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VOLUME VII

KERALA

PART VI A
VILLAGE SURVEY MONOGRAPHS
CANNANORE AND KOZHIKODE DISTRICTS

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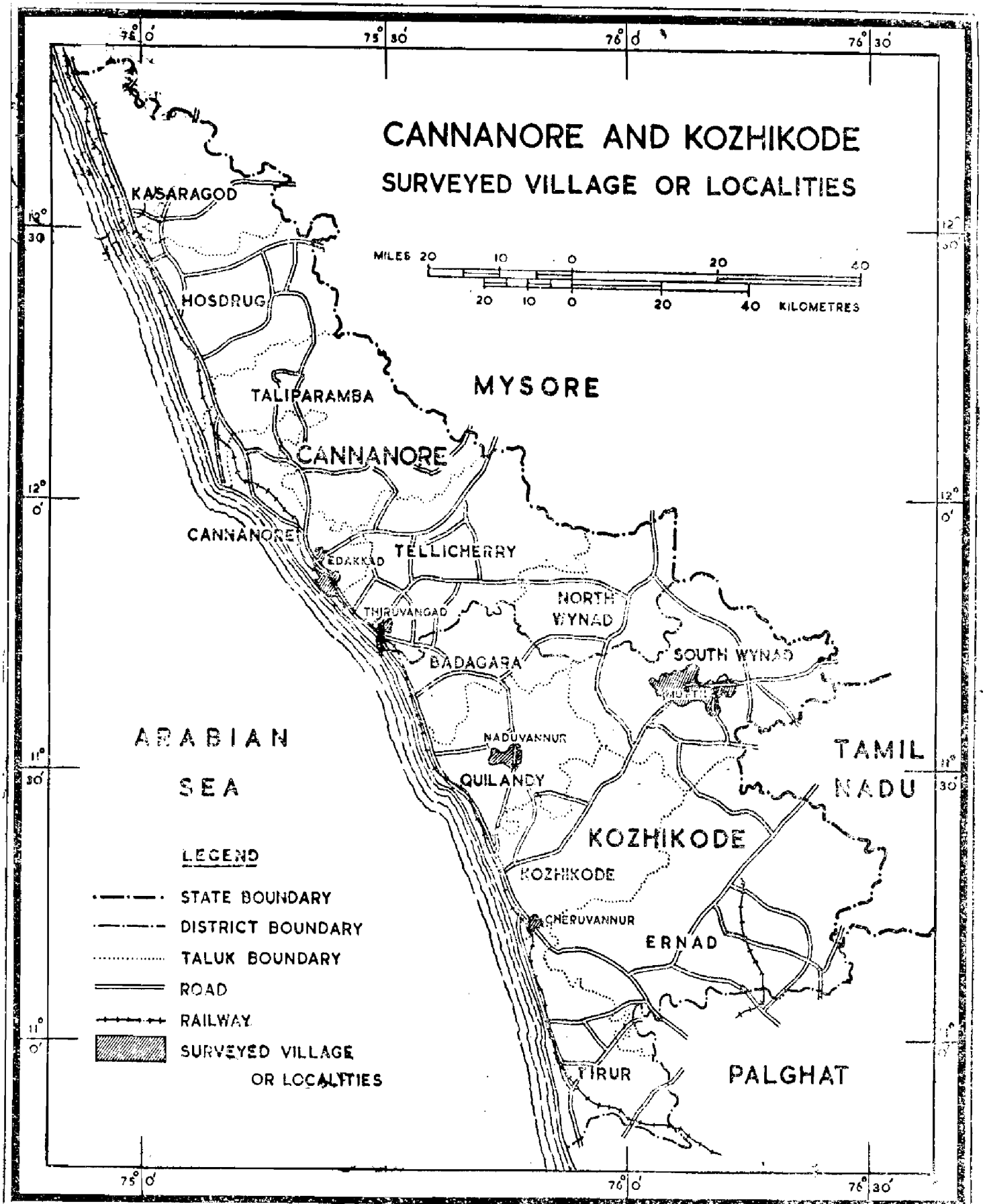
OF THE INDIAN ADMINISTRATIVE SERVICE

Superintendent of Census Operations, Kerala

and

the Union Territory of Laccadive, Minicoy and Amindivi Islands

1966


CANNANORE AND KOZHIKODE
SURVEYED VILLAGE OR LOCALITIES
MILES 20 10 0 20 40
20 10 0 20 40 KILOMETRES
KASARAGOD
HOSDRUG
TALIPARAMBA
CANNANORE
MYSORE
CANNANORE
EDAKKAD
TELLICHERRY
THIRUVANGAD
NORTH WYNAD
BADAGARA
SOUTH WYNAD
NADUVANNUR
QUILANDY
KOZHIKODE
KOZHIKODE
CHERUVANNUR
ERNAD
TIRUR
PALGHAT
TAMIL NADU
ARABIAN SEA
LEGEND
STATE BOUNDARY
DISTRICT BOUNDARY
TALUK BOUNDARY
ROAD
RAILWAY
SURVEYED VILLAGE OR LOCALITIES
75° 0'
75° 30'
76° 0'
76° 30'
12° 30'
12° 0'
11° 30'
11° 0'

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 decentralization on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

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

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

(a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e.g. fishermen,

forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

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

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

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

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility, This was followed up in March 1960 by two specimen schedules, one for each household the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance

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 conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census Operations, but once the census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June, 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to 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. Finaly, 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 Thiruvangad.

New Delhi,
July 30, 1964

A. MITRA,
Registrar General, India

PREFACE

This part of the Census Report is devoted to the monographs on two centres from Cannanore District and three from Kozhikode District. Of these, Edakkad of Cannanore District and Cheruvannur of Kozhikode District and the entire area of Thiruvangad Village of Cannanore District except Vayalalam desom are urban areas. The Vayalalam desom of the Thiruvangad Village of the Cannanore District and the two centres of Kozhikode District, namely, Muttil and Naduvannur are rural areas. These five centres have been selected having regard to the concentration of handloom weavers in Edakkad village, workers engaged in cane industry in Thiruvangad Village and multi-cottage industries like handloom weaving, beedi making, pot-making, coir spinning and oil pressing in Naduvannur. Cheruvannur in Kozhikode taluk is a multi-ethnic centre and Muttil in South Wynad taluk is an abode of colonisers.

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.

A Kerala village is unique in that it presents a continuous expanse of isolated houses covering the entire village unlike the villages in most other parts of India which have clusters of houses concentrated in a limited number of centres. Any survey of a Kerala village which does not cover all the houses has, therefore, either to be confined to a portion of the village or to households selected on a random sample covering the entire village. The latter is not conducive to the study of a particular community with a dominant occupation which will normally be concentrated in a portion of the village rather than be scattered throughout the village to suit a random sample. The selection of a particular centre for intensive survey in the various villages or areas covered by the monographs has, therefore, been preferred to a random selection of households covering the entire village. At the same time, as

much data as could be had without a house-to-house survey in those portions of the village or locality lying outside the area taken up for intensive survey have been collected and utilised to give a general picture of the village or locality as a whole.

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.

Only a general account of the flora and fauna of each centre has been given in these monographs.

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 puropses of determining the adult equivalents. This scale is

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

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

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. The suggestions are far from being meant to be exhaustive.

The Survey in Edakkad Village was conducted between 13-12-1962 and 18-1-1963, in Thiruvangad Village between 20-1-1963 and December 1964, in Naduvannur between 30-5-1962 and 17-6-1962, in Cheruvannur between 20-6-1962 and 6-7-1962 and in Muttil between 8-5-1962 and 29-5-1962.

The entire collection of data, tabulation and preparation of notes for these monographs were done by my young and energetic colleague Shri P. Vasudevan Namboodiri, Investigator of this department. But for the valuable contribution made by him these monographs would not have taken shape. All the monographs were written by my colleague Shri M. Joseph, Deputy Superintendent of Census Operations (Surveys). I am happy to acknowledge the brilliant contribution made by him.

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 Shri Pattom A. Thanu Pillai and Shri A. G. Menon, I.A.S. who were the Chief Minister and Chief Secretary to the Government of Kerala respectively during the period of the basic surveys. 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.

These monographs have been in no small measure enriched by the various photographs given in them. The entire work of photography for these monographs was done by the Department of Public Relations of the Kerala Government free of cost, the convevance and a few films alone being provided by the Census Department. I am deeply grateful to Shri V. R. Narayanan Nair, Director of Public Relations for the enthusiastic co-operation and goodwill extended by him in implementing the above programme. All the photographs were taken by Shri K. V. Ravindranathan Nair of that Department. All the drawings, sketches, maps and charts which are equally valuable as the photographs have been prepared by Shri K. Krishna Pillai, Draftsman of this office. All the blocks of the plates given in the monographs were made in the Process Studio at Printers' Blocks, Trivandrum. The printing of a profusely illustrated book of this type with a large number of inset tables is an arduous work requiring a good deal of experience and diligence. The S. G. Press, Parur, under the partnership of Shri Kurian Mathai has executed this work quite efficiently.

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.

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.

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

CHERUVANNUR

Chapter I	**Introduction**	1
	Location	1
	Surveyed area	1
	Name of the village	2
	Physical features	3
	The soil	3
	Climate and rainfall	3
	The flora and the fauna	6
	Communications	6
	Public institutions	7
	Religious institutions	7
	Cemeteries and crematoria	8
	Markets	8
	Health and santiation	8
	Residential pattern	9
Chapter II	**People and their material equipments** ...	10
	Area, houses and population	10
	Ethnic composition	12
	Moosads	14
	House types	16
	Dress and ornaments	21
	Footwears	23
	Washing and toilet	24
	Household goods	25
	Food and drink	25
	Customs and manners of Moosads	
	Childbirth	28
	Chowlam	30
	Upanayanam	30
	Samavarthanam	30
	Puberty	31
	Marriage	31
	Funeral	33
	Consanguineous marriages	35

CONTENTS

		Page
Chapter III	**Economy**	**36**
	Econmic resources	36
	Land and Land utilization ...	36
	Animal husbandry	43
	Industries	43
	Tile manufacturing	43
	The match Industry	47
	Trade and commerce	48
	Changes influencing the economic life	
	Land reforms	48
	Industrialization	49
	Livelihood classes	49
	Employment position	51
	Primary and secondary occupation	54
	Changes in the traditional occupation	54
	Family budget	55
	The tile factory workers	
	Income	56
	Expenditure	56
	Miscellaneous industrial workers	
	Income	56
	Expenditure	57
	General labourers	
	Income	57
	Expenditure	59
	Miscellaneous occupation	
	Income	59
	Expenditure	60
	Surplus and deficit budgets	61
	Indices of prosperity	62
	Indebtedness	62
Chapter IV	**Social and cultural life**	**64**
	Age and sex distribution	64
	Age and marital status	64
	Youngest age of marriage	65
	Literacy and education	66
	Immigration and emigration	68
	Type of families	68
	Medical care	69
	Births and deaths	69
	Leisure and recreation	69

		Page
	Annual cycles of fairs and festivals	70
	Dowry	70
	Family planning	71
	Social awareness	72
	Nature of caste relationship	72
	Organs of democratic decentralization	72
	Co-operative Societies	72
	Developmental activities	73
Chapter V	**Conclusion**	74
	Social	74
	Economic	75
Appendix A		
Table I	Distribution of households by occupation, income and number of members	
	(a) Tile factory work	79
	(b) Miscellaneous industrial work ...	79
	(c) General labour	79
	(d) Miscellaneous	80
Table II	Monthly income per household by source and occupation	
	(a) Tile factory work	80
	(b) Miscellaneous industrial work ...	80
	(c) General labour	81
	(d) Miscellaneous	81
Table III	Average monthly expenditure per household by income groups and occupation	
	(a-1) Tile factory work	82
	(b-1) Miscellaneous industrial work ...	84
	(c-1) General labour	86
	(d-1) Miscellaneous	88
	Analysis of average income and expenditure per household by income group and occupation	
	(a-2) Tile factory work	90
	(b-2) Miscellaneous industrial work ...	90
	(c-2) General labour	91
	(d-2) Miscellaneous	91
Table IV	Indebtedness	92

CONTENTS

EDAKKAD

		Page
Chapter I	**Introduction**	**93**
	Location	93
	Surveyed Area	93
	The name of the village	95
	Physical aspects	95
	The soil	95
	Climate and rainfall	96
	The flora and the fauna	98
	Communications	98
	Public institutions	98
	Religious institutions	99
	Market	100
	Cemeteries and crematoria	100
	Health and sanitation	100
	Residential pattern	100
Chapter II	**People and their material equipments**	**102**
	Area, houses and population	102
	Ethnic composition	104
	Chaliyans	106
	House types	109
	Dress and ornaments	116
	Footwears	118
	Washing and toilet	119
	Household goods	119
	Food and drink	119
	Customs and manners among Chaliyans	
	Child birth	121
	Talikettukalyanam	122
	Puberty	123
	Marriage	123
	Funeral	124
	Consanguineous marriages	125
	Inheritance	126
Chapter III	**Economy**	**127**
	Economic resources	127
	Land and land utilization	127

		Page
	Animal husbandry	135
	Fishing	135
	Trade and commerce	136
	Industries	136
	Changes influencing the economic life	
	Land Reforms	138
	Land improvement	138
	Industrialization	139
	Improvement of communication and expansion of marketing facilities	139
	Expansion of sources of finance	139
	Livelihood classes	139
	Classification of the workers	140
	Non-workers	142
	Primary and secondary occupation	142
	Changes in the traditional occupation	143
	Family budget	143
	Weaving	
	Income	143
	Expenditure	144
	Proprietors of Handloom Weaving Establishments	
	Income	146
	Expenditure	146
	Miscellaneous Occupation	
	Income	146
	Expenditure	148
	Surplus and deficit budgets	148
	Indebtedness	148
	Indices of prosperity	149
Chapter IV	**Social and Cultural life ... ...**	**150**
	Age and sex distribution	150
	Marital status	150
	Age of marriage	151
	Births and deaths	152
	Literacy and education	152
	Immigration and emigration	154
	Family structure	154
	Medical care	154
	Leisure and recreation	154
	Annual cycle of fairs and festivals	155
	Nature of caste relationship	155

		Page
	Panchayat	155
	Co-operative societies	155
	Developmental activities	157
	Dowry	157
	Attitude to family planning	157
	Social awareness	158
Chapter V	**Conclusion**	**159**
	Social	159
	Economic	160
Appendix A		
Table I	Distribution of households by occupation, income and number of members	
	(a) Weaving	162
	(b) Proprietors of weaving establishments ...	162
	(c) Miscellaneous	162
Table II	Monthly income per household by source and occupation	
	(a) Weaving	163
	(b) Proprietors of weaving establishments ...	163
	(c) Miscellaneous	164
Table III	Average monthly expenditure per household by income-groups and occupation	
	(a-1) Weaving	164
	(b-1) Proprietors of weaving establishments ...	167
	(c-1) Miscellaneous	169
	Analysis of average income and expenditure per household by income group and occupation	
	(a-2) Weaving	171
	(b-2) Proprietors of weaving establishments ...	171
	(c-2) Miscellaneous	172
Table IV	Indebtedness	172

MUTTIL

Chapter I	**Introduction**	**173**
	Location	173
	Surveyed area	173
	Early history	173
	Physical aspects	178

		Page
	Soil	178
	Climate and rainfall	179
	The flora and the fauna	181
	Communications	181
	Public institutions	182
	Religious institutions	182
	Markets	183
	Cemeteries and crematoria	183
	Health and sanitation	183
	Residential pattern	184
Chapter II	**People and their material equipments** ...	**185**
	Area, houses and population	185
	Ethnic composition	186
	Wynadan Chetties	188
	House types	190
	Dress and ornaments	196
	Footwears	199
	Washing and toilet	200
	Household goods	201
	Food and drinks	201
	Customs and manners of Wynadan Chetties	
	Child-birth	204
	Puberty	204
	Talikettukalyanam	204
	Marriage	205
	Funeral	206
	Consanguineous marriages	207
	Inheritance	207
Chapter III	**Economy**	**208**
	Economic resources	208
	Land and land utilisation	208
	Cultivation practices	
	Paddy	213
	Coffee	214
	Ginger	215
	Lemon grass	215
	Animal husbandry	217
	Industries	218
	Trade and commerce	218

		Page
	Changes influencing the economic life Social life	218
	Livelihood classes	220
	Employment position	220
	Primary and secondary occupation	222
	Changes in the traditional occupation	223
	Labour and practices connected with it	224
	Family budget	225
	Cultivators Income	225
	Expenditure	226
	Agricultural labourers Income	226
	Expenditure	227
	General labourers Income	227
	Expenditure	227
	Miscellaneous occupations Income	228
	Expenditure	228
	Surplus and deficit budgets	231
	Indebtedness	231
	Indices of prosperity	232
Chapter IV	**Social and cultural life**	**233**
	Age and sex distribution	233
	Age and marital status	233
	Youngest age of marriage	234
	Literacy and education	234
	Immigration and emigration	236
	Type of families	237
	Medical care	238
	Births and deaths	238
	Leisure and recreation	238
	Dowry	239
	Family planning	240
	Social awareness	241
	Nature of caste relationship	241
	Organs of democratic decentralization	241
	Co-operative societies	242
	Developmental activities	242
	Annual cycles of fairs and festivals	243

		Page
Chapter V	**Conclusion**	244
	Social	244
	Economic	246
Appendix A		
Table I	Distribution of households by occupation, income and number of members	
	(a) Cultivation	249
	(b) Agricultural labour	249
	(c) General labour	249
	(d) Miscellaneous	250
Table II	Monthly income per household by source and occupation	
	(a) Cultivation	250
	(b) Agricultural labour	250
	(c) General labour	251
	(d) Miscellaneous	251
Table III	Average monthly expenditure per household by income groups and occupation	
	(a-1) Cultivation	252
	(b-1) Agricultural labour	254
	(c-1) General labour	256
	(d-1) Miscellaneous	258
	Analysis of average income and expenditure per household by income groups and occupation	
	(a-2) Cultivation	260
	(b-2) Agricultural labour	260
	(c-2) General labour	261
	(d-2) Miscellaneous	261
Table IV	Indebtedness	262
	NADUVANNUR	
Chapter I	**Introduction**	263
	Location	263
	Surveyed area	263
	The name and history of the village	265
	Physical aspects	265
	Soil	265
	Climate and rainfall	265
	The flora and the fauna	267

		Page
	Communications	267
	Public institutions	267
	Religious institutions	268
	Markets	268
	Cemeteries and crematoria	268
	Health and sanitation	268
	Residential pattern	269
Chapter II	**People and their material equipments**	**270**
	Area, houses and population	270
	Ethnic composition	272
	Vattakkatt Nairs	274
	Anduran Nairs	275
	House types	276
	Dress and ornaments	281
	Footwears	284
	General cleanliness	285
	Household goods	285
	Food and drink	286
	Customs and manners	
	Child-birth	287
	Puberty	288
	Marriage	288
	Funeral	289
	Consanguineous marriages	290
Chapter III	**Economy**	**291**
	Economic resources	291
	Land and land utilisation	291
	Cultivation	
	Cocoanut cultivation	294
	Paddy cultivation	295
	Other cultivations	296
	Animal husbandry	296
	Industries	
	Weaving	297
	Pot-making	298
	Oil pressing	298
	Coir spinning	299
	Beedi making	299
	Trade and commerce	299
	Changes influencing the economic life of the village ...	299

