The Cochin Tribes and Castes' by L. K. Ananthakrishna Iyer, 1909 edition, Vol. I, page 88
4. 'History of Kerala' by K. P. Padmanabha Menon, Vol. III, page 479
5. 'The Cochin Tribes and Castes' by L. K. Ananthakrishna Iyer, Vol. I, page 89

(Vettu Pulayas), Kana Pulayas, Patinjaran Pulayas, Kizhakkan Pulayas, Thekkan Pulayas and Valluva Pulayas. Majority of the people in Travancore belong to either the Patinjaran division or the Kizhakkan division. Different social status is attached to the various divisions and consequently the Patinjaran Pulayas are considered superior to Kizhakkan Pulayas. According to a legend about the origin of the two divisions, the Kizhakkan Pulayas were the slaves of Duryodhana, while the Patinjaran Pulayas were the slaves of Pandavas. Both took part in the war at Kurukshethra as rival parties in which the defeat of Duryodhana caused the degradation of the Kizhakkan Pulayas.[1] Another legend would attribute the origin of the two divisions to two sisters, the younger of whom lent a billhook to a Paraya and received flesh as hire charge thereby subjecting herself to degradation. She became the mother of the Kizhakkan Pulayas, while the children of the other came to be known as Patinjaran Pulayas[2].

26. The Pulayas of the surveyed area, most of whom were agricultural labourers of Kuttanad before the colonisation, belong to the Patinjaran division. They are dark in colour, short in stature and have comparatively short nose. The language they speak is Malayalam though certain peculiar terms are used by them and the pronunciation is not as clear as that of the higher castes.

27. The Patinjaran Pulayas are divided into 16 exogamous *Illoms* which are inherited through the female line. Some of the prominent *Illoms* in the surveyed area are *Vella Illom, Karillom, Thachan Illom. Atheri Illom, Kanneri Illom, Olavanthiri Illom, Koncheri Illom, Elavattu Illom* and *Myle Illom.* Cross-cousin marriage is permitted only to the extent that it does not violate the rules of *Illom.* In each locality the Pulayas used to have a leader called *Valluvan* who presided over the caste assemblies. The Valluvan was assisted in his work by a Kuruppu (accountant), two *Kaikarans,* a *Vadikaran,* a *Komarattan* and a *Santi.* The latter two looked after the spiritual needs of the community while the *Kaikaran* and *Vadikaran* were assistants to the *Valluvan* in the matter of social administration. These offices are disappearing now with the formation of the organisations like Pulaya Maha Sabha. In the surveyed area there is nobody who holds the office of Valluvan or his assistants; However, on important occasions like marriages it is not uncommon for them to invite a Valluvan from a neighbouring locality.

28. By occupation the Pulayas of the surveyed area are agricultural labourers who have special aptitude for the work in the paddy lands of Kuttanad. During the cultivation season both men and women from the village go to these places daily for work. At other times they go for work in the miscellaneous cultivations like tapioca, pepper, banana etc. In the colony the government encourage them to take up other occupations also and with this view a weaving centre has been established there to give training to the Pulayas and other low castes. With the progress of education among them achieved under special encouragement from Government some of them have started to respond to better callings. While several students from the village are going to school, from the neighbouring villages many Pulaya girls and boys attend colleges and professional institutions.

29. The Pulayas believe in the Hindu Supreme Gods, Brahma, Vishnu and Maheswara and other gods and goddesses to whom *poojas* are offered occasionally. Srce Rama is specially worshipped and his name is recited at home every evening. Certain persons have learnt by heart a few stanzas from the *Ramayana.* In olden days when the Pulayas were not admitted to the public temples the community had its own places of worship, or they worshipped standing at a long distance from the temples belonging to other communities. With the Travancore Temple Entry Proclamation all the public temples were thrown open to them whence the necessity for

1. 'The Travancore Castes and Tribes' by L. A. Krishna Iyer, Vol. II, page 161
2. Ibid

special temples ceased. In the surveyed area there is a Sree Rama temple where the Pulayas and other Hindus gather for worship. On every Sunday in the community hall of the colony the men and women of the Pulaya community gather together and sing holy hymns. Special worship is offered to Sabarimala Sastha at the time of the annual pilgrimage for which many Pulayas go. Bhadrakali and malevolent spirits like Mallan and Madan come in the list of gods, but they are approached only for the purpose of black magic. The spirits of the deceased people are kept in good humour for fear of diseases and calamities. Besides settling them in special shrines like *kuriyala* (a small platform), *poojas* are offered to them on the new moon day of *Karkatakam* (July-August). The spirits of Komarattan and people knowing black magic are considered to be more aggressive than others and, therefore, more propitiated. While drinking toddy it is usual to offer a few drops to them. The spirts of the dead who roam about in the world, are reborn sometimes as human beings and sometimes as animals or trees, according to Pulaya faith.

30. The belief about the creation of the world and the origin of some spirits current among Pulayas of the colony is interesting. They say that in the beginning it was all water before the Supreme God of creation, Brahma, made heaven and earth out of it. The sun, moon and stars were then fixed in position in the heaven and several groups of angels known as 'golden vessels' in the Pulayas' language were created. While God was still engaged in some serious task for perfecting the universe He asked the idle 'golden vessels' to bring mud. They not only brought the mud but also gave it human shape. God, both surprised and pleased at the creative ingenuity of the angels, ordered that they should respect the 'mud vessels' which, however, the 'golden vessels' resented. This impertinence irritated God and he cursed them whereupon they fell from the heaven to the earth like ripe mango-fruits. As they fell one by one and the heaven rapidly emptied, God took mercy and ordered them to stop. By that time one had already reached the earth and others stood midway between heaven and earth. The one who reached the earth first was Kodungallur Bhadra. The one who stood topmost broke the neck and his head fell down. This was Muriyalan. When Muriyalan's head struck the earth darkness spread everywhere. It is he who causes epidemics like smallpox. God breathed life into the mud creation of the angels and thus the first man known as *Adan* in Pulaya's language was born. Taking out the 6th rib of *Adan* Brahma created a wife for him. All human beings owe their existence to this first couple. This legend on creation has striking resemblance to the biblical version on the origin of man. Most of the Pulaya settlers of the colony were originally the inhabitants of Kuttanad area where they lived among Christians. It is possible that this concept of creation is partly taken from the story heard from the Christians and woven into the original beliefs and mythologies of the Pulayas.

The Parayas

31. Paraya is one of the lowest of the castes found all over South India. It would appear that the name *Paraya* was given to them from the drum called *Para* which they used to beat for funerals, marriages and village festivals of the Tamil country [1]. L. K. Ananthakrishna Iyer, however, disagrees with this view, for, according to him "it is in the highest degree improbable that a large community should owe its name to an occasional occupation". [2] It is probable that the word might have been derived from the Sanskrit root meaning 'abandoned'. [3] At present the term 'paraya' has become a universal byword for the most contemptible section of any community. The Paraya's touch or even his proximity was considered to defile all the other classes, and even the Pulayas did not permit

1. 'History of Kerala' by K. P. Padmanabha Menon, Vol. III page 413. Also see 'Hindu Manners, Customs and Ceremonies' by Abbe Dubois, 1959 edition, page 49
2. 'The Cochin Tribes and Castes' by L. K. Ananthakrishna Iyer, Vol. 1, page 68
3. 'History of Kerala' Vol. III, page 512



Pl. 43 PULAYA FEMALES Page 90



Pl. 44 PARAYA FAMILY Page 93



Pl. 45 NAYADY FAMILY Page 95



Pl. 46 NAYADY MALES Page 95

the Parayas to come in close contact with them.

32. The Parayas call themselves the elder Brahmans claiming this way precedence over the Brahmans.[1] But the Brahmans say that the Parayas had their origin from the connection of a Brahman woman with a low caste man.[2] While these are the legends regarding their origin, Abbe Dubois gives a plausible theory of the origin of the caste. He says, "The origin of this degraded caste can be traced into the very early period, as it is mentioned in the most ancient *Puranas*. The *Parayas* were most probably composed in the first instance of all the disreputable individuals of different castes of society, who, on account of various offences, had forfeited their right to associate with respectable men. They formed a class apart, and having nothing to fear and nothing to lose, they gave themselves up without restraint, to their natural tendencies towards vice and excess, in which they continue to live at the present day."[3]

33. Though at present the Parayas occupy the lowest position in the society, they cherish memories of former greatness and like the Pulayas claim to be the original owners of the soil. In several places in the Tamil country the Parayas had the right of entering the temple three days in a year. In the great Saiva festival at Thiruvallur in Tanjore district the headman of the Parayas used to be mounted on the elephant with the god to carry his chouri (fly fan). At Sreeperumbathur in the Chingleput district, they exercised similar rights. The great Tamil poet, Thiruvalluvar Nayanar, who is the author of 'Kural' and his so called sister, the poetess Avvai as well as the Saivite Saint Nanda are believed to have belonged to the Paraya community.[4] The Parayas on the western coast also claim great men like Pakkanar among them. Abbe Dubois holds that in very early days the separation between the Parayas and other castes was not so marked as at present. According to him, though relegated to the lowest grade in the social scale, they were not then placed absolutely outside and beyond it, the line of demarcation between them and the Sudras being almost imperceptible.[5]

34. L. A. Krishna Iyer has stated that the Parayas of Travancore can be subdivided as the Tamil speaking Sambava of the South and the paraya proper of the North, though he has recognised six endogamous subdivisions among them such as Chamba Parayas, Pola Parayas, Pandi Parayas, Jintalla Parayas, Tinta Parayas and Vel Parayas[6]. However, it may be stated that the Parayas all over the State, whether speaking Malayalam or Tamil, at present prefer to call themselves Sambavas which means that Sambava is only a synonym and not a subdivision of Paraya. In the village under survey the Parayas claim to have five subdivisions, namely Pani Parayas, Thekkekara parayas, Vatakkekara parayas, Patinjarekara Parayas and Kizhakkekara Parayas which are all exogamous divisions with different social status. The subdivisions enumerated by Krishna Iyer are unknown among them. Each of the subdivisions is further divided into 16 *Illoms* such as Velliyan, Theviyan, Kavaran, Cherunadan, Nedungadan, Punjeri, Thazhakara etc. These *Illoms* are grouped into different *gothras;* for example, Velliyan and Theviyan *Illoms* belong to the same *Gothra,* while Cherunadan and Kavaran belong to another *Gothra.* The *Illoms* are inherited through the mother. One cannot marry from his own *Illom* but may marry from his *Gothra.* Each *Gothra* in olden days had a leader called *Kaikaran* who used to be consulted in all important matters of the community such as marriage, birth, funeral and village festivals. But now the *Kaikaran* does not wield any influence

1. 'Cochin Tribes and Castes' Vol. I, page 68
2. Ibid. Also see 'History of Kerala' Vol. III, page 468
3. 'Hindu Manners, Customs and Ceremonies' by Abbe Dubois, page 52
4. 'The Cochin Tribes and Castes' by L. K. Ananthakrisha Iyer, Vol. I, page 70
5. 'Hindu Manners, Customs and Ceremonies' by Abbe Dubois, page 52
6. 'The Travancore Castes and Tribes' by L. A. Krishna Iyer, Vol. II, page 87.

in the society.

35. The Parayas of the surveyed area belong to the Patinjarekara division. Like the Pulayas they are short in stature and dark in colour but have a stronger physique probably on account of their food habits which do not exclude meat. Even carcasses of dead animals were eaten by them, though at present this habit is disappearing. Their eyes are large, round and black, while the nose is short.

36. The main occupation of the Parayas is agricultural labour. In olden days they worked as slaves, attached to the land and were liable to change masters with the land on which they lived. However, in Malabar the land-owners in olden days used to treat them generously. Abbe Dubois, a vehement critic of caste system, says, "Each land-owner in the province of Malabar lives in a house that is isolated in the middle of his estate. Here he dwells, surrounded by his community of Paraya serfs, who are always remarkably submissive to him. They treat them usually in the most humane manner. They give them only such work as their age or strength permits; feed them on the same rice that they themselves eat; give them in marriage when they come of age; and every year provide them with clothing, 4 or 5 yards of cloth for the women and a coarse wollen blanket for the men."[1] Even though the conditions have vastly changed and slavery has ceased to exist long ago the Parayas have changed neither their occupation nor their attachment to land. In certain places where reeds are available some Parayas are engaged in wicker work. In the colony itself the Paraya households manufacture baskets, sieves and mats. Occasionally they serve as drummers for feasts and festivals in the temples and churches as well as for the marriages and funerals.

37. The Parayas worship Siva and his spouse Kali. They do not have their own temples, but certain shrines called *Deivapura* are found in some localities. Minor gods like Parakutty and Chathan and the spirits of the deceased people are also held in humour. Special *poojas* are offered to the gods and the spirits on the days of new moon, *Onam, Vishu* and *Sankranthi*. Beaten rice, paddy and toddy placed in plantain leaves by the side of lighted torches form the common offering. On certain occasions, fowls are sacrificed, the blood of which may be drunk by the *poojari* and the raw flesh eaten by him. Since there are no special *poojaris* for the community any one who can perform devil-dancing and chant certain magical verses are free to perform *poojas*. The Parayas have firm faith in black magic. Some Parayas in olden days professed to perform wonderful feats with the 'body-grease' prepared from the foetus taken the womb of a woman. This art called 'Oti' in Parayas' language has been described in detail by L. K. Ananthakrishna Iyer in his monograph on 'the Parayas of Cochin.' In olden days the magicians were consulted in all matters relating to theft, influence of evil spirits, vengeance on enemies and curing of diseases, though at present the faith in it is relaxing. Literate people do not believe in the efficacy of the art, though the more backward sections still fear the magicians and request their intervention on certain occasions. The belief in the spirits is also gradually vanishing. In the colony they go to the Sree Rama temple to offer *poojas* along with the other castes of the area. Organisations like Sambava Maha Sabha are trying to clean up the religious faith and practices of the community and to align them along with the common Hindu beliefs and practices.

The Nayadis

38. Authoritative or even legendary accounts about the origin of Nayadis or Vedans (as they are popularly called in the village) are absent. The Madras Census Report, 1891 has referred to a belief that the Vedans are identical with the Vedahs of Ceylon, but no further study has been made to establish conclusively this identity. Bishop Caldwell believes that the Nayadis

1. 'Hindu Manners, Customs and Ceremonies', page 58



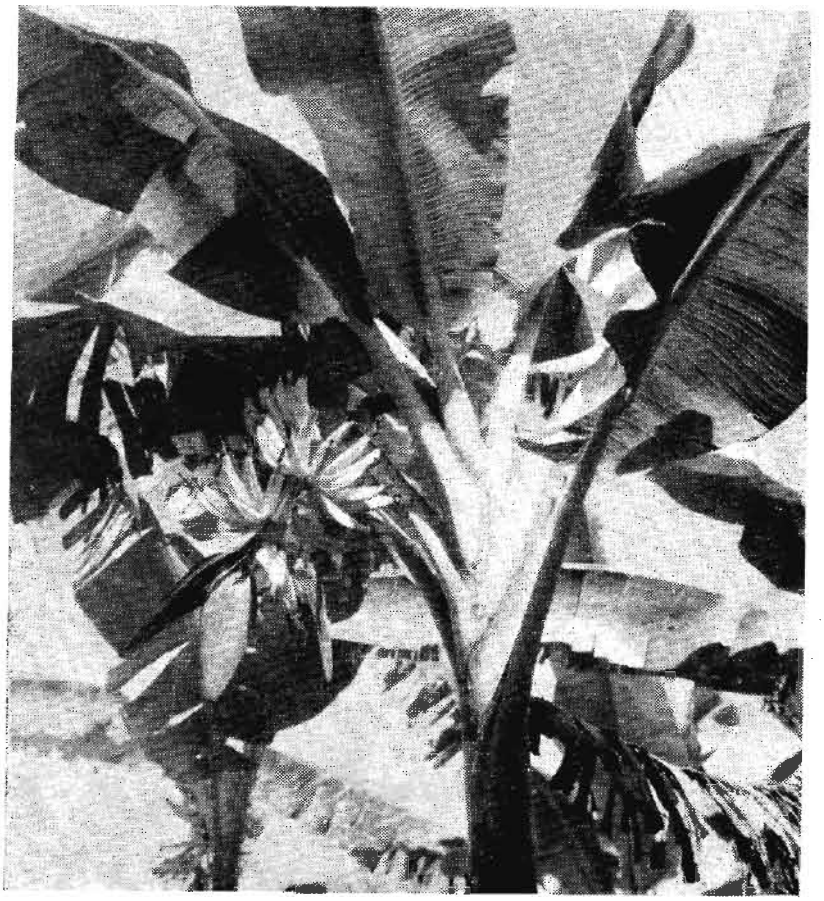
Pl. 47 NAYADY FEMALE Page 95



Pl. 48 A TYPICAL HOUSE IN THE SACHIVOTHAMAPURAM COLONY Page 96



Pl. 49 PEPPER VINE Page 109



Pl. 50 BANANA PLANT Page 110

are no surviving representatives of the earliest inhabitants of the plains but, like the hill tribes of the Pulaneys, they are the descendants of some Hinduised low country people driven to the hills by the others.[1] Edgar Thurston has mentioned a tradition according to which the Vettuvas or Nayadis were invited from the Chola and Pandya kingdoms by Kongu kings to fight against the rulers of Kerala.[2]

39. Like the Pulayas and Parayas the Nayadis of village are also short in stature and dark in complexion. L.A.Krishna Iyer has stated that they have dark curly hair, black eyes, short nose depressed at the root, long head, prominent brow ridges and receding foreheads.[3] But at present these peculiar physical features are not easily noticeable by a casual observer.

40. The Nayadis are divided into five endogamous subdivisions, namely, Thol Vedans, Cheenkanni Vedans, Cheru Vedans, Elichathi Vedans and Valia Vedans. A vague and piecemeal story prevalent among them regarding the origin of these different divisions says that when God Siva was hunting in the jungle, the Vedans were accompanying him. Siva was attacked by an enemy and one section of the Vedans who were called Valia Vedans fled away to the hills. The Cheru Vedans who defended Siva were called Vettuvas. Those who caught and ate crocodiles came to be known as Cheenkanni Vedans and those who trapped rats, Elichathi Vedans. The Thol Vedans use leaves to hide their nakedness and hence the name for them.[4] The people of the surveyed area who are popularly known as Nayadis or Vedans belong to the Cheru Vedan division. They are divided into 8 *Illoms* such as Vella, Karinattu, Thumba, Konchi, Venduri, Venattu, Mulanadu and Mulavana. The *Illoms* are inherited through the mother and each one differs from the other in social status. These 8 *Illoms* from two brother groups, each consisting of 4 *Illoms*. One is not only interdicted from marrying from his own *Illom* but should marry only from a brother *Illom*. The priests of the community who also serve as the barbers belong to the Mulavana *Illom* which is considered to be inferior to all others in social status. The priests officiate mainly in funerals and marriages and their women assist in deliveries. But nowadays both these have practically ceased to exercise their functions, since the presence of the priest is not very much cared for and other country midwives are called to assist at the time of delivery. There are no other leaders of the community within the village. Even elsewhere such social leaders are reported to be rare.

41. The chief occupations of the Nayadis of the village are trapping small animals and collecting honey. They are experts in trapping mice, rats, bandicoots and crocodiles whose flesh they eat. Their women are supposed to be experts in the collection of medicinal herbs. However, since these occupations are not available at all seasons, occasionally the men go for agricultural labour and the women for begging.

42. There is a story as to how the Nayadis started begging. Long long ago an old woman of the community was collecting roots from the forest somewhere near the present Ettumanoor temple. While she was picking yams the stick struck against a hard object which in fact was a Sivalinga. The old woman could not recognise what it was, and so did not care for it. But a Namboothiri who was coming that way recognising the pious object asked the woman to hand it over to him. She obeyed. The Namboothiri was so pleased that he wanted to give her some reward. The foolish old woman instead of demanding some lands or other valuable objects preferred the right of begging at his doors every day. The request was conceded and thereafter the Nayadis started begging. The Namboothiri constructed the Ettumanoor temple for the consecration of the Sivalinga.

43. Even in olden days when they

1. 'The Travancore Tribes and Castes' by L. A. Krishna Iyer, Vol. I, Page 137
2. 'The Castes and Tribes of Southern India, 1909 Edition, Vol. VII, page 394
3. 'The Travancore Tribes and Castes Vol.1 page 137
4. Ibid

were prohibited from approaching public temples the community did not own private temples. They were content to worship from a long distance or satisfied their spiritual yearnings by paying homages to the spirits of the dead who were very much feared. On the seventh day after the death of any person *poojas* are offered to them with beaten rice and toddy. The spirits are settled either in a temple or in a crude platform constructed under trees like jack (Artocarpus integrifolia) or *pala* (Alstonia scholaris). The spirits of the magicians which are supposed to be very violent are entrusted to a temple so as to restrict their movements. Their help may be sought when some harm is to be done to an enemy or a crop is to be protected from thieves. The belief in the spirits is on a decline now as the people come more and more in contact with other Hindus and see and partake of their form of worship. Especially after the Temple Entry Proclamation this change in the religious belief has been rapid. Nowadays, they worship gods like Sree Rama, Siva, Sastha and other Hindu gods at least as much as they worship the spirits of the deceased.

House Type

44. The houses of the cultivators and the labourers fall in two distinct categories while those of the colonists form a class by themselves. Though the cultivators of the village are not generally very rich, all of them are hard working and make a decent living out of the small plots they own. Majority of them have constructed good houses with modern conveniences. The houses of the labourers though smaller in size and built of cheaper materials are also neat and strong affording sufficient protection even against the worst weather. The houses in the colony built by the Government are of uniform pattern, good looking, with sufficient ventilation, strong walls and tiled roofs. However, on account of poor maintenance they are now perhaps the worst residential houses in the village.

45. A typical house of the cultivator is located in the centre of his garden crops with a small courtyard demarcated around it by low compound walls. It is built in laterite stone with plastered wall, cemented floors and tiled roof. There is a verandah in front with a reception room at one end of it. There are three separate living rooms, one store-room, a dining room and a kitchen. A separate store-room for paddy is invariably found in all these houses. The rooms are large and well ventilated with large windows and doors. Wherever electricity is available, these houses have been electrified also. Latrine is constructed behind the house, a little away from it but there is no bath-room. There is no house without a well adjoining it. The surroundings of the house are kept beautiful with ornamental plants. As a protection against the summer sun in many houses creepers have been grown over the roofs.

46. The houses of the labourers are mostly built on laterite foundation with mud or bamboo-mat walls. The roofs are generally thatched with cadjan. There may be two or three rooms besides the kitchen and a verandah in front. The walls may not be plastered and the floor would have been only coated with cow-dung. Latrines and bath-rooms are rare for these houses, but invariably there will be a well in the compound.

47. The houses in the colony are constructed with laterite stones. A house has two rooms and a small verandah in front. The larger room is intended as the living room while the other one serves both as a kitchen and dining-cum-store-room. The portion of kitchen has been specially demarcated by a small wall which, however, in many houses has been demolished by the residents. The floors and walls are plastered but the plastering has been damaged and the bare walls are found exposed in most houses. There are neither latrines nor bath-rooms for these houses. Many of the common wells constructed in the colony area dry up during the summer season. The houses constructed in the first block are all tiled but those in the second block are thatched. A few houses originally constructed were damaged and new houses have been put up in their places by the people themselves. These new houses are constructed with grass, bamboo or mud walls and thatched with cadjan.

48. Classified by the materials used for construction, 54.29 per cent houses of the village are constructed with laterite stones and 22.52 per cent have tiled roofs. In the surveyed area 4.26 percent houses have grass or bamboo walls, 6.38 per cent have mud walls, 3.19 per cent have walls with unburnt bricks and the rest have walls of laterite stones. 56.38 per cent houses are tiled and the remaining are thatched with cadjan. Majority of the households live in their own houses. Necessity for sharing the houses in the village is very little as the total number of houses is not much less than the number of households. In the colony area also majority of the households own an entire building, but in a few cases married children have put up separate households under the same roof.

Table V

HOUSEHOLDS BY NUMBER OF ROOMS AND BY NUMBER OF PERSONS OCCUPYING

No. of rooms	Total No. of house-holds	No. of hoseholds 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	..	1	6	1	..
1 room	43	3	15	15	9	1
2 rooms	60	2	7	31	15	5
3 rooms	1	..	..	1	..	..

Dress and Ornaments

49. Most men of all communities dress in shirt and dhoti while going out of the house. A very small percent put on a shawl over the shirt; another small number use the shawl instead of the shirt. All boys, with the exception of a few who wear shirt and dhoti, put on shorts and shirt. The working dress of the men consists of dhoti, banian and shawl, but on reaching the work-spot many remove the banian and wear the shawl as a loin cloth sparing the dhoti to cover the head for protection from sun.

50. Majority of the Hindu women of the village including those in the surveyed area wear blouse and dhoti. The younger women, when going out prefer to change this dress for a full saree. Some middle aged women instead of using full saree put on a half-saree over the blouse and dhoti. A few old women especially among the scheduled castes cover the upper part of the body only with a shawl. Women generally prefer coloured cloth for blouse and a white cloth without borders for dhoti, though among the scheduled castes some women also use chequered dhotis. The Christian women of the village while at home wear a white dhoti and a white blouse. The blouse called *chatta* is rather loose and plain in stitch. Its sleeves reach up to the elbow in the case of younger women and up to the wrist in the case of old women. The dhoti which is of 8 feet length is worn in a peculiar fashion. It is wound round the waist leaving a folded pendent tail resembling the palm-leaf-fan to provide additional cover to the buttocks. While going to church the older women put on a veil over this dress, but the younger women altogether change the dress and put on a full saree. The following table gives details about dress patterns of different communities in the surveyed area.

Table VI

DRESS

Total Population			Communities						
Males	Females		Pulayas	Parayas	Nayadis	Ezhuvas	Nairs	Asaris	Vilakkathala Nairs
310		Total No. of males in the community	215	31	7	28	5	15	9
	277	Total No. of females in the community	190	28	6	33	3	12	5
		No. of males wearing							
14		1. Shirt, shawl and dhoti up to heels	4	1	..	4	1	3	1
159		2. Shirt and dhoti up to heels without shawl	120	19	..	8	2	6	4
43		3. Shawl and dhoti up to heels	29	7	3	3	1	..	..
6		4. Dhoti from waist to heels only	4	..	2	..	..	..	..
		5. Dhoti from waist to knee only	..	..	..	..	..	..	..
88		6. Shirt and shorts	58	4	2	13	1	6	4
		No. of females wearing							
	26	1. Full saree	16	2	..	3	1	2	2
	104	2. Blouse and dhoti from waist to heels	71	14	3	10	..	5	1
	20	3. Dhoti from waist to knee only with shawl	18	1	..	1	..	..	..
	56	4. Half saree with blouse and dhoti from waist to heels	40	2	..	8	1	3	2
	71	5. Any other item	45	9	3	11	1	2	..

51. Ornaments are a dearly valued possession among all sections of the women of the village. Before the marriage the items may be limited to a few bangles, a chain and ear-studs, but after the marriage the number and variety of neck chains will only be limited by the financial resources of the family. In the surveyed area, a large number of households belonging to the Pulaya community possess ornaments. Though in majority of the cases the total value of ornaments is below Rs. 100, 9 Pulaya households use ornaments worth up to Rs. 500 and 1 Pulaya household worth up to Rs. 1000. Parayas also use ornaments but the percentage of households among them is not as high as among the Pulayas. The most popular ornament among the women of all communities is the ear-stud. Some also use gold chains and gold rings. Formerly the women of Pulaya, Paraya and Nayadi communities were fond of wearing necklaces of beads but nowadays such ornaments are found to be extremely rare among them. Men do not use any ornament at all. The following table classifies the households according to the communities and according to the amounts spent on ornaments.

Table VII

ORNAMENTS

Total No. of house-holds		Communities						
		Pulayas	Parayas	Nayadis	Ezhuvas	Nairs	Asaris	Vilakkathala Nairs
112	Total No. of households in the community	80	13	2	8	3	4	2
63	Total No. of households using ornaments	46	2	..	6	3	4	2
49	Households using no ornaments	34	11	2	2	..	..	..
49	No. of households using ornaments of the value up to Rs. 100	36	2	..	3	3	4	1
13	No. of households using ornaments up to Rs. 500	9	..	..	3	..	..	1
1	No. of households using ornaments up to Rs. 1000	1	..	..	..	..	..	..

Furniture and other Accessories

52. A large section of the houses in the village are well supplied with furniture and other accessories. However, in the surveyed area the conditions are different. There, only 19.64 per cent households possess chairs, 11.61 per cent households possess tables, 15.18 per cent households possess benches and 10.71 per cent households possess stools. Cots are found in a larger percentage, namely, 82.14 of households. All the houses possess lanterns but battery torches are found only in 2.68 per cent households. Apart from these items of furniture, generally the households possess only a few mats for sleeping and one or two wooden or steel boxes for keeping the valuables and dress. A few earthen pots, some of which are broken pieces, and two or three earthen or metal plates are all the kitchen utensils. The houses of the colonists are not electrified; but the quarters of the warden and the watchman of the colony have got electric connections.

Food and Drink

53. There are no households either in the village or in the surveyed area which take less than three meals a day in the seasons when there is no scarcity of employment. All sections of the people except very few rich households take boiled tapioca and coffee for breakfast. The lunch usually consists of rice gruel and curries while the supper of rice and curries. For the labourers the lunch will be carried by their women to the places of work if they are on contract work; otherwise lunch will be given by the employer. If employment is not available the labourers may have to reduce the number of meals to two or even one per day. In such cases a breakfast consisting of boiled tapioca and coffee and a supper of rice gruel will complete the diet. In the village majority of the people are non-vegetarians. In the surveyed area there are only two households who claim to be vegetarians; all the others eat both fish and meat. The Nayadis eat the flesh of field mice, rats, and bandicoots as well as that of crocodiles. The fish which is considered to form a good combination with tapioca is consumed more than meat by all sections of the people. Coffee is more in use than tea, but milk is only sparingly used. The following tables give more details about the food patterns of the households in the surveyed area.

Table VIII

DIET (NUMBER OF MEALS)

Total No. of house-holds	Name of the community	Total No. of households in the community	Households having three meals a day	Households having more than three meals a day
112	Nairs	3	2	1
	Asaris	4	..	4
	Vilakkathala Nairs	2	2	..
	Ezhuvas	8	8	..
	Pulayas	80	78	2
	Parayas	13	12	1
	Nayadis	2	2	..

Table IX

DIET (STAPLE DIET AND FOOD HABITS)

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	3	2	1	3	..
Asaris	4	..	4	..	4
Vilakkathala Nairs	2	..	2	..	2
Ezhuvas	8	..	8	..	8
Pulayas	80	..	80	3	77
Parayas	13	..	13	..	13
Nayadis	2	..	2	..	2

Customs and Manners

54. In the past quarter of a century tremendous changes have taken place in the customs and manners of the low castes, especially with regard to the observances in connection with birth, puberty and marriage. The Temple Entry Proclamation, the work of the social bodies and the closer mingling of different communities as a result of the disappearance of untouchability are the factors which accelerated these changes. Many of the superstitious observances associated with child-birth, puberty and marriage have completely disappeared now and the customs and manners prevalent in the advanced societies have been adopted to such a great extent by the Pulayas and Parayas that very little resemblance remains in these matters between the observances of the present day and those of the olden days described in detail by authors like K. P. Padmanabha Menon, Edgar Thurston, L. K. Ananthakrishna Iyer and L. A. Krishna Iyer. Since a comparative study is not within the limited scope of this monograph only an account of the customs and manners prevalent at present among the communities is given below.

The Pulayas

Child Birth

55. In the 7th month of first pregnancy the girl is taken to her mother's house by her parents and some relations. Before she starts from the husband's house a ceremony known as *'Pulikudy'*, in which five different sour fruits like tamarind, garcinia cambogia etc. are ground and given to the girl together with a pinch of salt, is observed. The paste rolled in the form of a pill should be given to the girl by another woman whose star agrees with the star of the girl as decided by the astrologer, lest something untoward might

happen during the child birth. A small feast is given to the people who have gathered in the husband's house for the ceremony. Though in olden days only the experienced women of the Pulaya community were called to assist at the child-birth, at present the country midwives of any community may be invited. There are no special ceremonies attached to the occasion except the shouting of *kurava* by women-folk if the child is a male one. Immediate information is given to the husband's house through a messenger to whom the husband gives as reward an amount which may go up to Rs.5/-. When on the 7th day the husband's relations go to see the mother and the child they give an amount not less than Rs. 25/- to the parents of the girl towards the expenses during the period of confinement. The woman who assists at the child-birth should bathe the mother and the child for 14 days in warm water for which the husband will give her wages. The child is given a name on the 28th day after birth. A thread is also tied round its waist on this day. The reward for the midwife for assisting at the child-birth is given by the husband's people only after these ceremonies. Usually the child and the mother are taken to the husband's home after three months. The child should be sent to its father's house by the meternal grand-parents adorned with ornaments worth at least the amount given by the husband for the expenses of confinement. Pollution for 16 days is observed by all members of the household. During the period of pollution nobody from the house should visit temples or other holy places. Some male members may not take food from the house as long as the pollution lasts.

Puberty

56. With the attainment of puberty a girl is to remain in a room for 6 days for which time the pollution lasts. She is specially prohibited from entering the kitchen or going out of the house until the bath on 7th day. Close female relations may visit the girl during this period, but no ostentatious ceremonies are observed. During the monthly periods also the women are expected to keep away from the kitchen for 4 days.

Marriage

57. The marriage negotiations are started by the boy's people who first go to the girl's house in order to see her and decide whether she will be a suitable match for the boy. If the girl is found to be suitable, her people are invited to the boy's house. After the talks in the boy's house if the alliance is approved by both parties, the boy's people are invited to the girl's house for *nischayakalyanam* or betrothal. On the day appointed for this, the boy's relatives visit the girl's house where the auspicious day and time for the marriage are derived by the astrologer. A small feast is held and the *kaniyan* is rewarded Re. 1/-. In olden days *penpanam* or bride-price amounting to 600 *chakrams* and hundred measures of paddy was to be given to the girl's people on this occasion by the boy's people. This custom is vanishing now and only in isolated cases it is still observed. On the day of the marriage the boy accompanied by 48 males and an odd number of females ranging between seven and eleven comes to the girl's house. They bring the *tali,* the bride's costume, some tobacco, a set of new dress for the girl's mother and a small amount say, Re. 1/- to be given to the girl's uncle. The party is received at the gate by the girl's people and led to the *pandal* where they are seated. A small platform on which three lighted lamps, paddy, rice, cocoanut, plantain, jaggery, grapes and *nirapara* would have been placed is got ready in the *pandal* by the pulaya *pujari* of the locality. One of the women accompanying the boy helps the bride to dress in the new costume before leading her to the *pandal.* The bride carries a wick burning in oil in the split half of a cocoanut as she comes out for the wedding ceremony. The boy and the girl holding each others right hand walk round the platform three times. Then they stand near the lamps, the boy facing east and the girl facing west. At the auspicious moment the girl's uncle hands over the *tali* to the boy to tie it round the neck of the bride. Both the boy and the girl give presents to the *pujari* who chants some prayers and blesses the couple. The couple

again walk round the platform three times with which the marriage ceremonies conclude. After the feast the boy gives tobacco and the money to the girl's uncle and the set of new dress to her mother. The boy's party and the couple proceed to their place on the same day. The boy's mother receives them at the entrance of the house holding a lamp which she hands over to the girl. The girl should enter the house carrying it and stepping the right foot first. Next day the girl's parents with sweets and other presents pay a one-day visit to the boy's house where they are given a small feast. On the 4th day after the marriage a party consisting of seven close relations of the girl visit the boy's house. They return to the girl's house on the same day with the couple. The bridegroom stays in the girl's house for seven days at the end of which some of his relations come there to take the couple back.

58. Some people nowadays prefer to celebrate the marriage in the temple in which case the essential ceremonies of tying the *tali*, walking round the lamp etc., take place in the temple in the presence of a *pujari* while all other observances are complied with in the girl's house and the boy's house. Though in olden days no marriage celebration would have been complete without the drunken revelry, this tendency has considerably decreased now and toddy drinking does not mar the solemnity of the occasion.

59. Polygamy which was very common in the community in olden days is rare nowadays. Polyandry, rare even formerly, is practically absent today. Widow remarriage is permitted. Divorce is easy to obtain, but it is not as common today as before.

Funeral

60. A dying man is taken down from the cot and laid on a mat on the floor. If there are people who can read or who have memorised verses from Ramayana, portions from that holy book are recited by the side of the dying. The information of the death is given to all relations through messengers. The body is washed in warm water, dressed in clean clothes and placed on a mat on the ground with the head towards the south. If the deceased was accustomed to chewing, the articles of chewing are placed in the mouth. When old leaders of the community die, their relations wash the feet and drink the water but this custom is gradually vanishing now. The relations put new clothes on the dead body as the last expression of their affection to the deceased. All new clothes except two or three are taken by the members of the deceased's household. In olden days the body was covered in an old mat and buried in the compound itself whereas at present coffins are commonly used and the burial takes place only in a cemetery, if there is one for the community in the village. The grave is always dug in the north-south direction and the body placed in it with the head towards the south. As the *pujari* chants the last prayers the mourners take a pinch of mud each, rotate it round their heads three times and throw it over the coffin. After filling the grave, stones are placed over it so as to prevent the body from being exhumed by animals like jackals. A tender cocoanut with one eye opened is inverted over the grave so as to make the water drip down towards the chest of the corpse. Pollution is observed for seven days during which period *pujas* are offered to the spirit of the deceased in a small shed constructed by the side of the house. For the services of the *pujari* on the occasion of the funeral and during the period of pollution he is amply rewarded. On the 7th day the spirit has to be settled either in a temple or in a small shrine called *kuriyala*. To take the spirit out of the grave the *pujari* lights a fire and burns perfumes at the grave placing along with it articles of *puja* like paddy, rice, beaten rice and toddy. Water or toddy is poured into the burning perfumes from which the fumes arise carrying the spirit embedded in them. Suddenly a man pretends to catch the spirit from the fumes in a piece of cloth. The *pujari* imitates tying the spirit with the fresh rib of a cocoanut leaflet when it is released from the cloth. It is then supposed to enter the body of one of the bystanders who starts devil-dancing. The *pujari* asks the dancer where the spirit would like to

be settled and according to his answer it is taken either to a temple or to a *kuriyala* tying it again with the rib of the cocoanut leaflet.

61. When a person is suspected to suffer from smallpox, even today regular medical aid is not promptly sought. If there is a Pulaya magician in the neighbourhood he is requested to examine the patient in order to decide whether it is actually a case of smallpox. Should his verdict happen to be in the affirmative, all the other members of the household abandon the house entrusting the care of the patient to the magician. He is given a cocoanut, some oil and plenty of toddy as accessories for the treatment. Fully drunk, the magician walks round the hut three times with a lighted torch chanting certain magical formulae to drive away the evil spirit which causes the disease. Nevertheless the patient is bound to die; or, it is said, the ruthless magician kills him, for only after the death of the patient he gets presents for his services. The magician himself buries the dead body during the night in order to hide it from other people. If a pregnant woman dies, as soon as her body is lowered into the grave the stomach is cut open and the child taken out and placed in the same coffin before the grave is covered. In the case of accidental deaths and suicides an unceremonial burial is given.

62. Besides the ceremonies on the 7th day after the death, special *pujas* are offered to the spirit of the deceased during the new moon of *Karkatakam* (July-August). Raw rice cooked with jaggery in a new pot is distributed in plantain leaves for the spirits of the deceased on that day. Close relations sacrifice fowls then. As toddy is a favourite offering to all the spirits, the Pulayas before drinking toddy spray a few drops in the air and pray to the spirits so that they may have more and more occasions to drink and to make the offering.

The Parayas

Birth Customs

63. In the 7th month of pregnancy the girl is taken to the mother's house after the ceremony of *pulikudy* which has already been mentioned above. Certain people procure magicians to perform *pujas* and devil dances to drive away evil spirits from the body of the pregnant woman. The child-birth in olden days used to take place in a seclusion shed in which only another Paraya woman entered for the purpose of assisting her. The mother was to remain in it for nine days if the child was a girl and 11 days if it was a boy. During the period of seclusion, food was served to her in the shed in special vessels. Nowadays though these customs are observed by certain people, majority of them do not bother to construct a separate shed for confinement. It takes place in one corner of the living hut, but in order to observe pollution the menfolk take food from outside. When the child is born, if it is a boy, the women shout *kurava* seven times and if it is a girl three times. Gold dissolved in honey is given to the child before it is suckled by the mother. On the 28th day the child is given a name, and a thread is tied round its waist. The mother and the child remain in the maternal house for at least 90 days.

64. When a girl is about 7 years old a ceremony called *kachakettu* which is the same as *thalikettu* mentioned in the monograph on Kadakkavoor, [1] takes place. But this is not considered as an essential observance by all the people. Wherever it takes place, a boy who is eligible to marry the girl ties a *tali* round her neck. It is not necessary that he should actually marry her later on, as the ceremony signifies only a symbolic custom.

Puberty

65. As in the case of confinement, in olden days a girl at the time of puberty was required to sit in a seclusion shed for 7 days. Now in this case also the observance is relaxed and the girl need sit only in a corner of the house where food etc. will be served to her. Turmeric solution prepared in milk is sprinkled over her body during the days of pollution. The boy who tied the *tali* at

1. Census of India 1961, Kerala, Part VI F, Page 102.

the time of *kachakettu* is obliged to give presents to the girl on her attaining puberty. After an 'oil bath' on the 7th day the pollution ceases and the girl is free to move about. During the monthly periods the woman sits in an isolated corner for three days. She is positively forbidden from entering the kitchen during this time, as she is considered impure.

Marriage

66. In the selection of a bridegroom the first preference is given to the boy who tied the *tali* at the time of *kachakettu*. But if on any ground that boy is not available some other suitable boy is settled upon by negotiations between the parents of the boy and the girl. An occasion is given to the boy to see the girl before conclusive decisions are taken in the matter. The parents of the boy and the girl visit each other's house previous to the final settlement. On an agreed day both the parties go to an astrologer to find out the auspicious moment for the marriage. If it falls in a night the boy's party may come to the girl's house on the previous day; or else, it is sufficient to come in the morning of the day of marriage. The boy should bring with him the *tali*, the bridal costume and Rs. 14.75 which is the bride-price. The bride-price is not insisted upon by many people nowadays, though the custom has not altogether been abandoned. After an initial refreshment in the girl's house, the boy's sister helps the girl to dress up for the marriage and leads her to the *pandal* where she stands by the side of the boy. The boy leading her by the hand walks three times round a lighted lamp placed on a platform. Standing facing to the east he ties the *tali* round the neck of the girl. Garlands are exchanged by the couple before they walk again three times round the lamp. After a feast the couple and the boy's party proceed to the boy's place. On the 4th day when the parents of the girl pay a visit to the boy's house, they take back with them the couple also. For 4 days the boy stays in the girl's house before returning to his house with the bride.

67. Polygamy which was very common in olden days is objected to by the community at present. Divorce is permissible and is frequent. Polyandry in any form is looked upon with disfavour.

Funeral

68. Information about the death of a person is given to all near relatives. Immediately after the death the body is washed in warm water and placed in a coffin by the *Kaikaran* of the community, if there is one in the locality. He has to be given 50 ps. and articles for chewing as a reward for this. Near relations put new clothes on the dead body, which is known as *Kodiyidal*. All except two clothes, which are to be given to the grave diggers, are buried with the body. The body is buried with the head towards the south. In the case of a pregnant woman, before filling the grave the stomach is opened and the child taken out to be buried in the same grave. Fire is kindled in the house only after the burial. The relatives who come for the funeral present money and tobacco to the members of the bereaved household. Pollution lasts for 11 days, at the end of which near relations go to the grave after taking bath. Rice, cocoanut kernel, beaten rice and toddy are placed in a plantain leaf as offerings to the spirit of the deceased. Chanting certain prayers the man who officiates sprays water in the air and everybody claps hands, inviting the crows to consume the offerings. The gathered people are given a small feast in the house. There may be feasts in certain households on the 15th and 16th days also. As in the case of Pulayas the spirits of the deceased are to be settled either in a temple or in a shrine under some tree. However, the elaborate ceremonies required to attract the Pulaya spirits from the grave are not necessary, for the spirit of the Paraya follows whomsoever calls it.

The Nayadis

Child-birth

69. For the first confinement the girl is taken to the mother's house by her parents and other relations in the 7th month of pregnancy. No special ceremonies are associated with this as in the case of Pulayas and Parayas. The confinement takes place in a separate

shed constructed a little away from the house. The period of pollution lasting for 15 days should be spent by the mother in the shed in the company of the midwife who is the barber woman of the community. The child is given honey and gold immediately after birth, either by the grandmother or by the midwife. Both the mother and the child are bathed daily in warm water for the period they remain in the shed. Since the spirits will be very displeased should any man enter the seclusion shed, the menfolk take care to avoid going near it. On the 15th day the mother takes bath in a stream before entering the house. The child has also to be purified before being admitted into the house for which it is placed on a plantain leaf by the side of a lighted lamp on a platform in the courtyard. The father of the child with the branch of a *thumba* plant (Decaneurum molle) sprinkles on it three times a solution prepared from cow-dung, cocoanut oil and toddy. It is then bathed and taken into the house. On the 28th day a small thread is tied round the waist of the child and it is given a name. Only after the 90th day the child and the mother go to the husband's house. The husband should pay an amount for expenses in connection with the confinement besides giving some money to the messenger who carries information about the child-birth.

Puberty

70. When a girl attains puberty she has to remain in a seclusion shed for 15 days. A younger girl keeps her company during this period. Food is served to them in the shed as both of them are prohibited from entering the house until the pollution is over. On alternate days the girl should take bath in running water in a stream. If a suitable boy is available, her marriage is celebrated on the 16th day after a ceremonial bath in the stream. The bridegroom leads the procession to the stream carrying a framework manufactured from the trunk of a plantain tree and decorated with cocoanut leaves and flowers. The girl and her relations follow him with music and *kurava*. When the girl remains dipped in the water the framework is floated over her head by the boy. On her return to the house after the bath the boy gives her a cloth by which the marriage ceremony will be complete. Later on he may tie a *tali* but this is not compulsory. If a suitable boy is not available for marriage, on the 16th day the girl takes bath in the stream in the presence of her relatives amidst music and *kurava*. The marriage takes place in due course when a suitable boy is found out. The general tendency nowadays is not to celebrate the marriage along with puberty.

71. During the monthly periods the women should remain in a seclusion shed for 5 days when food is served to them in the shed. Since the frequent construction of sheds is difficult at present, the women may also be permitted to spend the time on the verandah or in some secluded place in the house. However, she is strictly forbidden from entering the living room or the kitchen.

Marriage

72. If the marriage is not over at the time of puberty it takes place within two or three years after that. The boy together with some mediators sees the girl first. If he likes the girl, the parents of the boy and the girl visit each other's house to discuss the desirability of the alliance. The final settlement takes place in the girl's house for which a party consisting of 8 people go from the boy's house. An astrologer decides the auspicious moment and all people are given a feast. On the day of marriage the boy's party come to the girl's house with costume for the girl, one pound of tobacco, some areca-nuts, betel leaves and Rs. 3.56. They are received at the gate with a lamp by the mother of the girl. The boy presents the girl's uncle with the articles of chewing and the money placing them on the costume brought for the bride. The girl is dressed in the new costume before she is led to the *pandal* for marriage. The couple stand before a lighted lamp and exchange garlands. The boy ties a *tali*, and both walk round the lamp three times. After a feast the boy's party and the couple return to their place. The

girl's people should give them pan for the use on the way. The boy's mother receives the couple at the entrance to the house with a lighted lamp. The bride should enter the house, holding the lamp and stepping the right foot first. On the 4th day the girl's parents and one or two relations go to the boy's house and return with the couple. The couple stay in the girl's house for 4 or 5 days before returning to the boy's house.

73. Polygamy is permitted and is still prevalent in considerable numbers. But polyandry is strictly forbidden. Divorce, though is easy to obtain, is uncommon at present.

Funeral

74. Relations are intimated about the death of the person. Before the burial the body is washed in cold water and exposed in a coffin for the visitors, with lighted lamps all around. New clothes are put on the body first by the sons-in-law and then by the eldest and youngest sons of the deceased. In the absence of a cemetery in the locality, the body may be buried in some convenient corner of the compound. In olden days when the people were residing in the forest, the custom was to cover the corpse in a mat and throw it into the jungle. Pollution is observed for 15 days during which period lamps are lighted at the site of the grave. On a convenient day after two weeks the spirit is settled in a temple or under a tree.

Consanguineous Marriages

75. Cross cousin marriage was considered to be the most desirable connubial alliance by all Hindu communities of the village in olden days. The system is rapidly vanishing now among all of them. In the surveyed area the Pulayas, Parayas and Nayadis permit marriage between relations in so far as it does not interfere with the rules regarding *illams*. Cross cousin marriage in both ways is permissible for all these castes. However, while in olden days most of the marriages were between relations, such cases are few at present. Only five cases of marriage between relations were noticed in the surveyed area among the Pulayas, all of them being between cross cousins. Among the Parayas, Asaris and Ezhuvas there has been one cross cousin marriage each.

Inheritance

76. In olden days the Pulayas of the area observed the *marumakkathayam* system of inheritance and no dowry was given to the girls. At present the children share equally the properties of the parents. The girls at the time of marriage are given dowry in ornaments worth their shares. Among the Parayas there are no fixed rules of inheritance even at present. The girl is always given some ornaments by way of dowry with which all her claims to the parental property are supposed to cease. After the death of the parents if one unmarried girl insists upon her share otherwise than in ornaments she is given a smaller share than the boy. The Nayadis on the other hand share the property equally between the boys and the girls. But as in the case of the Pulayas and Parayas, the girl's share is given as dowry at the time of her marriage.

CHAPTER III

ECONOMY

Economic Resources

77. The economy of the village is principally dependent upon agriculture. Though the land holdings in the village are comparatively small the soil is fertile and the people are hard-working. A household possessing two or three acres of land is able to earn an independent living by intensive cultivation of its small holding. Labour in the land is considered to be an honourable occupation practically by everybody. A majority of the households directly cultivate their own lands without employing labourers. Those who are unable to make a living from cultivation because of smallness of the holding, earn their livelihood by agricultural labour. A large portion of these workers, especially the Pulayas and the Parayas, go to the neighbouring Kuttanad area for work during September to March. They go daily and return every night since the places of work are within three to five miles from the village. For agricultural labour the males get a wage of Rs. 2.00 to Rs. 2.50 per day, while the females get Re. 0.87 to Re. 1.00. From the labourers' households on an average two or three people are workers and the total income will be sufficient to meet the essential requirements of a day. Therefore, if labour is available at all seasons, the households of the agricultural labourers may not have to starve. As it stands at present the greatest difficulty facing them is the seasonal unemployment inevitable in agricultural occupation. As has already been referred to in the Ist Chapter, quarrying of laterite stones engages some people as quarrymen and traders. Both the category of people earn an income not less than that of an agricultural labourer. Besides, they get employment practically throughout the year. The household industries are confined to a few families who are engaged in wicker–work, mat-weaving and blacksmithy. There are some manufacturing concerns in the vicinity of the village which engage a larger number of people. The saw mills, the Chingavanam Electro Chemicals Industry, the Hindustan Straw Board Industry, the Malabar Fertilisers and the Kelachandra Foundry are the important among them. A few people earn their living from trade and commerce and transport and storage. Other services such as Government jobs, employment in the railway and private firms also engage a good percentage of workers. Out of the total population of the village 28.33 per cent have got employment, the number of male workers being approximately three times the number of female workers. The total workers consist of 5.41 per cent cultivators, 12.36 per cent agricultural labourers, 0.90 per cent workers in mining and quarrying, 0.43 per cent in household industry, 1.89 per cent in manufacturing other than household industry, 0.58 per cent in construction, 1.16 per cent in trade and commerce, 0.80 per cent in transport, storage and communications and 4.80 per cent in other services. Cultivators and agricultural labourers alone account for 62.70 per cent of the workers, which reveals the important part of agriculture in the economy of the village. Among the agricultural products the food crops and cash crops are almost in equal proportion. Banana, tapioca, tubers and paddy come in the first category, while rubber, pepper and cocoanut are the most important items in the latter category. Though opulence is not a feature of the village, extreme poverty and hunger are also absent there.

78. The character of the economy of the surveyed area is not different from that of the other parts of the village. Each colonist was given 75 cents of land at the time of colonisation which in certain cases was fragmented with the

division of the families. However, even at present 90.18 per cent of them possess at least half an acre of cultivable land each. This being quite insufficient for the maintenance of a family, they are compelled to find out other sources of livelihood. 85.71 per cent of these people earn their principal income by agricultural labour in Kuttanad and elsewhere. Two households, though deriving their principal income from cultivation, have also earnings from small business, while 3 households carry on household industries like wicker-work and weaving in addition to cultivation and agricultural labour. The remaining households do not possess cultivable lands of their own and, therefore, are entirely dependent upon agricultural labour for their livelihood.

Land and Land Utilisation

79. The entire area of the village is under occupation for one or other purpose. All the areas except the portions covered by village roads, public institutions, houses, tanks and canals are under intensive cultivation. A good portion of the dry land is covered by garden crops such as pepper, cocoanut and rubber. Other fruit trees like jack, mango, etc. are also cultivated extensively. In the paddy fields, all except 236 acres are single crop lands. The individual holdings are comparatively small, many of them extending to only less than one acre. While the number of people owning more than two acres is only 427, those owning more than five acres are only handful.

80. Out of the total extent of 95 acres in the surveyed area 20.38 acres are occupied by roads and public institutions. From the remaining lands 61.87 acres are cultivated by the households themselves, 7.90 acres are given on lease to others for cultivation and 4.85 acres are occupied by residential houses. As in the village, in the surveyed area also, no land is left vacant anywhere. 86.61 per cent of the surveyed households possess 51 cents to 1 acre each, 3.57 per cent 21 to 50 cents each, 0.89 per cent 11 to 20 cents each and another 0.89 per cent 5 cents or below each. The rest have no land under their possession. All these lands are given to the colonists by the Government on special conditions which prohibit sale and sublease. Notwithstanding these conditions 24 households have sublet their plots to others. Steps for the assignment of the land to the colonists have not been completed so far and, therefore, no tax is levied from them till now.

Table X

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			
		5 cents and below	11 to 20 cents	21 to 50 cents	51 cents to 1 acre
Land owned	NIL				
Land held direct from Government under a tenure less substantial than ownership	Parayas	..	..	..	9
	Pulayas	..	1	2	75
	Ezhuvas	..	..	2	6
	Nayadis	..	..	..	2
	Nairs	..	..	..	1
	Asaris	..	..	..	4
Land held from private persons or institutions	Nairs	1	..	..	..

Table XI

LAND UTILISATION

	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	74.62	0.05
Area under cultivation by the households	61.87	..
Area given out by the households to others for cultivation	7.90	..
Area remaining with the households as house site etc	4.85	0.05

Land Reforms

81. All the private lands in the village except 143.22 acres which come under the category of *kandukrishi* are proprietory *jenmom* lands. Out of the *jenmom* lands 19.55 acres are *Devaswom*, 34.57 acres are *Brahmaswom* and 6.98 acres are *Madambimarvaka* lands. These three categories were subject to varying rates of taxation in olden days but now their distinguishing features have disappeared. The *kandukrishi* lands originally belonged to the crown of Travancore but at the time of integration of Travancore and Cochin these lands were handed over to the Government. The occupants who had no proprietory right over the lands till then were subject to special conditions of taxation. After the integration, the Government assigned these lands to the occupants, as a result of which all these lands are now held under proprietory right and are subject to the ordinary rules of taxation. The number of *kudikidappukars* in the village is comparatively small as the holdings are not very extensive and the owners themselves live on the plots. However, in certain cases, particularly in the case of absentee landlords, there are a few *kudikidappukars*. These people have been benefited by the Kerala Stay of Eviction proceedings Act, 1957.

Traditional Occupations

Agriculture

82. As has already been seen, agriculture is the most important of all occupations in the village. The main cultivations are pepper, banana, paddy, tapioca and other tubers. Though the methods of cultivation of these crops are similar in several respects to those found in other villages of Kerala, slight local specialities are visible in the case of pepper, tapioca and banana.

83. Almost every tree in the village is found to be overgrown with pepper vines. These being insufficient, quick growing trees are planted in hundreds every year. Among the different varieties of pepper vines the most popular in the village is the one known as *Narayakodi*. In recent times another variety known as *Karimunda* has also been introduced extensively. The peculiarities of these varieties are that besides being heavy croppers they start yielding quickly and require only short supporting trees. Before any plot is to be planted with pepper it is tilled and intensively manured. Banana is planted in the plot from December to January. Easily flourishing stumps like those of *Moringa* and Erythrina are planted by the side of banana plants at the break of the monsoon. They would have already sprouted in June-July when the south-west monsoon reaches its peak. During these months the pepper vines about 1½ ft. long are planted on the northern side of the stumps so as to protect them from the intense heat of the coming summer. By September-October the vines would have spread out roots and, therefore, manure for the first time can be applied. The protective shade of the banana trees and the special method of planting save the

tender vines from withering away during the summer. The vines are also helped to climb on the supporting trees by tying them at intervals as they grow up. Thereafter, manure is applied now and then, particularly during the monsoons. The villagers believe that cow-dung and green manure are the best for pepper, but nowadays certain people have started applying chemical manures also. The vines start yielding after three years and last for about 20 years.

84. There are two planting seasons in the year for tapioca — April and August. The crop of April cultivation is not only found to be better but it is tastier. The land is ploughed or tilled and the weeds removed as the first step for cultivation. Earth from a small area is gathered with spade and heaped in the form of a small dune. All around the dune from where the earth was removed there is a small depression which can be filled with manure later on. These dunes are made at a distance of 2½ ft. to 3 ft. from one another. Fresh tapioca stems collected from the previous harvest are cut into pieces of about 6 to 9″ in length and planted on the dunes. When the stems have sprouted, cow-dung mixed with ash is applied in the basin around the dune which is then covered with mud. At intervals of two months the earth around the plants is picked and manured after removing the weeds. The normal duration for August crop is one year and for April crop 10 months. On an average the yield from each plant may be reckoned at 4 lb. The surplus after the consumption of the village is transported to the coastal towns where there is great demand for tapioca. The variety locally known as *Ariyan* is the most widely cultivated type in the village.

85. Banana is cultivated from November to October on the dry land. After tilling the land, pits of about 3 ft. in diameter and 1½ to 2 ft. depth are made at a distance of 6 to 8 ft. A small depression is made at the centre in which tender shoots collected from the plantation of the previous crop are planted. The shoots are covered with mud which is then trampled hard without damaging the shoot. It is believed that the harder the mud over the shoot is trampled the more vigorous the growth of the shoots. Applying cow-dung and ash as manure the pit is covered with straw or dry leaves so as to protect the shoot from the hot sun. Between January and February, by which time the shoot would have produced four or five leaves, cow-dung and ash are again applied. Some people nowadays use banana mixture also in the place of cow-dung. Every two or three months thereafter the manuring process is repeated till the end of July when the whole pit is filled with green manure and completely covered. A peculiarity of this village about the banana cultivation is that with the beginning of the monsoon, yam (Dioscora alatta) is cultivated as an inter-crop in the plantations and its vine permitted to creep over the banana trees. By August-September the tree produces the bunch which will be ripe by October-November. After the collection of the crop the plantain trees are left standing so that the yam may reach its full growth and the tender plantain shoots may remain without decay till the time of transplantation. Unlike in many other parts of Kerala, banana trees in the village are not watered at any time. Though the crop is only average with about 35 to 40 fruits in a bunch, the cultivation is still profitable because of the saving of labour in watering the plants and the additional income from yam. On account of the intensive manuring of the banana plantations the land is enriched and a tapioca crop can be raised there without further manuring.

86. It is not easy to estimate the total agricultural production of the village as the house to house survey did not cover the entire village. In the surveyed area it has been roughly estimated that 180 tons of tapioca, 13,900 bananas, 1,300 cocoanuts and 1 ton pepper are annually produced. Besides, in the banana plantations at least 7 tons of yam is also cultivated. 172 tons of tapioca, 500 cocoanuts, 800 bananas and the whole of the yam are consumed by the producing households while the whole of pepper and the remaining portions of the others are sold out.

Live-stock and Hunting

87. The live-stock of the village is limited to cows and bulls, a few goats and

poultry of indigenous variety. Since the land is not left fallow at any time the animals have to be fed practically in the fold itself. This being difficult, people are not very eager about enhancing the number of the heads of cattle. Recently guinea grass has been introduced in certain areas on a small scale, but it will be a long time before this will be able to sustain the animals even on a small scale. The statistics of animals and birds reared in the surveyed area are furnished in the following table.

Table XII

DOMESTIC ANIMALS *

Total No. of households	No. of households having					
	Cows	Bulls	She buffaloes	Goats	Ducks	Indigenous fowls
112	32	8	1	12	1	57

88. The Nayadis of the village are principally engaged in trapping of mice and rats and hunting of other species like crocodiles. Though the former is mainly intended for the protection of the crops, their flesh is eaten by them. The mice, rats and bandicoots are captured by smoking the burrows or by opening them. The crocodile baiting, though it takes place only occasionally as the crocodiles make their appearance not too frequently, is an interesting operation. A rat or mouse is beaten and hooked to a 'W' shaped hook tied at the end of a strong country rope. To the other end of the rope a trunk of a floating plantain tree is attached. The bait is supported on a stick such that it suspends just over the surface of the water. Attracted by the smell from the fresh flesh of the mouse the crocodile swims over to it and swallows the bait. With intense pain it roams about to total exhaustion dragging the line and the plantain trunk. The Nayadis returning early in the morning trace out the plantain trunk using a boat. The size of the crocodile is cautiously ascertained by feeling over it with a stick so that sufficient precaution can be taken before it is pulled up. The line is slowly dragged till the head of the crocodile emerges from the water when a sharp chisel fixed at the end of a stick is driven into the crocodile's neck at a point which is not covered with shells. In the death agony, it violently tosses and beats with its tail and if the boatman is not alert the boat may capsize. After a hard struggle the crocodile is finally carried into the boat dead or half dead. The flesh of the crocodile which is supposed to have medicinal value is eaten not only by the Nayadis but by other people also. The fat extracted from the flesh fetches good value as it is considered to be very effective in the treatment for certain diseases.

Trade and Commerce

89. The agricultural products, especially banana and tapioca, are sold wholesale to itinerant merchants at the plantations. Tapioca is sold by weight while banana is sold by number. The weighing and counting are done in the presence of the owner after agreeing upon the price per maund or per hundred numbers. The main markets for these crops are Changanacherry, Alleppey, Ernakulam and other coastal towns. Apart from the marketing of these products there is no trade or commerce of any importance in Kurichy.

Mining and Industries

90. Quarrying of laterite stones goes on in several parts of the village on a small scale and at Ithithanam on a large scale. Those who want the laterite stones contact a broker or a quarryman. The broker or the purchaser agrees upon with the quarryman the price for 100 cubes which varies from Rs. 4/-to Rs. 7/- according to

* Inapplicable items are deleted.

the size and hardness. The standard size is 14"×7"×4¾". The quarryman himself finds out suitable quarries and enters into contract with the owner of the quarry to whom 1/10 th of the price of the cubes quarried from there is given as royalty. In certain cases the laterite on the surface itself will be suitable for extraction of the cubes, whereas in some other cases the surface soil to a depth of two or three feet may have to be removed in which case special charges are levied from the purchaser. The purchaser may inspect the quarry to satisfy himself about the quality of the stone. After removing the soil, the surface of the laterite is levelled and two parallel lines at a distance equal to the length of the cube are cut to a depth of about 6" to 8" with an axe. Laterite from one side of this parallel-sided block is removed so that it stands out as a step. This block is then cut into pieces according to the required width and gently levelled from one side. After cutting one line of cubes the other lines can be easily worked. Starting from the top the quarry is worked in the form of a step which minimises the labour and damages. The transportation charges and charges for planing the surfaces of the cubes which is done only at the work-spot should be met by the purchaser himself. However, if a broker is engaged, he will deliver the stones at the work-spot for which he realises an additional charge.

91. Wicker work, mat weaving and handloom weaving have been taken up by a handful of households in the village, three among them being in the surveyed area itself. These people have not taken up the industries as full-time occupations as raw materials are not easily available and the profits derived are only meagre.

Employment Position

92. Compared to the 28.33 per cent of the total people in the village engaged in different occupations as mentioned at the outset in this chapter, 40.37 per cent of the people in the surveyed area are employed. The female workers form 43.04 per cent of the total working force. Among the workers, there are none under the age of 15. The largest number of the workers is in the 15 to 34 age-group, although the percentage of workers to the total persons in an age-group is the highest in the 35 to 59 age-group. 87.61 per cent of the people in the latter age-group have employment, while in the former only 69.71 per cent are employed. The proportion of women workers in both the age-groups is approximately the same. Out of the total workers 6.76 per cent are aged over 60.

Table XIII

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	587	310	277	237	135	102	350	175	175
0–14	262	142	120	..	..	..	262	142	120
15–34	175	86	89	122	68	54	53	18	35
35–59	113	60	53	99	56	43	14	4	10
60 and over	37	22	15	16	11	5	21	11	10

93. 86.08 per cent of the total workers of the surveyed area are agricultural labourers, the proportion of the women workers being highest in this



Pl. 51 A WEAVER TRAINEE IN THE COLONY WEAVING SCHOOL Page 112



Pl. 52 THE PIAL SCHOOL IN THE COLONY Page 122



Pl. 53 PULAYA DRUMMER Page 125



Pl. 54 HORSEMAN AND THE DUMB WOMAN Page 125

category. 5.48 per cent are Government servants of whom two are women. 8.02 per cent are employed in occupations such as carpentry, hair dressing, employment in private firms etc. One female is employed as a weaver. The only persons employed in the industry or business belonging to the household consist of this weaver and two people who are engaged in trade.

Table XIV

WORKERS BY SEX, BROAD AGE-GROUPS AND OCCUPATION

Occupation		Age-groups				
		All ages	0–14	15–34	35–59	60 and over
Agricultural labour	Persons	204	..	106	83	15
	Males	107	..	55	42	10
	Females	97	..	51	41	5
Government service	Persons	13	..	4	9	..
	Males	11	..	3	8	..
	Females	2	..	1	1	..
Weaving	Persons	1	..	..	1	..
	Males	..	..	..	..	..
	Females	1	..	..	1	..
Miscellaneous occupations	Persons	19	..	12	6	1
	Males	17	..	10	6	1
	Females	2	..	2	..	..

94. Among the non-workers of the surveyed area 48.57 per cent are full-time students attending school, the number of boys exceeding the girls by only a small margin. Sick, old and infants account for 38.86 per cent of the non-workers. There is one retired person and six persons seeking employment. 10.56 per cent of the non-workers are engaged full-time in household duties, majority of them being women between the age of 15 and 34.

Table XV

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			Retired persons not employed again, rentiers, persons living on agricultural and non-agricultural royalty, rent or dividend or other persons of independent means			Persons seeking employment		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	350	175	175	37	4	33	170	89	81	136	77	59	1	..	1	6	5	1
0–14	262	142	120	6	3	3	152	79	73	104	60	44	..	..	..	..	..	..
15–34	53	18	35	24	..	24	18	10	8	5	3	2	..	..	..	6	5	1
35–59	14	4	10	6	..	6	..	..	..	8	4	4	..	..	..	..	..	..
60 and over	21	11	10	1	1	..	..	..	..	19	10	9	1	..	1	..	..	..

* Inapplicable items are deleted

Mobility of Occupation

95. The households of the Pulayas and the Parayas have agricultural labour as their traditional occupation which they still follow. Two households of Vilakkathala Nairs and four households of Asaris are also following the professions of their forefathers. The Nayadis in olden days were exclusively hunters and trappers but now that these occupations do not fetch a livelihood, they go occasionally for agricultural labour also. It is beyond doubt that these people will have to give up altogether the traditional occupation in course of time. In the surveyed area there are 8 households of Ezhuvas for all of whom tapping was the traditional occupation. All of them have abandoned this, 4 to take up agricultural labour and the others to follow miscellaneous occupations like trade and employment in private firms. There are 3 households of Nairs who are not able to mention exactly any traditional occupation. Their fathers and forefathers were following whatever occupations were available for them, just as they are doing at present.

Family Budget

Agriculture

Income

96. There are 89 households in the surveyed area who derive their principal income from agricultural labour. The average monthly income of 5.62 per cent of them is less than Rs. 25/–. In these households on an average there is only one worker and the average membership is also comparatively small. 20.22 per cent households earn between Rs. 25 and Rs. 50 per month, 46.07 per cent households between Rs. 51 and Rs. 75, 16.85 per cent between Rs. 76 and Rs. 100 and the rest above Rs. 100/– per month. The average number of workers from these households is 1.50, 2.54, 2.73 and 4.20 respectively. The income of the households should have been almost in proportion to the average number of workers, but for the fact that the women get a smaller wage than the men and from group to group the number of women workers varies. The average monthly income of the households of the different categories is Rs. 21.99, Rs. 41.64, Rs. 63.34, Rs. 87.39 and Rs. 137.17. When all the households are put together 84.30 per cent of the total income is derived by way of wages. The small plots given to the colonists around their houses are being cultivated by them from which they derive 14.69 per cent of the total income. A few households receive help from relatives and a few others derive a small income from other unidentifiable sources. The maximum income from the agricultural labour is derived during the period of harvest between January to March. The next best season from the point of view of earning is between September to December since during that period the work in the *kari* lands of Kuttanad creates great demand for labourers. During the remaining period though no regular work is available occasional employment may not be difficult since it is the season for the cultivation of pepper, tapioca and other tubers and manuring of banana etc. The unemployed days during this period are made use of for the cultivation of their own plots. Tables I (a) and II (a) in Appendix A give a detailed statement of the income pattern of the households of agricultural labourers.

Expenditure

97. As high as 88.64 per cent of the total expenditure is on food. The main items of food are rice, tapioca, fish, cocoanut and oils on which 51.60 per cent, 16.72 per cent, 8.35 per cent, 4.36 per cent and 3.12 per cent of the expenditure on food are spent. Among the other items condiments, chillies and pulses are the most important. A small amount is spent on liquor and a greater amount on smoking and chewing. The amounts spent on all items vary almost in proportion to the number of members in the different income groups. All the households taken together spend Rs. 14.81 per month per equivalent adult male for food. Among the different income groups this amount is found to vary from Rs. 11.20 for the lowest income group to Rs. 15.40 for the highest income group. For the three intermediate income groups the amounts are Rs. 15.00, Rs. 14.60 and Rs. 15.00

respectively. It can, therefore, be found that the standard of living of all the income groups except the lowest one does not vary. After the food, the largest percentage of expenditure, namely 5.13 per cent, is on clothing. 3.52 per cent is spent on miscellaneous items and 2.71 per cent on housing, light, fuel etc. Among the miscellaneous items the largest amount, namely 58.03 per cent, is spent on dhobi and soap. Barber, travelling and religious observances also claim small amounts. It may be surprising to note that in spite of the poor income, all the households except those in the lowest income group spend some amount for amusements and for investments in savings schemes. The savings schemes which constitute the second largest expenditure under the miscellaneous items are in the form of *kuris* conducted among themselves. While small amounts have been spent by certain households on education, none spend anything towards medical fees or medicines. Even though all these households have small plots of their own to be cultivated, no amount is spent on them either. The labour charges, of course, do not arise since they themselves are working in these fields. The only manure applied is the ash and cow-dung which they collect from their own households and green manure which may be available from the trees in these compounds or the shrubs on the fences. A detailed statement of the expenditure pattern of the different income groups is given in Table III (a–1) in Appendix A.

Miscellaneous Occupational Group

Income

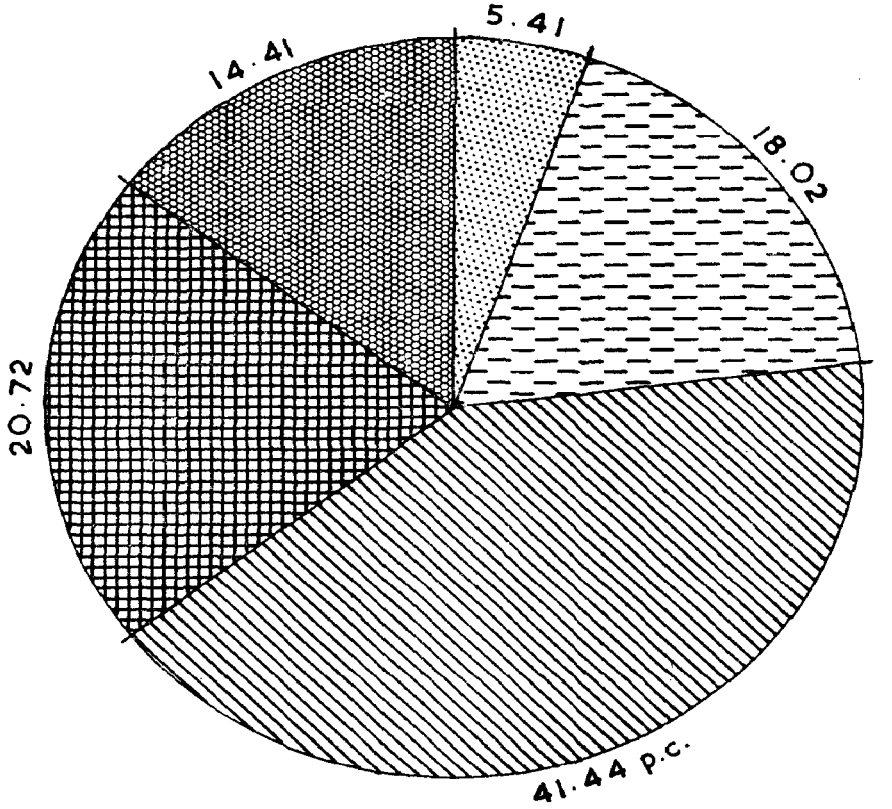
98. Out of the remaining 23 households in the surveyed area, 22 are dealt with here leaving out one which is that of a single student who stays in a rented house in the surveyed area solely for the purpose of study. These 22 households consist of those of government servants, businessmen, barbers and carpenters. One of these households is that of a single woman who depends upon help from relatives and rent of a building and whose income is less than Rs. 25/–per month. Among the remaining households two have a monthly income between Rs. 25 and Rs. 50, five between Rs. 51 and Rs. 75, 8 between Rs. 75 and Rs. 100 and 6 above Rs. 100/–. The average incomes of the different households are Rs. 16.66, Rs. 42.71, Rs. 68.75, Rs. 86.30 and Rs. 133.31. Compared to the agricultural labourers this occupational group has regular employment and regular income. 69.34 per cent of the total income of all the households put together is derived by way of salary or wages. Business run by the households, household cultivation and help from relatives are the other important sources of income. One of the households receives a small amount by way of rent and another household which rears a milch buffalo gets a little money from the selling of milk. The number of gainfully employed members per household in this occupational group is smaller than in the case of the agricultural labourers. However, the average number of equivalent adult males per household and the average income of each household in the different income groups do not vary much from those among the agricultural labourers.