		Page
	Livelihood classes	300
	Employment position	300
	Primary and subsidiary occupations	302
	Occupational mobility	303
	Family budget	303
	Weavers	
	Income	304
	Expenditure	304
	Cultivators	
	Income	304
	Expenditure	305
	General labour	
	Income	305
	Expenditure	305
	Miscellaneous Occupation	
	Income	306
	Expenditure	306
	Surplus or deficit budget	307
	Indices of prosperity	307
	Indebtedness	308
Chapter IV	**Social and cultural life ... ...**	**309**
	Age and sex distribution	309
	Age and marital status	309
	Youngest age of first marriage	310
	Literacy and education	310
	Emigration and immigration	311
	Type of families	311
	Medical care	312
	Births and deaths	312
	Dowry	313
	Family planning	313
	Social awareness	314
	Nature of caste relationship	314
	Leisure and amusements	314
	Annual cycle of fairs and festivals	315
	Organs of democratic decentralisation ...	315
	Co-operative Societies	316
	Developmental activities	316
Chapter V	**Conclusion ... ...**	**317**
	Social	317
	Economic	318

Page

Appendix A

Table I Distribution of households by occupation, income and number of members
- (a) Weaving 320
- (b) Cultivation 320
- (c) Miscellaneous 320
- (d) General labour 321

Table II Monthly income per household by source and occupation
- (a) Weaving 321
- (b) Cultivation 321
- (c) Miscellaneous 322
- (d) General labour 322

Table III Average monthly expenditure per household by income group and occupation
- (a-1) Weaving 323
- (b-1) Cultivation 325
- (c-1) Miscellaneous 327
- (d-1) General labour 329

Analysis of average income and expenditure per household by income group and occupation
- (a-2) Weaving 331
- (b-2) Cultivation 331
- (c-2) Miscellaneous 332
- (d-2) General labour 332

Table IV Indebtedness 333

THIRUVANGAD

Chapter I Introduction **335**

- Location 335
- Surveyed area 335
- Name of the village 335
- Physical aspects 337
- The soil 337
- The climate and rainfall 337
- The flora and the fauna 339
- Communications 339
- Public institutions 340
- Religious institutions 340
- Markets 341
- Cemeteries and crematoria 342

		Page
	Health and sanitation	342
	Residential pattern	343
Chapter II	**People and their material equipments** ...	344
	Area, houses and population	344
	Size of the households	345
	Ethnic composition	345
	House types	348
	Dress and ornaments	354
	Foot wears	360
	Washing and toilets	361
	Household goods	361
	Food and drink	362
	Customs and manners of muslims	
	Child birth	364
	Ear boring and circumcision	365
	Puberty	365
	Marriage	366
	Funeral	368
	Other beliefs and practices	369
	Consanguineous marriages	370
	Inheritance	370
Chapter III	**Economy**	371
	Economic resources	371
	Land and land utilisation	372
	Cultivation	
	Cocoanut cultivation	375
	Paddy cultivation	376
	Fishing	377
	Animal husbandry	377
	Industry	378
	Cane industry	378
	Trade and commerce	379
	Changes influencing the economic life of the village ...	380
	Livelihood classes	381
	Employment position	381
	Primary and subsidiary occupation	384
	Traditional occupation	385
	Family budget	386
	Cane industry	
	Income	386

		Page
	Expenditure	386
	Trade	
	Income	386
	Expenditure	387
	General labour	
	Income	387
	Expenditure	388
	Miscellaneous occupation	
	Income	388
	Expenditure	388
	Surplus and deficit budgets	389
	Indices of prosperity	390
	Indebtedness	390
Chapter IV	**Social and cultural life**	**391**
	Age and sex distribution	391
	Age and marital status	391
	Youngest age of marriage	392
	Literacy and education	393
	Immigration and emigration	394
	Type of families	394
	Medical care	395
	Dowry	395
	Family planning	395
	Social awareness	396
	Nature of caste relationship	396
	Organisation of democratic decentralisation ...	396
	Co-operative Societies	397
	Developmental activities	397
Chapter V	**Conclusion**	**398**
	Social	398
	Economic	399
Appendix A		
Table I	Distribution of households by occupation, income and number of members	
	(a) Cane industry	402
	(b) Trade	402
	(c) Miscellaneous	402
	(d) General and agricultural labour ...	403

Page

Table II . Monthly income per household by source and occupation
(a) Cane industry 403
(b) Trade 403
(c) Miscellaneous 404
(d) General and agricultural labour ... 404

Table III Average monthly expenditure per household by income group and occupation
(a-1) Cane industry 405
(b-1) Trade 407
(c-1) Miscellaneous 409
(d-1) General and agricultural labour ... 411

Analysis of average income and expenditure per household by income group and occupation
(a-2) Cane industry 413
(b-2) Trade 413
(c-2) Miscellaneous 414
(d-2) General and agricultural labour ... 414

Table IV Indebtedness 415

APPENDIX B

Household questionnaire 416
Supplementary questionnaire 423
Family planning enquiry 424
Bibliography 425
Glossary of local terms 426
Index 430

LIST OF ILLUSTRATIONS

		Page
1.	Map of Cannanore and Kozhikode Districts	facing page iii
	CHERUVANNUR	
2.	Cheruvannur village–A notional diagram	,, 1
3.	Surveyed area in Cheruvannur	2
4.	Pl. 1 Cheruvannur temple	between pp. 6 & 7
5.	Pl. 2 A wooden peacock kept in the temple	,, ,,
6.	Pl. 3 A wodden peacock in dancing posture kept in the temple	,, ,,
7.	Size and composition of households	11
8.	Ethnic composition	13
9.	Ground plan of a poor-class house	17
10.	Ground plan of a middle-class house	18
11.	Pl. 4 A middle-class house	between 18 & 19
12.	The plough	39
13	Agricultural implements	40
14.	Pl. 5 An aerial view of tile factory	between 44 & 45
15.	Pl. 6 Transportation of clay to the tile factory	,, ,,
16.	Pl. 7 An inside view of the tile factory	,, ,,
17.	Pl. 8 Tile factory–A view of processing	,, ,,
18.	Pl. 9 Tile factory-The pressing of clay	,, ,,
19.	Pl. 10 Tile factory–Loading of finished tiles	,, ,,
20.	Pl. 11 Match factory–Drying the sticks	,, 46 & 47
21.	Pl. 12 Match factory–Women at work	,, ,,
22.	Livelihood classes	50
23.	Household monthly income	58
24.	Monthly expenditure by occupational groups	61
25.	Indebtedness by income groups	63
26.	Literacy	67
	EDAKKAD	
27.	Edakkad village–A notional diagram	facing page 93
28.	Surveyed area in Edakkad	94
29.	Size and composition of households	103
30.	Pl. 13 A Thiyya family	between pp. 104 & 105
31.	Ethnic composition	105
32.	Pl. 14 A Chaliya family	between 106 & 107

		Page
33.	Ground plan of a Chaliyan poor-class house	110
34.	Ground plan of a middle-class house in the Chaliya street	111
35.	Ground plan of an ancient high-class house	112
36.	The gate	113
37	The plough and the yoke	130
38.	The knife and the sickle	131
39.	The spades	132
40.	Household monthly income	145
41.	Monthly expenditure by occupational groups	147
42.	Indebtedness by income groups	149
43.	Literacy	153

MUTTIL

44.	Muttil village-A notional diagram	facing page 173
45.	Surveyed area in Muttil	174
46	Size and composition of households	186
47.	Ethnic composition	188
48.	Pl. 15 A Wynad Chetty group	between pp. 188 & 189
49.	Ground plan of a Paniya house	191
50	Ground plan of a Chetty's house	192
51.	Neck chain of beads and coins	198
52.	Pl. 16 A Wynad Chetty couple	between pp. 204 & 205
53.	Agricultural implements (The yoke and the plough)	216
54.	Agricultural implements (The sickle and the pruning knife)	217
55.	Household monthly income	229
56.	Monthly expenditure by occupational groups	230
57.	Indebtedness by income groups	232
58.	Literacy	235

NADUVANNUR

59.	Naduvannur village-A notional diagram	facing page 263
60.	Surveyed area in Naduvannur	264
61.	Size and composition of households	271
62.	Ethnic composition	273
63.	Ground plan of a poor-class house	277
64.	Ground plan of a middle-class house	278
65.	Ground plan of a high-class house	279
66.	Pl. 17 A Muslim family	between pp. 280 & 281
67.	Pl. 18 Anduran Nair group-potters	,, ,,

			Page
68.	Pl. 19	A middle-class house	between pp. 280 & 281
69.	Pl. 20	A Hindu family	,, ,,
70.	Pl. 21	Earthenwares	,, 284 & 285

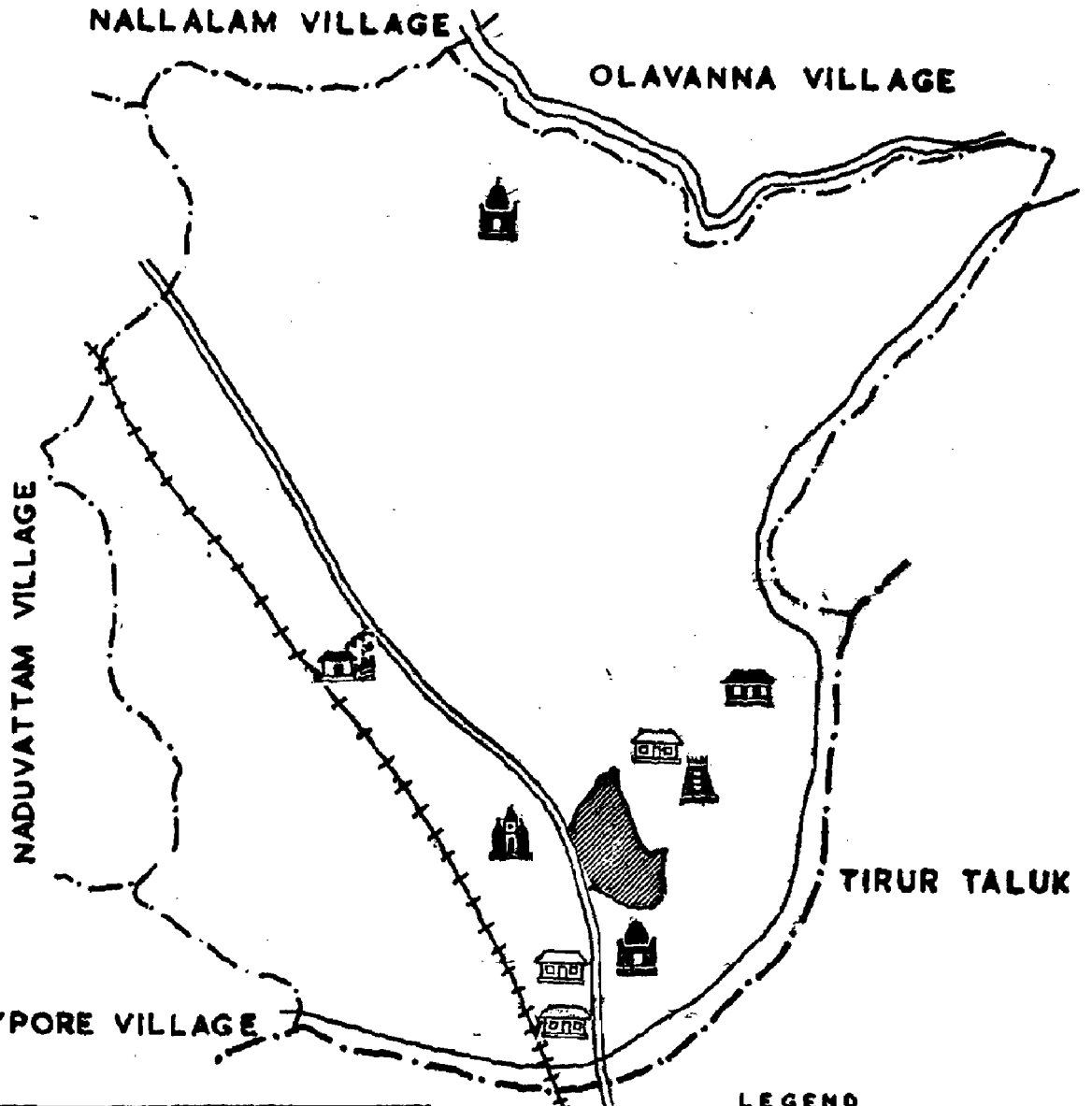
THIRUVANGAD

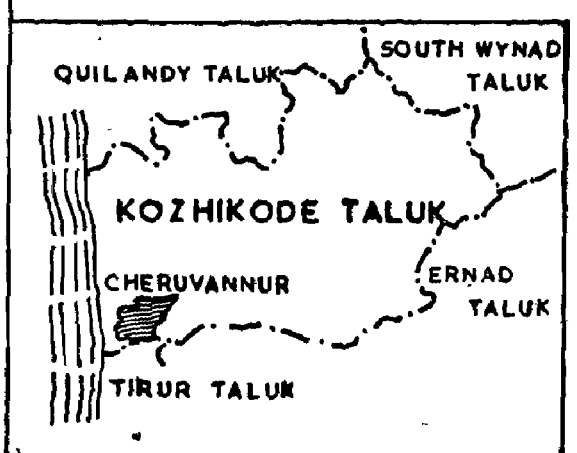
71.		Thiruvangad village–A notional diagram	facing page 335
72.		Surveyed area in Thiruvangad	336
73.	Pl. 22	Beating the drum	between pp. 340 & 341
74.	Pl. 23	Sree Rama Temple	,, ,,
75.		Size and composition of households	346
76.		Ethnic composition	347
77.		Poor class house–Type 1	348
78.		Poor class house–Type 2	349
79.		A middle-class house	350
80.		Ground plan of a high–class house	351
81.	Pl. 24	A Muslim girl	between pp. 354 & 355
82.	Pl. 25	A Muslim family	,, ,,
83.	Pl. 26	A Muslim woman in traditional dress and ornaments	,, ,,
84.		Ear ornaments and bangles	358
85.		Necklaces and waist belt	359
86.	Pl. 27	Cane industry–Splitting the canes	between pp. 378 & 379
87.	Pl. 28	Cane industry–Bending the frame	,, ,,
88.	Pl. 29	Cane industry–Women at interlacing work	,, ,,
89.	Pl. 30	Household monthly income	,, 386 & 387
90.	Pl. 31	Monthly expenditure by occupational groups	,, ,,
91.	Pl. 32	Indebtedness by income groups	,, 392 & 393
92.	Pl. 33	Literacy	,, ,,

CHERUVANNUR

CHERUVANNUR VILLAGE

A NOTIONAL DIAGRAM





LEGEND

- SURVEYED AREA
- TEMPLE
- CHURCH
- MOSQUE
- UPPER PRIMARY SCHOOL
- LOWER PRIMARY SCHOOL
- VILLAGE OFFICE
- VILLAGE BOUNDARY
- TALUK BOUNDARY
- ROAD
- RAILWAY

CHERUVANNUR *

CHAPTER 1

INTRODUCTION

From the middle of the 19th century Feroke has been the home of tile factories in the erstwhile Malabar area. Sprawled-out buildings, sky-scraping chimneys spitting black smoke, country boats, lorries and railway wagons loaded with tiles, all impress a visitor about the importance which this industry has gained in this area through its existence of nearly a century. Tile manufacturing is the largest mineral-based industry of Kerala employing nearly 20,000 workers, besides a large number of people earning their living in transport of tile and tile business. The clayey soil available in the area and in the neighbourhood, the nearness to forest tracks from where cheap firewood was available, the proximity to a port and a navigable river—all contributed to the growth of the industry in Feroke and neighbourhood. As one crosses Feroke over a bridge to the northern bank of Chaliyar river one enters a small village by name Cheruvannur where too the tile factories employ a large number of workers and manufacture different articles ranging from tiles to fine porcelain products. This small village was taken up for the survey to study the living conditions of the tile factory workers. Other small industries like the manufacture of splinters and veneers for match box, plywood, pencil, curing of coffee and roasting of cashew have also grown up in the village, besides the tile factories. The population of the village largely depends upon these industries for their livelihood and the rhythm of their life is tuned to the sirens that pierce the village atmosphere at regular intervals.