Expenditure

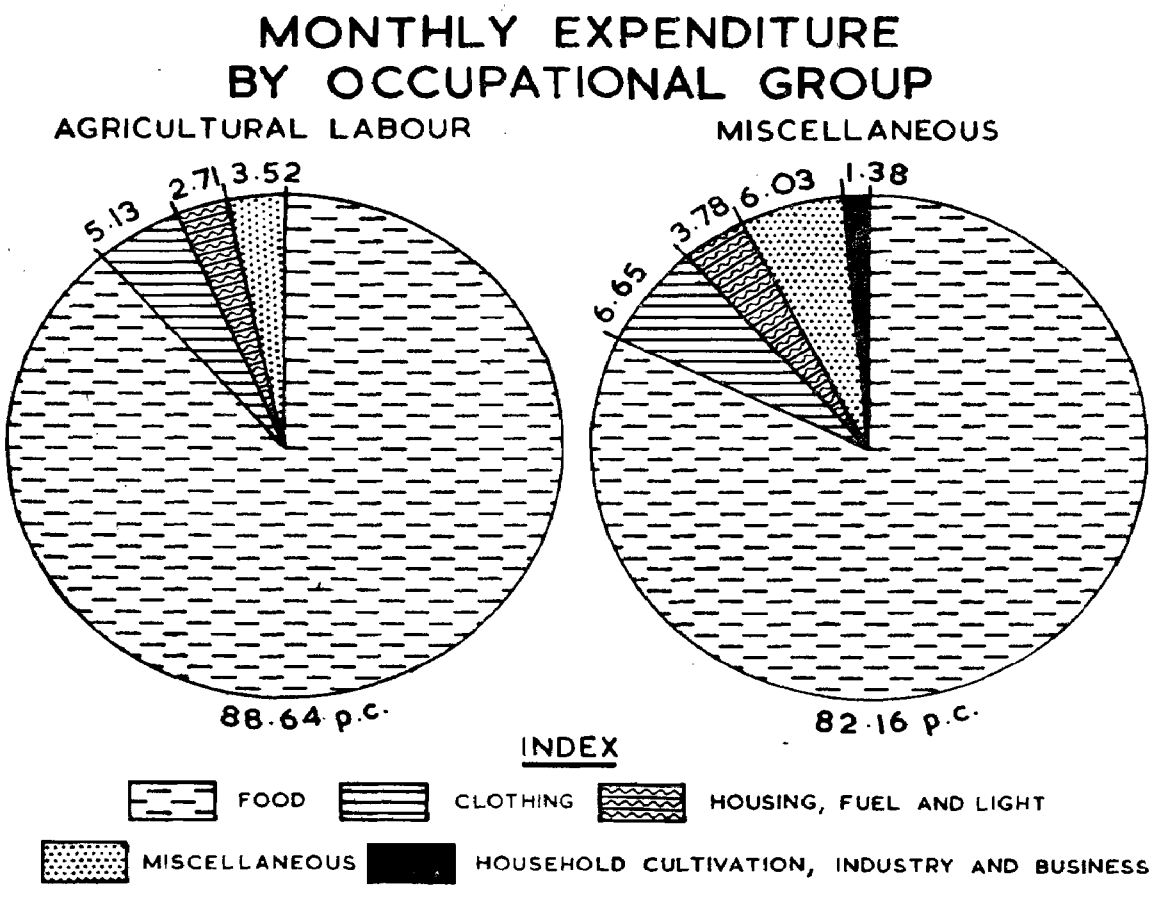
99. The expenditure on food accounts for 82.16 per cent of the total expenditure which is slightly less than that among the agricultural labourers. But as in the case of the agricultural labourers for this group also the chief items of food are rice, tapioca, fish, cocoanut and oils for which 48.19 per cent, 13.27 per cent, 8.78 per cent, 5.97 per cent and 3.20 per cent of the total expenditure on food are spent. The percentages of expenditure on rice and tapioca are smaller and those on the other items greater than in the previous group. The amounts spent on liquor as well as chewing and smoking are also smaller than in the case of agricultural labourers. The total expenditure on food per adult male equivalent is Rs. 16.21 per month. For the different income groups this amount works out to Rs. 16.67, Rs. 14.80, Rs. 17.04, Rs. 15.41 and Rs. 16.71 which shows only a minor difference between the different income groups. 6.65 per cent of the total expenditure is spent on clothing and 6.03 per cent on miscellaneous items. The ex-

penditure on the latter item is high compared to the agricultural labourers. Looking into the details of the miscellaneous expenditure it is found that 36.43 per cent of it is spent on dhobi and soap, 24.03 per cent on savings schemes, 16.09 per cent on education and 13.18 per cent on travelling. The percentage spent on dhobi and soap is smaller and that on education and savings schemes higher than in the previous group. This group also spends a small amount on amusements, religious observances and medicines. Housing, light, fuel, etc. require 3.78 per cent of the total expenditure of which a major portion is spent on lighting. Very little amount is spent on the maintenance or reconstruction of the house and practically no amount for fuel which they manage to collect from the compounds. Unlike the agricultural labourers this group spends a smaller amount on the household cultivation and business.

HOUSEHOLD MONTHLY INCOME



(ALL OCCUPATIONAL GROUPS)



Surplus and Deficit Budgets

100. Taking the households of the surveyed area depending upon agricultural labour for their livelihood, 18 have surplus budgets, 3 balanced budgets and 68 deficit budgets. The households with surplus budgets are distributed in all income groups except the lowest while the households with balanced budgets are found only in the lowest income group and in the next higher income group. The households with deficit budgets are found in all the income groups. The percentage of households with surplus budgets is the highest in the Rs. 25 to 50 income group while that of the households with deficit budgets is the highest in the Rs. 51 to 75 income group. Out of 22 households depending upon the miscellaneous occupations for their livelihood 10 have surplus budgets, 2 balanced budgets and 10 deficit budgets. Surplus budgets are found only in the households getting more than Rs. 50 as their monthly income. Deficit budgets are found in the households of all income groups. There is a higher percentage of households with surplus budgets in the miscellaneous occupational group than among the agricultural labourers. It has to be pointed out here that among the households with surplus budgets a large number have only a nominal surplus. Out of the total 78 households with deficit budgets in the surveyed area 38 make up the deficit by borrowing or by availing themselves of credit facilities from the shop from where they purchase provisions. 38 households

square up the budgets by making minor adjustments in the purchase of daily requirements. Most of these households have only small deficit and as such it is not difficult to make up the deficit by omitting or restricting the purchase of certain articles of provisions or clothes or reducing the expenditure under the miscellaneous items. Two households in the surveyed area make up the deficit by the sale of live-stock. A statement of the households with surplus, balanced and deficit budgets is given in the following table.

Table XVI

SURPLUS, BALANCED AND DEFICIT BUDGETS

Occupation	Income groups	Surplus	Balanced	Deficit
Agricultural labour	All groups	18	3	68
	Less than Rs. 25	..	1	4
	Rs. 25–50	6	2	10
	Rs. 51–75	6	..	35
	Rs. 76–100	3	..	12
	Above Rs. 100	3	...	7
Miscellaneous	All groups	10	2	10
	Less than Rs. 25	...	..	1
	Rs. 25–50	...	1	1
	Rs. 51–75	2	1	2
	Rs. 76–100	4	...	4
	Above Rs. 100	4	...	2

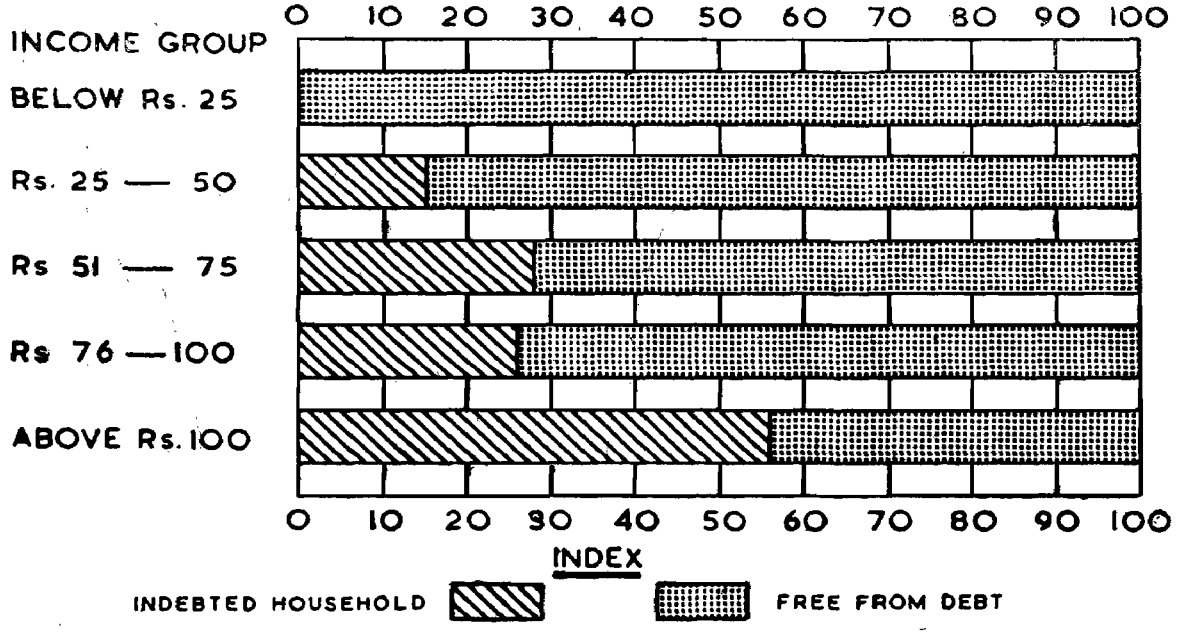
Indebtedness

101. In the surveyed area in all except the lowest income group of both the categories of occupations there are indebted households. The percentage of total indebted households in the income groups of Rs. 25-50, Rs. 51–75, Rs. 76–100 and above Rs. 100 are 15.00, 28.26, 26.09 and 56.25 respectively. The average amount of debt varies from Rs. 85.38 in the income group of Rs. 51–75 to Rs. 339.44 in the highest income group. Taking indebtedness by causes, it is found that 18 households have borrowed money to satisfy ordinary wants, 4 households each for the celebration of marriages and treatment of diseases, 2 for payment of dowry, 6 households for construction or repairs of houses and one household for starting business. The amounts borrowed for these purposes account for 27.61 per cent, 14.86 per cent, 5.02 per cent, 5.78 per cent, 36.75 per cent and 9.91 per cent of the total debt amount of Rs. 6,055.

Indices of Prosperity

102. During the last 10 years no household from the surveyed area has been able to clear debts, acquire any property, make any cash savings or start a new business. One household has started a cottage industry with the aid of loan and grant received from the Government. Even that is on a very small scale, employing only one person. Three new houses have been constructed and 3 existing houses have been enlarged during the last 10 years for which a total amount of Rs. 5,275/- has been spent. It has, however, to be said that almost all households have planted up their compounds with cocoanut

INDEBTEDNESS BY INCOME GROUPS



and other fruit-bearing trees which in course of time will enhance their income.

The standard of life, in general, has also improved considerably in the last 10 years.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Age and sex distribution

103. 44.63 per cent of the total population of the surveyed area are children below the age of 14 among whom those between the ages of 10 and 14 form the greatest component. The percentage of people between the ages of 15 and 35 is 29.81 and of those between 35 and 59 is 19.25. There are 6.30 per cent of people aged 60 and above. Taking five year age-groups, the largest section of the population is between 10 and 14 which amounts to 16.18 per cent. In Kottayam district and Changanacherry taluk the males outnumber the females. In Kurichy village also the number of males is greater than the number of females, their percentages being 50.30 and 49.70 respectively. The surveyed area presents the same picture with 310 males and 277 females. In the age-groups of 10–14,25–29,30–34 and 35–44 the number of females is greater than the number of males.

Table XVII

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	310	50	45	46	27	21	19	19	25	35	22
Females	277	35	36	49	26	20	23	20	29	24	15
Total Persons	**587**	**85**	**82**	**95**	**53**	**41**	**42**	**39**	**54**	**59**	**37**

Age and Marital Status

104. From the surveyed area none below the age of 14 are married. The total number of never married people amounts to 56.05 per cent of the population, 31.69 per cent being males and 24.36 per cent females. 37.82 per cent of the total population composed of 18.74 per cent males and 19.08 per cent females are married. There are two cases of polygamy. The largest numbers of married men are in the 30–34 and 35–39 age-groups, while those of the women are in the 25–29 and 35–39 age-groups. There are married women between 15 and 19 years of age and married men below 24. 4.77 per cent of the total population are widowed, majority of them being above the age of 45. The number of widowed women is greater than the number of widowed men, their proportion being 3:1.7. Altogether, there are 8 divorced or separated people forming 1.36 per cent of the total population. The numbers of divorced males and females are equal.

Table XVIII

AGE AND MARITAL STATUS

Age-groups	Total population			Never married		Married		Widowed		Divorced or Separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	587	310	277	186	143	110	112	10	18	4	4
0–9	167	96	71	96	71	..	..	..	..	..	..
10–14	95	46	49	46	49	..	..	..	..	..	..
15–19	53	27	26	27	18	..	6	..	..	..	2
20–24	41	21	20	13	3	8	16	..	..	..	1
25–29	42	19	23	4	1	13	21	..	1	2	..
30–34	39	19	20	..	1	18	16	..	2	1	1
35–39	40	18	22	..	..	18	21	..	1	..	..
40–44	14	7	7	..	..	7	6	..	1	..	..
45–49	28	18	10	..	..	17	10	1	..	..	..
50–54	16	10	6	..	..	8	6	2	..	..	..
55–59	15	7	8	..	..	7	6	..	2	..	..
60–64	12	8	4	..	..	6	2	2	2	..	..
65–69	9	5	4	..	..	4	2	1	2	..	..
70 and over	16	9	7	..	..	4	..	4	7	1	..

105. The youngest age of marriage for the males in the surveyed area is 19 and for the females 14. But marriages of the males below 20 and of the females below 17 are rare. Majority of the females get married between 18–22 and males between 21–25. The following table gives the youngest age of marriage of the people of the surveyed area in the memory of the present heads of household.

Table XIX

YOUNGEST AGE OF FIRST MARRIAGE

Age	Males	Females	Age	Males	Females
Below 14	..	..	25	17	..
14	..	7	26	5	..
15	..	14	27	5	..
16	1	18	28	2	..
17	..	19	29	3	..
18	..	11	30	1	1
19	6	10	31	2	..
20	10	23	32	..	..
21	14	1	33	4	..
22	12	..	34	1	..
23	8	1	37	1	..
24	13	..			

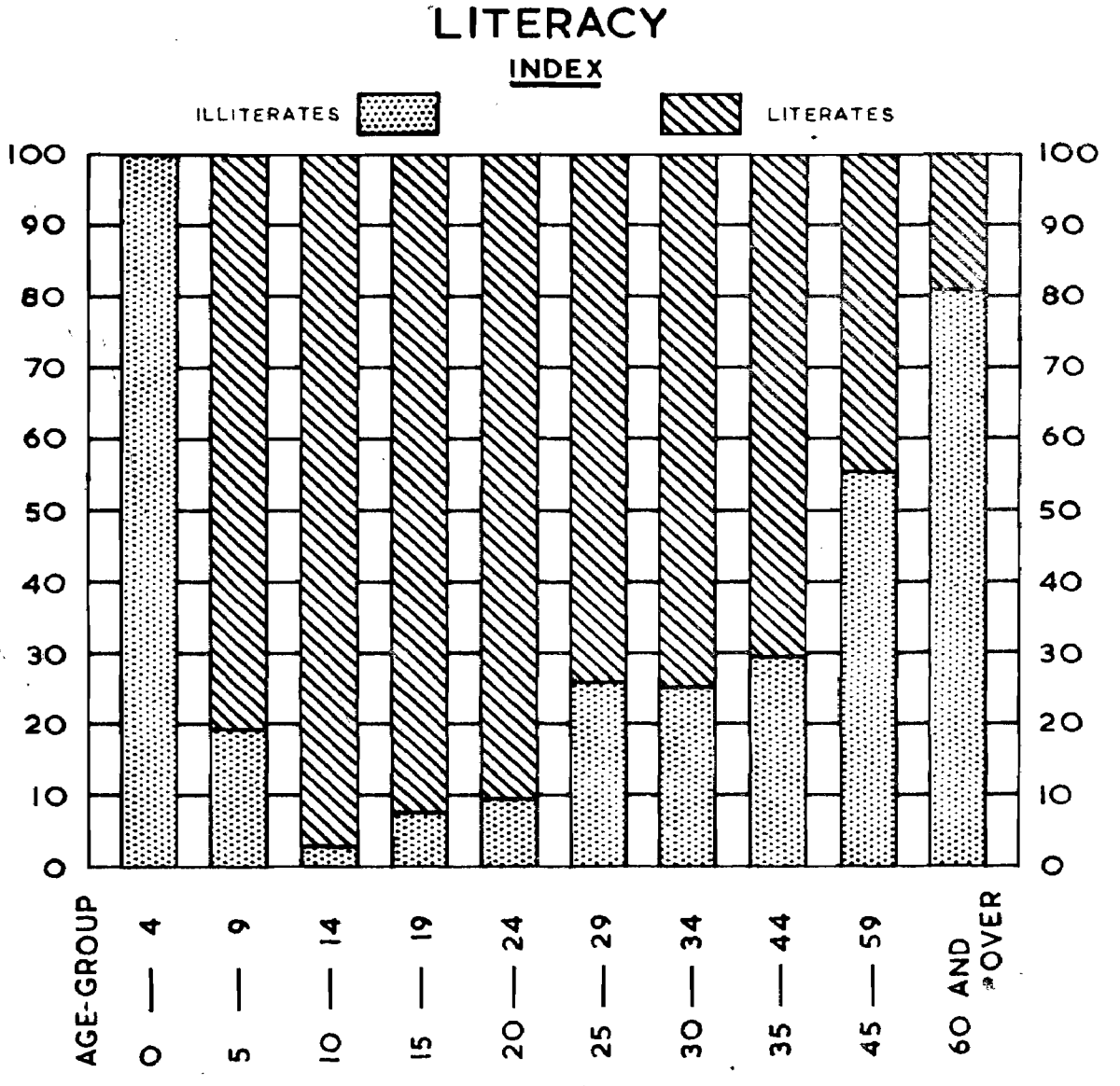
Literacy and Education

106. With 56.9 per cent of literate population, Kottayam district stands second in literacy among the districts of the State. Changanacherry taluk has even a higher percentage of literacy, namely, 64.56 and Kurichy village as a whole closely follows the taluk with 63.90 per cent. Even though the surveyed area is a scheduled castes' colony where one might expect the percentage of literacy to be low, it actually is as high as 63.88 per cent. With the starting of a *pial* school under the Harijan Welfare Department in the colony area, all the parents send the children for instruction. The free noon meal given at the schools and the annual stipend for the Scheduled Caste students have also been great incentives for sending them to schools. Among the literates 26.74 per cent, majority of whom are children below the age of 14, have not yet passed primary schools, but most of them are continuing their studies. 36.80 per cent of the literates have already passed the primary or junior basic and a majority of them are further continuing their studies. The urge for higher education has been manifested among the people in the surveyed area only recently. Consequently only two have passed matriculation or higher secondary. It, may, however, be mentioned that a large number of students are attending high schools at present.

Table XX

EDUCATION

Age-group	Total	Illiterate	Literate without educational standard	Primary or junior basic	Matric or higher secondary
All ages	587	212	157	216	2
0-4	85	85	..	..	..
5-9	82	16	65	1	..
10-14	95	3	30	62	..
15-19	53	4	10	39	..
20-24	41	4	17	18	2
25-29	42	11	9	22	..
30-34	39	10	9	20	..
35-44	54	16	9	29	..
45-59	59	33	6	20	..
60 and over	37	30	2	5	..



Family Structure

107. Out of the surveyed households 66.96 per cent are simple families consisting of a husband, wife and their unmarried children. 17.86 per cent are intermediate families with a married couple and their unmarried children besides one of the parents or unmarried brothers or sisters of the couple. The rest are joint families where there are more than one married couple. Ordinarily a married man would like to put up a separate household unless he is the only support of his parents. Another consideration which delays the division of the household is the difficulty in finding the resources to put up

a new house. The family ties are rather loose among all the Scheduled Castes, the apparent tendency being to become independent of the parental household as early as possible after the marriage.

Table XXI

FAMILY STRUCTURE

Community	No. of simple families	No. of intermediate families	No. of joint families
Pulayas	55	13	12
Parayas	8	4	1
Nayadis	1	1	..
Nairs	3	..	..
Vilakkathala Nairs	1	..	1
Asaris	3	..	1
Ezhuvas	4	2	2

Emigration and Immigration

108. A large number of households have come into the village within the present generation as the pressure on land increased and as there were large unoccupied areas in the village. Notable among the immigrants are the people of the colony. 41 households of the Pulayas, 6 households of the Parayas, 2 households of the Nayadis, 2 each of Vilakkathala Nairs and Asaris and 4 of Ezhuvas were brought over to the surveyed area from other villages when the colony was started. Two households of the Nairs also came into the colony area in recent times to settle down there. All the other people of the surveyed area came there from the village itself. With the starting of the Homeo College, some people attached to it also settled down around that institution. Emigration from the surveyed area or from the village has not been heard of. There might have been isolated cases which have not been brought to notice, but it can be said with certainty that there is no general tendency to go away from the village.

Table XXII

EMIGRATION AND IMMIGRATION

Name of the community	Total No. of households	Total No. of households immigrated to the village	No. of households immigrated		
			Within the last 10 years	Between 11 to 20 years before	Between 21 to 30 years before
Nairs	3	2	2	..	..
Asaris	4	2	..	..	2
Vilakkathala Nairs	2	2	2	..	..
Ezhuvas	8	4	2	..	2
Pulayas	80	41	13	..	28
Parayas	13	6	3	..	3
Nayadis	2	2	2	..	..

Medical Care

109. With the opening of an allopathic hospital and the starting of the Homeo Medical College, there are ample facilities for medical care in the village. There are in-patient wards in both the hospital and the college. Though in olden days the people of the surveyed area had recourse to black magic and devil dancing in the treatment of disease, nowadays

medical help is also considered to be necessary. Therefore, all households have medical consultations, 111 households, going to the public hospital where free consultation is available. Only one household from the surveyed area reported of ever having gone to a private practitioner for treatment. The members of all the households have been vaccinated. In the matter of maternity only in extreme cases the woman is taken to the hospital. The people of the surveyed area, not being able to afford the fee of a doctor, never call one to home to attend a delivery. But a very small percentage seek the help of a midwife while the rest call an unqualified midwife. The people resort to all systems of treatment, but the greatest demand is for the allopathic system.

Leisure and Recreation

110. Ordinarily the villagers have no time for amusements and recreations since during most part of the year they are deeply engrossed in the struggle for earning a livelihood. The younger men especially the students, however, get free evenings which during the summer they spend playing native games. The Pulayas and the Parayas organise certain entertainments on the festive occasions. Persons masqueraded as beasts, mounted men, hunters etc. go about from house to house with music and entertainments raising small collections. They also perform certain dances known as *kolkali.* The months of August–September when *Onam* is celebrated and the months immediately following the harvest season of Kuttanad are specially the periods for rejoicing when these dramas and dances will enliven the life of the Pulayas and the Parayas. Other people from the neighbouring localities gather in crowds to partake of this merry-making, even though they do not take any active part in the performances. In the community hall of the colony the Pulayas gather on Sundays to worship, to discuss the matters of common importance for the community and to have some entertainments such as music. Though the idea was to hold these gatherings every Sunday, it is not regularly done, especially during the seasons of cultivation.

Organs of Democratic Decentralisation

111. For the major communities of the village in olden days there were no communal organisations or democratic councils to look after their social and cultural activities. The Pulayas and the Parayas were only in small numbers before the colonisation and, therefore, they too did not have organisations or village councils, but they had affiliations to such councils of the neighbouring villages where large numbers of them resided. As has already been mentioned, the Pulayas had a *Valluvan* with a large number of assistants, while the Parayas had a *Kaikaran* and other communal leaders. But the spread of education, the colonisation and the social reforms struck a death blow to these caste organisations. In recent times the void has been filled up by other organisations like Cheramar Mahajana Sabha, Pulaya Maha Sabha, Sambavar Maha Sabha etc., which embrace all the people of the respective communities scattered throughout the State. The functions of these organisations are different from those exercised by the old caste councils. Still, they command some allegiance from the caste people and have been able to unify them to some extent, besides doing great service for the cultural and social advancement of the communities. The major communities on their part also have organisations like Sree Narayana Dharma Paripalana Yogam, Nair Service Society etc., which have branches in the village.

112. Till 1962 the village remained under the jurisdiction of two panchayats, the eastern part in Vazhappilly panchayat and the western part in Neelamperur panchayat. A separate panchayat for the whole of Kurichy village came into existence from the beginning of 1962. The Neelamperur panchayat constructed a maternity ward to Sachivothamapuram hospital with the financial assistance received from the N. E. S. Block. Both the panchayats together constructed street lights totalling to 117 in different parts of the village. The village roads and canals were maintained by them. To give assistance and instructions at the time of maternity both the panchayats had appointed midwives, though their services could scarcely be made available in all parts of the village. It is hoped

that the new panchayat will be able to render greater service for the village in the matter of communication, public health, street lighting and other public amenities.

Co-operative Society

113. In the village there are three multi-purpose co-operative societies with a total membership of 427 and a total paid-up share capital of Rs. 9,751/-. The main activity of the societies is issue of loans to the members. The societies together issue about Rs. 7,500/- as loan annually. In 1950 a multi-purpose co-operative society was organised in the colony area for the benefit of the colonists. 60 members have joined it and a paid-up share capital of Rs. 566/- has been collected so far. Originally the society took up several activities such as marketing of tapioca, running of provision store and issue of loans, but the original enthusiasm has now petered out. At present it is mainly concerned with the issue of loans. As the number of defaulting creditors is large, it is doubtful whether even this activity can be carried on for long.

Dowry

114. Dowry was very common among the Christians of the village. It was prevalent among the Nairs, Ezhuvas and other Hindu communities though not to such a large extent as among the Christians. It may consist of both money and ornaments. Among the poorer people, including the scheduled castes, ornaments have necessarily to be given even now to the girl at the time of marriage. In olden days among the Pulayas, Parayas and Nayadis the boy had to give brideprice to the girl's people, but this custom is not only fast vanishing but the boys insist upon certain items of ornaments to be given by the girl's parents. With the enactment of the legislation prohibiting dowry, nobody is willing to admit openly the existence of dowry in any community. Nobody from the surveyed area has admitted to have given dowry to their girls. Nevertheless, they all speak of having given some ornaments which they do not count as dowry.

Caste Relationship

115. The relationship between the major communities of the village at all times has been cordial. But with regard to the scheduled castes, their relationship with other communities as well as among themselves were not very wholesome till recently. The Parayas, Pulayas and Nayadis were kept at a distance by other communities. They were not permitted to enter the houses of high castes; neither could they enter the places of public worship or other public places. There were rival claims of social superiority between the different castes. The Pulayas claimed that the Parayas were inferior to them, while the Parayas not only did not admit the inferiority but even claimed to be above the Pulayas in social scale. Social superiority being what it might, the fact remains that there was very little inter-mingling or co-operation between the Parayas and the Pulayas. The Nayadis were looked down by both the Pulayas and the Parayas, while the Nayadis themselves were not very anxious to establish close contacts with those people. This social isolationism is fast disappearing now for all appearances. Outwardly there is no reluctance on the part of the Pulayas, Parayas and Nayadis of the colony to have social intercourse at present. Still in secret each community broods over the past distinction and tends to group among themselves. On the occasions like marriage, funeral and communal festivals, members of other communities are seldom invited. A Pulaya is even now not happy for admitting a Paraya or a Nayadi into his house; the same is the case with the Parayas also. Intermarriages between the communities are not favoured even now. One who crosses the communal boundaries in this matter may be cast out from the society by refusing admission to their houses and omitting to invite him to social functions.

Developmental Activities

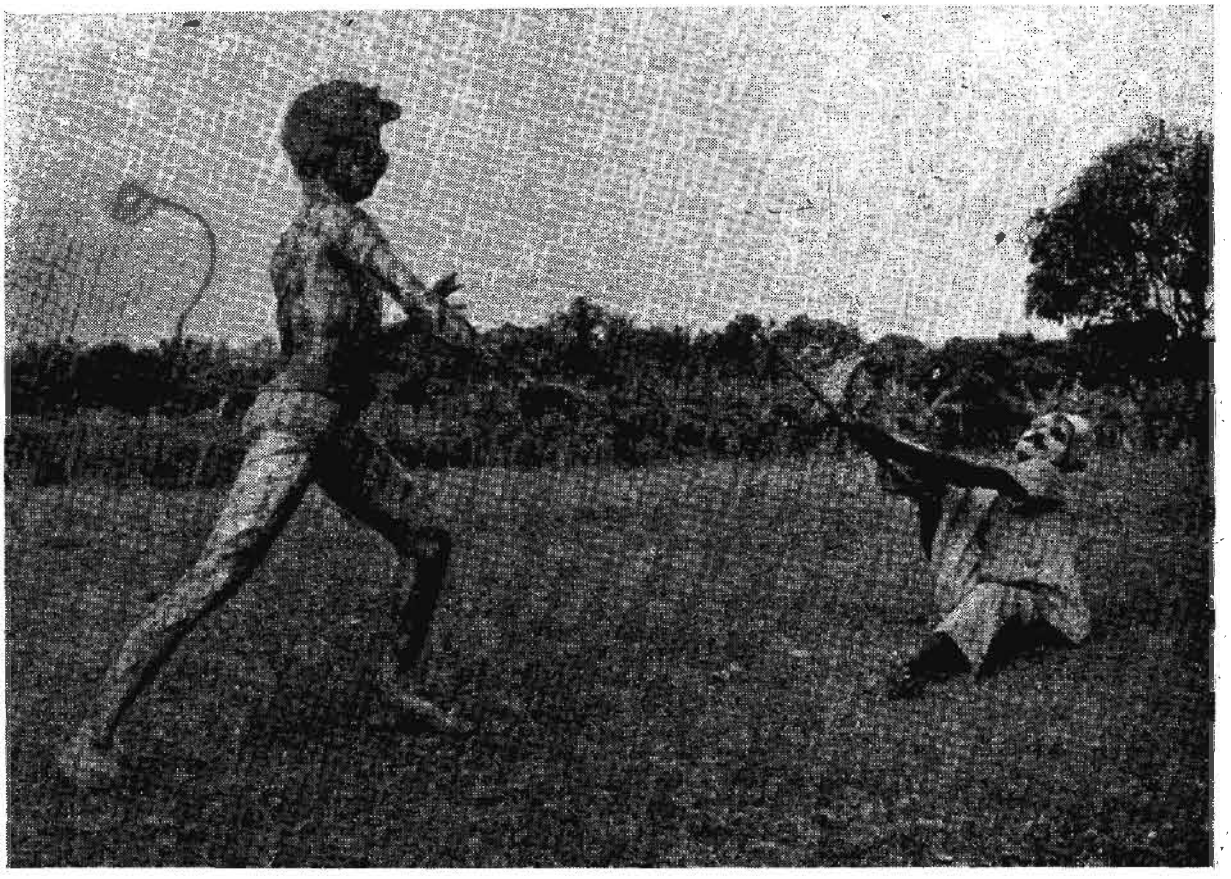
116. The village comes under Madappally Stage I Block which was started in 1957. There is a Gram Sevak for the village. In spite of the activities of the Block for the last 5 years it has to be said with dismay that the developmental activities evoke little enthusiasm from the villagers. Apart from the officials who are



Pl. 55 TIGER, HORSEMAN, HUNTER AND DUMB WOMAN Page 125



Pl. 56 HORSEMAN Page 125



Pl. 57 TIGER AND THE HUNTER Page 125



Pl. 58 KOLKALI Page 125

connected with the activities of the Block in the capacity of advisory committee members or as members of other committees and clubs, nobody takes active part in the programmes; nor do they bother to know about these things. From the surveyed area no household is taking part in the developmental activities. The Block organised four reading rooms and libraries, one *vanitha samajam*, three children's clubs and one young farmers' club in the village, the activities of none of which can be said to be satisfactory. Even for a meeting of the officials of these organisations they have to be rounded by the Block officials. Spontaneous enthusiasm in these matters is uniquely absent. The Block conducted certain demonstrations in paddy, groundnut, cotton and banana cultivations. It is doubtful whether the villagers have taken any lessons from these experiments. The veterinary doctor under the Block has been going around giving inoculations to the fowls and carrying out artificial inseminations, although these have hardly improved the animal husbandry of the village. Compost pits have become popular as a result of the propaganda made by the Block and a depot of F. A. C. T. has been opened in the village for the supply of manure. Perhaps these latter two are the only tangible achievements of the village under the Block.

Family Planning

117. 63 persons from the surveyed area were questioned with a view to ascertain their attitude towards family planning. Out of them only 17 had heard about the family planning schemes and all were in favour of adopting the family planning methods. While majority of them were of the view that both by self-restraint and use of contraceptives family should be limited, a small section held the view that sterilisation was the only successful method of limiting the family. When the aims and necessity of family planning were explained to the ignorant persons all except one Pulaya agreed about the desirability of adopting family planning. The one Pulaya who did not expressly favour the scheme is one who has been married long ago and has no children. Most of those who favoured the schemes on explanation could not give any option regarding the methods to be adopted though a small number of them were in favour of sterilisation. In the village there is only a small section of the people who object to the family planning on religious grounds. The following table gives the classification of the questioned people according to their attitude towards the family planning.

Table XXIII

FAMILY PLANNING

	Name of the Community						
	Pulayas	Parayas	Vilakkathala Nairs	Ezhuvas	Nairs	Asaris	Nayadis
1. No. of persons interviewed	44	3	2	7	2	3	2
2. No. of persons aware of family planning programme	9	1	1	3	2	1	..
3. No. of persons in favour of family planning out of item No. 2	9	1	1	3	2	1	..
4. No. of persons out of item No. 3 in favour of (a) Self-restraint only	..	..	..	..	1	..	..
(b) Contraceptives and self-restraint	5	1	1	1	1	1	..
(c) Contraceptives only	..	..	..	..	..	..	..
(d) Sterilisation	4	..	..	2	..	..	..
5. No. of persons who were not aware of family planning programme	35	2	1	4	..	2	2
6. No. of persons out of item No. 5 who are in favour of family planning when the programme was explained to them	34	2	1	4	..	2	2
7. No. of persons out of item No. 6 in favour of (a) Self-restraint only	..	..	..	..	..	..	..
(b) Contraceptives and self-restraint	..	..	..	..	..	..	..
(c) Contraceptives only	..	..	..	..	..	..	..
(d) Sterilisation	3	..	1	..	..	2	..
8. Persons who have no specific view	31	2	..	4	..	..	2

Festivals

118. *Onam* is generally celebrated by all the communities of the village. Easter and Christmas are celebrated by the Christians, while *Vishu* and New Moon in July-August are celebrated by the Hindus. Independence Day and Republic Day are also celebrated, but mainly in schools and such other institutions. In the Sachivothamapuram colony temple there is a three-day festival during February. On the last day of the festival the people of the colony take out a procession after which there will be some merry-making and folk dances. In the St. Peter's Church an annual feast is celebrated in July, while another one is celebrated in February in the Holy Family Church. In the month of January the Church of Mar Ignatius celebrates its chief feast with a colourful procession on the eve of it from the Chapel near the Kurichy outpost to the Church. A 10 day festival is celebrated in Elamkavu Bhagavathi temple in April. *Sivarathri* in February-March is celebrated in Chiravammodu Siva temple and *Meenabharani* in April in Cheruparakavu Bhagavathi temple. It has to be mentioned, however, that all these feasts and festivals are carried out in the village only on a small scale.

CHAPTER V
CONCLUSION

Social

119. Gurusreepuram had a unique place in the study and dissemination of the ancient learning of Kerala. Sanskrit and Ayurveda, which were the most advanced branches of learning were taught there to the students who came from various places. It is reported that illustrious people like Sardar K. M. Panicker had their initial education in Sanskrit at Kurichy. But alas! Now the position of the village in the study of these subjects is being gradually lost, if not already completely lost. The starting of *Advaitha Vidyasramam* was probably intended to encourage the study of Sanskrit but it has not succeeded in this endeavour. Even though the Homeo Medical College carries on the legacy in the art of healing it has deviated to a totally different and alien branch of the practice. Ayurveda has its incomparable merits acquired through the experienee of centuries. There were renowned Ayurvedic physicians in the village in olden days who, with simple prescriptions healed incurable diseases. If that tradition had been carried on by the new generation it would have been of immense service not only for the villagers but for other people as well.

120. Sachivothamapuram colony was started for the uplift of the Scheduled Castes who were subjected to inhuman rules of untouchability and unbreakable barriers of caste system. To a great extent the colony has achieved its aims but what remains to be achieved is equally important for the social advancement of the colonists. Though in the colony area there are different communities living in adjacent houses, the inhibitions of old prejudices still stand in the way of free intercourse among them. As has already been referred to, the Pulayas, Parayas and Nayadis secretly brood in their minds the claims of superiority and religiously avoid each other community from social functions of each. Clandestinely each community abuses the others, pointing out their strange customs and practices while it is blind to its own shortcomings and backwardness. It is true that caste organisations are trying to reorientate the social outlook and improve the cultural habits of the communities, but very little attempt is made to encourage co-operation between the different communities. Each organisation is leading the community away from the others, not to mention the rival organisations which divide each community. Instead, if they tried unitedly –it should not be difficult since the social, cultural and religious backgrounds of the different scheduled castes are not essentially different–they would have been able to make greater strides of progress. Standing united, the scheduled castes are a great strength.

121. Though among the high castes of the village there is co-operation and mutual understanding, their movements with the low castes are not unrestrained. The general economic backwardness, the unhygenic habits and superstitious practices are some of the reasons for this differential treatment. However to a stranger it appears that the isolated life of the castes in the colony is also responsible for this to some extent. All around the colony, it seems, a social barrier has been built up. People inside look upon the outsiders with distrust, envy and enmity whereas the outsiders view the colonists with contempt. A scattered living would have perhaps brought the two sections closer whereby there would have been better understanding between the two and more sympathy on the part of the high castes towards the low castes.

122. While among the high castes of the village superstitions of conspicuous nature are not found they are still deeply rooted among the low castes. In spite of the fact that there are hospitals adjacent

to the colony and the colonists are convinced of the efficacy of modern treatment, they still think of black magic and devil dancing when people are stricken down by dreadful diseases like smallpox. The faith that these diseases are manifestations of displeased evil spirits is, perhaps, the underlying reason. Whatever they may be, the fact remains that even now lives are lost just because proper treatment is not availed of in time. The practice of cutting open the stomach of the dead pregnant woman and taking out the child before the burial has been referred to earlier. Even if this practice had any religious significance in olden days the Pulayas of Kurichy are not able to offer any explanation at present for it. Although these cases are on the decrease, if they are left to the natural course they may linger in this society for a longer time. The caste and social organisations led by enlightened leaders have an urgent responsibility to eradicate these superstitious practices.

123. The percentage of literacy of the villagers is comparatively high. From the high castes, a good number of boys and girls are going to institutions of higher learning and centres of professional training. The nearness to big towns like Changanacherry and Kottayam, where there are a number of colleges has facilitated acquisition of higher education. So much so good. But among the lower castes of the village, the urge for higher education is still lacking as seen from the tables. In the surveyed area there are no degree holders among Scheduled Castes. Pulaya and Paraya children are going to high schools but those going to colleges are few, in spite of the several concessions and encouragements given by the Government. In the arts and professional colleges of the State there are several Scheduled Caste students studying but none from Kurichy are found among them. This comparative disinterestedness is quite detrimental for the social and economic progress of the low castes of Kurichy. It may be hoped that the attitude will change for the better without delay.

124. While the general awareness of the villagers as a whole is high, among the Scheduled Castes it is found to be poor. This has to be expected as a natural result of the lack of interest in higher education. Though the colonists are aware of the statutory abolition of untouchability, probably because it has been dinned into their ears by the atmosphere of the colony, awareness of other great changes taking place around them is low. Recent social legislations vitally affecting the Hindu community such as the Hindu Adoption and the Hindu Succession Acts are not known to them. There is partial knowledge about the family planning programme and abolition of dowry but enthusiasm to know more about these is meagre.

125. The age of marriage both for the boys and girls among the low castes has advanced in recent years. While in olden days marriages were celebrated immediately after the puberty of the girl, such cases are absent now, except among the Nayadis who still continue the old practice occasionally. Nevertheless, even at present both the girls and boys are married before they are sufficiently mature. Marriages of the girls below the age of 17 and boys below the age of 24 are quite numerous though there are no child marriages.

126. No one in the surveyed area has stated that dowry is given at present. The statement is not quite reliable since there are reasons to suspect that the questioned people were hiding the facts as they knew that dowry was abolished in law. Even granting that no money is given, it has been admitted that ornaments have to be given compulsorily among all the communities. It should be borne in mind that giving of ornaments to the girls at the time of marriage is not a purely voluntary gift by the parents. In olden days among the low castes, instead of the girl's parents giving dowry, the boy had to give a bride-price. Even though the custom of giving bride-price is still observed in some cases, the demand for dowry in the form of ornaments has become common among them also.

Economic

127. As has been stated in the preceding chapters the economy of the village

principally depends upon agriculture. Land everywhere in the village is subjected to intensive cultivation. Both rich and poor people as well as low and high castes are engaged in agriculture. Cash crops and food crops are produced though in recent times greater attention is paid for the production of cash crops such as pepper, rubber etc. Generally it should be stated that with a fund of traditional knowledge behind them, the cultivators of the village know their business well. However, there is room for fear whether the tenacious clinging to the traditional methods has not affected the production as well as the fertility of the soil. The cultivation practices followed for tapioca, banana and pepper may perhaps be the best suited for the conditions available, but certainly there is need to review the manuring practices. Cow-dung, ash and green manure are of course good fertilisers provided they are applied judiciously. It may be that at least in some areas or for some crops the soil requires some chemicals other than those supplied by these fertilisers. These deficiencies of the soil could be detected by soil testing for which facilities are provided by the Block. Nevertheless, nowhere it was reported that the soil was tested. The cultivators of the village do not seem to have much faith in the superiority of chemical manures. Though some people are trying them in the pepper and banana cultivations, a large majority are yet to make use of them. Certain cultivators have complained that the chemical manures have not yielded as much result as advertised or that in some cases they have even been injurious to the crops. This is evidently because of the indiscriminate use of chemical manures. At present different mixtures are available for different crops and different soil conditions. The cultivators should know the nature of the soil before they select these mixtures if maximum results are to be obtained. They should take better use of agricultural know-how provided by the N. E. S. Block. The belief that only traditional knowledge and not University education holds good in carrying out traditional cultivations should not obstruct the adoption of modern methods of agriculture.

128. The village produces for sale cash crops as well as certain items of food crops. The prevalent practice is to sell these things at the plantations to the intermediaries who make a good profit out of the sweat of the cultivators. Direct marketing of the crops eliminating intermediaries would earn for the cultivator the full value of his labours. There are large markets at Changanacherry and Kottayam where the products of the village can be easily sold but it is not a feasible proposition for each cultivator to undertake the sale of his commodities in these markets. A marketing society offers the best solution for this problem. Such a society could also look after the general interests of the cultivators by undertaking other activities such as issue of credits and supply of manure. In the colony area there was such a society but it has been almost choked to death by defaulting borrowers.

129. Cultivators everywhere are only seasonally employed. Probably at present even the seasonal employment of many of the cultivators is able to procure for them an easy living. However, as years go by and the productivity of the soil diminishes and the population increases agriculture will not be able to give a living for majority of the cultivators in the village. The future of those people who entirely depend upon agricultural labour for their livelihood is still more precarious. While the number of labourers increases there is very little additional land to be cultivated. Even the lands cultivated at present by manual labour may not provide as many opportunities for employment as today. In Kuttanad area mechanisation has been introduced in certain places which if spread to more areas, will certainly affect the employment opportunities of the scheduled castes of Kurichy. Therefore, there is need for both the cultivators and agricultural labourers to turn their attention towards other occupations. The villagers who know best their own abilities and inclinations should be able to make a selection of these occupations though with regard to the Scheduled Castes,

weaving and manufacture of bamboo articles may be suggested. There is a weaving training centre in the colony area where free training is given to the scheduled castes. So far only one woman from the surveyed area has made full use of it. They should know that better interest shown in this matter will pay in the future.

130. There appears to be some scope for further development of animal husbandry in Kurichy. The scarcity of grazing land may be pointed out as an obstacle for the rearing of cattle. This to some extent can be solved by the cultivation of fodder grass which has already been introduced in some parts of the village but a large scale cattle breeding may be impossible. On the other hand, poultry farming can be expanded to a greater extent. It has been reported that in the colony area there was a demonstration centre for poultry and cattle of which only dilapidated sheds remain now. The reasons for its failure are unknown, though it is certain that the co-operation of the villagers was not sufficient and that they were not making use of the centre by adopting the methods recommended from there.

131. No exact idea is available about the general indebtedness of the village. Figures available for the surveyed area reveal that while the extent of indebtedness is not high, as much as 12 per cent of borrowed money has been spent for unproductive purposes like celebration of marriages and other social functions. This may probably be a special feature of the surveyed area. Among all the scheduled castes at all times there has been a tendency to attach great importance for the festivities of these occasions for which they spend not only their savings but also whatever borrowed money they could get. Since the income of an average Scheduled Caste family is very low it will not be able to repay easily even a small amount of debt. Therefore, it may be a good lesson for them to learn to borrow only for productive purposes and unavoidable needs. Comparatively higher investments in ornaments by the Scheduled Castes of the colony also needs mention here. Amidst the poverty and indebtedness several households have contrived to purchase at least some items of gold ornaments. While it may be too revolutionary and impracticable to suggest that all ornaments should be abandoned it is undoubtedly a wise step not to invest large amounts in ornaments.

132. The co-operation of the villagers in the developmental activity is meagre to the core. The N. E. S. Block which can render useful technical guidance and help in agriculture and animal husbandry is looked upon by the villagers as an agency to waste Government money. On account of the non co-operation of the people the Block has not been able to do much for the village. A better understanding of the aims and activities of the Block and a greater co-operation on the part of the people would have enabled the Block to do greater service in the field of agriculture, animal husbandry and co-operation in the village. They would have also pointed out and helped in establishing additional occupations for the cultivators and agricultural labourers, besides paving the way for the social and cultural advancement of all communities.

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
Agricultural labour	Less than Rs. 25/-	5	0.40	1.20	0.60	0.20	2.40	1.88	1.00
	Rs. 25-50	18	1.17	0.83	0.44	0.72	3.16	2.50	1.50
	Rs. 51-75	41	1.59	1.56	1.10	0.90	5.15	3.99	2.54
	Rs.76-100	15	2.60	1.93	0.87	1.07	6.47	5.31	2.73
	Above Rs. 100	10	2.90	3.10	1.80	0.90	8.70	7.04	4.20

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
Miscellaneous	Less than Rs. 25	1	..	1.00	..	..	1.00	0.90	..
	Rs. 25–50	2	1.50	0.50	0.50	0.50	3.00	2.45	1.00
	Rs. 51–75	5	1.40	1.40	0.80	1.00	4.60	3.56	1.60
	Rs. 76–100	8	1.63	1.89	1.75	0.75	6.02	4.58	1.25
	Above Rs.100	6	2.50	2.50	1.50	0.83	7.33	5.92	2.00

Table II (a)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households		Household with a monthly income of: Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	89		5	18	41	15	10
		Rs. p.	Per cent	Rs. p.	Rs. p.	Rs. p.	Rs. p.	Rs. p.
Agricultural labour	(a) Salary or wages	58.15	84.30	15.83	37.75	53.91	73.06	118.21
	(b) Industry run by the household	..	..	..	..	..	..	..
	(c) Business run by the household	..	..	..	..	..	..	..
	(d) Cultivation run by the household	10.13	14.69	5.33	7.43	9.43	13.22	15.63
	(e) Rent from land	..	..	..	..	..	..	..
	(f) Rent of houses	..	..	..	..	..	..	..
	(g) Pension	..	..	..	..	..	..	..
	(h) Gifts and presents	..	..	..	..	..	..	..
	(i) Help from relatives	0.14	0.20	0.83	0.46	..	..	..
	(j) Other sources	0.56	0.81	..	..	..	1.11	3.33
	Total	**68.98**	**100.00**	**21.99**	**41.64**	**63.34**	**87.39**	**137.17**

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	22		1	2	5	8	6
		Rs. p.	Per cent	Rs. p.	Rs. p.	Rs. p.	Rs. p.	Rs. p.
Miscellaneous	(a) Salary or wages	61.02	69.34	..	42.71	40.42	74.27	76.81
	(b) Industry run by the household	0.64	0.73	..	..	..	..	2.33
	(c) Business run by the household	11.36	12.91	..	..	20.83	..	24.31
	(d) Cultivation run by the household	8.35	9.49	..	..	7.50	12.03	8.33
	(e) Rent from land	..	..	..	..	..	..	..
	(f) Rent of houses	0.15	0.17	3.33	..	..	..	..
	(g) Pension	..	..	..	..	..	..	..
	(h) Gifts and presents	..	..	..	..	..	..	..
	(i) Help from relatives	5.15	5.85	13.33	..	..	..	16.67
	(j) Other sources	1.33	1.51	..	..	..	..	4.86
	Total	**88.00**	**100.00**	**16.66**	**42.71**	**68.75**	**86.30**	**133.31**

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	89			5	18	41	15	10
		Per household	Per equivalent adult male						
		Rs. p.	Rs. P.		Rs. p.	Rs. p.	Rs. p.	Rs. p.	Rs. p.
Agricultural labour	A. **Food Group**								
	i. Cereals and Pulses								
	Rice	31.58	7.64	51.60	9.90	16.89	30.54	43.33	53.50
	Other grains	1.13	0.27	1.85	0.40	0.71	1.11	1.38	2.00
	Dhal	..	..	..	..	..	..	..	..
	Total	**32.71**	**7.81**	**53.45**	**10.30**	**17.60**	**31.65**	**44.71**	**55.50**
	ii. Vegetables								
	Potatoes	..	..	..	..	..	..	..	..
	Tapioca	10.23	2.47	16.72	3.85	7.08	9.94	12.60	16.75
	Onions	0.28	0.07	0.46	0.16	0.24	0.27	0.28	0.43
	Cocoanuts	2.67	0.65	4.36	1.00	1.81	2.70	3.12	4.30
	Other vegetables	0.54	0.13	0.88	..	0.29	0.43	0.83	1.23
	Total	**13.72**	**3.32**	**22.42**	**5.01**	**9.42**	**13.34**	**16.83**	**22.71**

(Continued)

APPENDIX A

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	89			5	18	41	15	10
		Per household	Per equivalent adult male						
		Rs. p.	Rs. p.		Rs. p.	Rs. p.	Rs. p.	Rs. p.	Rs. p.
Agricultural labour	*iii. Meat and Fish*								
	Meat	0.56	0.14	0.92	..	0.39	0.27	0.80	2.00
	Fish	5.11	1.24	8.35	1.43	3.11	4.84	6.50	9.60
	Total	**5.67**	**1.38**	**9.27**	**1.43**	**3.50**	**5.11**	**7.30**	**11.60**
	iv. Milk	..	..	..	..	..	..	..	..
	v. Ghee & Oils	1.91	0.46	3.12	1.00	1.35	1.84	2.23	3.15
	vi. Salt	0.35	0.09	0.57	0.23	0.24	0.35	0.43	0.53
	vii. Condiments								
	Chillies	1.42	0.34	2.32	0.70	1.01	1.40	1.68	2.20
	Tamarind	0.33	0.08	0.54	0.15	0.26	0.33	0.35	0.53
	Other condiments	1.49	0.36	2.43	0.78	1.14	1.37	1.77	2.60
	Total	**3.24**	**0.78**	**5.29**	**1.63**	**2.41**	**3.10**	**3.80**	**5.33**
	viii. Sugars	0.30	0.07	0.49	..	0.24	0.20	0.40	0.80
	ix. Coffee & Tea	0.54	0.13	0.88	0.30	0.31	0.51	0.83	0.85
	x. Liquor	1.15	0.28	1.88	..	1.06	0.71	1.73	2.85
	xi. Tobacco								
	Smoking	0.51	0.12	0.83	0.10	0.50	0.51	0.27	0.90
	Chewing	1.10	0.27	1.80	0.35	0.92	1.12	1.10	1.70
	Total	**1.61**	**0.39**	**2.63**	**0.45**	**1.42**	**1.63**	**1.37**	**2.60**
	xii. Other Foods including Refreshments								
	Pansupari etc	..	..	..	..	..	..	..	..
	Total under Food	**61.20**	**14.81**	**100.00**	**20.35**	**37.55**	**58.44**	**79.63**	**105.92**

(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	89		5	18	41	15	10
			Expenditure per household	Percentage of total expenditure on miscellaneous items	Rs. p.	Rs. p.	Rs. p.	Rs. p.	Rs. p.
Agricultural labour	B.	**Clothing**	3.54		1.03	1.90	3.19	4.72	7.42
	C.	**Housing, Light, Fuel etc**	1.87		1.18	1.50	1.86	1.95	2.83
	D.	**Miscellaneous Expenditure**							
	i.	*Education*	0.08	3.29	..	..	0.13	..	0.13
	ii.	*Dhobi or Soap*	1.41	58.03	0.85	1.11	1.36	1.59	2.20
	iii.	*Barber*	0.18	7.41	0.07	0.13	0.17	0.19	0.33
	iv.	*Travelling*	0.19	7.82	..	0.05	0.14	0.44	0.37
	v.	*Medical fees & Medicines*	..	..	..	..	..	..	..
	vi.	*Religious Observances*	0.03	1.23	..	0.01	0.02	0.06	0.05
	vii.	*Amusements*	0.08	3.29	..	0.04	0.07	0.17	0.13
	viii.	*Provident Fund, Kuri and other Compulsory savings*	0.46	18.93	..	0.06	0.29	0.50	2.00
	ix.	*Payment of Debts*	..	..	..	..	..	..	..
	x.	*Remittances to dependants living elsewhere*	..	..	..	..	..	..	..
	xi.	*Other items*	..	..	..	..	..	..	..
		Total	2.43	100.00	0.92	1.40	2.18	2.95	5.21
				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*	..	..	..	..	..	..	..
	F.	**Grand Total of A to E**	**69.04**		**23.48**	**42.35**	**65.67**	**89.25**	**121.38**

APPENDIX A

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	22			1	2	5	8	6
		Per household	Per equivalent adult male						
		Rs. p.	Rs. p.		Rs. p.	Rs. p.	Rs. p.	Rs. p.	Rs. p.
Miscellaneous	**A Food Group**								
	i. Cereals and Pulses								
	Rice	33.91	7.80	48.19	6.00	17.50	28.10	34.38	48.33
	Other grains	0.05	0.01	0.07	..	..	..	..	0.17
	Dhal	1.61	0.37	2.29	..	1.00	1.20	1.75	2.25
	Total	**35.57**	**8.18**	**50.55**	**6.00**	**18.50**	**29.30**	**36.13**	**50.75**
	ii. Vegetables								
	Potatoes	0.25	0.06	0.36	..	0.25	..	0.13	0.67
	Tapioca	9.34	2.15	13.27	3.00	5.00	9.40	9.88	11.08
	Onions	0.38	0.09	0.54	..	0.38	0.30	0.38	0.50
	Cocoanuts	4.20	0.97	5.97	1.50	2.25	3.15	4.22	6.00
	Other vegetables	1.57	0.36	2.23	..	1.25	1.15	1.66	2.17
	Total	**15.74**	**3.63**	**22.37**	**4.50**	**9.13**	**14.00**	**16.27**	**20.42**
	iii. Meat and Fish								
	Meat	0.73	0.17	1.04	..	..	1.00	0.63	1.00
	Fish	6.18	1.42	8.78	2.00	1.75	5.25	5.84	9.58
	Total	**6.91**	**1.59**	**9.82**	**2.00**	**1.75**	**6.25**	**6.47**	**10.58**
	iv. Milk	0.36	0.08	0.51	..	..	..	..	1.33
	v. Ghee and Oils	2.25	0.52	3.20	1.00	1.25	1.80	2.19	3.25
	vi. Salt	0.42	0.10	0.60	0.25	0.20	0.35	0.50	0.46
	vii. Condiments								
	Chillies	1.56	0.36	2.22	0.50	0.88	1.50	1.56	2.00
	Tamarind	0.50	0.12	0.71	..	0.25	0.35	0.56	0.71
	Other condiments	2.02	0.47	2.87	0.50	1.25	1.50	1.94	3.08
	Total	**4.08**	**0.95**	**5.80**	**1.00**	**2.38**	**3.35**	**4.06**	**5.79**
	viii. Sugars	1.95	0.45	2.77	..	1.30	1.45	2.00	2.83
	ix. Coffee and Tea	0.86	0.20	1.22	0.25	0.75	0.65	0.88	1.17
	x. Liquor	0.52	0.12	0.74	..	..	1.60	..	0.58
	xi. Tobacco								
	Smoking	1.25	0.29	1.78	..	1.00	1.20	1.50	1.42
	Chewing	0.45	0.10	0.64	..	..	0.70	0.56	0.33
	Total	**1.70**	**0.39**	**2.42**	..	**1.00**	**1.90**	**2.06**	**1.75**
	xii. Other Foods including refreshments								
	Pansupari etc.								
	Total under Food	**70.36**	**16.21**	**100.00**	**15.00**	**36.26**	**60.65**	**70.56**	**98.91**

(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	22		1	2	5	8	6
		Expenditure per household	Percentage of Total expenditure on Miscellaneous items					
		Rs.p.		Rs.p.	Rs.p.	Rs.p.	Rs.p.	Rs.p
Miscellaneous	**B. Clothing**	5.70		0.83	2.29	3.92	5.16	9.86
	C. Housing, light, fuel etc.	3.24		0.50	2.38	2.02	2.69	5.72
	D. Miscellaneous Expenditure							
	i. Education	0.83	16.09	..	0.21	..	1.72	0.69
	ii. Dhobi or soap	1.88	36.43	0.50	1.50	1.53	1.84	2.57
	iii. Barber	0.19	3.68	..	0.17	0.13	0.23	0.24
	iv. Travelling	0.68	13.18	..	..	0.88	0.64	0.90
	v. Medical fees and Medicines	0.06	1.16	..	..	..	..	0.21
	vi. Religious Observances	0.06	1.16	..	..	0.08	0.05	0.07
	vii. Amusements	0.13	2.52	..	0.04	0.15	0.05	0.28
	viii. Provident Fund, Kuri & other compulsory savings	1.24	24.03	..	..	0.42	1.17	2.65
	ix. Payment of Debts	..	..	..	—	—	..	—
	x. Remittances to dependants living elsewhere	..	..	..	..	..	..	..
	xi. Other items	0.09	1.75	..	..	..	0.25	..
	Total	**5.16**	**100.00**	**0.50**	**1.92**	**3.19**	**5.95**	**7.61**
			Percentage of Total expenditure on cultivation etc.					
	E. Cultivation, Industries and Business							
	i. Cultivation run by the Household	0.95	80.51	..	..	0.42	1.25	1.46
	ii. Industry run by the Household	0.23	19.49	..	..	..	..	0.83
	iii. Business run by the Household	..	..	..	..	..	..	..
	Total	**1.18**	**100.00**	..	..	**0.42**	**1.25**	**2.29**
	F. Grand total of A to E	**85.64**		**16.83**	**42.85**	**70.10**	**85.61**	**124.39**

APPENDIX IA

Table III (a–2)

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

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	89		5	18	41	15	10
	Rs. p.		Rs. p.	Rs. p.	Rs. p.	Rs. p.	Rs. p.
I. Expenditure							
A. Food	61.20	88.64	20.35	37.55	58.44	79.63	105.92
B. Clothing	3.54	5.13	1.03	1.90	3.19	4.72	7.42
C. Housing, light, fuel etc.	1.87	2.71	1.18	1.50	1.86	1.95	2.83
D. Miscellaneous	2.43	3.52	0.92	1.40	2.18	2.95	5.21
E. Cultivation, industry and business	..	..	..	..	..	..	..
Total Expenditure	**69.64**	**100**	**23.78**	**42.35**	**65.67**	**89.25**	**121.38**
II. Income	68.98		21.99	41.64	63.34	87.39	137.17
III. Expenditure in relation to income	–00.06		–1.79	–0.71	–2.33	–1.86	+ 15.79

Table III (b–2)

ANALYSIS OF AVERAGE INCOME AND EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS & 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	22		1	2	5	8	6
	Rs. p.		Rs. p.	Rs. p.	Rs. p.	Rs p.	Rs. p.
I. Expenditure							
A. Food	70.36	82.16	15.00	36.26	60.65	70.56	98.91
B. Clothing	5.70	6.65	0.83	2.29	3.92	5.16	9.86
C. Housing, Light, fuel, etc.	3.24	3.78	0.50	2.38	2.02	2.69	5.72
D. Miscellaneous	5.16	6.03	0.50	1.92	3.19	5.95	7.61
E. Cultivation, industry and business	1.18	1.38	..	..	0.42	1.25	2.29
Total Expenditure	**85.64**	**100.00**	**16.83**	**42.85**	**70.20**	**85.61**	**124.39**
II. Income	88.00		16.66	42.71	68.75	86.30	133.31
III. Expenditure in relation to income	+2.36		–0.17	–0.14	–1.45	+0.69	+ 8.92

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. p.
Less than Rs. 25	6	..	..	...
Rs. 25–50	20	3	15.00	116.66
Rs. 51–75	46	13	28.26	85.38
Rs. 76–100	23	6	26.09	256.66
Above Rs.100	16	9	56.25	339.44

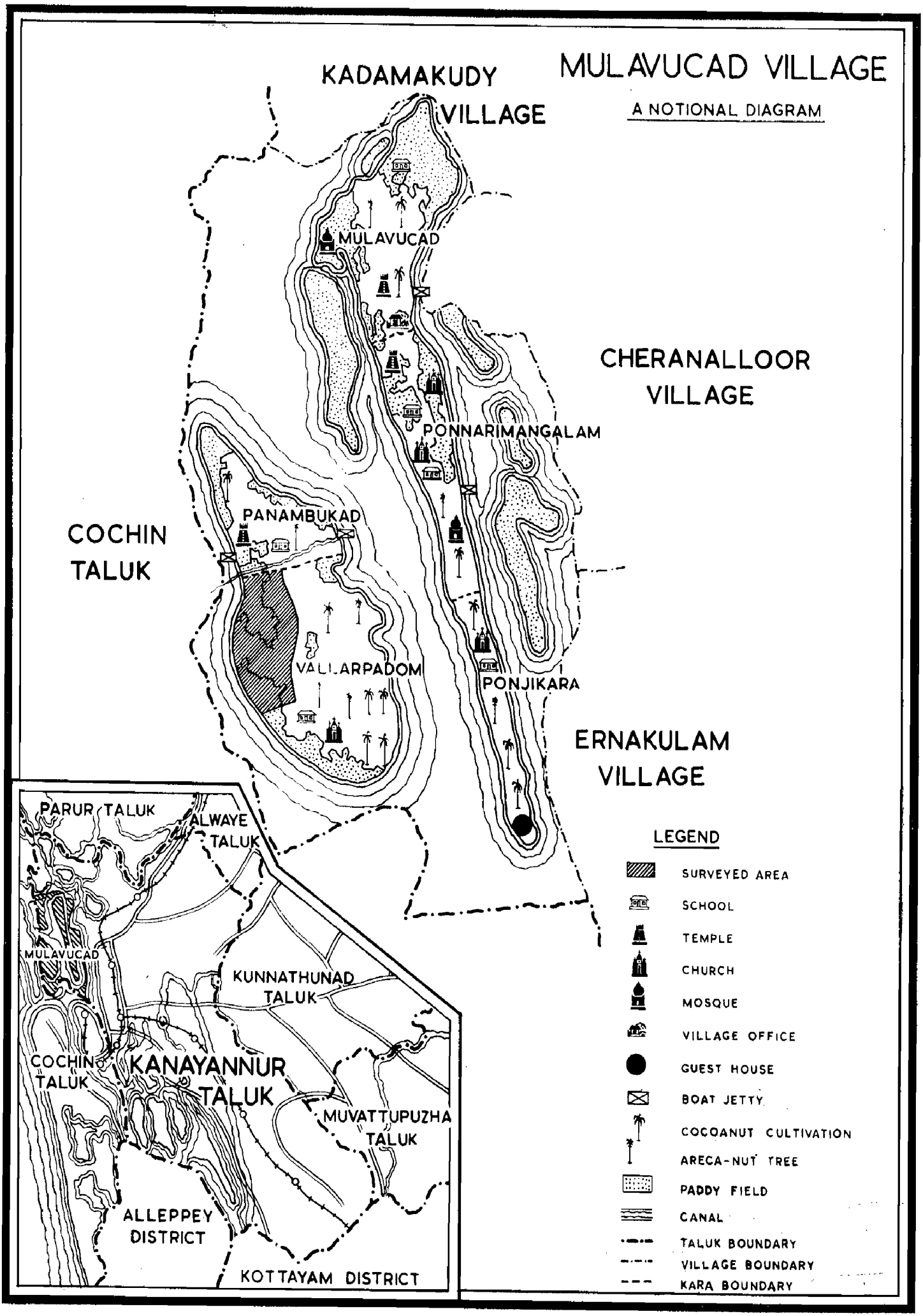
II. Indebtedness by causes

Causes	Amount of debt	No. of households in debt	Average for households in debt	Percentage of debts due to causes to the total debt
1	2	3	4	5
	Rs. p.		Rs. p.	
(a) Purchase of land	..	..	..	..
(b) House construction or repairs, to existing building	2,225.00	6	370.83	36.75
(c) Marriages	900.00	4	225.00	14.86
(d) Funerals	..	..	..	..
(e) to give dowry	350.00	2	175.00	5.78
(f) To clear old outstanding debts	..	..	..	..
(g) Sickness	304.00	4	76.00	5.02
(h) Ordinary wants	1676.00	18	93.11	27.68
(i) Household cultivation	..	..	..	..
(j) Industry run by the household	..	..	..	..
(k) Business run by the household	600.00	1	600.00	9.91

MULAVUCAD

MULAVUCAD VILLAGE

A NOTIONAL DIAGRAM



MULAVUCAD *

CHAPTER I

INTRODUCTION

Location

Mulavucad a village in the Kanayannur taluk of Ernakulam district consists of two large islands and a number of small islands scattered in the backwaters of Cochin. All the islands are surrounded by water without any land connection between one another. The only approach to the village is through the boats that ply between Ernakulam and the different coastal villages. A small island known as Thanthonni Thuruthu belonging to the group lies about two furlongs west of the main land, while the largest island, Mulavucad is about half a mile away from the main land. Farther away from it there is another island known as Vallarpadom and a few small islands, most of which are lands reclaimed from the shallow backwaters. It is not possible to say exactly the total number of islands in the village, as continuous reclamation work goes on increasing their number. All the islands are on the northern side of the Cochin Port and southern side of Kadamakudy village. On the western side of the village, separating the sea and the backwaters, stretches the island of Vypeen extending to about 16 miles and guarding the village under survey, so to say, from the furies of the Arabian sea. Mulavucad is at 75°15' east longitude and 10° north latitude.

The Surveyed Area

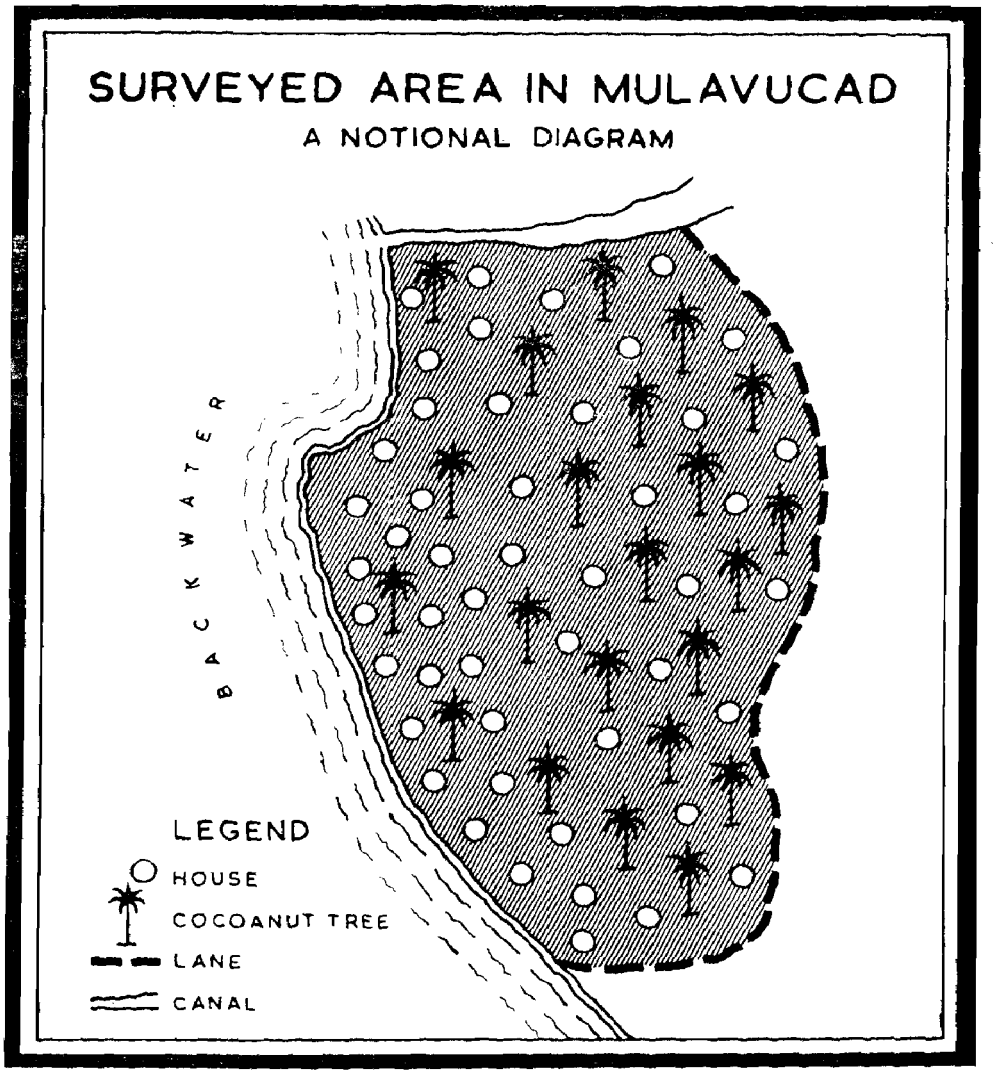
2. A small area of 56.42 acres along the western coast of the island Vallarpadom was taken up for survey and intensive study. The surveyed area is bounded by the Palliyil thodu on the northern side. The famous Catholic church of Vallarpadom is located close to the surveyed area. There is a concentration of the Anglo-Indians and Latin Catholics in this place for which reason it was selected for the survey.

Legend of Origin and Past History

3. Mulavucad is the largest island of the village for which reason the whole village goes under its name. The southern tip of Mulavucad island, where the Bolghatty palace is situated, is known as Ponjikkara. According to a legend, Mulavucad and Venduruthi islands were lying close together, being separated by only a narrow canal, so narrow that even a cocoanut leaf can touch either bank. The poor people who inhabited both the islands were using the cocoanut leaves as fuel, since firewood was costly and scarce in the coastal regions. One day, it would appear, that a cocoanut leaf fell across the canal with one end of it at Ponjikkara in Mulavucad island and the other end in Venduruthi island. Two women from either side dashed towards the leaf to take it and simultaneously grasped either end. An undecisive argument followed and finally, deciding to settle the dispute by a trial of strength, they started to pull furiously to either side. The woman in Venduruthi failed and let go the leaf from which that island came to be known as *Vittoruthi* (one woman let go) which later on became Venduruthi. The leaf went to the other woman whence that island was known as *Ponnikkara* (came to this bank) which corrupted into Ponjikkara. The legend says that the women pulled with such fury and strength that the islands moved away from each other and came to occupy distant positions as at present. It is known that the backwaters around Cochin consisted of shallow pools and marshy areas in olden days, when probably the two islands of Venduruthi and Mulavucad were lying close together as

* The basic survey in this area was conducted between 15th May, 1961 and Ist June, 1961

the legend would have it. There were unusual floods both in the 13th and 17th centuries which made great alterations in the landscape of the area. Before the 13th century, Cranganore was the chief port, and the bar there was known to be deep while that at Cochin was shallow and dangerous. After the flood in the 13th century, Cranganore bar silted up and the Cochin bar deepened as the flood waters forced the way to the sea through that bar. Probably those floods also washed away portions of the islands, thus limiting them to the present distant positions.



4. In the 16th century, at the height of the Portuguese power on the west coast, it is understood that they had trading centres and garrisons in Vallarpadom island of the village. P. John Rollin C.D.S.C. in 1745 has referred to Vallarpadom as Baliport in imitation of Pallipuram which was called Pali Port by the Portuguese.

However, Vallarpadom or Mulavucad did not command any importance in the Portuguese political or commercial activities. What little fame the village has got in the Central Kerala is owing to an ancient chruch in Vallarpadom island, the detailed history of which has been given infra. The Bolghatty palace located in the island originally constructed by the Dutch in 1744 and later on modified in several stages, was formerly the residence of the British political agent to Cochin State. This building is now a tourist bungalow.

Physical Aspects

5. It is believed that the islands constituting the village of Mulavucad were formed by the deposists of alluvial soil flowed in by the river, Periyar. All the islands are still marshy with irregular shapes and a number of canals criss-crossing them. The land surface is almost flush with water such that during the monsoons and high tides several areas are submerged. The torrents of monsoon flood as well as the waves of the back-waters constantly erode the edges of the land. In several places granite walls have been constructed to protect the banks from this constant undermining.

The Soil

6. The soil of the island is sandy loam except in the paddy fields where it is soft black alluvial soil. The salinity of the soil is very high on account of the frequent submersion during the monsoons and tides. Rock or laterite is nowhere available in the village. For constructions these materials have to be brought from far away places. In the surrounding back-waters plenty of lime shell is available which is collected by divers for the manufacture of lime. Lime shell is also found on the land in most of the islands of Mulavucad village.

Climate and Rainfall

7. The temperature, humidity and rainfall recorded at Fort Cochin, which is about 3 miles away from the village, may be taken to be applicable to the village under survey. According to these readings it is found that the day as well as the night temperatures are low during the months of December and January. In 1960 these readings were between 22.4 and 31.9°C and 21.7 and 32.5°C respectively. The day and the night temperatures gradually increase during February, March, April and May. The increase in night temperature is greater, the change being 3 or 4°C, while the day temperature increases only by 1 or 2°C. With the monsoon rains the temperature gradually falls. The humidity is the lowest during the months of December and January when it measures between 62 and 78 per cent. It then gradually increases during the months of February, March and April, and suddenly leaps up to 80 or 85 per cent during the month of May, with the starting of the monsoon. It goes on increasing during June, July and August reaching a maximum of about 90 per cent. After the end of the north-east monsoon, it comes down gradually.

Table I

TEMPERATURE AND HUMIDITY AT FORT COCHIN

	Year	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
Mean Maximum Temperature in degree centigrade	1956	29.9	30.6	31.4	31.6	29.4	28.2	27.7	27.9	27.72	7.9	30.1	30.3
	1957	30.2	30.5	31.0	31.5	30.6	28.8	28.0	28.0	28.3	29.9	30.7	30.8
	1958	30.0	30.6	31.4	32.3	30.6	29.8	28.9	28.0	28.6	28.1	30.1	31.0
	1959	31.2	31.5	32.6	32.2	31.9	28.9	28.1	28.5	28.6	29.0	30.4	30.7
	1960	31.0	31.9	31.7	31.8	30.3	29.3	28.4	28.3	28.0	29.0	29.3	30.4
Mean Minimum Temperature in degree centigrade	1956	24.0	25.9	26.8	25.7	24.7	23.4	23.4	24.7	25.0	23.5	23.8	24.4
	1957	24.6	25.7	26.3	27.0	25.5	25.5	24.5	24.8	25.5	24.3	24.4	24.4
	1958	23.7	25.0	25.8	26.1	25.2	24.5	24.7	23.9	24.7	24.5	24.5	24.2
	1959	23.8	24.8	26.4	26.0	25.7	24.3	24.1	24.7	24.4	24.4	25.2	23.8
	1960	24.1	24.4	25.6	25.2	24.7	24.4	24.0	24.1	24.0	24.4	24.2	24.0
Highest Minimum Temperature recorded in degree centigrade	1956	32.2	32.8	32.8	33.8	31.1	30.6	28.9	28.9	29.4	30.0	31.1	32.2
	1957	32.1	32.1	32.4	33.9	33.0	31.5	29.9	30.1	29.4	31.7	32.6	32.9
	1958	33.1	32.4	33.1	33.4	32.2	32.7	30.6	29.6	29.6	30.2	32.2	32.2
	1959	32.7	33.1	34.4	34.1	34.6	31.3	30.2	30.7	30.0	31.1	31.5	32.0
	1960	32.5	34.0	33.5	34.0	33.0	31.4	30.0	29.1	29.3	31.0	31.3	31.9
Lowest Minimum Temperature recorded in degree centigrade	1956	21.7	24.4	23.3	22.2	21.7	21.7	21.7	22.8	22.8	22.8	23.3	21.7
	1957	22.9	23.0	25.4	25.2	23.2	23.8	23.2	22.8	23.8	23.1	23.2	21.7
	1958	21.7	22.3	21.8	21.8	22.9	22.3	22.9	22.1	22.9	22.9	22.1	22.9
	1959	22.3	22.2	25.2	22.8	23.3	22.4	22.4	22.9	22.3	23.3	23.0	20.8
	1960	21.7	22.3	21.1	23.3	22.8	23.3	22.6	22.7	22.8	23.2	22.9	22.4
Mean Relative Humidity in percentage at 08.30 hrs. I.S.T.	1956	65	69	75	75	84	90	84	87	85	84	77	62
	1957	63	75	72	72	81	89	88	88	79	82	78	78
	1958	70	78	73	74	84	89	87	89	83	84	81	69
	1959	70	71	71	77	80	89	89	86	86	84	79	69
	1960	71	87	90	82	86	88	90	88	89	86	85	73
Mean Relative Humidity in percentage at 17.30 hrs. I. S. T.	1956	63	65	71	73	81	85	86	86	83	83	75	64
	1957	63	74	72	73	80	84	87	85	85	82	73	72
	1958	69	71	72	73	80	83	85	89	83	85	77	67
	1959	67	69	70	72	80	86	88	84	85	82	75	66
	1960	74	91	89	81	83	84	87	85	86	81	80	69

8. January is a month without rain except for insignificant drizzles in certain years. Though the drizzles continue during February and March, regular south-west monsoon breaks in only in the month of May. In certain years there has been as much as 313.7 mm. rain in April, though this creates hardly any effect on the parched soil. Monsoon showers almost become continuous in May and go on increasing to reach a maximum in June. Without much change in the intensity, it continues during July but then decreases suddenly as the months of August and September follow. The rains during the month of September may be as low as 21.4 mm. as has been recorded in 1957. The north-east monsoon sets in towards the end of September and lasts for about a month and a half. One peculiarity about the rainfall in the area is that instead of heavy showers as obtained in the interior villages, here there are mild rains lasting for hours and paralysing all activities for a long time. Storms and cyclones of mild type occasionally

hit the trees and houses, though no casualty has been reported in recent years. During the monsoons the Periyar river discharges flood waters at an enormous rate raising water level in the lake and submerging the low lying areas of the village.

Table II

RAINFALL

Year		January	February	March	April	May	June	July	August	September	October	November	December	Annual
1951	I	0.3	1.5	49.0	149.6	94.2	975.1	385.3	127.8	355.9	224.3	255.0	0.3	2,618.3
	II	..	..	4	8	4	27	21	10	15	17	14	..	121
1952	I	..	95.5	66.0	100.6	293.9	695.5	276.1	463.5	51.1	288.3	17.3	39.9	2,387.7
	II	..	2	2	7	15	23	20	22	4	16	3	4	118
1953	I	..	10.9	81.0	258.8	89.9	289.6	1,069.9	223.5	125.7	512.8	178.3	21.1	2,861.4
	II	..	1	3	13	4	17	28	15	13	21	5	1	121
1954	I	39.4	..	89.7	217.7	368.3	934.2	476.0	356.9	184.1	200.1	58.7	51.1	2,976.2
	II	4	..	7	10	12	25	24	21	17	15	3	3	141
1955	I	1.3	23.4	17.5	163.3	711.5	1,011.9	441.5	121.2	451.9	515.6	257.6	9.7	3,726.4
	II	..	2	1	9	19	28	22	12	16	17	12	1	139
1956	I	..	112.8	4.3	313.7	629.7	769.6	282.2	245.6	234.4	523.2	230.4	2.5	3,348.4
	II	..	2	1	10	20	28	17	15	21	16	12	1	143
1957	I	10.6	123.1	14.6	151.7	584.4	1,034.2	654.8	335.4	21.4	494.8	217.5	3.8	3,646.3
	II	1	5	1	5	11	26	24	19	4	14	10	1	121
1958	I	..	120.1	13.7	93.5	378.0	817.4	360.0	445.8	64.4	145.0	141.4	2.2	2,581.5
	II	..	3	1	8	17	23	17	23	8	10	10	..	120
1959	I	0.8	..	8.0	91.2	295.9	874.2	812.6	387.3	377.1	163.3	58.8	44.0	3,113.2
	II	..	..	2	7	16	25	26	24	21	11	4	2	138
1960	I	13.2	3.4	245.2	193.2	828.8	583.8	558.2	350.9	530.2	261.9	235.2	32.6	3,836.6
	II	2	..	5	10	22	23	22	18	25	13	14	2	156

I. Total rainfall in millimetres II. No. of rainy days

The Flora and the Fauna

9. After cocoanut which is the most important crop of the island, portia tree (Thespesia populnea) is the commonest single species of flora. Mango (Mangifera indica), erythrina (Erythrina indica), drumstick tree (Moringa oleifera), silk cotton tree (Erodendrom anfractuosum), mylanchi (Lawsonia alba), arana tree (Plyalthia longifolia), areca-nut (Areca catechu), screw-pine (Pandanus odoratissimus), breadfruit (Artocarpus incisa) and casuarina (Casuarina muricata) are also found almost in every part of the village. Glyricedia, which has been introduced recently, can be seen along the fences though only on a small scale. Practically in every pond, water-lily grows along with other water plants. Natural fauna is totally absent but poultry are numerous. Many households also rear ducks and goats. Bigger animals like cow and buffaloe are rare.

Communications

10. The only means of communication between the islands is boat. Within the islands there are foot-paths and partly navigable canals. In the largest of the islands, Mulavucad, construction of a narrow road is under progress. When completed, it will permit cart and cycle traffic from one end to the other end of the island though such vehicles are now absent in the village. The absence of communication facilities within the islands does not bother the people but the complete dependence on line boats to go to the main land is one of the greatest problems facing them.

Important Public Places

11. Public institutions of the village are few in number and small in importance. There is a village office in Mulavucad and a Panchayat office very close to it. There are three upper primary schools, two in Mulavucad island and one in Vallarpadom island, besides six lower primary schools scattered in the two islands. One of the lower primary schools is owned by the Anglo-Indians where English is also taught from the 1st standard. In Vallarpadom a Gramasevak's Office has been recently started under the Njarakkal N. E. S. Block. The Bolghatty palace situated in Mulavucad island is a magnificent tourist bungalow, though the villagers do not have anything to do with it. Except for the amenities provided by these small institutions, the village has to depend upon Ernakulam for everything else. The children going to high schools, students attending colleges, patients requiring medical help, all have to go to Ernakulam crossing the ferry. Even for the purchase of daily requirements, the people depend upon the markets in Ernakulam, since there is no market in the village.

Places of Public Worship

12. Among the places of public worship, the Vallarpadom church belonging to the Roman Catholics and dedicated to the Holy Ghost is the most important. The Lady of Ransom whose picture is enshrined in the church is believed to have worked miracles of which there are several accounts. Originally the church was constructed in 1676 and consecrated to Holy Ghost. The picture of the Lady of Ransom brought from Portugal was also enshrined in it soon after the construction. In a flood towards the end of the 17th century the church collapsed and the picture was washed away into the backwaters. Surprisingly, it floated over the water without any damage. Paliath Achan, the then Dewan of Cochin, while passing in a boat that way found the luminous picture and asked his boatmen to rescue it. But Achan himself had to come out of his cabin and pick up the picture as it would move away when the boatmen tried to approach it. Since he came to know from one of the boatmen that the picture belonged to the ruined church of Vallarpadom, he landed the boat in the island and handed it over to the Christians. The Dewan also donated lands for the construction of the church besides rendering all facilities for the completion of it. From that date a small subsidy was granted to the church from the family of the Dewan for burning a perpetual lamp in the church which continues even now. Ever since, the people around the church without distinction of caste or creed have believed in the miraculous powers of the Lady of Ransom and are reported to have received many favours. One such instance often quoted is regarding a Nair lady of an aristocratic family who was saved from drowning when the boat in which she travelled capsized in the backwaters. It is said that she and her child were rescued alive from the water after three days while her husband who was travelling by the same boat was drowned. When questioned as to how they remained alive for such a long time the woman said that the Lady of Ransom protected her and her child while under water. She and the child spent the remaining parts of their lives in the service of the church. In commemoration of this incident, the figure of a Nair woman carrying a child was painted at one corner of the picture enshrined in the church. There are accounts of several other favours received by the devotees of the Lady. Every year on the 24th of September the feast of the Lady of Ransom is celebrated in



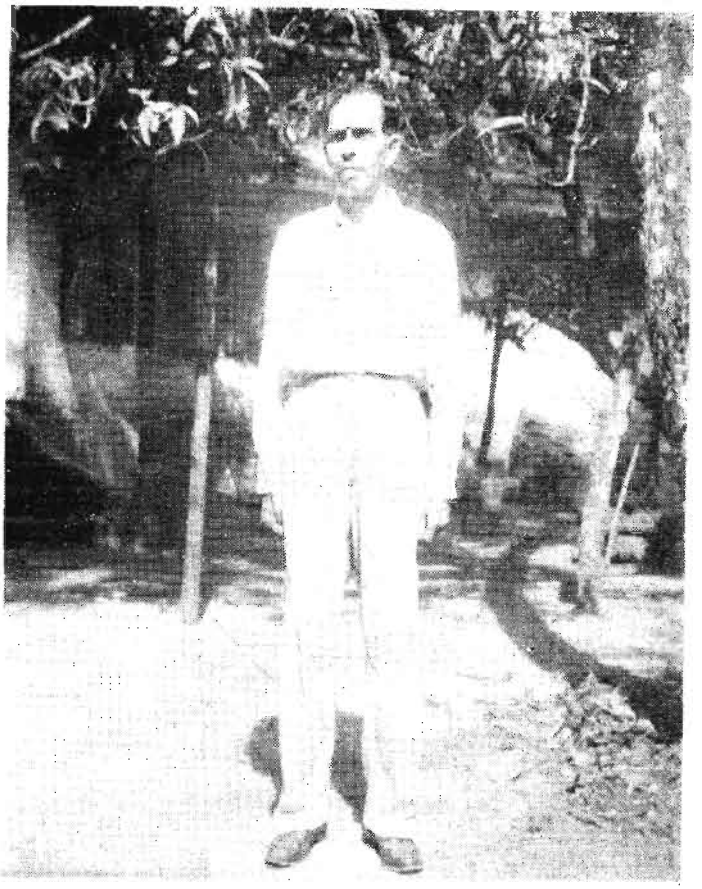
Pl. 59 VALLARPADOM CHURCH Page 146



Pl. 60 AN ANGLO-INDIAN FAMILY Page 151



Pl. 61 AN ANGLO-INDIAN FEMALE Page 151



Pl. 62 AN ANGLO-INDIAN MALE Page 151



Pl. 63 A MIDDLE CLASS HOUSE Page 152

the church with people from the surrounding localities flocking to the island in thousands. Besides this church, there is another Catholic church dedicated to Holy Mary at Ponnarimangalam and a third Catholic church dedicated to St. Sebastian at Ponjikkara. There is a small newly constructed prayer hall belonging to the Salvation Army at Ponnarimangalam. Among the Hindu temples of the village the largest one is Keraleswaram temple at Mulavucad, dedicated to Siva. Festival takes place here on Sivarathri day. At Vattakkattu in Mulavucad island there is a small temple dedicated to Kandakarnan, a god believed to have been created by Siva from his ear in order to save Bhadrakali from the wrath of the wife of Dharikan. There are four Bhagavathi temples one at Atikkandath, another at Konattu, a third at Cheppayil and the fourth at Thandasseri. A Subramonia temple at Ponnarimangalam and a Sastha temple at Panambukad are also among the Hindu places of worship in this village. The Muslims have mosques at northern border of the Mulavucad island and at Ponnarimangalam almost at the middle of the island.

Health, Sanitation and Drainage

13. The location and geography of the village have made it an unhealthy place for human habitation. Canals, ponds and marshy places with stagnant water provide fertile breeding grounds for mosquitoes. Good drinking water, which is not locally available, has to be pumped from Ernakulam. There are overhead tanks in Mulavucad and Vallarpadom islands and public taps for the supply of water. However house connections have not been given so far. The 102 public taps on which the entire village depends for its requirements of drinking water are quite insufficient for such a large population. The supply is limited to four hours in the morning. Even this supply is occasionally jeopardised by a faulty pump or a leaking pipe or by other exigencies. Even at the time of normal supply fresh water for essential purposes is scarcely available in sufficient quantities. On an average, only 40,000 gallons of water are supplied daily for a population of about 15,000. During the monsoons and high tides most of the areas will be submerged in water. Latrines are constructed only by the rich, while the others go to the open ground to answer the calls of nature. There is no hospital in the village. In the panchayat there is a Health Assistant, but he is mainly concerned with vaccinations and the maintenance of birth and death registers and quite unable to cope with the formidable problems of public health. The retting of husks and allied activities aggravate the situation which is already unhealthy. The people make some attempt to keep the surroundings of the houses clean. The foot-paths and lanes are unclean and often submerged under water. The insanitary conditions of the village do not lend to easy remedies but unrestricted supply of fresh water might improve matters to some extent.

CHAPTER II

PEOPLE AND THEIR MATERIAL EQUIPMENTS

Area, Houses and Population

14. According to the revenue records the total area of the village is 4,857.55 acres [1] (7.59 sq. miles). This includes the adjacent backwaters which cover about two-thirds of the area of the village. Excluding backwaters the land portion of the village comes to only less than 1,700 acres. [2] In 1951 there were a total of 6,210 males and 6,398 females making a total population of 12,608. Taking into account the whole area in record the density in 1951 was only 1,661 per sq. mile. In 1961 the total population increased to 15,216 with 7,538 males and 7,678 females and the density worked out to 2,005 per sq. mile. However, the islands are more thickly populated than is apparent by the density figures, for, as mentioned above, major portion of the village is under water leaving only one-third area fit for human habitation. Some of the smaller islands are totally uninhabited since drinking water and other minimum living facilities are lacking there. The density of the taluk with 3,049 per sq. mile is apparently higher than the density of the village, but taking into account the above fact, the village is more densely populated than most other villages of the taluk. Both in 1951 and 1961 the proportion of the women was higher than that of the men, though the difference has slightly narrowed down during the last 10 years. The total population of the village in the last 10 years has increased by 20.61 per cent. The total number of houses in 1951 was 2,126 and in 1961 2,393, registering an increase of only 12.55 per cent.

15. The surveyed area covers only 56.42 acres [3] and has a total population of 805 persons, the number of males being 394 and females 411. Density of population in the surveyed area is 9,132 which is much higher than the average density of the village. The reason for this high concentration of population is the huddling together of the Anglo-Indians and Latin Catholics in the area.

Table III

AREA, HOUSES AND POPULATION

Area in		Density of population	Total No. of			
Acres	Hectares	per sq. mile	households	Persons	Males	Females
56.42	22.83	9,132	123	805	394	411

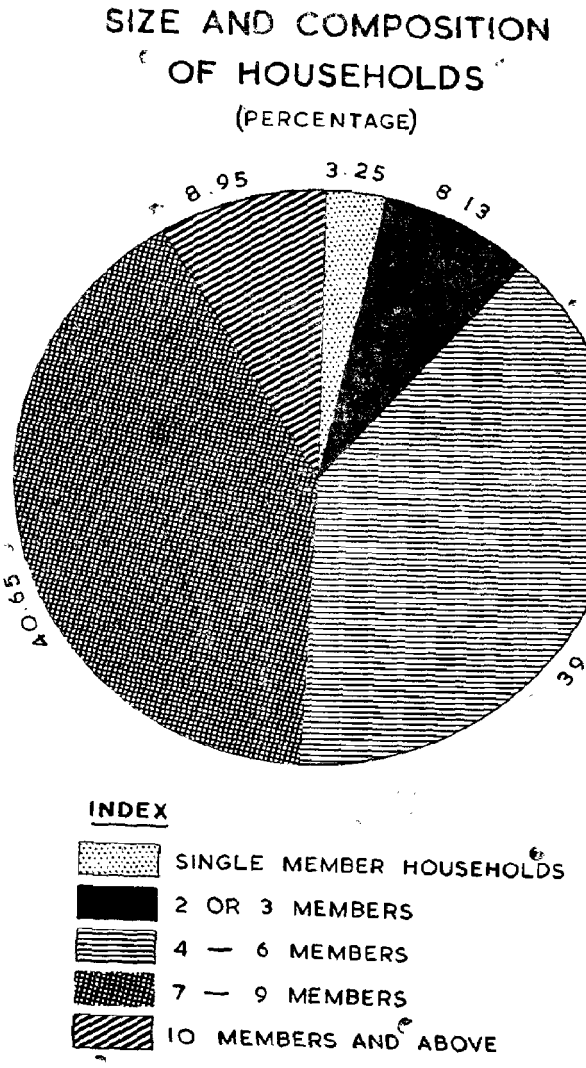
16. There are 123 households in the surveyed area with an average strength of 6.54 members. 3.25 per cent of them are single member households, 8.13 per cent are households with 2 or 3 members and 39.02 per cent households with 4 to 6 members. The remaining households have more than 6 members, some having as many as 19 members. Generally the number of members in the Anglo-Indian households is less than in the other households. Each household possesses a separate house in the surveyed area. The following table gives the distribution of households according to the number of members.

1. 1,965.78 hectares
2. 687.97 hectares
3. 22.83 ,,

Table IV

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	10	48	50	11



Ethnic Composition

17. The population of the village consists of Christians, Hindus and Muslims of whom Christians have a slight majority. Except for a small number of people belonging to the Salvation Army all the Christians are Roman Catholics of the Latin division. The Latin Catholic

community contains a large number of Anglo-Indians who were once known as Ferungees. Valas, Pulayas and Ezhuvas who are the more predominant Hindu communities here are scattered throughout the village. The Nairs and Brahmans and craftsmen castes like Kollans and Asaris are also found in small numbers here and there. There are Muslim settlements at Ponnarimangalam and Mulavucad north.

18. In the surveyed area majority of the people are Anglo-Indians. Among the remaining people there is a large number of Latin Catholics, a few Nairs and a small number of Kollans and Pulayas. A table showing the ethnic composition of the surveyed area is given on page 151.

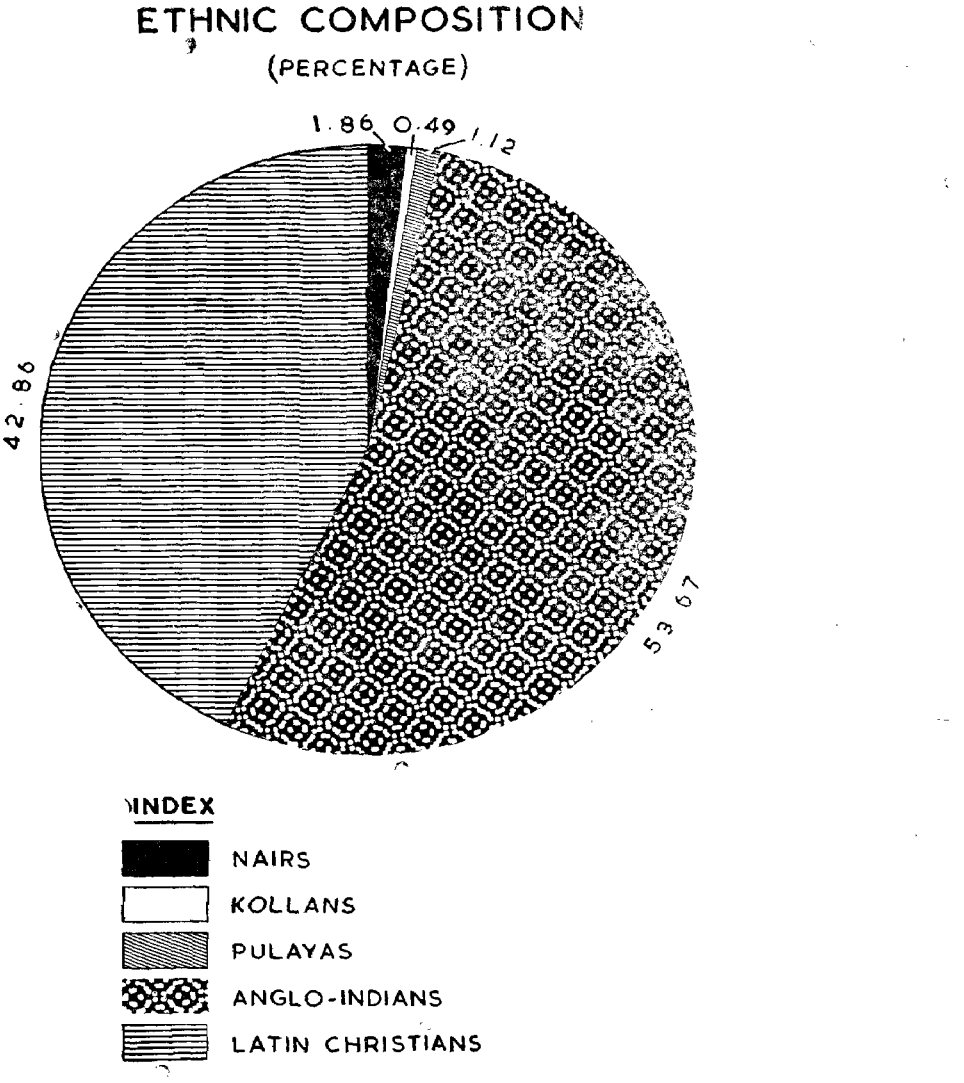


Table V

RELIGION, COMMUNITIES, CASTES OR SUB-CASTES

Communities	No. of households	Persons	Males	Females
Hindus				
Nairs	2	15	7	8
Kollans	1	4	2	2
Pulayas (Scheduled Caste)	1	9	5	4
Total	**4**	**28**	**14**	**14**
Christians				
Anglo-Indians	69	432	210	222
Latin Christians	50	345	170	175
Total	**119**	**777**	**380**	**397**

19. The Anglo-Indians of Vallarpadom and Mulavucad are the progenies of mixed marriages between the Portuguese men and native women. As mentiond in the monograph on Tangasseri [1] such marriages were encouraged by the Portuguese administrators like Albuquerque. Cochin was one of the most important Portuguese settlements where many such marriages were solemnised. There were small Portuguese garrisons located in the islands which in turn resulted in mixed marriages there also. While some of the Anglo-Indians of the surveyed village are the children of these soldiers, some others are the descendants of the Anglo-Indians who crossed over to the island from Fort Cochin. In the village under study the Anglo-Indians mingle more intimately with the others than at Tangasseri. The social prejudices between the Anglo-Indians and Latin Christians have broken down to such an extent that nowadays even marriages between the two communities are not objected to. The special characteristics of the Anglo-Indians have disappeared to a great extent in this area due to these close contacts. In colour and features it is difficult to distinguish them from the fairer section of the Latin Christians. Only the peculiar style of dress still popular among the Anglo-Indians remains as the most conspicuous distinguishing feature. Since the Anglo-Indians of Mulavucad and those of Tangasseri have a common origin and a common history, it is not necessary to repeat here what all has been said regarding these people in the monograph on Tangasseri.

20. Among the Latin Christians, there are two sections even though for all purposes such grouping has disappeared. Some of the Latin Christians were originally St. Thomas Christians who followed the Syrian rite. The latinisation of the community was started by the Portuguese in the 16th century in the Cochin area. Several Syrian Christians adopted the Latin rite as a result of the Portuguese attempts which have been elaborated in sufficient detail in the monograph on Kottukal.[2] Apart from these people, a large number of Hindus of the island were converted by the Portuguese missionaries. They also form constituents of the present Latin Christian community of Mulavucad. The two groups have been so well integrated that it is now difficult to distinguish one from the other.

21. The Pulayas of the village and their castemen in the neighbouring villages belong to the subdivision known as Valluva Pulayas. Among the different subdivisions of the Pulaya caste Valluva Pulayas are

1. Part VI E of this series

2. Part VI F of this series

considered to be the highest in the social scale. They are reported to have possessed certain rights with regard to the administration of Elamkunnapuzha temple. The community provides the largest source of agricultural labourers for the paddy fields of the village.

House Types

22. Construction of houses in the village presents some difficult problems. All raw materials have to be brought from distant places which entails heavy transporting charges. The soil being soft, foundations for big building have to be laid by driving piles into the earth. This is again a very costly item of work. On account of these difficulties and the poor financial condition of the people large houses in the village are few. Majority of the houses do not contain more than three rooms. The Pulayas and other agricultural labourers mostly live in huts with no regular rooms. For buildings other than huts the kitchen is in a separate shed behind the house, constructed with cheap wood and thatched with cadjan. The rooms in all except some modern buildings are comparatively small in size, the sleeping rooms hardly being able to accommodate more than one cot. Latrines and bathrooms are absent in majority of houses. The compounds are small and compound walls are rare. If at all there is a compound wall, it is constructed with cadjan. The houses are constructed only according to the directions of the carpenter architect. Auspicious days are chosen for laying the foundation-stones and for house warming. Among the Catholics priests are invited to bless the foundation-stone, and in certain cases small gold cross is laid on the foundation-stone.

23. The material used for the walls of majority of the houses is laterite. There are a few houses constructed with burnt bricks and a greater number of houses protected only with cadjan and bamboo mats. Unlike in some other surveyed villages, unburnt bricks are not used for house construction in this area. Houses with wooden walls are found here and there. Both Vallarpadom and Mulavucad islands are supplied with electricity and in both islands some houses have been electrified. Except for some modern houses all have the roof ventilator called *Mukhavaram* referred to in the monograph on Parassala.[1] Open verandahs for the houses are generally absent. A table showing the material of wall and roof of the houses in the village is given below.

Table VI

MATERIAL OF THE WALL AND ROOF OF THE HOUSES OF THE VILLAGE *

Material of wall	Number	Percentage	Material of roof	Number	Percentage
Tile	1	0.04	Concrete	10	0.39
Mud	14	0.54	Asbestos	13	0.50
Timber	132	5.12	Tile	857	33.26
Cadjan	251	9.74	Cadjan	1,697	65.85
Bricks	285	11.06			
Bamboo mat	393	15.25			
Laterite	1,501	58.25			

* The figures in this table were taken from the houselist for 1961 prepared about a year before the date of enumeration.

1. Part VI F of this series

24. The houses in the surveyed area are comparatively better and contain larger number of rooms. Unlike the other parts of the village, most of the houses have got private compounds protected by cadjan walls. Out of the total of 123 houses in the surveyed area as many as 112 are constructed with laterite stones. 9 houses have walls of cadjan while 2 are provided with wooden walls. 82 houses are tiled and the rest thatched with cadjan. In the matter of the number of rooms also, the surveyed area is better off than the rest of the village. 8.94 per cent households of the surveyed area have one room each, 41.46 per cent have two rooms each, 22.76 per cent have three rooms each and 8.94 per cent have four rooms each. The remaining houses have five or more rooms each. The following table gives the distribution of houses of the surveyed area according to the number of rooms and number of persons.

Table VII

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	..	..	..	..	..	..
1 room	11	..	1	4	6	..
2 rooms	51	2	4	26	19	..
3 rooms	28	2	4	8	9	5
4 rooms	11	..	..	4	6	1
5 rooms and over	22	..	1	6	10	5

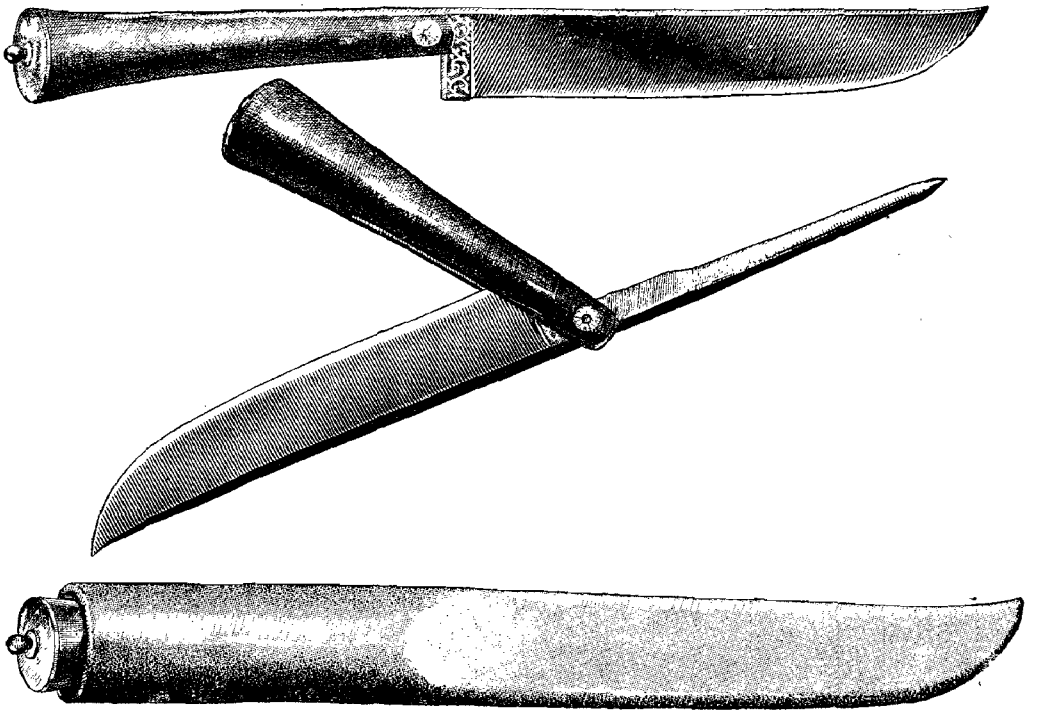
Dress and Ornaments

25. Men of all communities wear dhoti while at home and dhoti and shirt while moving out. Some, especially younger folk, show a preference to *lungi* while at home, supplemented with a banian in some cases. Anglo-Indian men wear pants, shorts or *lungi* and a banian or shirt while at home. When going out of the house they wear pants and shirt with shoes and socks or chappals. A few old Anglo-Indians are even now seen adhering to the perfect western style of full suit and hat. Boys of all communities wear shorts and shirts. Shorts change to dhoti or pants gradually as they grow in age. Women, except Anglo-Indians, usually wear saree while Anglo-Indian women wear frock. Elderly women of the Anglo-Indian community wear *lungi* reaching from waist to heel and a blouse of a peculiar design reaching up to the knee with long sleeves. This blouse is called *kavaya*. A noteworthy feature about the dress of the elderly Anglo-Indian women is that the *lungi* and *kavaya* are always coloured and never white. They show a particular liking to bright colours for the *kavaya* and check pattern for the *lungi*.

26. In the matter of dress the members of the Latin Christian community follow the social custom of other communities obtaining at present. But going back to the dawn of the century, one could notice that the customs relating to dress, ornaments, marriage and, for that matter, every item of social life differed from what they are now. These customs which flourished in the first decade of the century, and even lingered on to the second and which may appear queer and uncivilised to the present civilised society, are nevertheless interesting. A brief description of the dress in use in the Latin Christian community in olden times is therefore given below.

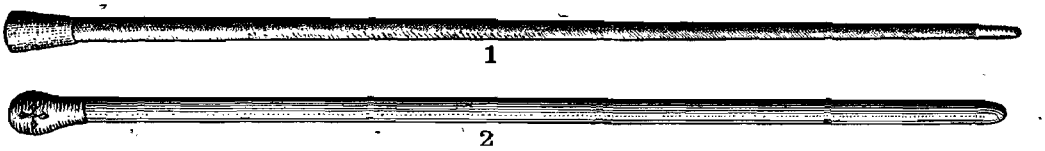
27. Men, while at home, used to wear only a dhoti reaching down to the heels or down to the knee. Occasionally a small towel called *kacha thorthu* was put on the shoulder.

When going out, a long buttoned-up shirt with long sleeves and a shawl were used over the dhoti. While today no two shirts are alike in pattern or colour, the shirts of those times followed a single model and were all white. It reached almost down to the knee and had square corners and long sleeves reaching up to the wrist but no cuffs or collar. The men carried a peculiar kind of knife with them, called *ezhuthanipichathi*



'EZHUTHANIPICHATHI'
(Top) NORMAL WHEN THE KNIFE IS USED (Centre) FOLDED FOR USING THE 'EZHUTHANI'
(Bottom) SHEATHED WHEN NOT IN USE

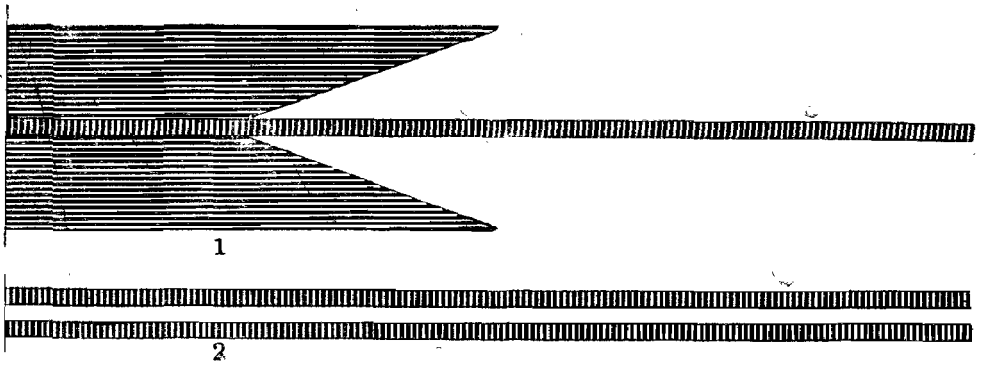
This knife had a sharp pointed rod at the handle side, which was normally protected in a groove in the horn handle. The knife was used to cut areca-nut and tobacco for chewing. By reversing the handle the blade would go into the groove of the handle and the pointed end would come out. This end could be used to write on palmyra leaves, which was in vogue at that time when paper had not yet become so common. The knife derived its name from this improvised pen, *ezhuthani*, meaning a nail used for writing (*ezhuthu*–writing and *ani*–nail). The knife was placed in a leather sheath and tucked at the waist between the dhoti and the abdomen. Some people used walking-sticks, mostly made of cane, the ends being protected with metal caps. Rarely, rich people had walking-sticks made of metal tubes with screw-on



1. WALKING-STICK MADE OF CANE 2. WALKING-STICK MADE OF METAL TUBE

top within which they carried gold sovereigns. Elderly people had a cap on their heads and carried a metal pan case called *chellam*. Footwears were conspicuously absent except wooden sandals which a few people used while at home.

28. Boys wore a small dhoti from the age of 5 or 6 till when they had only loin cloths about them. Female folk had a more or less fixed form of dress for each age-group. Small girls, like boys had only loin cloths. At the age of five or six they began to wear a dhoti with frills behind as elder women did. The dhoti had coloured borders and designs and was called *namakkaraan* or *annankaraan* etc. according to the designs. *Namakkaraayan* had a border and a *chutti* resembling a



1. NAMAKKARAYAN 2. ANNANKARAYAN

two-cornered flag at the bottom corner. *Annankarayan* had two lines sandwitching a white line in between, resembling the lines on the back of the squirrel (*annan* means squirrel). The girls went about half-naked till about the age of 15, but for going out a blouse called *chatta* was put on. From the age of 15 they began to wear regularly the *chatta* with long sleeves and neck cut in the shape of betel leaf. There was no taboo against using coloured blouse.

29. At wedding the bridegroom had some special dresses and ornaments consisting of a long buttoned-up coat of velvet, a blue or black cap or a turban with gold lace border or a golden crown on the head, two bangles called *tholvala* tied to the upper arm just below the shoulders, and a chain and a cross called *kurisum malayum* on the neck.

30. The paraphernalia of the bride were more profuse than usual. Certain rich families used to keep with them items of bridal dress and ornaments and hire them to parties. The double dhoti with gold lace borders called *kasavumuri* was worn with frills on the back. A coloured silk cloth was wound above this dhoti in such a way as to cover the *kasavumuri* but to reveal the frills.This silk cloth was usually taken on hire. The blouse (*chatta*) was of velvet having deep and attractive colours and designs.

31. With the passage of time most of the customs relating to dress and ornaments described above disappeared from the Latin Christian society. Nowadays Latin Christian men wear the same sort of dress as do their neighbours of other communities. The *ezhuthanipichathi* has disappeared and pens or dot pens have taken its place, due to the fact that palmyra leaf is no longer used for writing. Wooden walking sticks are seen sparingly now, the users invariably being elderly people. In the dress of females, the old type of *chatta* first changed into a buttoned-up blouse with long sleeves and cuffs and later into a 'V' necked blouse with shorter sleeves. Even now those Latin Christian women who wear dhoti, blouse and half saree,

use 'V' necked blouse, the length of the sleeves varying from time to time, but the colour being always white. The dhoti also became pure white without decorations or gold borders. The women of the present generation have mostly changed their form of dress from the traditional white dhoti, blouses and half saree to full saree. But the poorer class who can ill afford sarees even now wear dhoti and *chatta* which are slightly cheaper than saree and blouse.

32. The bridal apparel has also changed simultaneous by with the common dress. The bridegroom's dress nowadays consists of a dhoti and a shirt, usually white or rarely full suit. *Mudi*, *tholvala* and cross and chain, as also the turban or cap were abandoned long ago. He may have a ring or two on his fingers. The bride is nowadays dressed in pure white saree with silk or gold decorations or white dhoti with frills behind, white blouse and a half saree, the latter being mostly resorted to by the poorer classes. They will have ornaments according to the modern pattern and to the extent to which they can afford.

33. A table showing the present dress pattern of the people of the surveyed area is given below.

Table VIII

DRESS

Total Population			Communities				
Males	Females		Nairs	Kollans	Pulayas	Anglo-Indians	Latin Christians
394		Total No. of Males in the community	7	2	5	210	170
	411	Total No. of females in the community	8	2	4	222	175
		I. No. of males wearing					
37		1. Shirt, shawl and dhoti up to heels	1	...	...	12	24
110		2. Shirt and dhoti up to heels without shawl	2	2	3	25	78
4		3. Shawl and dhoti up to heels	...	...	...	..	4
76		4. Shirt and pants	..	..	..	72	4
158		5. Shirt and shorts	4	..	2	92	60
9		6. Full suit	..	..	..	9	..
		II. No. of females wearing					
	26	1. Full saree	2	1	..	1	22
	78	2. Half saree with blouse and dhoti from waist to heels	3	1	2	..	72
	307	3. Any other item	3	..	2	221	81



Pl. 64 AN ELDERLY ANGLO-INDIAN FEMALE WEARING 'LUNGI' AND 'KAVAYA' Page 153



Pl. 65 LATIN CHRISTIAN FEMALES Page 156





Pls. 66 & 67 BAPTISM Page 162



Pl. 68 RECEIVING THE FIRST HOLY COMMUNION Page 162

(Holy Communion is an essential sacrament for all Catholic Christian communities. The first Holy Communion is usually administered at the age of 7.)

34. All households in the surveyed area possess ornaments. Outside the surveyed area also women are found to possess at least one or two items of gold ornaments. The Anglo-Indians of Mulavucad are more interested in ornaments than their counterparts in Tangasseri. However, generally, massive items and complicated styles which are common nowadays everywhere are not found among them. They prefer simple type of chains, bangles and ear-studs. 39.02 per cent households in the surveyed area possess ornaments worth up to Rs. 100, 30.08 per cent worth up to Rs. 500 and 21.95 per cent worth up to Rs. 1,000/-. There are 6 Anglo-Indian households in the surveyed area possessing ornaments worth Rs. 1,500/-, 3 up to Rs 2,000/- and 2 up to Rs. 2,500/- which is quite unlike the Anglo-Indians of Tangasseri who are financially better off than these people.

35. As in the case of dress, the Latin Christians had peculiar and interesting items of ornaments in olden days, all of which have now vanished from the society. The future generations may not be able to hear about these ornaments even in tell-tales for they were so numerous and most people have already forgotten their names.

36. Men wore no ornaments except perhaps an occasional ring and a cross and chain in boyhood which changed to a scapular as they came of age. Some people perforated the right ear-lobe and inserted a ring called *nercha kadukkan.*

37. Women were in the habit of wearing innumerable items of ornaments, having specific items for almost every part of thebody. The ear-lobe and the upper ear were perforated during early childhood under a very painful process. There were professional ear-borers called *pandichis* to carry out this operation. The technique of perforating the upper part of the ear consisted in placing at the point where the perforation had to be made, a ring cut out from the shell of the fruit of *Kanjiram* (Strichnos nux vomica) and cut obliquely at one point. The shell being hard and the cut ends pointed, they worked into the flesh like pins pressed by springs. Within a day or two the ear would have been bored. The part would get swollen and the girl would have to suffer severe pain for quite a number of days. When the ear got healed, the ring was replaced by an ornament called *mekkamothiram* which literally means ring of the upper ear. The lower ear was usually perforated by punching a hole with a knife and enlarging the hole by inserting rolled palmyra leaves which worked like mild springs. An ornament called *thakka* or *thoda* was worn in each hole till marriage. On the forearm *elaces* were worn and on the fingers rings. *Elace* is a small hollow cylinder made of gold with a hook in the middle. Two such *elaces* were tied to one wrist and up to ten on the other with silk thread. The ornament for the neck consisted of a chain and a pendant called *aralikka.* Some rich belles had a four-fold chain instead of one, in which case they were attached to a flat, curved piece to fit on the back of the neck and had two flat rectangular pieces on both sides in front half way down the length of the chains. A pair of silver anklets called *thala* each weighing from $\frac{1}{2}$ pound to $2\frac{1}{2}$ pounds were worn on the ankles.

38. The bridal ornaments consisted of *mudi* and *nettipattam* for the head, *mekkamothirams* and *kathilas* for the ears, *kontha* (rosary), *ottezha, kasukormba, meenkormba* and *ukkazhuthu* for the neck, a peculiar ornament called *patta* worn in the fashion of shoulder belt to keep the other ornaments in position, *nazhivalas* for the arms, rings for the fingers and *thalas* for the ankles. A shawl like cloth called *virippavu* was folded length-wise into frills and put on one shoulder, the ends falling down at the back and in front.

39. In the matter of ornaments while men even now wear rings and a chain, and have abandoned only the ear ring, there has been fundamental change in the ornaments of women from old forms and patterns. The ear ornaments viz, *kathila* and *mekkamothiram* disappeared in the twenties. The former was replaced by studs inset with precious stones, usually seven. *Mekkamothiram* was succeeded by *Murissu,* a rod one inch long with carved heads at both ends. *Mekkamothiram* or *murissu* is seen now only very rarely even

with the elderly women. The piercing of the upper ear lob and the elongation of the lower ear lob were abandoned long ago. In course of time the studs also changed pattern. The modern girls use studs of various designs with or without drops. Some use studs with spring devises so as to escape the painfull operation of piercing the ear lobes. The ornaments of the neck underwent similar stages of change. In the chronological order the changed patterns of ornaments for the neck were a pendant called *aralika*, the long chain, worn in 3, 4 or 5 folds shorter chains of varying designs like *manimala*, *elamala* and combinations of playing card designs like club, dimonds and letters like 'S' and 'I' and so on and still shorter ornaments called necklaces, dumb-bells and collar chains. In the sixties a single chain reaching half way down the chest with a pendant in the form of fish or some such thing is used. Similarly the ornaments for the hands namely *elace* changed to *kappu*, a kind of plain broad bangle which in turn changed to bangles of various designs. Nowadays women, especially modern women are fast abandoning the custom of wearing bangles in pairs on both hands. They wear generally a few bangles on the right arm only and a wrist watch on the other. Rings for the fingers are even now in vogue. The *thala*, the ornament of the ankles,disappeared from the society altogether leaving its successor, *padasaram*, mostly in silver, which also did not live long. After *padasarm* no ornament has been used for the ankle. But women are increasingly using footwears.

Table IX

ORNAMENTS

Total No. of households		Communities				
		Nairs	Kollans	Pulayas	Anglo-Indians	Latin Christians
123	Total No. of households in the community	2	1	1	69	50
	Total No. of households using ornaments	2	1	1	69	50
	No. of households using ornaments of the value of Rs. 100 or below	1	1	1	24	21
	No. of households using ornaments up to Rs. 500	..	..	..	13	24
	No. of households using ornaments up to Rs. 1,000	1	..	..	21	5
	No. of households using ornaments up to Rs. 1,500	..	..	.	6	..
	No. of households using ornaments up to Rs. 2,000	..	..	..	3	..
	No. of households using ornaments up to Rs. 2,500	..	..	..	2	..

Furniture and other Accessories

40. All the houses except those of very poor people contain certain minimum furniture such as cots, chairs and tables. Since the land is almost on the sea level, the floors of the houses are damp, particularly during the rainy season. These items of furniture are, therefore, considered essential for any house for sleeping and sitting. However there are so many poor

houses which do not possess even these items, being unable to afford them. In the houses of the rich people, fashionable items like settees, almirahs etc. are also common. The Anglo-Indian households are better furnished than the other households. They keep the houses neater and cleaner with interior decorations and curtains for doors and windows. The houses of well-to-do people have been electrified wherever electricity is available. Some of these electrified houses possess radio sets also. In the surveyed area 67.48 per cent households possess chairs, 61.79 per cent possess tables, 78.86 per cent possess cots, 21.14 per cent possess stools and 33.33 per cent possess benches. 44 out of 123 households in the surveyed area possess almirahs also. 56.91 per cent households are electrified and 19.51 per cent have purchased radio sets. Since there is no scope for vehicular traffic in the island none possess any type of vehicle.

Food and Drink

41. Except for the daily wage earners all the other households take three meals a day. The wage earners take three meals a day whenever work is available, but otherwise they are scarcely able to afford more than two meals–a breakfast of coffee and some preparations in rice-flour and a supper of rice or rice gruel. Among the households having three meals a day, some, especially the Anglo-Indians, take a break fast consisting of coffee and some preparations in rice flour suchas *puttu*, while some others take rice gruel. Lunch for all people consists of rice, fish or meat and vegetables. The Anglo-Indians and Latin Christians use fish almost regularly. The menu for the supper is the same as for lunch. The people who are able to afford more than three meals a day take a cup of coffee early in the morning and tea in the evening. A well-started day for the Anglo-Indians necessarily begins with a cup of black coffee in the morning.

42. In the surveyed area there is no household with less than three meals a day. 61.79 per cent households are able to have more than three principal meals. Majority of the Anglo-Indian households come in this category. The following table gives the distribution of the households of the surveyed area according to the community and the number of meals taken daily.

Table X

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	2	..	2
	Kollans	1	..	1
	Pulayas	1	1	..
	Anglo-Indians	69	19	50
	Latin Christians	50	27	23

43. All the households except those of Brahmans and orthodox Nairs in the village are non-vegetarians. In the surveyed area all the households including the Hindus are non-vegetarians. The staple food is rice. There are only 17.89 per cent households who occasionally use tapioca as a substitute for rice. Even among the working class tapioca is not as popular as in the interior villages of the state, mainly for the reason that it is not locally available. Cocoanut, cocoanut oil, fish, meat and milk are used by all the households, though only in limited quantities.

Table XI

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 roots including tapioca
Nairs	2	2	2	..
Kollans	1	1	1	..
Pulayas	1	1	1	..
Anglo-Indians	69	69	62	7
Latin Christians	50	50	35	15

Customs and Manners of Latin Christians

44. The present customs and manners of Latin Christians are much different from what they were in olden days as in the case of dress and ornaments dealt with supra. As old customs and manners especially those relating to childbirth and marriage have almost receded to oblivion, they are described below along with the present practices.

Childbirth (Ancient customs)

45. In olden days, the girl living with her husband after marriage used to be taken to her house for confinement in the seventh month of first pregnancy. Usually an elder male member of the girl's house would come to the boy's house to ask formal permission to take the girl to her house and to fix a day for the same. On the appointed day a male and a female from the girl's house would come and take her away for confinement. They used to bring sweets with them unless it had been agreed upon beforehand that this formality need not be observed. In the 9th month of pregnancy people from the boy's house would visit the girl. This visit was called *onpathariyal*. If sweets were brought from the girl's house, it was reciprocated by the boy's people during *onpathariyal*. The confinement was attended by a country midwife as qualified midwives were extremely rare during those times and as people had a peculiar attachment to Ayurvedic system of treatment and a dislike for Allopathic system. Immediately after childbirth a messenger, usually a dependant of the girl's household was sent to the boy's house to announce the birth of the child. It was customary to present the messenger with a dhoti, a shawl and some money and to treat him to a sumptuous feast, the menu of which invariably included toddy. A group of people would go from the boy's house to visit the mother and the child. They give some money to the midwife and entrust an amount to the girl's parents for purchasing medicines for the mother and the child.

46. Baptism takes place on a convenient day, usually within seven days of confine ment. The custom was that the entire expenses connected with baptism, which was observed as a feast, must be met by the husband. On that day a party including two persons to officiate as god-father and god-mother would go from the husband's house. The god-mother ought to be the husband's sister or cousin or, in the absence of these, some other close relative. They bring with them rice, cocoanut oil and pan and usually give some money to meet the expenses of the baptismal feast. The baptismal dress consisting of a long silk frock, a pair of woollen socks and a woollen cap, all in white, were also brought by the god-father and the god-mother. The child, dressed in the baptismal dress is handed over to the god-mother by the midwife to be taken to the church for the ceremony.

47. The god-mother pays an amount to the midwife at the time of receiving the child. The party then goes to the church and the child is baptised by the parish priest. A name is given to the child at the time of baptism. The name used to be that of the paternal grandfather

if the child was a boy and the paternal grandmother if a girl. After baptism the details of the child's father, mother and god-parents, date of birth, date of baptism, etc. used to be entered in the baptismal register maintained in the parish. Extracts from this register serve as documentary evidence of dates of birth.

48. Baptism is one of the seven sacraments administered by the Catholic Church. Baptism means making a disciple of. The word *Boutise* as the ceremony is often called by the people at Vallarpadom is only a corrupted form of the word baptism. As soon as the child is brought near the baptismal font in church the priest pours holy water on the head of the child and says "I baptise thee in the name of the Father and of the Son and of the Holy Ghost". After this the child is anointed on the chest and the back with holy oil. No change has taken place in the form of this ceremony in recent years.

49. As soon as the child is born gold and silver rubbed on a rough surface used to be given to the child mixed with breast milk or water. The child is bathed in warm water. If there was much dirt on the child's body, cocoanut oil is smeared before bath.

50. Immediately after childbirth the mother used to be given ginger juice and honey three times, twice that day itself, if possible, and once the next day. Another Ayurvedic preparation called *Aramarunnu* is also given to her three times. For the first three days she takes rice gruel boiled with the root of *Thumba* (Leucas linifolia). From the 4th day onwards a peculiar kind of Ayurvedic medicine called *Kurukkumarunnu* is given to the mother for about 10 to 15 days. This preparation contained some Ayurvedic herbs, rice flour, cocoanut shavings and jaggery. No water is added and intake of liquid is also prohibited as long as the medicine is administered. This medicine is prepared invariably at night, lest, it is believed, the scent of the medicines should spread rendering it ineffective. As water is contra-indicated during the administration of this medicine the mother is given only cooked rice with a little salt and pepper, with the result that she has to bear considerable thirst during the period. The woman is bathed from neck downwards in a kind of medicinal water called *Vethu* for 15 days. This medicinal water is prepared by boiling medicinal herbs like leaves and bark of *Kanjiram* (Strychnos nux vomica), *Paruthi* (Thespisia populnea), *Kadalavanakku* (Jahopha carcas), *Karva, Kalasam* (Flacourtia calaphrecta) and cocoanut shell. The water would be reddish in colour. From the 4th day onwards the bath is preceded by massaging of the body with some medicinal oil. The head is washed from the 7th or 9th day onwards for which warm water alone would be used and not the medicinal water mentioned above. Pollution is observed for 15 days. On the 40 th day the mother and the child visit the church, when the priest formally conduct her to the church after giving a blessed lighted candle. The mother makes some offering to the church. This custom which continues even now is in commemoration of the presentation of Child Jesus in the temple by St. Mary which took place 40 days after the nativity of Christ. Excepting this the mother does not go out and mingle in society till after 56 days from childbirth.

51. Usually the mother and the child are brought back to the husband's house after 90 days. Elderly people go from the husband's house to the girl's house and present dhoti and blouse to the mother of the girl. This present is called *Ammayiammapudava*. The mother's people in turn send a mat, a pillow, a cradle for the child and also ornaments to the extent they could afford.

52. The *Kasavumuri* which the girl wore at wedding and which it was almost obligatory that she should wear till her first confinement is prohibited after the first confinement. Similarly *Ukazhuthu* is prohibited after the confinement but in its place another ornament called *Manikkoottam* is worn.

Childbirth (Modern Customs)

53. With the change of time and environments many of the formalities associated with childbirth had to be abandoned to suit the changed set up. Women increasingly resort to hospitals nowadays for

confinement and where hospitalisation is not possible or convenient, a qualified midwife invariably attends to cofinements. As far as possible, however, the first confinement takes place in the girl's house or in a hospital under the care of the girl's people. The birth of the child is even now notified to the husband's house but with less formality. The orthodox families of the surveyed area observe some of the customs like *Onpathariyal*, bringing provisions for the baptism etc. Baptism is observed among the Latin Christians even now with some little festivity. The custom of administering gold and silver to the new born babe is continued but if the confinement takes place in the hospital this is not done. Similarly native medicinal preparations like *Aramarunnu, Kurukkumarunnu* etc. are not administered now, probably due to the fact that more effective allopathic medicines are readily available. Almost all the other conventional observances connected with the post-natal care of mother and child have also been abandoned. It is usual for the mother and child to visit the church on the 40th day as in olden days. When the girl comes back to the husband's house after confinement, the girl's parents give some ornaments for the child.

Ancient Marriage Customs

54. In olden days negotiations for marriage were usually initiated from the boy's side. As in the case of other communities there were middlemen for this purpose among the Latin Christians also. But in some cases middlemen were dispensed with, the negotiations being done between the elderly people of both sides. When the preliminary negotiations are over and an understanding arrived at between the parties, the other formalities commenced. These as well as the celebrations connected with the marriage were in vogue at a time when occasions for feasting and merrymaking were even being invented. First of all the boy accompained by an elderly person would visit the girl's house which was followed by a few elders of the girl's house paying a return visit. The former was called *Pennukanal* (seeing the girl) and the latter *Cherukkankanal* (seeing the boy). These visits are followed by a function called *Ola ezhuthi pakarcha* in the girl's house. There would be a sizable feast on this day. The godfathers of the boy and the girl exchange slips of palmyra leaf on which are written the names of the boy or the girl as the case might be and of their parents. These slips are in turn given to the concerned parishes for the publication of the banns. Both the boy and the girl would apear before their respective parish priests for a *viva voce* examination in catechism. After this the betrothal takes place in the girl's church. The boy accompanied by a relative comes to the girl's parish church where, in the presence of the parish priest, both the boy and the girl promise to marry each other. A register is signed by both of them. After the betrothal, banns are published in the parish churches of the boy as well as the girl three times on three days of obligation. Though this was the normal case, banns are in exceptional cases, published only once or twice. According to a custom which the people of those times observed meticulously the publication of the banns as well as the wedding should take place in one calendar month. Therefore if the negotiations started in the month and the parties decided that the marriage might not be postponed to the next month there might not be sufficient time for publication of three banns and the celebration of marriage in the same month. In such cases a dispensation from the necessity of publishing the banns three times is given and the banns are reduced to two or even one. The fixing of the date of wedding called *Kalyananischayam*, usually takes place after the publication of the second bann in the boy's house. On this occasion again there would be a feast. The *Kalyananischayam* is not intended for fixing the date of wedding alone, other items like the dowry, the number of males and females in the wedding party, items of ornaments, etc. also being decided on this occasion. The dowry of an ordinary Latin Christian bride in those days was two items of ornaments namely *Thala* and *Kathila*. People in more affluent circumstance gave 4 items, *Kontha* (rosary) and

Ottazha being the additions. Still richer people make it five by adding *Ukkazhuthu* and in some cases an amount of Rs. 1000/- which made the maximum dowry in those days. These items of dowry were expressed as *Randukoottamkoppu, Nalukoottamkoppu* and *Anchukoottamkoppu* respectively. On the eve of the wedding there would be a function called *Chandamcharthal* for both the bride and the groom. The bridegroom who would not have shaved his face till then, gets his face shaved by the barber who receives in turn a present in the form of dhoti and shawl. After the shave the boy is seated on a chair on which a white cloth is spread and presented a pinch of sugar from a plate. This was called *Madhuramkodukkal.* A good number of people who would attend this ceremony are treated to a supper. The feast was called *Athazhoonu. Chandamcharthal* in the bride's house consisted in the bride's wearing *Kathila* (an ear ornament) ceremoniously. She is also given sweets. The next morning the bridegroom puts on the special dress and ornaments for the occasion and before starting for the wedding is seated on a chair on which a white cloth would have been spread. All the elders and close relatives assemble in that room whereupon the bridegroom stands up and says, 'praise of the Lord' to the elders in the order of precedence and proceeds for the wedding. He is led by his father or some other close relative to the door of the room or to the gate of the compound. There would be two or more boys to accompany him as bestmen. They are called *Thozhmas.* The party consists of men and women according to the number stipulated already. The girl likewise puts on the bridal dress and the ornaments, own as well as rented, says 'praise of the Lord' and proceeds for the wedding accompanied by *Thozhmas* (bridesmaids). The wedding takes place in the church as at present.

55. The Catholic Church has raised marriage to the dignity of a Sacrament and the ceremony is called the Sacrament of matrimony. The priest robed in liturgical dress comes to the sanctuary to which the bride and bridegroom advance accompanied by two or three elders each. The priest formally asks the consent of the man to accept the girl as his wife according to the intention of the Catholic Church to which he pronounces his willingness. A similar question is put to the girl and a similar answer is given by her. It is obligatory that these pronouncements of willingness should have been heard by the priest and two witnesses who should sign the register. The couple then clasp each other's right palm and the priest blesses the marriage saying "I join you in matrimony in the name of the Father and of the Son and of the Holy Ghost". The *tali* and *manthrakodi* are blessed and handed over to the bridegroom one after the other. First he ties the *tali* round the neck of the bride. It was customary that the *tali* should be tied with strings taken out of the *manthrakodi.* Even in cases where the *tali* was attached to the chain, it was first tied with the string passed through the hook of the *tali* and then alone the chain was hooked. The priest then gives to the bridegroom the *manthrakodi* which is brought by the bridegroom's party and will be of some excellent material with gold brocade borders. The bridegroom puts the *manthrakodi* on the head of the bride. This is followed by the Nuptial Mass. As soon as the wedding is over the bridegroom's sister takes charge of the bride. The bridal pair is given special blessings of the Catholic Church during the Nuptial Mass.

56. Immediately after the ceremonies in the church the entire people belonging to both parties who attend the ceremony in the church are given breakfast in the church premises. Rice gruel, sweets and pan would be brought from the bride's house to the church premises for this purpose. Simultaneously the breakfast would be served in the bride's house for the invitees who would have assembled by this time. By about noon the wedding party proceeds to the bride's house. It was usual to have orchestral music such as *Chenda Vadyam,* band, etc. while the parties proceeded to the church before the wedding and when they returned to the bride's house after it. Folk dances like *Parisamuttukali* and parties singing marriage

songs were also not uncommon. In the bride's house huge pandals would have been erected, in the centre of which a special dais, with two chairs, intricate upholstery and dazzling decorations called *Manikolam* would have been arranged. A peculiar feature about the *pandal* is that the entrance to it would be through a twingate. In front of the *Manikolam* lighted bell metal lamps would have been placed. As the party reached the *pandal* the bride and the bridegroom would stand just at the twingate, the bride on the left side of the bridegroom. They were received by the god-father and the god-mother of the bride. The god-father would lead the bridegroom and the god-mother the bride to the *Manikolam*. The bride instead of entering through the left gate would enter through the right entrance following the bridegroom, implying that the wife was bound to follow the footsteps of her husband. The bridegroom and the bride were seated on the *Manikolam* after which the bridegroom's party would enter the *pandal*. The seating arrangements in the *pandal* in those days consisted of a cot with fine screwpine mat spread on it and screwpine mats spread on the ground. The cot is intended for the oldest member of the party who was called *Karanavan*. The god-mother, who officiates as the chief hostess would bring a brass water pot called *Kindi* and a brass spittoon called *Kolampi*. She first offers water to the bridegroom who washes his mouth and the thump and index finger of the right hand. The same is repeated by the bride also. This is followed by the offering of sweet. A plate of [redacted] rice cooked in cocoanut milk, called *Pachoru*, over which two pieces of cocoanut leaves blessed on Palm Sunday would be placed in the form of a cross and a little jaggery syrup poured is the sweet offered. From this the bridegroom takes a pinch of rice three times. The bride similarly takes from the plate three pinches of rice. The cleaning of the mouth and fingers is repeated by both as before. During this reception, entertainments like special wedding songs or folk dances are performed in the *pandal* in front of the *Manikolam*. The bridegroom and the bride one after the other are then led to a room in the bride's house where a screwpine mat would have been spread with a pillow with a white cloth spread in a prominent place. The bridegroom sits on the pillow for a moment and gets up. The bride then sits on the pillow where her husband had sat immediately before her. This is followed by a grand feast. Participants in the feast sit face to face on the floor squatting on long, narrow screwpine or kora grass mats called *Panthipaya*. The meal is served on plantain leaf. Two persons eating their meal from one plantain leaf was not uncommon in those days especially among the poorer class. The bridegroom is seated at the head of the row on a pillow with a white cloth spread on it. Another piece of cloth is spread on his lap also. He eats from a plate placed on a plantain leaf. The menu of those days invariably consisted of rice pudding with jaggery syrup and rice and preparations of beef. Males and females never sat together for the feast. While men are served in the *pandal*, women are served elsewhere in the house. The feast over, the party that came from the bridegroom's house would return after fixing the day for taking the bride and bridegroom to the bridegroom's house. Usually it is the third day. They are also offered pan (betel leaves, areca-nut and tobacco) before departure.

57. Two persons, a male and a female of the bridegroom's party however, stay back. They are called respectively *Koottappan* and *Koottamma*. The convention was that they remained there to keep company with the bridegroom and the bride. In the old testament a story is told of how Archangel Raphael disguised as Azarias son of the great Ananias, accompanied the young Thobias when he went in search of Sarah for marriage and saved him from the devil who killed the seven previous husbands of Sarah. Probably staying back of two persons to keep company with the couple is vestige of a custom instituted on the basis of this story.

58. On the day after the marriage two persons, a male and a female,

accompanied by a servantmaid, come from the bridegroom's house to the bride's house to bathe the bride. They bring with them a dhoti and blouse. On arrival at the bride's house the bride is ceremoniously taken to the bath room with the accompaniment of instrumental music and bathed under the supervision of the lady and helped by the servant maid. She changes the set of dress brought by the bridegroom's party. The bridegroom also is similarly bathed in all ceremony and after bath he wears the clothes given by the bride's people. There will be a feast on this day also.

59. The third day after the wedding the bridal couple are taken to the bridegroom's house. This is called *Kudikalyanam*. The feasting and other celebrations connected with it are almost on the same level as those on the wedding day, the only difference being that the feast of the *Kudikalyanam* takes place at the bridegroom's house while the marriage itself is celebrated in the bride's house. In the case of poor families the marriage and the *Kudikalyanam* were on the same day with a view to effecting savings in the expenditure.

60. It was customary that on the first Sunday after marriage the bridal couple should attend Mass in the bride's parish church. Therefore they are brought back to the bride's house on the eve of the Sunday. After a few days, stay in the bride's house both the husband and wife return to the husband's residence. This time the girl is given a four-legged wooden box to keep her clothes and several sets of dress, the number and quality varying with the financial position of the girl's parents. Even insignificant things like thread and needle, bath towels, etc. are included in this supply. Every time the couple are taken from one house to the other somebody used to come from the other house to conduct them, until this trip with the box and ornaments.

61. The feasts in connection with marriage did not end with all that has been described above. Three festivals occurring in the first year of marriage viz, Feast of St. John the Baptist on June 24th, Christmas on December 25th and Easter are observed in a special manner. The bride and bridegroom are taken to the house of the bride, a day or two before the festival. On the festival day several items such as meat, duck, fish, sweets and crackers are brought to the bride's house from the bridegroom's house and the festivals are celebrated in the bride's house. The most important of these festivals is the feast of St. John. Christmas comes next in importance and Easter last.

Modern Customs of a Latin Christian Marriage

62. Many of the customs and practices associated with a Latin Christian marriage described supra which were observed in minute detail in olden days have vanished now. Though the middlemen have not altogether disappeared they are fast disappearing from the society. Marriages are negotiated increasingly between the parents themselves. The function called *Ola ezhuthi pakarcha* is also only rarely conducted. Thus the ceremonial preludes to wedding have been reduced to betrothal which takes place in every case. Before betrothal, however, the girl and boy go to their respective parish priests for catechism test. Formerly the betrothals used to take place in the church premises or the residence of the parish priest, but nowadays betrothals take place even in the residence of the bride. The function called *Chandamcharthal* has disappeared. In some cases a reception is held on the night previous to the wedding. Weddings are conducted in the parish church of either the bride or the bridegroom as is convenient to the parties. In former days weddings used to take place invariably in the morning. Now as the Catholic Church has allowed the saying of Mass in the afternoon also, several weddings take place in the afternoon. In the matter of reception the custom is fast changing. It is not in all cases that receptions are held in the bride's or bridegroom's house. In towns and cities there is a tendency to fix public halls as the venue of reception as it is more convenient and economical. Receptions are in the form of tea parties or lunches. Where

lunches are given at the residence they are seldom served on plantain leaves on the floor. In those rare cases where lunches are served on plantain leaves two persons never eat from one plantain leaf. Lunches have a tendency to follow the western style both in menu and services.

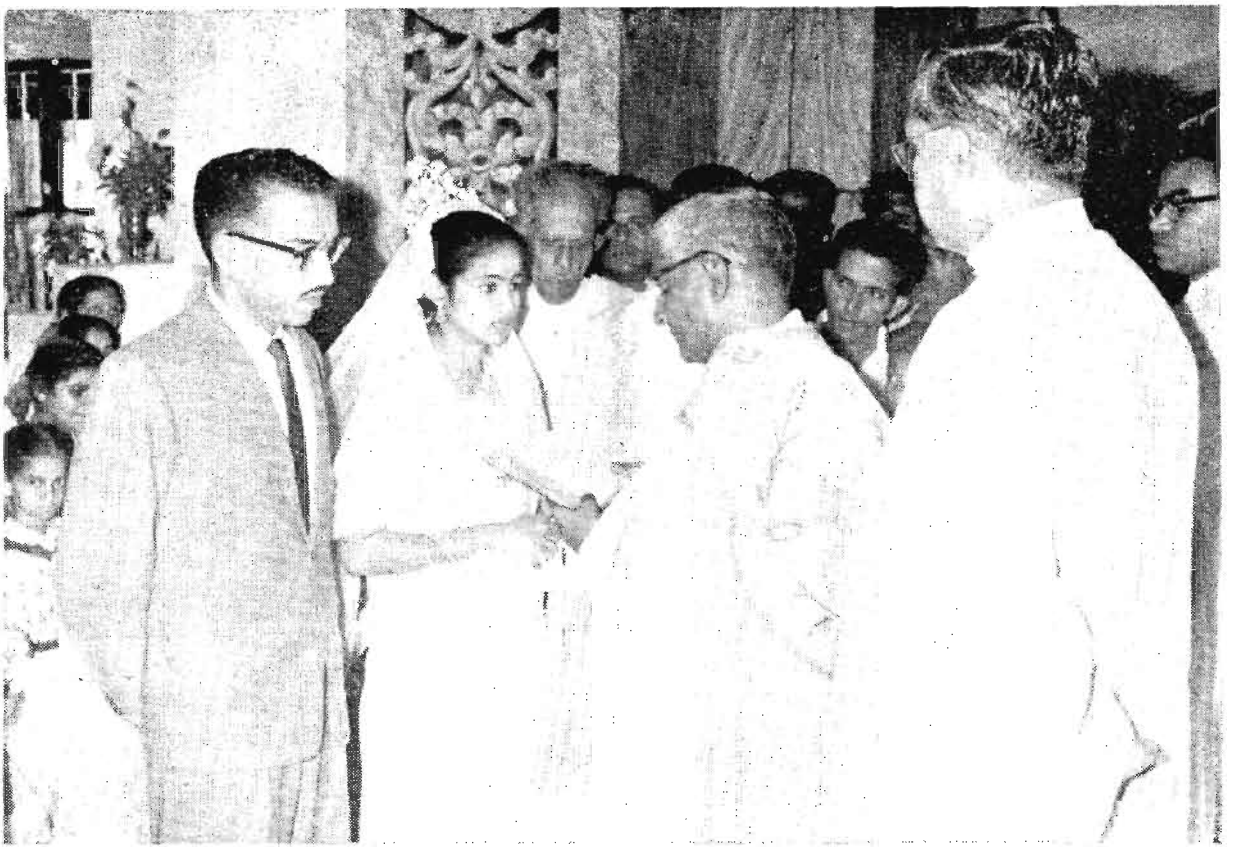
63. The custom of the *Koottappan* and *Koottamma* keeping company with bridal couple has almost disappeared. The ceremony of bathing the bride on the second day has been abandoned long ago. Visits from one house to the other take place according to the convenience of the parties, the first visit tending to be on the same day of the wedding. When after the visits the girl accompanies her husband to his house, even now some clothes and a container are given, but the container has changed from the old fashioned box to chest of drawers or almirahs. In some cases additional items of furniture like cots, settees, etc. are given.

Death and Funeral

64. There has been not much change in the customs and observances connected with death and funeral and therefore only the present practices are described here. When a person is on deathbed the priest is summoned and Extreme Unction administered to him. Extreme Unction is a Sacrament intended to absolve the recipient of all sins of thought, word and deed. The priest anoints with the holy olive oil successively the eyes, ears, nose, tongue, hands and feet saying the word "through the anointing of this (oil) and through His most benign mercy, may the Lord be pleased to forgive whatever you have sinned through vision (eyes), hearing (ears), smell (nose), taste and speech (tongue), touch (hands) and transgression (feet)". If it is apprehended that the person will not live till the whole process is over, the priest anoints the forehead alone with the holy oil and says "Whatever you have sinned" instead of naming the various agencies of committing sins. The priest also gives a special blessing of the Church for the dying. The members of his family and near relatives would have assembled at the bed side. Some one will continuously whisper in his ears the names of Jesus, Mary and Joseph. Another holds a crucifix for the dying person to kiss. Others assembled in the room recite the rosary or some prayers for the dying. As soon as the patient breathes his last, the body is bathed, dressed in special clothes and placed in a coffin. The occurrence of death is immediately intimated to the parish church. Some people order a black flag to be suspended in front of the church and a special bell to be intoned at intervals on payment of a prescribed fee till the funeral is over. The death as well as the time of funeral is notified to all kinsmen, relatives, acquaintances and neighbours through messengers. A *pandal* is erected in front of the house where the coffin is placed on a raised dais with a curcifix and two lighted candles at the head side. Mourners sit at either side of the coffin. A few persons read passages from one of the two books namely *Ammanam* in Tamil and *Puthenpana* in Malayalam. At the time fixed for funeral the parish priest comes to the house and blesses the dead body which is then taken to the church in procession. The funeral procession will in most cases include the members of confraternities or congregations instituted in the parish, the silver crosses of such confraternities or congregations and band sets. In the case of poor people who cannot afford this, the funeral procession will be headed by a wooden cross and a black flag. The coffin would be covered with a black cloth on which figures of a skull and cross bones, a cross and the letters R. I. P. are embroidered in white. On reaching the church the coffin is placed on a raised dais facing the altar and the office for the dead is sung, after which the coffin is taken to the cemetery and buried in the grave. When the coffin is placed in the grave the priest puts a pinch of earth on the coffin and all assembled follow suit. All people assembled are treated to a vegetarian feast. This is called *Pattinikanji* (literally, starvation gruel) because usually the people of the household and near relatives fast till the funeral is over. On the 3rd, 5th or 7th day (more commonly on the 7th day) certain ceremonies are conducted in the church as well as in the cemetery for the sake of the departed soul. It is called



Pl. 69 BETROTHAL Page 165



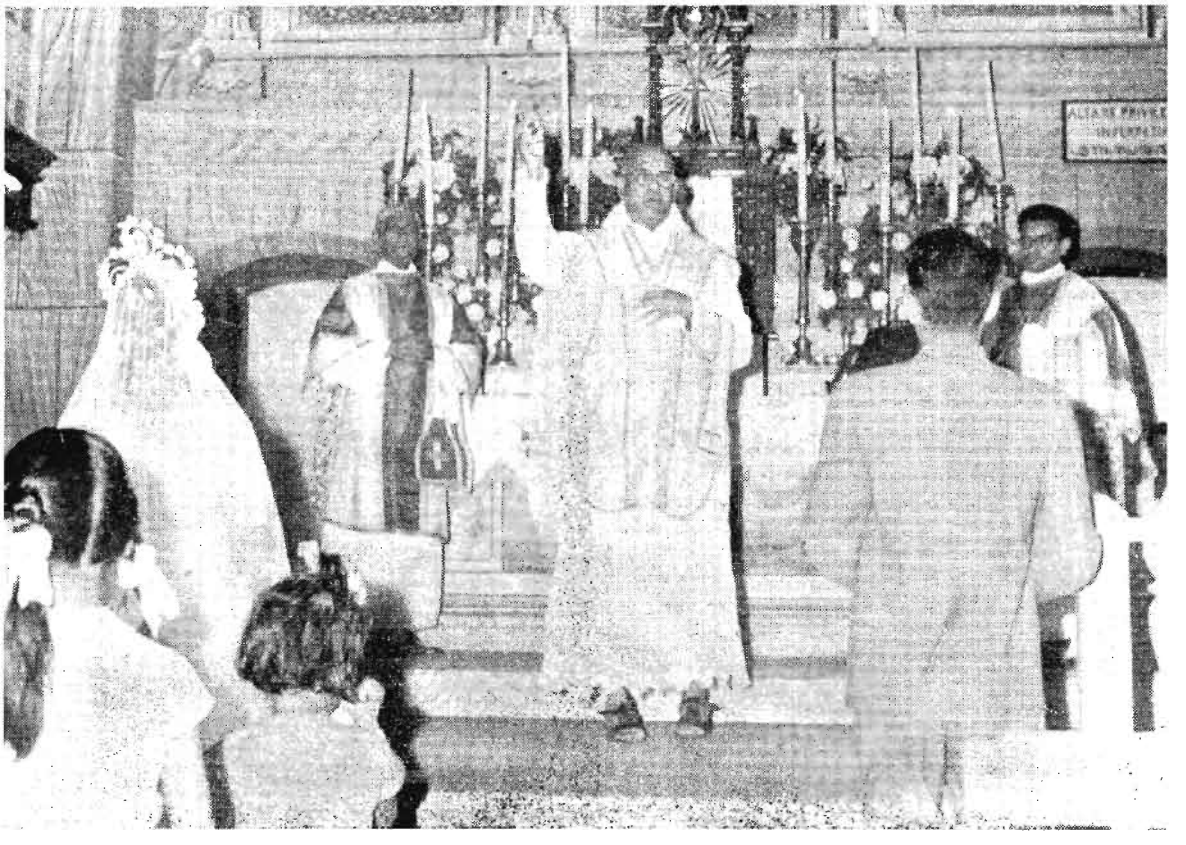
Pl. 70 THE PRIEST ASKING THE CONSENT OF THE BRIDEGROOM AND THE BRIDE Page 165



Pl. 71 BLESSING THE MARRIAGE—THE BRIDE AND THE BRIDEGROOM CLASPING THE HANDS Page 165



Pl. 72 'TYING THE TALI' Page 165



Pl. 73 THE COUPLE RECEIVING THE NUPTIAL BLESSING Page 165



Pl. 74 THE COUPLE Page 165



Pl. 75 THE COUPLE AND THE PARTY BEING RECEIVED AT THE ENTRANCE OF THE BRIDE'S HOUSE Page 165



Pl. 76 CUTTING THE WEDDING CAKE Page 165



Pl. 77 THE BANQUET Page 166

either *Kuzhikazhcha* (*Kuzhikumpital*) or *Ezhadiyanthiram*. The ceremonies in the church consist usually of a Requiem Mass (Mass for the dead) and office of the dead. As on the funeral day, some people arrange to hang a black flag in front of the church and intone the bell on this day also as on the day of the funeral. The grave would have been decorated with flowers. People are invited for this function, and after the ceremonies in the church they assemble in the house of the deceased and take part in a feast. This feast also is vegetarian. In olden times the family of the deceased used to observe mourning for one full year during which period no celebrations would be conducted in the household nor any member of the household would take part in any celebrations elsewhere. Now also mourning is observed, but for a shorter period. After the 7th day ceremony other days like 16th day (rare), 30th day (common), 41st day (rare) and the anniversary (common) are observed with similar functions. In some cases a permanent monument is put up on the grave on the anniversary day.

Puberty

65. There are no special customs connected with puberty.

Lent

66. During lent it was customary to read either *Ammanam* or *Puthenpana* in houses at night. The tune in which these verses are recited lend a penitential air which is befitting the period. This practice is not however being continued now except in a very few orthodox households.

Monthly Devotions

67. In former days almost every Latin Christian family held monthly devotions in their houses. The monthly devotions are those of St. Joseph in March, St. Mary in May, Sacred Heart of Jesus in June and the Souls in Purgatory in November. The monthly devotion in May used to be conducted on a grander scale than the others. Some people would put up special prayer halls and conduct the devotion every evening in which the neighbours participate. Petard would be fired and songs would be sung. On the 31st of May there would be a feast in which persons in the neighbourhood would be fed. Some rich families used to distribute clothes to the poor on the 31st of March and rice on the 31st of May. Even now monthly devotions are conducted but not in all houses and not with all the former solemnity.

Blessing Corn

68. On the 8th of September, the feast of the Nativity of St. Mary, people assemble in the church for Mass with a few ears of corn. After the Mass all assemble in the sacristy and the priest blesses the corn reciting a special prayer. This custom is continued even now. This day is called *Putharipperunnal* locally and means feast of the new rice. The origin of this term is unknown. In every household the diet on September 8th will be strictly vegetarian.