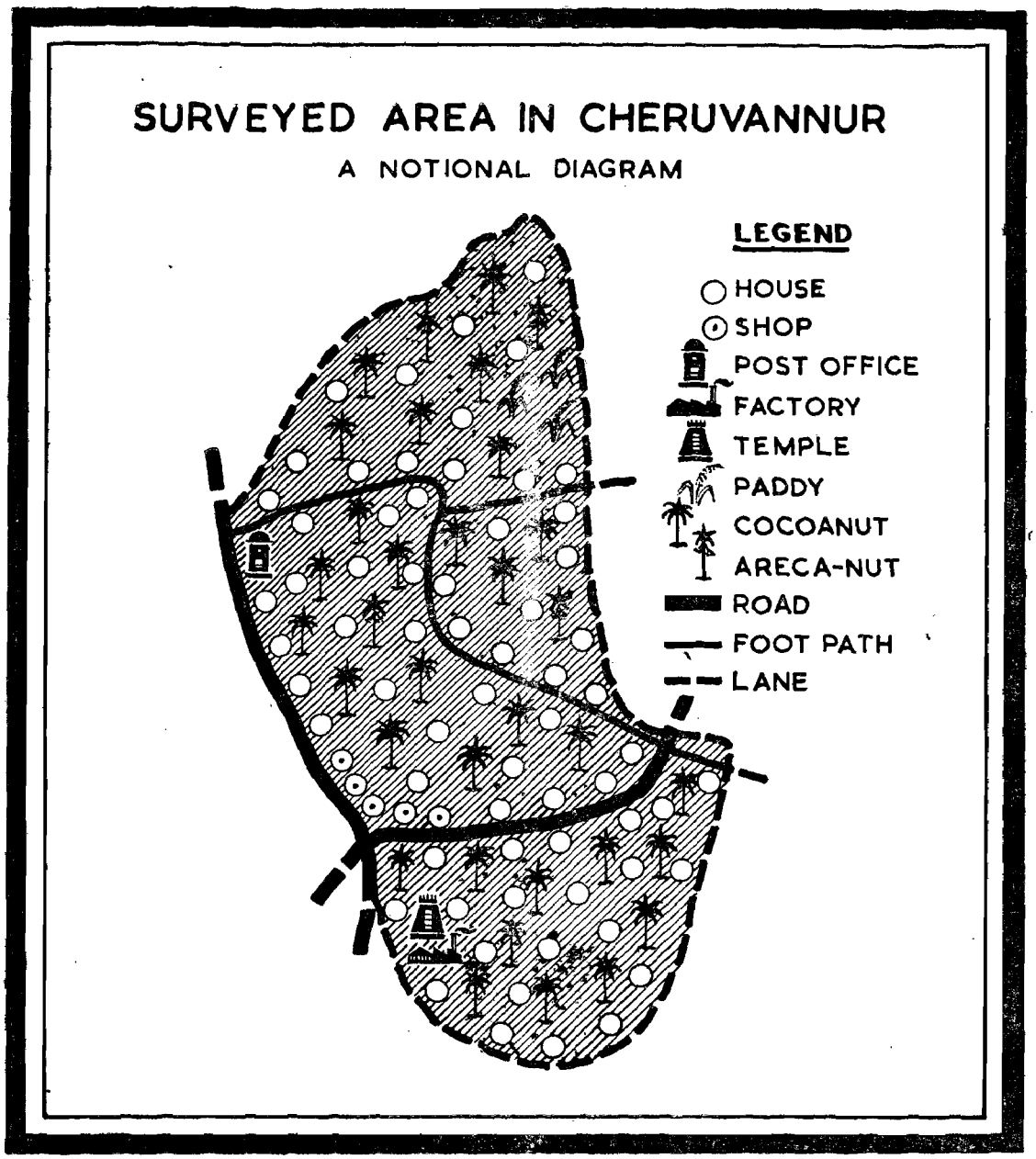
Location

2. Cheruvannur, a small village in the Kozhikode taluk of Kozhikode district lies about 6 miles south of Calicut, the administrative, cultural and business centre of the former Malabar district. Situated between 11°10′30″ and 11°12′30″ north latitudes and 75°48′48″ and 75°50′30″ east longitudes, it is surrounded by Naduvattom village on the west, Nallalam and Olavanna villages on the north and Chaliyar river on the east and the south. The south-western corner of Cheruvannur touches Beypore village which has been famous for its port from the time of the European trade. The Madras–Calicut road and Shoranur–Mangalore railway line pass through the village. Kallayi, the biggest timber yard in Asia is only about 3 miles north of the village. According to geographical classification the village falls in the lowland region of Kerala, the sea coast being about 3 miles away from its western boundary. For the 1961 Census the village was included in the non-municipal town of Beypore.

Surveyed Area

3. About 71 acres on the side of the main road comprising the Cheruvannur Subramonyaswamy Temple, the post office, a portion of the Kulathara road and adjoining compounds, was surveyed for detailed study and collection of statistics. There are 124 households, mostly of factory workers, belonging to various communities such as Thiyya, Muslim, Nair, etc., in the surveyed area. The Cheruvannur market is also situated in the surveyed locality.

* The basic survey in this area was conducted between 20-6-1962 and 9-7-1962.



Name of the Village

4. Folklore says that once upon a time a sage named 'Kanwa' lived in the village near the present Subramonya-swamy Temple. To distinguish him from the epic sage Kanwa, he was called 'Cherukanwan' meaning the junior Kanwan. The cave in which he dwelt

is said to have been in existence till 30 to 40 years ago. In the living memory the people of the village were wont to go to this place for making offerings in honour of the sage's memory. Due to the renown of the hermit, the place was called after him as 'Cherukanwanur', that is, the village of 'Cherukanwan'. In course of time, this name adopted the present form of Cheruvannur. There are indications to show that, in olden times, forest covered the village under survey. It is said that there was a locality called 'Myladumpara' in the village which implies that peacock, a denizen of the Malabar forest, was at one time present in the village.

5. Many of the villagers believe that there were four famous Namboothiri *Illams* in Cheruvannur with names Punam, Chempakasserry, Athakassery and Mundakattussery. Plots bearing these names still exist in the village and it is believed that the Namboothiris lived in these plots. Till recently the people living in the neighbourhood of these plots were Nairs and service castes who, as dependants of the Namboothiris, used to crowd around their *Illams*. Due to some reason the Namboothiris deserted the village, cursing it. The superstitious believe that it is due to the curse of the Namboothiris that the indigenous households of the village never flourish while the new households coming there prosper well. It would appear that certain Nair families of the village held high positions under the Zamorin of Kozhikode and obtained distinctions and special titles for the meritorious service rendered by them. The existence of such large families and distinguished people and its nearness to the ancient princely capital of Calicut are cited by the people to establish that the village was, after all, not so obscure as one might think.

Physical Features

6. Along the eastern and southern borders of the village the banks of Chaliyar river present a small stretch of plain land. The bank along the eastern border is broader and here there is a continuous stretch of paddy fields extending from south to north. Along the northern and western boundaries of the village also there are low-lying paddy fields. The central portion of the village is an upland having an elevation of 10 to 20 feet. It is almost in the form of a small hill with the highest point at the centre of the village and tapering in all the directions. Neither rivers nor lakes interrupt the landscape anywhere. The only lakes are those dug in the private compounds or temple premises. The undulating landscape makes it a healthy residential locality.

The Soil

7. According to the settlement register of the village the soil is classified as *red loam and red sand, but this* classification does not seem to be based on scientific observation. The paddy fields of the village in all places have a predominantly sandy soil mixed with red loam. The dry land in most places contains laterite soil and in other places red loam. The laterite exposed in certain areas is as hard as rock and resembles the laterite found in Edakkad village of Cannanore district.[1] The result of scientific analysis of the soil of the village is not available but from the growth of the vegetation it appears that the fertility level of the dry land is above average. The paddy fields yield a good crop and the cocoanut and areca-nut gardens on the sides of the paddy fields indicate that the fertility level at least in those regions is high.

Climate and Rainfall

8. The day-time temperature during the months of January and February fluctuates between 31°C and 32°C while the night temperature is between 22°C and 23°C. Both the day and night temperatures increase during the months of March and

(1) See the monograph on Edakkad infra

April and reach the highest point in April or May. With the starting of monsoon rains the day temperature is considerably lowered. The mean temperature during the months of June, July, August and September is lower than in January and February. After September the day-time temperature increases but the temperature gradually decreases at night. The humidity in January, February, March and April is between 75 and 80 per cent in the morning and 60 and 70 per cent in the evening. From May to October the humidity remains at a higher level, it being about 90 per cent in the morning and 85 per cent in the evening. This is natural since these are rainy months and the atmosphere is saturated with moisture. With the cessation of the monsoon the humidity gradually comes down. The temperature and humidity readings for the year 1960 taken at Calicut are given in the following table. Calicut being similarly situated and only 6 miles away from the village these readings may well be adopted for the village under survey.

Table I

TEMPERATURE AND HUMIDITY AT CALICUT—1960

Months	Temperature in °C				Humidity in percentage	
	Mean maximum temperature	Mean minimum temperature	Highest maximum temperature	Lowest minimum temperature	Mean relative humidity at 08.30 hrs. I.S.T.	Mean relative humidity at 17.30 hrs. I.S.T.
January	31.7	22.5	32.9	19.9	78	64
February	32.1	22.7	33.0	19.4	76	65
March	32.6	24.6	33.7	21.8	76	69
April	32.7	24.5	33.6	22.2	77	72
May	31.4	24.0	34.0	21.9	85	80
June	29.8	23.3	31.4	21.4	90	81
July	28.8	23.1	31.0	21.5	91	87
August	28.9	23.0	30.4	21.8	91	85
September	28.6	23.0	31.3	21.2	90	85
October	30.0	23.0	32.4	21.2	87	81
November	30.1	22.5	31.9	19.3	86	78
December	31.0	21.6	32.3	19.4	76	64

9. The rainfall follows the same pattern that it takes in the other coastal villages of the State. January and February are dry months with little or no rain and March seldom shows any variation in atmospheric conditions. In the latter half of April stormy clouds appear in the sky and with the beginning of May the south-west monsoon breaks in. The maximum rainfall has been obtained in this area in the month of June in most of the years. During the decade between 1951 and 1960 the exemptions to this general rule were 1953, 1959 and 1960 when the maximum rainfall was obtained in the month of July. There is a marked decrease in the rainfall in the months of August and September. The north-east monsoon is active in October but does not reach the intensity of the first monsoon. In the beginning of November also occasional showers are available but the sky clears up with the latter half of that month. December is a dry month when winter is experienced on a small scale. The rainfall readings taken at Calicut for the years from 1951 to 1960 are given in the following table. The average rainfall readings are also given for each month from 1901 to 1950. The annual average rainfall between 1901 and 1950 was 3,178.1 mm. and the average number of rainy days 117 per year.

Table H

RAINFALL

Year		January	February	March	April	May	June	July
1951	I	..	1	..	6	9	26	20
	II	..	9.4	..	92.2	152.7	940.1	692.4
1952	I	..	1	1	4	11	26	28
	II	..	2.8	6.9	73.1	172.5	797.1	448.1
1953	I	..	1	1	7	2	20	28
	II	..	20.3	5.6	100.1	26.9	460.0	1,194.6
1954	I	1	..	1	6	10	29	26
	II	5.3	..	24.1	166.6	319.0	1,384.5	770.6
1955	I	1	1	1	6	21	27	20
	II	4.1	6.6	12.7	176.3	725.7	998.2	440.7
1956	I	..	..	1	6	17	24	22
	II	..	..	45.0	179.8	491.0	974.3	509.5
1957	I	..	..	..	1	11	27	28
	II	..	..	0.8	10.2	380.6	1,114.5	984.5
1958	I	..	..	1	4	17	20	25
	II	..	3.0	73.8	29.6	292.2	937.9	763.8
1959	I	..	..	..	5	17	21	30
	II	..	1.2	..	32.6	513.6	1,052.8	1,617.4
1960	I	..	..	3	10	22	23	21
	II	..	..	69.6	160.2	503.2	768.2	865.6
1901 to	(1)	11.7	8.4	18.5	86.9	261.6	824.2	857.3
1950	(2)	0.7	0.3	0.8	4.0	9.0	24.2	26.6

Year		August	September	October	November	December	Annual
1951	I	19	10	10	11	1	113
	II	189.0	186.7	142.0	168.7	94.7	2,667.9
1952	I	24	3	14	..	5	117
	II	358.1	19.1	401.3	1.5	66.3	2,346.8
1953	I	16	6	17	2	..	100
	II	254.8	58.2	336.3	31.5	..	2,488.3
1954	I	20	15	13	2	..	123
	II	537.2	183.9	226.3	64.3	1.3	3,683.1
1955	I	18	17	19	6	..	137
	II	246.4	637.8	667.6	79.8	..	3,995.9
1956	I	15	16	15	10	..	126
	II	324.9	168.1	426.2	196.6	2.3	3,317.7
1957	I	18	1	14	6	..	106
	II	234.5	11.9	350.0	111.0	..	3,198.0
1958	I	25	8	9	6	1	116
	II	338.1	54.2	40.5	134.2	29.0	2,696.3
1959	I	21	19	9	5	3	130
	II	401.7	411.5	119.0	96.6	62.0	4,308.4
1960	I	15	15	6	14	3	132
	II	281.6	419.8	227.2	301.1	49.6	3,646.1
1901 to	(1)	439.7	220.0	262.6	156.7	30.5	3,178.1
1950	(2)	19.7	12.3	11.9	6.8	1.6	117.0

I No. of rainy days
II Total rainfall in millimetres
(1) Mean monthly total rainfall in millimetres
(2) Mean number of rainy days

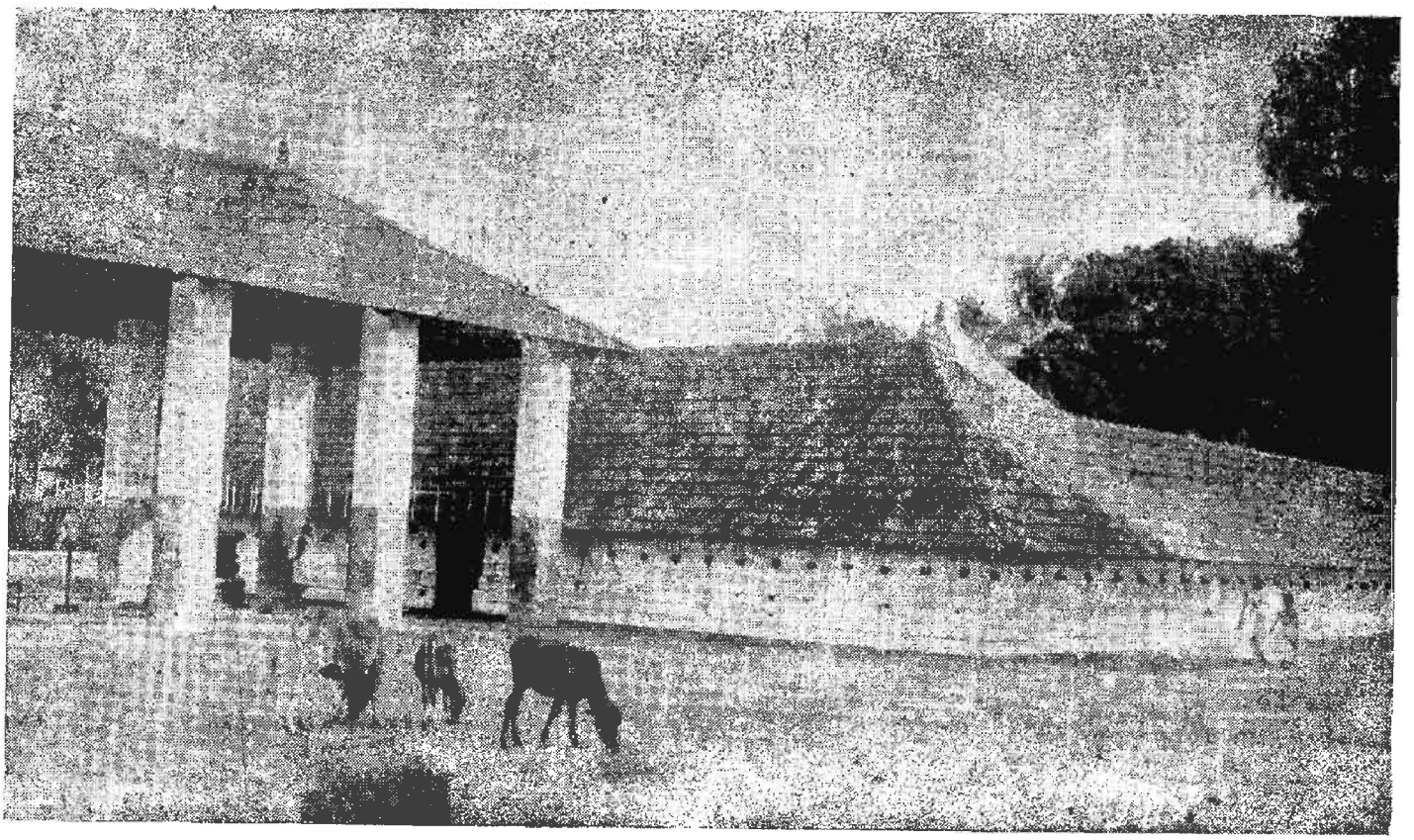
The Flora and the Fauna

10. The natural flora has been completely replaced with fruit trees, timber trees and annual crops. The common trees found in the village are cocoanut, areca-nut (Areca catechu), jack (Artocarpus integrifolia), mango (Mangifera indica), *vatta*—a gum tree, tamarind (Tamarindus indica), *kanjiram* (Strychnos nux vomica), teak (Tectona grandis), *kudapana* (fan palm–Corypha umbraculifera), *choondapana* (Caryota urens), cashew, emblic (Phyllanthus emblica), banyan tree (Ficus bengalensis), *pala* (Alstonia scholaris), *plasu* (Butea frondosa), *othalam* (Cerbera manghas), erythrina (Erythrina indica), drum stick tree (Moringa oleifera), casuarina (Casuarina muricata), *vaka* (Albizia oderatissima), pipal tree (Ficus religiosa), *mathi* (Ailanthus malabaricum), *elavu* (red cotton tree–Bombax malabarica) and *kambili* (Evodia roxburghiana). The latter few items are found as rare species but the useful fruit trees such as cocoanut, areca-nut, jack and mango flourish well all over the dry land. Pepper-vines have been grown on many perennial trees. Bamboo (Bambusa arundinacea), plantain, papaya (Carica papaya), bullock-heart (Anona squamosa), and screw-pine (Pandanus odoratissimus) grow in small numbers in many garden plots. On the sides of the road here and there large rain-trees spread their cool shades. *Eenthal* or *todda pana* (Cycas circinalis) and flower plants like *parijatham* (a paradise tree – Erythrina fulgens), *pavizhamalli* (Nyctanthus arbortristis), *chemparathi* (Hibiscus Rosa sinensis) etc. grow in residential compounds. In a few plots sandalwood tree grows. *Panal* (Uvaria odorata) which is a shrub found in the laterite soil left untilled for long periods grows in several garden plots of the village declaring the lack of interest shown by the people in tilling the land. The common vegetables cultivated are yams, colocasia, melon, tapioca and grams. Paddy is the most important annual crop cultivated in the village.