First Produce

69. The custom of offering the first produce to the church was followed in former times with great care. The first born of the cattle, the first bunch of a cocoanut tree, the first fruits of vegitables and the first bunch of a banana plantation, all were sent to the parish church on a Sunday as offerings. Poor people who could not afford to part with the calf might give as an alternative the first two days' milk or the butter obtained from it. Nevertheless even they observed that custom. These articles were put to auction after the mass and proceeds credited to the income of the church. This custom is continued at present, though not as meticulously as before.

Consanguineous Marriages

70. There are no cases of consanguineous marriages in the surveyed area where majority of the people are Christians. Marriages between close relations are forbidden by the Church and such alliances are not looked upon with favour by the parents. Among the Hindus, there were cross-cousin marriages in olden days, but they are becoming rare nowadays.

CHAPTER III

ECONOMY

Economic Resources

71. While in a majority of villages of Kerala land forms the most important source of economy, contributing a large share of the total income of the people, in Mulavucad the case is slightly different. Here also the land yields a considerable portion of the income, but not to the same extent as in the other villages. Among the landed resources paddy and cocoanut cultivations are the only items worth mentioning. The area under paddy cultivation is small and even on this small area only one crop is raised. The return from the paddy cultivation as will be seen from the succeeding pages is not encouraging and the cultivators do not show much enthusiasm in improving the paddy lands by the construction of permanant enbankments and the adoption of scientific cultivation practices. Cocoanut cultivation, on the other hand, has been more profitable hitherto. However, diseases like yellow leaf are fast spreading and, in the absence of effective preventive measures, destroying the plantations at a rapid pace. The return from the cocoanut plantations is, therefore, dwindling at a steady rate. Novertheless, unlike in the case of paddy cultivation the owners of garden lands show some interest in raising the cocoanut plantations. The cocoanut plantations support the most important cottage industry of the area, namely coir making, and as such the revitalisation of cocoanut plantations is an urgent measure to sustain the economy of the people. Prawn filtering in the paddy fields has been gaining in importance as a source of income in recent years on account of the numerous fish canning factories that have come up in and around Cochin. The prawn filtering, although a profitable enterprise, adversely affects the paddy cultivation. In the present conditions where the paddy fields are neglected without proper maintenance of bunds and application of manures the prawn filtering appears more profitable even if it has to be done at the risk of losing paddy cultivation. Side by side with prawn filtering, fishing is undertaken on a small scale in the estuaries and backwaters. A few people earn their living by the collection of lime shells which are available in plenty both within the village and in the adjacent backwaters. As an economic resource animal husbandry does not deserve mention. Cattle is kept only by a small number of households. Although poultry is found in a large number of households, poultry keeping has not been developed as a regular source of income. Within the village there are no large scale industries and neither are there facilities for such industries. Coir spinning and door-mat making are carried on in the households by certain poor people, mostly women, but households entirely depending upon this resource are not large in number. Thus the economic resources of the village are not sufficient to support its entire population. But fortunately the neighbouring areas provide ample opportunities for employment. The largest employment opportunity in the neighbourhood is found in the Cochin port where a large number of workers are engaged as stevedores, boatmen, accountants, watchers, etc. The business centre at Cochin also recruits a good number of workers in different capacities. The factories at Ernakulam and Alwaye give employment to thousands of workers. Many people from the village under survey have taken up employment in one or the other of these places, and earn their livelihood thereby. The Anglo-Indians of the village have been traditionally workers in the European coffee and tea estates of the western ghats. Many from the village are still employed in various capacities in these estates and factories. Both among the

Anglo-Indians and Latin Christians of the village there are carpenters and building contractors. Among the prosperous Anglo-Indians many have earned money from these occupations and are still employed as building contractors in different parts of the state.

72. The economic resources of the people of the surveyed area take the same pattern as that of the rest of the village. A few households in the surveyed area derive their principal income from paddy cultivation and cocoanut plantations while a large majority of them depend upon employment in factories, business places, transporting occupations and other services including Government jobs. Some Anglo-Indians of the surveyed area are building contractors while some others are employed in the tea estates. Very rich people are absent both in the village and in the surveyed area. It is only about 10 per cent of the households of the surveyed area which can be called middle class while all the others lead a hand-to-mouth existence. A bad monsoon upsetting the cultivation or preventing the fishing, a restlessness in the factory or a convulsion in the activities of the Cochin Port can condemn several of them to starvation.

Land and Land Reforms

73. Out of the total area of 4,857.55 acres, 990.29 acres are paddy lands and 578.64 acres dry land. The rest are 'poramboke' lands, a major portion of which remains as backwaters around the islands. Except for a negligible portion of the private lands held by small cultivators under proprietary ownership the rest of the private lands of the village are owned by big *jenmis* like Panamana, Paliam, Valiyamma Thampuran Kovilakam and Elankunnapuzha and Cochin-Thirumala Devaswoms. The lands under these *jenmis* have been leased out to cultivators on various tenures such as *Kanom, Otti, Adima, Anubhogam* and *Verumpattom, Kanom* and *Verumpattom* being the most important among them.

74. Besides the regular tenures mentioned above there are a large number of *kudikidappukars* throughout the village. They occupy lands under the tenants as well as under the proprietary owners. These *kudikidappukars* have been protected from eviction by legislation. The relationship between the landlords or tenants and the *kudikidappukars* has deteriorated considerably in the last 10 years and especially after the legislation preventing the eviction. In olden days *kudikidappukars* were patronised by the landlords as they supplied the working force to the fields and looked after the properties. Nowadays many of them seek employment in the port and other places outside the village where better wages are paid and where there is some amount of fixity of employment. The services of the *kudikidappukars* to the landlord were not only lost in this way but the *kudikidappukars* started asserting some of their rights and taking usufructs from the trees which they claimed to have planted. This double loss was not easily countenanced by the landlords. Consequently there have been frequent quarrels, often culminating in the breach of public peace. The prospect that the *kudikidappukars* can never be evicted hereafter has embittered the landlords all the more. In the surveyed area there are only 12.20 per cent households, majority of whom are Anglo-Indians, who hold proprietary land whereas there are 56.10 per cent households who have taken land from private persons or institutions. Altogether in the surveyed area there are only 9 households who own more than one acre of proprietary land and 8 households who have taken more than one acre of land from private persons or institutions for cultivation. None from the surveyed area have given out land to other persons for cultivation. The total area of the land under proprietary ownership under the households of the surveyed area is only 27.15 acres and the area taken from private persons or institutions extends to only 43.96 acres. Out of the proprietary land all except 2.83 acres and out of the leased land all except 2.88 acres have been brought under cultivation by the households. The land not cultivated are occupied as house sites. A table showing the distribution of the landholdings in the surveyed area according to the extent and tenure is given below.

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 & below	6 to 10 cents	11 to 20 cents	21 to 50 cents	51 cents to 1 acre	1.01 to 2.49 acres	2.5 to 4.99 acres	5 to 10 acres	above 10 acres
Land owned	Nairs	1	..	..	..	..	..	..	1	..	..
	Kollans	1	..	..	..	..	..	..	..	..	..
	Pulayas	1	..	..	..	..	..	..	..	..	..
	Anglo-Indians	57	1	..	..	3	1	2	5	..	..
	Latin Christians	48	..	..	..	..	1	1	..	..	..
Land held direct from Government under a tenure less substantial than ownership		Nil									
Land held from private persons or institutions	Anglo-Indians	..	7	15	8	6	4	4	2	..	..
	Latin Christians	..	3	6	4	5	3	1	..	..	1
Land given out to private persons or institutions		Nil									

Some Important Occupations

Paddy Cultivation

75. At the end of the fishing season, in the month of April, the bunds of the paddy fields are repaired and the land dewatered. It is then picked and small mounds of mud are formed. In the hot sun of the summer these mounds are scorched and the land is aerated. The rain water washes away the salinity from the soil. The success of cultivation depends to a large extent upon the action of the rain water, for if any trace of salinity remains the seeds may not sprout properly and even if sprouted, the plants will wither away immediately. In the peak of the monsoon, by the beginning of June, paddy seeds are sown over the mounds after levelling their tops and breaking the big clods. Oxen or buffaloes are never made use of for cultivation as the soil is loose and the animals may sink almost to their hips. For about a month the rain water is permitted to collect in the paddy fields in order to prevent the growth of weeds and to check the salinity from coming up from the subsoil by capillary action. In a month's time the seedlings grow to about 8 to 9" when the mounds are broken up, the land is levelled and seedlings transplanted. Both the levelling and the transplantation operations take place simultaneously as the transplantation is done by picking the mounds and depositing the soil with the seedlings in the interspaces. Women workers remove the weeds if any and plant upright any seedling which has fallen away in the process of transplantation. Once the seed is sown the salt water is not allowed to enter the fields until the harvest. If at any time the salt water permeates or flows into the field the plants are immediately affected. In order to prevent permeation the level of fresh water in the paddy fields is kept higher than the level of the salt water in the surrounding lake. After the transplantation, apart from keeping the level of the water in the fields and occasional repairs to the bund or application of insecticides, there is no work in the paddy fields. Manure is not applied nowadays. Only special type of salt-resistant paddy will thrive in these fields. The most common variety used in the village at present is the type locally known as 'pokkali'. Research work has been undertaken recently to evolve better

salt-resistant strains, but the results are not yet ready for practical application. 'Pokkali' is a long term crop taking about 4½ months between sowing and harvesting. The yield in the area is comparatively poor, the average being only about tenfold. With the application of proper manure and the protection of bunds the yield can undoubtedly be improved. However, as the prawn filtering in the paddy fields is gaining in importance, people pay less care for the improvement of the paddy crop.

Prawn Filtering

76. The accepted season for the prawn filtering is between 15th *Vrischigom* (beginning of December) and 30th *Meenam* (middle of April). However, informally, the prawn filtering starts immediately after the harvest and goes on till the end of April or even till the middle of May. In certain places the landowners themselves form associations pooling their lands for prawn filtering, whereas in some places the lands are given on auction to fishing contractors and the amount shared by the landowners. The rate for each field varies according to its proximity to backwaters since those away from the backwaters and estuaries yield only a poor catch compared to those nearer to them. After the harvest the bunds are repaired and strengthened and wooden sluices put up with adjustable planks to regulate the flow of water to and fro. Water is let into the paddy fields during the high tide from October. Young prawns 2" to 3" in length and fish fry enter the fields through these sluices in large numbers and mature there. During low tide screens of closely knit twigs are kept inside the sluice to prevent the prawns and fish from escaping back into the lake. This stocking operation is carried on for about two months, opening the sluice for every high tide and closing it during the low tide. The filtering operation starts by the middle of December using bag nets, scoop nets and drag nets. The net is tide at the sluice at the time of low tide and the sluice opened. The prawns coming out will be caught and collected from the nets occasionally. The average yield from an acre has been estimated to range from 360 to 680 kg. per season. Even though according to the scientific method the preliminary stocking operation should be carried out for about two months, in the village under survey actual filtering itself starts immediately after the harvest. During the high tide the prawns are let in by opening the sluice and they are filtered in the net at the time of low tide. This does not allow any maturing time for the prawns and consequently young prawns are caught and destroyed.

77. A fishing licence has to be taken out giving a small fee to the Government for prawn filtering both in the private fields and in the 'porambokku' lands. The private lands are classified as first, second and third according to the catch and the licence fee levied are Rs. 3/–, Rs. 2/– and Re. 1/– respectively per acre. The Government lands are classified as first, second, third and fourth classes for which the fees are Rs. 100/–, Rs. 50/–, Rs. 25/– and Rs. 12.50 respectively. At the end of the licence period, the contractor completely drains the whole field in order to catch even the last fry and surrenders the field for the cultivation. For prawn filtering some repairs and strengthening of the bund would have been undertaken by the contractor and, therefore, the cultivator need only make a little improvement. The problem of dewatering is also solved for him.

78. There are various conflicting interests involved in prawn filtering conducted in the paddy fields. First of all, the licencees or the contractors often exceed the period thereby delaying the dewatering operation. This in turn delays the picking of the field. Unless the field is picked and left exposed to the sun for about a month before the break of monsoon, it is reported that the salinity will not be completely washed away. This difficulty is avoided to some extent by the cultivators' associations taking the prawn filtering themselves. But here again there is room for disagreement and quarrel among the cultivators as to the period of filtering. As has been already mentioned, the fields in the interior get only a smaller amount than the fields adjoining the backwaters. Since there are

no separate bunds the dewatering of an area can be taken up only simultaneously. The owners of the fields at the outer edge may not mind continuing the filtering operation for a longer period since they get a greater profit from filtering. But the cultivators of the interior fields would like to stop it as early as possible and prepare the fields for cultivation as their greater interest lies in a successful paddy crop. Naturally this paves the way for troubles among the cultivators. Another reason for frequent disputes is provided by the fishing in canals and estuaries. There are certain canals and estuaries which connect the interior fields to the backwaters. If they are left open there is a greater chance of the interior fields getting a better crop of prawn. But some people close the mouths of these canals and carry out prawn filtering in the canals themselves thus completely blocking the entry of the prawns into the interior fields. In certain cases these canals would have been auctioned by the Government and, therefore, the contractor has every legitimate right to close their mouths thwarting the interest of others. The filtering operations in the canal may affect dewatering and picking of the fields inflicting a double loss on the cultivators. Endless quarrels lasting throughout the season will naturally follow.

Animal Husbandry

79. As already mentioned in the first Chapter large animals are few in the village on account of the poor feeding facilities. Certain households maintain goats but even these are only on a small scale. poultry is found in several households though it has not been taken up on a large scale so as to be any substantial source of income. Backwaters, ponds, canals and paddy fields afford facilities for feeding ducks and naturally many households rear birds, although in small numbers. According to the 1961 cattle census altogether in the village there are only 457 cattle, 8 buffaloes, 696 goats and 8,927 fowls. In the surveyed area there are cows in 10 households, buffaloes in 2 households, goats in 14 households and fowls in 39 households. The fowls are of indigenous variety. Vypeen N.E.S. Block which covers the village under survey is distributing improved varieties of fowls which in course of time may be introduced in the village also.

Industries

80. The most important industry of the village is coir making and the manufacture of door mats. the detailed description of coir manufacturing given in the monograph on Kadakkavoor [1] explains the process of preparation of fibre and the technique of coir making. The same method is adopted in Mulavucad also. The products are sold as coir yarn or made use of for the manufacture of door mats or tea leaf bags. The manufacture of tea leaf bags is not found elsewhere in the State on such a large scale. The association of Anglo-Indians with the tea estates of the western ghats is the source of inspiration for this new venture. It is a profitable business and the bags have ready markets in the estates. Besides the coir industry there is a small metal industry run in the village. Nuts and bolts are manufactured here on a small scale. Except for the cutting of the threads all the other items of work are done by hand. Though it appears to be a prosperous industry at present it is run only on a small scale employing about 30 labourers.

Livelihood Classes

81. According to the 1961 Census only 25.53 per cent of the people of the village are workers. 2.99 per cent of the workers are employed as cultivators, 2.34 per cent as agricultural labourers, 9.24 per cent in mining, quarrying, live-stock, fishing, plantations and allied activities, 7.52 per cent in household industry, 23.47 per cent in manufacturing other than household industry, 4.92 per cent in construction, 9.70 per cent in trade and commerce, 14.77 per cent in transport, storage and communication and 25.05 per cent in other services. About 22 per cent of the workers consisting of cultivators, agricultural labourers, workers in mining, quarrying, live-stock, fishing and plantations

1. See Part VI F of this series

and household industry earn their livelihood from within the village while most of the others are employed outside the village. Agricultural occupations have lost some of their importance in the village economy in the last decade as can be seen on a comparison of the above figures with the livelihood classes of the 1951 Census. In 1951, out of the total population of the village 16.22 per cent depended upon cultivation for their livelihood, 16.46 per cent on agricultural labour, 32.24 per cent on production other than cultivation, 8.12 per cent on trade and commerce, 8.92 per cent on transport and the rest on other services and miscellaneous sources. Thus while nearly one-third of the population of the village depended upon cultivation and agricultural labour for their livelihood in 1951, their percentage in 1961 is less than 15. Particularly, there has been considerable fall in the number of agricultural labourers during the decade. Whereas as many as 2,075 of the people of the village depended upon agricultural labour alone in 1951 the number of agricultural labourers in 1961 is only 91. Due to the expanding employment opportunities in the Cochin port and the industrial development taking place in Ernakulam and its neighbourhood a large number of agricultural labourers in the village have abandoned that occupation and taken up new jobs outside the village.

82. The livelihood classes of the surveyed area have been discussed in the following pages. The same change that took place in the village as a whole has taken place in the surveyed area also during the last decade.

Employment position

83. While 25.53 per cent of the total population from the village have got employment, from the surveyed area only 21.86 per cent are workers. The proportion of male workers to female workers is almost the same for the surveyed area and the village. There is one female below the age of 15 among the workers in the surveyed area. Outside the surveyed area, however, there are several male and female children aged below 15 employed in the coir industry or domestic labour. In the surveyed area 38.64 per cent workers are in the 15–34 age-group and 55. 68 per cent in the 35-59 age-group.There are 9 workers aged above 60.

Table XIII

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

Age-group	Total			Total workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	805	394	411	176	143	33	629	251	378
0–14	354	182	172	1	..	1	353	182	171
15–34	236	107	129	68	54	14	168	53	115
35–59	169	85	84	98	81	17	71	4	67
60 and over	46	20	26	9	8	1	37	12	25

84. Among the workers of the surveyed area 62.50 per cent are employees in the port, in factories in household industries and in miscellaneous occupations, 3.98 per cent are government servants, 7.95 per cent are employed in trade and commerce and 22.16 per cent are employed as casual labourers. The remaining persons are agriculturists working in their own fields. Women are found in all industrial categories, although a comparatively large number of them are employed in miscellaneous occupations.

Table XIV

WORKERS BY SEX, AGE-GROUP, AND OCCUPATION

Occupations		Age-groups				
		All ages	0–14	15–34	35–59	60 and over
Miscellaneous	Persons	110	1	44	63	2
	Males	89	..	35	52	2
	Females	21	1	9	11	..
Government service	Persons	7	..	3	4	..
	Males	4	..	1	3	..
	Females	3	..	2	1	..
Business	Persons	14	..	5	8	1
	Males	11	..	4	6	1
	Females	3	..	1	2	..
Day labour	Persons	39	..	16	20	3
	Males	34	..	14	17	3
	Females	5	..	2	3	..
Agriculture	Persons	6	..	..	3	3
	Males	5	..	..	3	2
	Females	1	..	..	..	1

85. Altogether there are only 18.18 per cent workers of the surveyed area who are employed in industry, business or cultivation belonging to the household. 6.82 per cent of them are employed in household industry, 7.95 per cent in household business and the rest in household cultivation. The following table gives their distribution by sex, age-group and occupation.

Table XV

WORKERS, BY SEX, BROAD AGE-GROUP, INDUSTRY, BUSINESS AND CULTIVATION BELONGING TO THE HOUSEHOLD

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	32	28	4	12	12	..	14	11	3	6	5	1
0–14	..	..	..	..	..	..	..	..	..	..	..	..
15–34	13	12	1	8	8	..	5	4	1	..	..	..
35–59	15	13	2	4	4	..	8	6	2	3	3	..
60 and over	4	3	1	..	..	..	1	1	..	3	2	1

86. Among the non-workers 31.32 per cent are infants and sick and old people unable to work, 39.90 per cent are full-time students and 20.03 per cent are persons engaged in household duties. Among the students about 1/5 are in the age-group of 15–34. Altogether there are only 3 male persons engaged in household duties in the surveyed area, all the others in household duties being women. There are two retired male persons and 27 persons seeking employment among whom there are both men and women. 26 females of marriageable age just remain at home without any employment and without seeking any employment. Due to lack of education, they cannot hope to get any decent job and according to them it is belittling to their family status to go for casual labour or for coir manufacturing. The following table gives more details about the non-workers of the surveyed area.

Table XVI

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

Nature of activity		Age-group				
		All ages	0–14	15–34	35–59	60 and over
Total No. of non-workers	Persons	629	353	168	71	37
	Males	251	182	53	4	12
	Females	378	171	115	67	25
Persons engaged in household duties only	Persons	126	..	56	65	5
	Males	3	..	1	..	2
	Females	123	..	55	65	3
Full-time students or children attending school	Persons	251	196	55	..	..
	Males	138	103	35	..	..
	Females	113	93	20	..	..
Sick, old and infants	Persons	197	157	5	4	31
	Males	92	79	1	3	9
	Females	105	78	4	1	22
Retired persons not employed again, rentiers, persons living on agricultural and non-agricultural royalty, rent or dividend or other persons of independent means	Persons	2	..	..	1	1
	Males	2	..	..	1	1
	Females	..	..	..	..	..
Persons seeking employment	Persons	27	..	26	1	..
	Males	16	..	16	..	..
	Females	11	..	10	1	..
Persons who have no special reason for not seeking employment and who do not belong to any other category	Persons	26	..	26	..	..
	Males	..	..	..	..	..
	Females	26	..	26	..	..

Traditional Occupations and Mobility of Occupation

87. In the surveyed area there are 6 families of cultivators who have been engaged in cultivation for generations. All the other cultivators have newly acquired lands and started the occupation during the present generation. Coir mat making and coir manufacturing are taken up only by those who are not able to find

any other more profitable work. The moment they are able to get some other better paid job the work in the coir industry will be abandoned. Occupations such as carpentry and blacksmithy which are considered to be traditional occupations carried on by certain castes in some other villages are not traditional occupations for the people of Mulavucad. In this respect they are similar to the people of Tangasseri [1]. There are several Christian carpenters in the village who have taken up carpentry anew during the present generation, while there are many other households who have ceased to be carpenters after the last generation. There are several Christian workers doing blacksmithy in the tools factory of the village while a person belonging to the caste of blacksmiths (Kollans) has abandoned his traditional occupation in favour of some other work in the port. The Pulayas who have been traditionally agricultural labourers now seek employment as stevedores in the port and go for agricultural occupations only when other jobs are not available. Even though the tendency to stick on to the traditional occupations has changed in other parts of Kerala in recent years, this change took place in the village at an earlier period and on a larger scale. Probably the presence of the Anglo-Indian community for whom the association of traditional occupation along with caste system was not as clear as for other people and the availability of plenty of better paid jobs in the ports and industrial concerns in the neighbouring places are the reasons for this.

Family Budget

Income

88. Out of the 123 households of the surveyed area, one derives an income of only less than Rs. 25 per month, 13.01 per cent derive between Rs. 25 and Rs. 50, 26.83 per cent between Rs. 51 and Rs. 75, 20.33 per cent between Rs. 76 and Rs. 100 and the remaining households above Rs.100 per month. The average income of these groups are Rs. 18.33, Rs. 43.90, Rs. 71.78, Rs. 92.25 and Rs. 220.72 respectively. The one household deriving less than Rs. 25 is a single member household of a widowed woman. Her entire income is derived from the cultivation of 30 cents of land taken on lease. In the Rs. 25-50 income group five households entirely depend upon the manufacture of coir mats for their income and one household entirely on help from relatives. Four other households in this group derive some income from lands, the extent of which in no case exceeds 50 cents, and the remaining portion of income by way of help from relatives. Six households earn their principal income from some employment such as blacksmithy, work in the port and business and a small fraction of the income from the cocoanut trees in their compounds. One household in this group derives the entire income from cultivation. The average number of members in the households in this group is 3.82, the average adult male equivalent 2.96 and the average number of gainfully employed persons per household one. In the Rs. 51–75 income group there are 3 households who derive their income principally from coir manufacturing. There are more than one worker in each of these households. Nine households in this group derive their income entirely by way of salary or wages. Three in this group depend upon carpentry, one on blacksmithy and 5 on casual labour in the port. There are in this group two tailors and two businessmen also. The other households in this group depend upon cultivation and miscellaneous sources such as help from relatives, pension and employment. The average number of members in these households is greater than in the previous group, the average number of equivalent adult males per household being 4.43 and the average number of gainfully employed persons being 1.18. Among the households in the Rs. 76–100 income group there are eleven who derive their principal income from employment in the port or in the Government service, nine derive their income from miscellaneous occupations such as buchery, teashop, coir manufacturing, tailoring and

1. See Part VI E of this series

casual labour, one who gets the principal income from cultivation and five who depend upon carpentry. The average number of equivalent adult males per household is 5.50 and the average number of gainfully employed persons per household 1.40 in this income group, both of which are higher than in the previous income groups. In the highest income group almost all the people have more than one source of income. Majority of them are employed in the port, private firms, factories or in the Government service and have some cultivation of their own, the extent of which varies from 1 acre to 18 acres. The others in this group are carpenters, tailors and businessmen having more than one worker from one household either in the same occupation or pursuing different occupations. Some of these people also get help from relatives besides getting small income from cultivation. In this income group, the average number of members is the highest in the surveyed area, the adult equivalent males per household being 6.29 on an average. The number of 1.83 persons are gainfully employed per household. Thus it can be seen that there are coir workers, carpenters, tailors and employees in the private firms or in the port in all the income groups. Similarly several households in the various income groups derive some income from cultivation. The differences in the income are caused by the number of gainfully employed persons or the varying extent of cultivable lands.

89. Taking all the households together, it is found that 65.86 per cent of the total income is derived by way of wages or salary, 12.51 per cent from cultivation, 9.43 per cent as help from relatives and 6.47 per cent from industry run by the household. Business run by the household, pension, gifts and presents and unidentifiable sources of income also yield some share of the total income of the households. The reason for the larger proportion of help from relatives is that heads of several households are employed in distant places in factories or estates and send money for their dependants at home. More details about the classification of households according to the income and the sources of income can be had from the tables below.

Table XVII

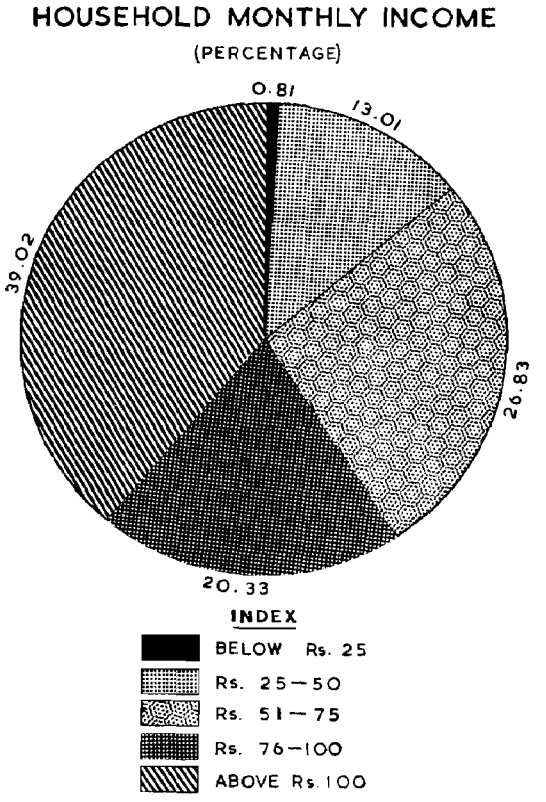
DISTRIBUTION OF HOUSEHOLDS BY INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average number 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		
All	Less than Rs. 25	1	..	1.00	..	..	1.00	0.90	-
	Rs. 25–50	16	0.88	1.63	0.75	0.56	3.82	2.99	0.69
	Rs. 51–75	33	1.70	1.76	1.12	1.18	5.76	4.43	1.18
	Rs. 76–100	25	2.28	1.96	1.48	1.44	7.16	5.50	1.40
	Above Rs.100	48	2.56	2.79	1.21	1.23	7.79	6.29	1.83

Table XVIII

MONTHLY INCOME PER HOUSEHOLD BY SOURCE

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	123		1	16	33	25	48
		Rs. p.	Per cent	Rs. p.	Rs. p.	Rs. p.	Rs. p.	Rs. p.
All	(a) Salary or wages	85.61	65.86	..	21.04	50.42	72.37	140.03
	(b) Industry run by the household	8.41	6.47	..	0.94	4.85	3.00	16.35
	(c) Business run by the household	5.95	4.58	..	1.67	5.18	5.00	8.51
	(d) Cultivation run by the household	16.26	12.51	18.33	2.76	2.40	7.67	34.72
	(e) Rent from land	..	..	..	..	..	..	..
	(f) Rent of houses	..	..	..	..	..	..	..
	(g) Pension	0.50	0.38	..	1.37	1.21	..	..
	(h) Gifts and Presents	0.59	0.45	..	..	..	1.33	0.69
	(i) Help from relatives	12.26	9.43	..	14.90	7.53	2.67	19.90
	(j) Other sources	0.41	0.32	..	1.22	0.19	0.21	0.52
	Total	**129.99**	**100.00**	**18.33**	**43.90**	**71.78**	**92.25**	**220.72**



Expenditure

90. Taking all the households together, 70.95 per cent of the total expenditure is on food. 56.26 per cent of this is spent on rice, 0.64 per cent on other grains and 1.50 per cent on tapioca. Thus the staple food alone takes away a considerable portion of the total expenditure on food. 6.91 per cent of the total expenditure on food is spent on milk, 5.74 per cent on vegetables, 5.21 per cent on fish, 4.49 per cent on cocoanuts and 2.92 per cent on meat. Consumption of vegetables is greater among non-Anglo-Indian households, while that of fish and meat is greater among the Anglo-Indians. Condiments and sugar take 4.63 per cent and 2.69 per cent respectively of the expenditure on food. Smoking and chewing claim only very small amounts and according to the information furnished by the people liquor claims a still smaller amount, namely 0.34 per cent. However, from general enquiries it has been found that this is a gross underestimation, and actually the people spend more on liquor. During the survey the informants in the majority of the households were women who perhaps did not know the actual amount spent by the menfolk on drinks. There is not much difference in the pattern of expenditure on food between the various income groups except that, as may be naturally expected, the higher income groups spend higher amounts on each item. But this is mostly because of the larger number of members and not because of any extravagancy or superiority of standard. On an average Rs. 16.88 is spent for food per equivalent adult male.

91. 12.55 per cent of the total expenditure is on miscellaneous items of which 15.58 per cent is spent on education, 16.68 per cent on dhobi and soap, 5.32 per cent on medical fees and medicines, 0.97 per cent on religious observances and 2.21 per cent on amusements. 31.02 per cent of the miscellaneous expenditure is accounted for by investments in savings schemes, 6.16 per cent by repayment of debts and 9.80 per cent by various unaccountable items. 8.84 per cent of the total expenditure is on clothing, 4.71 per cent on housing, light, fuel etc. and 2.95 per cent on cultivation, industry and business run by the households. The comparatively high percentage of expenditure on clothing is explained by the fact that the Anglo-Indians and the Latin Christians of the area show great interest in possessing costly and fashionable dress. The total average monthly expenditure of the lowest income group is Rs. 19.33, of the second income group Rs. 45.42, of the third income group Rs. 71.69, of the fourth income group Rs. 94.31 and of the highest income group Rs. 200.19. More details about the expenditure pattern of the different income groups are given in the following tables.

Table XIX

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS

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	123			1	16	33	25	48
		Per household	Pre equivalent adult male						
		Rs. p.	Rs. p.		Rs. p.	Rs. p.	Rs. p.	Rs. p.	Rs. p.
1	2	3	4	5	6	7	8	9	10
All	**A. Food Group**								
	1. Cereals & Pulses								
	Rice	49.00	9.50	56.26	8.00	21.88	36.27	46.44	68.98
	Other grains	1.04	0.20	1.20	0.25	0.45	0.80	0.97	1.45
	Dhal	0.56	0.11	0.64	0.25	0.33	0.48	0.44	0.76
	Total	**50.60**	**9.81**	**58.10**	**8.50**	**22.66**	**37.55**	**47.85**	**71.19**
	ii. Vegetables								
	Potatoes	0.84	0.16	0.97	..	0.34	0.47	0.78	1.32
	Tapioca	1.31	0.25	1.50	..	1.20	1.35	1.80	1.09
	Onions	0.28	0.05	0.32	0.15	0·17	0.21	0.23	0.40
	Cocoanuts	3.91	0.76	4.49	1.60	1.89	2.59	3.06	5.99
	Other vegetables	5.00	0.97	5.74	2.00	1.97	2.98	3.52	8.23
	Total	**11.34**	**2.19**	**13.00**	**3.75**	**5.57**	**7.60**	**9.39**	**17.03**
	iii. Meat & Fish								
	Meat	2.54	0.49	2.92	..	0.53	1.21	1.62	4.65
	Fish	4.54	0.88	5.21	1.25	1.67	2.21	3.32	7.80
	Total	**7.08**	**1.37**	**8.13**	**1.25**	**2.20**	**3.42**	**4.94**	**12.45**
	iv. Milk	6.02	1.17	6.91	..	0.63	1.20	1.89	13.42
	v. Ghee & Oils	2.09	0.41	2.40	1.00	0.95	1.27	1.39	3.43
	vi. Salt	0.36	0.07	0.41	0.25	0.25	0.27	0.37	0.46
	vii. Condiments								
	Chillies	1.40	0.27	1.61	1.00	0.95	1.11	1.28	1.81
	Tamarind	0.40	0.08	0.46	0.25	0.23	0.27	0.34	0.57
	Other condiments	2.23	0.43	2.56	0.50	1.02	1.27	1.54	3.69
	Total	**4.03**	**0.78**	**4.63**	**1.75**	**2.20**	**2.65**	**3.16**	**6.07**
	viii. Sugars	2.34	0.45	2.69	0.50	1.03	1.58	1.94	3.55
	ix. Coffee & Tea	1.37	0.27	1.57	0.50	0.78	0.98	1.14	1.97
	x. Liquor	0.30	0.06	0.34	..	..	..	0.08	0.73
	xi. Tobacco								
	Smoking	1.36	0.26	1.56	..	0.47	0.84	0.77	2.36
	Chewing	0.21	0.04	0.24	..	..	0.11	0.08	0.42
	Total	**1.57**	**0.30**	**1.80**	..	**0.47**	**0.95**	**0.85**	**2.78**
	xii. Other Foods including Refreshments								
	Pansupari etc.	...	..	..	..	..	..	...	..
	Total under Food	**87.10**	**16.88**	**100.00**	**17.50**	**36.74**	**57.47**	**73.00**	**133.08**

Table XIX *(Contd.)*

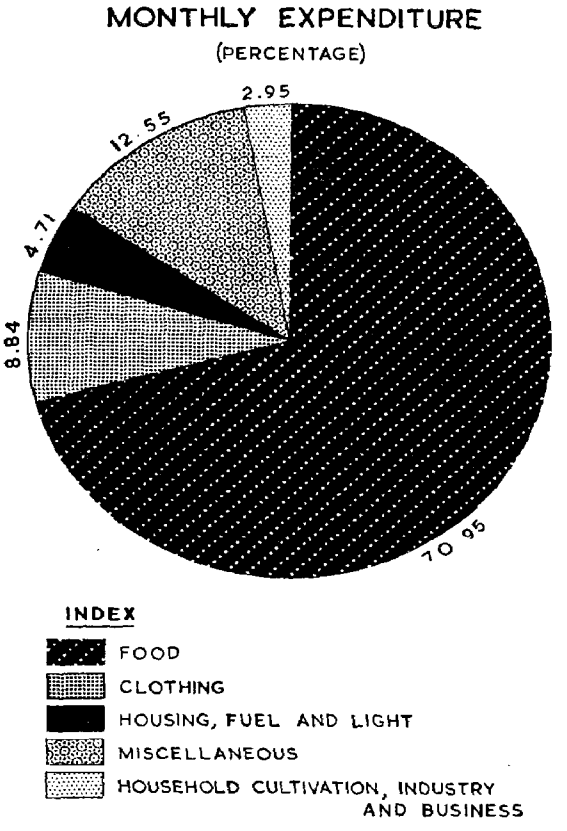
AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS

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	123		1	16	33	25	48
		Expenditure per household	Percentage of total expenditure on miscellaneous items					
				Rs. p.	Rs.p.	Rs.p.	Rs.p.	Rs.p
All	**B. Clothing**	**10.85**		**0.83**	**3.67**	**6.28**	**8.52**	**17.82**
	C. Housing, Light, Fuel etc.	**5·78**		**0.25**	**2.90**	**4.48**	**4.34**	**8.49**
	D. Miscellaneous Expenditure							
	i. Education	2.40	15.58	..	0.36	1.09	2.37	4.05
	ii. Dhoby or Soap	2.57	16.68	0.75	1.08	1.58	1.94	4.11
	iii. Barber	0.65	4.22	..	0.27	0.53	0.70	0.85
	iv. Travelling	1.17	7.59	..	..	0.06	..	2.96
	v. Medical fees & Medicines	0.82	5.32	..	..	0.06	..	2.06
	vi. Religious Observances	0.15	0.97	..	..	0.02	0.01	0.37
	vii. Amusements	0.34	2.21	..	..	0.02	0.02	0.85
	viii. Provident Fund, Kuri & Other compulsory Savings	4.78	31.02	..	0.19	0.07	2.40	10.42
	ix. Payment of debt	0.95	6.16	..	..	..	..	2.43
	x. Remittances to dependants living elsewhere	0.07	0.45	..	..	..	..	0.17
	xi. Other items	1.51	9.80	..	0.21	0.03	0.18	3.68
	Total	**15.41**	**100.00**	**0.75**	**2.11**	**3.46**	**7.62**	**31.95**
			Percentage of total expenditure on cultivation etc.					
	E. Cultivation, Industry & Business							
	i. Cultivation run by the household	3.62	100.00	..	..	..	0.83	8.85
	ii. Industry run by the household	..	..	..	..	..	..	..
	iii. Business run by the household	..	..	..	..	..	..	..
	Total	**3.62**	**100.00**	..	..	..	**0.83**	**8.85**
	F. Grand Total of A to F	**122.76**		**19.33**	**45.42**	**71.69**	**94.31**	**200.19**

Table XX

ANALYSIS OF AVERAGE INCOME AND EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS

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	123		1	16	33	25	48
	Rs. p.		Rs. p.	Rs. p.	Rs. p.	Rs. p.	Rs. p.
I. Expenditure							
A. Food	87.10	70.95	17.50	36.74	57.47	73.00	133.08
B. Clothing	10.85	8.84	0.83	3.67	6.28	8.52	17.82
C. Housing, Light, Fuel etc.	5.78	4.71	0.25	2.90	4.48	4.34	8.49
D. Miscellaneous	15.41	12.55	0.75	2.11	3.46	7.62	31.95
E. Cultivation, industry & business	3.62	2.95	...	...	..	0.83	8.85
Total Expenditure	**122.76**	**100.00**	**19.33**	**45.42**	**71.69**	**94.31**	**200.19**
II. Income	129.99		18.33	43.90	71.78	92.25	220.72
III. Expenditure in relation to income	+7.23		-1.00	-1.52	+0.09	-2·06	+20.53



92. Taken by income groups, all the income groups except those deriving between Rs. 51 and Rs. 75 and above Rs. 100/– spend slightly more than what they earn. Taken by households, while the one household in the lowest income group has a deficit budget, in the next income group only one household shows a surplus budget. Ten of them have deficit budgets and 5 balanced budgets. In the third income group there are 8 households with surplus budgets, 12 with deficit budgets and 13 with balanced budgets. In the 4th income group also, the number of households with surplus budgets is only small, namely 3, while the number of deficit households is 7 and that of balanced households 15. In the highest income group there are 33 households with surplus budgets and 9 with deficit budgets. The remaining 6 households of this group have balanced budgets. Taking all the income groups together, 36.58 per cent households of the surveyed area have surplus budgets, 31.71 per cent deficit budgets and an equal percentage balanced budgets. On scrutinising the schedules it is found that for the first 4 income groups the nature of the budget depends to a great extent on the number of members in the households and frugality has little part in making it surplus or otherwise. For example, in the Rs. 25–50 income group the only one household with surplus budget is a single member household, while five households with balanced budget have 1 to 4 members and among the ten deficit households eight have more than 5 members. Among the remaining deficit households one has 2 members and the other 3 members. In the Rs. 51.75 income group out of eight surplus households five have only 4 to 5 members, while the remaining three have 6, 7 and 9 members respectively. Out of thirteen households with balanced budgets nine have 4 to 6 members, while the remaining have 7 or 9 members except one which has got only 3 members. Nine out of the twelve deficit households have 5 to 8 members, while one has 10 members and two have only 3 members. Similar is the case with the remaining income groups although in the highest income group the influence of the number of members on the nature of the budget is less perceptible than in other cases.

Indebtedness

93. There are indebted households in all the income groups. Altogether in the surveyed area 17.07 per cent households have outstanding liabilities to be cleared. The percentage of households in debt in each income group has been separately shown in the table below. The total amount of debt for all the households of the surveyed area together comes to Rs. 16,408. 64.76 per cent of this amount have been borrowed for productive purposes like purchase of land, construction or repairing of houses, running of household cultivation and investment in business, while the balance amount has been borrowed for unproductive purposes such as giving dowry and satisfaction of ordinary wants. Substantial amounts have been borrowed by two families for treatment. Classifying the households by the causes of indebtedness it is found that majority of the households have taken loans for tiding over temporary difficulties such as purchase of daily necessities. The number of families which have incurred debts for productive purpose is comparatively small but they have borrowed large sums. Among the indebted households the Anglo-Indians and Latin Christians are almost in the proportion of 4:1.

MULAVUCAD

Table XXI

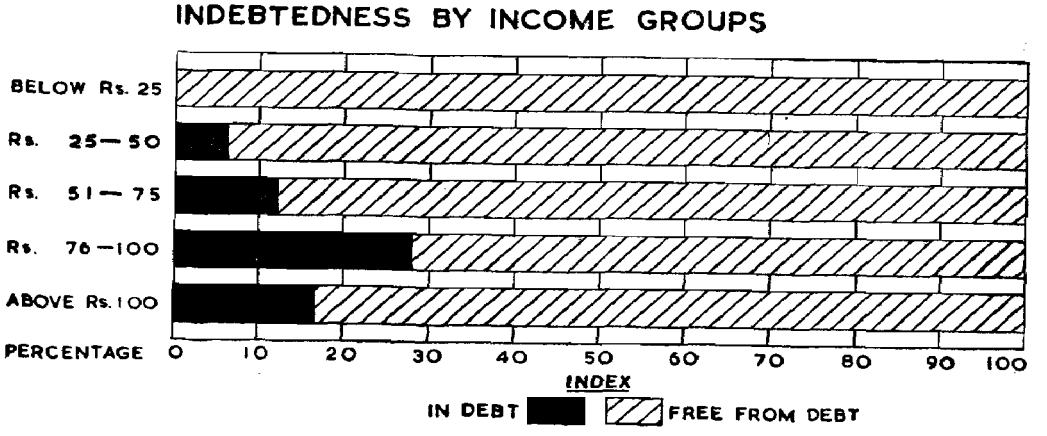
INDEBTEDNESS

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 households in debt
1	2	3	4	5
				Rs.p.
Less than Rs. 25	1	1	100.00	25.00
Rs. 25-50	16	1	6.25	150.00
Rs. 51-75	33	4	12.12	651.50
Rs. 76-100	25	7	28.00	425.00
Above Rs .100	48	8	16.67	1,331.50

Indebtedness by causes

Causes	Amount of debt	No. of households in debt	Average for households in debt	Percentage of debts due to causes to the total debt
1	2	3	4	5
	Rs.		Rs.p.	
(a) Purchase of land	5,500	1	5,500.00	33.52
(b) House construction or repairs to existing building	2,900	2	1,450.00	17.67
(c) Marriage	..	..	..	..
(d) Funerals	..	..	..	..
(e) To give dowry	800	1	800.00	4.88
(f) To clear old outstanding debts	..	..	..	..
(g) Sickness	2,175	2	1,087.50	13.26
(h) Ordinary wants	2,806	13	215.85	17.10
(i) Household cultivation	227	1	227.00	1.38
(j) Industry run by the household	..	..	..	..
(k) Business run by the household	2,000	2	1,000	12.19



Indices of Prosperity

94. During the last 10 years 16 households (10 Latin Christians, 4 Anglo-Indians and two other castes) of the surveyed area have been able to clear old outstanding debts amounting to Rs. 7,870/–, 2 households have acquired new property, 14 households have made cash savings and 35 households have invested amounts in new undertakings or house building. The total savings excluding the clearance of debts swell up to Rs. 1,29,209/–. In the last 10 years two new industries have been started. Lion's share of the investment is in the construction of the new buildings, a number of which have sprung up in the surveyed area in the last 10 years. Larger number of prosperous families are found among the Anglo-Indians who are generally more enterprising than other communities. The number of Anglo-Indian households who have made investments in new ventures or made cash savings is about double that of Latin Christian households.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Age and Sex Distribution of the Population

95. The total population of 805 in the surveyed area consists of 43·98 per cent children below the age of 15, 29.32 per cent youths between 15 and 34 years of age and 20.99 per cent middle aged persons between 35 and 59. There are 5.71 per cent persons aged 60 or above. The percentage of dependent persons is comparatively high. In the age-groups of 0-4, 10-14 and 45-59 the male persons predominate, while in all the other age-groups except 15-19 in which both the sexes are equal in number, the females are greater in number. One reason for the smaller number of male population in the age-group of 20–44 is that several of them, especially among the Anglo-Indians, are employed outside the village

Table XXII

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	394	71	52	59	41	22	21	23	40	45	20
Females	411	59	66	47	41	37	25	26	43	41	26
Total Persons	805	130	118	106	82	59	46	49	83	86	46

Age and Marital Status

96. 62.48 per cent persons out of the total population of the surveyed area come in the category of never married people, 31.68 per cent people are married and 5.84 per cent are widowed. There are no divorced or separated persons in the surveyed area. While married males and females in the surveyed area are almost equal in number, a vast majority of widowed persons are females. Widowed males even aged 35 or 40 may not find it difficult to remarry and often do so whereas widowed females aged above 35 may not find it so easy to get another partner in life. All the widowed females except one in the surveyed area are above 35 which explains the preponderance of females in this group. There are 6 married females in the age-group of 15-19. All the rest both males and females are above 19 years of age. In the age-group of 20-24, the married and never married women are almost equal in number whereas 32 per cent women in the age-group of 25-29 and 15.38 per cent women in the age-group of 30-34 are never married. The anglo-Indian girls are usually married only after the age of 20, but to remain unmarried beyond the age of 25 is not normal among them. There fore, the high percentage of never married women above the age of 25 should be attributed mainly to financial reasons. Unmarried males beyond the age of 30 are smaller in number than the unmarried female persons of the same age-group. The following table gives the marital status of the population of the surveyed area.

Table XXIII

AGE AND MARITAL STATUS

Age-group	Total population			Never married		Married		Widowed	
	Persons	Males	Femeles	Males	Females	Males	Females	Males	Females
All ages	805	394	411	263	240	126	129	5	42
0–9	248	123	125	123	125	..	..	..	..
10–14	106	59	47	59	47	..	..	..	..
15–19	82	41	41	41	35	..	6	..	..
20–24	59	22	37	19	18	3	19	..	..
25–29	46	21	25	15	8	6	17	..	..
30–34	49	23	26	3	4	20	21	..	1
35–39	49	22	27	1	1	21	22	..	4
40–44	34	18	16	1	..	17	12	..	4
45–49	33	21	12	..	1	20	7	1	4
50–54	34	15	19	1	1	13	11	1	7
55–59	19	9	10	..	..	9	6	..	4
60–64	20	6	14	..	..	6	5	..	9
65–69	6	5	1	..	..	5	1	..	..
70 and over	20	9	11	..	..	6	2	3	9

97. Marriages nowadays are contracted only when the women are above 17 years of age and the men round about 24 years of age. According to the information collected from the surveyed area, in former days Anglo-Indian females were married at the age of 14, 15 and 16 and Latin Christian females at the age of 15 and 16. Such cases, however, are not reported in recent years. The shift in the age of marriage took place in the third quarter of the century. A table is given below showing the youngest age of marriage that took place in the households of the surveyed area in the memory of their present heads. The table represents the old customs which have now vanished from all communities.

Table XXIV

YOUNGEST AGE OF FIRST MARRIAGE BY SEX AND AGE

Age	Nairs		Kollans		Pulayas		Anglo-Indians		Latin Christians	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
14	..	..	..	..	..	..	..	2	..	..
15	..	..	..	..	..	..	..	3	..	3
16	..	..	..	..	..	1	..	5	..	5
17	..	..	..	..	..	..	..	6	..	5
18	..	..	..	..	..	..	..	12	..	12
19	..	..	..	..	..	..	..	9	..	1
20	..	1	..	..	..	..	2	10	4	11
21	..	..	..	1	..	..	1	9	2	6
22	..	1	..	..	..	..	2	1	3	1
23	..	..	..	..	1	..	2	2	3	2
24	1	..	..	..	..	..	11	2	10	1
25	..	..	..	..	..	..	11	3	5	..
26	..	..	..	..	..	..	6	3	2	1
27	..	..	1	..	..	..	9	..	8	1
28	..	..	..	..	..	..	6	1	4	..
29	1	..	..	..	..	..	7	..	2	..
30	..	..	..	..	..	..	1	..	2	..
31	..	..	..	..	..	..	3	..	..	..
32	..	..	..	..	..	..	1	..	1	..
33	..	..	..	..	..	..	..	..	1	..
34	..	..	..	..	..	..	2	..	..	..
35	..	..	..	..	..	..	3	..	..	..
37	..	..	..	..	..	..	1	..	..	..
40	..	..	..	..	..	..	..	..	1	..
47	..	..	..	..	..	..	..	..	1	..

Births and Deaths

98. The registered births and deaths in the village from 1951 to 1960 are given below. But these figures smack of incompleteness of such a high degree that in certain years there are no cases of death at all, a state of affairs which it is perhaps too early to assume now. The dislocation caused by the transfer of the work of registration from the Revenue Department to the Public Health Department is the possible reason for this incompleteness.

Table XXV

BIRTHS AND DEATHS

Year	Birth	Still birth	Total	Death
1951	172	3	175	62
1952	161	..	161	8
1953	149	2	151	2
1954	98	..	98	7
1955	101	..	101	4
1956	82	..	82	..
1957	118	..	118	9
1958	19	..	19	..
1959	13	..	13	4
1960	94	..	94	13

Literacy and Education

99. As against the total literacy of 46.80 per cent for the entire state, Ernakulam district has 50.55 per cent of literacy. In the village under survey, the percentage is 52.97. This consists of 29.84 per cent men and 23.13 per cent women. There has been good progress in the matter of education during the decade between 1951 and 1961. In 1951, the percentage of literates in the village was only 44.15, consisting of 21.80 per cent males and 22.35 per cent females. The progress in the male literacy was more phenomenal than in the female literacy.

100. The surveyed area has a much higher percentage of literacy viz., 78.01. The reason for this high percentage of literacy is the large number of Anglo-Indian households in the surveyed area who take greater interest in the matter of education than the other people. Among the total literates 23.73 per cent are able to read and write, but do not possess any academic qualification. 68.15 per cent of the literate people have passed primary school and 7.17 per cent have passed matriculation or higher secondary. There are 3 persons who have passed intermediate and 3 who have taken University degrees. The reason for the small number of people having higher qualification is that colleges and high schools are available only at Ernakulam, on the other side of the backwaters. This naturally results in a large number of students stopping education after middle school, for the parents may not be very anxious to send their children in boats especially during the stormy weather to Ernakulam, particularly in these days when high school education does not assure a job. With such large population and so great a number of school-going children at least one high school in the village is an urgent necessity. Efforts are being made by private agencies to start a high school. It can be stated without doubt that the number of children going for higher education will sharply increase with the starting of a high school within the village.

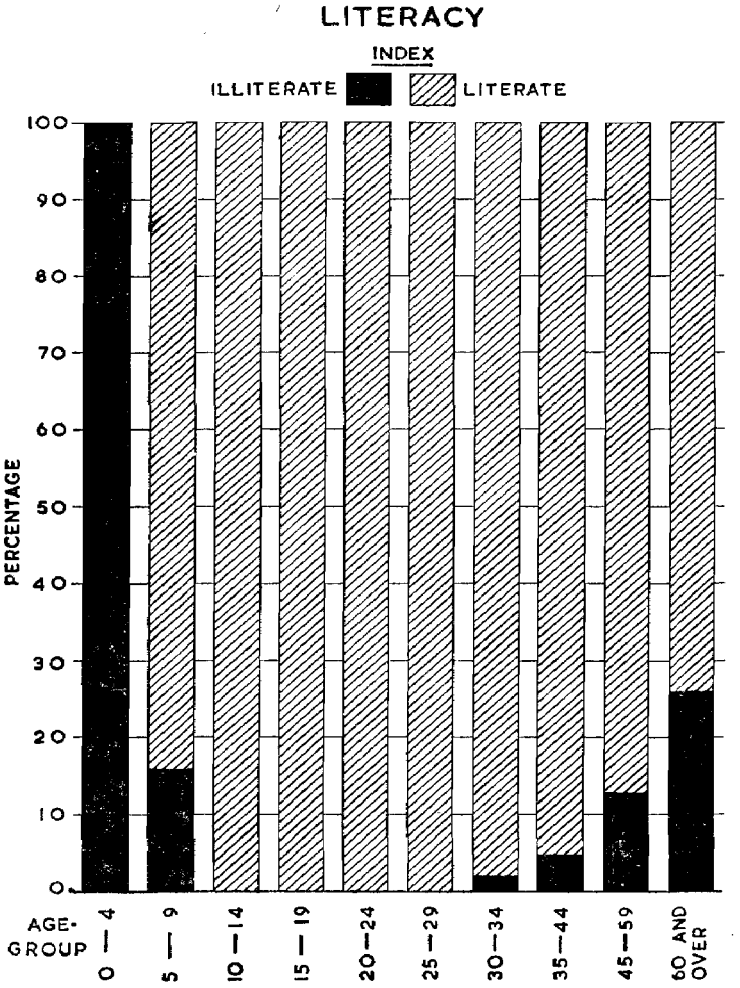


Table XXVI

LITERACY AND EDUCATION

Age-group	Total	Illiterate	Literate without educational standard	Primary or Junior Basic	Matric or Higher Secondary	Inter-mediate	Graduates and above
All ages	805	177	149	428	45	3	3
0–4	130	130	..	..	..	..	..
5–9	118	19	76	23	..	..	..
10–14	106	..	7	99	..	..	..
15–19	82	..	5	63	12	1	1
20–24	59	..	10	38	9	1	1
25–29	46	..	5	31	9	..	1
30–34	49	1	7	34	6	1	1
35–44	83	4	9	64	6	1	1
45–59	86	11	20	53	2	..	..
60 and over	46	12	10	23	1	..	..

Family Structure

101. 58.53 per cent households in the surveyed area come under the classification of simple families, 20.33 per cent intermediate families and 21.14 per cent joint families. The definition of simple, intermediate and joint families has been given in the monograph on Kurichy village in this volume. As has been mentioned in the monograph on Tangasseri the tendency to split up the family immediately after the children's marriage is less among the Anglo-Indians than in other communities. The joint families in the village should not be taken to have any resemblance or characteristics of the old Hindu joint families. By the time all the children get married these families invariably split up, each male member putting up a separate house and looking after his business or cultivation independently. The following table gives the classification of the surveyed households according to their structure.

Table XXVII

FAMILY STRUCTURE

Community	Total No. of households	Type of families living in the household		
		Simple	Intermediate	Joint
Nairs	2	1	1	..
Kollans	1	..	..	1
Pulayas	1	..	1	..
Anglo-Indians	69	42	14	13
Latin Christians	50	29	9	12

Medical Care

102. In the matter of medical care, it may be said without exaggeration that the village is unfortunate. With no medical institutions of any worth in any of the islands, even for ordinary diseases the people have to cross the ferry and go to Ernakulam or Cochin. Crossing the ferry during the monsoon is difficult for a patient. If extreme urgency arises during the night, except for a very few rich people who own boats, people will have to bide their time till morning.

103. From the investigations in the surveyed area, it is found that 21 households take the women to the hospital for confinement. This high percentage is largely due to the fact that it is difficult to get the presence of a doctor at home to assist a woman at childbirth if she is kept at home. As many as 41 households stated that they call a doctor home to attend to maternity cases and 32 households claim to call qualified midwives for the same purpose. Only 11 households reported having obtained the assistance of unqualified midwives for childbirth. The surveyed area has better communication facilities with the main land and therefore for the people there medical help can be more easily obtained. In the rest of the village, the position in this regard is far worse, as understood from general enquiries. For general treatment people resort to all the systems though for serious diseases allopathic system is preferred. From the surveyed area, according to the returns of the survey, 27 households go to the public hospital or dispensaries and 29 households go to private hospitals for medical consultation. 14 households said that they were getting down physicians at home for this purpose. All the people in the surveyed area have been vaccinated.

Leisure and Recreation

104. Facilities for games in the village are little since the land in most part is marshy and planted with cocoanuts. Even for the schools there are no playgrounds. Cinema theatres and other centres of

public entertainment are absent in the village. Some people go to Ernakulam for spending the leisure time or seeing films whereas majority of people spend their leisure hours in total idleness. Gambling on a small scale takes place here and there but they attract only a few people. There is a golf club in the Bolghatty palace in Mulavucad island in the village. However, since it is a rich man's game none from the village take part in it. Only the golf fans from Ernakulam and Cochin are members in it.

Organs of Democratic Decentralisation

105. There is a separate panchayat for the village with its office in Mulavucad island. The main activities of the panchayat are concerning sanitation and street lighting. It maintains nearly 60 street lamps and spends small amounts for the maintenance of a narrow road in Mulavucad island which has been only partly constructed. Four public latrines have been constructed and one scavenger has been appointed for cleaning the latrines. It has also dug two public wells. The panchayat has to solve innumerable problems in the field of public health and communications, but with the limited resources, it will hardly be possible for it to tackle them successfully within a reasonable time. When the programme of Panchayat Raj is implemented, probably the panchayat may become more effective in the public life.

106. The Anglo-Indian Association has established a branch in the village. A branch of Pulaya Mahajanasabha has also been started there recently. In the daily life of the people they exercise little influence, except that the Anglo-Indian Association is running an Upper Primary School at Vallarpadom.

Developmental Activities

107. The Vypeen N.E.S. Block which covers Mulavucad village was started only in 1960. It is too early to assess the impact of the Block on the social and economic life of the village. Till the time of survey 7 households in the surveyed area have received better type of cattle and 3 households have received better seeds, better implements and better manures. The Irrigation Department has constructed a small bund across the palliyilthodu as a result of which 3 households have been benefited. These households have received technical aid from the Block for carrying out the cultivation adopting improved methods. They use pesticides, better type of seeds and better implements. Outside the surveyed area a boat jetty has been constructed at Panampukad with the aid received from the Block. The Block has also subsidised construction of 3 public latrines. Effective participation of the people in the programmes of the Block is lacking. With the co-operation of the people the Block could render greater service to the village in the fields of agriculture, animal husbandry and small scale industries.

Co-operative Societies.

108. There is only one co-operative society in the entire village. It has 83 members of whom 4 are in the surveyed area. The paid-up share capital of the society is only Rs. 678/-. The activity of the society is confined to the running of a provision store at Vallarpadom. There is scope for the organisation of more societies in the village. For example, the cultivators have already formed associations for the purpose of prawn filtering and dewatering the fields and these associations could be easily converted into societies for the greater benefit of the cultivators. Similarly, the large number of small units of coir industry could be organised into a co-operative thereby expanding their activities, improving the techniques of production, introducing the manufacture of new products and providing credit and marketing facilities.

Libraries and Reading Habit

109. In various parts of the village 6 libraries are functioning. All of them are run on a small scale and mostly contain only a few Malayalam books and one or two newspapers. Nevertheless, a large number of youngsters frequent them. In the surveyed area 32 households get down daily newspapers and many more read the papers either in the library or in some other place such as a tea-shop. Some of the libraries organise entertainment programmes thus giving an occasion to develop the literary

and histrionic talents of the members. Great interest is shown by all people in such programmes.

Dowry

110. Dowry system is prevalent among the Latin Christians of Mulavucad. In the surveyed area out of 47 Latin Christian households who have given dowry 17 have given dowry up to Rs. 500, 14 up to Rs. 1,000, 13 up to Rs. 1,500 and 3 up to Rs. 2,000. Dowry system as such is not in vogue among the Anglo–Indians or other communities. All the same it is an accepted practice among them to give ornaments at the time of marriage to the girls. The cost of these ornaments will be often beyond the easy means of the families. Therefore, although it is not called dowry by the people it in fact has all the characteristics of dowry. At the time of settling the marriage in Anglo-Indian community, it is usual for the parties to agree upon the items of ornaments. Cases are not lacking where negotiation for the marriage has broken down on account of the disagreement on this point.

Family Planning

111. Since in many households the male members could not be contacted as they were employed outside the village, only 45 persons in the surveyed area could be questioned with regard to their attitude towards family planning. 28 of them were Anglo–Indians, 15 Latin Christians and 2 Hindus. Awareness about family planning is fairly wide as indicated by the 26 Anglo-Indians, 9 Latin Christians and 1 Hindu who had knowledge about the programmes. Majority of them were in favour of the programme. This is in contrast to the attitude taken by the people of Tangasseri where all the questioned people were against family planning.

112. In the surveyed area 55.56 per cent people including all communities favoured the family planning programmes. 17.78 per cent people believe that it should be achieved only through self-restraint while 31.11 per cent favour the use of contraceptives also. 3 persons favour sterilization for limiting the number of children in the family. When the programme of the family planning was explained to the ignorant persons all except one of them favoured it. The following table gives the classification of the questioned people according to the community and attitude towards family planning.

Table XXVIII

ATTITUDE TO FAMILY PLANNING

	Nairs	Kollans	Pulayas	Anglo-Indians	Latin Christians
1. Total No. of persons interviewed	..	1	1	28	15
2. No. of persons aware of family planning programme	..	1	..	26	9
3. No. of persons in favour of family planning out of item No. 2	..	1	..	21	3
4. No. of persons out of item No. 3 in favour of					
(a) self-restraint only	..	..	..	7	1
(b) Contraceptives and self restraint	..	1	..	11	2
(c) Contraceptives only	..	..	..	..	..
(d) Sterilization	..	..	..	3	..
5. No. of persons who were not aware of family planning programme	..	..	1	2	6
6. No. of persons out of item No. 5 who are in favour of family planning when the programme was explained to them	..	..	1	1	6
7. No. of persons out item No. 6 in favour of					
(a) Self-restraint only	..	..	..	..	..
(b) Contraceptives and selfrestraint	..	..	..	1	6
(c) Contraceptives only	..	..	..	..	..
(d) Sterilization	..	..	..	..	..
Persons who have no specific view	..	..	1	..	..

Nature of Caste Relationship

113. No hatred or enmity exists among the people on the basis of caste, and the people of the same economic status mingle together closely without distinction of caste. If at all any restraint in the social intercourse is found, it is only between the people of different economic status. However, political allegiances which cut across the caste barriers have occasionally caused disturbances in the village in the last 10 years. Fortunately such frictions are on a decline nowadays. Untouchability and unapproachability have completely vanished from the social life. The Pulayas and Velas are allowed to enter the houses of other castes and some of them serve as domestic servants among the Christians and Hindus.

Festivals

114. *Onam* was celebrated till recently only by the Hindus. In the last two years on account of the attempts to make it a national festival other people have also started to take part in the merrymaking of *Onam*. Due to the proximity to Ernakulam where the festival has been celebrated on a large scale with boat races and other entertainment programmes *Onam* is rapidly gaining popularity and acceptance among all the communities of the village. Other festivals are only the religious ones. The most important among them is the festival of the Lady of Ransom in the Vallarpadom church on the 24th September every year. The premises of the church turn into a big fair on this occasion where all communities gather together for disposal of their products and purchase of the requirements. The most important articles are earthenwares, furniture especially wooden boxes, cane, bamboo products, country boats and stationery articles. Even the members of other communities in large numbers take part in the religious ceremonies of the festival though the main attraction for them is the fair itself.

CHAPTER V

CONCLUSION

Social

115. The social advancement achieved by the communities of the surveyed area, particularly the Latin Christians, has been touched upon briefly in the preceding pages. Far-reaching changes have taken place in the matter of dress and ornaments as well as customs and observances in that community. Many of the changes were the results of the impact of the changing times while the others were the result of the increasing contact with other communities. Cochin and surrounding areas have had a settlement of the Europeans from the 15th century and the European cultural forces have exerted some influence in brining about these changes, particularly in respect of dress and ornaments. Many changes have taken place in the other communities of the village as well. The Anglo-Indians who used to keep aloof from the rest of the people in former years are now anxious to establish close relationship with them. The peculiar aspects in the dress and even in customs and manners among the Anglo-Indians are gradually changing due to the increasing contact with the neighbours. Between the Christians and Hindus, and between the high castes and low castes there has been better understanding with the advance of time. The low castes who were subjected to the rigours of caste system now enjoy social equality with other communities. The increasing employment opportunities provided by the port and the expanding industries of the surrounding places have emancipated the low castes from the economic bondage to the high castes and consequently from the social subjugation.

116. The geographical setting of the village has presented numerous problems concerning the day to day life. Many of these problems are similar to those faced by the people of Muttar in Alleppey district. [1] The foremost among them is the scarcity of drinking water felt by the people of the various islands. At present the sources of drinking water in the island are a few wells and tanks and the water supply from the main land. The supply of water from the main land has not been extended to all the areas. It provides only a few public taps in important places and the supply of water is limited to a few hours every day. Long queues of women and a large assemblage of earthen pots can be seen around these taps throughout the day. Even this supply fails occasionally leaving the people in extreme distress. The tanks and wells in all places do not yield good water and almost all of them are left without proper protection. One feels that these wells can be a veritable source of contagious diseases in their present condition, but left with few other choices many people draw water from these sources for drinking and for the preparation of food. The problem of good drinking water can be solved only by the expansion of water supply system and its extension to all the islands. A programme for the expansion of water supply system to the towns of Ernakulam and Cochin is under way. As this expansion scheme is completed, arrangements must be made for the unfailing supply of drinking water to the islanders also.

117. Almost as equally important as the supply of drinking water is the provision of hospital facilities for the people of the village. Their present dependence on the main land for treatment makes it impossible for many people to avail themselves of medical help when it is urgently needed. This is particularly so for the people away from the main routes of passenger boats. The absence of even private practi-

1. See the monograph on Muttar in part VI D of this series

tioners makes the situation more serious. Therefore the extension of medical facilities by opening a hospital with a resident doctor is of prime importance.

118. From the various islands a large number of students attend the local primary schools. The maximum educational facility available for them in the island is only up to the upper primary stage, after which they have to cross over to the main land if they want to continue the studies. Although a number of institutions of higher education are available at Ernakulam, at a short distance from the village under survey, the intervening backwaters make them inaccessible to many poor people. Concessions are allowed to the students to come to Ernakulam in boats but these boats touch only a few points in the village. The students in other places have to reach these points and wait for the boat for a long time, since unlike the bus or train the boat does not keep up the time. To reach the school or college in time, therefore, a student has to start from his house early in the morning. The evening trip back home is a similar ordeal. The journey becomes difficult, if not dangerous, during the monsoon season. Moreover the noon meal also presents a problem for the poor children. On account of these reasons many boys and girls stop their education after the lower primary stage or upper primary stage. Since employment in industries is the main source of livelihood for the villagers, acquisition of higher education is of vital importance for them. Therefore, they deserve better facilities in this regard. The provision of a high school in the island can solve the problem to some extent. Hence, upgrading of one of the upper primary schools into a high school or the starting of a new high school should receive the attention of the educationalists, particularly the private agencies interested in the promotion of education.

119. The improvement of communication facilities within the islands and with the main land will open the way for further economic and social advancement of the villagers. Small roads within the large islands to facilitate the movement of carts can be the begining of this improvement. The extension of telephone and telegraphic facilities to the village can be another easy step to ameliorate the present position. The people in the islands have been dreaming of a bridge connection with the mainland since long past and have submitted several memoranda to the Government pointing out the necessity of such a connection between the islands and main land. However, at least more frequent boat services from the main land to the various points in the village can offer the people partial relief in this matter. At present frequent ferry services are available only to one or two points in the village. The people in other places have to wait long for the boats from distant places such as Parur to call at their places. If one or two services entirely devoted to serve the different parts of the village and neighbouring places are started this difficulty can be reduced considerably.

Economic

120. Economic resources based on the land have not been exploited properly in the village. The case of paddy cultivation gives an example for this neglect. permanent improvements to the paddy fields have been effected only by a few people and that too grudgingly. The main reason seems to be the peculiar position with regard to the ownership of the land. As already stated the proprietary owners of the land are large *jenmis* but the actual cultivators are tenants. The *jenmis* have reported that the tenants do not pay the rent regularly and in view of the land reforms it is not in their interest to invest any amount for the improvement of the land. The cultivators on the other hand do not still feel sure that the money that they may invest for permanent improvement will not be lost for them. Therefore they are contented with what they get, even if it is not proportionate to the troubles they undertake in cultivation. The conflicting interests in prawn filtering have also resulted in the neglect of paddy cultivation. Whatever be the reasons, the result is the economic ruin of the cultivators and the landlords alike. For the improvement of paddy cultivation permanent bunds have to

be constructed in several places to protect the fields from frequent inundation. Application of manure to counter the defects of the soil after a careful chemical analysis of the soil should also be undertaken in order to improve the yield. New salt resistant strains of paddy, should be tried in the area to find out whether an increased yield could not be obtained by introducing a new strain.

121. The prawn filtering now conducted in the area is a profitable operation but it has to be conducted on a more rational basis in order to increase the yield from it without causing any harm to cultivation. As mentioned earlier, at present prawn filtering starts immediately after the harvest without allowing sufficient time for the prawns to mature. This practice should be abandoned and sufficient time should be allowed for the prawns to mature by letting in water at the high tide and keeping the prawns in the fields for sufficiently long period before killing them in the filtering operation. The conflict between cultivation and prawn filtering should be eliminated by fixing a time limit for prawn filtering and adhering to it strictly. At present there are diverging views on the period fixed for prawn filtering operation. While some people say that the period is too long some others say that it is the optimum. It would be desirable for the Agriculture and Fisheries Departments to examine this question jointly and to refix the period, if necessary. It is essential to ensure that the refixed dates are strictly kept up, by taking severe action against the transgressors. A more equitable method of sharing the profit from prawn filtering should be evolved so that the temptation on the part of some people to disregard the date can be reduced. The prawn filtering in estuaries and canals should be so regulated as to cause the minimum harm to the paddy cultivators. The filtering operation in certain public canals should be abandoned if it will result in a better yield in the paddy fields. The loss to the public revenue can be compensated by suitably enhancing the levy on prawn filtering in the paddy fields.

122. Improvement of cocoanut cultivation by effectively checking the diseases and systematically replanting the aged trees is even more important in the economy of the village than the stabilisation of paddy cultivation. This will be easily understood if it is remembered that the occupations connected with coir industry are the most important household industries of the area and they contribute a good share of the income for the poor households. The yellow leaf disease has already appeared in the cocoanut plantations in certain parts of the village, and to check its further progress prophylactic measures such as spraying should be undertaken vigorously. However, in areas where the diseases have already taken a firm grip, it would appear to be better not to revive the cocoanut plantations but to try some other crop for some period. The example of Muttar may be of some use in this regard for the people in this village since there is much similarity between the two places in geographical conditions. The banana crop which is found to be successful in Kuttanad might be as profitable here. If banana does not thrive some other plantains or vegetables can be introduced in the devastated cocoanut plantations. Vegetables will have a good market in Cochin and Ernakulam where now vegetables are brought from distant places.

123. In the matter of development of poultry also the people of this area will do well in accepting the example of Muttar. Expansion of poultry by introducing improved variety of fowls can be undertaken by all the households in the area. Cheap chicken feeds such as groundnut cake, damaged cashew etc. are available in the market. The damaged fish can also be utilised as a chicken feed. It should not be difficult for any household to keep sufficient number of birds which will yield an income that will be sufficient for the daily purchases. Conditions seem to be suitable for the development of duck breeding also. However it has to be examined whether duck breeding will not adversely affect the prawn filtering operation.

124. The coir industry requires proper organisation. Formation of coir

co-operatives as has been done in some other coastal villages such as Lokamaleswaram [1] can not only provide the workers with a suitable agency for coordinating their activities but can also enable them to raise sufficient finance for running the industry. Marketing facilities are available for coir products, Cochin being one of the most important port from where coir products are exported. The co-operatives should be able to establish contact with the exporters and get sufficient orders for the coir products of the area. The society can also suitably change the nature of the products and ensure their quality to satisfy the foreign demand. Few villages have similar facilities in this respect as the village under survey on account of its proximity to Cochin.

125. There is also scope for expansion of coir industry in this area. It is understood that their is good demand for coir ropes in foreign countries. There is scope for starting a mechanised unit for the manufacture of coir ropes in the village. Production of bristle fibre used in the manufacture of brushes, mattresses and upholsteries can also be a profitable venture. Fibre for this purpose can be extracted from the cocoanut husk after soaking it only for a few hours and without going through the months long retting process. Treadle spinning machine with 4 or 5 combing drums can extract about one ton of fibre per day from 3,000 such husks. Sufficient husks for the running of the machine will be available here since the surrounding areas produce millions of cocoanuts annually.

126. Plenty of lime shell is available in the backwaters surrounding the village. Lime shell is also found within the islands in several places and there is a possibility of larger deposit of lime shell remaining buried under the earth. At present lime shell is collected by a few divers for the manufacture of lime. This too is carried out only on a small scale in order to meet the demands of the neighbouring localities. The availability of large quantities of lime shell holds out the prospects for the starting of a unit for the manufacture of calcium carbide and chalk.

127. A large number of houses in the village and surrounding places are thatched with cadjan. Cadjan is also used by the poor people for the construction of the walls of the houses and fences. The thatched walls, fences etc. have to be renewed every year since the cadjan as such cannot stand the extreme weather conditions for more than a year. The suggestions given elsewhere in this series regarding the processing of cocoanut leaves and other fabricating materials apply to this area also.

128. There is good demand for tins from the oil millers of the area. The expanding canning industry will also prove to be a good market for tin cans. The oil millers at present meet their requirements by the kerosene oil tins and from the supply from outside the State. The availability of such a good market and the absence of competing units in the area justify the establishment of a unit for the fabrication of tin cans, even though the raw material is a controlled item. The industry does not require a large establishment and therefore it is suited to the village where land is scarcely available for big industries. The facility to transport the product at cheap rates through the country boats is also a special consideration why such an industry can be located in the area with advantage.

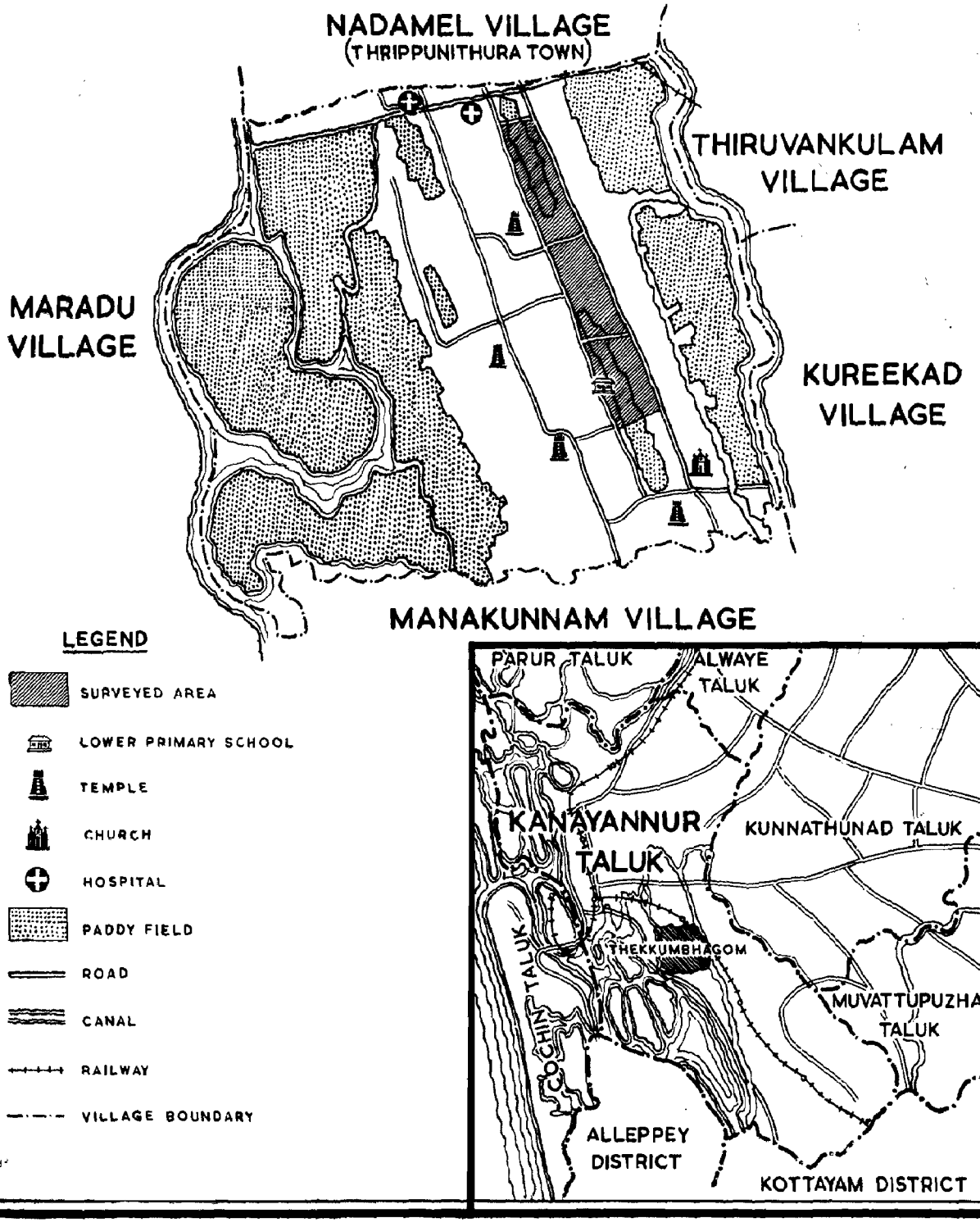
129. The establishment of a shipyard at Cochin will lend scope for the development of ancillary industries in the surrounding areas. Power supply is already available in the village under survey. Utilising this facility small units for the manufacture of ancillaries for the ship building can be developed in the village.