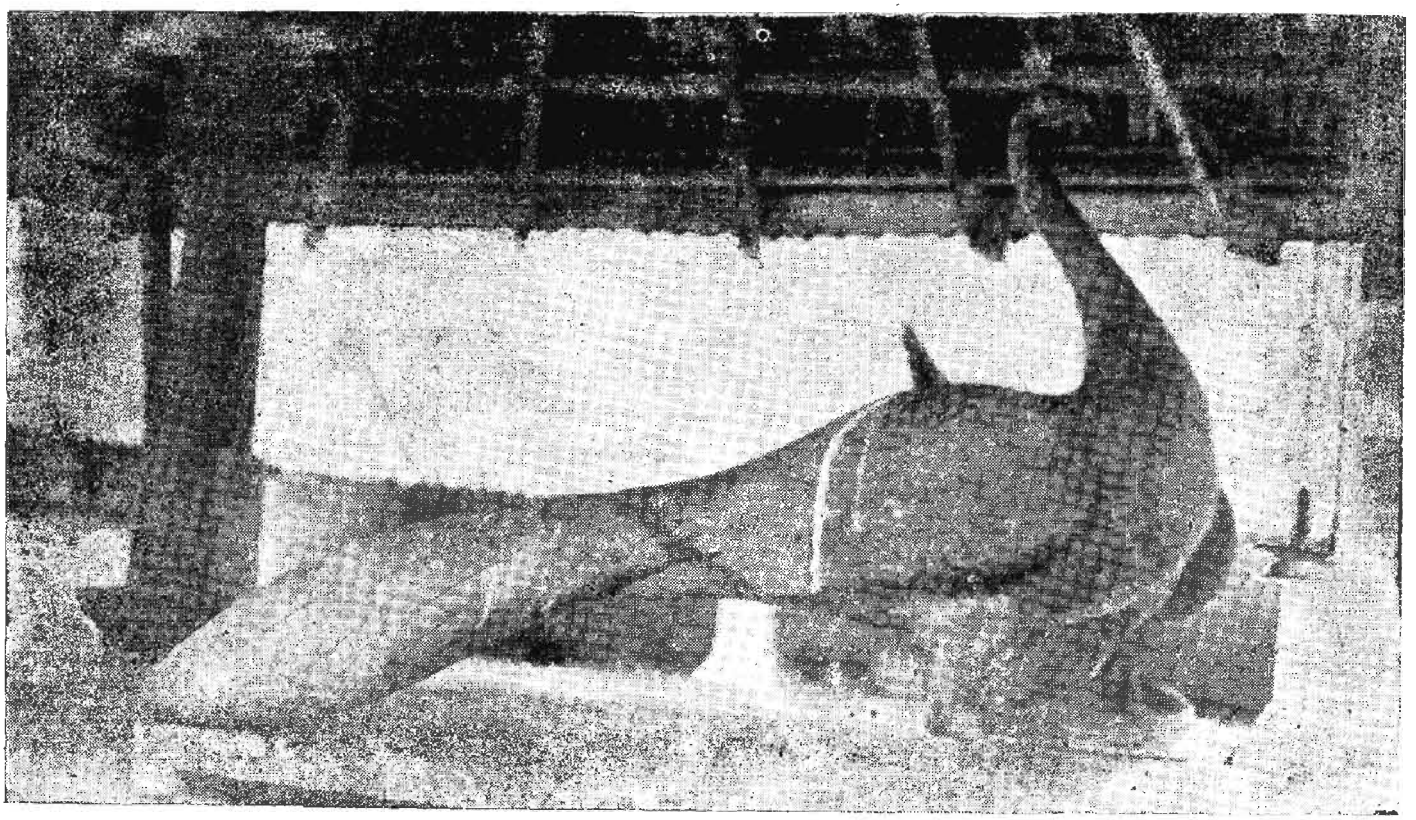
11. Among the natural fauna mangoose, field rats and small reptiles which are common in rural areas all over the State are found here also. Occasionally the small squirrels can be seen running up the trees or jumping over one's head from tree to tree. King fisher, crow, crane and numerous other tropical birds go into the list of natural fauna. Among the domesticated animals cows are the most common. Poultry is raised in several houses and goats are bred in the Muslim households.

Communications

12. The broad-gauge railway line and the Madras–Calicut road solve the problem of communication with the distant places. The town service from Calicut passes through the village, besides several mofussil buses going to various rural areas and towns. The railway helps considerably in the transport of the tiles which is the chief commodity sent out from this area. Within the village itself there is no railway station but close to its border is located the station of Feroke. The Chaliyar river with Beypore port at its mouth, is of vital importance in the economic existence of the village. Tiles exported to Australia and South-East Asian countries are brought by waterway and loaded in the ships at this port. Within the village there are various small roads connecting different corners to the main road. The road junction near the Subramonyaswamy Temple is connected to Beypore through a motorable road. Another motorable road taking off to the east and then turning to the north opens up the eastern portion of the village for vehicular traffic. The Beypore-Cheruvannur road is connected to the main road through another road that passes through the western half of the village. These motorable roads are inter-connected by several country roads which mostly serve as foot-paths. Every part of the village is accessible through one of these roads or foot-paths. Telegraph and telephone facilities are abundant and many institutions and



Pl. 1 CHERUVANNUR TMPLE Page 7



Pl. 2 A WOODEN PEACOCK KEPT IN THE TEMPLE Page 7



Pl. 3 A WOODEN PEACOCK IN DANCING POSTURE KEPT IN THE TEMPLE Page 7

factories of the village have telephone connections. There are also many private homes which have telephone connections. The post office of the village functions in the surveyed area.

Public Institutions

13. The panchayat office, the village office, the post and telegraph office, 6 primary schools, the industrial and technical school, the agricultural seed farm and the key village centre are some of the public institutions located in the village. A nursery school, a maternity centre and a girl's hostel called 'Saradamandiram' also function here. The panchayat office was started only on 1-1-1962, but the village office is an older institution. Both the offices are located on the side of the main road at a distance of two miles from each other. The key village centre and the agricultural seed farm are between the village office and the panchayat office and the schools are scattered in the various parts of the village. Of the 6 schools 2 are lower primary and the other 4 upper primary schools. One lower primary school is managed by the Government while all the rest are owned by private agencies. The Cheruvannur West Aided Lower Primary School, started in 1910, has 217 students consisting of 121 boys and 96 girls during the year under survey. The Mappila Lower Primary School has 238 students of whom 131 are boys and the remaining girls. The Little Flower Upper Primary School was started about 25 years ago. The U. C. Memorial Industrial and Technical School was started in 1959 and nearly 300 students have been trained there so far in blacksmithy, sheet metal work, etc. Saradamandiram is a hostel for girls studying in the Sri. Ramakrishna Mission School in the adjoining village. A strict routine is imposed on the inmates of the hostel with the aim of developing the spiritual side along with the intellectual side. Various extra-curricular activities and sports and other physical exercises are organised almost daily for the physical development of the inmates. Special devotions such as *Bhajanas* and discourses on religion form part of the routine in the hostel life.

Religious Institutions

14. The Subramonyaswamy Temple in the surveyed area is the most important Hindu temple of Cheruvannur. It is a private temple owned by a one-time rich Brahman family which now has only nominal control in the management of its affairs. Daily worship is carried out by a Canarese Brahman appointed for the purpose. Although it is a big temple, its income is poor. The landed properties of the temple are now under the tenants some of whom do not regularly pay the rent. The Athiralankavu Temple, the Parapuram Temple, the Karuvan Temple and the Memalikadavu Bhagavathi Temple are some other smaller institutions for Hindu worship, but there are no daily *poojas* in these temples. According to popular belief the deity of the Athiralankavu Temple is a forest god met by some of the villagers in a neighbouring forest during one of their hunting expeditions. It is said that while roaming in the forest they found an ox without owner and brought it to the village. Somehow the people found a forest god in disguise in this ox and dedicated the temple to it.

15. The village has two ancient mosques, the Cheruvannur Jamaith mosque and the Aryakudi mosque. Information regarding their origin and other details could not be obtained from the people associated with their management. Besides these mosques there are prayer halls in the Muslim quarters in the various localities of the village. The Christians have a church dedicated to the Sacred Heart, situated about a furlong away from the surveyed area. It belongs to the Roman Catholic denomination of the Latin rite and is under the diocese of Kozhikode. The present building of the church was constructed about 35 years ago.

Cemeteries and Crematoria

16. The two mosques and the Christian church have cemeteries attached to them. The Hindu population of the village cremate or bury the dead in the private compounds as is the practice in almost all villages of the State. The opening of a public cemetery for the use of the Hindus is now under the active consideration of the panchayat. It should be said that the panchayat is not too early in providing such a social amenity.

Markets

17. On the side of the main road in the surveyed area is located the market of the village. It has only local importance and that too in a limited sense. Calicut being close to the village most of the commercial activities of the village are carried on there. The local market serves only for the purchase of fish, mutton, vegetables and agricultural commodities like tapioca and cocoanut. There are small shops around the market selling piece-goods, provisions, stationery articles, pan, beedi and refreshments. The market meets daily and most of the transactions take place in the evening, when the factory employees return to their homes. One interesting point about the market is that a large majority of the people going there for purchase are womenfolk.

Health and Sanitation

18. The undulating surface and the nature of the soil make the drainage easy, except in certain portions where the fields lie at low levels. But even here water does not stagnate indefinitely. The standard of cleanliness maintained by the people is high. Drinking water is available in all parts of the village but some of the wells dry up during the summer causing some hardship to the households served by them. Hygienic type of latrines and, for that matter, even other types of latrines are lacking. Many households answer the calls of nature in the open grounds which most households have around their dwellings. Smallpox has occurred in the village during certain years and claimed at least a few lives. Diarrhoea has been more frequent and more deadly. During the ten years from 1951 to 1960, 34 persons have died of smallpox and 131 persons of diarrhoea. The severity of both diseases is on a decrease now although they have not been brought under complete control. A more important cause of death in the village has been the diseases connected with lungs such as T. B. The table given below gives an idea about the prevalence of various diseases in the village.

Table HI

DEATH BY CAUSES

Year	Diseases						
	Smallpox	Fever	Diarrhoea	Lung diseases	Snake bite	Others	Total
1951	4	5	8	23	..	78	118
1952	..	9	13	22	..	92	136
1953	..	9	31	15	1	92	148
1954	1	11	6	29	..	80	127
1955	10	12	25	40	..	75	162
1956	..	4	10	30	..	55	99
1957	..	22	23	46	..	74	165
1958	11	7	6	41	..	68	133
1959	2	4	4	35	..	62	107
1960	6	3	5	28	..	60	102

Residential Pattern

19. The houses are scattered all over the dry land with greater concentration on the sides of the road. The huts of Cherumans and other low caste people who were formerly agricultural labourers are located close to the paddy fields. The Christians mostly live around their church but a few of them are scattered among other communities in the various parts of the village. The other communities such as Nairs, Muslims and Thiyyas live intermingled in all parts. It seems that in this village people give preference to the eastern direction for the facing of houses. If the house is not faced to the east, it is generally turned towards the north. The houses are located at the centre of the compound with cocoanut and other trees standing around. Fences or compound walls have been constructed along the boundaries of most compounds and hedge plants in other cases.

CHAPTER II

PEOPLE AND THEIR MATERIAL EQUIPMENTS

Area, Houses and Population

20. Cheruvannur village formed part of Beypore Panchayat till the 1961 Census and the population statistics of 1951 are given for the whole panchayat instead of for the village. But separate figures are available for the village from the 1961 Census. According to the 1961 Census the total area of the village was 1,754.15 acres[1] and the total population 14,375. The population consists of 7,225 males and 7,150 females. The total number of households in the village was 2,197 and the total number of houses 2,147. There were about 50 families sharing houses with others. The density of population in 1961 was 5,245 persons per sq. mile. On working out the population of 1951 on the basis of the area it is seen that in 1951 the total number of persons in the village was 10,404 consisting of 5,369 males and 5,035 females, the density 3,796 persons per sq. mile, number of houses 1,088 and number of households 1,265. The average strength per household in 1961 was 6.54 and in 1951 8.22. The increase in population on the basis of these statistics was 38.17 per cent in the decade. This is much higher than the increase in the population in the State and the district during the same period. A small error might have crept in the calculation of the total population for 1951, which might explain the abnormal increase to some extent. Nevertheless, it has to be pointed out that there has been large increase in the population of the village compared to the State and the district owing to the industrial development of the area and the consequent immigration of the people in search of employment.

21. The surveyed area comprises only 71.43 acres and 124 households. All the households in the surveyed area live in separate houses, although some of the houses are rented. The total population of the surveyed area is 921 persons with 465 males and 456 females. The density works out to 8,252 persons per sq. mile. The higher density is due to its proximity to the factories and the consequent crowding of the households. The area, houses and population of the surveyed locality is given in the following table.

Table IV

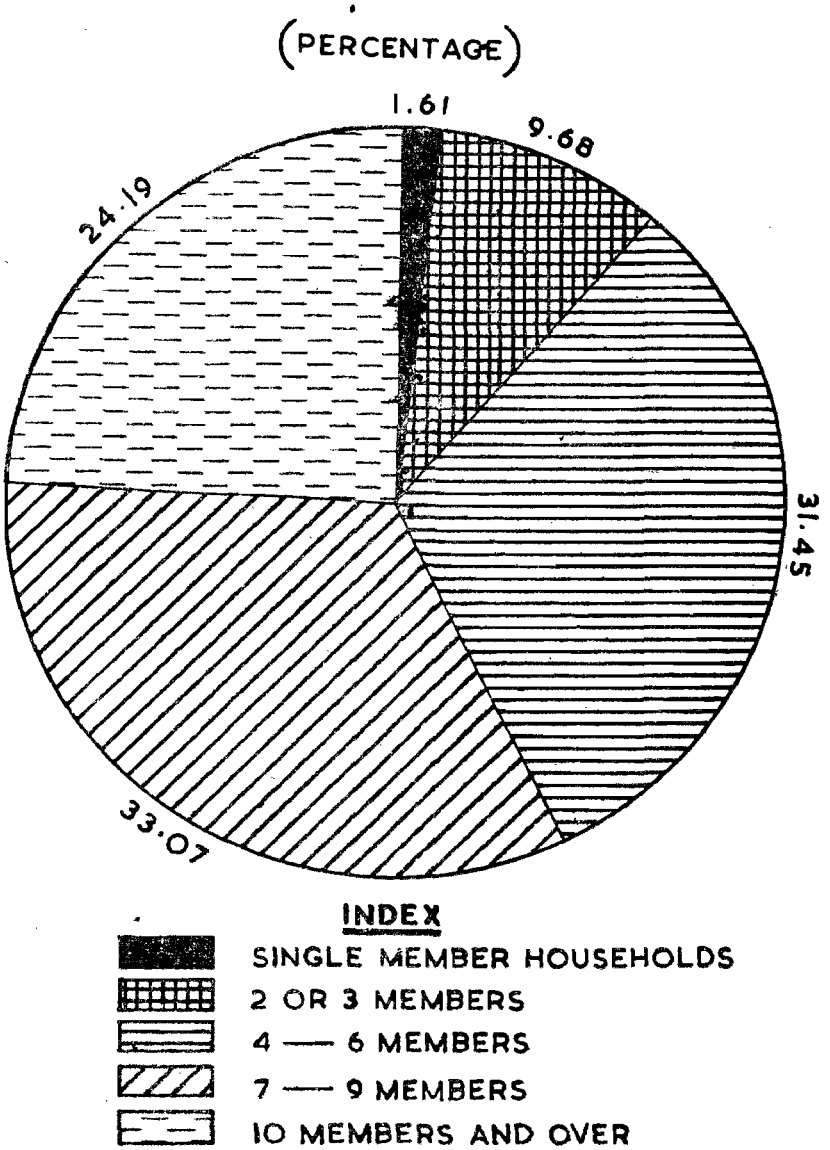
AREA, HOUSES AND POPULATION

Area in		Density of population	No. of	No. of			
Acres	Hectares	per sq. mile	houses	households	Persons	Males	Females
71.43	28.90	8,252	124	124	921	465	456

22. In the whole village there are 1.77 per cent single member households, 13.48 per cent households with two or three members, 40.90 per cent households with four to six members, 29.01 per cent households with seven to nine members and 14.84 per cent households with ten or more members each. In the surveyed area the single member households constitute 1.61 per cent of the total number of households, households with two or three members 9.68 per cent, those with four to

(1) 709.88 hectares

SIZE AND COMPOSITION OF HOUSEHOLDS



six members 31.45 per cent, those with seven to nine members 33.07 per cent and those with 10 or more members 24.19 per cent. There is a greater percentage of households having large membership in the surveyed area compared to the village. In the surveyed area there are a number of families in which more than one couple and their children live together which explains this fact. The size and composition of the households of the surveyed area are tabulated in the following table.

Table V

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
124	2	12	39	41	30

Ethnic Composition

23. The village population consists of Hindus, Muslims and Christians, the Hindus being more than 50 per cent in strength. The percentage of Christians in the population is very small and many of them are immigrant families who have come in search of employment. On the other hand, except for a small percentage, the Hindus and Muslims have been the residents of the locality since long past. In the Hindu community the Ezhuvas (Thiyyas) form the strongest section and the Nairs come next in importance. The other constituent communities of the Hindu group are Brahmans consisting of Embranthiris and Moosads, Kammalas consisting of Asaris, Kollans and Thattans, Mukkuvas, Vellalas and Scheduled Castes, the most numerous of whom are Perumannans, Panans, Cherumans and Kanakkans. The Nairs formerly formed landlords and cultivators of the area and the Thiyyas were tenants and agricultural labourers. The Muslims were traders and casual labourers. The Kammalas, as at present, were engaged in their traditional occupation such as carpentry for Asaris, blacksmithy for Kollans, goldsmithy for Thattans etc. There is only one family of Moosad in the village and they were the biggest *jenmis* of the area owning the Subramonyaswami Temple and large areas of cultivable land. The Embranthiris of whom there is only one family came from the north for the performance of the daily worship in the temple and settled down there. Among the Scheduled Castes, the Cherumans and Kanakkans were agricultural labourers, the Perumannans washermen and Panans the village bards and exorcists. Great changes have taken place in the occupational pattern during the last quarter of a century with the increasing industrialisation of the area. Members from all these communities are eager to get work in the factories and there is no community now which patronises any particular occupation.

24. The population of the surveyed area consists of 72.74 per cent Hindus, 24.00 per cent Muslims and 3.26 per cent Christians. The Hindus consist of 31.05 per cent Nairs, 25.95 per cent Ezhuvas, 8.79 per cent Asaris, 2.28 per cent Kollans, 1.74 per cent Mukkuvas, 1.19 per cent Thattans, 0.76 per cent Embranthiris, 0.65 per cent Moosads and 0.33 per cent Vellalas. The Christians consist of both Protestants and Roman Catholics. There are no Scheduled Castes in the surveyed area. The distribution of the population of the surveyed area by communities is given below.

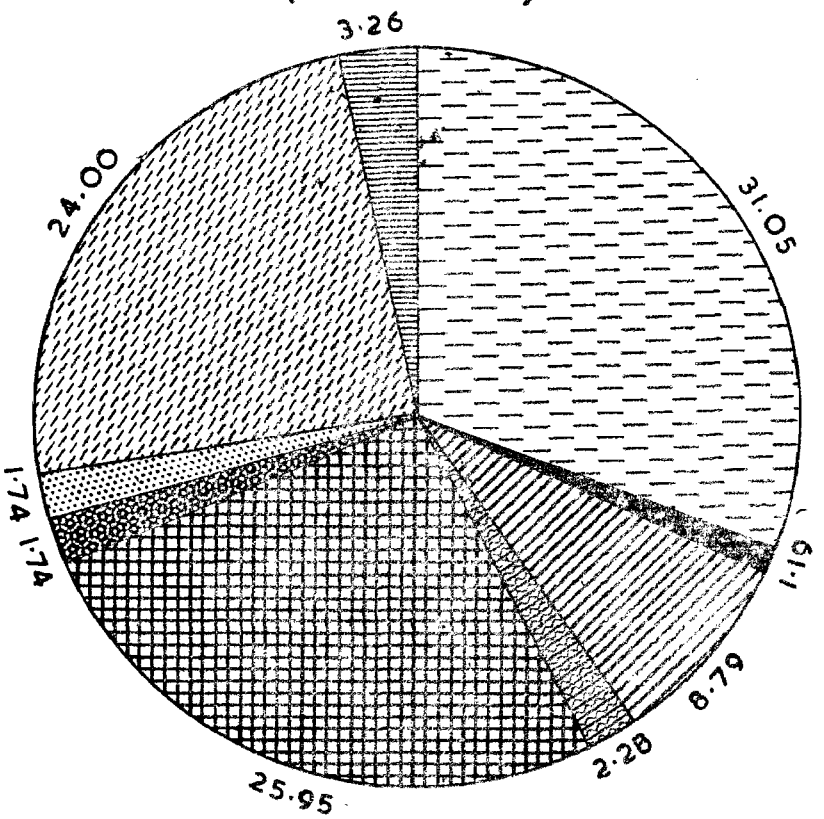
Table VI

RELIGION, COMMUNITIES, CASTES OR SUB-CASTES

Communities	No. of house-holds	Persons	Males	Females
Hindus	**91**	**670**	**334**	**336**
Mukkuvas	1	16	11	5
Thattans	1	11	6	5
Embranthiris	1	7	5	2
Moosads	1	6	2	4
Vellalas	1	3	2	1
Kollans	3	21	12	9
Asaris	11	81	41	40
Ezhuvas	33	239	116	123
Nairs	39	286	139	147
Christians	**4**	**30**	**13**	**17**
Protestant Christians	1	5	2	3
Roman Catholics	3	25	11	14
Muslims	**29**	**221**	**118**	**103**

ETHNIC COMPOSITION

(PERCENTAGE)



25. The Moosads form a subdivision of the Malayala Brahman community known as 'Namboothiris'. Although according to legend Kerala was first inhabited by Namboothiris, their percentage in the population at present is very small and in no village under survey they occur in any sizable number. In some villages, like the village under survey, there are only one or two families while in some other villages there are six or seven families. Therefore, in spite of the fact that their strength in the population is nominal in the village under survey, it is proposed to give a note on them in this monograph since in the social, economic and religious life of the State the Malayala Brahmans have exerted great influence.

Moosads

26. To trace the origin and previous history of the community it is necessary to go back to the ancient times and to rely upon the records which are considered to be unhistorical. Keralotpathi and Keralapazhama are two of these records in which the origin of Kerala and the migration of the Aryan tribe, to which the Namboothiris belong, is described. According to Keralotpathi, Parasurama created Kerala from the sea, brought Brahmans from the banks of Narmada, Krishna, Godavary and Kauvary and settled them in 64 villages. All the land was donated to them to which fact is traded the *jenmom* tenure of lands enjoyed by many of the Namboothiri households of Kerala. The time of this settlement is assigned to some period before the 5th century A.D.[1] The 64 villages of Namboothiris were divided into two groups, viz, the Vaishnavites or the Panniyur *gramakkar*, that is the inhabitants of the Panniyur village, and the Chovour *gramakkar* or the inhabitants of Chovour village who followed the Saivite worship. Originally they formed a regular oligarchy with four administrative bodies having their headquarters at Cranganore. This arrangement was found to be unsatisfactory and later on they selected kings from the east coast to rule over them for a period of 12 years each. Generally the Namboothiris are divided into vedic and non-vedic, who are respectively known as *Othullavar* and *Othillathavar*, meaning those who are entitled to study vedas and those who have been deprived of that rite for some reason or other. According to the social importance, however, the caste is subdivided into (1) Azhuvancheri Thambrakal, (2) Adhyans, (3) Visishta Namboothiris, (4) Samanyas or ordinary Namboothiris, (5) Jatimatras or nominal Brahmans consisting of the Ashta Vaidyans, Yatrakalikkar and the Gramani Namboothiris, (6) Sapagrasthas or those who were cursed by Parasurama, and (7) Papistanmar who disentitled themselves to the respect and equal right with the other Brahmans on account of their conduct. The Moosad in the village under survey belongs to the last division. The Papishtanmar are said to have lost their position because they countenanced the murder of Bhutaraya Perumal, one of the sovereigns of Malabar.[2] Another classification given in the History of Kerala includes Gramanis and Elayadus also among the Papishtanmars.[3] According to this the Moosads are said to have incurred their degraded position due to their acceptance of gift of land from Parasurama. Kerala Mahatmyam, a Sanskrit work on the Malabar history and customs, refers to the Moosad as Sivadvijas or Brahmans dedicated to the worship of Siva, occupying a lower

(1) Cochin Tribes and Castes, Volume II, page 171
(2) State Manual of Travancore by Nagam Aiya, Volume II, page 251
(3) History of Kerala by K. P. Padmanabha Menon, Volume III, page 45

position in Malabar society than that of other Brahmans. It is said that one of them, disguised as a Namboothiri, married a Namboothiri's daughter, but his real status became known before the marriage was consummated, and the pair were degraded.[1] Moosads have long been known in Malabar as a caste slightly lower than the Brahmans on account of their dedication to Saivite worship. In subsequent days the Brahmans themselves undertook the priestly profession in Hindu temples, Saivite as well as Vaishnavite, when the Moosads had to be content with a lower occupation, viz, that of guarding the temples and images. Suchindra Mahatmyam mentions Parasurama having ordered 11 Brahmans to partake of the remnants of the food offered to Siva and to bear the Saivite image in procession round the shrine on occasions of festivals. Vaikom Sthalapuranam mentions three families of Sivadvijas having been brought from the east coast by Parasurama for the service at the temple. Irrespective of the antiquity and the authenticity of these works the Brahmanical origin of Moosads can be established beyond doubt from the customs and manners they follow.

27. The house of the Moosads is known as *Illams* by which name the house of the Namboothiris is called. In olden times they were constructed near the big temples to which the community was professionally connected. Both men and women used to dress like the Namboothiris. The Moosad girls mostly remained in the house wearing only a dhoti but covered their whole body when they went outdoors. Before marriage the girls used to wear a ring on the neck and another special type of ring on festive occasions. The ornaments of ear and neck worn after the marriage were also the same as those worn by the married or widowed Namboothiri women.

28. Originally the Moosads were custodians of images in the temples and undertook certain temple services such as washing the stone steps leading to the inner sanctuary. They were well read in Sanskrit and studied astrology, medicine and sorcery. Their social government rested with the Namboothiris and the Smarthavicharam or enquiry into the suspected case of adultery was practised among them as in the case of Namboothiri women. In the absence of Namboothiris the Moosads learned in vedas could be employed for the performance of *poojas* in the temples, but generally they abstained from this. In Malabar area the Moosads started the performance of ceremonies in their own community after a particular incident during the upheaval known as 'Moppila rebellion'. It would appear that during the rebellion the *Illam* of a rich Moosad was polluted by the rebels and on the suppression of the troubles the owner of the house invited some Namboothiris to perform the purificatory ceremony. The Namboothiris demanded an unreasonably large remuneration which the owner was reluctant to pay. The members of the community got together and by consultation among themselves decided that they were equally qualified as Namboothiris for the performance of these rights by virtue of their Brahmanical origin. Thereafter they dispensed with the services of the Namboothiris and started to perform these ceremonies themselves in their community.

29. The Moosads are divided into exogamous *gotras*. Like Namboothiris they used to observe the rule that only the eldest male member in the family could marry, the rest having been permitted to make casual connections with the women of Ambalavasi class or Nairs.

(1) Quoted by Edgar Thurston, Castes and Tribes of Southern India, Volume V, page 121

The girls were married before puberty and polygamy was common. The eldest son used to be named after the paternal grandfather, the second son after the maternal grandfather and the third son after the father. Widow remarriage was prohibited and with regard to other customs and manners they observed all the rules and rituals applicable to the Namboothiris. All these rules are gradually being relaxing now. By ritualistic practices they are divided into *Rigvedists* following the *sutras* of Aswalayana and *Yajurvedists* following the *sutras* of Boudayana. The Moosad family of the village belongs to the latter division. In olden days the Moosads of Malabar area also maintained a territorial distinction according to which Moosad girls of North Malabar could not be married to the Moosad families of South Malabar while the reverse was permissible.

30. In religious rites and practices the Moosads are similar to the other Namboothiris. *Upanayanam* was celebrated between the ages of 7 and 11 and the *Gayatri* hymn could be repeated ten times thrice daily.

House Types

31. Certain general features of the house types of this area distinguish them from those in the southern and central parts of the State. One such feature which a visitor easily notices is the fact that a large majority of houses in the village are tiled. Without doubt this is due to the existence of numerous tile factories in the area to which most of these people are connected by employment. Even compound walls in certain cases are found to have been constructed with tiles which is a novel feature found only in the areas where there is a concentration of tile factories. The percentage of double storeyed buildings is large in this village compared to many other places. There are even small houses with two storeys. In many cases the upper storey can be used for living purposes while in some other cases it can be used only for storing articles, due to the small dimensions and the absence of proper ventilation. There are also houses which instead of having two storeys have two roofs giving the appearance of two storeyed buildings. This importance attached to the two storeyed building is visible both in the old houses as well as the new houses, except a few constructed on modern styles. The low type of ceiling is found at least in the living rooms of the single storey buildings. The large ventilator in the roof known as 'Mukhavaram' commonly found even in the modern houses of the southern part of the State is conspicuous by its absence here. As a result that pagoda type look which such houses of the south possess, is singularly lacking and the ridge pole remains perfectly horizontal. There are a large number of houses which have used bamboo for the construction of the frame of the roof. This is also a novel feature, for bamboo is used only for thatched houses in southern parts of the State whereas here bamboo is used for beams and rafters even in tiled houses. They are said to last 8 to 10 years. Often this bamboo frame is used as a temporary expedient and many houses make it a point to collect good variety timber for the construction of a permanent roof by the time repairs become necessary.

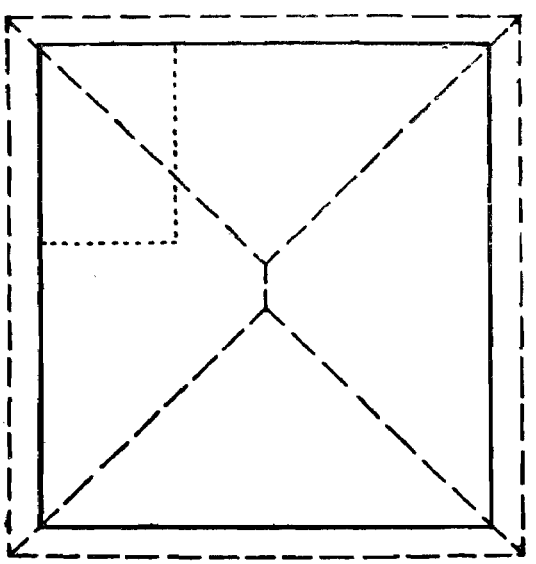
32. In most of the old Hindu houses there is a family shrine on one side. Some households keep this in good condition whereas some other households have neglected to maintain them. The daily worship and the lighting of lamp in the shrines have been given up by the households unless there are some very old people who are anxious to carry them out without fail. A platform growing the holy basil plant stands in the front courtyard of many Hindu houses. Certain other trees and plants

such as *Parijatham*, *Pavizhamalli* and *Chemparathi* whose flowers are used for offerings in the temples are grown in the premises of the houses, mostly in some corner of the front courtyard. In a large majority of the houses there is a small cow-shed either on one side or in front of the house or somewhere in the compound beyond the courtyard. In most cases this is a tiled or thatched shed on a laterite foundation with wooden pillars. Although the courtyard is daily swept and kept clean, little attention is given to the rest of the compound. Even the cocoanut gardens are not picked regularly. Many compounds abound in thickets, grass and thorny plants. While such plots are cultivated with grams, tapioca or other vegetables in many parts of the State, in this village little interest is shown by the people in cultivating them. Probably the work in the factories which requires them to spend the whole of the day-time away from the house, leaves them little time to attend to the cultivation of these plots or to the clearance of the compounds. Latrines are found only in a few modern houses of the rich people. Bath-rooms are even more scarce.

33. Another peculiarity of the houses in the village is the location of the reception room and the kitchen. Generally many houses have two extensions to the front, one serving as a reception room and the other as kitchen. The reception room is kept as an open hall in some houses whereas it has been walled up into a room in some other houses. In front of the extension serving as the kitchen there is a well almost touching the walls of the house. Through an open window in the kitchen the women can draw water from the well without coming out of the house. Although in the houses built recently the location of the kitchen and the well has been disturbed, the reception room is still constructed as an extension to the front. The hearth in the kitchen is located on the eastern side as far as possible.

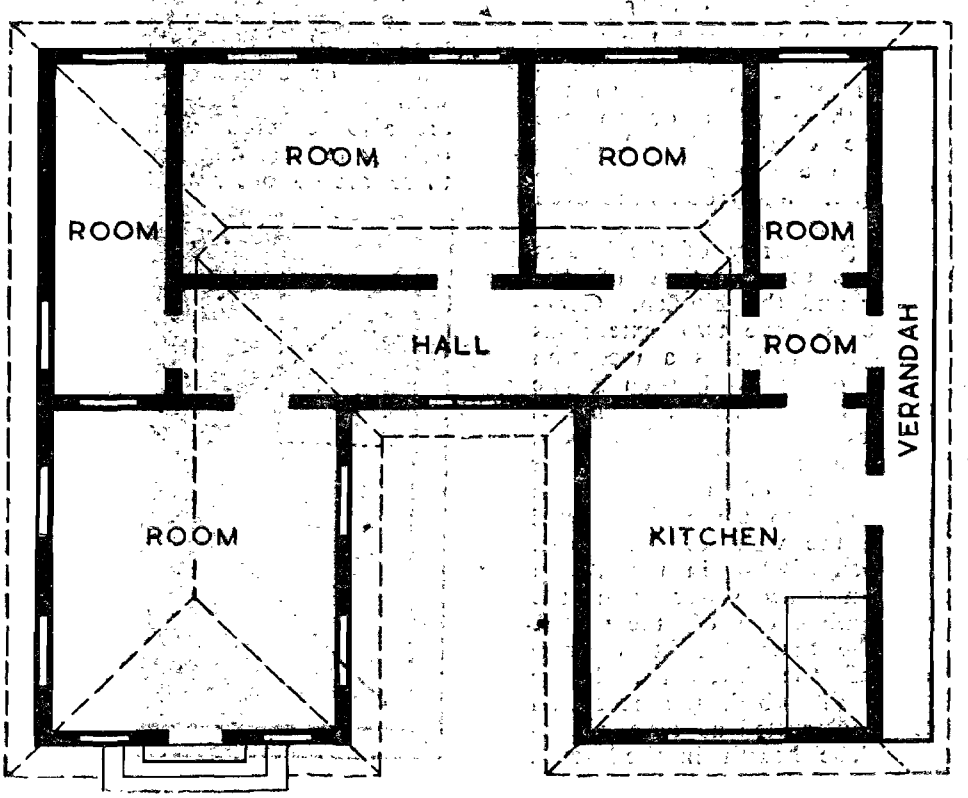
34. A large number of households live in rented houses, the percentage of such people being 21.77 in the surveyed area. Elsewhere in the village this percentage cannot be lower. But the number of *Kudikidappukars* is very small compared to the southern parts of the State. In the whole of the surveyed area there is only one such household. Extremely poor houses built of cadjan walls and cadjan roofs are not many in the village. A few of them found here and there belong to the very poor section of the population, most of whom are Scheduled Castes. A large majority of houses in the village can be classified as middle class. The high class houses come to about 6 per cent and poor class houses about 30 per cent.

35. A typical poor class house found in the village has a rectangular plinth area of 15′ x 10′. It is constructed on an earthen basement not much above the ground. The roof is supported on wooden or bamboo pillars and thatched with cadjan. The sides of the house are also covered with cadjan. It has only one opening to the front and there are no other windows or ventilators.



GROUND-PLAN OF A POOR CLASS HOUSE
(The dotted lines mark the position of the hearth)

36. A typical middle class house of the village is 34′ x 27.5′ in dimensions. It has two rooms projecting to the front, each being 12.5′ x 12.5′ in size. One of them serves as the reception room, while the other serves as the kitchen. Between these two rooms is the small courtyard where stands the platform with the holy basil plant. Behind these two rooms is a long hall of 23′ x 5½′. On one side of the house there is another room of 15′ x 5½′ used as study room by the school-going children or as a sleeping room. Behind the long hall there are two rooms, one having a dimension of 13.5′ x 9.5′ and the other 9.5′ x 9′. Behind the kitchen there are two small rooms, one serving as a working place for the women and the other as a storeroom. Doors and windows are provided in sufficient number and ventilation is adequate. The doors are of the size 5.25′ x 2.5′. There are some windows of the size 3½′ x 2.9′ and some other windows having smaller dimensions. The roof, doors and windows are constructed of good timber. The basement is about 2.3′ high from the ground and height of the walls from the basement is about 8′. The walls are plastered with lime and the floors are cemented. But there are many middle class houses in which the floors are coated only with cow-dung. The roof of the house is tiled. The central structure is provided with two roofs such that one looking from the front gets the impression that it is a two-storeyed house, although actually it is a single storeyed house. There is a small verandah on the side of the kitchen.



GROUND-PLAN OF A MIDDLE CLASS HOUSE



Pl. 4 A MIDDLE CLASS NAIR HOUSE Page 18

37. The high class houses of modern style constructed in brick and concrete are coming up here and there. They are well ventilated, provided with all modern amenities and electrified. Since they have no general pattern and are small in number, a description is not attempted here.

38. Classified by the materials of wall and roof 8.27 per cent houses of the village have used leaves and reeds for the construction of walls, 0.56 per cent timber, 24.24 per cent unburnt bricks, 1.59 per cent burnt bricks and 65.34 per cent laterite stones. 27.74 per cent houses are thatched with leaves, 72.12 per cent tiled and 0.14 per cent provided with terraced roofs. It would appear that, considering the materials used for the construction, the houses in the surveyed area are slightly better than elsewhere. Only 6.45 per cent houses in the surveyed area have used reeds or leaves for the construction of walls and 16.94 per cent have used unburnt bricks. All the remaining houses are constructed with laterite stones. 12.10 per cent of these houses are thatched with cadjan and 87.09 per cent tiled. 0.81 per cent houses have terraced roofs. The same difference is found between the village and the surveyed area with regard to the number of rooms in each house. In the whole village 0.61 per cent houses have no regular room, 29.19 per cent houses have one room each, 35.17 per cent houses have two rooms each, 23.30 per cent houses have three rooms each, 5.79 per cent houses have four rooms each and 5.94 per cent houses have five or more rooms each. On the other hand, in the surveyed area there is no house without atleast one regular room. There are only 4.84 per cent houses with one room each. 20.97 per cent houses of the surveyed area have two rooms each, 28.22 per cent houses have three rooms each, 16.13 per cent houses have four rooms each and 29.84 per cent houses have five or more than five rooms each. The membership in the households also is generally high and there are many houses in the village with two or three rooms containing more than seven persons each. A table showing the number of rooms and number of persons occupying the houses is given below for the surveyed area.