1. See the monograph on Lokamaleswaram in part VI B of this series

THEKKUMBHAGOM

THEKKUMBHAGOM VILLAGE

A NOTIONAL DIAGRAM



THEKKUMBHAGOM *

CHAPTER I

INTRODUCTION

Location

Thrippunithura where the Maharaja of Cochin resides consists of portions of the three villages–Thekkumbhagom, Nadamel and Poonithura. The northern portion of Thekkumbhagom forms the southern corner of this town which lies about six miles south of Ernakulam. The port of Cochin lying adjacent to Ernakulam is only less than 10 miles away from Thekkumbhagom. A channel called Andhakarathodu within the Thrippunithura town flows parallel and close to its northern boundary while its western boundary is defined by Panamkutti river. Karingachira river forms the eastern boundary beyond which lies Kureekad village. Udayamperur, generally known as Manakunnam in revenue records and famous in the history of Christian Church as Diamper lies beyond the southern boundary of Thekkumbhagom. This boundary formerly marked the line of separation between erstwhile States of Travancore and Cochin. With the integration of Cochin with Travancore, Thekkumbhagom has now practically relapsed into an obscure village of Kanayannur taluk in Ernakulam district. The village was selected for the study of some special communities such as Kudumbis and Kammalas and their professions.

The Surveyed Area

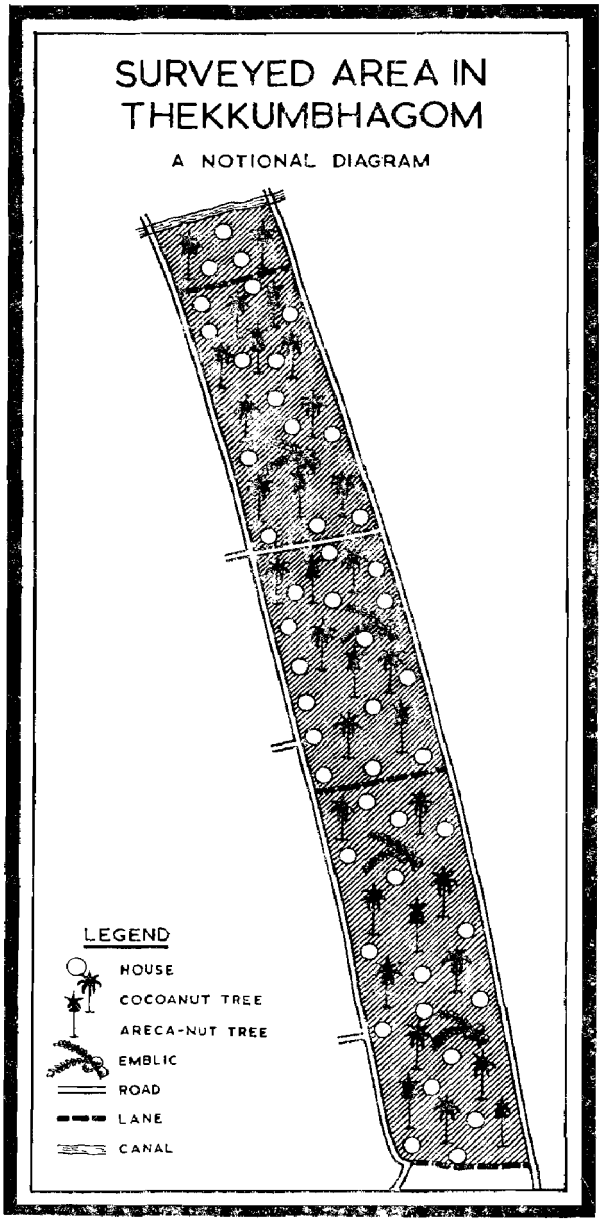
2. The area taken up for intensive study for the purpose of this report is a compact linear block on the eastern side of the Thrippunithura–Vaikom Road bounded on the north by the Andhakarathodu, on the south by a lane and on the east by the Udayamperur–Thrippunithura Market road. The surveyed area covers 95.67 acres [1] with 129 households, belonging to various Hindu communities such as Ezhuvas, Nairs, Asaris, Kollans, Thattans, Moosaris, Kudumbis, Tamil Brahmans etc., and a few Christians and Muslims. The report is mainly based on the surveyed area and statistics have been collected only from there. The tables presented in the following pages have been prepared only for the households falling in this area. However, not only the entire village has been presented as the background while studying the surveyed area but also it has become necessary to make frequent excursions to Thrippunithura for additional information.

Name and Past History

3. The name Thekkumbhagom was probably given to the village because it formed the southern portion of Thrippunithura town, but this is a mere conjecture. The history of Thekkumbhagom is identical with that of Thrippunithura since it formed an inalienable part of it. Being one of the most ancient towns of Kerala the origin of Thrippunithura is lost in antiquity from which only certain legends have survived. *Keralolpathi* states that when Parasurama proceeded to the south from Elamkunnapuzha a king named Thripoornan paid homage to him on the way and promised to remain and rule in a place, if the sage could found one under his name. Accordingly Parasurama founded Thrippunithura, brought Koncanees there in order to carry on trade, constructed a temple where Ananthakrishnan was dedicated in the presence of the representatives of the 64 villages and enthroned Thripoornan to rule over the place. *Keralolpathi* further mentions that Parasurama blessed that

* The basic survey in this area was conducted between 28-4-1961 and 14-5-1961

1. 38.35 hectares



the women of Thrippunithura be particularly beautiful. Though little credence can be given to this story since the authenticity of *Keralolpathi* itself is not proved, the allusion that Thrippunithura was founded by Parasurama is interesting as it attributes an ancient origin to the town. The antiquity of the place is also evidenced by the fact that the Tropina of Megesthanese has been identified as Thrippunithura. [1] In the history of Cochin State by K. P. PadmanabhaMenon it has been mentioned that in the third century B. C. the waves of the Arabian sea washed the boundaries of Thrippunithura which as a seaport town maintained trade contacts with foreigners.

Physical Aspects

4. According to the geographical classification Thekkumbhagom village falls within the lowland. But for small depressions here and there formed by soil erosion or some other natural causes the terrain is even. Though along the three sides of the boundary there are streams or canals within the village itself, there are no water courses. Small tanks have been dug in every compound for the supply of fresh water but large tanks or lakes are absent except for two temple tanks extending to about one acre each and used exclusively for bathing purposes.

The Soil

5. The soil of the wet land of the village is sandy loam and contains undecomposed organic matter. In appearance it has some resemblance to the 'peaty' soil of the Kuttanad area. The availability of organic carbon and phosphorus in this soil is medium, potash low and soluble salts normal. The pH value is 4.3 and the soil is acidic in reaction. The subsoil is stiff or rocky. The soil of the dry land contains a higher proportion of sand, but it is also acidic in reaction. Cocoanut and such other vegetations, which thrive in the sandy soil, flourish over the dry land of the village. Samples of soil from the wet land of the village have been subjected to chemical analysis. The result is given in the following table.

1. Census of India 1951, Travancore-Cochin District Census Hand Book, Trichur, page XXVIII

Table I

SOIL ANALYSIS

Type of soil	Organic soil	Availability of phosphorus	Availability of potash	P^H Value	Total soluble salt
Sandy loam stiff or rocky sub soil, presence of undecomposed organic matter	0.88 medium	46 medium	88 low	4.3 acidic	0.6 normal

The Flora and the Fauna

6. In most parts of the village cocoanut palm is the only flora worthy of note, but in certain other parts especially on the eastern side there are a variety of other plants and trees. Mango (Mangifera indica), jack (Artocarpus integrifolia), *anjili* (Artocarpus hirsuta), *pongalyam* (Phylanthus malabarica), *pyne*(Indian copal tree), tamarind, (Tamarindus indica), *Garcenia cambogia*. *karingotta* (Samadera indica), *kanjiram* (Strychnos nux vomica), moringa, bread-fruit (Artocarpus incisa), lime, kandal (Rhizophora candelaria), custard apple and emblic (Phyllanthus emblica) are the chief among them. Pongalyam, a valuable softwood tree widely used for the manufacture of match box, was numerous in the village but now most of them have been cut down. *Karingotta* is found along the fences almost everywhere on the eastern side and on a small scale in other parts also. It is used as stake for fence construction and its large and stout leaves are used as fencing material. An oil which is used for medicinal and lighting purposes is extracted from the seeds of the plant. Bamboo clusters line up both sides of the Thrippunithura-Vaikom road throughout the entire length of the village. They are also found in the compounds in the eastern parts. Small fruit plants like papaya, plantain, gauva and sapota grow in all parts on a small scale. Another species of tree which is found in large numbers in the village is locally known as *aranamaram*.

7. The fauna is limited to a small number of domestic animals such as cows, buffaloes, goats and poultry and the tropical birds common in all villages of Kerala.

Emblic (Phyllanthus Emblica)

8. Generally known as *nelly* in South India, it is a moderate sized deciduous tree with feathery light green foliage and small narrow leather leaves, producing a globose yellowish-green, small fruit. The tree grows on a large scale in the grass lands of the high ranges, where the rainfall is moderate. In the low country also it grows on a small scale by natural reproduction. On account of the several uses to which the fruits, leaves, branches and the timber of the tree are put, it is cultivated in many residential compounds in the village. The bark of a full grown tree is smooth, grey, exfoliating in irregular rounded scales exposing the yellow bark beneath. Below the surface there is a layer of Chlorophyll. The wood is red in colour, hard but easily split and durable under water. The leaves are alternate, bifarious and pinnate, with numerous alternate leaflets. They commence falling about November and the tree becomes completely leafless by about February or March. In April new shoots appear again. The twigs are frequently deciduous falling with the leaves themselves. The small greenish–yellow flowers, densely clustered in the axils of the young leaves, appear from March to May and attract swarms of bees. The flowers are unisexual, but both male and female flowers appear on the same branch with a few female flowers among the numerous male flowers. The fruits ripen from November to February or sometimes later. Abont 0.5" to 0.8" in diameter they are globose and very

astringent with six vertical faint furrows and a bony endocarp which protects about four to six dark brown seeds. Under natural conditions the seeds are distributed by birds and animals which eat the fleshy covering and disgorge the bony endocarp. The plant does not thrive under shade and is sensitive to both draught and heavy rain. The tree coppices well and pollards moderately well. The coppice-shoots grow vigorously.

9. The uses of the tree and its products are numerous. The wood is used for cheap building construction and furniture and particularly to pave the bottom of wells since it is supposed to possess the quality of purifying water. It can also be used for the manufacture of agricultural implements, gun-stocks and the country smoking pipes. The leaves and the fruits are valuable ingredients in several ayurvedic medicines. There is a small percentage of tannin in the bark, but the wood, leaves and fruits contain 20 to 30 per cent of it. In certain places a dye manufactured from the leaves and the fruits is used to colour silk in beautiful light brown hues which can be turned black with sulphate or iron. The fruit is edible and is used for the preparation of some very delicious pickles. Eaten raw, it has a very sour taste at first, but after some time the taste turns sweet. Ordinary water taken after eating the fruit tastes sweet. The fruit is used as a shampoo for the head since it is supposed to produce cooling effect. Ink and hair-dyes can be prepared from the fruit.

Areca-nut Palm (Areca Catechu)

10. A tall, erect, single stemmed and graceful palm with a tuft of feathery leaves at the top, it grows abundantly in different parts of Kerala. In Cannanore and Trichur districts especially in Hosdrug, Kasaragod and Talappally taluks areca-nut plantations are being raised on extensive scales. The banks of rivers are suited for its growth. In the village under survey, though they are not cultivated on a large scale, a few of them are found in the cocoanut plantations. For systematic cultivation seedlings are raised in shady nurseries and transplanted at the age of 2 or 3 years. A protective shade of some quick growing plants like erithryna is considered to be good for the first few years, but afterwards the shade can be removed. Within 7 to 10 years, the plants start bearing fruits. The full grown tree is about 40 to 80 feet high with a straight, smooth, annulate stem. The pinnate leaves are 4 to 6 feet long, with numerous glaboros leaflets about 1 to 2 feet long. The flowering usually occurs between January and March, but if the plants are watered, flowers may appear at other times also. The inflorescence consists of a spadix with several branches protected by a pale straw-coloured spathe, as in the case of cocoanut palm. The flowers are unisexual, the male flowers being on the upper part of the spike and the female flowers on the base of it. While male flowers are numerous female flowers are solitary or two to three together. The fruits ripen from October to January, a good bearing tree producing about thousand nuts annually. The oblong fruit about 1.5 to 2 inches long is orange or scarlet when ripe. The outer covering is fibrous smooth and supported by the persistent perianth. The seed about 0.7″ in diameter is contained in the upper half of the fruit. By irrigation and application of chemical and organic manures it has been found that an acre of garden may yield over Rs. 6,000 worth of nuts annually, though in most cases the palms are left uncared for and the average yield amounts to less than Rs. 3,000. Kerala has got about 50 per cent of the total areca-nut area in the country.

11. Various parts of the palm are highly useful. The trunk is used in house construction as pillars, joints, reepers etc. The hollowed trunk is used in rural areas as water channel in paddy fields. The wood is specially suited for the manufacture of spear handles, bows and arrows, since it possesses high tensile strength. It is also used in the place of iron nails in furniture, thus avoiding the defect or rusting. The leaf-sheaths are used as liquid containers. Workmen's hat and buckets are also manufactured from them in rural areas. The leaves are made use

of as brooms. However, the most valuable part is the seed which is used for chewing as well as for medicinal purposes. In the tender stage the nuts are plucked, the seeds extracted and sliced. They are then boiled in water and dried well in the sun in which condition it can be preserved for a long time.

Climate and Rainfall

12. The seasons can generally be divided into three, namely the rainy, dewy and hot. The rainy season proper starts from the month of May, though there may be occasional showers during the months of March and April. The south-west monsoon reaches the peak in the month of July after which it subsides. The north-east monsoon starts towards the end of September and continues up to November. The dewy season starting from December goes on till the middle of February with hot days and cool nights. The months of March and April are the hottest period of the year, the temperature reaching up to about 32°c during the day time. Being a coastal area the humidity is high during all seasons of the year. The rainfall readings at Ernakulam, six miles away from Thrippunithura, for the last 10 years are given in the following table. The intensity of rainfall and the periodical variation of rain at Thekkumbhagom being not different from those at Ernakulam the readings will give an idea of rainfall in the village under study.

Table II

RAINFALL

Year		Janu.	Feb.	Mar.	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Annual
1951	I	..	..	5	8	9	28	28	16	12	18	18	..	142
	II	..	..	64.0	195.6	149.1	1272.5	503.2	164.3	378.2	357.4	324.9	0.3	3409.5
1952	I	..	3	2	6	14	24	21	26	10	17	3	3	129
	II	..	103.4	19.3	153.9	246.9	719.3	299.5	502.7	71.1	349.3	20.1	21.1	2506.6
1953	I	..	1	3	10	4	21	28	18	14	21	5	..	125
	II	1.0	6.6	113.3	172.7	112.0	565.1	1152.9	270.5	123.9	539.2	50.8	1.8	3109.8
1954	I	4	..	6	7	15	27	24	22	16	14	5	3	143
	II	50.0	..	147.1	110.0	317.0	817.9	514.3	389.4	172.0	225.0	115.8	111.0	2969.5
1955	I	..	2	..	8	17	27	19	11	18	21	12	..	135
	II	0.8	49.5	3.1	209.5	607.3	930.4	563.6	116.3	450.3	612.1	204.7	..	3837.6
1956	I	..	2	1	10	20	26	17	12	19	18	7	1	133
	II	..	85.1	11.7	331.0	647.2	808.7	276.3	363.0	232.9	542.0	128.5	7.4	3433.8
1957	I	2	4	2	5	13	27	26	14	2	14	8	2	119
	II	24.6	35.3	18.5	79.0	588.3	1225.3	748.8	314.2	45.0	473.7	183.1	21.6	3757.4
1958	I	..	3	2	8	18	24	17	19	6	12	10	..	119
	II	..	91.9	22.8	92.7	510.9	830.2	403·1	438.2	31.0	122.5	164.2	..	2707.5
1959	I	..	..	..	2	17	25	28	27	22	14	..	..	135
	II	..	..	..	35.8	354.8	822.8	994.0	499.4	334.3	240.3	..	..	3281.4
1960	I	..	..	..	10	22	25	23	18	23	12	11	1	145
	II	..	..	..	144.7	699.3	626.0	657.6	342.3	481.0	271.1	184.0	4.8	3410.8
1901 to	(1)	14.2	20.3	40.4	107.2	282.5	744.7	633.2	413.8	267.2	335.3	153.1	49.0	3061.7
1950	(2)	1.0	1.1	2.6	6.5	11.7	25.1	24.6	20.7	14.2	14.4	9.0	2.7	133.6
1960	(3)	11.0	11.7	52.3	214.6	581.0	450.9	692.0	328.6	391.8	246.7	272.0	25.9	3378.5
	(4)	0.8	0.9	3.1	11.6	20.8	20.3	20.9	14.9	18.7	11.6	15.7	1.5	140.3

I. No. of rainy days. II. Monthly rainfall in millimetres

(1) Mean monthly total rainfall in millimetres
(2) Mean number of rainy days.
(3) Average rainfall for State in millimetres
(4) Average number of rainy days in the State

Communications

13. The communication facilities in the area are highly developed. The port of Cochin and the Cochin aerodrome to which the village is connected by road are only 10 miles away. The Ernakulam-Trivandrum metre-gauge railway line passes through Thrippunithura where there is a railway station at about a mile from Thekkumbhagom. The place is connected by roads to Ernakulam, Muvattupuzha and Vaikom, the latter road passing through the middle of the village for about 2 miles. Parallel to this road there is another motorable lane known as 'Udayamperur road' close to the eastern boundary of the village. On the western side of the main road there is also another parallel road known as Hospital Road, portions of which are motorable during fair weather. These three roads are connected by a number of small cross roads. There are also large number of lanes and foot-paths connecting these roads to different parts of the village. On account of the proximity to backwaters and the rivers flowing along the boundaries of the village, water-transport used to be an important means of communication in olden days and continues to be so to some extent. Goods transport between Cochin and Thrippunithura formerly relied on the waterways completely. Within the village there is a post office but no telegraph office.

Public Places

14. Within Thekkumbhagom village there are only very few public places of importance, most of the offices and institutions being located in Thrippunithura town outside the limits of Thekkumbhagom village. In the village there are four lower primary schools, an allopathic hospital, a veterinary hospital, one church, two important temples and a few other small shrines belonging to different Hindu communities. The church dedicated to St. Francis Xavier and belonging to the Catholics, was established in 1809, when the divisions between the Latin and Syrian Catholics became irreconcilable. Among the two big temples, the Bhagavathy temple at Puthiyakavu, where in February-March a big festival called *thalapoli* is celebrated for two days, is of greater importance. The exact period, when this temple was constructed, is not known but from the appearance of the structure it looks to be a very old one.

15. Some of the important institutions in Thrippunithura have also to be mentioned here, since a portion of the village is within the town limits. Thrippunithura has been a seat of Sanskrit learning under the special patronage of the Maharajas of Cochin, some of whom were Sanskrit scholars themselves. In the town there are a Sanskrit college and an Ayurveda college which were started a long time ago at the initiative of the Cochin royal family. Thrippunithura also has three high schools, a number of other educational institutions and art schools such as music academy and fine arts school. Sreepoornathrayeesa temple which is one of the large and famous temples in the neighbourhood is believed to have been established by Parasurama when he founded Thrippunithura. A number of palaces of the Cochin Rajahs lying scattered in different parts of the town used to be occupied on special occasions by the ruling Rajahs in pre-integration days. Kanakakunnu palace, the permanent residence of the Maharaja is a little outside the town, on a small hill commanding a majestic view of the surrounding places. There are also a number of public offices such as the village court, panchayat office, village office, post and telegraph office etc., in Thrippunithura. The benefits of all these institutions and public offices, though situated in a different village, are shared by the village of Thekkumbhagom also. There are no market facilities within Thekkumbhagom village but at Thrippunithura there is a large public market which meets on Monday and Thursday every week.

Health and Sanitation

16. Drainage facilities of the village are quite inadequate and it causes the flooding of the area during the rainy season. However, the soil being sandy water does not stagnate for long. The night-soil depot of the town located in the village poisons the atmosphere and affects the health of the people. Scarcity

of drinking water is felt in certain areas during the summer. Generally, drinking water is drawn from small tanks constructed in private compounds. They are left unprotected from the leaves of trees as well as from dirty water which can easily drip into them. Decayed leaves and watery plants cover most of these tanks but left without any other choice, the people use this water for all purposes. Latrines and bath-rooms are absent in a majority of houses. The calls of nature are answered in the compounds which are not very large in may cases. This further pollutes the atmosphere and the drinking water. The problem of drinking water has been solved by the panchayat in some localities by the construction of public wells. Epidemics are fortunately not very common nowadays.

17. The Government Hospital which is within the boundary of the village is staffed with two doctors, a number of nurses and other health technicians. It has got 36 beds but this is quite insufficient to meet the needs of the town and the adjoining villages which also depend upon this hospital. Consequently, a number of in-patients are forced to be accommodated in the verandahs and passages. Between 700 and 900 out-patients attend the hospital daily on an average. The Ayurvedic Hospital with 10 beds for in-patients is also rendering valuable service to the village. Hospital facilities have to be further expanded in order to satisfy the public health needs of the area.

Residential Pattern

18. The residential pattern described in the monographs of other villages obtains in Thekkumbhagom without any material variation. Houses are distributed almost uniformly throughout the village. Big and small houses as well as houses of different communities lie scattered in a picturesque disorder. Almost all houses face a road or a bylane, wherever it is possible, and the eastern direction in other cases. In certain places there is concentration of a particular community but it is not a caste grouping to the total exclusion of other castes or communities. The privacy of compound walls is prized as much in Thekkumbhagom as in other villages of Kerala. In some cases on the eastern side of the village they are constructed with laterite stones but in generality of cases the more economic bamboo and cadjan fences enclose the houses and compounds. The leaves of trees like *karingotta* (Samadera indica) and *pyne* (Indian copal tree) are also used along with cadjan in the construction of fences. Since whiteants do not cause much damage on account of the sandy soil, these fences with occasional repairs remain for a long period.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Area, Houses and Population

19. The village extends to only 2.58 sq. miles[1], about a third of which falls within the Census town of Thrippunithura. Since this portion of the village falling in the town stands as a separate ward there is no difficulty in calculating the correct population of the revenue village. According to 1951 Census the total population of Thekkumbhagom was 7,883 of which 4,001 were females and the rest males. In 1961 the total population increased to 8,952 registering an increase of 13.56 per cent over the decennium. The preponderance of females was kept up in 1961 also when there were 4,548 females as against 4,404 males. The density of population increased from 3,051 per sq. mile in 1951 to 3,464 in 1961. The density in the village is higher than both the densities of the taluk and district which are 3,049 and 1,442 per sq. mile respectively. The greater concentration of population is accounted for by its vicinity to the towns of Thrippunithura, Ernakulam and Cochin. The percentage increase in population in the last decade was only about half the increase for the entire state during the same period. It is also less than the percentage increase for the entire Ernakulam district for the last decade. Exact reasons for this low increase are difficult to be found out. Probably the large number of people especially casual labourers who have gone out of the village in search of employment might be one of the major causes for this. The dwelling houses in 1951 numbered 1,229 and increased to 1,341 in 1961, keeping pace with the increase in population.

20. The total population of the surveyed area which extends to only 95.67 acres[2] is 753 consisting of 371 males and 382 females. The preponderance of females is the characteristic of the surveyed area also. The high density of the surveyed area amounting to 5,037 persons per sq. mile owes it to its nearness to the main road as also to the proximity to the town.

Table III

AREA, HOUSES AND POPULATION

Area in		Density of population per sq. mile	No. of households	Persons	Males	Females
Acres	Hectares					
95.67	38.75	5,037	129	753	371	382

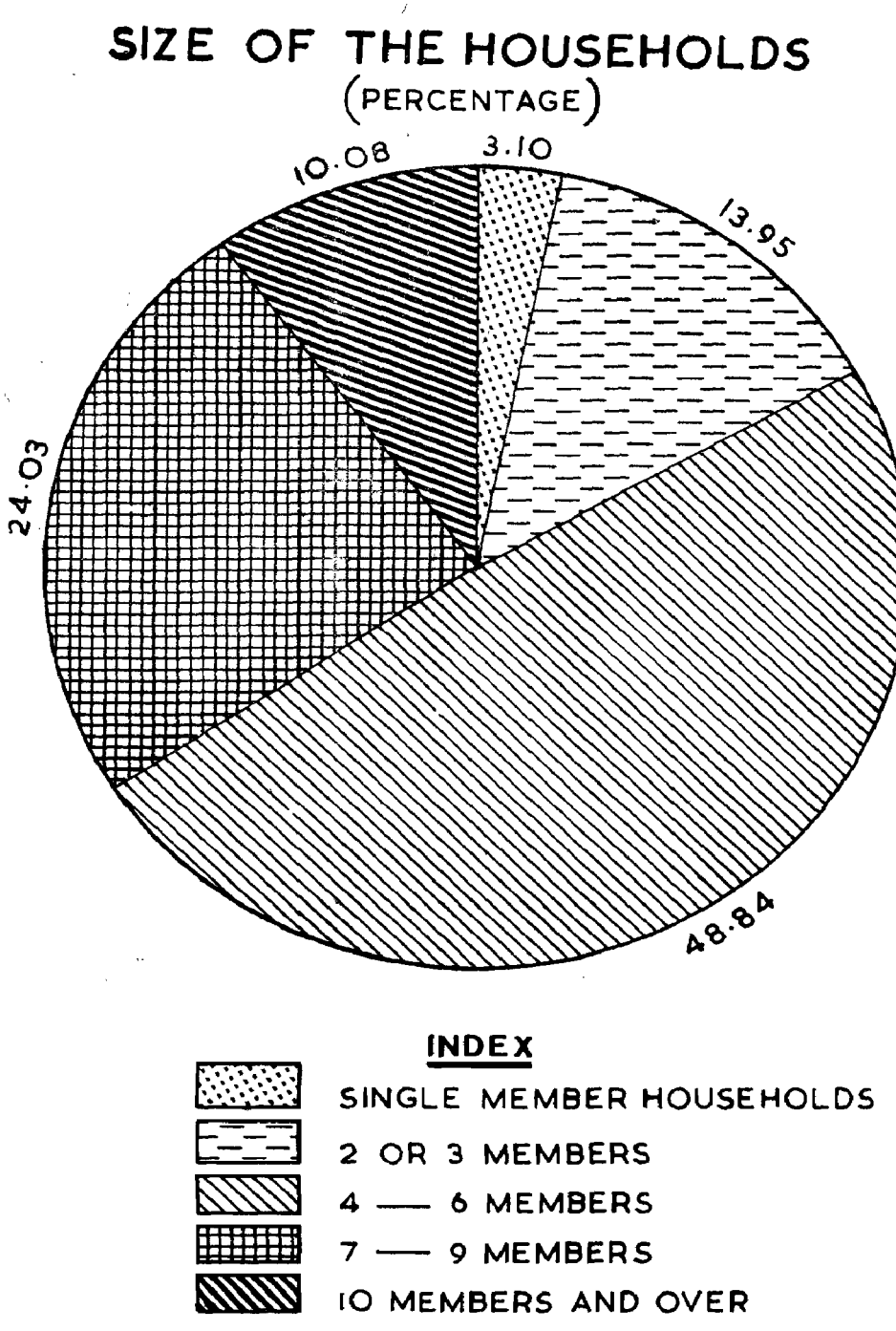
21. In majority of the houses the membership exceeds five, the average strength of a household being 5.84. The following table gives the distribution of the households according to their strength.

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
129	4	18	63	31	13

1. 669.27 hectares
2. 38.75 hectares



Ethnic Composition

22. Majority of the people of the village accounting for about 65 per cent of the total population are Hindus. The rest are Christians and Muslims, the percentage of the latter being very small. The

Hindu community consists of a large number of castes and sub-castes such as Ezhuvas, Nairs, Kammalas, Vaniyans Veerasaivas, Kudumbis and Tamil Brahmans. Among the Christians, there are Roman Catholics of both Latin and Syrian denominations, Jacobite Christians and members of the Church of South India. Considering the numerical strength of each caste Ezhuvas, Nairs, Roman Catholics and Jacobite Christians are the prominent communities of the village. About 12 per cent of the total population are Scheduled Castes belonging to Pulaya, Velan and Paraya communities.

23. In the surveyed area almost all the above communities are present. 73.18 per cent of the surveyed population are Hindus, 25.76 per cent Christians and the rest Muslims. The Hindus consist of Ezhuvas, Nairs, Kammalas, Vanians, Kudumbis, Tamil Brahmans, Vilakathala Nairs and Veerasaivas while the Christians consist of Syrian Catholics, Jacobites and members of the Church of South India. 2.53 per cent people of the surveyed area are Scheduled Castes belonging to Velan and Pulaya communities.

Table V

RELIGIONS, COMMUNITIES, CASTES OR SUB-CASTES

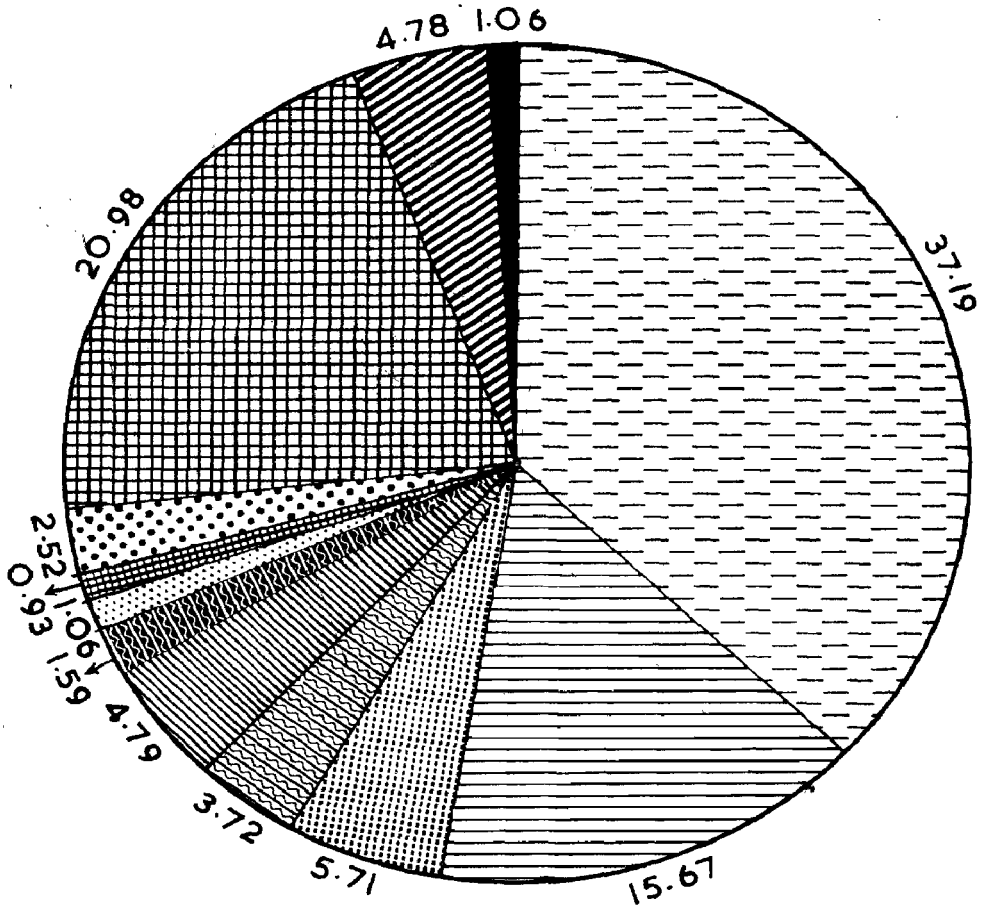
Community	No. of house-holds	Persons	Males	Females
Hindus				
Ezhuvas	46	280	144	136
Nairs	19	118	55	63
Kollans	7	43	23	20
Thattans	4	18	9	9
Moosaris	4	10	5	5
Vaniyans	4	26	15	11
Kudumbis	2	10	5	5
Tamil Brahmans	1	12	7	5
Vilakathala Nairs	1	8	5	3
Veerasaivas	1	7	3	4
Velans (Scheduled Caste)	2	7	5	2
Pulayas (Scheduled Caste)	3	12	6	6
Total	**94**	**551**	**282**	**269**
Christians				
Roman Catholics	27	158	67	91
Jacobites	6	32	18	14
Members of C. S. I.	1	4	1	3
Total	**34**	**194**	**86**	**108**
Muslims	1	8	3	5

24. Out of the above communities the Kudumbis who are found in large numbers in and around Thrippunithura form a new community not studied in other surveyed villages. Talking a corrupt form of Konkani and adopting a peculiar form of dress for females, they make themselves prominent in the village community and are easily noticed by any visitor. A small note on them is given in the following pages.

25. The Kammalas who have been divided into five sections, viz. Asari, Moosari, Kollan, Thattan and Kallan are found in small numbers in every village of Kerala. Around Thrippunithura they are found in large numbers on account of the better employment opportunities. All Kammalas are believed to have come from the east coast at different periods, but the Kammalas of the village migrated to Kerala in comparatively recent times and therefore, have preserved to a greater extent the culture, and customs and manners of their country of origin. A small note on this community is also attempted here.

ETHNIC COMPOSITION

(PERCENTAGE)



INDEX

EZHUVA
NAIR
KOLLAN
THATTAN AND MOOSARI
KANIYAN AND KUDUMBI
TAMIL BRAHMAN
VILAKATHALA NAIR
VEERASAIVA
VALAN AND PULAYA
ROMAN CATHOLIC
JACOBITE AND C.S.I.
MUSLIM

Kudumbis

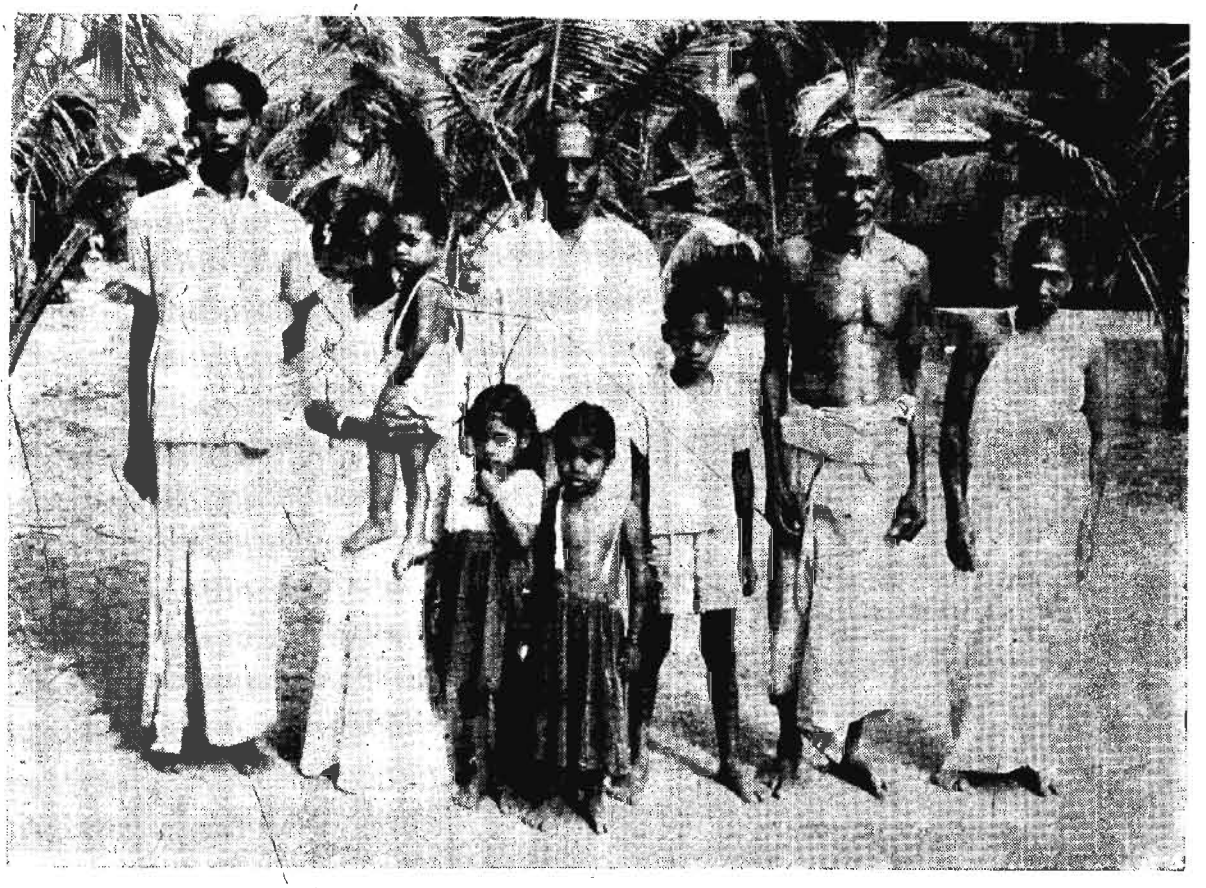
26. The Kudumbis are Konkani Sudras who migrated to Kerala along with the Konkani Brahmans from their country between Goa and Bombay. According to a tradition quoted by Visscher they were driven from the area between Goa and Bombay in early times by the Mogal armies to the district of Canara or Koncan from where they came to Kerala. [1] As to the fact that they were originally inhabitants of the area north of Goa there can be no doubt, for the language, the ornaments and the mode of dress of the women show striking similarities with the present inhabitants of that area, proclaiming a common origin. They are believed to have travelled by country crafts and landed at the seaport towns of Kerala which accounts for their concentration in places like Cranganore, Cochin, Parur, Kayamkulam, Alleppey, Prakkad and Quilon.

27. The name Kudumbi might have been given to the community probably because the men invariably used to keep a tuft, *Kuduma*, behind the head. This mark was considered to be so important in olden days that anybody who dared to remove the tuft was ostracised. It is also not improbable that the name might have been acquired by them from the fact that they were domestic slaves of the rich Konkani Brahmans. In certain areas they are called *Idian* (Pounder) in difference to the occupation of pounding rice which is popular among them. Another name still in use is Chetti which is often used along with the name Kudumbi. An elephant donated by the community to the temple of Cranganore was called Chetti elephant vulgarly. A particular strain of rice known as *Chetti Viruppu* is supposed to have been brought by them from Koncan. In the village under survey the men of the community are generally, called *Mooppan* and the women *Bai.* Originally *Mooppan* was a title bestowed on some prosperous families of the caste by the former Rajas of Cochin. [2]

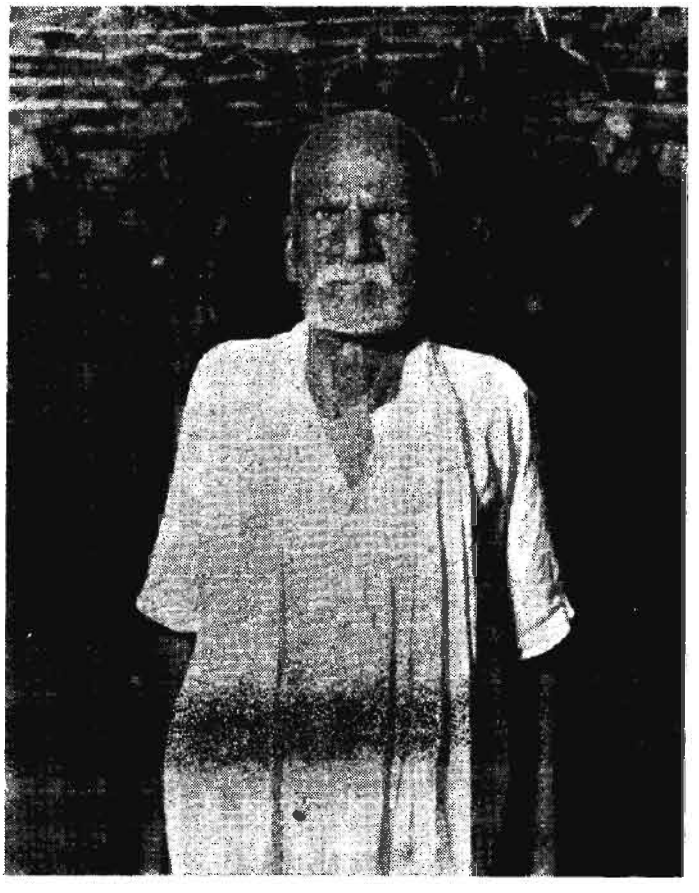
28. While the Konkani Brahmans generally possess a fair complexion the Kudumbis are, without exception, dark in colour. Older men still wear the tuft behind the head and the women, except the youngsters, put on that peculiar form of dress which is found only in this community in Kerala. Even though by physical features it may be difficult to distinguish the community, the dress and the Konkani dialect betray their identity easily.

29. There is considerable divergence of opinion regarding the social organisation of the community and the divisions among them. K. P. Padmanabha Menon in the History of Kerala [3] and Nagam Aiya in the Travancore State Manual [4] state that they are classified into two divisions, viz. *Mooppan* and *Idian*, the former claiming superiority on the ground of their supposed descent from the Konkani chieftains of old. However Edgar Thurston takes the view that *Idian* is only another name of the community and disagrees with the claims of superiority of the *Mooppans.* [5] According to T. K. Velu Pillai [6] also *Mooppan* and *Idian* are two different names for the same community. He would have it that the community is divided into four clans, the members of which inter-dine but do not inter-marry. L. K. Ananthakrishna Iyer [7] agrees with this view and names the four divisions as *Nari, Gathali, Kshatri* and *Gauthingri* which are exogamous groups. In the village under survey neither the two divisions mentioned by Padmanabha Menon and Nagam Aiya nor the four divisions recognised by Velu Pillai and Ananthakrishna Iyer are acknowledged. They say that, in fact, there is no coherent division of the community into different sub-sections except a vague classification as *Swapnatha Bhumi* and *Naknath Bhumi.* The members of both these sections inter-dine and inter-marry. In actual practice these two divisions do not have any importance except their mention at the time of marriage.

1. History of Kerala by K. P. Padmanabha Menon, Vol. III, page 10
2. Castes and Tribes of Southern India by Edgar Thurston, Vol. IV, page 107.
3. Vol. III, page 365
4. Vol. II, page 388
5. Castes and Tribes of Southern India Vol. IV, page 107
6. Tranvancore State Manual Vol. I, page 853
7. The Cochin Castes and Tribes, Vol. II, page 386



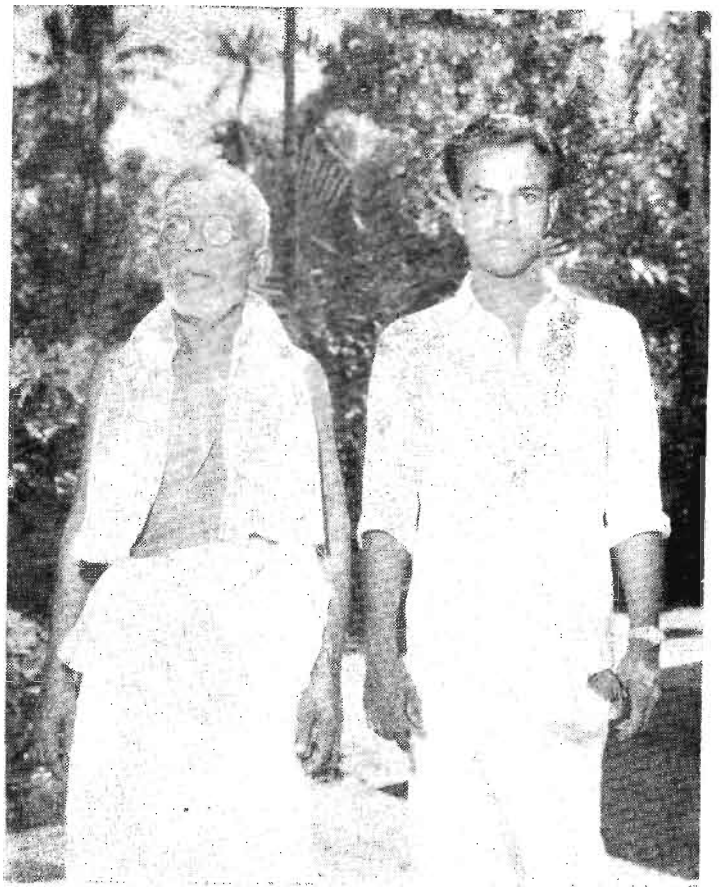
Pl. 78 A KUDUMBI FAMILY Page 210



Pl. 79 A MOOSARI MALE Page 212



Pl. 80 MOOSARI FEMALES Page 212



Pl. 81 THATTAN MALES Page 212



Pl. 82 A THATTAN FEMALE Page 212



Pl. 83 A POOR CLASS HOUSE Page 216

However another division of the community into two sections of different social status was vaguely prevalent in the area till recently, when widow remarriage was not permitted. In violation of the rule of the community, if any widow was remarried, the issues from such a marriage were considered to belong to a lower section with the members of which the ordinary people would not inter-dine or inter-marry. But, even this classification is not followed as a strict rule nowadays. Widow remarriage is not as objectionable now as in former days and the children born of widows are conceded almost an equal rank with the others. In short it may perhaps be correct to say that the sub-grouping of a community rigidly practised among the Kerala castes has not been copied by the Kudumbis even after their long stay in the land. In each locality a group of families has a leader known as *Mooppan* who, it is believed, was originally appointed by the Cochin rulers. The position is inherited by the eldest son on the death of a ruling *Mooppan.* Important functions like marriage, burial etc., are attended by the *Mooppan* for which a small amount is given to him as *dakshina.* The fact that certain *Mooppans* do not eat from the houses of other people does not mean that they belong to a socially superior section but only that they want to keep up the status which as leaders they hold in the community. In olden days the *Mooppans* wore a ring on the upper ear, but this privilege was not exclusive to the *Mooppans;* other leading members of the community were also permitted to do so.

30. Though originally the Kudumbis were domestic servants of the Konkani Brahmans, now they have taken to all occupations which are available around their place of habitation. They prepare beaten rice *(aval)* and *pappadam*, work as porters and agricultural labourers, clean tanks and wells and thatch houses. The beaten rice prepared by the Kudumbis is reputed for its thinness and taste. It having great demand both as a sweetmeat and an article of offering in temples, a large number of Kudumbis earn their livelihood by producing it. In certain places in Shertalai taluk some Kudumbis are engaged in the manufacture and display of fireworks. Even though the people of the village under survey do not claim any special skill in this regard there are some of them who assist in such works. Possessing an uncommon capacity for continuous hard labour and being generally of obedient and loyal nature they are sought as workmen by cultivators and cocoanut planters. A story about a Kudumbi repairing the flagstaff of the Thrippunithura temple shows how regardless they are of the risks involved in the work and how moderate in their demand of reward. The story goes that on a festive occasion the rope for hoisting the flag snapped. Ordinarily it could be repaired only with great difficulty, after having constructed scaffolds around the flag staff, since feet could not be set on the staff, but on this occasion a Kudumbi voluntered to climb the flagstaff with the help of his knees instead of his feet and replace the rope provided he was rewarded with a stomachful of *payasam.* The temple authorities accepted the bargain and the Kudumbi carried out the hazardous work receiving the *payasam* as his reward. The descendants of this man are given *payasam* from the temple every day even now.

31. By faith the Kudumbis are Vaishnavites. In front of the house of Kudumbis invariably there is a platform on which the plant *thulasi* (holy basil) is cultivated. In every household there is a special room set apart for the veneration of statues or pictures of Vishnu and Saraswathy. pilgrimage to Tirupathy temple is considered to be a very pious practice and all those who are able to afford the same make it as frequently as possible. In view of this staunch Vaishnavite faith, the practice of Kudumbis in worshipping the Bhagavathi of Cranganore appears to be strange. The reason for this deviation, according to them, is that during their flight from Koncan they first landed safely at Cranganore. It is in commemoration of the successful termination of the voyage under the special protection of Bhagavathi that the community donated an elephant to

the temple. On the day of *Makaravilakku* the Kudumbis from different parts of Kerala gather at Cranganore temple to take part in the *Thalapoli* function. During the *Bharani* also the men of the community make pilgrimage to offer sacrifices and to worship before the deity. In olden days they could enter the outer premises of the temple but not inside the *Nalambalam*. This right was, however, conceded to them after the Temple Entry Proclamation. Nevertheless in the temples of the Konkani Brahmans even now they are kept only outside this holy place. In certain temples the Kudumbis have the right of carrying the torches during important festivals. They have their own temples in places where they are numerically strong.

32. It is difficult to state exactly what the social status of the community in olden days was. By certain standards it would appear that they were treated as low castes whereas by some other considerations it is evident that they were treated as being above the low castes. During the *Bharani* at Kodungalloor the Kudumbis worship only after the *kavutheendal* thereby implying that they are a low caste since low caste Hindus alone worship in the temple after the *kavutheendal* and before its purification. Even though the Kudumbis were permitted in olden days to enter the outer premises of the temple they were refused admission to the inner temple where only caste Hindus could enter. On the other hand, the Kudumbis refused to take food from the Nairs and other Malayalee Sudras claiming this way precedence over them. The facts that they were permitted to carry the torches in temple festivals and served as domestic servants in the houses of high castes also support the inference that they were not so low in the social hierarchy. This paradoxical position, no longer exists and the Kudumbis are now considered to be as respectable as any other section of the village population.

Kammalas (Viswakarmas)

33. The Kammalas consist of the five classes of artisans, viz. carpenters, braziers, blacksmiths, goldsmiths and masons. They are also called Panchalas, since they consist of five sections. Locally these sections are called Asari, Moosari, Kollan, Thattan and Kallan or Kallasari. Legends say that the five divisions are the descendants of the five children of Viswakarma, the celestial architect. The names of the five children of Viswakarma were Manu, whose children are the blacksmiths, Maya who is the progenitor of carpenters, Thwashta the forefather of braziers, Silpi from whom descended the Kallans or Kallasaris and Viswanga from whom descended the goldsmiths. Some authors like L. K. Ananthakrishna Iyer [1] and C. Achutha Menon, the author of Cochin State Manual [2] include the *Thol Kollan* (leather worker) also among the Kammalas but the addition is not accepted by the other five sections who claim social superiority over *Thol Kollan*.

34. The Kammalas are found in small numbers in almost all villages of Kerala providing their services which are so essential for the day to day life of any community. It appears that they came to Kerala from the east coast at different periods starting from the time of Perumals. There are sections of the community such as those in the village under study who still talk Tamil and try to distinguish themselves from Malayali Kammalas claiming to be Tamil Kammalas. This distinction seems to be contrary to the accepted view that all Kammalas came from Tamilnad. A story narrating their desertion of Kerala on account of some humiliation inflicted by the then ruler probably commemorates the fact that they are immigrants from the east coast. It is said that when the washerman of one of the Perumals presented the clothes to the ruler one day, they were unusually clean and bright. On enquiry by the ruler the washerman said that the credit for the special performance belonged to a Kammala girl who advised him to beat the clothes on a flat stone kept in an inclined position rather than in a horizontal position. The Perumal, delighted at

1. Cochin Castes and Tribes, Vol. 1, page 342
2. Cochin State Manuel Malayalam Edition, page 351.

the wisdom of the girl, thought that her association with the washerman would improve his work and ordered that he might marry the Kammala girl. Even though the Kammalas were humiliated at the prospect of their girl being married to a Veluthedan of socially inferior status, they had to obey the order of the ruler. Therefore they constructed a *pandal* for the celebration of the marriage. At the time of the wedding ceremony, by a clever device the *pandal* collapsed, killing the Veluthedan and all his people, but none of the Kammalas who managed to keep themselves outside the *pandal*. Anticipating reprisal from the ruler the Kammalas escaped into Ceylon. The exodus of the community rendered the villages completely helpless in the matter of construction of buildings and manufacture of essential equipments. Upset by the difficulties caused to the people the ruler sent emissaries to find out to where the Kammalas had escaped. They were finally found out in Ceylon, but were unwilling to return to Kerala unless given assurance about their safety. The ruler agreed to the demands of the Kammalas where upon they returned to the land of their original residence. It is said that the King of Ceylon sent a few Ezhuvas also to see that the Kammalas were properly treated here.

35. There are no distinguishing physical characteristics by which the Kammalas can be recognised, except the muscular physique possessed by certain sections of them like Asaris and Kollans on account of their exerting occupations. In olden times they used to wear the tuft behind the head and the sacred thread. These caste marks have completely disappeared from the Malayali Kammalas now. Among the recent immigrants known as Tamil Kammalas, particularly among the Thattans and Moosaris both the tuft and sacred thread were kept up till recently and can still be seen among the old people. The men of all sections dress like the men of other communities, but a section of women wear *chela*, a long saree which is worn in a slightly different way from the ordinary saree.

36. Though all the occupational groups of Kammalas earn more than the average income of an ordinary labourer, it has to be mentioned that prosperity is seldom met within the community. Lack of economy in domestic expenditure and extravagancy during the occasions of feasts and festivals are evident in almost all households of Kammalas. A legend among the Asaris says that once, an Asari desperate with his poverty decided to find a solution to it by worshipping the goddess of wealth, Lakshmi. He manufactured a handsome life-like wooden image of Lakshmi in his workshop and took it to his house to consecrate it there. As soon as he entered the gate with the image, his wife suspected the image to be another woman of whom her husband was enamoured. Without waiting for his explanation she showered curses on her husband and beat the image with a broom, asking the intruder to clear out of the house. Goddess Lakshmi could not bear this insult and, deciding that it was not fit place for her to remain, went away once for all, leaving behind in the house her elder sister *Moodevi* the goddess of poverty and distress.

37. The Kammalas in general and particularly the Asaris possess high intelligence to illustrate which there are numerous stories. One such story says that when the Kammalas escaped to Ceylon during the time of the Perumals, the ruler had great difficulty in finding out where they were actually hiding. He, therefore, made a clever device to detect their presence making use of their incomparable shrewdness. A young pumpkin was inserted into a jar and allowed to grow inside that. When the growth reached such a stage that the fruit wood not come out of the jar without breaking it, the fruit was plucked and together with the jar sent to all the neighbouring kings asking them to take out the fruit without breaking the pot or fruit. Several kings tried, but failed in their attempt. The king of Ceylon presented the problem to his councillors who cousulted the Asaris. The latter solved the problem by pouring boiled water into the jar and dragging out the cooked fruit without breaking the

pot. According to another story quoted from Mackenzie Manuscripts by Edgar Thurston,[1] the king of Mandapuri whose authority was defied by the Kammalas, destroyed their fort Kantakkottai built of load stones and killed all the Kammalas. One pregnant woman posing as a Chetty, however, escaped and gave birth to a son. Not long afterwards when the life in the country paralysed for want of craftsmen the king searched to find out if any Kammala had escaped the messacre. He sent round his kingdom a piece of coral with a tortuous aperture and a piece of thread, offering a tempting reward to anyone who should succeed in passing the thread through the coral. The son of the Kammala woman succeeded in the trial by placing the coral over the mouth of an ant-hole and laying the thread coated with sugar at a distance from the hole.

38. Theoretically the five divisions of Kammalas are purely based on occupations without any implication of social status or difference in faith and worship. The different groups inter-dine as well as inter-marry, even though the latter takes place only in small numbers since alliances between the people of the same occupation are considered to be more desirable from the point of mutual help and co-operation. In Cochin area, as seen from L. K. Ananthakrishna Iyer's note on Kammalas, the Asaris are subdivided into Thachan, Avans, Puzhi Asaris, Ettila Parisha, Ircha Thachans and Kolli Vettis, the Kollans into Palisa Kollans, Katachi Kollans and Theeppori Kollans and the Kallasaris and Moosaris into some other minor subdivisions. The correctness of these subdivisions is, however, questioned by the Kammalas who do not include the Thachan, Ettila parisha, Ircha Kollan etc, into their caste. Cutting across the five occupational subdivisions the community is divided into Malayali Kammalas and Tamil Kammalas. The latter, evidently later arrivals from Tamilnad, keep up the Tamil traditions in language as well as dress to some extent. They claim superiority over Brahmans on the basis of their legendary origin from Viswakarma, whereas the Malayali Kammalas, though tracing their origin to the same God, do not make claims to any such social ascendancy on that ground. As time advances the distinction between Tamil Kammalas and Malayali Kammalas is disappearing and the two communities are fusing together indistinguishably. There are inter-marriages as well as inter-dining between these two sections at present. It is said that, in olden days, they had caste assemblies to carry out the administration of the community and to enforce the caste rules. As among other castes these assemblies have disappeared among the Kammalas also since long.

39. The five groups traditionally follow five different occupations, the children being trained in the occupation of the father from the very infancy. The Kollans who are blacksmiths manufacture locks and keys, cutleries, agricultural implements and on a small scale weapons. The Asaris are carpenters and architects who are so essential for the design and supervision of house construction in Kerala villages. They are also furniture manufacturers, boat builders and sawers. The Kallans are engaged in the house construction, stone extraction and on a small scale in the manufacture of stone images and other stonewares. Among them there are a few architects also who can design and supervise the construction of houses. Some of them are experts in locating sites for wells. The Moosaris who are braziers carry on the manufacture of household utensils as well as bell-metal images. Some of them have specialised in the manufacture of bells for churches and temples. A section of them is employed in the manufacture of copper vessels though strictly speaking, this is considered to be a deviation from the traditon. The Thattans follow the occupation of jewellery manufacture which includes setting of precious stones, manufacture of silverwares, plating of metal articles and metal engraving. Aranmula metal mirrors manufactured by the Thattans show the unparallelled skill in metallurgy that the community has acquired. All the

1 Castes and Tribes of Southern India, Vol. III page 113

occupations are highly remunerative except perhaps that of Moosaris and Kollans. Some of the Kollans however, in recent times have turned themselves into good mechanics earning more than their counterparts.

40. The Malayali section of the Kammalas in different parts of Kerala used to worship specially Viswakarma, their legendary forefather. Other supreme gods like Siva, Vishnu, Brahma and minor deities like Parakutty, Madan, Kali, Kala Bhairavan etc., also used to be worshipped.[1] Animal sacrifices were performed by them in order to please these deities. A special group of people known as *Kurup* officiated in the religious and social ceremonies. Magic, sorcery and witchcraft were widely practised among them in all places. Enticing away young women, driving out evil spirits, curing epidemics like cholera and small-pox and remedying the evils caused by the wrath of minor deities were believed to be within the competence of Kammala sorcerers. They also believed in astrology and invariably got the horoscopes written by some astrologer as soon as a child was born.[2] Far reaching changes have taken place in recent times in the religious faith and practices of the Kammalas as a result of social and cultural advancement. The faith in the evil spirits is fast vanishing and they worship now only the benevolent Hindu gods and goddesses. The Tamil Kammalas resemble the Brahmans in their religious practices and worship. They perform *Upanayanam* and recite *Gayathri* which are the special duties enjoined on the 'twice born' by the *Vedas*. The priest among them is known as *Vadyar*. They profess the Saiva form of Brahmanic religion and worship with special reverence Ganapathi, the son of Siva. Lingayat influence persisted in their religion in olden times. Kamakshi Amma who is spoken of as a Vriththi Daivam was considered to be a special goddess of their community. The distinction in the religious practices of the two sections are disappearing now and both the sections of the community are freely admitted in the public temples unlike in olden days when the Malayali Kammalas were admitted into the public temples only at the time of construction or repairs and not for worship. Both among Tamil and Malayali Kammalas family temples are found in certain places.

41. As in the case of Kudumbis there is difference of opinion regarding the social status of the Kammalas. The Tamil Kammalas styling themselves as Viswabrahmans claimed equality or even superiority over the Brahmans which, however, was vehemently disputed by the Brahmans themselves.[3] Nagam Aiya, L. K. Ananthakrishna Iyer and Edgar Thurston have refferred to a stone inscription dated 1013 A. D. according to which the Kammalas were treated as an inferior caste and in consequence were confined to particular parts of villages.[4] On considering the attitude of the military castes of early times to look down upon all engaged in labour, Mr. H. A. Stewart has also concluded that the Kammalas occupied a low position in olden days. Whatever be the claims of the Tamil Kammalas for high position in the social set up of olden times, it is an indisputable fact that these claims were not recognised by the other castes. It also cannot be denied that, in olden days, the Kammalas were not permitted entry into the temples and that the temples constructed or repaired by them were made use of for regular worship only after purificatory ceremonies. These disputes, claims and counter claims are, however, only of historical interest now in Kerala since the Kammalas do not suffer any social disability of isolation on account of their caste. As all other castes they are freely admitted into the public temples and conceded the same social status as anybody else.

1. Castes and Tribes of Southern India by Edgar Thurston, Vol. III, page 134. Also see History of Kerala by K. P. Padmanabha Menon, Vol. III, page 372
2. The Cochin Tribes & Castes by L. K. Ananthakrishna Iyer, Vol. I, page 348
3. The Travancore State Manual by V. Nagam Aiya, Vol. II, page 389 and the Cochin Tribes and Castes by L. K. Ananthakrishna Iyer Vol. I, page 343
4. The State Manual of Travancore by Nagam Aiya, Vol. III., page 389: The Cochin Tribes and Castes by L. K. Ananthakrishna Iyer Vol. I, page 343; and Castes and Tribes of Southern India by Edgar Thurston, Vol. III, page 116

House Types

42. Except for a small number in the surveyed area and around it, houses falling in the category of high class are practically absent in the village. About 65 per cent of the houses which can be classified as low class have barely 2 or 3 rooms and are quite insufficient for the comfortable living of a small family. The remaining houses, constructed with laterite stones and tiled or thatched with cadjan may be included among middle class houses. Among the latter one frequently comes across two-storeyed houses which are more numerous here than in the surveyed centres of Trivandrum and Quilon districts. The roofs are provided with ventilations in the old buildings but the saddle shape of the superior ridge pole is scarcely visible in them unlike in southern districts. Houses only on the sides of the main road are electrified. Essential amenities like bath-room and latrine are luxuries limited to high class houses. The houses of the Kudumbis can be easily recognised on account of the small platform in front of it, on which the holy basil (*thulasi*) plant is cultivated. In their houses the central room is a family shrine, containing a statue or picture of Vishnu, Saraswathi or some other god of the community. A lamp, a jug of water over which a cocoanut is placed and other articles of *pooja* also are kept in this room. The statue or the picture is garlanded as frequently as possible. Wherever possible the platform of the holy basil is constructed just in front of this room. Both in the middle and low class houses the rooms are comparatively small in size, but they are well ventilated. In the middle class houses the walls and the floor would have been plastered but in the low class houses these finishing works are found only in exceptional cases. The floor is always coated with cow-dung while the wall is coated with mud over which cow-dung or lime would have been coated. In two-storeyed buildings the floor of the second flat is wooden. The upper storey is made use of for sleeping purposes, in case there is a large number of members in the household; otherwise it serves as a store.

43. High class houses and middle class houses are constructed with laterite stones. In recent times a few among the high class houses have been constructed with bricks also. Among the low class houses more than 50 per cent are constructed with laterite stones but in order to minimise the construction cost, the cubes are placed vertically instead of horizontally. Consequently the walls are thinner and weaker but for small houses without much height such walls are sufficiently strong. The remaining low class houses have only mud walls which may or may not be reinforced with reed or bamboo. In case the walls are to be reinforced a framework is fabricated with reed or bamboo or with some other suitable meterial and fixing it in position on the foundation, is coated on both sides with clay dug up from the field. Finally its surface is made smooth and coated with cow-dung. These walls are strong and durable; the bamboo or reed not being exposed to weather remains for a long period without decay. However, this method being a little more expensive than in the case of simple mud walls it is not adopted by very poor people. Besides these two types of mud walls there are also poor class houses which are provided with only cadjan walls. The soil being sandy, the foundation of even the poor class houses has to be well laid and is invariably constructed with laterite stones.

44. According to the houselists prepared during the 1961 Census it was found that 8.18 per cent houses of the village including the portion coming within the Thrippunithura town have only mud walls and 11.42 per cent only cadjan walls. All the remaining houses are constructed in laterite stones. Classified by the material used for the roof 36.76 per cent of the houses are tiled and the rest thatched with cadjan. Houses with concrete walls or terraced houses are absent, though there is a small number of high class houses with partially terraced roofs.

45. The houses of the surveyed area are generally of a better type. Majority

of the houses here are constructed with stones and about a third of them provided with tiled roofs. The percentages of high class and middle class houses are higher in the surveyed area than in the rest of the village. 36 out of 129 houses are electrified also. The following table classifies the houses of the surveyed area according to the material of the wall and the type of roof.

Table VI

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

Material of wall					Material of roof	
Grass, leaves, reeds or bamboo	Timber	Unburnt bricks	Burnt bricks	Stones	Grass, leaves, reeds, thatch or bamboo	Tiles, slate, shingle
34	2	1	8	84	82	47

46. More than 50 per cent of the houses in the village possess only one or two rooms each and a good number of them are occupied by large households having five or more members. Most of the Kudumbis and all the Scheduled Castes live in these houses. 1.55 per cent of the houses of the surveyed area do not have any regular room, 21.70 per cent houses have only one room each, 44.19 per cent houses have two rooms each, 17.83 per cent houses have three rooms each, 4.65 per cent houses have four rooms each and 10.08 per cent houses have five or more than five rooms each. The number of persons living in these houses is given in the following table.

Table VII

HOUSEHOLDS BY NUMBER OF ROOMS AND 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	2	..	2	..	..	..
1 room	28	3	7	14	4	..
2 rooms	57	..	7	31	16	3
3 rooms	23	..	2	10	8	3
4 rooms	6	..	..	3	2	1
5 rooms and over	13	1	..	5	1	6

Dress and Ornaments

47. Grown up men of all communities practically dress alike, differences being noticeable only between the rich and the poor in the quality of the cloth used. Almost all men wear only a dhoti indoors, but for going out, except for work, majority of the people put on a shirt also. Casual labourers use a shawl instead of shirt while working but even they put on a shirt for going out for other purposes. Boys of school-going age of all communities wear shorts and shirts.

48. In the dress of women variations are found from community to community. Women of all Hindu communities except the Kudumbis and Kammalas of the village dress in the same way as their counterparts

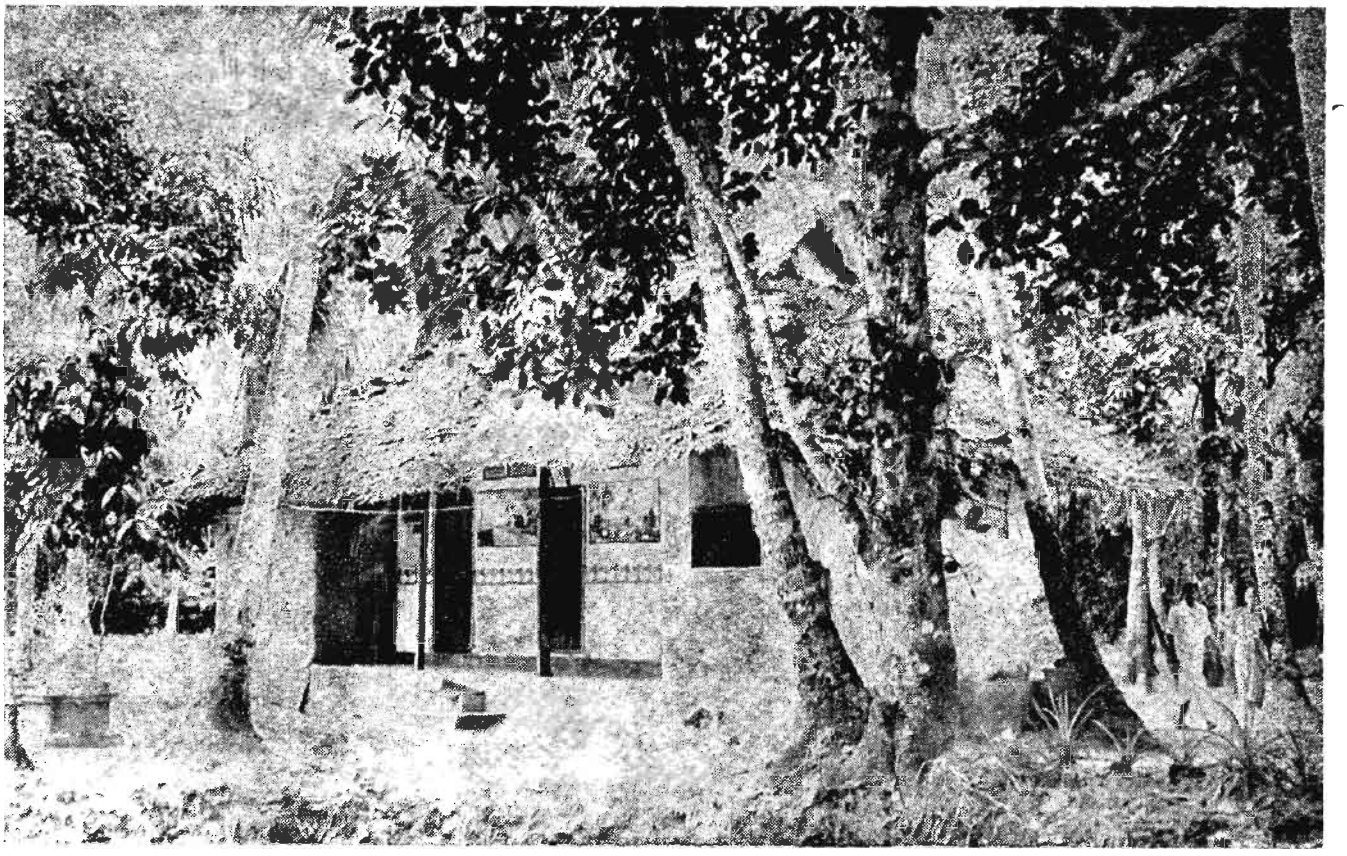
in other villages. Rich sections among them wear blouse and full saree while poor people put on blouse and half saree. Among the Christians the older women wear white blouse and white dhoti in the peculiar Christian fashion which has been referred to in the monograph on Ankamali supra. The younger Christian women, however, use blouse and full saree and are indistinguishable from the Hindu women wearing the same dress.

49. The characteristic dress of the Kudumbi women consists of a saree longer than the ordinary full saree. Generally deep colours, particularly blue and pink, are preferred. Winding this round the waist just as a full saree, the loose end of it is taken over the upper portion of the body but below the arm-pits in such a way as to fully cover the breast. Taking the loose end behind the back, one corner of it is taken over the right shoulder and tied to a point at the upper edge below the neck so that the portion covering the upper front of the body is held in position from slipping down. Blouse or undergarments are not used, but the upper portion of the body except the arms, shoulders and small portions of the back around the shoulders is fully covered. This form of dress is becoming absolete nowadays, the younger women preferring to use a blouse and dhoti or full saree. However a large number of old women can still be seen going round in this single-piece dress. The Kammala women, especially the Thattan women of the village put on a *chela*, a saree of about 9 yards in length which is wound round the body in a direction opposite to that in which ordinary full saree is worn. The free end of the saree is put over the right shoulder instead of the left shoulder as in the normal case. They too generally prefer deep colours for the *chela* and unlike the Kudumbi women put on blouse and undergarments. Younger women of this community also are abandoning the traditional mode of dressing in preference to ordinary full saree. Girls of all communities wear skirt and blouse. The school-going girls have adopted green colour for the skirt and white for the blouse. The following table gives an idea of the dress pattern of the different communities of the surveyed area. The single-piece dress of the Kudumbi women as well as the *chela* and blouse combination of the Kammala women are included in the category of full saree. Any other item of dress mentioned in the column of females mainly refers to skirt and blouse.

Table VIII

DRESS

Total population			Communities																
Males	Females		Ezhuvas	Nairs	Kollans	Thattans	Moosaris	Vaniyans	Kudumbis	Tamil Brahmans	Vilakathala Nairs	Veerasaivas	Velans	Pulayas	Roman Catholics	Jacobites	Members of C. S. I.	Muslims
371		Total No. of males in the community	144	55	23	9	5	15	5	7	5	3	5	6	67	18	1	3
	382	Total No. of females in the community	136	63	20	9	5	11	5	5	3	4	2	6	91	14	3	5
		I. No. of Males wearing																
48		(1) Shirt, shawl and dhoti up to heels	16	9	2	3	1	2	1	2	..	1	..	..	7	2	1	1
193		(2) Shirt and dhoti up to heels without shawl	72	26	13	6	3	8	2	3	2	..	2	3	39	13	..	1



Pl. 84 A TYPICAL HOUSE OF A KUDUMBI FAMILY Page 216



Pl. 85 A HIGH CLASS HOUSE Page 216



Pl. 86 A KUDUMBI COUPLE IN TRADITIONAL COSTUME Page 218

Total population			Communities																
Males	Females		Ezhuvas	Nairs	Kollans	Thattans	Moosaris	Vaniyans	Kudumbis	Tamil Brahmans	Vilakathala Nairs	Veerasaivas	Velans	Pulayas	Roman Catholics	Jacobites	Members of C. S. I.	Muslims
17		(3) Shawl and dhoti up to heels	8	..	..	..	1	..	..	..	..	..	2	1	3	..	..	1
113		(4) Shirt and shorts	48	20	7	..	..	5	2	2	3	2	1	2	18	3	..	..
		II. No. of females wearing																
	91	(1) Full saree	22	25	5	5	3	7	2	2	1	..	..	..	13	5	1	..
	25	(2) Blouse and dhoti from waist to heels	16	3	..	..	..	..	..	..	..	2	..	3	..	1	..	..
	5	(3) Dhoti from waist to knee only with shawl	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	128	(4) Half saree with blouse and dhoti from waist to heels	57	15	6	..	..	..	..	..	1	2	1	1	39	5	..	1
	133	(5) Any other item	36	20	9	4	2	4	3	3	1	..	1	2	39	3	2	4

50. The Hindu men used to wear ear studs in olden days but this practice has practically vanished from the younger generation except among the Kudumbis and Kammalas. Generally, the stud used by the men is inlaid with a single stone of purple or white colour. The Moopan and other leading members of the Kudumbi community had the special privilege of wearing a ring on the upper ear but this has been given up in recent times.

51. The Kudumbi women possess a number of novel items of ornaments not found among other communities in Kerala. Middle-aged and old women put on these ornaments even now on solemn occasions. The ear-lobes are practically covered with a large number of ornaments. On the upper ear through a hole a gold pin known as *hunti* is inserted vertically. On the rim of the ear three gold rings might be suspended. Another ornament called *karnapoo* carrying small pendant globes is suspended from rim below the rings and above the ear stud. The ear studs used are generally of large size carrying a gold chain which connects it to the bottom end of *hunti*. The ear is also not spared the torture of perforation. A stud known as *hurod*, almost resembling the *karnapoo* and carrying small pendant globes, is fitted into it. Rich people connect another chain to the top end of *hunti* and tuck its free end into the hair. The nose is another point which is burdened with ornaments. On the right side of the nose a nose-pin known as *mukuthi* with a globular head is inserted. On the left side another nose-pin with crescent shaped head, inlaid with a precious stone at its centre and carrying small pendant globules, is fitted. Another crescent-shaped ornament *bullak* with pendant globules is screwed into the bottom nose. The central globule of this ornament suspends lower and almost touches the tip of the upper lip. Necklaces with dark beads are worn profusely on the neck. Besides, gold necklaces of different patterns are also put on. One such necklace carries a number of *thalis* threaded together. Bangles of large round shape without any engravings or designs are put on both the hands. Gold finger rings and silver toe-rings are used even at normal times. This improvident splendour of ornaments is now limited to the old women who already possess them. The younger women along with the change in the pattern of dress have abandoned these outmoded ornaments also. The *mukuthi*

on the right nose has nevertheless been retained by them since its abandonment entails severe stricture from society even now. The women of the Kammala community, especially of the Tamil section, are equally fond of ornaments. Ear studs, nose-pin on both sides of the nose and bangles are the common items among them. They also put on gold necklaces but beads are seldom used.

52. In the surveyed area 91.47 per cent households distributed among all the communities use ornaments. 37.21 per cent of the households possess ornaments worth up to Rs. 100/- 31.78 per cent possess up to Rs. 500/- and the rest up to Rs. 1,000/- or more. The percentage of households possessing ornaments of higher value is larger among the Nairs than among other communities. This does not indicate any particular taste but only the fact that in the surveyed area the Nairs are richer than others and therefore able to spend more on the adornment of the body.

Table IX

ORNAMENTS

Total No. of households		Communities															
		Ezhuvas	Nairs	Kollans	Thattans	Moosaris	Vaniyans	Kudumbis	Tamil Brahmans	Vilakathala Nairs	Veerasaivas	Velans	Pulayas	Roman Catholics	Jacobites	Members of C.S.I	Muslims
129	Total No. of households in the community	46	19	7	4	4	4	2	1	1	1	2	3	27	6	1	1
118	Total No. of households wearing ornaments	40	19	7	4	3	4	2	1	1	1	1	2	25	6	1	1
11	Households using no ornaments	6	..	..	..	1	..	..	..	..	..	1	1	2	..	..	..
48	No. of households using ornaments of the value of Rs. 100 or below	23	1	2	1	2	3	2	..	..	1	1	2	9	1	..	..
41	No. of households using ornaments up to Rs. 500	12	8	5	2	1	1	..	..	1	..	..	..	10	1	..	..
16	No. of households using ornaments up to Rs. 1,000	2	7	..	1	..	..	..	..	..	..	..	..	3	2	..	1
4	No. of households using ornaments up to Rs. 1,500	..	1	..	..	..	..	..	..	..	..	..	..	2	1	..	..
6	No. of households using ornaments up to Rs. 2,000	2	1	..	..	..	..	..	..	..	..	..	..	1	1	1	..
1	No. of households using ornaments up to Rs. 2,500	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..
2	No. of households using ornaments up to Rs. 3,000 and above	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..

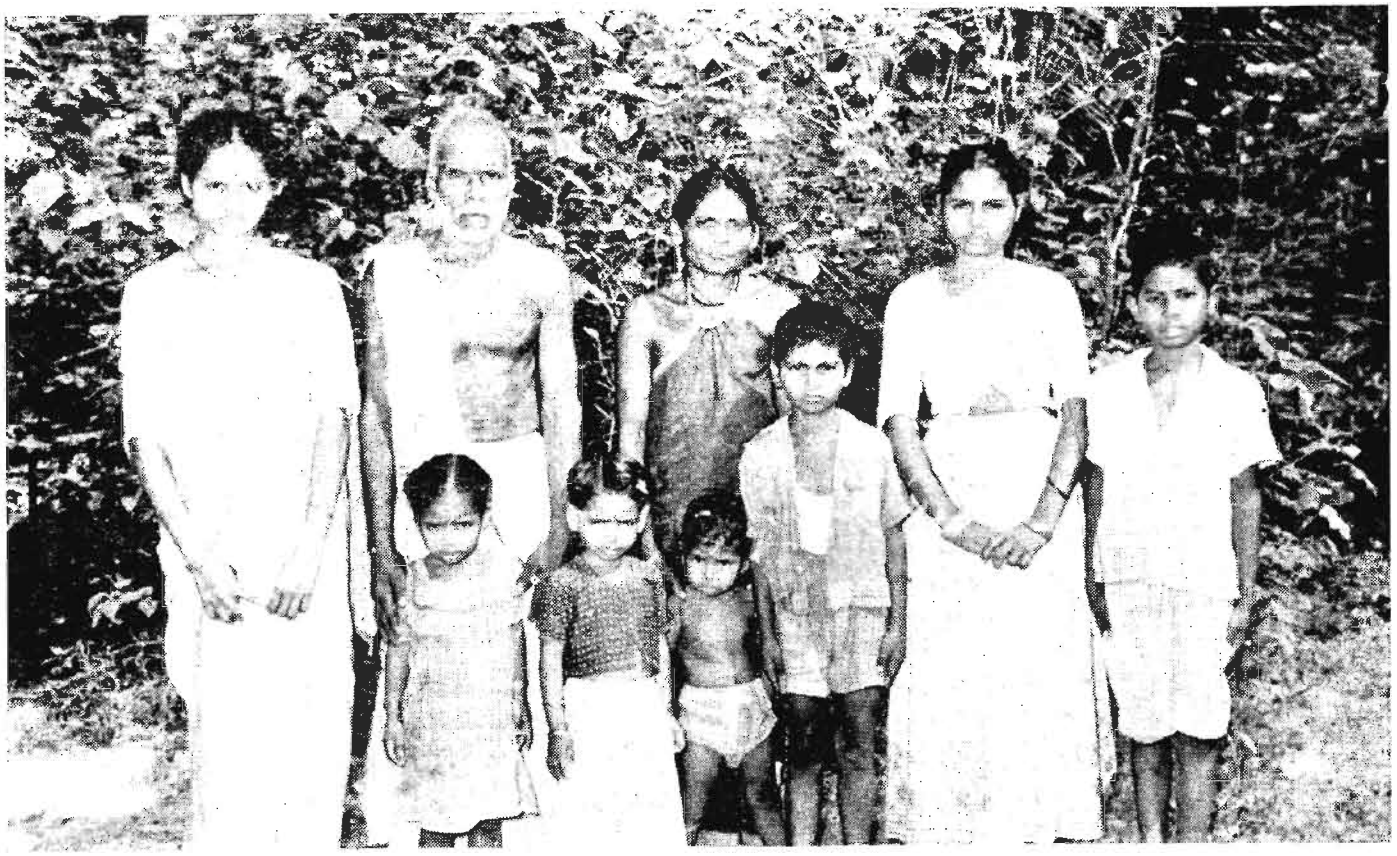
53. The urban influence is responsible for the larger number of households using footwears in this village compared to many other surveyed villages of the State. Males in 50 per cent households in the village use footwears and the number of females and children using footwears is also quite high. In the surveyed area in 12.40 per cent households males use footwears, in 13.95 per cent households females use footwears and in an equal percentage of households children use footwears. The percentage of people using footwears in the younger generation is higher than in the older generation. The distribution of households in which the males, females and children use footwears, is given according to the community in the following table.



Pl. 87 A KUDUMBI FAMILY ILLUSTRATING THE DRESS PATTERN OF THE OLD AND THE YOUNG Page 218

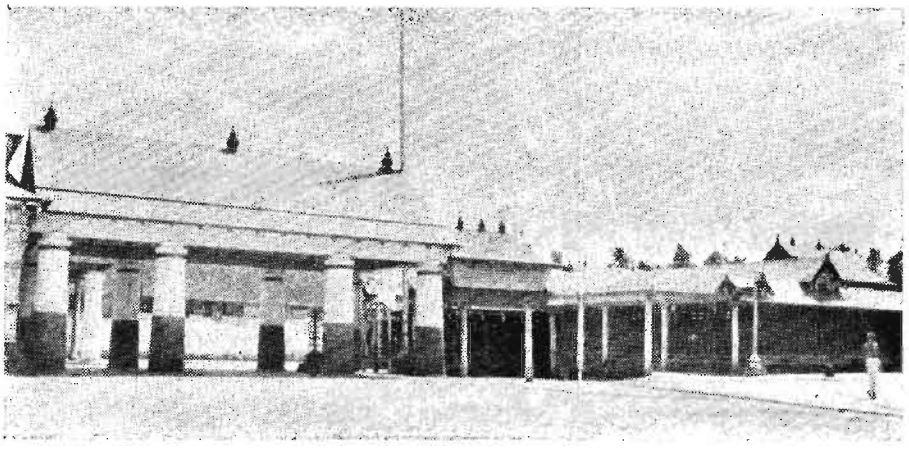


Pl. 88 THATTAN WOMEN IN MODERN COSTUME Page 218



Pl. 89 A KUDUMBI FAMILY Page 234

Manufacture of beaten rice and 'pappadam' are the traditional occupation of Kudumbis



Pl. 90 THRIPPUNITHURA TEMPLE Page 259

Table X

FOOTWEARS

Community	Total No. of households	No. of households in which		
		Males wear footwears	Females wear footwears	Children wear footwears
Ezhuvas	46	11	1	2
Nairs	19	14	7	7
Kollans	7	4	..	..
Thattans	4	1	..	..
Moosaris	4	1	..	..
Vaniyans	4	1	..	..
Kudumbis	2	..	..	..
Tamil Brahmans	1	1	..	..
Vilakathala Nairs	1	1	..	..
Veerasaivas	1	1	..	..
Velans	2	..	..	..
Pulayas	3	..	..	..
Roman Catholics	27	17	4	5
Jacobites	6	6	5	3
Members of C.S.I	1	1	1	1
Muslims	1	1	..	..

Washing and Toilet

54. The men are generally in the habit of taking daily bath particularly the workers. Female workers also take bath after the work. The married women among the Nairs and other high castes take bath early in the morning before starting the work in the kitchen. There are no rivers or streams flowing through the village. But the numerous tanks in private compounds afford easy facility for bathing. Toilet soap is used by almost 80 per cent of the households, while washing soap is used by all the households. A larger number of households send their clothes to the washerman at least occasionally. The number of houses in each community using toilet soaps, washing soaps and sending clothes to the washerman for cleaning can be found from the following table:-

Table XI

HOUSEHOLDS USING WASHING AND TOILET SOAPS AND SENDING CLOTHES TO WASHERMAN

Community	Total No. of house-holds	No. of households		
		Using toilet soap	Using only washing soap	Sending clothes to washerman for cleaning
Ezhuvas	46	44	2	44
Nairs	19	18	1	18
Kollans	7	6	1	6
Thattans	4	3	1	3
Moosaris	4	3	1	3
Vaniyans	4	4	..	4
Kudumbis	2	..	2	..
Tamil Brahmans	1	1	..	1
Vilakathala Nairs	1	1	..	1
Veerasaivas	1	1	..	1
Velans	2	1	1	..
Pulayas	3	1	2	1
Roman Catholics	27	19	8	6
Jacobites	6	6	..	6
Members of C. S. I.	1	1	..	1
Muslims	1	1	..	1

Furniture and other Accessories

55. Except for the few high class houses which are well furnished the households in the surveyed area as well as elsewhere in the village possess only scanty furniture, limited to one or two cots, stools and a bench. The high class houses, on the other hand, have a reception room or at least a verandah for that purpose fully furnished with fashionable items like settees, tables and chairs.In the surveyed area 67 households possess chairs, 45 households possess tables, 31 households possess benches and 36 households possess small almyrahs. 85 households are furnished with cots. There are bicycles in two households and stoves in two others. 31 households use battery torches and 9 households possess radio sets. 36 households in the surveyed area are electrified. Household utensils consist of both earthen and metal wares. The metal wares are found here in larger numbers than in other places.

Food and Drink

56. All the households take at least three meals a day. 31.78 per cent households of the surveyed area take refreshments between meals, viz., the early morning coffee and evening tea. This is quite remarkable compared to the surveyed centres of Quilon and Trivandrum districts where at least a small percentage of the surveyed houses is unable to afford so much on food. The Kammalas and Kudumbis care to eat well rather than make any savings by any frugality in the food habits. Among the people of low income group all the three meals may not be substantial. The breakfast consists of rice gruel or a little coffee or tea with some tapioca or preparations in rice flour, but rice for both lunch and supper. On Tuesday and Friday, if possible the Kudumbis prefer to eat better and take rice instead of rice gruel. Tapioca is not as popular as in the surveyed centres of Trivandrum and Quilon districts, though it is also used by the poor people occasionally. The following table gives the number of meals per day.

Table XII

DIET (NUMBER OF MEALS)

Name of the community	Total No. of households in the community	Households having three meals a day	Households havin more than three meals a day
Ezhuvas	46	37	9
Nairs	19	7	12
Kollans	7	4	3
Thattans	4	4	..
Moosaris	4	4	..
Vaniyans	4	4	..
Kudumbis	2	2	..
Tamil Brahmans	1	..	1
Vilakathala Nairs	1	..	1
Veerasaivas	1	1	..
Velans	2	2	..
Pulayas	3	3	..
Roman Catholics	27	20	7
Jacobites	6	..	6
Members of C. S. I.	1	..	1
Muslims	1	..	1

57. 50.39 per cent households use rice alone as staple food whereas the remaining households use a combination of rice and tubers including tapioca, even though the tubers make but a small constituent. 23.25 per cent of the households are vegetarians, their proportion being the highest among Brahmans, Tamil Kammalas and Nairs. The Kudumbis of the surveyed area are also vegetarians but elsewhere the people of the community consume both meat and fish. Expenditure on nutritive items like fish, milk and edible oils is found to be fairly high. The following table throws more light on the nature of food consumed by the people of the surveyed area.

Table XIII

DIET (STAPLE DIET AND FOOD HABITS)

Name of the community	Total No. of households	No. of vegetarian households	No. of non-vegetarian households	No. of household having as staple food	
				Rice	Combination of rice and tapioca
Ezhuvas	46	3	43	16	30
Nairs	19	13	6	17	2
Kollans	7	..	7	4	3
Thattans	4	3	1	2	2
Moosaris	4	3	1	3	1
Vaniyans	4	4	..	4	..
Kudumbis	2	2	..	..	2
Tamil Brahmans	1	1	..	1	..
Vilakathala Nairs	1	..	1	1	..
Veerasaivas	1	1	..	1	..
Velans	2	..	2	1	1
Pulayas	3	..	3	..	3
Roman Catholics	27	..	27	7	20
Jacobites	6	..	6	6	..
Members of C. S. I	1	..	1	1	..
Muslims	1	..	1	1	..

58. Special preparations are made by practically all the households in the village on special occasions. *Onam* and *Vishu* are the most important days for this purpose for the Hindus and Christmas and Easter for the Christians. All the households in the surveyed area use fat or oil in the preparation of food. 79.84 per cent households use separate utensils for cooking the different items of food. 37.21 per cent households in the surveyed area have new type of hearths in the kitchen, 31.78 per cent households use firewood as fuel, 65.89 per cent households use firewood and dry leaves and the remaining households dry leaves alone as fuel. The distribution of these households according to the community is given in the following table.

Table XIV

HOUSEHOLDS MAKING SPECIAL PREPARATIONS FOR FESTIVALS, USING SEPARATE UTENSILS FOR COOKING, HAVING NEW HEARTHS ETC.

Community	Total No. of households	No. of households using					
		Special preparations on festive occasions	Fat or oil	Separate utensils for cooking	New hearths	Firewood as fuel	Firewood and dry leaves	Dry leaves
Ezhuvas	46	46	46	34	10	10	34	2
Nairs	19	19	19	16	15	12	7	...
Kollans	7	7	7	7	3	1	6	...
Thattans	4	4	4	4	1	1	3	...
Moosaris	4	4	4	4	..	..	4	...
Vaniyans	4	4	4	4	..	1	3	...
Kudumbis	2	..	2	..	..	..	2	...
Tamil Brahmans	1	1	1	1	1	1	..	...
Vilakathala Nairs	1	1	1	1	..	..	1	..
Veerasaivas	1	1	1	1	1	..	1	..
Velans	2	1	1	..	..	..	2	...
Pulayas	3	1	3	1	..	..	2	1
Roman Catholics	27	27	27	24	9	7	20	..
Jacobites	6	6	6	6	6	6	..	..
Members of C. S. I.	1	1	1	1	1	1	..	...
Muslims	1	1	1	1	1	1	..	...

Customs and Manners of the Kudumbis and Kammalas

Childbirth

59. Among the Kudumbis, in olden days the woman was never taken to her mother's house for confinement. Now the practice of taking the woman for the first confinement to her mother's house has been copied by them from other communities. The ceremony of *jevan* corresponding to *pulikudy* among other castes is observed in the 7th or 9th month of pregnancy before she is taken to her parental house. For *jevan* four *enangan* women designated by the *mooppan* of the locality sit around the pregnant girl. A special type of sweet prepared with rice flour, cocoanut and jaggery is placed in the laps of the pregnant girl and the *enangan* women first by the mother-in-law of the girl and then by her own mother. The girl is taken along with her mother to her house on the same day or on a subsequent auspicious day. During the advanced stage of pregnancy the girl should sweep the courtyard every morning and abstain from lifting heavy weights during. In olden days the husband had to grow beard/ the entire period of pregnancy lest the child should not have hairs on its head. This practice, however, is not adhered to nowadays. Fish is taboo for the women as the confinement approaches; instead she is given milk boiled with *kurunthotti* (Sida retusa). Country midwives or qualified nurses, according to the availability and financial condition of the parents, are called to assist at the time of delivery. Immediately after the birth the child is given gold and *vayambu* (Acorus calamus) dissolved in honey. The mother is given ginger juice mixed with honey and another preparation known as *kedi* made from the juice of *pavatta* (Pavatta indica) to which turmeric and cocoanut juice are added and boiled. The latter preparation is administered to the woman for three days. For 10 to 15 days she is given rice seasoned with pepper and rock-salt. Food is served to the mother in secret so that no stomach disorder will be caused by the evil eye of others. On the 4th and 6th days a food known as *methiampej* prepared from rice, cocoanut juice, jaggery, fenugreek (trigonella foenum-graccum), *assali* (garden-cress) and chathakuppa (Anethum graveolens) is given to her. The first ceremonial bath for the child and the mother is given on the sixth night. After the bath the mother sits on the leaves of *meenari* (a plant of sterculiaceae family) with untied locks and placing the child on the lap, covering herself and the child with a cloth. Four *enangan* women, the mother of the girl and her husband's people place before her rice and cocoanuts in plates. A brass jug with water and a cocoanut placed over its mouth is waved around the woman and the child performing the ceremony of *uzhichil*. The *enangan* women perform *phukudang*, dancing around the mother and the child, singing songs and tapping on a brass plate. The child should not cry during the ceremony, nor should it be given milk in the midst of it. After the ceremony *satto* is performed by distributing beans boiled with cocoanut and beaten rice seasoned with cocoanut and jaggery to the women and children gathered in the house. The whole ceremony of taking bath, dancing and distribution of sweet-meats is known as *shelli*. The next morning all women gathered for the ceremony of *shelli* are given a big feast. On the 28th day the child is ceremoniously placed in a cradle, on which occasion also sweetmeats are served to the invitees and a feast given to the women who assisted at the childbirth. Pollution is observed for 28 days by the mother who will not be allowed to touch other members of the household during that period. All the members of the household should observe pollution for 11 days, during which period they should not touch other people. If any unpolluted person touches a polluted man or woman he should take a purifying bath before entering the house or doing any important work. In olden days if there was any delay in delivery after the starting of the labour pain the husband was kept busily engaged so as to avoid worry. A common method of engaging him was to make him pluck the leaves from a nearby jack tree and count them.

Sorcerers were called to make the delivery smooth and painless.

60. Amog the Tamil Kammalas the ceremony of *pulikudy* known as *seemandam* is observed in the 7th month of pregnancy by giving to the girl a solution prepared from tamarind leaves. Gold and some precious stones may also be dissolved in the solution. Before administering this solution the girl's mother and other relations put bangles on her hands. For the first confinement the girl is taken to her mother's house. There are no restrictions regarding food or work, but generally she abstains from hard labour. The birth of the child is announced by the chorus of the women *(kurava)*. Immediately after washing the child its father or uncle sprinkles on its body water of tender cocoanut and administers to it honey, in which gold and *vayambu* (Acoras calamus) are dissolved. The food of the mother consists of rice gruel flavoured with rock-salt. Oily substances are strictly avoided during this period. Pollution is observed by all members of the household for 11 days if the child is male and 12 days if it is female, by taking ablutionary bath every day and purifying the house. The washerwoman should provide new clothes for the mother on the 4th, the 7th and the 11th days for which she is given a reward of a small measure of rice, three ounces of oil and Re. 1. The naming ceremony and the tying of a thread round the waist of the child are performed on the 28th day by placing the child in the lap of its uncle or grandfather who whispers the name into its ears three times. Pollution is observed by the woman for 28 days. In this community also in olden days the man used to grow beard during the pregnancy of his wife.

Puberty

61. In the Kudumbi community the observances in connection with puberty are postponed to the occasion of the marriage if the girl attains puberty before marriage. In bygone days when the girls were married even before puberty the ceremony took place at the time of puberty. Whether before or after marriage, the function is the same and is known as *naskoth* in the Konkani dialect. For five days the girl sits in a room decorated with festoons and flowers where she is visited by her female relations with sweets, beaten rice and other presents. On the fifth day she takes an eleborate oil bath assisted by the *enangan* women. After the bath she sits amidst the *enangan* women, and her mother places in her lap as well as in the laps of the *enangan* women some sweets as on the occasion of *jevan*. *Naskoth* is concluded with a small feast to the *enangan* women and other females who have assembled for the occasion.

62. Among the Kammalas, in olden days, puberty was celebrated almost on the same lines as among Kudumbis. All these observances have been now given up, but the pollution is still observed for 16 days. For the first four days the girl should not enter the kitchen or touch the cooking vessels. During menstruation also the women have to keep away from the kitchen until the bath on the 4th day. While under pollution they are forbidden from touching fruit-bearing trees and milch cows and from drawing water from the well. At the end of the period of pollution both on the occasion of puberty and menstruation the washerwoman supplies clean clothes to be worn.

Marriage

63. Unlike in olden days when marriage was celebrated before puberty, now the girls are married among Kudumbis only after puberty and preferably at the age of 16 or above. Negotiations are started by the boy's people after informal preliminary enquiries. As a departure from the traditional practice, in recent times the boys are permitted to see the girl before the marriage is settled. Agreement of the horoscopes of the boy and the girl is so important that any other consideration cannot prevail against it. If finally the marriage is settled, a ceremony known as 'giving word' takes place. The boy's father or some other relation visits the houses of the girl, her maternal uncle and her maternal aunt, giving pan to them. Thereafter an auspicious day is selected in consultation with the village astrologer (*kaniyan*) for the celebration of the

marriage. On the eve of the marriage five men consisting of a close relation of the boy and male representatives from his four *enangan* houses go to the girl's house for what is known as *sukeeday* or presentation of a white bathing towel, a saree, ornaments, five different types of flowers, eye-tex, saffron, pan and one bunch of plantain for the girl. The members of the party are ceremoniously received and seated on a mat in front of a lamp and asked why they came for which they reply that they came to take the girl. They give 25 p., some pan and one plantain placed in a plate to the *mooppan* of the girl's village. Pan and the plantains are also distributed to the four *enangans* of the girl and her father. In another plate the saree, bathing towel and ornaments together with the pan and plantain are handed over to the girl's father. After this the members of the party are taken inside the house where also they are seated on a mat before a lighted lamp. Refreshments over, the question why they came is repeated, and the same old reply given. The girl's people agree to give the girl on the assurance that she will be looked after properly. Both sides ask each other their *bhumi* and the names of the father, grandfather and the great grandfather of the boy and the girl. *Sukeeday* being over with this, the boy's party return to their village with the girl, her bride's-maid who is her aunt or elder sister and other relations. They stay in one of the houses of the *enangans*. On the day of marriage the girl takes a ceremonial bath known as *thellamoorth* assisted by her prospective mother-in-law and the four *enangan* women. Dressed in the bathing towel presented on the previous day she sits on a wooden plank facing the east or west. The women apply oil on her body with a mango leaf picked on bamboo splinters. Balls of a mixture of rice, lime and turmeric are waved around her and thrown in the northern direction before water from jugs are poured over her body. After the bath she puts on the wedding costume sent from the boy's house, assisted by the sister of the boy. The procession of the girl and her party to the boy's house is accompanied by music. They remain outside the *pandal* before a lighted lamp placed on a mat until the parents of the boy perform over the girl *uzhichil*. For the ceremony the father of the boy comes with a lamp lighted in a vessel moulded from rice flour and placed in a plantain leaf and the mother with a jug containing a solution of turmeric and lime. After *uzhichil* the lamp and the solution are thrown in the northern direction and the girl and her party led inside the *pandal*. At the entrance of the *pandal* they are received by the boy's sisters and the *enangan* women who carry plates known as *thalam*, containing lighted lamps, flowers and beaten rice. The girl's party stand before the nuptial stage decorated with *nirapara* and lighted lamp, when the boy's party sing songs inviting the girl's people to sit down. The latter respond. The boy is then led from the room to the nuptial stage. There the girl and the boy stand on a plantain leaf. The boy and the girl are tied together with a thread carrying mango leaves. Unwinding the thread the boy ties a bit of it on the right hand of his father who in return ties another bit on his son's hand. The boy's sister places the right hand of the girl in the right hand of the boy, sprinkles some water over them from a brass vessel and drops some coins. The rest of the water is poured at the root of a bearing cocoanut tree in the neighbourhood. Two *talis* presented by the boy's sister and the girl's mother are tied by the boy round the neck of the girl. After seating the couple on the nuptial stage two plates containing rice and cocoanuts are placed before them. The boy's parents and the *enangan* women picking rice from the plates with crossed hands throw them at the boy and the girl. The boy's sister's husband carrying a lighted hanging lamp in the right hand holds in his left hand the right hand of the boy. The latter holds the right hand of the girl and all the three walk round the nuptial stage three times. The boy and the girl go to the bridal chamber where they are seated on a mat spread over rice strewn on the floor. The rice for this purpose should have been supplied by both the parties. After the feast the girl's father formally relinquishes

his guardianship of the girl, declaring that henceforth the boy's parents have the responsibility to look after her. *Goban* or the raising of a collection from the relations of the boy follows this declaration and a symbolic feast is served to all those who make donations. The nuptial stage is then formally dismandled and thrown out of the *pandal.* The couple may go round the village and worship in the village temple. They go to the girl's house on an auspicious day after staying three or five days in the boy's house. On the day after the marriage the boy's sister and her husband are ceremoniously sent off to their house with a present of new dress.

64. The Kammalas are very particular that the girl should have attained the age of 15 years and the boy 24 years before the marriage is celebrated. The exchange of visits among the parents, the interview of the girl by the boy and the examination of the horoscopes are essential preliminaries for the marriage. On an appointed day the girl's people give to the boy's father an amount, say Rs. 101 at the boy's house. On another auspicious day the ceremony of making the *tali* is carried out in the girl's house in the presence of the relations of the boy and the girl. First of all the engagement known as *nischayathamboolam* is performed with the presentation to the elders of the boy by the sister of the girl a plate containing the wedding costume for the boy, some plantains, flowers, saffron, cocoanut and the gold for the *tali.* [redacted] After the melting of the gold for the *tali* the south-western pillar of the *pandal* is planted. The branch of a jack tree cut after purification by *poojas* and decorated with betel leaves and yellow threads is used for this purpose. Unlike among the Kudumbis the marriage takes place in the girl's house. The boy and his party starting from his house sufficiently in advance of the auspicious moment reach a temple on the way not far away from the girl's house. A younger sister of the girl carrying sweets and plantain in a plate reaches there to welcome them to the girl's house. At the entrance of the girl's house they are received with a lighted lamp by the brother of the bride. He washes the bridegroom's feet after which the latter presents a ring to him. A cocoanut is broken on the occasion. The party is led to the *pandal* amidst the chorus of shout from the women. Seating the boy on the nuptial stage the priest of the community *(vadyar)* ties on his hand a thread carrying turmeric pieces and betel leaves. This is known as *kappukettal.* He is then led to a room and seated on a mat before a lighted lamp. It is only after this that he puts on formal wedding costume presented by the girl's people. Meanwhile, the girl is led to the nuptial stage for some prayers by the *vadyar* and the tying of the thread on her hand. On her return from the *pandal* she also dresses up in the wedding costume presented by the boy's sister. After the dressing up the bride and the bridegroom are led to the nuptial stage where they exchange garlands after tying *tali.* The parents of the girl place her right hand over the right hand of the boy placing a gold ring or some money in the hand of the girl. Some water is poured on the hands, thereby entrusting the girl to the boy. This is known as *kanyadhanam.* After prayers by the *vadyar,* they go round the nuptial stage three times, led by a lighted lamp and *kumbhom.* Taking the couple to the bridal chamber milk and plantain are given to them by the bride's brother. From the previous day the couple should observe fast until this ceremony. The *kumbhom* and lighted lamp are placed in the bridal chamber till the evening and carried with the couple when they go to the tank in the evening. While going to the tank one corner of the saree of the girl is tied to one end of the shawl of the boy. On reaching the *pandal* the threads tied on the hands at the time of marriage are removed and at the tank the water from the *kumbhom* is emptied and the light put out. After washing the mouth, hands and feet, the bride and the bridegroom return to the house. The wedding ceremonies conclude with this. Either on the same day or on a subsequent day at an auspicious moment the bride and bridegroom set out to the bridegroom's house, taking with them beddings and household utensils

presented by the bride's parents. Consummation of the marriage is permitted only after three days by which time the couple would be at the bridegroom's house. At an auspicious moment fixed for this purpose, the bride enters the bridegroom's room with a *thalam* containing cocoanut, flowers, beaten rice and saffron.

65. Among the Kudumbis polygamy is permitted but polyandry is forbidden. Cases of polygamy are still present in a small number but they are definitely on a decline. Widow remarriage, forbidden in olden days, is taking place nowadays, but it is unceremonial, almost clandestine. The children born of the second marriage used to be conceded only a lower rank in the community. Among the Kammalas also polyandry is forbidden but polygamy is permitted in special circumstances such as, when there are no issues from the first wife or when she is unable to give the conjugal rights to the husband on account of sickness or physical deformity. Widow remarriage is even now strictly forbidden among them. Divorces are not permitted in either community.

Funeral

66. Holy Books such as Ramayana are read when any person in a Kudumbi house is approaching the end of his life. Gold and leaves of holy basil dissolved in the water of tender cocoanut may be given to the dying person to make the breathing easy. As the last breath approaches, he is laid on the bare ground with the head towards the south. After the death a lighted lamp is placed by the side of the head. Relations and all members of the local community are informed of the death immediately, for it is only after their arrival that the cremation ceremonies can be started. As a first step to the cremation, the body is taken out of the house and placed on a plantain leaf over an earthen bed in the courtyard. If the deceased is a man the face of the corpse is shaven clean. The body is then washed in cold water, adorned with flowers, sandal paste and sacred ash. A little pan is placed inside the mouth or on one side of the face. The ornaments on the body are removed now. If the deceased is a man whose wife is alive, her *tali* is removed and placed on the chest of the dead body. After tying the toes together and placing the hands parellel to the body, the ceremonies of *vaikariyidal* and *kodiyidal* are carried out. The chief mourner who is the eldest son or if the deceased is unmarried, a younger nephew takes a clean shave and wears a new cloth. Tearing a piece from the *kodi* he ties it on his head. Covering the dead body in new clothes it is placed on a framework made of green bamboo. The mourners who are to carry the body for cremation walk around it three times and carry it to the side of the pyre. One of the sons carrying a lighted lamp and fuming incense in a burner leads the procession. Before starting from the house it makes three rounds in the courtyard. On the way to the funeral pyre also at three different points the bier is taken round in a circle three times. The funeral pyre made of a large pile of mango wood, the tree for which is cut ceremoniously by the chief mourner, is located in the south-eastern corner of the compound. The dead body is removed from the framework and placed on the pyre. The sons heap firewood over it. The chief mourner walks around the pyre three times carrying a lighted torch and shouting mother or father, as the case may be, when he reaches the side of the head and legs and sets fire to it. All the mourners should remain around the pyre until the body has been completely comsumed by the flames. When the whole thing is reduced to ashes the place is covered except on its southern side with plaited cocoanut leaves. The chief mourner takes a bath and returns from the tank in wet clothes carrying a pot of water on his head. This pot is broken near the pyre. Since no food is cooked in the house on the day of cremation, rice gruel prepared in one of the neighbouring houses is brought to the house after the cremation. *Sanchayanam* is carried out on the third day by collecting the bones and teeth in an earthen pot. The spirit of the deceased can enter enternal bliss only when this pot is thrown into the holy river at

Alwaye or in the sea at Rameswaram after about six months. The other remains collected from the pyre are thrown into a nearby river or tank by the chief mourner on the third day. On the 4th, 7th and 10th days the house and srroundings are purified by sprinkling holy water and *homam* is performed. On the third day *bali* is offered to the deceased, the eldest daughter supplying the rice and cocoanut required for the purpose. On that day it is customary to place a tender cocoanut at the head side and to plant a plantain tree at the centre of the pyre. Nine types of grains such sesame, panicum miliaceum, mustard, beans etc., are thrown around the site of the pyre. On the *bali* day people who have marriage connections with the bereaved household bring tobacco, beaten rice, tender cocoanut and other articles. The *bali* continues every day until the 13th day. On the 11th day 11 married men are served food with 11 different types of curries on plantain leaves. By the side of each man a smaller leaf is placed on which also all the items of food are served. After certain rituals the smaller leaves are collected by the chief mourner and fed to a cow. The food for this feast should be prepared by the people who do not have pollution. After eating the food the men are given a tender cocoanut, one plantain, two betel leaves etc., the tender cocoanut and plantain being intended for their supper as they are forbidden from taking any other food on that day. All the expenses on the 11 th day are to be met by the married daughters of the deceased. On the 12th day a similar feast can be given, but as a measure of economy this has been dispensed with nowadays. In the case of a pregnant woman, before the cremation her stomach is opened, child taken out and buried separately. For people meeting with accidental death and women dying in pregnancy a similar cremation is given but when the funeral procession proceeds to the pyre, mustard seeds are strewn on the way in order to prevent the evil spirit from coming to the house. It is supposed that the spirit can reach the house from the pyre during the night only after counting at a single stretch the mustard seeds on the way which is an impossible task. Very young persons are buried in the compound of the houses. The burial or cremation in the compound now takes place only in villages where there are no public crematorium or burial ground.

67. The funeral ceremonies of the Kammalas are identical in detail with those of the Kudumbis. The washing of the *body*, *vaikkariyidal*, *kodiyidal*, carrying the corpse on the bamboo frame to the funeral pyre, *sanchayanam* and *bali* on the third day, all take place in a Kammala cremation also. In the case of a pregnant woman the child is taken out and buried separately. Pollution is observed for eleven days. The chief mourner who is the eldest son grows beard for one year.

Consanguineous Marriages

68. Marriage between cross-cousins are permissible in both the Kudumbi and Kammala communities. Among Kudumbis one can also marry the sister of his deceased wife. Nevertheless, marriage between relations is on a decrease now. In the surveyed area, altogether there are only 4 instances of consanguineous marriages.

Inheritance

69. Kudumbis and Kammalas had similar laws of inheritance in olden days. Among Kammalas the girl had to relinquish all the claims over the parental properties with the receipt of the dowry on the occasion of the marriage. Among the Kudumbis even this small compensation of dowry was not given and the entire property of the father was shared among the sons. At present both the girls and the boys have equal claims over the parental properties according to the law, but the girls have not yet started asserting their claims and so the old custom prevails.

CHAPTER III

ECONOMY

Economic Resources

70. As shall be seen from the following pages, land is held by only a small percentage of households, individual holdings being generally small. With a major portion of each holding being occupied by the houses itself only a small fraction of the land is available for cultivation. The dry land is almost wholly planted with cocoanut palms intermingled with a small number of other fruit-bearing trees. The yield of the cocoanut trees is average, majority of the trees having passed the prime of the fruit-bearing period. Manuring of cocoanut trees is limited to the tilling of the gardens for aeration and dumping of clay from the neighbouring paddy fields or backwaters. For these reasons even those households which own some land are scarcely able to earn a living income from them. In the wet land there are both double crop and single crop areas, the latter being more than the former. If natural calamities such as heavy rains or high tide do not damage the crop the wet lands turn out a yield of 10 to 12-fold. But the benefits derived from paddy cultivation are enjoyed only by a still smaller number of households. Majority of people have to look for other sources for a livelihood. Large scale factories are not working either in the village or in the neighbouring towns but there are a few within a radius of 10 miles, such as the Tata Oil Mills at Ernakulam, the Fertilisers and Chemicals, (Travancore), the D. D. T. Factory, the Aluminium Factory, the Ogale Glass Factory and the Travancore–Cochin Chemicals near Alwaye. These industrial concerns give employment to the villagers in a limited number. Household industries such as coir manufacturing, goldsmithy, manufacture of household utensils, beedi manufacturing, manufacture of food materials such as beaten rice and *pappadam* etc., also provide livelihood for a small percentage of households. There are a few people engaged in commercial activities and a very small number employed in transport besides an insignificant section following occupations connected with construction works. A large majority of the people are left to pursue other occupations such as casual labour, teaching and government service. Those who earn their own livelihood within the village itself are comparatively few, being limited to the cultivators, agricultural labourers and those employed in plantations and fishing. Even among these people there are a few who pursue their activities in the neighbouring villages either because they own the lands in those villages or because the employment opportunities are greater there. There is also a section of people employed in the household industries like furniture manufacturing, bell-metal casting and manufacture of metal-wares. The marketing of their commodities mainly takes place in Thrippunithura town or in the surrounding villages. Even though the village is classified as a rural area except for a small portion on the northern side of it, urban economic characteristics are becoming predominant. Agriculture, due to the limitation of cultivable lands, has only a secondary place in providing livelihood for the population. More and more people are seeking employment in offices, factories and elsewhere.

71. About two decades ago agriculture, cocoanut plantation, and allied activities and the services in the palace, Government temples and connected institutions were the main source of income for a large majority of the population. Even the artisans like Thattans, Moosaris and Asaris got most of their work at the instance of the palace and temples. There was only a small community who derived their income from household industries,

such as coir manufacturing and a still smaller number who pursued other avocations like business. The integration of the state resulting in the winding up of a large number of palace establishments and the division of the palace properties among the members of the royal household marked, therefore, a turning point in the nature of the economic activities of a large section of the villagers. A large percentage of the affected people turned to casual labour, while the others got employed in small industries, petty business or in the agricultural operations. The artisan classes, however, had to continue their traditional crafts in spite of the shorter demand for their products.

72. The growth of the neighbouring towns like Thrippunithura, Ernakulam and Cochin in the last two decades, the expanding commercial activities in these towns and the increase of population there are also making their impact on the economy of the village. The rural characteristics of the economy are changing rapidly in order to adjust itself to the overwhelming urban influences. In short the village economy is in a melting pot at present. The transition certainly produces its stresses and strains particularly on the agricultural folk, but it has also bestowed its benefits on the village. The growth of the towns offers greater employment opportunities for the villagers. A number of casual labourers are employed in the port. Labourers are also required in the municipal towns for various sundry jobs and this expanding employment opportunities have given more work to the labourers of the village. The wages also have increased considerably during the decade, though this has not made any material improvement in the standard of life, as shall be seen in the following pages, on account of the increase in the cost of living.

Land and Land Reforms

73. The total extent of the village is 1,653 acres 81 cents [1] of which 210 acres 81 cents [2] are *poramboke* lands consisting of roads, canals and other public places. Out of the remaining area 796.29 acres [3] are wet lands falling on the western and eastern sides of Thrippunithura–Vaikom road. The paddy lands on the western side are fit only for a single crop while those on the eastern side are subjected to double crop cultivation. The remaining lands are dry and consist of house sites, cocoanut plantations and other garden crops. According to the village records altogether there are only 532 holdings. Absentee landlords are not common and therefore approximately one-third of the total number of households own or possess lands in the village. Possessions outside the village held by the villagers are numerous, though the exact figures cannot be obtained in the absence of any records relating to this. Out of the total holdings in the village 300 are below 2 acres in extent. Even among the households possessing more than 2 acres only a small fraction owns more than 5 acres. There are 638 *kudikidappukars* owning not even a house site and living on the lands of others.

74. Classified according to tenures 169.10 acres [4] of the village come under the category of *pandaravaka verumpattom*, 1,039 acres [5] *puravaka*, 7.49 acres [6] under *pandaravaka kanam* and the rest under *inam*. *Pandaravaka verumpattom* lands were lands which originally belonged to the Government and leased out to private individuals, retaining absolute proprietary right with the Government. Later on full ownership were conferred on the lessees over these lands by a Cochin Royal Proclamation. *Pandaravaka kanam* lands denote a class of holdings mortgaged by the Government to the occupants, the interest of the mortgage amount being equal to the rent agreed upon. In cases where the interest did not compensate for the rent, the balance rent known as *michavaram* had to be paid. The tenants under this right now have the permanency of tenure and the right to alienate them. *Puravaka* lands are private properties over which the title holder has absolute rights.

1. 679.27 hectares
2. 85.32 hectares
3. 321.85 hectares
4. 68.43 hectares
5. 420.47 hectares
6. 3.03 hectares

Inam lands, on the other hand, are gifts or rewards in return for services to the state.

75. In the surveyed area 68.76 per cent households are landless people either living in rented houses or living in huts put up in the compounds of other people. The number of *kudikidappukars* is comparatively large in the surveyed area compared to the whole village. Among the households owning lands majority possess only less than one acre. There are only three households in the surveyed area owning more than 5 acres and two households owning more than 10 acres. All the plots extending to less than one acre is within the surveyed area itself, while the others are within the village itself. The following table gives the classification of the households according to the ownership or possession of lands.

Table XV

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

Nature of interest on land	Community	No land	No. of households and extent of land								
			5 cents and below	6 to 10 cents	11 to 20 cents	21 to 50 cents	51 cents to 1 acre	1.1 to 2.49 acres	2·50 to 4.99 acres	5 to 10 acres	Above 10 acres
Land owned	Ezhuvas	37	1	..	4	1	..	1	1	1	..
	Nairs	12	..	..	1	..	1	4	1	..	..
	Kollans	7	..	..	..	..	..	..	..	..	..
	Thattans	3	..	..	1	..	..	..	..	..	..
	Moosaris	4	..	..	..	..	..	..	..	..	..
	Vaniyans	3	..	..	..	1	..	..	..	..	..
	Kudumbis	2	..	..	..	..	..	..	..	..	..
	Tamil Brahmans	1	..	..	..	..	..	..	..	..	..
	Vilakathala Nairs	1	..	..	..	..	..	..	..	..	..
	Veerasaivas	1	..	..	..	..	..	..	..	..	..
	Velans	2	..	..	..	..	..	..	..	..	..
	Pulayas	3	..	..	..	..	..	..	..	..	..
	Roman Catholics	9	14	..	..	2	1	..	..	..	1
	Jacobites	2	..	..	..	1	1	1	..	..	1
	Members of C. S. I.	1	..	..	..	..	..	..	..	..	..
	Muslims	..	..	..	..	..	1	..	..	..	..
Land held from private persons or institutions	Ezhuvas	..	..	..	..	..	..	1	..	1	..
	Roman Catholics	..	..	..	..	..	..	1	1	1	..

76. The total area possessed by the surveyed households both within and without the surveyed area extend to only 60.60 acres under ownership and 24.40 acres under ownership and 24.40 acres under lease. The entire area, axcept about 2 acres occupied by the houses are cultivated by the households themselves.

Agriculture

77. It has repeatedly been mentioned that the most important crop in the surveyed area is cocoanut. Paddy takes the second place. In the cultivation practices of either paddy or cocoanut there are no peculiarities, but the cocoanut trees are watered from tanks during the summer

season. The area under cocoanut cultivation is shrinking down as the population and consequently the number of houses increase. The extent of the paddy lands remain much the same though here and there small portions have been reclaimed either for the plantation of cocoanut or for putting up houses. While total area under cultivation thus decreased in extent, there has not been any improvement in yield either due to intensive cultivation or due to better manuring. Certain minor saltwater exclusion schemes have been executed in order to protect the paddy lands on the western side of the Thrippunithura–Vaikom road, but the increase in yield resulting from these improvements is only negligible. Thus as a whole there has been a gradual decrease in the agricultural output of the village. This drying up of an important economic resource of the village is bound to continue in future also, if adequate measures are not taken to improve the yield by the adoption of scientific cultural practices. The diminution in yield is not so much felt by the people as the total income from agricultural produce remains almost the same on account of the increase in price. This tendency to reckon the yield in terms of the money fetched by it and not in terms of the absolute quantity of the produce is likely to have disastrous effect on the economy.

Animal Husbandry

78. Domestic animals are found only in a small number of households since grazing facilities are inadequate. In the surveyed area there are cows in 26 households, bulls in 2 households, she-buffaloes in 10 households and goats in 18 households. Fowls are found only in 14 households. The Kudumbis formerly objected to keeping of poultry but now it has been introduced among them. The figures for the village are even more disappointing. In the whole of the village there are only 4,131 livestock including 736 cattle and 2,901 poultry. This works out at the rate of 324 fowls and 136 animals of all other types per thousand population. The neighbouring towns like Cochin and Ernakulam provide good markets for dairy products and eggs. In a neighbouring village there are large dairy farms run on commercial scale taking advantage of these market facilities. The people of the surveyed village have not been prompted either by these facilities or by the examples to turn their attention towards improving the animal husbandry. The fodder-grass could be cultivated as an under culture in the cocoanut gardens without damage to the cocoanut cultivation. The tanks which are now used for watering the cocoanut trees might be able to provide sufficient water for irrigating the fodder-grass also. Therefore at least those households which own an acre or more land could easily rear one or two good cows. The veterinary hospital within the village itself and a key village centre operating in the area would have given technical help to the people by enabling them to get good breed of cows. The households which could not rear cows on account of smaller extent of land, which category forms the majority in the village, could enlarge the poultry business by introducing improved variety of fowls. However at present, as in the case of agriculture, the animal husbandry is also gradually losing importance. Annual products instead of increasing has certainly decreased in the last two decades

Trade and Commerce

79. There are 281 people employed from the village in trade and commerce. Many of them carry on their activities in Thrippunithura, Ernakulam or Cochin. Thrippunithura market being very close to the surveyed village even daily necessaries are purchased from there. Commercial activities within the village itself are not of much significance in its economic existence. A list of commercial establishments working In the village is given in the table below.

Table XVI

COMMERCIAL ESTABLISHMENTS OF THE VILLAGE

Category	Number
Provision Stores	24
Tea-shops	20
Stationery shops	2
Vegetable shop	1
Piece-goods shop	1
Tobacco shop	1
Allopathic and Ayurvedic Medical Stores	4
Toddy shops	3
Fuel Depots	2
Coir trading establishment	1

Industries

80. Industrial establishments in the village according to the house list for 1961 census are limited to, one oil mill, one rice mill, two cycle repairing shops, one small beedi manufacturing unit and a paper making unit run by the Khadi Board. Goldsmithy, bell-metal casting, manufacture of beaten rice and *pappadam* are carried on in the houses of certain communities. The latter two items are monopolised by the Kudumbis of the village. The beaten rice prepared by the Kudumbis are so much in demand that a large number of them earn their livelihood from that occupation. They make use of a special device consisting of a lever with an iron pestle attached to one end of it. The lever works on a fulcrum which is located in such a way that the pestle is directly above a mortar fixed on the ground. The paddy is half-roasted before it is beaten. Two persons together can roast the paddy aud operate the lever device so that both will go in simultaneously. Occasionally it is necessary to turn the paddy in the mortar while it is beaten, but this also can be attended to by one who is engaged in roasting, if the roasting pan is arranged to be somewhere near the mortar, as the Kudumbis do. The thinner the beaten rice the tastier it is and the measure of the output the greater. The special device of Kudumbis facilitates the production of very thin product and hence the beaten rice manufactured by them is in good demand. The *chettiaval* as it is called, is the best of the beaten rice and a common snack for the evening coffee in the neighbouring areas.

Bell-Metal Casting

81. Thrippunithura is an important trading centre of bell-metal wares. A large number of shops exhibiting shining household utensils speak of the importance of the place in this business. Most of the articles sold in these shops are manufactured by artisans in and around Thrippunithura. In the village under survey there are a number of Moosaris who earn their livelihood by this occupation. According to a Census of handicrafts conducted in 1960 by the Directorate of Industries and Commerce, there are 76 establishments in Ernakulam district engaged in this occupation, many of them concentrated around Thrippunithura and Muvattupuzha. A large number of orthodox Hindu families who insisted upon using bell-metal wares gave great incentive for this occupation in the locality. The recent change of taste in favour of steel wares has adversely affected the industry but nevertheless bell-metal wares have not altogether lost the market. The unique place the bell-metal articles possess in the temples has surrounded them with a halo, so to say, and earned for them a respectable place in the Hindu households.

82. The important articles manufactured in the area are cooking utensils such as pots, fry-pans, different types of plates and oil lamps of various designs. Irons, jugs and cups are also popular items having good demand in the market. Bells are manufactured according to orders. Manufacture of images, for which the artisans of Kerala were famous, is not a commercial proposition now and therefore it is almost a forgotton art. All the units

in the village under survey are carried on as household industries, the work being conducted in a shed attached to the house, mostly employing only the members of the household. The process of manufacture and the tools used are age old.

83. The process known as 'Cire Perdue' involves three steps: making the mould, casting and finishing the product. First the core or the mould is made out of fine sticky riverbed clay in accordance with the size and form of article to be manufactured. The clay used for the purpose is cleared of grit and other solid pieces and dried in the sun for about three hours. Mixing with water it is then kept for 24 hours. Next day it is mixed with the husk of raw-rice in the proportion of 5:1 and kneaded into a fine paste. A core of the mould is first made with the clay in the form of a cylindrical tube, over which the clay is further coated in the shape of the required article. The coating is done in successive layers, drying each layer before another layer is added on it. When the required size and shape are achieved it is given a coating with a fine paste made out of burnt clay.

84. Pure beeswax mixed with the aromatic resin of Boswallia thurifera (Kunthurukam) in the ratio of 1:3 and a little castor oil added to it, is heated for ten minutes in order to melt it. The melted liquid is filtered through the fine mesh of a cotton cloth and kept in a vessel containing cold water. When the solution solidifies it is kneaded by hand to make it softer and then rolled and cut into small discs. The discs are kept in hot water. One of the discs is spread on a flat piece of wood and a thin disc of uniform thickness made out of it. This disc is cut into small linear threads which can be used over the mould as a standard of thickness for the wax coating.

85. The mould is mounted on a small mechanism called *achuthadi* fitted over a small pit. *Achuthadi* consists of a linear rod at one end of which a wooden disc is attached. Passing the rod through the hole along the core of the mould, the *achuthadi* is supported on two wooden pieces at the mouth of the pit. Rotating the wooden disc the mould can be freely rotated. The wax coating is started by sticking a standard thread all along the length of the mould. The wax discs from the warm water are then applied over the mould with the hand as uniformly as possible. An iron rod called *kata irimpu* is heated and pressed at the wax coating, adjusting its position appropriately so that the thickness of the coating is equal to the thickness of the article to be manufactured. The mould is rotated, rotating the wooden disc and moving the iron rod slowly along the length of the mould, adjusting its position according to the contours of the mould. Where throughout the length of the mould the surface of the standard thread is just visible, it means that mould has been given a uniform coating of wax. Though the process of coating the wax is simple, it has to be done with great skill and dexterity so that the shape of the mould is not destorted and the surface is even throughout. Thus completing the replica of the article, the mould is removed from the *Achuthadi*. A paste of burned clay is applied over the wax replica carefully so that it finds its way into every detail of the replica. Over this fine coating several more coatings are applied to make a solid outer shell of the mould. The final coating is made with clay mixed with rice husk, and broken pieces of tiles or earthenwares stuck into it to make it strong. A small hole called *anthrakkal* is made in the outer shell to evacuate the wax replica by heating the mould. The melted wax is collected in another pit under precaution so that it does not catch fire. This wax can again be used for further moulding. The mould is now ready for casting.

86. The alloy is melted in a crucible locally manufactured out of a mixture of clay and burned rice–husk mixed in a proprtion of 2:1. Several such crucibles are placed in a furnace which is maintained at its maximum temperature by working with bellows. The metal kept in the crucibles gradually turns into a moulten liquid. The mould is simultaneously heated by keeping it somewhere near the furnace. It is buried in the earth exposing only the

anthrakkal through which the moulten liquid is to be poured. With the help of a pair of tongs the crucibles are lifted one after the other and emptied into the mould through the hole. The moulten liquid should be poured in quick succession without any interruption so that the article may mould itself in a single piece having no breakage or discontinuity. When the mould is completely filled, it is left in the earth for some time in order to cool down. Then it is unearthed and the clay shells broken away carefully. The moulded object in this stage is very brittle and has to be annealed by heating it to dull red in a furnace and immersing it in warm water. Costly and thin articles are immersed in sesame oil instead of water. Annealing process also requires great experience and skill to avoid breakage or accidents.

87. The final step in the process is polishing of the article to make the surface even and to give it the lustrous shining. This is done by mounting the article on a spindle with the aid of wax. The spindle is rotated by a wheel to which it is connected by a belt. Rotating the articles, chisels or files of different shape are pressed against it so that the rough surface is made smooth and bright.

88. Alloys of different composition are used for bell-metal casting. In the best variety of the alloy known as *vellode* there are three parts of tin to ten parts of copper. This is generally used for casting household utensils since it is resistant to weak acids. The next best alloy is *vengalam* consisting of ten parts of copper and $2\frac{1}{2}$ parts of tin. This is also proof against weak acids and so used in the manufacture of household wares. As the proportion of tin decreases the quality of the alloy diminishes. For casting lamps, trays etc., another alloy called brass consisting of ten parts of copper and eight parts of zinc is made use of. There are different composition for casting of bells, images and other special articles.

89. Even though the Moosaris have not been getting continuous work in recent times, they get work almost during all seasons. Some of them have entered into contracts with businessmen to whom the articles manufactured are supplied at fixed rates, whereas some others manufacture articles and sell them direct to consumers. In the latter case the manufacture is undertaken only, if somebody has made a specific demand for a certain article. The summer season, when the festivals and fairs take place, is the best period for the Moosaris, for in all big fairs bell-metal utensils are an important commodity. Even though electricity can be used for several purposes such as for rotating the wheels or heating the furnace, it is not made use of anywhere in Ernakulam district. The entire work is carried out by human labour. The total investment required for instruments, raw material and the working-shed of the type found in the village and surrounding places is less then Rs. 500. The average number of workers in each unit is two or three, all of them being members of the household. In majority of cases the total value of the annual output is between Rs. 1,000 and Rs. 5,000.

Employment Position

90. In the village as a whole 30.09 per cent of the population have got some or other occupation, even though all of them are not able to derive a living income from these occupations. Some are engaged only seasonally. In the surveyed area 30.28 per cent of the population have got some work or other. while in the village as a whole nearly 40 per cent of the workers are females, in the surveyed area their percentage is about 37. Out of a total population of 304 in the 0 to 14 age-group in the surveyed area 8 persons—3 males and 5 females—are employed. In the 15 to 34 age-group 44.88 per cent and in the 35 to 59 age-group 60.93 per cent have got employment. If 15 to 59 years is taken as the working age-group, 51.11 per cent people in that group are employed. In the age-group of 60 and over also there are some working persons.

Livelihood Classes

91. Out of the total workers of the village 5.01 per cent are cultivators, 12.77 per cent agricultural labourers, 2.78 per cent workers in mining, quarrying etc;

Table XVII

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

Age group	Total			Total workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	753	371	382	228	166	62	525	205	320
0–14	304	152	152	8	3	5	296	149	147
15–34	254	121	133	114	82	32	140	39	101
35–59	151	78	73	93	70	23	58	8	50
60 and over	44	20	24	13	1	2	31	9	22

10.73 per cent workers in household industry, 10.02 per cent workers in large industries, 0.30 per cent workers in construction, 8.57 per cent workers in trade and commerce, 4.31 per cent workers in transport, storage and communication and 45.51 per cent workers in other services. In the surveyed area there are 2.19 per cent cultivators, 17.11 per cent agricultural labourers, 13.59 per cent workers in household industry, 13.60 per cent workers in trade and 53.51 per cent workers in other services.

92. Among the workers in the household industry there are goldsmiths, blacksmiths, bell-metal workers, oil crushers and coir makers. Among the people employed in other services there are Government servants, employees of non-industrial firms and institutions such as schools and miscellaneous casual workers. In the surveyed area all the workers engaged in cultivation are above 34 years of age, while majority of agricultural labourers are also above 34. While agriculture is thus being neglected by the younger generation, they are not reluctant in pursuing the traditional occupations like bell-metal casting, gold-smithy and blacksmithy. However, the general tendency among the educated young people is to get into Government services or do some other white-collar jobs, and if that is not possible to engage themselves in business or some miscellaneous occupation. The following table gives the classification of the workers according to the age-group and the nature of occupations.

Table XVIII

WORKERS BY SEX, BROAD AGE-GROUPS AND OCCUPATIONS

Occupation		Age-group				
		All ages	0–14	15–34	35–59	60 and over
Government service	Persons	28	..	17	11	..
	Males	18	..	8	10	..
	Females	10	..	9	1	..
Other employments	Persons	30	..	21	8	1
	Males	25	..	18	6	1
	Females	5	..	3	2	..
Cultivation	Persons	5	..	..	3	2
	Males	3	..	..	2	1
	Females	2	..	..	1	1
Business	Persons	31	..	16	12	3
	Males	24	..	14	8	2
	Females	7	..	2	4	1

(Continued)

Table XVIII–*Concld.*

WORKERS BY SEX, BROAD AGE-GROUPS AND OCCUPATIONS

Occupation		Age-group				
		All ages	0–14	15–34	35–59	60 and
Agricultural labour	Persons	39	1	13	24	1
	Males	31	1	10	19	1
	Females	8	..	3	5	.
Bell-metal casting	Persons	4	..	1	2	1
	Males	4	..	1	2	1
	Females	..	..	..	..	..
Goldsmithy	Persons	4	..	3	1	..
	Males	4	..	3	1	..
	Females	..	..	..	..	..
Blacksmithy	Persons	5	..	4	..	1
	Males	5	..	4	..	1
	Females	..	..	..	..	..
Crushing of oil seeds	Persons	3	..	..	3	..
	Males	2	..	..	2	..
	Females	1	..	..	1	..
Coir making	Persons	15	1	9	5	..
	Males	..	..	..	..	..
	Females	15	1	9	5	..
Miscellaneous	Persons	64	6	30	24	4
	Males	50	2	24	20	4
	Females	14	4	6	4	..

93. 93.55 per cent persons employed in business and 61.29 per cent persons employed in household industries are working in the cultivation, business or industry belonging to their own households. Majority of the coir workers are emplc in industries owned by other people table of the workers employed in the ho hold industry, business or cultivatior given below.

Table XIX

WORKERS BY SEX, BROAD AGE-GROUP, INDUSTRY, BUSINESS AND CULTIVATION BELONGING TO THE HOUSEHOLD

Age Group	Total			Working in industry belonging to the household			Working in business belonging to the household			Working in cultiva belonging to th household		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	53	29	24	19	4	15	29	22	7	5	3	2
0–14	1	..	1	1	..	1	..	..	..	..	..	.
15–34	25	14	11	11	2	9	14	12	2	..	..	.
35–59	22	12	10	7	2	5	12	8	4	3	2	
60 and over	5	3	2	..	..	..	3	2	1	2	1	

Non-workers

94. Out of the total non-workers 56.38 per cent are in the age-group of 0 to 14, 22.10 per cent are in the age-group of 15 to 34, 11.05 per cent in the age-group of 35 to 59 and the rest in the age-group of 60 and over. Females account for 60.95 per cent of the total non-workers, their percentage being the highest in the 15 to 34 age-group. 24.57 per cent of the non-workers are engaged in household duties, an overwhelming majority of them being females. There are 33.33 per cent full-time students and an equal percentage of sick, old and infants among the non-workers. 2.48 per cent persons are retired people or rentiers, while 6.29 per cent persons are seeking employment. In the latter category majority are men, 87.88 per cent of them being in the age-group of 15 to 34.

Table XX

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

Nature of activity		Age-group				
		All ages	0-14	15-34	35-59	60 and over
Total No. of non-workers	Persons	525	296	140	58	31
	Males	205	149	39	8	9
	Females	320	147	101	50	22
Persons engaged in household duties only	Persons	129	5	71	48	5
	Males	4	..	2	2	..
	Females	125	5	69	46	5
Full-time students or children attending school	Persons	175	137	38	..	..
	Males	96	75	21	..	..
	Females	79	62	17	..	..
Sick, old and infants	Persons	175	146	..	7	22
	Males	80	72	..	3	5
	Females	95	74	..	4	17
Retired persons not employed again, rentiers, persons living on agricultural and non-agricultural royalty, rent or dividend or other persons of independent means	Persons	13	6	2	1	4
	Males	5	..	..	1	4
	Females	8	6	2	..	..
Persons seeking employment	Persons	33	2	29	2	..
	Males	20	2	16	2	..
	Females	13	..	13	..	..

Trends of changes in wage rates, prices of farm products and prices of essential commodities

95. In 1951 in Thrippunithura area the agricultural labourers, doing ploughing and spade work, were given Rs. 2.50 for a day's work, while other agricultural labourers such as tillers of plantations and other male workers engaged in hard labour on the dry land were given Rs. 2.25 to 2.50 per day. The female workers who were employed in transplanting, weeding etc., were paid at the rate of Rs. 0.87 to Rs. 1.25. The exact wage which a person must be given was decided on individual considerations. Harvest was conducted on share cropping pattern, the share of the labourer being one-ninth of the produce cropped. In 1956 the wages of the men labourers remained without any variation. Ploughing and spade work in the paddy fields were still paid at the rate of Rs. 2.50 but there was a slight enhancement in the wage rate of workers

employed in cocoanut plantations and other dry cultivations, but it remained below Rs. 2.50. Wage rate of women labourers, however, increased notably by 1956. Replanting was paid at the rate of Rs. 1.12 and weeding at the rate of Rs. 1.25. Cropsharing, of course, did not undergo any change as far as the rate of remuneration is concerned. In 1957 the minimum wages were fixed for all category of labourers. According to the rates fixed by the Minimum Wages Act, ploughing and spade work as well as tilling and other operations in the plantations are to be paid at the rate of Rs. 1.50 per man. This being lower than the rates previously prevalent in the area, the 1956 wage rates continued. In the matter of crop sharing the wages prevalent in the area was the same as fixed by the Minimum Wages Act and therefore it also remained the same. Thus as a whole it can be seen that during the last ten years, there has been but little change in the agricultural wages in the village under survey. In the case of skilled labourers like carpenters, masons and blacksmiths no figures for 1951 and 1956 are available. In 1961 a carpenter was to be paid at the rate of Rs. 4.00, a blacksmith at the rate of Rs. 4.00 and a mason at the rate of Rs. 4.50 per day. Even though exact figures are not available, it can be stated with certainty that there has been some improvement in the wages of these category of workers. All types of workers are given noon-meal.

96. Even though there has been little or no increase in the wages in the last decade, there has been some change in the severity of the labour during this period. In 1951 a labourer working in the farm had to start his work by sunrise or at the latest by 7 a.m. He was given a little respite for taking breakfast and about one hour's interval for noon-meal. Work had to be continued till about 5.30 or 6 in the evening. By 1956 the working hours decreased, the day's work starting only by 7.30 or 8 a.m. and ending by 5 o' clock in the evening. With the fixation of minimum wages the working time for all the categories was fixed as 8 hours a day. The plough workers in olden days started their work early in the morning round about 6 o' clock and terminated their work by noon, thus working for about 6 hours. After the fixation of minimum wages their working time was reduced to 4 hours. The female workers, in olden days, had to work for the same duration as the men, but with the fixation of minimum wages their working time was reduced to 6 hours. Besides this statutory reduction in the severity of labour, there has been a gradual voluntary reduction by the labourers themselves. It is complained by the employers that the turnout by a labourer at present is not even half that of 15 years ago. Therefore, even if there is no notable improvement in the wages received by the labourers there is certainly a very good increase in the wage rates measured by the turn out. This, however, does not contribute to the prosperity of either the employer or the employee.

97. The farm products such as cocoanut, areca-nut and paddy which are the important crops of the village have undergone some changes in the last decade. One para [1] of paddy in 1951 cost Rs. 1.84, in 1956 Rs. 2.56 and in 1961 Rs. 2.62. The price of cocoanut in 1951 has not been recorded, but in 1956 hundred nuts cost Rs. 14.25 and in 1961 Rs. 22.40. Prices of areca-nut in 1956 was Rs. 3.00 per hundred and 1961 Rs. 3.32. While the price of areca-nut increased nominally there has been a steep increase in the prices of paddy and cocoanut. Therefore, in the income of households engaged in cultivation, there was a greater percentage of increase than in the case of labourers.

98. While there was little increase in the income of a major category of people consisting of the labourers, there has been great increase in the cost of living in the last decade due to several factors. One such factor peculiar to Thekkumbhagom is the growing importance of neighbouring towns like Thrippunithura, Ernakulam and Cochin. The increasing pressure of

1. 800 cubic inches

population naturally squeezes up the cost of living. The growth of towns always implies the existence of conditions under which a labourer or a cultivator of a higher grade takes the place of a labourer or a cultivator of the lower grade, so that although class for class a workman or cultivator passing from village to town does not seem to lose any income in actual experience, his standard of living is automatically lowered. The residuary income in the city and the suburbs will be lower than that in the country side. Apart from this there has been a general increase in the price of essential commodities throughout the state which has also been felt in towns and neighbouring villages. Thus one kilogram rice which cost Rs. 0.45 in 1951, cost Rs. 0.57 in 1956 and 0.67 in 1961. The price of chillies varied from Rs. 3.00 per kg. in 1951 to Rs. 2.67 in July 1956 and to Rs. 3.55 in March 1961. Onions cost Rs. 0.20 per kg. in 1951 and Rs. 0.24 in July 1956 and March 1961. In the case of salt also there has been a slight increase in the price, from Rs. 0.08 per kg. in March 1951 to Rs. 0.11 in July 1956 and Rs. 0.13 in March 1961. In the price of tapioca alone there has been a decrease from Rs. 0.18 per kg. in March to Rs. 0.13 in July 1956 and Rs. 0.15 in March 1961. Mutton cost Rs. 1.65 per kg. in March 1951, Rs. 2.43 in July 1956 and Rs. 2.76 in March 1961. Price of milk did not undergo any change but the price of tea, coffee, sugar, cocoanut and cocoanut oil, kerosene and firewood cost more in 1961 than in 1951. Thus on the whole there has been steady increase in the price of consumer goods. This is reflected by the working class cost of living index at Ernakulam which was 400 in December 1956 and 497 in December 1961.

Family Budget

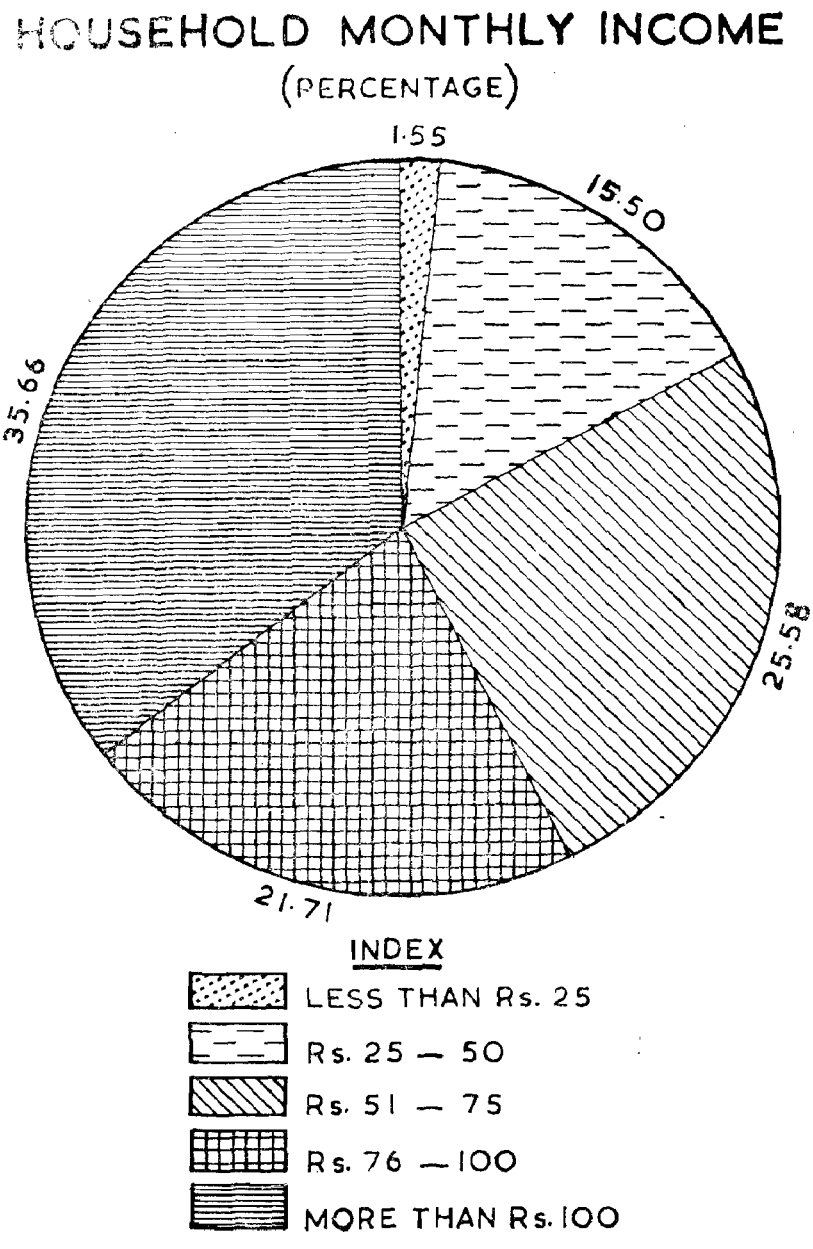
Income

99. 1.55 per cent of the total households of the surveyed area derive only less than Rs. 25.00 per month. These are single member households consisting of either only one male or only one female. In the income group of Rs. 25–50 there are 15.50 per cent households, the average number of gainfully employed persons per household in this group being 1.20. In the Rs. 51–75 income group there are 25.58 per cent households, in the Rs. 76–100 income group 21.71 per cent households and in the income group of above Rs. 100 35.66 per cent households. The average number of gainfully employed persons per household in these three income groups is 1.55, 1.50 and 2.44 respectively. The average adult equivalent male per household in the five income groups is 0.95, 2.74, 3.96, 4.80 and 6.07 respectively. The strength of the families gradually increases with the increasing income. A table showing the distribution of the households of the surveyed area in the various income groups, their strength and the number of earning members is given below.

Table XXI

DISTRIBUTION OF HOUSEHOLDS BY 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		
All	Less than Rs. 25	2	0.50	0.50	..	..	1.00	0.95	1.00
	Rs. 25–50	20	1.15	1.40	0.30	0.35	3.20	2.74	1.20
	Rs. 51–75	33	1.36	1.76	0.97	1.06	5.15	3.96	1.55
	Rs. 76–100	28	1.93	2.04	1.14	1.07	6.18	4.87	1.50
	Above Rs. 100	46	2.65	2.52	1.22	1.09	7.48	6.07	2.44



100. The households in the lowest income group derive their entire income either from industry run by the household or from household business. On the other hand all the other income groups have a large number of sources such as salary or wages, industry, business or cultivation run by the households, rent from houses, pension, help from relatives etc. For all except the lowest income group salary

or wages constitute the most important source of income. Taking all the households together salary or wages yield 63.09 per cent of the total income. The next important source of income is not the same for the different income groups. For some it is industry run by the households, while for others it is business run by the households. But considering all the households together the second most important source is business run by the households which earn 12.37 per cent of the total income. Cultivation run by the households accounts for 10.16 per cent and industry run by the households 8.53 per cent of the total income of the surveyed area. None of the important sources of income except cultivation is of steady character. Employment for labourers may be plenty in certain seasons, while scarce in some other seasons. So also some of the household industries of the area are carried out as per the demand of the consumers. Ornaments and utensils are not in steady demand and therefore the artisans employed in these industries cannot count upon a steady income. Business in the very nature of it has inherent unsteadiness. On account of these reasons the income of the households is not evenly distributed throughout the year. Saving habit not yet being well inculcated among the people, the unsteady income results in fluctuating standard of living. The average monthly income for the lowest income group is Rs. 22.25, for the next income group Rs. 43.83 and for the Rs. 51–75 income group Rs. 67.18. The income group of Rs. 76–100 get an average monthly income of Rs. 93.28 and the above Rs. 100 income group Rs. 248.09.

101. Out of the 4 Moosaris in thesurveyed area 3 come in the income group of Rs. 25–50. The other households in this income group include 7 day labourers, 5 engaged in coir making, tailoring and beedi manufacturing and some petty businessmen and retired Government servants. In the Rs. 51–75 income group 13 households are of day labourers, each household having, on an average, a greater number of earning members than among the day labourers of the previous income group. 4 households of this group carry on household industries such as goldsmithy, coir making, beedi manufacturing and tailoring. Here again, the average number of employed persons is greater than in the similar households for the previous income group. The others in this group are 9 households of persons employed in Government service or in the service of private institutions on monthly salaries and 5 households which earn their income from a combination of business, industry and regular employment. In the Rs. 76–100 income group there are 11 households deriving their principal income from industries such as goldsmithy, blacksmithy, weaving, oil crushing, tailoring, beedi manufacturing, etc., 1 household deriving the principal income from agriculture, 7 households depending upon salaried jobs for their principal income and 8 households depending upon miscellaneous sources for the principal income. In the highest income group 25 households have regular employment either in the Government service or in some private institutions as the principal source of income. Among the other people in this group there are 8 persons with business as the principal occupation 3 with agriculture as principal occupation and 10 with miscellaneous occupations as chief sources of income. Therefore, classified on the basis of occupations the Government servants and other salaried employers in private institutions, businessmen and those having large extents of cultivable plots are the richest people in the surveyed area. Next come the people employed in industries like goldsmithy, blacksmithy, tailoring and beedi manufacturing. The day labourers get an income which is slightly less than the industrial workers. The poorest section are the coir workers and Moosaris. While the coir workers cannot hope to enhance their income very much, the Moosaris could get a much higher income provided they had enough work but at present they get only occasional orders for work which employ them only for a few days in a month. They are unwilling to take up alternate occupations during the idle days, neither are they trained for any other job.

A table showing the relative importance of the various sources of income to the different income groups is given below.

Table XXII

MONTHLY INCOME PER HOUSEHOLD BY SOURCE

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	129		2	20	33	28	46
			Rs. p.	Percent	Rs. p.	Rs. p.	Rs. p.	Rs. p.	Rs. p.
All	(a)	Salary or wages	83.99	63.09	..	25.77	59.22	60.50	145.01
	(b)	Industry run by the household	11.36	8.53	12.46	9.66	4.05	18.76	12.68
	(c)	Business run by the household	16.46	12.37	9.79	2.50	2.27	5.06	39.86
	(d)	Cultivation run by the household	13.52	10.16	..	0.42	0.25	3.96	35.14
	(e)	Rent from land	..	..	..	..	..	..	..
	(f)	Rent of houses	0.08	0.06	..	0.50	..	..	..
	(g)	Pension	1.59	1.19	..	2.00	..	1.43	2.72
	(h)	Gifts and presents	..	..	..	..	..	..	..
	(i)	Help from relatives	2.18	1.64	..	3.00	1.39	3.57	1.63
	(j)	Other sources	3.94	2.96	..	..	..	..	11.05
		Total	**133.12**	**100.00**	**22.25**	**43.85**	**67.18**	**93.28**	**248.09**

Expenditure

102. Out of the total expenditure 67.08 per cent is spent on food, 14.60 per cent on miscellaneous items, 7.63 per cent on housing, light and fuel, 7.22 per cent on clothing and 3.47 per cent on cultivation, industry, and business. The latter item occurs only in the highest two income groups. Out of the total expenditure on food 51.99 per cent is on rice, 8.66 per cent on milk, 5.17 per cent on cocoanut, 4.32 per cent on fish and 5.83 per cent on condiments. Tapioca is only a minor item on which 2.21 per cent alone is spent. The percentages of milk consumption would appear to be very high but in fact this luxury is limited to the highest two income groups, the other income groups spending no amount or only negligible amounts on it. Expenditure on meat is very low in spite of the fact that there is a large number of non-vegetarian households in the surveyed area. The percentages of expenditure on coffee, smoking and chewing are also rather low. Among the miscellaneous items the highest income group spends the largest amount on education. Rs. 76–100 income group also spends a good percentage of the miscellaneous expenditure on education but for the other income groups this item accounts for only a negligible amount. The lowest two income groups spend the highest amount under miscellaneous expenditure on dhobi and soap, while the next two income groups spend the highest amount under this head in compulsory savings. More details on the expenditure of different items can be had from the tables given below.