Table VII

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				
		1 person	2—3 persons	4—6 persons	7—9 persons	10 persons and over
No regular room	..	..	..	..	..	..
1 room	6	..	3	3	..	..
2 rooms	26	1	2	11	12	..
3 rooms	35	1	2	14	12	6
4 rooms	20	..	3	4	4	9
5 rooms and over	37	..	2	7	13	15

39. Classified by occupation it is found that the housing condition is better among the miscellaneous occupational class in whose case the percentage of houses with larger number of rooms is greater than in all other occupational classes. The tile factory workers come second and the miscellaneous industrial workers third in this respect. The poorest section is the general labourers whose income is also the poorest in the surveyed area. Classified by income groups, naturally, the highest income group in all the occupational classes has the largest percentage of houses having four or five rooms each. A table showing the classification of the houses by number of rooms and the occupation and the income is given below for the surveyed area.

Table VIII

HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF ROOMS

Occupation	Income group	Total No. of houses	Number of rooms: No. regular room	One room	Two rooms	Three rooms	Four rooms	Five rooms and more
Tile factory work	Rs. 51-75	2	..	..	2	..	..	..
	Rs. 76-100	4	..	1	1	1	..	1
	Above Rs. 100	23	..	..	3	9	5	6
	Total	**29**	..	**1**	**6**	**10**	**5**	**7**
Miscellaneous Industrial work	Rs. 25-50	2	..	1	..	1	..	..
	Rs. 51-75	3	..	..	2	1	..	..
	Rs. 76-100	3	..	..	1	1	1	..
	Above Rs. 100	20	..	..	3	9	2	6
	Total	**28**	..	**1**	**6**	**12**	**3**	**6**
Miscellaneous Occupation	Less than Rs. 25	1	..	..	1	..	..	..
	Rs. 25-50	3	..	..	1	1	1	..
	Rs. 51-75	2	..	..	..	1	..	1
	Rs. 76-100	4	..	1	1	..	..	2
	Above Rs. 100	44	..	1	6	7	9	21
	Total	**24**		**2**	**9**	**9**	**10**	**24**
General labour	Rs. 25-50	3	..	2	..	1	..	..
	Rs. 51-75	3	..	..	1	1	1	..
	Rs. 76-100	3	..	..	2	1	..	..
	Above Rs. 100	4	..	..	2	1	1	..
	Total	**13**	..	**2**	**5**	**4**	**2**	..

40. Most of the materials for house construction are obtained locally. Hard laterite stones quite suitable for house construction are excavated in many places in this village. 1,000 stones cost Rs. 200 to Rs. 250 according to the quality and the distance from the quarry to the site of construction. Timber is mostly extracted from the trees standing in the compounds. Jack trees are in great demand for this purpose. Some people also purchase timber from the local timber depots or the timber yard at Kallayi. Cadjan for thatching the poor class and middle class houses can be obtained from the cocoanut plantations. Tile, of course, is available in plenty within the village at comparatively low rate since the transporting cost and the profit of the intermediaries do not add to the price. Other building materials such as lime, cement, etc. can be purchased from Feroke or Calicut. Carpenters and masons are available in the village. A carpenter or mason is to be paid from Rs. 5 to Rs. 6 per day without meals.

41. The various ceremonies observed in connection with the house construction start with the fixing of the location, known as *Kuttiadikkal*, by some experienced carpenter. On that occasion he is to be paid a small amount and some new clothes. The laying of the foundation-stone is celebrated by giving presents to the workers. On fixing the main door and the beams and on the completion of the house the labourers are given presents and feasts. The house-warming is celebrated as in every other villages by boiling cow's milk in the kitchen and giving a feast to all the relations who assemble on that occasion.

Dress and Ornaments

42. In the pattern of dress there is practically no difference between this village and the various villages under survey except that here the percentage of men who do not use shirt is less than in many other villages. The men of all communities, except the Muslims, use a white dhoti and white or coloured shirt, the older men adding a shawl also to it. A vast majority of the men use coloured shirts, particularly in the lower income groups. The Muslim men use a white or chequered dhoti and a coloured shirt but they can be distinguished from the way in which they wear the dhoti. As the Muslims elsewhere they wind it around the waist in the anti-clockwise direction. The older Muslim men tie a turban on the head, unlike the Hindus who put the shawl on the shoulders if at all they use shawls. Most of the boys in all communities other than Muslim wear shirt and shorts. A large number of Muslim boys and a small number of boys in other communities use white dhoti and shirt. The above types of dress are used by the people when they go outside the house, but while sitting at home a large majority of men wear only a dhoti. It has been found that in the village under survey a good many grown-up men use pants and shirts or shorts and shirts which are more convenient for the work in the factories.

43. Among the women there is a very high percentage using saree in all communities, except the Muslim. Most of these people use the same dress while sitting at home and going outdoors. Among the other women a good section use white 'half saree' with coloured blouse and white dhoti. Some young girls use only blouse and dhoti while some old women wear only dhoti and shawl. In rare cases very old and poor women are found using only a dhoti even while going outside the house. The Muslim women do not use half saree but instead they use a white cloth for head-dress. The white dhoti they wear has violet or pink borders. Unlike the Muslim women in the southern districts, here they use mostly white blouse and a larger head-dress. But the manner of wearing the dress is the same as that of the Muslim women in the southern districts. Most of the girls of the school-going age wear coloured skirt and coloured blouse. A table showing the dress pattern of the people of the surveyed area is given below classified by communities. The dress of the Muslim women is included under the classification 'any other item'.

Table IX

DRESS

Total Population			Communities											
Males	Females		Mukkuvas	Thattans	Embranthiris	Moosads	Vellalas	Kollans	Asaris	Ezhuvas	Nairs	Protestant Christians	Roman Catholics	Muslims
465		Total No. of males in the community	11	6	5	2	2	12	41	116	139	2	11	118
	456	Total No. of females in the community	5	5	2	4	1	9	40	123	147	3	14	103
		I. No. of males wearing												
76		1. Shirt, shawl and dhoti up to heels	..	..	1	1	..	2	7	16	18	..	2	29
215		2. Shirt and dhoti up to heels without shawl	4	5	4	1	1	3	17	58	66	1	4	51
1		3. Shawl and dhoti up to heels	..	..	..	..	..	..	..	..	..	..	..	1
117		4. Shirt and shorts	4	..	..	..	1	5	11	29	43	1	4	19
1		5. Full suit	..	..	..	..	..	..	..	..	..	..	..	1
55		6. Any other type	3	1	..	..	..	2	6	13	12	..	1	17
		II. No. of females wearing												
	109	1. Full saree	3	3	1	..	1	2	8	35	41	1	4	10
	14	2. Blouse and dhoti from waist to heels	..	..	..	1	..	1	..	3	8	..	..	1
	17	3. Dhoti from waist to knee only with shawl	..	..	..	1	..	..	3	7	6	..	..	..
	2	4. Dhoti from waist to knee only	..	..	..	..	..	..	..	1	1	..	..	..
	79	5. Half saree with blouse and dhoti from waist to heels	1	1	1	1	..	2	9	28	34	..	2	..
	88	6. Skirt and blouse	1	1	..	1	..	3	12	27	37	2	3	1
	147	7. Any other type	..	..	..	..	..	1	8	22	20	..	5	91

44. The menfolk of the village generally do not wear any ornaments, except perhaps a ring on the finger. This item is more common among the Muslims than in other communities. The common ornaments among the Hindu females are gold ear-studs and plastic or glass bangles. In a few cases simple gold chains carrying lockets are also found. The old women in the Ezhuva community have grown the ear-lobes and put on large ear-studs called *Thoda*. Another common item that is usually worn by the grown-up Ezhuva women is a locket called *Raksha* on a thread tied round the neck. More intended to ensure the personal safety than to adorn the body, it contains some charm. In some Hindu households rings and chains are put on the ankles by both boys and girls but this is becoming obsolete now. All the items of ornaments in the Hindu community, except bangles and the chains or rings put on the ankles, are made in gold but among the Muslims silver ornaments are found to be more popular. The Muslim men wear silver rings on the fingers and the women put on thin silver rings on the rim of the ear. The Muslim women also wear silver neck

chains and ankle chains. Although the percentage of households possessing ornaments is quite large as can be seen from the table given below for the surveyed area, it has to be pointed out that ordinarily the women do not put on many items of ornaments. Among the women working in the factories a large percentage go without any ornaments at all. Another good percentage go with a few plastic or glass bangles on the hand and ear-studs on the ear-lobes. But more items are put on by them when they go to attend fairs and festivals or to visit the relations or on occasions of social gathering such as marriages etc. In the surveyed area 95.16 per cent households possess ornaments. 23.39 per cent have ornaments worth up to Rs. 100, 48.39 per cent worth between Rs. 100 and Rs. 500, 8.06 per cent worth between Rs. 500 and Rs. 1,000, 8.87 per cent worth between Rs. 1,000 and Rs. 2,500 and 6.45 per cent worth up to Rs. 3,000. The fact that households using ornaments worth more than Rs. 1,000 are found only in the communities of Ezhuva, Nair and Muslim just means that only among these people there are rich households who can afford to invest such high amounts on the adornments of the body.

Table X

ORNAMENTS

Total No. of households		Communities											
		Makkuvas	Thattans	Embranthiris	Moosads	Vellalas	Kollans	Asaris	Ezhuvas	Nairs	Protestant Christians	Roman Catholics	Muslims
124	Total No. of households in the community	1	1	1	1	1	3	11	33	39	1	3	29
118	Total No. of households using ornaments	1	1	1	1	1	3	11	31	38	1	3	26
6	Households using no ornaments	..	..	..	..	..	..	..	2	1	..	..	3
29	No. of households using ornaments of the value of Rs.100 or below	..	..	..	..	1	2	3	8	7	..	..	8
60	No. of households using ornaments up to Rs. 500	..	1	..	1	..	1	8	15	21	1	2	10
10	No. of households using ornaments up to Rs. 1,000	1	..	..	..	..	..	..	3	5	..	1	..
3	No. of households using ornaments up to Rs. 1,500	..	..	..	..	..	..	..	..	1	..	..	2
6	No. of households using ornaments up to Rs. 2,000	..	..	..	..	..	..	..	2	1	..	..	3
2	No. of households using ornaments up to Rs. 2,500	..	..	..	..	..	..	..	1	..	..	..	1
8	No. of households using ornaments up to Rs. 3,000 and above	..	..	1	..	..	..	..	2	3	..	..	2

Footwears

45. In the matter of footwears the village under survey stands apart from many other surveyed villages. Generally the rural folk of the State do not use any footwear, but here 25.08 per cent of the people are in the habit of using them. As many as in 75 households out of 124, males use footwears, in 28 households females use footwears and in 26 households children use

them in the surveyed area. The percentage of households in which females use footwears is higher in the Muslim community than in other communities. Certainly the higher percentage of people using footwears is owing to the industrialisation of the area. In many factories, particularly in the tile factories, footwears are a neccessity. A table for the surveyed area showing the classification of the households, using footwears according to the community is given below.

Table XI

FOOTWEARS

Community	Total No. of persons	Total No. of persons using footwears	No. of households in which		
			Males use footwears	Females use footwears	Children use footwears
Mukkuvas	16	4	1	..	..
Thattans	11	2	1	..	..
Embranthiris	7	4	1	..	..
Moosads	6	1	1	..	..
Vellalas	3	..	..	..	..
Kollans	21	3	2	..	..
Asaris	81	11	7	1	..
Ezhuvas	239	40	16	3	6
Nairs	286	75	24	8	9
Protestant Christians	5	5	1	1	1
Roman Catholics	25	2	..	1	1
Muslims	221	86	21	14	9
Total	**921**	**231**	**75**	**28**	**26**

Washing and Toilet

46. The workers whether employed in the factories or in the field take bath daily in the evening when they return home from work. Most of the working women also take bath in the evening. Among the non-working population the religious type who go to the temple take bath in the morning or in the evening before they go for worship. Among the other people there are some taking daily bath and some taking bath on alternate days or twice or thrice a week. Toilet soap is used by 91.13 per cent households in the surveyed area and washing soap is used by all the households. 54.03 per cent households of the surveyed area send clothes regularly to the washerman for cleaning. The workers, particularly the field workers, wash the working clothes daily in the evening when they take bath. A table for the surveyed area showing the households using washing soap and toilet soap and sending clothes to the dhobi for washing is given below.

Table XII

HOUSEHOLDS USING WASHING AND TOILET SOAPS AND SENDING CLOTHES TO WASHERMAN

Community	Total No. of households	No. of households using		
		Toilet soap	Washing soap	Services of washerman
Mukkuvas	1	1	1	1
Thattans	1	1	1	1
Embranthiris	1	1	1	1
Moosads	1	1	1	1
Vellalas	1	1	1	..
Kollans	3	1	3	..
Asaris	11	10	11	6
Ezhuvas	33	32	33	10
Nairs	39	37	39	34
Protestant Christians	1	1	1	1
Roman Catholics	3	3	3	1
Muslims	29	24	29	11
Total	**124**	**113**	**124**	**67**

Household Goods

47. 76.57 per cent households in the surveyed area possess chairs, 54.00 per cent possess tables, 83.82 per cent possess cots, 41.11 per cent possess stools, 58.84 per cent possess benches and 31.44 per cent possess almirahs. Each of these houses has three or four chairs, one or two tables, two or three cots, a stool, a bench and one or two almirahs. Mostly all the elderly male members sleep on cots while the other people including almost all women sleep on the floor over screw-pine mats. Cotton bed is found in certain households only but the use of pillows is common. 79.79 per cent households of the surveyed area possess lanterns, 52.39 per cent possess battery torches and 2.42 per cent possess kerosene stoves, although the latter is used only sparingly. 15.32 per cent houses of the surveyed area are electrified. There are bicycles in 7.26 per cent households, gramophones in 1.61 per cent households, radio sets in 8.85 per cent households, mosquito nets in 12.09 per cent households and irons in 24.99 per cent households. One household in the surveyed area owns car. Compared to other parts of the village the people living in the surveyed area are richer and as such the position of the rest of the village with regard to the possession of these items may be slightly poorer.

48. Metalwares such as copper vessels or brass vessels are used in the kitchen by a good number of households in the Hindu and Muslim communities. Aluminium and steelwares are also being increasingly used. This does not mean that the earthenwares have been completely dispensed with. In fact for cooking purposes even now many households especially poor class households use earthenwares only. For dining purposes the rich people use porcelainwares or metalwares, while the other people use earthenwares or plantain leaves.

Food and Drink

49. In the surveyed area 18.55 per cent of the households live on two meals a day and 59.68 per cent households live on three meals a day. 21.77 per cent of the households take not only three principal meals but also some refreshments between the principal meals. Generally the factory workers take rice gruel early in the morning before going to the factory. They reach the factory

premises half an hour or one hour early and take some tea before entering the factory. This is an occasion for them for reading the morning papers and for a general gossip. Before the noon-meal once or twice they get tea from the factory canteen. The noon-meal is also obtained from the canteen instead of bringing it from home. Before leaving the factory in the evening one or two cups of tea are again consumed. The same routine is followed by people working in business and by many engaged in casual labour. The supper consisting of rice and vegetables is taken at home. A table showing the classification of the households according to the number of meals taken everyday is given below for the surveyed households.

Table XIII

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 3 meals a day
124	Mukkuvas	1	..	..	1
	Thattans	1	..	1	..
	Embranthiris	1	..	1	..
	Moosads	1	..	1	..
	Vellalas	1	..	1	..
	Kollans	3	1	1	1
	Asaris	11	1	7	3
	Ezhuvas	33	6	17	10
	Nairs	39	9	22	8
	Protestant Christians	1	..	1	..
	Roman Catholics	3	..	2	1
	Muslims	29	6	20	3

50. There are only two vegetarian households in the surveyed area, one that of the Embranthiris and the other that of the Moosads both of whom are Brahmans. Members of all other Hindu communities take both meat and fish. The Nairs generally and some people in the other Hindu communities do not take beef. Mutton is the most popular meat in all communities. With regard to the fish there are no restrictions or taboos, and all except the Brahmans use all types of fish. Rice is the most important staple food and 79.03 per cent households use rice alone as staple diet. The remaining households use tapioca to supplement rice. Tapioca cultivated in the village forms only a negligible portion of its total requirement. Fresh tapioca is brought daily from the eastern villages such as Malappuram and Kondotty and sold in the market and shops. One kilogram cost about 15 ps. at the time of survey, but this varies according to the price of rice. There is no house exclusively using tapioca for any meal.

Table XIV
DIET (STAPLE DIET AND FOOD HABITS)

Community	Total No. of households	No. of vegetarian households	No. of non-vegetarian households	No. of households having as staple food: Rice	No. of households having as staple food: Combination of rice and tapioca
Mukkuvas	1	..	1	..	1
Thattans	1	..	1	1	..
Embranthiris	1	1	..	1	..
Moosads	1	1	..	1	..
Vellalas	1	..	1	1	..
Kollans	3	..	3	1	2
Asaris	11	..	11	8	3
Ezhuvas	33	..	33	30	3
Nairs	39	..	39	34	5
Protestant Christians	1	..	1	..	1
Roman Catholics	3	..	3	2	1
Muslims	29	..	29	19	10

51. Except for a small number of households, all make special food preparations on the occasions of religious festivals. There are only two households in the surveyed area which are exceptions in this matter. All the households in the village and the surveyed area use cocoanut oil in the preparation of food. All households generally use separate utensils for the preparation of different items of food. In the surveyed area there are 46.77 per cent households possessing advanced type of hearths constructed on raised platforms. In the remaining households the hearth is constructed on the floor. 72.58 per cent households of the surveyed area use firewood and leaves, 15.32 per cent households firewood, leaves and sawdust, 6.45 per cent households dry leaves alone and 4.84 per cent households firewood alone as fuel. There is one household in the surveyed area using kerosene also as fuel for cooking. With a number of saw mills in the neighbourhood of the village and some match factories within the village sawdust and chippings are available at a comparatively low cost. Special metal hearths are used to burn sawdust for cooking purposes. In the following table the households of the surveyed area are classified according to the above data.

Table XV
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	Cocoanut oil	Ghee	Separate utensils	New hearths	Firewood and leaves	Firewood, leaves, sawdust combination	Dry leaves and kerosene oil	Dry leaves	Firewood
Mukkuvas	1	1	1	..	1	1	..	1	..	..	..
Thattans	1	1	1	..	1	1	..	1	..	..	..
Embranthiris	1	1	1	..	1	1	1	..	..	..	..
Moosads	1	1	1	..	1	1	1	..	..	..	..
Vellalas	1	1	1	..	1	..	1	..	..	..	..
Kollans	3	3	3	..	3	1	..	3	..	..	..
Asaris	11	11	11	..	11	4	10	1	..	..	..
Ezhuvas	33	33	33	..	33	22	29	4	..	..	..
Nairs	39	37	39	..	39	18	23	1	1	8	6
Protestant Christians	1	1	1	..	1	1	..	1	..	..	..
Roman Catholics	3	3	3	..	3		3	..	..	..	..
Muslims	29	29	29	..	29	8	22	7	..	..	..
Total	**124**	**122**	**124**	..	**124**	**58**	**90**	**16**	**1**	**8**	**6**

Customs and Manners of Moosads

52. Among the Namboothiris there are adherents of the three different *vedas* viz, *Rigveda*, *Yajurveda* and *Samaveda*. In each of these sections there are different subdivisions following different teachers. The Moosads of the surveyed area are *Yajurvedists* following the teachings of Boudhayana with regard to the customs, manners and religious rites. Till about 50 years ago all the families meticulously carried out all the ceremonies prescribed by the respective schools. Many of the ceremonies took more than one day and all the ceremonies together formed a long list, involving heavy expenditure. Recently certain ceremonies have been omitted and some others have been shortened, but a few orthodox families carry out all the ceremonies in all details. Here it is intended to make a mention of only those ceremonies which are most commonly observed in the community nowadays.