MONTHLY EXPENDITURE (ALL HOUSEHOLDS)

(PERCENTAGE)

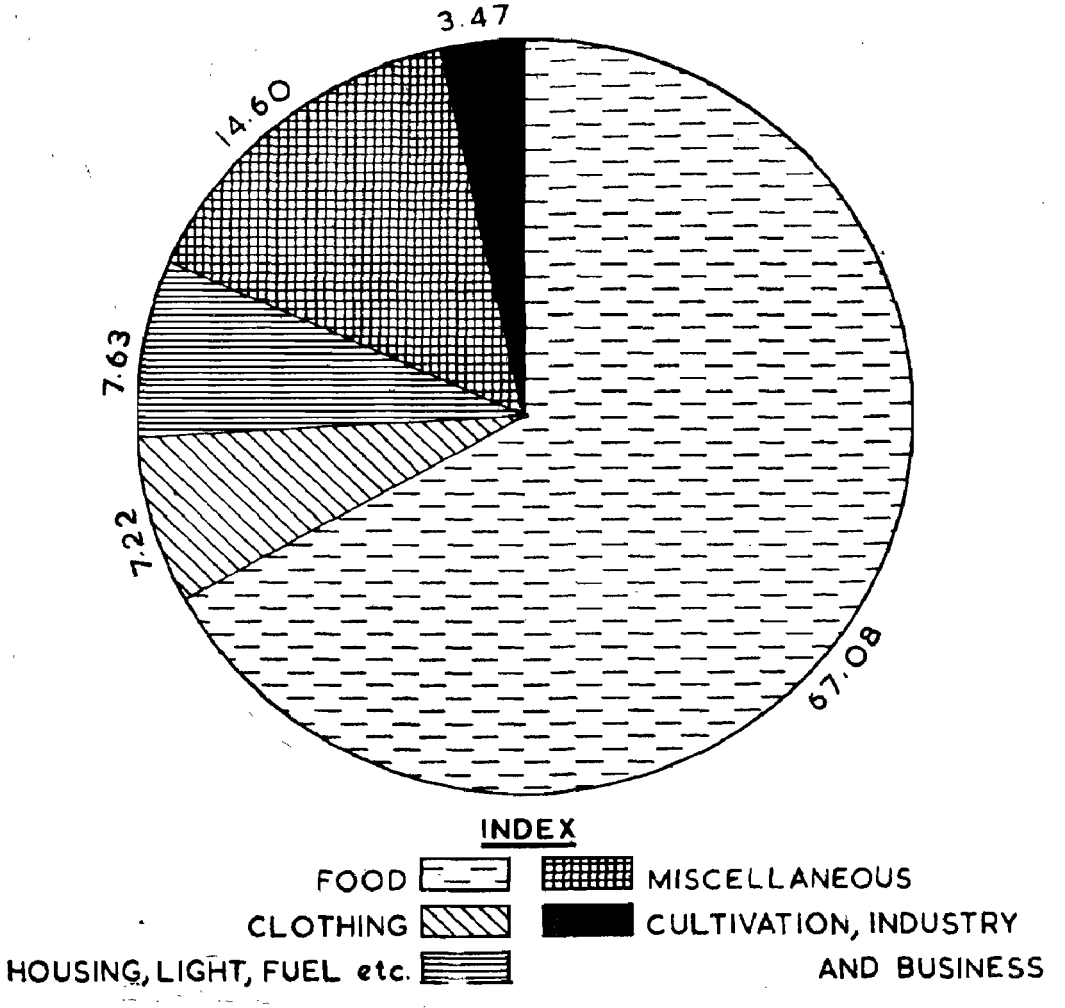


Table XXIII

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS

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	129		2	20	33	28	46
		Per household	Per equivalant adult male					
		Rs. p.	Rs. p.		Rs. p.	Rs. p.	Rs. p.	Rs. p.
All	**A. Food Group**							
	i. Cereals and Pulses							
	Rice	44.16	9.45	51.99	8.50	21.85	31.82	41.61	65.80
	Other grains	1.01	0.22	1.19	..	0.26	0.64	0.58	1.91
	Dhal	0.90	0.19	1.06	0.38	0.60	0.73	0.76	1.27
	Total	**46.07**	**9.86**	**54.24**	**8.88**	**22.71**	**33.19**	**42.95**	**68.98**
	ii. Vegetables								
	Potatoes	0.44	0.09	0.52	..	0.03	0·10	0.20	1.02
	Tapioca	1.88	0.40	2.21	..	2.58	2.61	2.41	0.82
	Onions	0.27	0.06	0.32	0.08	0.17	0.20	0.27	0.36
	Cocoanuts	4·39	0.94	5.17	1.17	1.82	2.40	3.50	7.60
	Other vegetables	5.53	1.18	6.51	1.50	1.65	2.66	3.78	10.52
	Total	**12.51**	**2.67**	**14.73**	**2.75**	**6.25**	**7.97**	**10.16**	**20.32**
	iii. Meat and Fish								
	Meat	0.95	0.20	1.12	..	..	0.12	0.21	2.43
	Fish	3.67	0.79	4.32	1.00	1.24	2.37	2.63	6.40
	Total	**4.62**	**0.99**	**5.44**	**1.00**	**1.24**	**2.49**	**2.84**	**8.83**
	iv. Milk	7.36	1.57	8.66	..	0.65	0.91	2.34	18.27
	v. Ghee and Oils	2.64	0.56	3.11	0.88	1.20	1.65	1.87	4.51
	vi. Salt	0.32	0.07	0.38	0.20	0.25	0.28	0.29	0.42
	vii. Condiments								
	Chillies	1.38	0.30	1.62	0.43	0.90	1.07	1.21	1.95
	Tamarind	0.41	0.09	0.48	0.20	0.24	0.27	0.31	0.65
	Other condiments	3.17	0.68	3.73	0.50	1.41	1.79	2.16	5.65
	Total	**4.96**	**1.07**	**5.83**	**1.13**	**2.55**	**3.13**	**3.68**	**8.25**
	viii. Sugar and Jaggery	2.69	0.58	3.17	0.75	1.26	1.80	2.29	4.27
	ix. Coffee and Tea	1.44	0.31	1.70	0.68	0.80	1.01	1.18	2.22
	x. Liquor	0.06	0.01	0.07	..	..	..	0.27	..
	xi. Tobacco								
	Smoking	0.92	0.20	1.08	..	0.28	0.54	0.78	1.60
	Chewing	1.35	0.29	1.59	1.75	0.95	0.78	0.78	2.26
	Total	**2.27**	**0.49**	**2.67**	**1.75**	**1.23**	**1.32**	**1.56**	**3.86**
	xii. Other Foods including Refreshments								
	Pansupari etc.	..	..	..	..	..	..	..	..
	Total under Food	**84.94**	**18.18**	**100.00**	**18.02**	**38.14**	**53.75**	**69.43**	**139.93**

(Continued.)

Table XXIII–*concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS

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	129		2	20	33	28	46
		Expenditure per household	Percentage of total expenditure on Miscellaneous items					
		Rs. p.		Rs. p.	Rs. p.	Rs. p.	Rs. p.	Rs. p.
All	**B. Clothing**	9.14		1.46	3.10	5.27	7.13	16.11
	C. Housing, Light, Fuel etc.	9.66		2.00	2.59	4.50	7.80	17.89
	D. Miscellaneous Expenditure							
	i. Education	5.24	28.34	..	0.33	0.93	2.10	12.59
	ii. Dhobi or soap	2.60	14.06	0.75	1.06	1.46	1.96	4.55
	iii. Barber	0.38	2.06	0.17	0.18	0.23	0.38	0.58
	iv. Travelling	1.82	9.84	..	..	0.08	0.34	4.85
	v. Medical fees & medicines	1.02	5.51	..	..	0.05	0.30	2.63
	vi. Religious observances	0.24	1.30	..	0.01	0.02	0.07	0.62
	vii. Amusements	0.38	2.06	..	..	0.04	0.14	0.95
	viii. Provident fund, kuri and other compulsory savings	4.94	26.72	..	0.42	1.54	2.60	10.98
	ix. Payment of debts	..	..	..	..	..	..	..
	x. Remittances to dependants living elsewhere	0.08	0.43	..	0.50	..	..	..
	xi. Other items	1.79	9.68	..	..	..	0.66	4.62
	Total	**18.49**	**100.00**	**0.92**	**2.50**	**4.35**	**8.55**	**42.37**
			Percentage of total expenditure on cultivation etc.					
	E. Cultivation, Industries and Business							
	i. Cultivation run by the household	2.65	60.36	..	..	..	..	7.43
	ii. Industry run by the household	..	..	..	..	..	..	..
	iii. Business run by the household	1.74	39.64	..	..	..	0.27	0.33
	Total	**4.39**	**100.00**	..	..	..	**0.27**	**7.76**
	F. Grand Total of A to E	**126.62**		**22.40**	**46.33**	**67.87**	**93.18**	**224.06**

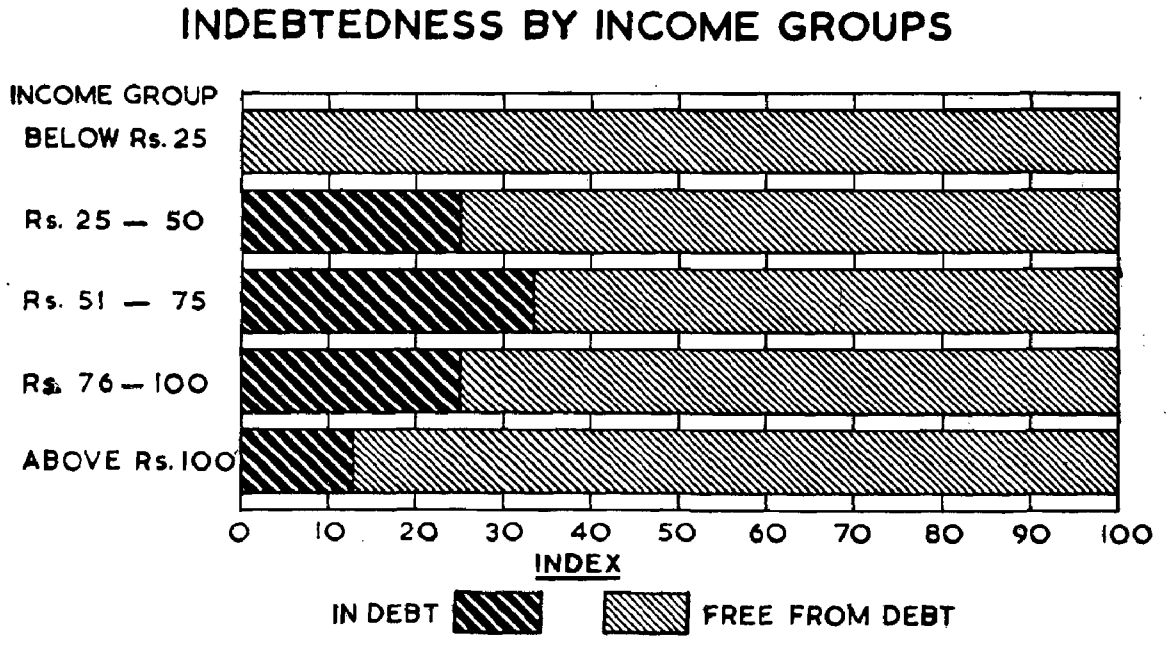
Table XXIV

ANALYSIS OF AVERAGE INCOME AND EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS

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	129		2	20	33	28	46
	Rs. p.		Rs. p.	Rs. p.	Rs. p.	Rs. p.	Rs. p.
I. Expenditure							
A. Food	84.94	67.08	18.02	38.14	53.75	69.43	139.93
B. Clothing	9.14	7.22	1.46	3.10	5.27	7.13	16.11
C. Housing, light, fuel etc.	9.66	7.63	2.00	2.59	4.50	7.80	17.89
D. Miscellaneous	18.49	14.60	0.92	2.50	4.35	8.55	42.37
E. Cultivation, industry and business	4.39	3.47	..	..	..	0.27	7.76
Total expenditure	**126.62**	**100.00**	**22.40**	**46.33**	**67.87**	**93.18**	**224.06**
II. Income	133.12		22.25	43.85	67.18	93.28	248.09
III. Expenditure in relation to income	+6.50		-0.15	-2.48	-0.69	+0.10	+24.03

Indebtedness

103. 25.00 per cent households in the Rs. 25–50 income group, 33.33 per cent households in the Rs. 51–75 income group, 25.00 per cent households in the Rs. 76–100 income group and 13.04 per cent in the highest income group have borrowed money for different purposes. The average amount of debt in the four cases are Rs. 100.20, Rs. 163.55, Rs. 688.43 and Rs. 933.33. The largest amount has been borrowed in order to tide over ordinary wants. The other reasons for borrowing are purchase of land, house construction and



education. The largest percentage of indebted families have borrowed money for unproductive purposes. There is only one household which has borrowed money for purchase of land and one household for education of their children. The table below gives the number of indebted families in each income group and the amount borrowed for each purpose.

Table XXV

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 households in debt
1	2	3	4	5
				Rs. p.
Less than Rs. 25	2	..	..	..
Rs. 25–50	20	5	25.00	100.20
Rs. 51–75	33	11	33.33	163.55
Rs. 76–100	28	7	25.00	688.43
Above Rs. 100	46	6	13.04	933.33

II. Indebtedness by causes

	Causes	Amount of debt	No. of households in debt	Average for households in debt	Percentage of debts due to causes to the total debt
	1	2	3	4	5
		Rs. p.		Rs. p.	
(a)	Purchase of land	3,000.00	1	3,000.00	23.59
(b)	House construction or repairs to existing buildings	1,925.00	7	275.00	15.13
(c)	Marriages	..	..	..	..
(d)	Funerals	..	..	..	..
(e)	To give dowry	..	..	..	..
(f)	To clear old outstanding debts	..	..	..	..
(g)	Sickness	449.00	3	149.67	3.53
(h)	Ordinary wants	5,845.00	17	343.82	45.96
(i)	Household cultivation	..	..	..	..
(j)	Industry run by the household	..	..	..	..
(k)	Business run by the household	..	..	..	..
(l)	Education	1,500.00	1	1,500.00	11.79

Indices of Prosperity

104. During the last 10 years 19 households have cleared old outstanding debts amounting to a total of Rs. 9,478. Six households have acquired new properties, 19 have made cash savings and 18 have made capital investments in new buildings or some other undertakings. The total amounts thus saved excluding debts come to Rs. 1,00,791. The total savings are quite high compared to the total amount of debt.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Age and Sex Distribution

105. 40.37 per cent of the total population of the surveyed area are in the age-group of 0-14, 53.81 per cent in the age-group of 15-59 and the rest in the age-group of 60 and over. Females predominate all age-groups except 5-9, 30-34 and 35–44. The largest percentage of population both among the males and the females is in the 0–4 age-group and the smallest percentage in the age-group of 60 and over. The number of people in the age-group of 15–19 is low, which is rather peculiar. No satisfactory explanation could be found out for this. The percentage of people aged 60 and above is relatively high. The following table gives the distribution of the population of the surveyed area according to sex and age-groups.

Table XXVI

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 & over
Males	371	55	50	47	27	28	30	36	42	36	20
Females	382	62	43	47	28	40	38	27	32	41	24
Total persons	753	117	93	94	55	68	68	63	74	77	44

Age and Marital Status

106. 59.10 per cent of the people of the surveyed area are never married. They consist of 31.34 per cent males and 27.76 per cent females, 32.40 per cent consisting of 16.33 per cent males and 16.07 per cent females are married, 7.70 per cent consisting of 1.46 per cent males and 6.24 per cent females are widowed, and 0.80 per cent are divorced. Among the latter category there are 0.13 per cent males and 0.67 per cent females. There are 19 never married women above the age of 24 and 31 never married men above that age. Among the widows there are 5 women below the age of 34, one of them being in the age-group of 20–24, but the large majority of them are above 34. Among the widowers all are above the age of 40. The percentage of widowed people, especially women, is very high compared to most of the other surveyed centres. The largest percentage of married people is in the age-group of 30-34 whereas taking women alone the largest number is in the age-group of 20-24.

Table XXVII

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	753	371	382	236	209	123	121	11	47	1	5
0–9	210	105	105	105	105	..	..	..	..	..	..
10-14	94	47	47	47	47	..	..	..	..	..	..
15-19	55	27	28	26	25	1	3	..	..	..	..
20–24	68	28	40	27	13	1	24	..	1	..	2
25–29	68	30	38	18	14	12	22	..	1	..	1
30–34	63	36	27	6	3	30	20	..	3	..	1
35–39	46	26	20	3	1	22	17	..	2	1	..
40–44	28	16	12	..	..	14	9	2	2	..	1
45–49	33	18	15	4	..	11	10	3	5	..	..
50–54	24	9	15	..	..	8	8	1	7	..	..
55–59	20	9	11	..	..	9	4	..	7	..	..
60–64	22	9	13	..	1	8	..	1	12	..	..
65–69	9	2	7	..	..	1	3	1	4	..	..
70 and over	13	9	4	..	..	6	1	3	3	..	..

107. Marriages in younger ages were more frequent in this place than in most other surveyed centres. In the memory of the present heads of the households there have been 3 cases of marriages of girls at the age of 13, thirteen cases at the age of 14, eight cases at the age of 15, and nineteen cases at the age of 16. There have been three cases of marriages of boys at the age of 17. The marriages at early ages were not limited to any particular community. They took place among Hindus and Christians. However, nowadays the tendency is to marry the girls only after the age of 16 and the boys after the age of 22. The following table gives the youngest age of marriages that have taken place in the surveyed households in the memory of the present heads.

Table XXVIII

YOUNGEST AGE OF FIRST MARRIAGE BY SEX AND AGE-GROUPS

Community	Age-group											
	10–14		15–19		20–24		25–29		30–34		35–39	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Ezhuvas	..	6	1	30	19	9	21	1	5	..	..	..
Roman Catholics	..	4	6	13	7	9	9	1	2	..	3	..
Nairs	..	1	..	7	6	6	7	5	5	..	1	..
Kollans	..	..	1	6	6	1	..	..	..	..	..	..
Jacobites	..	..	..	4	2	1	4	..	..	..	..	..
Moosaris	..	..	..	3	1	..	2	..	..	..	..	..
Thattans	..	1	..	3	1	..	3	..	..	..	..	..
Vaniyans	..	3	1	1	2	..	1	..	..	..	..	..
Pulayas	..	..	1	3	1	..	1	..	..	..	..	..
Kudumbis	..	..	..	1	1	1	1	..	..	..	..	..
Velans	..	..	..	1	2	1	..	..	..	..	..	..
Tamil Brahmans	..	..	..	..	..	1	1	..	..	..	..	..
Muslims	..	..	..	..	1	..	..	..	..	..	..	..
Members of C. S. I.	..	..	..	..	..	..	1	1	..	..	..	..
Veerasaivas	..	..	..	1	..	..	1	..	..	..	..	..
Vilakathala Nairs	..	1	..	..	1	..	..	..	..	..	..	..

Births and Deaths

108. The birth and death figures for the whole village for the 10 years from 1951 to 1960 are given below. The abnormal increase from 1957 is explained by the fact that a more thorough registration was introduced during that period. Though from 1958 there has been a decreasing tendency both in the birth and in the death figures, the period is not sufficiently long to arrive at any conclution in this regard. The large number of still births during the years 1955 and 1956 and the absence of such cases in the succeeding years are worthy of note.

Table XXIX

BIRTHS AND DEATHS

Year	Births	Still births	Total	Deaths
1951	248	2	250	67
1952	300	1	301	65
1953	290	3	293	82
1954	165	..	165	49
1955	404	19	423	59
1956	207	18	225	25
1957	868	..	868	185
1958	994	..	994	213
1959	731	..	731	147
1960	606	..	606	117

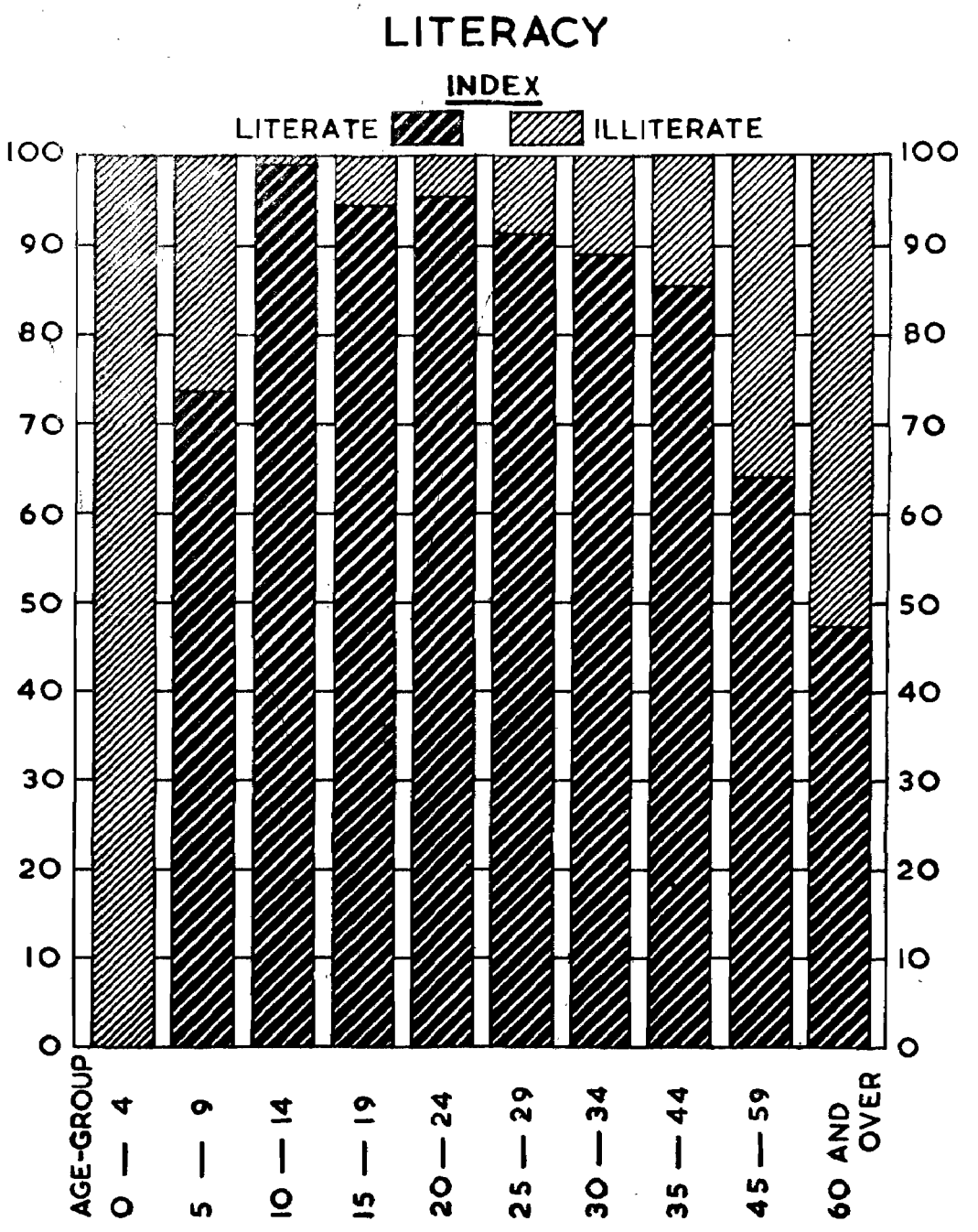
Literacy and Education

109. In spite of the fact that there have been educational institutions in the neighbouring areas like Ernakulam and Trippunithura from very olden times, there are 29.75 per cent illiterate people in the surveyed area. Among the literates 13.41 per cent are just able to read, 46.88 per cent have passed primary school and 7.70 per cent have completed matriculation. There are 0.40 per cent people who have passed intermediate and 1.59 per cent who are graduates. 0.27 per cent are also technical diploma holders. Even though the percentage of literacy of the village (53.33) is higher than the percentages of the district and state (49.89 and 46.22), the achivement is not satisfactory considering the educational facilities available for the villagers. Ernakulam with a number of high schools and colleges, was the most important educational centre in the former Cochin State since long past. A table classifying the population of the surveyed area according to the literacy and educational standard is given below.

Table XXX

LITERACY AND EDUCATION

Age-group	Total	Illiterate	Literate without educational standard	Primary or Junior Basic	Matric or Higher Secondary	Intermediate	Graduates and above	Holders of Oriental titles
All ages	753	224	101	353	58	3	12	2
0-4	117	117	..	..	..	..	..	..
5-9	93	25	53	15	..	..	..	..
10-14	94	1	8	85	..	..	..	..
15-19	55	3	3	34	14	..	1	..
20-24	68	3	5	39	17	2	1	1
25-29	68	6	6	37	13	..	6	..
30-34	63	7	7	41	6	..	2	..
35-44	74	11	8	47	6	1	..	1
45-59	77	28	9	36	2	..	2	..
60 and over	44	23	2	19	..	..	..	..


LITERACY
INDEX
LITERATE
ILLITERATE
100
90
80
70
60
50
40
30
20
10
0
AGE-GROUP
0 — 4
5 — 9
10 — 14
15 — 19
20 — 24
25 — 29
30 — 34
35 — 44
45 — 59
60 AND OVER

Family Structure

110. A table on the family structure of the surveyed area is subjoined. The definitions of the simple, intermediate and joint families are the same as given in the other monographs in this volume. 58.91 per cent families in the surveyed area are simple, 22.48 per cent are intermediate and the rest joint in structure. All the three types of families are found in most of the communities. The high percentage of joint families does not indicate any lingering of the ancient joint family system of Kerala but only means that in so many houses more than one married couple live together mostly due to economic reasons.

Table XXXI

FAMILY STRUCTURE

Community	Simple	Intermediate	Joint
Ezhuvas	21	14	11
Roman Catholics	18	6	3
Nairs	13	2	4
Kollans	3	3	1
Jacobites	4	1	1
Moosaris	4	..	..
Thattans	3	..	1
Vaniyans	4	..	..
Pulayas	2	..	1
Kudumbis	2	..	..
Velans	1	..	1
Tamil Brahmans	..	..	1
Muslims	..	1	..
Members of C. S. I.	1	..	..
Veerasaivas	..	1	..
Vilakathala Nairs	..	1	..

Medical Care

111. Ayurveda and Sanskrit were flourishing in and around Thrippunithura since long past. Royal encouragement was given for the dissemination of ayurvedic learning and some of the members of the royal family themselves were specialists in certain branches of it, such as treatment for snake-bite. As a result, ayurvedic treatment is more popular here than in many other places. The establishment of an ayurvedic hospital with in-patient wards has further enhanced the public appeal of ayurvedic treatment in the area. Besides the ayurvedic hospital, the Thrippunithura allopathic hospital is also situated within the limits of the village. Allopathic and homeopathic private practitioners are available in Thrippunithura and surrounding places. All the three systems of treatment are resorted to by the people.

112. In the surveyed area 55.04 per cent of the people are reported to have medical consultation by going to the public hospitals, 23.26 per cent by going to private hospitals and 21.70 per cent by getting down a physician at home. The percentages of the latter two categories are very high in this area compared to many other centres. Better attention is also given to maternity cases in this area. In the surveyed area in 13.18 per cent households women have been taken to hospital for maternity, in 18.61 per cent households doctors have been called home to give assistance at delivery and in 31.78 per cent households assistance of qualified midwives has been sought. Only in 36.43 per cent households unqualified midwives have handled maternity cases. All members of the households in the surveyed area have been vaccinated.

Immigration and Emigration

113. During the present generation 16 households belonging to different communities have come to the surveyed area

and 2 households have come one generation ago. It has been already mentioned that there are 24 households who live in rented houses. Majority of these people are those who have come to the area in recent times. The rest of the people in rented houses are residents of the village who have not been able to put up independent houses owing to financial difficulties. Immigration to other parts of the village has also taken place on a small scale.

Table XXXII

IMMIGRATION

Community	Immigrated			
	During the present generation	1 generation ago	2–4 generatrons ago	More than 4 generations ago
Ezhuvas	2	..	..	44
Roman Catholics	3	..	..	24
Nairs	7	1	..	11
Kollans	..	..	..	7
Moosaris	1	1	..	2
Tattans	..	..	..	4
Jacobites	1	..	..	5
Vaniyans	..	..	..	4
Pulayas	..	..	..	3
Velans	..	..	..	2
Kudumbis	..	..	..	2
Veerasaivas	..	..	..	1
Muslims	..	..	..	1
Vilakathala Nairs	..	..	..	1
Tamil Brahmans	1	..	..	..
Member of C. S. I.	1	..	..	..

Leisure and Recreation

114. The community radio centres in different places in the village attract small gatherings in the evening. So also the libraries and reading rooms which have sprung up in recent times are frequented by some people in the evening. There are a few clubs in the neighbouring towns which encourage games such as cricket, badminton and football. The cricket team of Thrippunithura is one of the best in the State and there are annual cricket meets held in the town with a number of important teams taking part in them. These clubs are, however, limited to the youngsters of the high class families. The nearest cinema theatre is at Thrippunithura, but for seeing pictures people often go to Ernakulam, there being a number of buses plying between Ernakulam and Thrippunithura. Picturegoing is also a rare luxury among the ordinary people. The Kudumbis claim to be good musicians, although rythm is lacking in their music. They are experts on two special instruments known as *thappu* and *melu*. The latter consists of an earthen pot, one portion of which is pierced and covered with leather. Played with the hands, it almost resembles the drum in its performance. A special type of folk-dance known as *kolattom* is very popular among them. A number of coloured strings are tied together at one end and attached to a lofty point such as the roof or a tree. To the free ends of the thread are attached small sticks of different colours matching the colours of the threads. Small children, both boys and girls, standing in a circle holding one stick each, dance around, weaving patterns with the threads. Retracing the steps to the accompaniment of music the pattern is unwoven. The colourful costumes of the children, the melodious music and the rythmic steps and beating of sticks with the simultaneous

development of the patterns make the dance one of the most exquisite item of folk dances in Kerala. Masquerading, fencing and other performances with weapons are some other favourite pastimes of Kudumbis. They have also some natural taste in gymnastics but this art is not as popular nowadays in Thekkumbhagom village, as in olden times. A table showing the number of families from which people go for films and other entertainments is given below.

Table XXXIII

AMUSEMENTS

Community	Total No. of households	No. of households		
		Going for films	Going for dramas	Going for other amusements
Ezhuvas	46	18	..	..
Roman Catholics	27	10	2	..
Nairs	19	16	6	3
Kollans	7	4	..	..
Jacobites	6	4	..	..
Vaniyans	4	1	..	..
Kudumbis	2	..	..	..
Tamil Brahmans	1	..	..	..
Vilakathala Nairs	1	..	..	..
Veerasaivas	1	..	..	..
Members of C. S. I.	1	1	1	..
Muslims	1	1	..	..
Pulayas	3	1	..	..
Velans	2	..	..	..
Thattans	4	2	..	..
Moosaris	4	1	..	..

Organs of Democratic Decentralization

115. Nadamel and Thekkumbhagom villages together form a single panchayat known as Thrippunithura Panchayat. It was started in 1933. With 15 members and an income of about Rs. 50,000/- annually, it is one of the major panchayats of the State. Street lighting, sweeping of roads, maintenance of village roads, public wells and bathing ghats are its important activities. It also maintains community radio centres and subsidises the libraries and clubs. Main attention of the panchayat being centered in the town area, the benefits derived from it by the village under survey are comparatively few. There are no caste councils existing in any of the communities except among the Kudumbis who have a social grouping under a leader called *mooppan*. However, his rights and prerogatives are limited to the occasions of social functions. Some of the state-wide communal organisations have established their branches in the village, but they are not as strong or as militant here as elsewhere. Communal consciousness comparatively speaking, is low among the people of this locality. Thrippunithura has a village court consisting of five judges. The village under survey falls within its jurisdiction. Sitting at least once in a week and oftener if the number of cases warrants more sittings, it tries and decides criminal and civil cases of a petty nature.

Co-operative Societies

116. There are ten co-operative societies registered in the area, out of which five are now actively functioning. The most prosperous of them is the Thrippunithura People's Service Co-operative Bank, having a total membership of 397 and a paid-up share capital of Rs. 8,870/-. The main activity of the society is issue of agricultural and other loans. The Thrippunithura Agricultural Co-operative Society has 112 members and a share capital of Rs. 685/-. It is also engaged in the issue of agricultural loans to the members. The Government servants of Thrippunithura have organised a co-operative society which has 276 members

and a share capital of Rs. 5,120/-. Its activity, limited to the Government servants, is issue of loans to the members. The Nadamel Co-operative Society with a total membership of 127 and a share capital of Rs. 3,085/-has its area of operation extended to Thekkumbhagom. Like the other societies, this one too is engaged in the issue of loans. These four societies issue about Rs. 35,000/- annually as loans to the members. The girls' High School of Thrippunithura has registered a co-operative society with students as members for the purchase and sale of books and other stationery articles required in the school. Co-operative movement on the whole has flourished better in Thekkumbhagom than in several other surveyed centres. It would appear that there is still more scope for the expansion of the movement. The artisans in the village for example could organise a society and undertake the manufacture of their products on a larger scale introducing machineries and better technics. Similarly there is also scope for some more service co-operative societies.

Dowry

117. Among Christians, Tamil Brahmans, Vanians, Thattans and Moosaris dowry system was in vogue. Among Kudumbis the practice was not prevalent and has not been widely introduced so far. Neither among the communities giving dowry nor among the Kudumbis the girls could claim share in the parental properties. It is not possible to say conclusively whether the system is practised even after the enactment of the legislation prohibiting it. In the surveyed area 27.91 per cent of the households have either given or received dowry. Among them the amount involved is only less than Rs. 500 in 47.22 per cent households, less than Rs. 1,000 in 16.67 per cent and less than Rs. 1,500 in 2.78 per cent. 2.78 per cent have gone up to Rs. 2,000 while 5.55 per cent have even exceeded this and have either given or received up to Rs. 2,500 as dowry. 25 per cent of the households practising dowry system have gone even above Rs. 3,000. Even though the majority of households in the surveyed area are Ezhuvas, no case of dowry system was reported among them. This does not mean that the system is completely absent among them, but only that dowry has never been a decisive factor for marriage.

Table XXXIV

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 either given or received dowry both in cash or property and in ornaments						
			Up to Rs. 500	Up to Rs. 1,000	Up to Rs. 1,500	Up to Rs. 2,000	Up to Rs. 2,500	Up to Rs. 3,000	Above Rs. 3,000
27	Roman Catholics	19	9	3	1	1	1	..	4
6	Jacobites	5	..	1	..	..	1	..	3
1	Members of C. S. I.	1	..	..	..	..	..	..	1
1	Tamil Brahmans	1	..	..	..	..	..	..	1
4	Vaniyans	3	3	..	..	..	..	..	..
4	Thattans	3	1	2	..	..	..	..	..
4	Moosaris	3	3	..	..	..	..	..	..
2	Kudumbis	1	1	..	..	..	..	..	..

Family Planning

118. Out of 49 persons interviewed in order to ascertain their views on family planning, only 21 persons were aware of it. The awareness is rather poor considering the fact that there are a family planning health visitor and a family planning clinic attached to the local hospital. Out of the 21 persons, 17 persons including Hindus and Christians expressed themselves in favour of family planning. 3 Catholics and 1 Tamil Brahman who favoured the planning held that it should be achieved only by self-restraint, while

the others said that contraceptives should be made use of for the purpose. Only 3 persons favoured sterilization also besides the use of contraceptives. When the programme of family planning was explained to the persons who were not aware of it, a large majority of them favoured the programme. Regarding the method to be adopted there were no definite views since they had not thought of the comparative merits and demerits of the methods. A table showing the classification of the interviewed people according to the community and attitude towards the programme is given below.

Table XXXV

ATTITUDE TO FAMILY PLANNING

	Ezhuvas	Nairs	Kollans	Thattans	Moosaris	Vaniyans	Kudumbis	Tamil Brahmans	Pulayas	Roman Catholics	Jacobites	C. S. I.	Muslims
1. Total No. of persons interviewed	16	7	3	1	2	2	1	1	1	12	1	1	1
2. No. of persons aware of family planning programme	5	4	1	1	..	..	..	1	..	7	1	1	..
3. No. of persons in favour of family planning out of item No. 2	5	4	1	1	..	..	..	1	..	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	3	3	1	1	..	..	..	..	..	..	1	1	..
(c) Sterilization	2	1	..	..	..	..	..	..	..	..	..	..	..
5. No. of persons who were not aware of family planning programme	11	3	2	..	2	2	1	..	1	5	..	..	1
6. No. of persons out of item No. 5 who are in favour of family planning when the programme was explained to them	10	3	2	..	2	2	..	..	1	1	..	..	..

Social Awareness

119. 49 households in the surveyed area get down daily newspapers. Members of 29 households take part in politics and 31 households have joined in co-operative societies. Participation in the developmental activities is meagre among the surveyed households, probably because the N. E. S. Block in the area was just started at the time of the survey. All the households in the surveyed area know that untouchability has been abolished by law, but the recent changes in the Hindu Adoption Act and the Hindu Succession Act were known to only 7 households. This is surprising considering the fact that a large number of households subscribe to daily newspapers. Even otherwise the nearness

to Thrippunithura and the predominance of Hindus in the area, whose practices were affected by these enactments, should have made it imperative for them to learn about these changes. However their present knowledge is limited to the information that by some enactment the Hindu females are now entitled to equal share with the males.

Important Festivals

120. The *thalapoly* festival in Puthiyakavu Bhagavathi temple is the most important celebration within the village. It lasts for 2 days with processions of women carrying lighted lamp, flowers, rice, cocoanut etc., in plates. The celebration on each day is terminated with extravagant pyrotechnics. The celebrations on the two days are organised by the people on the northern side of the temple and the southern side of the temple in a competitive spirit, with the result that each side takes pride in burning more money than the other for the fireworks. In the Sreenivasa temple belonging to Kudumbis, the community celebrates a special feast on the day of *arat*. Two boats with men sitting in them are carried by robust men along the road. Those sitting in the boat throw plantains to the people standing on the roadside. Making three rounds around the temple like this, the boat is thrown into the temple pond. The festival is said to be in commemoration of the crossing of a ferry by Sree Rama during his exile. *Onam* is celebrated by the Kudumbis, but that is a recent introduction. Formerly just before the *Onam* they used to celebrate a harvest festival known among them as *puthanonam*. The Kudumbis celebrate *Holi* in a special temple constructed temporarily for the purpose. Only men partake in the celebrations of *Holi*. Three plantain trees are planted in front of the temple and cocoanuts broken there. The men sing vulgar songs in Konkani language and perform devil dances to honour Bhagavathi and to prevent her wrath from falling upon them. In the cheif festivals of the neighbouring villages also the people of Thekkumbhagom take part. Important among them are the festivals of Thrippunithura and Maradu temples.

121. *Athachamayam*, the most important and most colourful festival of Cochin State, used to take place at Thrippunithura before the integration of the State. After the integration it was only nominally performed, without its original splendour and merriment. Recently an attempt has been made to revive this festival.

122. The feast of St. Francis Xavier is celebrated in the Catholic Church annually between 30th November and 3rd December. A small crowd gathers from the surroundings for the festival and a small fair is held in the premises of the church.

CHAPTER V

CONCLUSION

Social

123. As a part of the royal seat of the former Cochin State, the village under survey enjoyed several advantages in the social, cultural and economic fields, before the integration of States. The Cochin rulers were known for their patronage to learning and art, particularly Sanskrit and Ayurvedic studies, and for their progressive outlook. They were benevolent rulers and deeply interested in the welfare of the people. The people in the royal capital, including those in the village under survey enjoyed the special kindness of these rulers in great abundance, and many of them earned their living by doing some job in the palace or institutions connected with it. However with the integration of the States, Thrippunithura lost its importance and this decline was naturally echoed in the social and economic life of the village under survey also.

124. One important factor in the social life of the village is the presence in the population of a large number of people who are socially and economically far backward from the others. All of the Kudumbis fall in this backward section. While the progressive section of the population is making some further advance socially and economically the backward section remains in an almost stagnant situation. Due to illiteracy and want of social awareness, this section is being exploited by the advanced sections. For a wholesome social life and balanced growth of the village community it is necessary that this downtrodden section is lifted up. State encouragement in the matter of education and special patronage in the matter of employment could ameliorate their present pitiable condition to some extent.

125. Plentiful educational facilities are available for the village under survey. Besides the schools functioning in Thrippunithura, there are several schools and colleges at Ernakulam which is only about seven miles away from here. However, the progress of education is not as high as one would expect in such a place. This is particularly so with regard to certain communities such as Kudumbis among whom the percentage of literacy is far below the average percentage of literacy of the village The number of people who have gone for higher education from this community is negligible. For a better future it is necessary that members of this community show greater interest than hitherto, in education. Agricultural and industrial resources of the village are not sufficient to support a large population and many villagers have to earn their bread from employment. Therefore education has a greater economic implication as far as the village under survey is concerned. The proposed second ship-building yard at Cochin and the Oil Refinery under construction in the neighbourhood of the village hold out bright prospects for employment to the technically qualified people, even if the technical qualification is not of a high order. Hence greater progress in education, particularly technical education, will yield high dividends and will offer a solution for the unemployment and poverty of the people. For the same reason, it is desirable to start in the village or neighbourhood institutions like junior technical school for imparting technical education. There is a great possibility that the technically qualified people of this area never have to remain idle, since there are so many industrial concerns around them. While the people in other places may not go for low paid jobs, those here will accept such jobs, since it is available in the neighbourhood of their homes.

126. Certain improvements are desirable in the matter of health and sanitation as far as Thekkumbhagom is concerned. Drainage facilities are not adequate

and scarcity of drinking water is experienced in some parts. In all the areas the source of water is the pond which is not properly protected. Consequently the health of the people is affected and diseases spread rapidly. It is therefore a necessity to extend the supply of protected water to this area, at least by providing street taps. If that is not possible the feasibility of constructing tube wells or protected wells should be examined. There is also great need to shift the nightsoil depot to some other area from its present location. If the depot cannot be shifted to any other convenient place, the method of disposal should be modified so that it does not cause any harm to public health.

127. The average level of social awareness that the villagers have attained is not up to the mark, considering the urban influence over the village life. This is probably due to the presence of a large section of illiterate poor people in the village community. Generally the attitude of the people towards the developmental activities is one of indifference. Many feel that it is a job for the governmental agencies and that there is no room for people's participation in it. This is a dangerous outlook and may affect the future social and economic development of the area.

128. The housing condition in the village is not satisfactory. Many of the houses are built with grass, leaves or reed and thatched with cadjan. The number of rooms is one or two in more than fifty per cent of the houses whereas the number of members is more than 5 on an average. The houses of the Kudumbis and some other poor people are generally wretched and located in insanitary surroundings. This condition can be improved only by grant-in-aid schemes such as settlement schemes, for they are too poor to find their own resources or even to raise loans for the purpose. There is also need for better street lighting in some of the interior lanes.

Economic

129. The general economic condition of the village is anything but satisfactory. Land is the only source of income for the majority in the so called middle and upper income groups, which in themselves constitute only a small percentage of the total population. The main cultivations are cocoanut and paddy. Due to the infertility of the soil, the absence of adequate manuring practices and the spread of diseases the yield of cocoanut is decreasing. The paddy cultivation is also beset with several problems caused by the high acidity of the soil and the ingress of salt water. The soil in the paddy lands of the area is similar to the 'peaty' soil found in Kuttanad, and special type of seeds and cultivation practices have to be adopted for raising a successful crop. Even if all these troubles are undertaken, during certain years the crop may be damaged by inundation. Due to these reasons majority of the people who depend upon landed resources for their income lead a precarious existence. Adoption of better manuring practices and the intensification of the battle against cocoanut diseases will enhance the income from cocoanut plantations and may save the cocoanut cultivators from the doomsday. Improved cultural practices and the construction of bunds and embankments to protect the paddy crop from flood and salt water will similarly benefit the paddy cultivators.

130. The people who depend upon cultivation for their livelihood could certainly supplement their income by animal husbandry, for there is plenty of scope for developing this occupation in the area. A commercial dairy farm is working profitably in a neighbouring village and the people could take the cue from it. The cocoanut gardens provide sufficient facilities for raising fodder grass. Difficulty of irrigation may be pointed out as one of the handicaps in this regard but this is not a real difficulty at all. The sub-soil water level in the area is high, and in any place a pond can be dug and water reached at a depth of ten or fifteen feet. Even though the water in all places may not be good for consumption it is good enough for irrigation. Both the cocoanut trees and fodder grass could be watered this way, if necessary by installing small pumps, wherever the plot is large enough. Four or five cows of high milk yielding variety or a few buffaloes of improved breed could

thus be easily fed and maintained by each household, having a plot of about one acre of land. The dairy products can find easy market in Thrippunithura, Ernakulam and Cochin. Besides cows and buffaloes, the households could also raise poultry and in this case the trouble will be far less. Eggs and meat, like dairy products, can find good market in the above places. In fact, with the gaining commercial and industrial importance of Cochin and adjoining places, there is an acute scarcity of these products in this area, and the situation is likely to deteriorate in future. This situation could very well be exploited by the people of the village under survey and surrounding rural areas for earning their livelihood.

131. As already mentioned in the third chapter a small section among the village population ekes out its daily bread from handicrafts. The Kammalas who are engaged in carpentry, blacksmithy, bronzesmithy and goldsmithy are the chief among them. At present they carry on the occupation on individual basis, employing the traditional methods and producing the same articles which were in fashion in olden days. The problems of finance and marketing make it difficult for them to undertake the jobs on any larger scale, which alone can improve their present lot. These two problems can be tackled successfully, if only they are properly organised into a group such as an industrial co-operative society. The production techniques also should be improved by introducing machinery such as lathes, motors etc., and by resorting to mass production. The nature of articles has to be changed to suit the modern tastes so that the problem of marketing can be easily solved. Many metalwares commonly used in modern houses and many items of furniture and domestic equipments could be produced thus. A few enterprising young men with sufficient educational background should be given training in the advanced techniques of production and marketing and the society should be started with them as the core. It is possible to start such small units for each section of the Kammalas. Better still, all these sections can be combined in a single enterprise for the production of certain goods which may require the talents of all of them. The great inherited skill which is now frittered away often in petty jobs and occasionally in idleness could thus be channelled into some productive work of sizable magnitude, thus benefiting not only themselves, but some others as well.

132. Although some of the neighbouring areas are developing into great industrial centres, the possibility of starting any industry in the village is meagre. However, an attempt could be made for the starting of small units for the supply of ancillaries to the large industries that are developing around it. Thus for example, small articles required for ship building, which is going to be undertaken soon in Cochin, could be taken up in the village. Probably some ancillaries for the industries already commissioned or are about to be commissioned around Alwaye could also be taken up likewise. The nearnes to the industrial centres, the presence of artisan castes in the village, the abundant transport facilities and the availability of power supply are factors in favour of such enterprises in the area.

133. While several such new fields are open for the economic development of the area, it may be mentioned that most of these schemes will benefit generally the sections of the community which are educationally advanced and which already possess some economic resources. The most depressed section, the Kudumbis, will largely remain unaffected by any of these measures unless special attempts are made to lift them up. The improvement of educational standard among them, as mentioned earler, seems to be not only a measure for social progress but also the first step towards economic advancement. Secondly they must learn to make use of their present income in the best possible way. There are many wasteful celebrations among them which consume not only their past savings and current earnings, but also anything they can borrow. Many of these celebrations, while seemingly form part of their cultural heritage, have neither social significance nor religious implications. Therefore one should not feel reluctant in

advocating the abolition or at least the simplification of these customs. Thirdly, there is need for providing better employment opportunities for these people. The main occupation of the male members of the community is casual labour and that of the female members, domestic labour. Both these occupations are not regularly available, and even if available, procure only a low income. With the lack of education or skill, it is not easy for them to get better jobs. However, certain handicrafts may probably be developed at least to give employment to the growing generation. It has been reported that the Kudumbis possess a special talent for the manufacture of decorative articles from paper. This could be developed for commercial exploitation, or some other crafts could be started among them by imparting training to the young men and women.

APPENDIX A

(THE TABLES USUALLY GIVEN IN APPENDIX A ARE ALREADY INCLUDED IN CHAPTER III)

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 unemloyed 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 o is a Government servant write only Governme servant. If a person is employed in an indust belonging to the household write H. I. with brackets after describing the work. If a person employed in a business belonging to the househo write within brackets H. B. after describing t work. If a person is employed in cultivation r by the household write 'H. C.' in this colum In respect of students write 'S. T.' in this colum

Sl. No.	Name (with full name for head and name for others)	Sex	Relationship to Head	Age	Marital status	Educational status	Occupati 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 t household under the following heads scoring off the inapplicable items under to 6 below:

1. Breakfast–
   (a) Kanji
   (b) Tea or coffee alone
   (c) Tea or coffee along with other dish
2. Noon meal
3. Supper
4. Tea or coffee between noon meal a supper
5. Tea or coffee with light dishes betwe noon meal and supper
6. Tea or coffee at any other time. Sta how many times.

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 footwares 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 cloths 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 item

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

APPENDIX B—*Contd.*

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:
   (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 house-

hold 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 ten 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?

APPENDIX B—*Contd.*

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 household 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 on 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 ten 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 activities 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 been 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 marriag in the household? If so, state how many wives or husbands?

(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?				

BIBLIOGRAPHY

The list is illustrative but not exhaustive

Abbelloos, J. B., and Lamy, T. J.— (Editors) — Gregorii Barhebraei Chronicon Ecclesiasticum

Achutha Menon, C — Cochin State Manual

Ananthakrishna Iyer, L. K. — The Anthropology of Syrian Christians

" " — The Cochin Tribes and Castes

Bernard, Rev. Fr. — A brief sketch of the history of St. Thomas Christians

Brown, L. W. — Indian Christians of St. Thomas

Bruck, H. (Dr.) — History of Catholic Church

Curtz, Professor — History of Christian Church

Dubois, Abbe — Hindu manners, Customs and Ceremonies

Government of India — Census of India, 1961, Kerala, Part VI B, Village Survey Monographs, Palghat and Trichur Districts

" " — Census of India, 1961, Kerala, Part VI D, Village Survey Monographs, Alleppey District

" " — Census of India, 1961, Kerala, Part VI E, Village Survey Monographs, Quilon District

" " — Census of India, 1961, Kerala, Part VI F, Village Survey Monographs, Trivandrum District

Government of Travancore-Cochin — Census of India, 1951, Travancore-Cochin, District Census Handbook, Trichur District

Gundert, H. (Rev) — A Malayalam and English Dictionary

Hough, James (Rev.) — History of Christianity

Krishna Iyer, L. A. — The Travancore Castes and Tribes

Mackenzie, G. T. — History of Christianity in Travancore

Nagam Aiya, V — Travancore State Manual

National Council of Applied Economic Research, New Delhi — Techno-Economic Survey of Kerala

Padmanabha Menon, K. P. — History of Kerala

Thurston, Edgar — Castes and Tribes of Southern India

Tisserant, Cardinal Eugene — Eastern Christianity in India

Velu Pillai, T. K. — Travancore State Manual

Ward & Conner, (Lieutenants) — Geographical and Statistical Memoir of the Survey of the Travancore and Cochin States

GLOSSARY OF LOCAL TERMS

Adan — Adam (first man) in Pulaya's language

Adima — A land tenure

Alavattom — A fan made of peacock feathers

Alempur Baneshan — A variety of mango

Alphonso — A variety of mango

Ammanam — A poetical Christian religious work in Tamil

Ammayiammapudava — Dothi and blouse presented to the mother of the girl by the people of the girl's husband on the occasion of taking her back to his house after the first delivery. This was an ancient custom in the Latin Christian community

Anchukoottam Koppu — A dowry of five items of ornaments according to ancient marriage customs of Latin Christian community

Andu palaharam — The customary present of sweets by girl's parents on the occasion of their visit to their son-in-law's house to take the girl to their house for her first confinement

Ani — Nail or peg

Anjili — *Artocarpus hirsutus*, a timber tree

Annan — Squirrel

Annankarayan — A dhoti with border of specific design worn by females old

Anthamcharthal — See Chanthamcharthal

Anubhogam — A land tenure

Aralikka — A pendant attached to neckchains

Aramarunnu — An ayurvedic preparation given to women as tonic after child-birth

Aranamaram — *Polyalthia longifolia*, a tree

Aratt — An important festival held on the last day of the *Utsavam* in Hindu temples. The ceremony consists in taking the idol in procession to the nearest tank, river or sea to the accompaniments of instrumental music and washing the idol and making oblations to God in the presence of a large concourse of people

Ariyan — A variety of tapioca

Assali — Garden-cress

Athachamayam — A ceremony observed by the Maharajas of Cochin on the *Atham* day preceding *Onam* in the month of *Chingam*

Atham — The 13th constellation, Coma Berenices

Athazhoonu — Customary feast served to the relatives and friends on the evening before the wedding day in the Latin Christian community

Aval — Beaten rice

Ayurveda Medical science; one of the four subsidiary *vedas* of the Hindus

Bai An appellation generally added to the name of the women of the Kudumbi community

Bali Offering

Baneshan A variety of mango

Banglora A variety of mango

Bennet Alphonso A variety of mango

Bhagavan God

Bharani A Hindu religious festival held in certain temples on the *Bharani* day (the 2nd constallation, Musca Borealis)

Bhumi Clan

Boutise Baptism as locally expressed by the people of Vallarpadam.

Brahmaswom Lands belonging to Brahmin *Jenmis*

Bullak A nose ornament

Chakram A coin in the erstwhile Travancore State ($28\frac{1}{2}$ *chakrams* made a rupee)

Chama *Panicum miliaceum*

Chandam charthal A ceremony held on the eve of marriage in Latin Christian and Syrian Catholic communities in olden days. In the case of the bridegroom, this consisted of his ceremonial shave in the presence of close relatives and in the case of the bride the ceremonial wearing of *Kathila*

Chandrakaran A variety of mango

Chathakuppa *Anethum graveolens*

Chathan A minor god worshipped by a section of Hindus

Chatta A white cotton blouse having a heart shaped neck and long sleeves worn by Latin Christian and Syrian Christian women of old.

Chela A kind of long saree

Chellam A metal case for keeping chewing materials

Chendavadyam Instrumental orchestra using drums

Cherukizhangu *Dioscorea aculeata*

Cherukkan kanal Visit of the girl's people to the boy's house to see the boy as a formality before settling the marriage among Latin Christian community

Chettiaval *Aval* manufactured by Chettis

Chetti virippu A variety of paddy

Chingom A month of the Malayalam almanac falling in August–September

Chunkiri A variety of mango

Chutty A flag shaped design woven with coloured yarn into the four corners of certain handloom cloths, like towels etc.

Dakshina The customary present (to Brahmans, teachers, *poojaris* etc.)

Deivapura A kind of shrine where Parayas worship

Devaswam Temple property

Dosai A flat cake prepared from the pulp of rice and blackgram popular as an item of breakfast in South India

Elamala A neck chain

Enangan An unrelated person who takes part in ceremonies like marriage, funeral etc. He or she has specific function in the ceremonies and a special status

Ezhadiyanthiram Religious ceremonies held in the church and at the graveyard on the 7th day of the death of a person in certain Christian communities usually followed by a feast in the house of the deceased.

Ezhilampala *Alstonia scholaris*

Ezhuthani A nail-like iron pen for writing on palm leaf

Ezuthanipichathi A peculiar kind of knife

which can also be used as *Ezhuthani.*

Gayathri The sacred verse of the *Rigveda*

Goban The custom of raising a collection from the relatives of the bridegroom immediately after the marriage ceremony in the Kudumbi community

Gothras Clans

Guru Teacher

Himayudin A variety of mango

Holi North Indian Hindu festival celebrated by the Kudumbi community in Kerala

Homam Oblation to the god of fire

Hunti A gold pin worn on the upper ear by the Kudumbi women as an ornament

Hurod An ear-stud

Inam A land tenure

Jehangir A variety of mango

Jenmi Holder of a *Jenmom* right

Jenmom Complete ownership of land equivalent to fee-simple

Jevan A ceremony held in the 7th or 9th month of the first pregnancy of a girl in the Kudumbi community corresponding to the *Pulikudi* among other sections of the Hindus

Kachakettu The *tali*-tying ceremony observed by the Parayas very much similar to the *thalikettu* prevailing in certain other Hindu communities

Kachathorthu A kind of short cloth thrown over the shoulders. This is an essential item of apparel of a grown-up male

Kadalavanakku *Jahopha carcus*

Kalapady A variety of mango

Kalasam *Flacourtia calaphrecta*, a tree

Kalyananischayam An item of ancient marriage customs among Latin Christians when the date of marriage and other incidental formalities are fixed.

Kandukrishi A land tenure

Kaniyan Member of a caste who are traditional astrologers

Kanjiram *Strychnos nux-vomica*, a tree

Kanom A land tenure

Kanyadhanam An item of marriage customs among the Kammalas when the parents of the girl place her right hand over the right hand of the boy thus formally entrusting the girl to the the boy

Kappu A thick metallic bangle

Kappukettal An item of marriage customs among Kammalas when the priest ties a thread carrying turmeric pieces and betel leaves on the hand of the bridegrooms

Karanavan Head of family

Kara Subdivision of a revenue village

Kari Peaty soil

Karimunda A variety of pepper-vine

Karingotta *Samdera indica*

Karkatakam A month of the Malayalam almanac falling in July-August

Karnapoo An ear-ornament

Karva *Laurus cinnamomum*,a tree

Kasavumuri Double dhoti with gold lace borders worn by brides of some Christian communities in olden days

Kasukormba A neck chain

Katchel *Dioscorea alata*, a yam

Kathakali A story-play or a dance drama in which stories (mostly from Hindu mythology) are enacted by means of gestures, facial expression and dance movements of the actors interpreted by signs and

attended by the rhythm of the drums, cymbals and gongs

Kathanar Syrian Christian priest

Kathila An year ornament

Kavaya A coloured blouse of a peculiar design reaching up to the knee with long sleeves worn by elderly Anglo-Indian women

Kavutheendal A part of the Bharani festival in the Cranganore Bhagavathi temple when the low castes are given entry to the temple for worship thereby causing pollusion

Kedi A medicinal preparation made from the juice of the herb *Pavatta* to which turmeric and cocoanut juice are added. This is given as a tonic to women after child-birth in certain communities

Kindi A goblet, generally of bell-metal, with a spout

Kodi New unbleached cloth used as shroud for burying; Also new cloth

Kodiyidal Putting *Kodi* by the near relatives of the deceased on the dead body in certain communities

Kolampi Metal spittoon generally of bell-metal

Kolattom A special type of folk-dance performed to the accompaniment of music by small children moving in a circle and playing with small sticks hung on strings and making rhythmic sound by beating the sticks against one another

Kolkali A type of folk dance using small sticks

Kollam Malabar era is otherwise known as *Kollam*

Komarattan Oracle

Kompu Musical horn

Kontha Rosary

Koottamma A male and a female of the bridegroom's party used to stay behind in the bride's house along with the bridegroom when the bridegroom's party returns after marriage in some Christian communities. The female is known as *Koottamma* and the male is called *Koottappan*.

Koottappan See *Koottamma*

Kudikalyanam The part of the marriage celebration held in the bridegroom's house following the wedding ceremonies held in the bride's house either on the same day or on the third day when the couple are brought to the bridegroom's house in some Christian communities

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

Kuduma The lock of hair worn as caste distinction in Hindu communities. This custom is almost extinct now

Kumbhom Jar, pitcher; Also a month of the Malayalam almanac falling in February–March

Kunthurukkam Frankincense, resin of *Boswellia thurifera*

Kurava A chorus of shout by women announcing auspicious events

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

Kurisum malayum A neck chain with a cross as pendant

Kuriyala A small platform–like shrine where the manes of the ancestors are lodged in the Pulaya community

Kuriyezhuthi maral Formal settlement of marriage in Christian communities

Kurukkumarunnu An ayurvedic preparation of some herbs, ri flour, cocoanut shavi and jaggery given as nic to women after chil birth

Kurunthotti *Sita retusa,* a herb

Kuruppu The accountant of t Pulaya Caste assembl

Kuzhal A mus cal pipe

Kuzhikazhcha See *Ezhadiyanthiram*

Kuzhikumbital See *Ezhadiyanthiram*

Lungi Dhoti of checkered desi

Madambimarvaka A land tenure in the T vancore area

Madhuramkodukkal The ceremony of givi sweets to the couple their arrival at the brid house after the weddi ceremony in the chur and again at the bri groom's house on th arrival therefrom t bride's house in Christi wedding. The ceremo is also held though l ceremoniously on the e of the marriage day the bride's house a bridegroom's house

Madhuram vakkal See *Madhuramkodukka*

Makaram A month of the Malay lam almanac falling January–February

Makarasamkramam Passage of the Sun fr one sign to another occu ring on the first day *Mak ram*

Makaravilakku A grand festival cond cted in the Sabarima temple; The holy lam lit on the first *Makara* at Sabarimala

Manikkoottam A neck ornament

Manikolam Marriage booth

Manimala A neck chain

Manthrakodi Wedding veil

Mantrakoti Same as *Manthrakodi*

Marumakkathayam Matriarchal system inheritance

Meenabharani — *Bharani* day in the month of *Meenam* celebrated as a festival in some Hindu temples

Meenam — A month of the Malayalam almanac falling in March-April

Meenari — A plant of the Sterculiaceae family

Meenkormba — A neck chain

Mekkamothiram — A large gold ear-ring worn on the upper ears by Syrian and Latin Christian women of old

Melkrishi — Paddy cultivation on dry land

Melu — A musical instrument resembling the drum in performance and consisting of an earthen pot one portion of which is pierced and covered with leather

Methiampej — A special food given to Kudumbi women on the 4th and 6th days of childbirth prepared from rice, cocoanut juice, jaggery fenugreek, *Assali* and *Chathakuppa*

Michavaram — The balance of land rent after deducting mortgage interest

Moodevi — Goddess of poverty — Pandora

Mooppan — The social group leader of the Kudumbi community. The men of the Kudumbi community are addressed by others as *Mooppan*

Mudi — An ornament covering the bride's head and locks

Mukhavaram — A triangular ventilator set obliquely at the superior end of the transverse slope of a hipped roof

Mukuthi — Nose-stud

Mulgoa — A variety of mango

Mundakan — Winter crop of paddy harvested in December-January; Also a variety of paddy

Mundappa — A variety of mango

Murissu — An ear ornament

Mylanchi — *Lawsonia alba*

Mylachiyidal — Applying *mylanchi*

Nalambalam — Part of the temple surrounding the *Sreekovil* (sanctuary)

Nalukoottam koppu — A dowry of four items of ornaments according to ancient marriage customs of Latin Christian community

Namakkarayan — A dhoti with border of specific design worn by females of old

Narayakodi — A variety of pepper wine

Naskoth — Puberty ceremony among the Kudumbi community

Naya — Dog

Nazaranee Mappilas — Syrian Christians

Nazhivala — A kind of broad bangle used by Latin Christian brides of old

Nedusala — A variety of mango

Neelam — A variety of mango

Nelly — Emblic *(Phyllanthus emblica)*

Nercha kadukkan — A plain ring worn on the ear in satisfaction of a vow by male children in chrstian community. This is given to the church at the end of the period of the vow

Nettipattam — Ornamental head-cover of elephants; Also an ornament worn on the forehead by the bride in certain Christian communities in olden days

Nirapara — A *para* filled above the brim with paddy. It is an auspicious object for Hindus

Nischaya kalyanam — Betrothal ceremony in the Pulaya community

Nischaya thamboolam — Betrothal ceremony in certain Hindu communities

Ola Ezhuthi Pakarcha — An ancient betrothal ceremony in certain Christian communities when the godfathers of the boy and the girl exchange slips of Palmyra leaf on which are written the names of the boy or girl as the case might be and of their parents

Olur — A variety of mango

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

Onpathariyal — The customary visit to the girl's house by the husband's people in the 9th month of her first pregnancy to see the girl in the Latin Christian community

Ottamthullal — *Thullal* is an action song peculiar to Kerala first invented by Kunjan Nambiar, a poet of great genius. There are three types viz, 1. Ottan 2. Seethankan and 3. Parayan, and the first type is generally known as *Ottamthullal*

Ottazha — A neck chain

Ottezha — Same as *Ottazha*

Otti — Mortgage

Pachoru — Rice boiled in milk

Padasaram — An ornament for the ankle

Pairy — A variety of mango

Pala — *Alstonia scholaris*

Pan — Chewing materials (betel, arecanut, lime etc.)

Panchavadyam — Music produced by five kinds of instruments

Pandal — Tent or temporary shed

Pandaravaka kanam lands — A class of holdings mortgaged by Government to the occupants, the interest of the mortgage amount being equal to the rent agreed upon

Pandaravaka verumpattom — Lands which originally belonged to Government and leased out to private individuals Government retaining absolute proprietory right. Later on full ownership was conferred on the lessees

Panthipaya — Long narrow kora grass sitting mat used for feasts

Pappadam — A kind of crisp thin cake made of blackgram flour

Para — A large bushel generally 13.1 litres in capacity

Parakutty — A minor god worshipped by Parayas

Parisamuttukali — A martial folk dance popular among Latin Christians performed with wooden sword and shield

Paruthi — *Thespesia populnea*

Patttinikanji — Vegetarian feast served immediately after funeral to the people assembled at the house of the deceased in Latin Christian community

Pavatta — *Pavatta indica*

Payasam — A kind of pudding prepared with rice or other grains, milk and sugar or molasses

Pennukanal — Visit of the boy accompanied by an elderly person to the girl's house to see the girl as a formality before settling the marriage among certain communities

Penpanam — Bride-price

Peori — A variety of mango

Phukudang — The custom of four *enangan* women dancing around the mother and child singing songs and

	tapping on a brass plate on the 6th night of child-birth among the Kudumbi community
Pittu	A mixture of rice flour and cocoanut kernel (shavings) filled in a bamboo tube cooked by passing steam through it
Pokali	A variety of paddy
Pongalyam	*Phylanthus malabaricus*
Porombokku	Unassigned Government land
Prior	A variety of mango
Pujari	Hindu priest
Pula	Pollution
Pulikudi	A ceremony connected with pregnancy
Puliyunum kalyanam	The feast held in the husband's house when the parents of the girl take her to their house for confinement in the 7th month of her first pregnancy among Syrian Christians
Puncha	Summer crop of paddy, a crop of paddy raised during January–May
Punja	See *Puncha*
Puravaka lands	Private lands over which the title holder has absolute right
Puthanonam	A harvest festival formerly celebrated by the Kudumbis
Putharipperunnal	The feast of the Nativity of St. Mary
Puthenpana	A poetical work in Malayalam by the German Jesuit, Father Ernest Haxeldon, containing accounts of the passion of Christ and of the sorrows of St. Mary
Puttu	Same as *Pittu*
Pyne	Indian copal tree
Randukoottam koppu	A dowry of two items of ornaments according to ancient marriage customs of Latin Christian community
Ratnagiri Alphonso	A variety of mango
Rigveda	First of the four *vedas*
Sanchayanam	The ceremony of collecting the bones after cremation among Hindus
Sankramam	Passage of the Sun from one sign to another
Sankranthi	The feast of *Sankramam*
Santi	See *Pujari*
Seemandam	Same as *Pulikudi*
Shelli	The first ceremonial bath of the new born babe and the mother on the 6th night of child-birth and connected ceremonies which follow in the Kudumbi community are together known as *shelli*
Sivalinga	The Phallus
Sivarathri	A night assigned to the worship of Lord Siva in the month of *Kumbhom* (February–March) observed as an important Hindu religious festival
Stridhanam	Dowry
Sukeeday	Customary presentation of a bathing towel, saree, ornaments etc. by the boy's people to the girl on the eve of the marriage in the Kudumbi community
Tali	Marriage badge tied round the neck of the girl at the time of her marriage
Thala	Anklet
Thalam	Round metal salver
Thalapoli	An offering made to goddess Bhagavathi—a ceremony in which girls circumambulate the temple carrying in their palms *Thalams* containing lighted lamps, rice, flowers etc.
Thalikettu	A ceremony of tying the *tali* on a girl before she attained puberty, but

	which did not amount to real marriage. This custom which was prevailing in certain Hindu communities has become obsolete
Thakka	An ear ornament
Thappu	Tabret
Thera	A preparation of ripe mango juice made by smearing the juice on the clean surface of a new screwpine mat and drying it in the sun and repeating the process by smearing fresh coat of the juice till it acquires a thickness of about an inch when it is peeled off from the mat and cut into small cakes. These cakes are mixed with honey or sugar and shavings of cocoanut kernel
Thiruvathira	The sixth asterism including Botelgeuze — A Hindu religious festival in *Dhanu* (December–January)
Thoda	An ear ornament
Tholvala	A kind of bangle worn on the upper arm below the shoulders as part of the wedding dress of Latin Christian Bridegrooms in olden days
Thozhma	Groomsman
Thulasi	Holy basil
Ukkazhuthu	A neck chain
Upanayanam	A ceremony denoting the commencement of student-life for a Brahman boy
Uzhichil	Waving cocoanut or other articles around a person and throwing it with the sins transfered to it
Vadyar	The priest in certain Hindu communities
Vaikari	A mixure of raw rice and cocoanut chips etc. placed in the mouth of the deceased in a Hindu funeral
Vaikariyidal	The ceremony of dropping *Vaikari*
Valluvan	The leader of the Caste assemblies of Pulayas
Vanitha Samajam	Women's Association
Varpu	A large shallow bell-metal boiler with handles
Vayambu	*Acorus calamus*
Veda	Any one of the four ancient scriptures of the Hindus (Rig, Yajur, Sama and Atharva)
Veeralippattu	A superior quality silk
Vellode	High quality bell-metal used for casting Household utensils
Venchamaram	Whisk of yaktail
Vengalam	Bell-metal just below *Vellode* in quality
Verumpattom	A land tenure
Vethu	A medicinal water used for bathing by women after child-birth
Virippu	A paddy crop
Vishu	The Hindu festival held on the first day of *Medom* (April–May) which is the astronomical New Year's day
Vrischigom	A month of the Malayalam almanac falling in November–December

INDEX

A

Abbe Dubois–92, 93
Achuthadi–235
Achutha Menon, C—212
Acorus calamus–224, 225
Adan–92
Adima Anubhogam–169
Administrator of Cranganore–21
Advaitha Vidyasramam–85, 129
Age and marital status—60, 61, 120, 121, 186, 187 250, 251
Age and sex distribution—60, 120, 186, 250
Agricultural co-operative society—256
Agricultural implements—214
Agricultural income—114
Agricultural labour—81, 91, 93, 97, 107, 108, 112, 113, 114, 115, 116, 117, 131, 133, 139, 152, 172, 173, 211, 230, 236, 237, 239
Agriculture—50, 109, 131, 232, 243
Aikaranad—90
Aikara Yajaman—90
Alavattam—28
Albuquerque—151
Alempur Baneshan—4
Alexander VII—20
Alexander De Campo—20
Alexander Kadavil—20
Alfred—14
Alleppey—83, 194
Alluvial soil—83, 143
Alphonso—4
Alstonia Scholaris—84, 96
Alwaye—1, 51, 53, 168, 229, 230
Amaravila—55
Ammanam—166, 167
Ammayiamma pudava—161
Ammonia—53
Anandankad—90
Ananias—164
Ananthakrishna Iyer, L. K.—15, 32, 92, 94, 100, 210, 212, 214
Anantha Krishnan—199
Anchukoottam koppu—163
Andhakarathodu—199
Andupalaharams—24
Anethum Graveolens—224
Anglo-Indian—141, 148, 150, 151, 153, 156, 157, 159, 160, 168, 169, 176, 179, 183, 185, 186, 187, 190, 192, 194
Anglo-Indian Association—191
Animal Husbandry—127, 132, 172, 233
Animal sacrifices—215
Anjili—84, 201
Anjuvanam—13
Ankamali conservancy area—7
Ankamali Jocobite church—7
Ankamali Kizhakkepally—7
Ankamali Public Health Centre—7, 66
Annankarayan—155
Antham Charthal—27
Anthrakkal—235, 236
Antioch—15
Apostle—12, 13
April cultivation—110
Arab traders—35
Aralikka—157
Aramarunnu—161, 162
Aranamaram—201
Arana tree—145
Archangel Raphael—164
Archbishop Mar Abraham—19
Archbishop Mar Thomas Pakalomattam—7
Archbishop Menezes—14, 18, 24
Archbishop of Ankamali—20
Archbishop of Goa—17, 18, 21
Archbishop of Malabar—17
Archbishop of Verapoly—21
Archdeacon Geevarghese—7
Archdeacon George—20
Archdeacon George D'cruz—18
Archdeacon Thomas—7, 15, 20
Archdeacon Thomas De Campo—20
Archdiocese of Ankamali—19
Archdiocese of Ernakulam—22
Areca catechu—145, 201, 202
Areca-nut—3, 84, 105, 145, 154, 240
Areca-nut nurseries—66
Areca-nut palm—201, 202
Areca-nut plantations—202
Areca-nut seedlings—66
Armenian catholics—21
Arthad—12
Artificers—13
Artificial inseminations—127

Artisan—66, 212, 234, 262
Artisan classes—231
Artocarpus hirsuta—84, 201
Artocarpus incisa—145
Artocarpus integrifolia—96, 201
Arts clubs—66
Aryan—110
Aryan invasion—90
Asaris—89, 100, 199, 213, 230
Asbestos—152
Asthma—4
Astrologer—100, 105
Athachamayam—259
Athazhoonu—163
Athurashramam Homeo Medical College—85
Atikkandath—147
Attassery Namboothiri *Illam*—7
August crop—110
Auxiliary nursing school—6
Aval and pappadam—211
Avanamcode lift irrigation canal—3
Ayurveda—81, 254
Ayurveda college—204
Ayurvedic herbs—161
Ayurvedic hospital—205, 254
Ayurvedic medicines—46
Ayurvedic physicians—81
Ayurvedic preparation—161
Ayurvedic studies—260
Ayurvedic system—160
Ayurvedic treatment—254
Azarias—164

B

Babylon—20
Backwaters—143, 148, 172
Backwaters and estuaries—171
Badminton—255
Bagdad—13, 35, 88
Bagnets—171
Bakery—43
Balavadi classes—66
Bali—229
Baliartis—14
Bamboo—216
Bamboo mat—152
Banana—71, 84, 107
Banana plantations—110
Banana tree—82, 109, 110
Bandicoots—111
Baneshan—4
Banglora—4
Baptism—24, 25, 161
Baptismal Register—161
Basil—216
Basket weaving—43
Basnag—12
Batocera Rubus—4
Battery torches—99, 222
Beaten rice—224, 228, 229
Beedi manufacturing—230, 243
Bell-metal—24
Bell-metal articles—234
Bell-metal casting—234, 235, 236, 237
Bell-metal utensils—236
Bell-metal wares—234
Bell-metal ware shops—46
Bell-metal workers—237
Bennet Alphonso—4
Bernard Rev. Fr—15
Betel leaves—105, 229
Betel-vine—3
Bethany sisterhood—22
Betrothal—26, 165
Bhadrakali—92
Bhagavathi—259
Bhagavathi of Cranganore—211
Bhagavathi temple—86, 128, 147
Bharani—212
Bhumi—226
Bicycles—222
Bihar—4
Births and deaths—7, 61, 188, 252
Birth customs—103
Bishop Alexander—20
Bishop Caldwell—90, 94
Bishop Mar Jacob—16
Bishop Medlycot—14
Bishop of Ankamali—19
Bishop of Megara—20
Bishopric of Cochin—20
Bishop Roz—19
Bishop Sebastiani—20
Bishop Stephen—20
Blacksmithy—43, 49, 107, 176, 212, 237, 243
Blessed Virgin—29
Blessing corn—167
Boats—141
Bolghatty palace—141, 143
Bonae Memoriae—16
Book-binding—43
Bordeaux mixture—5
Boswallia thurifera—235
Boutise—161

Brahma—91, 92
Brahman *pujaris*—86
Brahmans—13, 24, 90, 92, 159, 214, 215, 222
Brahmanswom—109
Brass—33
Brass vessel—226
Bread-fruit—84, 145, 201
Breast price—13
Bride price—101, 104, 130
Brinjal—3
British Museum—14
British Political Agent—143
Brother Mission—10, 36, 41, 44, 61, 64
Bruck, H. (Dr)—15
Buffaloes—44, 172, 261, 262
Building contractors—169
Bull—16, 111
Bullak—219
Bullock-carts—6, 41, 52
Burial—106
Burma—4
Butchery—176

C

Cadjan—37, 96, 97, 152, 197
Canal—3, 82, 141, 177
Canara or Koncan—210
Candle—25
Cannanore—16, 53
Canon law—29, 30
Canon of sacred books—19
Cardinal tisserant—12, 16, 22, 24
Cariatta, Dr—20
Carmelites—20
Carmelites of Goa—20
Carmelites of Malabar—20
Carmelite Vicar Apostolic of Verapoly—21
Carpenters—169, 212
Carpentry—176, 177
Cart-Roads—1, 6
Caryota urens—84
Cash crops and food crops—131
Cashew industry—71
Cashew tree—3
Caste relationship—126
Caste system—23, 129
Casuarina—145
Catalan Jesuit—18
Catechism—19
Catechism test—165
Cathedral of Ankamali—19
Catholic Catholicoses—16
Catholic Chaldean—21
Catholic church—6, 15, 22, 30, 86, 141, 147, 161, 163, 165, 259
Catholic faith—22
Catholicos—15
Catholicos Babai—16
Catholicos of Seleucia—15
Catholic Patriarch of Babylon—20
Catholics—7, 36, 87, 152, 257
Cattle breeding—132
Cattle shed—67
Celibacy—33
Cemetery—106, 166
Census of handicrafts—234
Ceremonial shave—27
Ceylon—4, 14, 213
Chalackal *thodu*—82, 85
Chalakudy—53
Chalakudy River Valley Project—3, 44, 71
Chaldean—21
Chaldean church—16
Chaldean office—19
Chama—3
Chamba Parayas—93
Champannur—3, 6, 7
Chandamcharthal—27, 163, 165
Chandrakaran—4
Changanacherry—21, 81, 83, 86, 120, 122, 130
Changanacherry Kottayam canal—82, 85
Charcoal—40
Chathakuppa—224
Chatta—34, 97, 155, 156
Cheenkanni Vedans—95
Chela—213, 218
Chellam—155
Chemical manures—131
Chenda—163
Chengal canal—3
Chengamanad—1
Chennongalam—14
Cheppayil—147
Cheraman Perumal—7, 14, 15
Cheramar Mahajana Sabha—125
Cherukkankanal—162
Cheru Vedans—95
Chettiaval—234
Chetti viruppu—210
Chewing—74, 76, 244
Child-birth—24, 100, 101, 103, 104, 105, 160, 161, 190, 224
Child-marriage—69, 130
Children's park—66

Chimneys—38
Chingavanam Electro Chemical Industry—107
Chingleput district—93
Chiravammodu—86
Chiravammodu Siva temple—128
Chisels—236
Chlorination—7
Chlorophyll—201
Chola and Pandya kingdoms—95
Cholera—215
Chowwara—1
Christ—14, 25
Christian burial—32
Christian carpenters—176
Christianity—23, 24
Christian king—17
Christians—7, 8, 12, 13, 14, 15, 16, 45, 88, 92, 149, 167, 223, 257
Christians of St. Thomas—22
Christian Succession Act—69
Christmas—165
Chunkiri—4
Church—7, 12, 14, 25, 67, 68, 146, 166, 167, 193
Church of Kaduthuruthi—18
Church of Malabar—20
Church of South India—87
Chutti—155
Cinema theatre—190, 255
Citric acid—4
Clay—5
Clergy—19, 23
Climate—5
Climate and rainfall—5, 83 143, 144, 145, 202, 203
C. M. S. Christians—86
Coadjutor—20
Coastal towns—83
Cochin—6, 14, 16, 20, 141, 142, 168, 194, 196, 197, 231, 233, 240, 262
Cochin port—169, 173
Cochin Rajas—204
Cochin State—143, 252, 259, 260
Cochin *Thirumala Devaswom*—169
Cochin Tribes and Castes—93
Cocoanut—84, 190, 240, 241
Cocoanut cultivation—168, 196, 233
Cocoanut cultivators—261
Cocoanut diseases—261
Cocoanut gardens—233
Cocoanut leaves—141, 197
Cocoanut nursery—66
Cocoanut oil—161, 241
Cocoanut palms—3
Cocoanut plantation—168, 230, 240, 261
Cocoanut seedlings—66
Cocoanut shell—161
Cocoanut tree—82, 176, 226, 230, 232, 261
Cocuraugun Cananeo—14
Coffee estates—168
Coffin—31, 102, 106, 166
Coir—53
Coir co-operatives—197
Coir industry—172, 196
Coir making—168
Coir manufacturing—175, 176, 230, 231
Coir mat making—175
Coir products—197
Coir spinning—168
Coir workers—238
Collar chains—158
College—85
Colocasia—84
Colocasia antiquorum—3
Colonisation—107, 125
Coloured grass mats—27
Communal organisation—256
Communications—6, 85, 86, 146, 204
Community Hall—82
Conch—13
Concrete—37
Confession and Holy Communion—25
Confinement—25, 101, 103, 104, 105
Confirmation—25
Consanguineous marriages—61, 68, 106, 167, 229
Contraceptives—65, 127, 192, 258
Co-operative bank—256
Co-operative organisations—70
Co-operative societies—66, 126, 191, 256, 257
Copper—236
Copper plates—13, 14
Coramandal coast—12
Corticum Salmanicolor—5
Cosmas Indico Pleustus—14
Catholicos Timothy—16
Cottage industry—118, 168
Cotton—4
Cotton cultivation— 127
Coughs—4
Country boats—83
Court of Lisbon—20
Cow—111
Cow-dung—40, 96, 105, 110, 115, 131, 216
Crackers and explosives—43
Craftsmen castes—150
Cranganore—12, 13, 19, 20, 142, 211

Cranganore temple—212
Cricket—255
Crocodiles—23, 99, 111
Cross-cousin marriages—167
Crucifix—166
Cultivation—45, 56, 71, 108, 169, 238, 242, 243, 247, 261
Cultivation of paddy—3
Cultivator—48, 50, 86, 96, 107, 131
Cultural entertainments—67
Curakkeni Collam—13
Curtz, Professor—15
Customs and manners—23, 100, 160, 224
Cycle—43
Cycle repairing shops—234
Cyclones—144

D

Dakshina—211
Day labour—49
Death-7, 31, 102, 104, 106, 166, 228
De contu—14
Deivapura—94
Democratic decentralisation—67, 125, 191, 256
Demonstration centre—132
Dental clinic—6
Developmental activities—67, 126, 191, 260
Devil dancing—102
Dewan of Cochin—146
Dewan of Travancore—81
Dey—15
Diaconate—30
Diamper—14, 18
Diarrhoea—4
Dieback—5
Diet—100
Diocesan Synod—22
Diocese of Changanacherry—22
Diocese of Kottayam—22
Dioscorea aculeata—3
Dioscorea alata—3
Disciples of Christ—25
Divorce—60, 104, 106, 228
Doctors—6, 7, 205
Domestic animals—111
Domestic labour—173
Dominican Monastery of Goa—17
Door-mat making—168
Dosai—42
Double crop paddy field—50
Dowry—64, 79, 106, 126, 140, 163, 192, 229, 257
Drag nets—171
Dr A. H. Keane—90
Dravidian Immigrants—90
Dr Cariatta—20
Dr C. P. Ramaswamy Iyer—81
Dress—33, 35, 97, 98, 153, 156, 217, 218
Dress and ornaments—8, 33, 97, 153, 155, 217, 219
Dr George Shankurikal—21
Drinking water—7, 147, 205
Dr P. J. Thomas—35
Drumstick tree—145
Dry and wet lands—83
Dryland—3, 42, 230
Dugout canoes—4
Duharana—12
Dumb-bells—158
Duryodhana—91
Dutch—20
Dynasty—14
Dysentery—4

E

Ear-rings—27
Ear-stud—98, 219
Earthen pots—99
Earthenwares—235
Easter—165, 223
Eastern Christians—24
Eastern rite—22, 24
Eastern Syrian—16
East Syrian rite—20
Ecclesiastical authority—23
Ecclesiastical province—22
Ecclesiastical studies—25
Economic—70, 130, 195, 197, 261, 263
Economic activities—231
Economic characteristics—230
Economic development—262
Economic resources—42, 107, 168, 195, 230, 262
Economy—42, 107, 168, 230
Edapally—20
Edgar Thurston—95, 100, 215
Education—56, 57, 68, 75, 77, 115, 122, 136, 138, 179, 181, 188, 244, 249, 263
Educational facilities—260
Educational institutions—68, 204, 252
Educational standard—252, 262
Egg—4
Elaces—157
Elamkavu Bhagavathi temple—128
Elankunnapuzha—169
Elavattu Illam—91

Electricals factory—63
Electricity—159
Elephant—13, 29, 211
Elephant foot yam—3
Eleusine Coracana—3
Elias—15
Elias Melus—21
Elichathi Vedans—95
Embankments—261
Emblic—201
Emigration and Immigration—63, 124, 254
Employment—50, 63, 99, 107, 113, 175, 206, 260
Employment opportunities—230, 231
Employment position—112, 236, 243
Enangan—224, 225, 226
England—14
Ennakkachira—86
Entertainments—256
Epidemics—215
Episcopage—21
Episcopal see—22
Erodendrom Anfractuosm—145
Ernakulam—1, 21, 141, 147, 168, 188, 191, 193, 194, 196, 203, 206, 230, 231, 233, 234, 236, 240, 241, 252, 255, 260, 262
Erythrina—84, 109, 145, 202
Estates—168
Estuaries and backwaters—168
Ethnic composition—10, 87, 89, 149, 207, 209
Ettumanoor temple—95
Ettuthira vattakali—27
Etymology—90
Europe—24
European coffee and tea estates—168
European Theologians—23
Ex-communication—23
Ezhadiyanthiram—162, 167
Ezhilampala—84
Ezhuthanipichathi—154, 155
Ezhuvas—87, 88, 89, 100, 108, 124, 199, 208, 212, 257

F

Family budget—53, 56, 69, 70, 114, 115, 176, 177, 179, 181, 241
Family planning—65, 66, 126, 127, 128, 192, 257
Family planning centre—66
Family planning work—8
Family structure—63, 123, 124, 190, 254
Father Roz—18, 19
Fathers of the Betheny—22
Fauna—3, 5, 84, 145, 201
Feast of the St. John the Baptist—165
Feasts and festivals—86, 128
Fenugreek—224
Fertilisers and Chemicals (Ltd.) Alwaye—52
Fertilisers and Chemicals (Travancore)—230
Ferungees—150
Festivals—67, 128, 147, 193, 259
Fhanerogamic parasite—5
Firewood—46
Fish—42, 46
Fish canning factories—168
Fishing—168, 172
Fishing season—170
Floods—142
Flora and the fauna—3, 84, 145, 201
Fodder grass—261
Folk dance—128, 255, 256
Food and drink—41, 99, 102, 159, 222, 223
Food crops and cash crops—107
Food habits—41
Football—255
Footwears—42, 155, 220, 221
Fort Cochin—143, 144
Fowls—172
Franciscan Monastery—17
Francis Gracia—20
Francis Roz—19, 20
Francis Xavier—21, 204
Friar Jordanus—14
Fr. Parayammakal—21
Fuel—42, 223
Funeral—31, 32, 79, 104, 106, 140, 184, 228, 229
Funeral band—32
Funeral pyre—229
Funeral sermon—32
Fungus—5
Furniture—41, 99, 158, 222
Furniture grant—66

G

Garcinia cambogia—100
Garrisons—142, 151
George Shankurikal, Dr—21
Ginger—3, 71
Gingili—3
Glyricidia—84, 145
Goa—17, 18, 210
Goan prelate—18
Goats—44
Goban—227
Goldsmithy—237, 243
Gouvea—33

Government Hospital—204
Government of the Syrian church—21
Government temple—230
Grafts—4
Grazing lands—82
Green manure plants—84
Ground-nut cake—196
Ground-nut cultivation—127
Guinea grass—85, 111
Gum—4
Gurusreepuram—129

H

Handicrafts—262, 263
Handloom weaving—43, 112
Harijan Welfare Department—122
H. A. Stewart—214
Health and sanitation—7, 86, 147, 204, 260
Health assistant—7, 86, 147
Health visitor—8, 257
Hearths—223
Hedge plants—84
Health Inspector—7
Heretical books—19
High schools—6, 68, 69, 85
Himayudin—4
Hindu—13, 16, 23, 24, 25, 86, 88, 89
Hindu Adoption Act—258
Hindu Reformer—1
Hindu Succession Act—258
Hindu temples—147
History of Kerala—15, 92, 93
Holi—259
Holyas—90
Holy Basil—228
Holy books—228
Holy communion—31
Holy family church—86, 128
Holy Ghost—25, 146
Holy Mary—147
Holy Mass—29
Holy oils—19
Holy orders—25, 30
Holy river—228
Holy see—16, 18, 21, 30
Holy see of Rome—22
Homam—229
Homeo college—87, 124
Honey—24, 161
Hormizd—19
Horoscopes—215, 226, 227
Horse gram—3
Hospital—6, 68, 85, 129
Hospital facilities—205
Hough—15, 33
House construction—184
Household business—46, 57, 58, 174, 238
Household cultivation—46, 49, 58, 174, 238
Household industry—46, 48, 107, 173, 174, 230, 235, 237, 238
Household utensils—222, 227, 230, 234
Householdwares—236
House types—36, 37, 38, 96, 152, 216
Humidity—83, 143, 203
Hunti—219
Hunting—110

I

Idiocerus Niveosparsus—4
Illoms—91, 93, 95, 106
Immigration—63, 124, 254
Inam—231
Inam lands—232
Indebtedness—59, 79, 118, 139, 140, 183, 184, 248, 249
Indices of prosperity—59, 118, 185, 249
Indigenous fowls—111
Industrial co-operative society—66, 262
Industrial establishments—43, 234
Industrialisation—71
Industrial training centres—68
Industrial workers—243
Industry—1, 51, 52, 70, 73, 172, 174, 177, 197, 234, 242, 243, 247
Industry run by the households—75, 76, 79, 134, 136, 138, 140, 181 184
Inheritance—106, 229
Inoculation—7
Inquisition at Goa—17, 19
Insecticides—170
Inspectors of revenue—16
Integration of Travancore and Cochin—109
Iravi Corttan—13
Irrigation—3, 43, 50, 71, 261
Irrigation loans—66
Isodata Virai—13
Italy—22
Ithithanam—85, 86

J

Jack—3, 84, 108, 201
Jackals—102

Jack tree—224
Jocobite—7, 15, 44, 87
Jocobite church—7, 85
Jacobite Syrian—10, 15, 41, 64, 85
Jaggery—103, 224
Jahopha carcus—161
Japanese method—66
Javanese—4
Jehangir—4
Jenmis—169, 195
Jenmom lands—109
Jerusalem—12, 88
Jesuit Bishop Francis Roz—20
Jesuit Fathers—20
Jesuits of Vaipicotta—19
Jesus of Nazareth—15
Jevan—224, 225
Jewellery—43
Jews—15
Jintalla Parayas—93
John of Monte Corvino—14
Jornada—14
Joseph Sebestiani—20
Junior technical school—260

K

Kachakettu—103, 104
Kachathorthu—153
Kadakkavoor—86, 103, 172
Kadalavanakku—161
Kadamakudy village—141
Kaduthuruthi parish—18
Kaikaran—91, 93, 104, 125
Kalady—1, 3, 68, 71
Kalady main canal—3
Kalapady—4
Kalasam—161
Kaliankara—12
Kallarkuzhy—3
Kallarkuzhy canal—3
Kallarkuzhi-Kothakulangara canal—3
Kalli—12
Kalyananischayam—162
Kamakshi Amma—214, 215
Kammalas—87, 199, 208, 212, 213, 217, 219, 220, 222, 224, 225, 227, 228, 229, 262
Kammala Sorcerers—215
Kammala women—218
Kanakakunnu palace—204
Kanapulayas—91
Kanayannur—141, 199
Kandakarnan—147
Kandukrishi—109
Kaniyan—101, 225
Kanjiram—157, 161, 201
Kanneri *Illom*—91
Kanom—169
Kantakkottai—214
Kanyadhanam—227
Kappu—157
Kappukettal—227
Kari lands—81, 114
Karillom—91
Karimunda—109
Karinattu—95
Karingotta—201
Karnapoo—219
Karva—161
Kasavununi—155, 161
Kaskul—17
Kasukormba—157
Kattachi Kollans—214
Kata irimpu—235
Katchel—3
Kathakali—67, 81
Kathanars—17, 23
Kathila—34
Kattilas—157, 162, 163
Kavaya—153
Kavutheendal—212
Keane, A. H. (Dr)—90
Kelachandra Foundry—107
Kerala Stay of Eviction Proceedings Act—109
Keraleswaram temple—147
Keralolpathi—199, 200
Kerosene—241
Khadi Board—66
Kidangoor—3, 7
Kidangoor Catholic church—7
King John—16
King Kokkuragan—14
King of Portugal—20
King Thoma Villarvattom—14
Kitchen utensils—99
Kittul palm—84
Kizhakkan Pulayas—91
Kizhakkepally—7
Knanaya Group—85, 87
Kodi—228
Kodiyidal—104, 228, 229
Kodungallor—13, 212
Kokkamangalam—12
Kokkothamangalam—90
Kolattom—255

Kolerian—90
Kolkali—125
Kollan—10, 36, 41, 44, 61, 64, 65, 150, 151, 156, 159, 160, 176, 187, 215
Komarattan—91, 92
Kompu—28
Koncan—211
Koncanees—199
Koncheri *Illom*—91
Konchi—95
Kongu kings—95
Konkani Brahmans—210, 211
Konkani dialect—225
Konkani language—259
Konkani Sudras—210
Kontha—35, 157, 162
Koonan Cross Swearing—14
Koottamma—164, 166
Koottappan—164, 166
Kora grass mat—70, 164
Kothakulangara—1, 3, 6, 7, 61, 67
Kottaikavu—12
Kottayam—1, 6, 21, 22, 81, 86, 87, 120, 122, 130
Kottukal—151
Krishna Iyer, L. A.—91, 93, 95, 100
Kudikalyanam—165
Kudikidappukar—44, 109, 169, 231, 232
Kuduma—210
Kudumbi—199, 210, 211, 216, 217, 219, 222, 224, 225, 228, 229, 233, 234, 255, 256, 257, 259, 260, 261, 262, 263
Kunthurukam—235
Kural—93
Kurava—101, 103, 105, 225
Kureekad village—199
Kurichi Kurian Panicker—81
Kuris—115
Kurisum malayum—155
Kuriyala—92, 102, 103
Kuriyezhuthi maral—26
Kurukkumarunnu—161, 162
Kurunthotti—224
Kurup—91, 215, 216
Kuttanad—81, 90, 91, 92, 108, 114, 125, 196, 200, 261
Kuzhal—28
Kuzhikazhcha—162, 166
Kuzhikumpital—162, 166

L

Laboratory—6
La Croz—15
La Cruze—12
Lady of Ransom—146, 193
Lady's finger—3
Lake Veli—90
Lakshmipuram—86
Land reforms—109, 169, 231
Land utilisation—44, 45, 108, 109
Latae Sententiae—18
Laterite—1, 4, 8, 37, 71, 96, 97, 152, 153, 216
Latin Breviary—18
Latin Catholic—141, 148, 149, 150
Latin Christian—151, 153, 155, 156, 157, 159, 160, 162, 167, 169, 179, 183, 185, 187, 192
Latin Christian marriage—165
Latinisation—17, 20
Latin prelate—20
Latin rite—151
Laundry—49
Law of inheritance—69
Lawsonia alba—27
Leather shoes—43
Leisure and recreation—65, 125, 190, 255
Lemon grass—3, 71
Lent—166
Leucas linifolia—161
Le Quin—15
Libraries—67
Libraries and reading habit—63, 191
Libraries and reading rooms—255
Lime—38
Lime shell—143, 197
Literacy and education—63, 122, 188, 189, 252
Little Flower Hospital—6
Liturgical dress—163
Liturgical vestments—17
Livelihood classes—47, 48, 172, 236, 237
Live-stock—110, 118, 172, 233
Live-stock census—44
Lokamaleswaram—197
Loranthus—5
Lord of Manigramam—13
Lower primary school—6, 82
Lungi—153

M

Mackenzie Manuscripts—90
Madhuramkodukkal—163
Madhuram vakkal—29
Madras—12
Madras Census Report—94
Magodar Pattanam—14
Mahadevar Pattanam—13

Maharaja of Cochin—199, 204
Maharaja of Travancore—81
Mahilasamajam—66
Makarasankramam—7, 67
Makara Vilakku—212
Malabar Syrians—20, 21
Malankara—35
Malayalam school—6
Malayalee Sudras—212
Malayali Kammalas—212, 214
Malayattur—71
Mallan—92
Mangalyam Vattakali—29
Mangifera indica—3, 145, 201
Mango—3, 4, 84, 108, 145, 201, 226
Mango stem-borer beetle—4
Manickamangalam—1
Manigramam—13
Manikkoottam—161
Manikolam—164
Manjapra—1
Manthrakodi—163
Mantrakoti—28
Manufacture of beedi—43
Manufacture of jewellery—43
Manufacture of mirrors—51
Manufacture of tiles—43
Manuring practices—261
Mappilla—15
Mar Abraham—1, 7, 17, 18
Maradu temples—259
Marco Polo—14
Mar Denna—17
Marga Kali—12
Mari—12
Maringnoli—16
Marital status—60, 61, 120, 121, 186, 187, 250, 251
Mar Ivanios—22
Mar Jacob—16, 17
Mar John—17
Mar John Menacherry—21
Mar Joseph—17
Market—7, 86, 146, 204
Marketing facilities—197
Marketing society—131
Marking-nut tree—84
Mar Louis Pazheparambil—21
Mar Mathew Makil—21
Marriage—12, 26, 29, 30, 31, 59, 61, 79, 93, 101, 102, 104, 105, 106, 140, 162, 165, 184, 225, 226, 227, 251
Mar Theophilus—22
Mar Thomas—17
Marthomite—15
Marthomite Church—87
Martyrium—12
Marumakkathayam—106
Mary—31
Mar Yahaballah—17
Masula boats—4
Mateer, S. (Rev.)—90
Mat weaving—46, 57, 107, 112
Mechanisation—131
Medical assistance—7
Medical care—65, 124, 254
Medical consultation—125, 190, 254
Medical help—125
Medicinal purposes—203
Medlycott—21
Meenabharani—128
Meenari—224
Meenkormba—157
Megesthanese—200
Mekkamothiram—157
Melkrishi—51
Melu—255
Menezes—18
Menstruation—225
Mesopotamia—15, 17, 21
Metal industry—172
Metalwares—222
Methiampej—224
Metropolis of Goa—17
Metropolitan of Trivandrum—22
Metropolitan See—21
Michavaram—231
Midwife—8, 101, 105, 254
Minimum Wages Act—240
Mining and industries—111
Mirror—52, 53
Mirror making—57
Missionaries—12
Model colony—81
Mohammedans—16
Monasteries—68
Monk Hormisdas—19
Monsoon—82, 145, 147, 170, 171
Monsoons and Tides—143
Monsuri—12
Monthly devotions—167
Moodevi—213
Mooppan—210, 211, 219, 224, 226, 256
Moosaris—199, 215, 230, 234, 236, 243, 257
Moringa—109

Moringa Malabarica—84
Mudi—157
Mukhavaram—152
Mukuthi—219
Mulanthuruthi—18
Mulgoa—4
Multipurpose co-operative societies—126
Mundakan—50
Mundappa—4
Munnam—35
Murissu—157
Musk—13
Muslims—45, 147, 199
Muslim settlements—150
Muttar—194, 196
Muvattupuzha—234
Myla Illam—91
Mylanchi—27, 145
Mylanchipattu—27
Mylapore—12, 33

N

Nadamel—256
Nagam Aiya—210
Nairs—87, 88, 89, 100, 124, 187, 199, 208, 220, 221, 222
Nair Service Society—125
Naknath Bhumi—210
Nalukoottamkoppu—163
Namakkarayan—155
Namboothiri—12, 87, 95
Narayakodi—109
Naskoth—225
National Extension Service Block—1, 6, 66, 67, 68, 71, 131, 132, 258
Nayadis—87, 88, 89, 94, 95, 99, 100, 104, 105, 111, 114, 126, 130
Nayars—23
Nayathodu—3, 7, 8, 63
Nayathodu temple—67
Nazaranee Mappilas—15
Nazhivalas—157
Nedumangad taluk—90
Nedusala—4
Neelam—4
Neelamperur—85
Neelamperur panchayat—125
Negrito—90
Nerchakadukkan—157
Nestorian—15, 16
Nestorian errors—17, 22, 24
Nestorian heresy—15, 16, 17, 19
Nestorianism—15, 16
Nestorian patriarch—15, 16
Nettipattam—157
Newspapers—191
Nilackal—12
Nilamperur—12
Nineveh—35, 88
Niranam—12
Nirapara—226
Nischayakalyanam—101
Nischayathamboolam—227
North-east monsoon—83, 144
Nose-pin—219
Nurses—6, 7

O

Obligatory days—26
Officials—126
Oidium mangiferae—5
Oil bath—104
Oil refinery—260
Ola Ezhuthipakarcha—162, 165
Olavanthiri *Illom*—90
Onam—67, 94, 125, 128, 193, 223, 259
Onpathariyal—160, 162
Ooty—53
Opium—4
Ordination—18
Organic manures—202
Original sin—19
Ornamental umbrellas—28, 32
Ornaments—28, 33, 34, 36, 64, 69, 97, 98, 99, 101, 106, 130, 153, 156, 157, 158, 194, 217, 220, 228, 243
Orphanages—68
Orthodox Syrian Catholics—22
Orthodox Syrian Christians—15
Ottam Thullal—67
Ottezha—157, 163
Otti—169
Oxides of iron and aluminium—1

P

Pachoru—164
Padasaram—158
Paddy—3, 51, 84, 107, 240, 261
Paddy cultivation—66, 170, 195, 261
Paddy fields—1, 3, 71, 82, 86, 143, 152, 170, 239
Paddy lands—231, 232
Padmanabha Menon, K. P.—90, 92, 100, 200, 210
Padroado jurisdiction—21

Padroado missionaries—17
Padroado system—17
Painting—53
Pakalomattom—12
Pakkanar—93
Palai—22, 96
Palayur—12
Paliam—169
Paliath Achan—146
Palisa Kollans—214
Pallipuram—142
Palliyar—13
Palliyil *thodu*—141
Palm Sunday—164
Palmyra leaves—154, 155, 162
Palur—12
Panamana—169
Panambukad—147
Panchavadyam—28
Panchayat—63, 67, 125, 126, 147, 191, 256
Pandal—26, 29, 101, 105, 164, 166, 213, 226, 227
Pandanus odoratissimus—145
Pandaravaka kanam—231
Pandaravaka verumpattom—231
Pandavas—91
Pandichis—157
Pandi Parayas—93
Pandya kingdom—95
Panicker, K. M.—129
Panicum miliaceum—3, 229
Panthipaya—164
Papal Nuncio—20
Pappadam—230, 234
Para—13, 51
Parakutty—94, 215
Parambaya canal—3
Parasite—5
Parassala—12, 152
Parasurama—90, 199, 200
Parayas—87, 89, 92, 93, 98, 100, 103
Parayas of Cochin—94
Parayas of Travancore—93
Parisamuttukali—163
Parvathy—7, 90
Paruthi—161
Passenger boats—194
Patinjaran Pulayas—91
Patinjarekara Parayas—93
Patriarch—15, 16, 20, 21
Patriarch of Alexandria—19
Patriarch of Antioch—15
Patriarch of Babylon—15, 19
Patriarch of Chaldea—18
Pattinikanji—166
Pavatta indica—224
Payasam—211
Peechanicad—3, 6, 7, 63
Pennukanal—162
Penpanam—101
Pentecost—25
Peori—4
Pepper—3, 84, 110, 131
Periyar—6, 71, 145
Perumal—7, 13
Petrol—5
Photo frame—43, 49, 51, 52, 57
Photo framing industry—53
Phukudang—224
Phyllanthus emblica—201
Phyllanthus malabaricus—84, 201
Physical features—1, 82, 143, 200
Pial school—122
Pickles—3
Pig rearing—1, 53
Pigs—1, 5, 44, 53, 85
Pineapple—71
Pink disease—5
Pittu—42
Places of worship—6, 85, 146
Placid, Rev. Dr—15
Planing machine—53
Plantain—3, 110, 111, 227
Plantain leaf—105, 164, 166, 226
Plantain leaves—103, 229
Plantain tree—84, 105
Plantations—131, 172
Plywood—4, 53
Plywood industry—71
Pokkali—170
Pola Parayas—93
Pollution—101, 102, 103, 104, 105, 106, 161, 224, 225, 229
Polyandry—31, 68, 104, 106, 228
Polygamy—31, 68, 102, 104, 106, 120, 228
Pondiparapally—86
Pongalyam—84, 201
Ponjikkara—141, 147
Ponnarimangalam—147, 150
Pope Clement VIII—19
Pope Eugene—14
Pope Innocent—20
Pope John XXII—14
Pope Julius III—16
Pope Pius IV—17

Poramboku lands—42, 171, 231
Portia tree—84, 145
Portugal—16, 24, 146
Portugal—20
Portuguese—14, 15, 16, 17, 21, 22, 142, 143, 151
Portuguese clergy—24
Portuguese garrison—16, 19
Portuguese missionaries—22, 151
Portuguese period—22
Portuguese power—142
Portuguese settlements—151
Portuguese territories—23
Potatoes—73, 76, 137, 180
Poultry—111
Prawn filtering—168, 171, 172
Pregnancy—24, 100, 103, 104, 160, 224
Pregnancy and child-birth—24
Primary Health Centre—6
Primary school—68, 195, 252
Private hospitals—254
Professor Monier Williams—90
Provincial Synods of Goa—20
Puberty—25, 101, 103, 167, 225
Public health—147
Public Health Centre—7
Public institutions—6, 85, 146, 204
Public market—67
Pujari—86, 101, 102
Pulaya—10, 41, 61, 64, 65, 87, 89, 90, 91, 98, 100, 106, 150, 151, 156, 159, 160, 187
Pulaya magician—103
Pulaya Mahajanasabha—191
Pulaya Mahasabha—91, 125
Pulayanarkotta—90
Pulayas of Kurichy—130
Pulikudi—24, 100, 103, 224, 225
Puliyunum Kalyanam—24
Pumping sets—66
Puncha lands of Kuttanad—82
Punja lands—85
Punnon's Hospital—6
Puravaka—231
Purification ceremony—25
Puthanonam—259
Puthanpally—85
Putharipperunnal—167
Puthenpana—166, 167
Puthiyakavu Bhagavathi temple—259
Puttu—159
Pyne—201, 205

Q

Quarries—112
Quarrying—48, 111, 172
Quarryman—112
Quilon—12, 14, 16, 222

R

Rabbans—22
Radio sets—222
Ragee—3
Rainfall—5, 6, 83, 84, 143, 144, 145, 203
Raja of Travancore—90
Ramaswamy Iyer, C. P.—81
Ramayana—91, 102, 228
Rameswaram—229
Randukoottamkoppu—163
Ratnagiri Alphenso—4
Rattan industry—17
Rattan work—43
Reed mat—52
Reed mat dealers—46
Reed mat weavers—55
Reed mat weaving—1, 49, 50, 51, 72, 73, 74, 75
Reepers—53
Repairing of cycles—43
Repairing of watches—43
Requiem Mass—167
Residential pattern—8, 86, 205
Rev. Dr. Placid—15
Rev. Fr. Bernard—15
Rev. S. Mateer—90
Rewardashire—16
Rice—224
Rice gruel—99
Rice husk—235
Rice mill—43
Roman Catholic—12, 15, 146, 149
Roman Catholic Church—15
Roman Church—16, 22
Roman Curia—22
Roman faith—20
Roman Mass—23
Roman vestments—20
Rome—15, 16, 17, 18, 20
Romo-Syrians—12
Rosary—166
Rubber—131
Rural crafts of Kerala—51

S

Sabarimala Sastha—92
Sachivothamapuram—81
Sachivothamapuram colony—129

Sachivothamapuram Hospital—125
Sacrament—24, 29, 163, 166
Sacred liturgy—23
Saiva festival—93
Saivite Saint Nanda—93
Salvation Army—147, 149
Sambavar Mahasabha—94, 125
Sanchayanam—228, 229
Sandrok—12
Sankaranarayana—7
Sankarapuram—86
Sankarapuri—12
Sankaranthi—94
Sanskrit college—204
Sanskrit studies—81
Sardar K. M. Panicker—129
Sastha temple—147
Satto—224
Saw mills—107
Scheduled Castes—81, 86, 88, 90, 129, 130, 131, 132, 217
Schism—20
Schurhammer—15
Scoop nets—171
Screw-pine—145
Screw-pine mat—4, 164
Second Synod of Goa—18
Seddes—15
Seemandam—225
See of Goa—22
Seleucia—16
Semicarpus orientalis—84
Seminary—22, 25
Seminary in Malabar—18
Seminary of Vaipicotta—18
Sepulchre of St. Thomas—33
Sewing machines—66
Sex distribution—60, 120, 186, 250
Shade tree—4
Shelli—224
Shertalai taluk—211
Ship-building yard at Cochin-260
Shipyard—197
Siamese—4
Sida retusa—224
Sieve frames—4
Silica—1
Silk cotton tree—145
Simeon—15
Simon IX Denna—18
Simon Mama—16
Simon Sulacca—16
Siva—7, 147
Sivalinga-95
Sivarathri—128
Sivarathri day—147
Siva temple—86
Smallpox—92, 103, 215
Small scale industries—68
Snake-bite—254
Softwood trees—53
Soil—1, 3, 4, 83, 143, 152, 200
Soil analysis—201
Sokorta—14
Soriani—12
Southern Persia—16
South Persia—12
South-west monsoon—83, 109, 144, 203
Spinning machine—197
Sports clubs—66
Sree Narayana Dharma Paripalana Yogam—125
Sree Padmanabha—90
Sree Perumbathur—93
Sree Poornathrayeesa—204
Sree Rama—91, 96, 259
Sree Rama temple—86, 92, 94
Sree Sankaracharya—1
Sree Sankara College—68
State Transport service—6
Stephen D' Britto—20
Sterilisation—65, 127, 128, 192, 258
Stewart, H. A.—214
St. Francis—16
St. Francis' Church—86
St. Francis Xavier—16, 259
St. George's feast—67
St. George's Forane Church—7
Sthanu Ravi Gupta Perumal—13
St. Hormese—7
St. John—165
St. Joseph—167
St. Mary—161
St. Mary Magdeline High School—85
St. Mary Marignatius church—85
St. Peter—85
St. Peter's church—128
Straw—40
Street lighting—126
Stridhanam—70
Strychnos nux-vomica—157
St. Sebastian—147
St. Thomas—12, 13, 14, 15, 16
St. Thomas Christians—12, 13, 14, 15, 19, 22, 151
St. Thomas' feast—21

Subramonia temple—147
Sukeeday—226
Sulphur—5
Swami Athuradas—85
Swapnatha Bhumi—210
Sweet jam—4
Synod—23, 24
Synod of Diamper—14, 15, 22, 24
Syrian—12, 17, 20
Syrian bishop—21
Syrian bishop Mar Jacob—14
Syrian Carmelites—21
Syrian Catholic—10, 12, 21, 28, 42, 44, 61, 64, 65, 67, 69
Syrian Catholic community—10, 26, 68
Syrian Christians—1, 13, 15, 16, 17, 20, 22, 23, 32, 86, 151
Syrian Church—15, 20
Syrian communities of Malabar—18
Syrian hierarchy—12
Syrian liturgy—17, 19, 22, 24
Syrian Mass—16
Syrian priests—20
Syrian rite—151
Syro-Malabar bishops—22
Syro-Malabar Christians—18
Syro-Malabar church—12, 21, 22
Syro-Malabar ecclesiastical province—21
Syro-Malabar eparchy—22
Syro-Malabar hierarchy—17
Syro-Malabar liturgy—23
Syro-Malabar rite—18, 22
Syro-Malankara—22
Syro-Malankara Catholics—15
Syro-Malankara rite—22

T

Tailoring—176
Tali—163, 219, 226, 227
Tamarind—137, 201
Tamil Brahman—199, 257
Tamil Kammalas—212, 214, 222, 225
Tamilnad—212
Tangasseri—151, 157, 176
Tapioca—85, 107, 134, 137, 159, 160, 179, 222, 241
Tata Oil Mills—230
Tea estates—168, 169
Temperature—83, 143, 144, 203
Temples—6, 7, 67, 86, 147, 204
Thakka—157
Thala—157, 158, 162
Thalapoly—204, 212, 259
Thanthonni thuruthu—141
Thappu—255
Thattans—199, 213, 214, 230, 257
Thellamoorth—226
Thespesia populnea—84, 145, 161
Thobias—164
Thoda—157
Tholkollan—212
Tholvala—155
Thomas, P. J. (Dr)—35
Thozhmas—163
Thripoornan—199
Thrippunithura—199, 200, 203, 204, 208, 211, 216, 230, 231, 239, 240, 252, 254, 255, 256, 257, 259, 260, 262
Thulasi—211, 216
Thumba—161
Timber—152, 201
Tirupathy—211
T. K. Velu Pillai—210
Tools factory—176
Transplantation—170
Transport, storage and communication—172, 237
Travancore-Cochin Chemicals—230
Trigonella foenum-graecum—224
Tubers—107

U

Udayamperur—14
Ukkazhuthu—157, 161, 163
University education—131
Upper primary schools—6
Uzhichil—224, 226

V

Vaccination—7, 147
Vadakumbhagom—1
Vadikaran—91
Vaduca drum—13
Vadyar—227
Vaikariyidal—228, 229
Vaipicotta—18
Vaishnavites—211
Vakathanam village—81
Valiarvattam—14
Valiavedans—95
Valiyamma Thampuran kovilakam—169
Vallarpadom—141, 143, 161, 191, 193
Vallarpadom Church—146
Vallarpadom Island—147
Valluvan—91, 125

Valluva Pulayas—91, 151
Vanians—257
Vanitha samajam—127
Varpu—24
Vasco Da Gama—14, 17
Vatakkekkara Parayas—93
Vayambu—224, 225
Vazhappilly Panchayat—125
Vedans—94
Veera Kerala Chakravarthi—13
Veeralipattu—28
Velan—10, 36, 61, 64
Vella *Illom*—91
Vellode—236
Velu Pillai, T. K.—210
Veluthedan—213
Venchamaram—28
Venduruthi Island—141
Venetian coins—27
Vengalam—236
Vengoor—3
Vengoor canal—3
Verumpattom—169
Veterinary doctor—127
Veterinary hospital—6
Vethu—161
Vettu Pulayas—91
Vettuvas—95
Vicar Apostolic for Ankamali—18
Vicar of the Christ—19
Vilakkathala Nairs—88, 89, 100, 124
Village astrologer—225
Village councils—125
Virippu—50, 157
Vishu—35, 90, 91, 94, 128, 223
Viswakarmas—212
Vriththi Daivam—215
Vypeen N. E. S. Block—172, 191

W

Walking-sticks—154
Ward and Conner—34
Water-lily—145
Water plants—145
Weaving—113
Weaving centre—91
Weaving training centre—132
Wedding—28, 101, 213
Weeding—51
Wet land—1, 42, 231
Wicker-work—107, 112
Widow re-marriage—31, 102, 228
Williams Monier (Prof)—90
Wooden ceiling—38
Wooden walls—153
Wool—4
Wrist watches—34

LIST OF CENSUS PUBLICATIONS OF KERALA, 1961

CENSUS OF INDIA, 1961 VOLUME VII — KERALA IS BEING PUBLISHED IN THE FOLLOWING PARTS

GOVERNMENT OF INDIA PUBLICATIONS

1.	Part I A (i)	:	General Report
	I A (ii)	:	General Report—Appendices
2.	Part I B	:	Report on Vital Statistics of the Decade and Fertility Survey
3.	Part I C	:	Subsidiary Tables
4.	Part II A	:	General Population Tables
5.	Part II B (i)	:	General Economic Tables (Tables B I to B IV)
	II B (ii)	:	General Economic Tables (Tables B V to B IX)
6.	Part II C	:	Cultural and Migration Tables
7.	Part III	:	Household Economic Tables
8.	Part IV A & B	:	Report on Housing and Establishments and Housing and Establishment Tables
9.	Part V A	:	Special Tables for Scheduled Castes and Scheduled Tribes
10.	Part V B	:	Ethnographic notes and Reprints from old census records
11.	Part VI A	:	Village Survey Monographs of the Cannanore and Kozhikode districts consisting of monographs on Edakkad and Thiruvangad, in Cannanore district and Cheruvannur, Muttil and Naduvannur in Kozhikode district
12.	Part VI B	:	Village Survey Monographs of the Palghat and Trichur districts consisting of monographs on Nemmara in Palghat district and Anthicad, Lokamaleswaram, Panancherry and Thalikulam in Trichur district
*13.	Part VI C	:	Village Survey Monographs of the Ernakulam and Kottayam districts, consisting of Monographs on Ankamali (Kothakulangara south) Mulavucad and Thekkumbhagom in Ernakulam district and Kurichy in Kottayam district
14.	Part VI D	:	Village Survey Monographs of the Alleppey district consisting of the monographs on Bharanikavu, Kadapra, Muttar, and Prakkad
15.	Part VI E	:	Village Survey Monographs of the Quilon district consisting of the monographs on Edamon, Eravipuram, Thankasseri and Thazhava
16.	Part VI F	:	Village Survey Monographs of the Trivandrum district consisting of the monographs on Amaravila, Kadakkavoor, Kottukal and Parassala
17.	Part VI G	:	Village Survey Monographs of the tribal areas consisting of the monographs on Attappadi, Champakad, Chingeri and Kadukkamkunnam
18.	Part VI H	:	Village Survey Monographs of the tribal areas consisting of the monographs on Nilambur, Palode, Periyar, Tirunelly and Udumbannoor
19.	Part VI J	:	General Report of Village Surveys
20.	Part VII A	:	Selected Crafts of Kerala
21.	Part VII B (i)	:	Fairs and Festivals of Kerala
	VII B (ii)	:	Fairs and Festivals of Kerala—Statements
22.	Part VIII A	:	Administration Report—Enumeration } Not for sale
23.	Part VIII B	:	Administration Report—Tabulation }
24.	Part IX	:	Census Atlas of Kerala
25.	Part XI	:	Monograph on Chavittunatakam

STATE GOVERNMENT PUBLICATIONS

District Census Handbooks for 9 districts

* Present volume

LIST OF AGENTS FOR THE SALE OF GOVERNMENT OF INDIA PUBLICATIONS

(as on 17 February 1964)

AGARTALA—Laxmi Bhandar Books & Scientific Sales .. (Rest.)

AGRA—
1 National Book House, Jeoni Mandi .. .. .. (Reg.)
2 Wadhawa & Co., 45, Civil Lines .. .. .. (Reg.)
3 Banwari Lal Jain, Publishers, Moti Katra .. .. (Rest.)
4 English Book Depot, Sadar Bazar, Agra Cantt. .. .. (Rest.)

AHMADNAGAR—V.T. Jorakar, Prop., Rama General Stores, Navi Path .. .. (Rest.)

AHMEDABAD—
1 Balgovind Kuber Dass & Co., Gandhi Road .. (Reg.)
2 Chandra Kant Chiman Lal Vora, Gandhi Road .. (Reg.)
3 New Order Book Co., Ellis Bridge .. .. (Reg.)
4 Mahajan Bros., Opp. Khadia Police Gate .. .. (Rest.)
5 Sastu Kitab Ghar, Near Relief Talkies, Patthar Kuva, Relief Road .. .. (Reg.)

AJMER—
1 Book-Land, 663, Madar Gate .. .. .. (Reg.)
2 Rajputana Book House, Station Road .. .. .. (Reg.)
3 Law Book House, 271, Hathi Bhata .. .. .. (Reg.)
4 Vijay Bros., Kutchery Road .. .. .. (Rest.)
5 Krishna Bros., Kutchery Road .. .. .. (Rest.)

ALIGARH—'Friends' Book House, Muslim University Market (Reg.)

ALLAHABAD—
1 Superintendent, Printing & Stationery, U. P.
2 Kitabistan, 17-A, Kamla Nehru Road .. .. (Reg.)
3 Law Book Co., Sardar Patel Marg, P. Box 4 .. (Reg.)
4 Ram Narain Lal Beni Modho, 2-A, Katra Road .. (Reg.)
5 Universal Book Co., 20, M.G. Road .. .. (Reg.)
6 The University Book Agency (of Lahore), Elgin Road .. (Reg.)
7 Wadhwa & Co., 23, M. G. Marg .. .. .. (Rest.)
8 Bharat Law House, 15, Mahatma Gandhi Marg .. (Rest.)
9 Ram Narain Lal Beni Prashad, 2-A, Katra Road .. (Rest.)

AMBALA—
1 English Book Depot, Ambala Cantt. .. .. (Reg.)
2 Seth Law House, 8719, Railway Road, Ambala Cantt. (Rest.)

AMRITSAR—
1 The Law Book Agency, G. T. Road, Puttigarh .. (Reg.)
2 S. Gupta, Agent, Government Publications, Near P. O. Majith Mandi .. .. (Reg.)
3 Amar Nath & Sons, Near P. O. Majith Mandi .. (Reg.)

ANAND—
1 Vijaya Stores, Station Road .. .. (Rest.)
2 Charto Book Stall, Tulsi Sadan, Stn. Road. .. .. (Rest.)

ASANSOL—D. N. Roy & R. K. Roy, Booksellers, Atwal Building (Rest.)

BANGALORE—
1 The Bangalore Legal Practitioner Co-op. Society Ltd., Bar Association Building .. .. (Reg.)
2 S.S. Book Emporium, 118, Mount Joy Road .. .. (Reg.)
3 The Bangalore Press, Lake View, Mysore Road, P.O. Box 507 (Reg.)
4 The Standard Book Depot, Avenue Road .. .. (Reg.)
5 Vichara Sahitya Private Ltd., Balepet .. .. (Reg.)
6 Makkala Pustaka Press, Balamandira, Gandhinagar .. (Reg.)
7 Maruthi Book Depot, Avenue Road .. .. (Rest.)
8 International Book House P. Ltd., 4-F, Mahatma Gandhi Road .. .. (Reg.)
9 Navakarnataka Pubns. Private Ltd., Majestic Circle .. (Rest.)

BAREILLY—Agarwal Brothers, Bara Bazar .. .. .. (Reg.)

BARODA—
1 Shri Chandrakant Mohan Lal Shah, Raopura .. .. (Rest.)
2 Good Companions Booksellers, Publishers & Sub-Agent .. (Rest.)
3 New Medical Book House, 540, Madan Zampa Road .. (Rest.)

BEAWAR—The Secretary, S.D. College Co-operative Stores Ltd. (Rest.)

BELGHARIA—Granthlok, Antiquarian Booksellers & Publishers (24-Parganas), 5/1 Amlica Mukherjee Road .. (Reg.)

BHAGALPUR—Paper Stationery Stores, D. N. Singh Road .. (Reg.)

BHOPAL—
1 Superintendent, State Government Press
2 Lyall Book Depot, Mohd. Din Bldg., Sultania Road .. (Reg.)
3 Delite Books, Opp. Bhopal Talkies .. .. .. (Rest.)

BHUBANESWAR—Ekamra Vidyabhaban, Eastern Tower, Room No. 3 .. .. (Rest.)

BIJAPUR—Shri D. V. Deshpande, Recognised Law Booksellers, Prop. Vinod Book Depot., Near Shiralshetti Chowk (Rest.)

BIKANER—Bhandani Bros. .. .. (Rest.)

BILASPUR—Sharma Book Stall, Sadar Bazar .. .. (Rest.)

BOMBAY—
1 Supdt. Printing and Stationery, Queens Road
2 Charles Lambert and Co., 101, Mahatma Gandhi Road (Reg.)
3 Co-operator's Book Depot, 5/32 Ahmed Sailor Bldg., Dadar (Reg.)
4 Current Book House, Maruti Lane, Raghunath Dadaji St. (Reg.)
5 Current Technical Literature Co. P. Ltd., India House, 1st Floor .. .. (Reg.)
6 International Book House Ltd., 9, Ash Lane, M. G. Road (Reg.)
7 Lakkani Book Depot, Girgaum .. .. .. (Reg.)
8 Elpees Agencies, 24, Bhangwadi, Kalbadevi .. .. (Reg.)
9 P. P. H. Book Stall, 190-B, Khetwadi Main Road .. (Reg.)
10 New Book Co., 188-190, Dr. Dadabhai Naoroji Road .. (Reg.)
11 Popular Book Depot, Lamington Road .. .. (Reg.)
12 Sunder Das Gian Chand, 601, Girgaum Road, Near Princess Street .. .. (Reg.)
13 D. B. Taraporewala Sons and Co. (P) Ltd., 210, Dr. Dadabhai Naoroji Road .. .. (Reg.)
14 Thacker and Co., Rampart Row .. .. .. (Reg.)
15 N. M. Tripathi Private Ltd., Princess Street .. .. (Reg.)
16 The Kothari Book Depot, King Edward Road .. (Reg.)
17 P. H. Rama Krishna and Sons, 147, Rajaram Bhuvan, Shivaji Park Road No. 5 .. .. (Rest.)
18 C. Jamnadas and Co., Booksellers, 146-C, Princess St. (Reg.)
19 Indo Nath and Co., A-6, Daulat Nagar Borivli .. (Reg.)
20 Minerva Book Shop, Shop No. 1/80, N. Subhas Road (Reg.)
21 Academic Book Co., Association Building, Girgaum Road (Rest.)
22 Dominion Publishers, 23, Bell Building, Sir P. M. Road (Rest.)
23 Bombay National History Society, 91 Walkeshwar Road (Rest.)
24 Dowamadeo and Co. 16, Naziria Buiding, Ballard Estate (Rest.)
25 Asian Trading Co, 310, the. Mirabali, P. B. 1505 .. (Rest.)

CALCUTTA—
1 Chatterjee and Co., 3/1, Bacharam Chatterjee Lane .. (Reg.)
2 Dass Gupta and Co. Ltd., 54/3, College Street .. (Reg.)
3 Hindu Library, 69 A, Bolaram De Street .. .. (Reg.)
4 S. K. Lahiri and Co. Private Ltd., College Street .. (Reg.)
5 M.C. Sarkar and Sons Private Ltd., 14, Bankim Chatterjee Street .. .. (Reg.)
6 W. Newman and Co. Ltd., 3, Old Court House Street .. (Reg.)
7 Oxford Book and Stationery Co., 17, Park Street .. (Reg.)
8 R. Chambray and Co. Ltd., Kent House, P. 33, Mission Road Extension .. .. (Reg.)
9 S. C. Sarkar and Sons Private Ltd., I. C. College Square (Reg.)
10 Thacker Spink and Co., (1933) P. Ltd., 3, Esplanade East (Reg.)
11 Firma K. L. Mukhopadhaya, 6/1A, Banchha Ram Akrar Lane (Reg.)
12 K.K. Roy, P. Box No. 10210, Calcutta-19 .. .. (Rest.)
13 Sm. P.D. Upadhyay, 77, Muktaram Babu Street .. (Rest.)
14 Universal Book Dist., 8/2, Hastings Street .. .. (Rest.)
15 Modern Book Depot, 9, Chowrinhee Centre .. .. (Rest.)
16 Soor and Co., 125, Canning Street .. .. (Reg.)
17 S. Bhattacharjee, 49 Dharamtala Street .. .. (Rest.)
18 Mukherjee Library, 10 Sarba Khan Road .. .. (Reg.)
19 Current Literature Co. 208, Mahatma Gandhi Road .. (Reg.)
20 The Book Depository, 4/1, Madan Street (1st Floor) .. (Rest.)
21 Scientific Book Agency, Netaji Subhas Road .. .. (Rest.)
22 Reliance Trading Co., 17/1 Banku Bihari Ghose Lane, District Howrah .. .. (Rest.)
23 Indian Book Dist. Co., 6512 Mahatma Gandhi Road .. (Rest.)

CALICUT—Touring Book Stall .. .. (Rest.)

CHANDIGARH—
1 Supdt. Govt. Printing and Stationery, Punjab
2 Jain Law Agency, Flat No. 8, Sector No. 22 .. .. (Reg.)
3 Rama News Agency, Bookseller, Sector No. 22 .. (Reg.)

4 Universal Book Store, Booth 25, Sector 22 D .. .. (Reg.)
5 English Book Shop, 34, Sector 22 D .. .. .. (Rest.)
6 Mehta Bros. 15-Z, Sector 22 B .. .. (Rest.)
7 Tandan Book Depot, Shopping Centre, Sector 16 .. (Rest.)
8 Kailash Law Publishers, Sector 22 B .. .. .. (Rest.)

CHHINDWARA—The Verma Book Depot .. .. .. (Rest.)

COCHIN—Saraswat Corporation Ltd., Palliarakav Road .. (Reg.)

CUTTACK—
1 Press Officer Orissa Sectt.
2 Cuttack Law Times .. .. (Reg.)
3 Prabhat K. Mahapatra, Mangalabag. P. B. 35 .. .. (Reg.)
4 D. P. Sur & Sons, Mangalabag .. .. (Rest.)
5 Utkal Stores, Balu Bazar .. .. (Rest.)

DEHRA DUN—
1 Jugal Kishore & Co., Rajpur Road.. .. .. .. (Reg.)
2 National News Agency, Paltan Bazar .. .. .. (Reg.)
3 Bisban Singh and Mahendra Pal Singh, 318, Chukhuwalal (Reg.)
4 Utam Pustak Bhandar, Paltan Bazar .. .. .. (Rest.)

DELHI—
1 J. M. Jaina & Brothers, Mori Gate .. .. .. (Reg.)
2 Atma Ram & Sons, Kashmere Gate .. .. .. (Reg.)
3 Federal Law Book Depot, Kashmere Gate .. .. (Reg.)
4 Bahri Bros., 188, Lajpat Rai Market .. .. .. (Reg.)
5 Bawa Harkisban Dass Bedi (Vijaya General Agencies) P. B. 2027, Ahata Kedara, Chamalian Road .. .. (Reg.)
6 Book-Well, 4, Sant Narankari Colony, P. B. 1565 .. (Reg.)
7 Imperial Publishing Co., 3, Faiz Bazar, Daryaganj .. (Reg.)
8 Metropolitan Book Co., 1, Faiz Bazar .. .. .. (Reg.)
9 Publication Centre, Subzimandi .. .. (Reg.)
10 Youngman & Co., Nai Sarak .. .. (Reg.)
11 Indian Army Book Depot, 3, Daryaganj .. .. .. (Reg.)
12 All India Educational Supply Co., Shri Ram Buildings, Jawahar Nagar .. .. (Rest.)
13 Dhanwant Medical & Law Book House, 1522, Lajpat Rai Market .. .. (Rest.)
14 University Book House, 15, U.B. Bangalore Road, Jawahar Nagar .. .. (Rest.)
15 Law Literature House, 2646, Balimaran .. .. .. (Rest.)
16 Summer Brothers, P.O. Birla Lines .. .. .. (Rest.)
17 Universal Book & Stationery Co., 16 Netaji Subhash Marg (Reg.)
18 B. Nath & Bros., 3808, Charkhawalan (Chowri Bazar) .. (Rest.)
19 Rajkamal Prakashan P. Ltd., 8, Faiz Bazar .. .. (Reg.)
20 Premier Book Co., Printers, Publishers & Booksellers, Nai Sarak .. .. (Rest.)
21 Universal Book Traders, 80, Gokhale Market .. .. (Reg.)
22 Tech. & Commercial Book Coy., 75, Gokhle Market .. (Rest.)
23 Saini Law Publishing Co., 1416, Chabiganj, Kashmere Gate (Rest.)
24 G. M. Ahuja, Booksellers & Stationers, 309, Nehru Bazar (Rest.)
25 Sat Narain & Sons, 3141 Mohd. Ali Bazar, Mori Gate .. (Reg.)
26 Kitab Mahal (Wholesale Div.) P. Ltd., 28, Faiz Bazar .. (Reg.)
27 Hindu Sahitya Sansar, Nai Sarak .. .. (Rest.)
28 Munshi Ram Manohar Lal, Oriental Booksellers & Publishers, P. B. 1165, Nai Sarak .. .. (Rest.)
29 K. L. Seth, Suppliers of Law, Commercial Tech. Books, Shanti Nagar, Ganeshpura .. .. (Rest.)
30 Adarsh Publishing Service, 5 A/10 Ansari Road .. (Rest.)

DHANBAD—
1 Ismag Co-operative Stores Ltd., P. O. Indian School of Mines (Reg.)
2 New Sketch Press, Post Box 26 .. .. (Rest.)

DHARWAR—
1 The Agricultural College Consumers Co-op. Society .. (Rest.)
2 Rameshraya Book Depot, Subhas Road .. .. .. (Rest.)
3 Karnatakaya Sahitya Mandira of Publishers and Booksellers

ERNAKULAM—
1 Pai & Co., Cloth Bazar Road .. .. (Rest.)
2 South India Traders C/o Constitutional Journal .. .. (Reg.)

FEROZEPUR—English Book Depot, 78, Jhoke Road .. .. (Reg.)

GAUHATI—Mokshada Pustakalaya .. .. (Reg.)

GAYA—Sahitya Sadan, Gautam Budha Marg .. .. .. (Reg.)

GHAZIABAD—Jayana Book Agency .. .. (Rest.)

GORAKHPUR—Vishwa Vidyalaya Prakashan, Nakhes Road (Reg.)

GUDUR—The General Manager, The N. D. C. Publishing & Ptg. Society Ltd .. .. (Rest.)

GUNTUR—Book Lovers Private Ltd. Kadriguda Chowrasta .. (Reg.)

GWALIOR—
1 Supdt Printing & Stationery, M. B.
2 Loyal Book Depot, Patankar Bazar, Laskhar .. .. (Reg.)
3 M. C. Daftari, Prop. M. B. Jain & Bros., Booksellers, Sarafa, Laskhar .. .. (Rest.)

HUBLI—Parvaje's Book House, Koppikar Road .. .. (Reg.)

HYDERABAD—
1 Diretcor, Govt. Press
2 The Swaraj Book Depot, Lakdikapul .. .. .. (Reg.)
3 Book Lovers Private Ltd. .. .. (Rest.)
4 Labour Law Publications, 873, Sultan Bazar .. .. (Rest.)

IMPHAL—Tikendra & Sons Bookseller .. .. .. (Rest.)

INDORE—
1 Wadhawa & Co., 56, M. G. Road .. .. (Reg.)
2 Swarup Brother's Khajuri Bazar .. .. (Rest)
3 Madhya Pradesh Book Centre, 41, Ahilya Pura .. .. (Rest.)
4 Modern Book House, Shiv Vilas Palace .. .. .. (Rest)
5 Navyug Sahitya Sadan, Publishers & Booksellers, 10, Khajuri Bazar .. .. (Rest.)

JABALPUR—
1 Modern Book House, 286, Jawaharganj .. .. .. (Reg.)
2 National Book House, 135 Jai Prakash Narain Marg .. (R.)

JAIPUR—
1 Government Printing and Stationery Department, Rajasthan
2 Bharat Law House, Booksellers & Publishers, Opp. Prem Prakash Cinema .. .. (Reg.)
3 Garg Book Co., Tripolia Bazar .. .. (Reg.)
4 Vani Mandir, Sawai Mansingh Highway .. .. .. (Reg.)
5 Kalyan Mal & Sons., Tripolia Bazar .. .. .. (Rest.)
6 Popular Book Depot, Chaura Rasta .. .. (Reg.)
7 Krishna Book Depot, Chaura Rasta .. .. (Rest.)
8 Dominion Law Depot, Shah Building, P. B. No. 23 .. (Rest.)

JAMNAGAR—Swedeshi Vastu Bhandar .. .. .. (Reg.)

JAMSHEDPUR—
1 Amar Kitab Ghar, Diagonal Road, P. B. 78 .. .. (Reg.)
2 Gupta Stores, Dhatkidih .. .. (Reg.)
3 Sanyal Bros., Booksellers & News Agents, Bistapur Market (Rest.)

JAWALAPUR—Sahyog Book Depot .. .. (Rest.)

JHUNJHUNU—
1 Shashi Kumar Sarat Chand .. .. (Rest.)
2 Kapram Prakashan Prasaran, 1/90 Namdha Niwas Azad Marg (R.)

JODHPUR—
1 Dwarka Das Pathi, Wholesale Books and News Agents .. (Reg.)
2 Kitab-Ghar, Sojati Gate .. .. (Reg.)
3 Choppra Brothers, Tripolia Bazar .. .. .. (Reg.)

JULLUNDUR—
1 Hazooria Bros., Mai Hiran Gate .. .. (Rest.)
2 Jain General House, Bazar Bansanwala .. .. .. (Reg.)
3 University Publishers, Railway Road .. .. .. (Rest.)

KANPUR—
1 Advani & Co. P. Box. 100, The Mall .. .. .. (Reg.)
2 Sahitya Niketan, Shradhanand Park .. .. .. (Reg.)
3 The Universal Book Stall, The Mall .. .. .. (Reg.)
4 Raj Corporation, Raj House, P. B. 200, Chowk .. .. (Rest.)

KARUR—Shri V. Nagaraja Rao, 26, Srinivasapuram .. .. (Rest.)

KODARMA—The Bhagwati Press, P. O. Jhumri Tilaiya, Dt. Hazaribagh .. .. (Reg.)

KOLHAPUR—Maharashtra Granth Bhandar, Mahadwar Road (Rest.)

KOTA—Kota Book Depot .. .. (Rest.)

KUMTA—S. V. Kamat, Booksellers & Stationers (N. Kanara) (Reg.)

LUCKNOW—
1 Soochna Sahitya Depot (State Book Depot)
2 Balkrishna Book Co. Ltd., Hazratganj.. .. .. .. (Reg.)
3 British Book Depot, 84, Hazratganj .. .. .. (Reg.)
4 Ram Advani, Hazratganj, P, B. 154 .. .. .. (Reg.)
5 Universal Publishers (P.) L d., Hazratgani .. .. .. (Reg.)

Eastern Book Co., Lalbagh Road .. .. .. (Reg.)
7 Civil & Military Educational Stores, 106/B Sadar Bazar .. (Rest.)
8 Acquarium Supply Co., 213, Faizabad Road .. .. (Rest.)
9 Law Book Mart, Amin-Ud-Daula Park .. .. .. (Rest.)

LUDHIANA—

1 Lyall Book Depot, Chaura Bazar .. .. (Reg.)
2 Mohindra Brothers, Katcheri Road .. .. .. (Rest.)
3 Nanda Stationery Bhandar, Pustak Bazar .. .. (Rest.)
4 The Pharmacy News, Pindi Street .. .. .. (Rest.)

MADRAS—

1 Supdt., Govt. Press, Mount Road
2 Account Test Institute, P. O. 760 Egmore .. .. (Reg.)
3 C. Subbiah Chetty & Co., Triplicane .. .. .. (Reg.)
4 K. Krishnamurty, Post Box 384 .. .. (Reg.)
5 Presidency Book Supplies, 8, Pycrofts Road, Triplicane .. (Reg.)
6 P. Vardhachary & Co., 8, Linghi Chetty Street .. .. (Reg.)
7 Palani Parchuram, 3, Pycrofts Road, Triplicane .. .. (Reg.)
8 NCBH Private Ltd., 199, Mount Road .. .. .. (Rest.)
9 V. Sadanand, The Personal Bookshop, 10, Congress Building, 111, Mount Road .. .. (Rest.)

MADURAI—

1 Oriental Book House, 258, West Masi Street .. .. (Reg.)
2 Vivekananda Press, 48, West Masi Street .. .. (Reg.)

MANDYA SUGAR TOWN—K. N. Narimhe Gowda & Sons .. (Rest.)

MANGALORE—U. R. Shenoye Sons, Car Street, P. Box 128 .. (Reg.)

MANJESHWAR—Mukenda Krishna Nayak .. .. .. (Rest.)

MATHURA—Rath & Co., Tilohi Building, Bengali Ghat .. (Rest.)

MEERUT—

1 Prakash Educational Stores, Subhas Bazar .. .. (Reg.)
2 Hind Chitra Press, West Kutchery Road .. .. (Reg.)
3 Loyal Book Depot, Chhipi Tank .. .. (Reg.)
4 Bharat Educational Stores, Chhippi Tank .. .. (Rest.)
5 Universal Book Depot, Booksellers & News Agents .. (Rest.)

MONGHYR—Anusandhan, Minerva Press Building .. .. (Rest.)

MUSSOORIE—

1 Cambridge Book Depot, The Mal .. .. .. (Rest.)
2 Hind Traders .. .. (Rest.)

MUZAFFARNAGAR—

1 Mittal & Co., 85-C, New Mandi .. .. (Rest.)
2 B. S. Jain & Co., 71, Abupura .. .. (Rest.)

MUZAFFARPUR—

1 Scientific & Educational Supply Syndicate .. .. (Reg.)
2 Legal Corner, Tikmanio House, Amgola Road .. .. (Rest.)
3 Tirhut Book Depot .. .. (Rest.)

MYSORE—

1 H. Venkataramiah & Sons, New Statue Circle .. .. (Reg.)
2 Peoples Book House, Opp. Jagan Mohan Palace .. (Reg.)
3 Geeta Book House, Booksellers & Publishers Krishnamurthi-puram .. .. (Rest.)
4 News Paper House, Lansdowne Building .. .. (Rest.)
5 Indian Mercentile Corporation, Toy Palace, Ramvilas .. (Rest.)

NADIAD—R. S. Desay, Station Road .. .. .. (Rest.)

NAGPUR—

1 Supdt., Govt. Press & Book Depot
2 Western Book Depot, Residency Road .. .. .. (Reg.)
3 The Asstt. Secretary, Mineral Industry Association, Mineral House .. .. (Rest.)

NAINITAL—Coural Book Depot, Bara Bazar .. .. (Rest.)

NANDED—

1 Book Centre, College Law General Books, Station Road .. (Rest.)
2 Hindustan General Stores, Paper & Stationery Merchants P. B. No. 51 .. .. (Rest.)
3 Sanjoy Book Agency, Vazirabad .. .. (Rest.)

NEW DELHI—

1 Amrit Book Co., Connaught Circus .. .. .. (Reg.)
2 Bhawani & Sons, 8 F, Connaught Place .. .. .. (Reg.)
3 Central News Agency, 23/90, Connaught Circus .. (Reg.)
4 Empire Book Depot, 278, Aliganj .. .. .. (Reg.)
5 English Book Stores, 7-L, Connaught Circus P. O. B. 328 .. (Reg.)
6 Faqir Chand & Sons, 15-A Khan Market .. .. (Reg.)
7 Jain Book Agency, C-9, Prem House, Connaught Place .. (Reg.)
8 Oxford Book & Stationery Co., Scindia House .. .. (Reg.)
9 Ram Krishna & Sons (of Lahore) 16/B, Connaught Place (Reg.)
10 Sikh Publishing House, 7-C, Connaught Place .. .. (Reg.)
11 Suneja Book Centre, 24/90, Connaught Circus .. .. (Reg.)
12 United Book Agency, 31, Municipal Market, Connaught Circus .. .. (Reg.)
13 Jayana Book Depot, Chhaparwala Kuan, Karol Bagh .. (Reg.)
14 Navayug Traders, Desh Bandhu Gupta Road, Dev Nagar (Reg.)
15 Saraswati Book Depot, 15, Lady Harding Road .. .. (Reg.)
16 The Secretary, Indian Met. Society, Lodi Road .. .. (Reg.)
17 New Book Depot, Latest Books, Periodicals, Sty. & Novelles, P. B. 96, Connaught Place .. .. (Reg.)
18 Mehra Brothers, 50-G, Kalkaji .. .. (Reg.)
19 Luxmi Book Stores, 42, Janpath .. .. .. (Rest.)
20 Hindi Book House, 82, Janpath .. .. (Rest.)
21 People Publishing House (P.) Ltd., Rani Jhansi Road .. (Reg.)
22 R. K. Publishers, 23, Beadon Pura. Karol Bagh .. .. (Rest.)
23 Sharma Bros, 17, New Market, Moti Nagar .. .. (Reg.)
24 Aapki Dukan, 5/5777, Dev Nagar .. .. .. (Rest.)
25 Sarvodaya Service, 66A-1, Rohtak Road, P. B. 2521 .. (Rest.)
26 H. Chandson, P. B. No. 3034 .. .. (Rest.)
27 The Secretary, Federation of Association of Small Industry of India, 23-B/2, Rohtak Road .. .. (Rest.)
28 Standard Booksellers & Stationers, Palam Enclave .. (Rest.)
29 Lakshmi Book Depot, 57, Regarpura .. .. .. (Rest.)
30 Sant Ram Booksellers, 16, New Municipal Market Lody Colony .. .. (Rest.)

PANJIM—

1 Singhals Book House P. O. B. 70 Near the Church .. (Rest.)
2 Sagoon Gaydev Dhoud, Bookesllers, 5-7 Rua, 3 Idc Jameria (Rest.)

PATHANKOT—The Krishna Book Depot, Main Bazar .. (Rest.)

PATIALA—

1 Supdt., Bhupendra State Press
2 Jain & Co., 17, Shah Nashin Bazar .. .. .. (Reg.)

PATNA—

1 Supdt., Govt. Printing (Bihar)
2 J. N. P. Agarwal & Co., Padri-Ki-Haveli Raghunath Bhawan (Reg.)
3 Luxmi Trading Co., Padri-ki-Haveli .. .. .. (Reg.)
4 Moti Lal Banarsi Dass, Bankipore .. .. .. (Reg.)
5 Bengal Law House, Chowhatta .. .. (Rest.)

PITHORAGARH—Maniram Punetha & Sons .. .. (Rest.)

PONDICHERRY—M/s. Honesty Book House, 9 Rue Duplix (R.)

POONA—

1 Deccan Book Stall, Deccan Gymkhana .. .. .. (Reg.)
2 Imperial Book Depot, 266, M. G. Road .. .. .. (Reg.)
3 International Book Service, Deccan Gymkhana .. .. (Reg.)
4 Raka Book Agency, Opp. Natu's Chawl, Near Appa Balwant Chowk .. .. (Reg.)
5 Utility Book Depot, 1339, Shivaji Nagar .. .. .. (Rest.)

PUDUKOTTAI—Shri P. N. Swaminathan Sivam & Co., East Main Road .. .. (Rest.)

RAJKOT—Mohan Lal Dossabhai Shah, Booksellers and Sub-Agents .. .. (Reg.)

RANCHI—

1 Crown Book Depot, Upper Bazar .. .. (Reg.)
2 Pustak Mahal, Upper Bazar .. .. (Rest.)

REWA—Supdt, Govt. State Emporium V. P.

ROURKELA—The Rourkela Review .. .. (Rest.)

SAHARANPUR—Chandra Bharata Pustak Bhandar, Court Road (Rest.)

SECUNDERABAD—Hindustan Diary Publishers, Market Street (Reg.)

SILCHAR—Shri Nishitto Sen Nazirpatti .. .. .. (Rest.)

SIMLA—

1 Supdt., Himachal Pradesh Govt.
2 Minerva Book Shop, The Mall .. .. (Reg.)
3 The New Book Depot, 79, The Mall .. .. .. (Reg.)

SINNAR—Shri N. N. Jakhadi, Agent, Times of India Sinnar (Nasik) .. .. (Rest.)

SHILLONG—

1 The Officer-in-Charge, Assam Govt. B. D.
2 Chapla Bookstall, P. B. No. 1 .. .. .. (Rest.)

SONEPAT—United Book Agency .. .. (Reg.)

SRINAGAR—The Kashmir Bookshop, Residency Road .. (Reg.)

SURAT—Shri Gajanan Pustakalaya, Tower Road .. .. (Reg.)

TIRUCHIRAPALLI—

1 Kalpana Publishers, Woaiur .. .. (Reg.)
2 S. Krishnaswami & Co., 35, Subhash Chander Bose Road (Reg.)
3 Palaniappa Bros. .. .. (Rest.)

TRIVANDRUM—

1 International Book Depot, Main Road .. .. (Reg.)
2 Reddear Press & Book Depot, P. B. No. 4 .. .. .. (Rest.)

TUTICORIN—Shri K. Thiagarajan, 10-C, French Chapal Road (Rest.)

UDAIPUR—

1 Jagdish & Co., Inside Surajapole .. .. (Rest.)
2 Book Centre, Maharana, Bhopal Consumers, Co-op. Society Ltd. .. .. (Rest.)

UJJAIN—Manak Chand Book Depot, Sati Gate .. .. (Rest.)

VARANASI—

1 Students Friends & Co., Lanka .. .. .. (Rest.)
2 Chowkhamba Sanskrit Series Office, Gopal Mandir Road, P. B. 8 .. .. (Reg.)
3 Glob Book Centre .. .. (Rest.)
4 Kohinoor Stores, University Road, Lanka .. .. (Reg.)
5 B. H. U. Book Depot .. .. (Rest.)

VELLORE—A. Venkatasubhan, Law Booksellers .. .. (Reg.)

VIJAYAWADA—The Book & Review Centre, Eluru Road, Governpet .. .. (Rest.)

VISAKHAPATNAM—

1 Gupta Brothers, Vizia Building .. .. (Reg.)
2 Book Centre, 11/97, Main Road .. .. (Reg.)
3 The Secy. Andhra University, General Co-op. Stores Ltd. (Rest.)

VIZIANAGARAM—Sarda & Co. .. .. (Rest.)

WARDHA—Swarajeya Bhandar, Bhorji Market .. .. (Reg.)

For Local Sale

1 Govt. of India Kitab Mahal, Janpath, Opp. India Coffee House, New Delhi
2 Govt. of India Book Depot, 8 Hastings Street, Calcutta
3 High Commissioner for India in London, India House, London, W. C. 2.

Railway Bookstall holders

1 S/S. A. H. Wheeler & Co., 15, Elgin Road, Allahabad
2 Gahlot Bros., K. E. M. Road, Bikaner
3 Higginbothams & Co. Ltd., Mount Road, Madras
4 M. Gulab Singh & Sons Private Ltd., Mathura Road, New Delhi

---

Foreign

1 S/S. Education Enterprise Private Ltd., Kathumandu (Nepal)
2 S/S. Aktie Bologat, C. E. Fritzes Kungl, Hovobokhandel, Fredsgation-2 Box 1656, Stockholm-16 (Sweden)
3 Reise-und Verkehrsverlag Stuttgart, Post 730, Gutenbesgstra 21, Stuttgart No. 11245, Stuttgart den (Germany West)
4 Shri Iswar Subramanyam 452, Reversite Driv Apt. 6, New York, 27 NWY
5 The Proprietor, Book Centre, Lakshmi Mansons, 49, The Mall, Lahore (Pakistan).

On S. and R. Basis

1 The Head Clerk, Govt. Book Depot, Ahmedabad
2 The Asstt. Director, Extension Centre, Kapileswar Road, Belgaum
3 The Employment Officer, Employment Exchange, Dhar
4 The Asstt. Director, Footwear Extension Centre, Polo Ground No. 1, Jodhpur
5 The O. I/C., Extension Centre, Club Road, Muzaffarpur
6 The Director, Indian Bureau of Mines, Govt. of India, Ministry of Mines & Fuel, Nagpur
7 The Asstt. Director, Industrial Extension Centre, Nadiad (Gujarat)
8 The Head Clerk, Photozincographic Press, 5, Finance Road, Poona
9 Govt. Printing & Stationery, Rajkot
10 The O. I/C. Extension Centre, Industrial Estate, Kokar, Ranchi
11 The Director, S. I. S. I. Industrial Extension Centre, Udhna, Surat
12 The Registrar of Companies, Narayani Building, 27, Erabourne Road, Calcutta-1
13 The Registrar of Companies, Kerala, 50 Feet Road, Ernakulam
14 The Registrar of Companies, H. No. 3-5-83, Hyderguda, Hyderabad
15 Registrar of Companies, Assam, Manipur and Tripura, Shillong
16 Registrar of Companies, Sunlight Insurance Building, Ajmeri Gate Extension, New Delhi
17 Registrar of Companies, Punjab and Himachal Pradesh, Link Road, Jullundur City
18 Registrar of Companies, Bihar, Jamal Road, Patna-1
19 Registrar of Companies, Raj. & Ajmer; Shri Kamta Prasad House, 1st Floor, 'C' Scheme, Ashok Marg, Jaipur
20 The Registrar of Companies, Andhra Bank Building, 6 Linghi Chetty Street P. B. 1530, Madras
21 The Registrar of Companies, Mahatma Gandhi Road, West Cott. Bldg. P. B. 334, Kanpur
22 The Registrar of Companies, Everest 100, Marine Drive, Bombay
23 The Registrar of Companies, 162, Brigade Road, Bangalore
24 The Registrar of Companies, Gwalior
25 Asstt. Director, Extension Centre, Bhuli Road, Dhanbad
26 Registrar of Companies, Orissa, Cuttack Chandi, Cuttack
27 The Registrar of Companies, Gujarat State, Gujarat Samachar Building, Ahmedabad
28 Publication Division, Sale Depot, North Block, New Delhi
29 The Development Commissioner, Small Scale Industries, New Delhi
30 The O. I/C., University Employment Bureau, Lucknow
31 O. I/C., S. I. S. I. Extension Centre, Malda
32 O. I/C., S. I. S. I. Extension Centre, Habra, Tabaluria, 24-Parganas
33 O. I/C., S. I. S. I. Model Carpentry Workshop, Piyali Nagar, P. O. Burnipur
34 O. I/C., S. I. S. I., Chrontanning Extension Centre, Tangra 33, North Topsia Road, Calcutta-46
35 O. I/C., S. I. S. I. Extension Centre (Footwear), Calcutta
36 Asstt. Director, Extension Centre, Hyderabad
37 Asstt. Director, Extension Centre, Krishna Distt. (A. P.)
38 Employment Officer, Employment Exchange, Jhabua
39 Dy. Director Incharge, S. I. S. I., C/o Chief Civil Admn. Goa, Panjim
40 The Registrar of Trade Unions, Kanpur
41 The Employment Officer, Employment Exchange, Gopal Bhavan, Mornia
42 The O. I/C., State Information Centre, Hyderabad
43 The Registrar of Companies, Pondicherry
44 The Asstt. Director of Publiciiy and Information, Vidhana Saubha (P. B. 271) Bangalore