Child-birth

53. During the period of pregnancy there are three important ceremonies known as *Pumsavanam*, *Seemantham* and *Vishnubali*, the second of which is carried out only for the first pregnancy while the others are carried out for all the pregnancies. For the first pregnancy *Pumsavanam* is performed in the fourth month while for the succeeding pregnancies it is performed in any month after the second month except the fifth month. The essential part of *Pumsavanam* ceremony consists of a *homam* by the husband with the wife sitting on his left side. Towards the close of the *homam* the husband gives the wife the remains of the ghee offered to the fire. This is given to the woman thrice, each time reciting special *manthras* prescribed for the occasion.

54. *Seemantham* can be performed in any month after the third month, except the fifth month. During the ceremony the husband adorns the hair of the wife with a fruit-bearing twig of fig tree, *darbha* grass (Poa cynosuriodis), wheat, feathers of porcupine, etc. and showers some wheat on her. Two Brahmans sit facing the north by the side of the sacrificial fire, carriying two tiny *Veenas* (musical instrument) improvised with twigs and grass. They pretend to play on them-but no sound is produced by these rude instruments – and recite hymns prescribed for the occasion, as if singing to the tune of the *Veena*. If due to some reason such as a death pollution in the family, the ceremony cannot be performed at the proper time during the pregnancy, it has to be performed for all the succeeding pregnancies. Similarly, if the first child is still born the ceremony should be performed for all the succeeding pregnancies.

55. *Vishnubali* is performed during the 8th or 9th month. The girl is given holy water and the remains of pudding offered to God. A *homam* and a *pooja* are also performed on the occasion.

56. It is possible to perform these ceremonies after the child-birth, in case it could not be performed before the child-birth. In that contingency all the ceremonies should be performed between the 11th and 13th day of child-birth by the husband but if the woman becomes a widow a near kinsman, in whose presence the woman is permitted to appear, can perform them.

57. As in many other communities indigenous medicines, butter, *Panchagavya*, etc., are given to the woman during the period of pregnancy, although the number of families adhering to these precautions is decreasing. There are 13 medicinal herbs from which decoctions are prepared to give to the girl and each decoction is administered reciting special *manthars*. Butter or *Punchagavya* is given in the advanced stage of pregnancy along with the recitation of *manthras*. Once it is started, it should be continued every day till the child-birth. The child-birth is attended to by local midwives. If the child is a male, a sound is produced by tapping on metal

plates and if it is a female the women-folk shout in chorus raising a *kurava*. Nowadays in some households the help of qualified midwives and doctors is sought and allopathic treatment obtained.

58. *Jathakarmam* should be performed by the father of the child within 36 hours after the birth. If due to inevitable circumstances it could not be carried out within that time, the ceremony should be performed on the 11th day, in which case it need not be performed by the father but can be carried out by some other male member of the family. In either case the ceremony should be performed in the morning or at night before a principal meal. The father gives gifts to some Brahmans and entering the room where the child is laid looks at in the light of a lamp. He then takes bath and returns to the room in wet cloth. The child laid on a plantain leaf is now taken by him and placed in his lap with its head resting on his left thigh. Again a gift is given to the Brahmans and a mixture of *Vayambu* (Acorus calamus), ghee, honey and gold dusts administered to the child with a gold ring dipped in the mixture. It should be given twice reciting special *manthras* in the case of a male child and without any *manthras* in the case of a female child. The father then touches the right ear, the right shoulder and the head of the child and recites certain hymns, keeping in mind the name to be given to the child. The father kisses the child thrice. It is also the custom for the mother to apply the mixture of *Vayambu* (Acorus calamus), ghee, honey and gold on her breasts and feed the child.

59. The most auspicious day for *Namakaranam* or naming ceremony is the 12th day but it can also be conducted on the 11th or any other succeeding day. The lucky moment for the ceremony could be selected on consulting the almanac. The ceremonies start with a *homam* after which water is sanctified with the father holding the child and the mother standing by their side. The sanctification of the water is done by whispering the name of the child also in the appropriate place during the *manthra*. The water is then sprinkled on the child. Placing the child in the father's lap he mentions in the right ear of the child the proposed name adding the surname *Sharma* with it. The mother then takes the child and calls it by the name but omitting the surname.

60. In the fourth month after the child-birth takes place the ceremony of *Nishkramanam*, during which a thread is tied round the waist of the child for the first time. The ceremony should be performed in the shade of a jack tree to which the father comes with the child through the main door of the house opening to the east or to the north. The mother should follow the father and all should walk around the tree before starting the ceremony. Some holy water is sanctified by the father assisted by a few other Brahmans. During the ceremony the thread is put into the water and taken out. After sanctification the water is sprinkled on the child and the thread, reciting *manthras*. After this the thread is tied round the waist of the child and the feet of the child is gently pressed against the jack tree.

61. The 'rice giving' ceremony can be performed any time after the 5th month, excluding the 7th month. The child is adorned with sandal paste, flower, eyetex, etc., after an 'oil-bath' and taken to the spot where the ceremony is to take place. All the food articles prepared for the feast in connection with the occasion are served in three plantain leaves—one for Lord Ganapathi, one for the child and one for the imaginary child which is supposed to take food along with the child. The father takes a mixture of rice, curd, ghee, honey and water from a silver vessel using his thumb and the ring-finger, reciting *manthras*, and gives it to the child. This is repeated six times, each time reciting a stanza of the prescribed hymn. Afterwards a little rice

mixed with all the other preparations is put into the mouth of the child. The mother and other elderly ladies also give the child a little rice. It is only from this day that the child is given any food consisting of rice or rice flour.

Chowlam

62. *Chowlam* is the occasion for dressing the hair of the child for the first time in its life. In olden days this used to be performed in the third, fourth or seventh year and till then the child used to grow the hair. After the ceremony both the male and the female children had to grow a tuft at the crown of the head, shaving of the remaining portion. Now the ceremony is observed only in very orthodox families, since in other families the hair is cropped even in the first year and the growing of the tuft makes children the object or ridicule by class-mates.

Upanayanam

63. Any time after the fourth year, except the 6th year, the ceremony of *Upanayanam* can be performed for a Brahman boy. It is from this period that the boy is admitted to full Brahmanhood and entitled to wear the sacred thread. Generally the 5th year is selected for the ceremony by most families and the ceremony is observed even during the present times. On the first day of *Upanayanam* the ceremonies last for hours, the main features being the wearing of the sacred thread, skin belt, a string made of *Mekhala* grass around the waist, the holding of the *Chamatha* (Butea frondosa) stick, the introduction to *Gayatri* and begging for food. After the initial ceremonies of the first day the boy takes a sumptuous meal consisting of all normal items of food, many of which are prohibited for him thereafter till the ceremony of *Samavarthanam*. After the meal the head is shaved, except the tuft, and the boy takes bath. He stands in the courtyard on a heap of paddy and rice covered with *darbha* (Poa cynosuriodes) grass, facing the east, and holding the sacred thread above his head. The sacred thread is then worn with the recitation of *manthras*. He then comes into the house, wears a new cloth as for the occasion of religious rites, and puts on a skin belt across the shoulder in the manner of a sacred thread. A string spun from *Mekhala* grass is tied round the waist of the boy and he holds a *Chamatha* stick. On the first day the boy also makes his first oblation to the fire in a ceremony called *Savithram*. With the assistance of his father he also recites *Gayatri*, the sacred hymn of Brahmans in the following manner. He is seated on a flat heap of paddy with a layer of rice over it and covered with *darbha* grass. He and his father hold some *darbha* grass dipped in water. The father recites the sacred hymn word by word and the boy repeats each word. Afterwards a priest instructs the boy regarding the rules of conduct during the period of *Brahmmacharya* which lasts till the ceremony of *Samavarthanam*. A Brahman is expected to earn his food by begging during the period of *Brahmmacharya* and therefore the boy symbolically begs from his mother who gives him rice. Other elderly ladies also give him alms. During the remaining days of *Upanayanam* the food of the boy is expected to be cooked with the rice received as alms. From the first day onwards the boy should perform *Sandhyavandanam* in the morning, at noon and in the evening. He should also burn *Chamatha* stick in the sacrificial fire in the morning and evening daily. On the fourth day the boy places on a jack tree the clothes, the skin belt, the grass string and the *Chamatha* stick used by him and wears a new skin belt and a new grass string. He can also take a new *Chamatha* stick but cannot wear clothes from then till the time of *Samavarthanam*.

Samavarthanam

64. This is a ceremony marking the end of the period of *Brahmmacharya*, celebrated three years after the *Upanayanam* in former days, but now after one year

or even a few days. On this day the boy removes the skin belt and the grass string and throws away the *Chamatha* stick which he was wearing during the period of *Brahmmacharya*. The ceremony starts with *homams* in the morning. During the day the boy wears new clothes, ear rings and sandals and carries a mirror and an umbrella and sets out on a pilgrimage to *Kasi* (Benares). After a few steps he turns back and remains inside the home for the remaining part of the day. The ceremony closes at night with the recital of certain *manthras* by the boy looking at the stars After this he removes all the ceremonial dress and puts on the ordinary dress of a Brahman boy. From the day of *Samavarthanam* all restrictions regarding his food are removed and he is allowed to enjoy certain luxuries of life such as the use of a soft bed which was forbidden for him during the period of *Brahmmacharya*.

Puberty

65. The attainment of puberty is announced to the neighbours by the women shouting *kurava*. The girl should remain in a place of segregation for four days. On the fourth day morning she is led to a tank by women for taking a ceremonial bath. During the bath she touches the *mattu*, a cloth presented by *Mannathi* (washerwoman) and after the bath puts on new clothes. On the fifth day sanctified water is sprinkled on her to remove the pollution.

Marriage

66. It has already been mentioned that in olden days only the eldest son used to marry from the community while the other members contracted marital alliances with people outside the community. This custom has now vanished for all practical purposes and all male members get married within the community. It was customary and is common even nowadays for girls of marriageable age to make special observances such as fasting, prayers, etc., in order to get good husbands.

67. The proposal for the marriage is made by the father of the boy by requesting for the horoscope of the girl either directly or through some mutual relatives. It is not uncommon nowadays for the parents of the girl to ask for the horoscope of the boy, instead of leaving the matter entirely to the boy's parents. Till about a quarter of a century ago the boy was not permitted to see the girl before the marriage, but now the boy sees the girl even at the starting of marriage negotiations. Formal settlement of marriage takes place in the girl's house in the presence of the boy's parents and uncles. The ceremony is held before a lighted lamp and it essentially consists in deciding the amount of dowry and the date and time of the marriage. The auspicious moment for the marriage is selected after consultation with astrologers. On the selected day the bridegroom and his party arrive sufficiently early in the girl's place and take rest in a house arranged by the girl's parents. Before the auspicious moment he takes bath and wears a washed cloth. Along with his relatives he partakes of the marriage feast which is known as *Ayini oonu*. Just when he starts his meal the womenfolk shout *kurava* on hearing which the girl also starts to take her food along with her female relations. After the meal the boy receives the blessings of his elders and proceeds to the bride's house with a folded shawl on his left shoulder and carrying a husked cocoanut and an umbrella in his hands. All along the way the bridegroom and other members of the party recite *manthras* and on reaching the house he washes his feet and sits in the courtyard on a seat specially arranged for him. The girl's father asks him to take bath and marry the girl. The boy takes a second bath and performs some ceremonies in the courtyard of the house under the direction of a priest. Towards the end of these ceremonies he is given new clothes touched by the girl. He wears them in the style prescribed

for the occasion and holds a long *Chamatha* stick in his hand. A Marar, a member of a particular section of Nair community who are drummers by profession, waves a pot before the boy. The boy then enters the main hall of the building stepping his right foot first and awaits the girl.

68. The girl's father performs certain ceremonies by this time and the girl dresses up in the clothes brought by the boy, assisted by elderly ladies such as her maternal uncle's wife. For the mode of wearing the dress also definite form has been prescribed and in spite of all the reforms that have taken place in the female dress this style is not changed. The bride applies sandal paste on her forehead, eyetex around the eye and flowers of holy basil on the hair. She covers herself completely with a cloth and holds a metal mirror with a handle called *Valkannadi* and an arrow in her hands. Now she sits by the side of her father who performs some more ceremonies and ties the *tali* around her neck amidst the sound of *kurava* raised by the female folk. Receiving blessings from the elders and a garland of holy basil flowers, she stands facing the east. A Nair lady waves a flame before her and her father leads her to the bridegroom. The bridegroom receives the garland from her without touching her hands and, wears the garland himself after sitting down. The father of the girl puts flower, sandal paste, a mixture of rice and paddy in her hands and pours water into them. She holds her hand above the hands of the bridegroom such that the water from her hand drops into the hands of the boy. The girl hands over now a bag containing the dowry to the bridegroom. Receiving the bag the boy looks into the face of the girl through the separated folds of her veil for the first time. The boy then touches the girl from head to foot with a long *darbha* grass. During every stage prescribed hymns are to be recited by the bridegroom.

69. Now the girl sits on the right side of the boy without touching him and the boy performs certain rites in the midst of which they hold the right palms one over the other. The bridegroom then mentions *Mitrosi* meaning 'you be my friend'. The bride is now led to another place for what is called *Lajahomam*. The girl's father leads her to that place in such a way that she reaches the spot at the 7th step. Preparatory to *Lajahomam* the boy performs certain ceremonies. Sitting on the left side of the girl he puts his right arm around her back and touching her chest recites the famous *manthras* beginning with '*Mamahridaye Hridayamthe Asthu; Mamachithe Chitham Asthuthe*' which means 'in my heart let thy heart be; in my mind let thy mind'. Afterwards the couple stand up holding each other's hand and walk around the sacrificial fire reciting *manthras*. Sitting in the original place the boy pours ghee into the fire, reciting hymns. He holds the right leg of the girl and presses her foot against the grinding stone placed on the northern side of the fire. The brother of the girl sitting near the sacrificial fire fills the bride's hand with fried paddy, the husband covers her hands with his palms and together they throw it into the fire reciting *manthras*. Again they go around the fire and as before the bridegroom presses the bride's right foot against the grinding stone. The fried paddy is thrown to the fire again and once more walking round the fire the girl's right foot is pressed the third time against the grinding stone.

70. If the boy's people so desire, the girl can now be taken to her husband's house. But before she leaves her own house a few more ceremonies by way of bidding good-bye have to be performed. The father of the girl sits on a mat and the girl sits in his lap. The boy also sits on the same mat. The boy and the girl tell each other their stars and names. The boy holding the right hand of the girl helps her to rise up and

proceeds to his house reciting *manthras* on the way. The girl should enter the boy's house stepping the right foot first. Whether the girl is taken to her husband's house or not on this day, the couple should perform some more ceremonies like *Vivahadeeksha, Nishakam* or *Sekam, Panchamehani, Desamehani*, etc., on the subsequent days. During these ceremonies the couple are dressed as on the days of marriage and when the boy performs the *homam* the girl should sit on his right side. The *Vivahadeeksha* starts in the evening of the second day. This simply consists in the performance of a *homam* prescribed for the occasion. Similar offerings are made on the third and fourth days. *Nishakam* or *Sekam* which is the consummation of the marriage is performed on the fourth night. It is performed by the couple inside their bedroom according to the previous instructions given to them or according to the instructions shouted by priest standing outside the room. *Panchamehani* is a *homam* conducted on the 5th day in the courtyard of the house. During the ceremony the couple catch fish from a vessel with a portion of the wedding veil *(manthrakodi)*. In the fifth night the husband decorates the hair of his wife with a garland of jasmine flowers, reciting *manthras*. On the 10th day or any auspicious day after *Panchamehani* the ceremony of *Desamehani* is performed in order to propitiate the ancestors and the gods. This ceremony is concluded in the shade of a jack tree with the husband giving the *Chamatha* stick which he held during these days and the wife giving the metal mirror and the arrow held by her during the marriage ceremonies to the chief priest as *Dakshina*. The priest is also given some money as *Chadangudakshina* for officiating in the ceremonies by giving appropriate instructions at the various stages.

71. Many households carry out all these ceremonies taking the prescribed time but some households have now reduced the function to four days. One cannot marry from his own *gotram* and if such an alliance takes place inadvertently, the husband is expected to make a life-long pilgrimage to Banares. Widow remarriage is not permitted in the orthodox families, although a few instances of widow remarriage have been reported among the educated people in the community. Polygamy was prevalent in olden days but polyandry was strictly forbidden. Polygamy has now disappeared almost completely.

Funeral

72. On the approach of death certain articles required for a long journey such as a pair of wooden sandals, a vessel, an umbrella, a lamp, etc., are given as gift to a Brahman by the chief mourner. All the other children of the dying person touch the shoulder of the chief mourner while this ceremony is carried out. Now the sick man is removed from the cot and laid over a bed of sand and *darbha* grass on the floor. Paddy and rice are put around the head and feet of the person and ghee-lamps lighted in the split halves of a cocoanut are placed near the head and feet. A floor lamp is placed near the head of the person. The chief mourner touches the ears of the person one by one with *darbha* grass reciting *manthras*. After the death the chief mourner touches the head of the corpse and recites *manthras*. A small piece of gold is put in the mouth of the dead and the body is covered with a washed cloth. Someone should remain always by the side of the body touching it with a *darbha* grass. If any ceremony is not performed before the death, it can be performed after the death also. When the funeral pyre is ready, the body is washed and placed on a plantain leaf. The mourners bathe and wear wet clothes in the prescribed style. The chief mourner receives some water from a person who has no pollution and puts in it rice, paddy, sesame seeds, a particular plant known as *balipushpam*, the leaves of holy basil, etc. Removing the cloth

from the dead body the chief mourner pours this water from its feet to head. The corpse is decorated with holy ash, sandal paste, *gopichandanam*, flowers, etc. A new cloth is spread on a wooden framework made to carry the body and the body is placed on it and covered with a cloth. The chief mourner goes around the body three times pouring water and all the other mourners go around the body and prostrate at its feet. The body is now taken to the funeral pyre by the mourners. The funeral procession is led by someone who has no pollution. He carries the fire to kindle the pyre. The body is placed on the wastern side of the pyre with a lighted lamp on the north-eastern side of the pyre and certain ceremonies are performed. The body is then placed on the pyre and small pieces of gold folded in fine cotton yarn in the form of small pills are placed in the mouth, nostrils, ears, eyes, etc., of the body. Water and the mixture of curd, ghee, sesame seeds, etc., are poured into the mouth of the dead three times. Each son of the deceased repeats this ceremony independently. After some more rituals the chief mourner, carrying a new earthen pot containing water on his left shoulder, goes around the pyre three times, each time knocking a hole on the pot with a chopper. On the completion of the third round he throws the pot in the southern direction over his head. Water collected from the broken pieces is offered to the dead. Covering the face of the corpse the eldest son standing on the western side facing the east places the sacrificial fire on the chest of the dead body with *manthras*. Firewood is arranged above this and now the *chitha* is lighted from below. Reciting *manthras* the chief mourner blows air on the pyre with a winnow. At various stages of the burning prescribed *manthras* are recited by the mourners and when the pyre burns down completely, one of the mourners takes the *tali* from the wife of the deceased, if there is one, and throws it into the pyre. Now they return to the courtyard where some more ceremonies are carried out. The details of the ceremonies vary slightly according to the nature of the death, the sex and age of the person. If a child dies within 12 days after the birth the body is buried by the midwife unceremoniously. If the child dies after 12 days but whithin one year the body is buried by its father or some other close relative without any of the ceremonies mentioned above. If a grown-up person dies of accident or contagious disease such as smallpox the body is buried by the person who was looking after the deceased during the period of sickness or by a person specially engaged for this purpose. In that case none of the relations touch the body. A *Chamatha* stick is assumed to be the dead man and with it all the ceremonies of the funeral including the cremation are carried out. In the case of a pregnant woman dying after six months of pregnancy the child is taken out performing a special ceremony. If the child is alive it should be breast fed, but if it is dead it should be placed again in the womb and the cut stitched.

73. After the cremation a ceremony called *Udakakriya* is performed in the bathing ghat by the mourners offering water, turmeric, sesame seeds, etc., to the dead. The ceremony of *Sanchayanam* is carried out on any day from the fourth to the 10th day excluding the 5th day. During the ceremony the bones are collected with the prescribed rites, washed in fresh water and in the water of tender cocoanut and kept in an unburnt earthen pot after making an offering of gold, sandal paste, rice, paddy, etc., to the bones. The pot is buried under a jack tree and an *Udakakriya* performed on that day also. Special offerings called *bali* should also be made to the deceased. For 10 days this ceremony is carried out in the inner courtyard of the house in the case of an old style Malayalee house called *Naluket* and in a cadjan enclosure in the courtyard in the

case of a house which does not have an inner courtyard. The most important part of *bali* is the offering of rice to the departed soul by all the mourners.

74. Pollution is observed for 10 days and a *bali* and a feast are held on the 11th day. The *bali* on the 11th day should be made by the daughters also, though not along with the sons. On this day a feast is given to the Brahmans who bless the mourners afterwards. It was a custom in olden days to offer *bali* to the departed soul at least by one of the mourners till the first anniversary, but this custom is not observed now by all. With an offering of *bali* on the 12th day all the funeral ceremonies come to a close, leaving only the annual *bali* to be performed.

Consanguineous Marriages

75. Marriages among blood relations were common in olden days but they have decreased in number in recent years, although the trend of change is not as rapid as in the villages of the erstwhile Travancore and Cochin areas. In the surveyed area consanguineous marriages have taken place among Nairs, Ezhuvas, Asaris and Muslims. Altogether such marriages have taken place in 29.84 per cent of the surveyed households, the total number of such marriages in all these households together being 47. A large majority of consanguineous marriages are between cross-cousins. A few marriages have also taken place among other blood relations and some among non-blood relations such as between a man and his deceased wife's sister. A table showing the details of consanguineous marriages existing in the surveyed area is given below.

Table XVI

CONSANGUINEOUS MARRIAGES

	Communities			
	Asaris	Ezhuvas	Nairs	Muslims
Total No. of households in the community	11	33	39	29
No. of households where consanguineous marriages have taken place	4	10	15	8
Total number of consanguineous marriages	5	11	21	10
Married to one's own mother's brother's daughter	3	4	11	4
One's father's sister's daughter	1	4	6	3
Other blood relations	1	1	3	1
Non-blood relations	..	2	1	2

CHAPTER III

ECONOMY

Economic Resources

76. Industry forms the most important economic resource for the village. There are nearly a dozen tile factories, more than half a dozen match factories, a few saw mills and other factories and workshops that give regular employment to a large number of villagers. Some of the tile factories are owned by individuals residing in the village while the others are owned by individuals or firms outside the village. Therefore a part of the profit earned from these factories also goes to bolster up the resources of the village although this is limited to a few households. But for these industries there would have been acute unemployment, and a number of families would have been put to total or partial starvation. The large scale employment opportunities available in the factories have prompted many workers engaged in the other economic activities to abandon them and take up work in one of these factories. This is particularly the case with the agricultural labourers and small scale cultivators, whose employment was not regular and income meagre. This diversion of workers from the field of agriculture has affected the exploitation of the agricultural resources. Although the paddy lands are cultivated regularly and the garden crops raised in the dry land, proper attention is not paid to them, particularly to the latter which will strike any visitor who cares to go through the garden lands. The cocoanut tress grow in most of the plots, but they are not properly manured, tilled or kept clear of the weeds. Had proper attention been given in this direction, many of those garden plots would have yielded a better income than at present. Thus, though the agriculture forms the second important economic resource, its contribution to the income of the households is considerably reduced for want of attention and leaves great scope for future improvement. At present agriculture forms the main source of income to only a few households, but to a large number of households it forms the secondary source of income. A proper exploitation of the land would mean an all-round economic improvement of the village population. Animal husbandry too is neglected like cultivation since the factory workers find little time to attend to the animals. Feeding facilities are also meagre, although the untilled compound provides some facilities for this. Cows and poultry are raised in many households, mainly for domestic requirements. They are low yielding type of small build. Trade and commerce is another economic resource making significant contribution to the village economy. The large number of factories engage a number of people as contractors and commission agents for the supply of materials and for the sale of products. There are also people carrying on other commercial activities in the neighbouring town of Calicut, apart from the small merchants earning their living by running shops within the village. As in all villages of the State, other services such as Government job and work in firms and institutions employ a considerable number from the village population and procure the livelihood to several families.

Land and Land Utilisation

77. The total extent of the village is 1,754.15 acres. At the time of survey this was classified as 846.67 acres of garden land, 564.56 acres of wet land,

90.27 acres of dry land and 252.65 acres of of unassessed waste and *poramboke* land belonging to Government. The *poramboke* area consisted of 165.89 acres occupied by river, 18.43 acres of public roads, 6.55 acres of public canals, 31.21 acres of railway, 12.66 acres occupied by Government Seed Farm and 2.25 acres remaining as waste.

78. The private land is owned under the proprietary right known as *jenmom* by 610 registered holders who possess areas ranging from below 5 cents to over 100 acres. 1.15 per cent of the registered holders own only 5 cents or less each, 2.46 per cent own between 6 cents and 10 cents, 6.89 per cent between 11 cents and 20 cents, 18.36 per cent between 21 cents and 50 cents, 27.05 per cent between 51 cents and 1 acre and 31.47 per cent between 1 acre and 5 acres The percentage of people owning more than 5 acres each is only 12.62. Among the registered holders 183 reside outside the village and many of them have let their lands to tenants living on them at present. With respect to these landlords the ownership of the registered holding is nominal. A table showing the distribution of land in the village according to the extent is given below.

Table XVII

DISTRIBUTION OF LAND HOLDINGS BY SIZE AND RESIDENCE OF THE REGISTERED HOLDERS

Size of holdings	No. of holdings		Area of holdings		Details of holdings, the owners of which live outside the village			
	Total	Percentage	In acres	Percentage	No. of holdings	Percentage of holdings	Area of holdings in acres	Percentage of area
5 cents and below	7	1.15	0.27	0.02	1	0.16	0.03	0.01
6 to 10 cents	15	2.46	1.05	0.07	5	0.82	0.35	0.02
11 to 20 cents	42	6.89	6.30	0.42	14	2.30	2.19	0.15
21 to 50 cents	112	18.36	37.81	2.52	41	6.72	12.14	0.81
51 cents to 1 acre	165	27.05	116.90	7.79	43	7.05	26.64	1.77
1 to 2.5 acres	117	19.18	172.87	11.51	34	5.57	54.42	3.62
2.5 to 5 acres	75	12.29	216.25	14.40	25	4.10	83.29	5.55
5 to 10 acres	48	7.87	311.02	20.71	13	2.13	73.17	4.87
10 to 15 acres	10	1.64	119.54	7.96	2	0.33	23.39	1.56
15 to 20 acres	11	1.80	176.68	11.77	4	0.66	62.73	4.18
20 to 30 acres	4	0.66	105.26	7.01	1	0.16	25.70	1.71
30 to 50 acres	1	0.16	30.61	2.04	..	..	..	..
50 to 100 acres	2	0.33	106.19	7.07	..	..	..	..
100 acres and above	1	0.16	100.75	6.71	..	..	..	..
Total	**610**	**100.00**	**1,501.50**	**100.00**	**183**	**30.00**	**364.05**	**24.25**

79. The above table shows only the position according to the village record. The actual possession of land gives an entirely different picture. In fact 82.58 per cent of the private land of the village has been leased out to tenants by the registered holders. All these tenants enjoy the land under the tenure known as *kanam* which confers on them almost all benefits of proprietary ownership. More details on this tenure have been given in the monograph on Edakkad infra.

80. Among the registered holders 73.28 per cent are Hindus of whom nearly one-third reside outside the village. The Muslims constitute 23.93 per cent of the registered holders and the Christians 2.79

per cent. Among the Muslims and Christians also there are absentee landlords but their percentages are not as high as among the Hindus. Among the Muslims there is none owning more than 20 acres of land and among the Christians none owning more than 10 acres of land. All the large landlords of the village are ancient Hindu families, mainly the Nairs, and most of the lands under these landlords are now in the possession of the tenants under *kanam* right. A table showing the distribution of the land according to the religions of the registered owners is given below.

Table XVIII

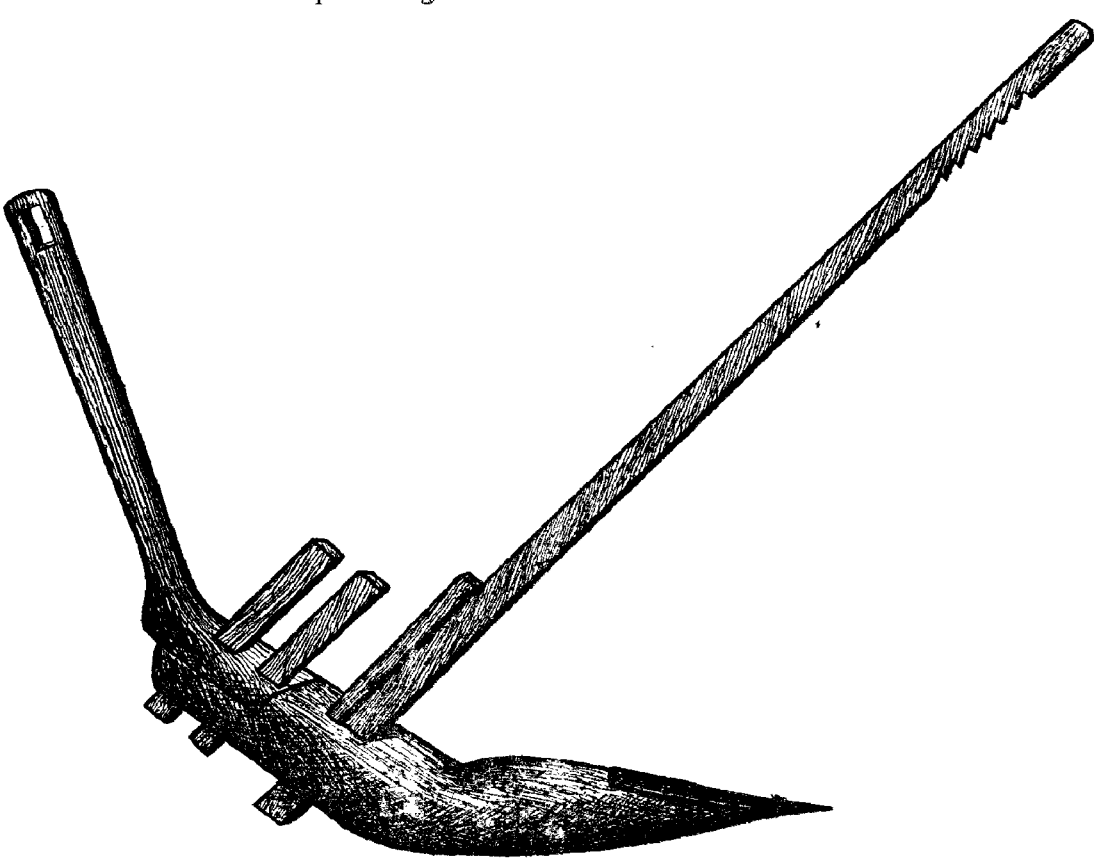
DISTRIBUTION OF LAND BY COMMUNITY AND RESIDENCE OF THE REGISTERED HOLDER AND EXTENT

Size of holdings	Land-holdings with the owners living inside the village						Land-holdings with the owners living outside the village					
	Hindus		Muslims		Christians		Hindus		Muslims		Christians	
	No.	Area in acres	No.	Area in acres	No.	Area in acres	No.	Area in acres	No.	Area in acres	No.	Area in acres
5 cents and below	4	0.16	2	0.08	..	..	1	0.03	..	..	..	..
6 to 10 cents	8	0.56	2	0.14	..	..	3	0.17	1	0.09	1	0.09
11 to 20 cents	18	2.69	7	0.89	3	0.53	7	1.15	5	0.72	2	0.32
21 to 50 cents	47	18.63	20	5.82	4	1.22	26	7.87	13	3.68	2	0.59
51 cents to 1 acre	92	68.92	29	20.51	1	0.83	33	19.72	9	6.18	1	0.74
1 to 2.5 acres	51	57.71	30	56.17	2	4.57	30	47.26	4	7.16	..	..
2.5 acres to 5 acres	42	111.87	8	21.09	..	..	21	70.66	4	12.63	..	..
5 to 10 acres	30	200.42	5	37.43	..	..	11	57.33	1	6.96	1	8.88
10 to 15 acres	5	63.97	3	32.18	..	..	1	11.43	1	11.96	..	..
15 to 20 acres	5	80.62	2	33.33	..	..	4	62.73	..	..	..	..
20 to 30 acres	3	79.56	..	..	..	..	1	25.70	..	..	..	..
30 to 50 acres	1	30.61	..	..	..	..	..	..	..	..	..	..
50 to 100 acres	2	106.19	..	..	..	..	..	..	..	..	..	..
100 acres and above	1	100.75	..	..	..	..	..	..	..	..	..	..
Total	**309**	**922.66**	**108**	**207.64**	**10**	**7.15**	**138**	**304.05**	**38**	**49.38**	**7**	**10.62**

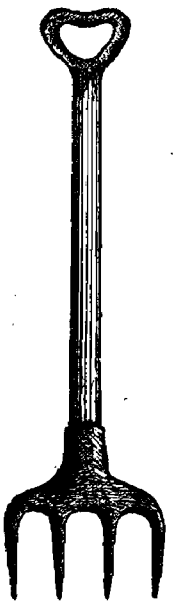
81. The above table also gives the legal position and not the actual status. Among the above registered holders most of the Christians and a good section of the Muslims remain in possession of their lands while a good section of the Hindus have let out their lands. Among the tenants also a large percentage are Hindus and the rest Muslims. While a good number of the landlords who have let out lands are Nairs, a good percentage of the tenants who have taken lands on rent are Ezhuvas.

82. Out of the wet lands only about 310 acres were cultivated in the year under survey. Of this, 150 acres were single crop paddy lands and 160 acres double crop paddy lands. The paddy lands are gradually reclaimed and planted with cocoanut or put to other use. All the garden lands are under cultivation, the important crop being cocoanut. One point to be mentioned in this connection is that the cocoanut gardens do not exclusively contain cocoanut trees. There are also other fruit-bearing tress in the cocoanut gardens. Certain dry crops such as grams are also raised in them occasionally, but the extent of income from the other cultivations is negligible.

83. The first crop of paddy is sown in April-May in the double crop lands and at a later period in the single crop lands. In the former case the first crop is sown in the dry field after ploughing the field 8 or 10 turns and breaking the clods. Seed rate is nearly 6 *paras* per acre. In the second category of land, the cultivation is wet and the sowing takes place after the outbreak of monsoon rains. In this case also the seed is broadcast at the same rate as in the case of dry cultivation. Ash, cow-dung, green manure and of late chemical fertilisers are applied for the first crop. The yield ranges between 8 and 12-fold and the harvest takes place in August-September. In the double crop fields a second crop is transplanted immediately after the harvest, after ploughing the field 7 or 8 turns. Green manure is applied for the second crop during the preparatory operations so that the leaves decay easily. Seedlings of about one month's growth are transplanted by human labour. Improved transplantation methods such as the Japanese system have not been adopted so far. In the case of the second crop also the yield is of the same order as in the case of the first crop. Agricultural wages are rather high on account of the scarcity of labourers. A male worker ploughing the field for 5 hours with his own bullocks and appliances has to be paid as much as Rs. 8, if no food is given. A man engaged in tilling the land has to be paid Rs. 3.50 for a whole day but without any noon-meal. The high agricultural wages which render cultivation an unattractive occupation must be the reason for the reduction in the area of paddy lands every year.



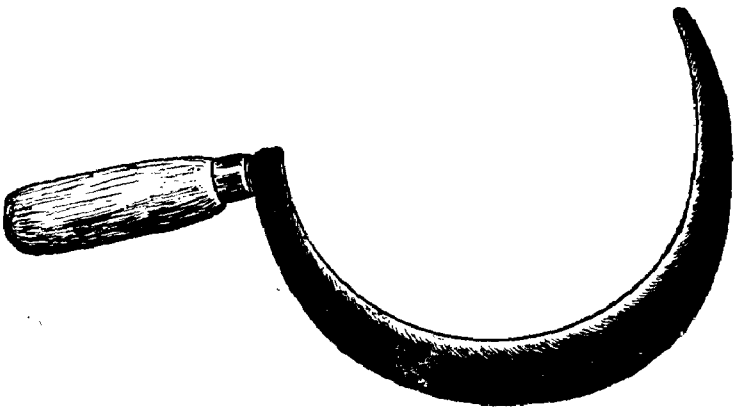
THE PLOUGH



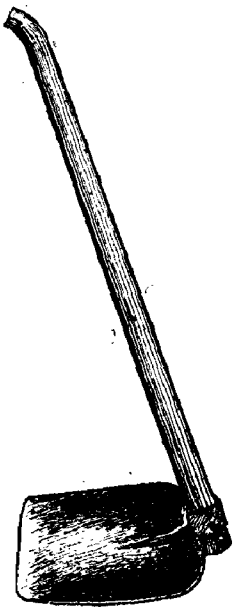
THE FORK
FOR DIGGING



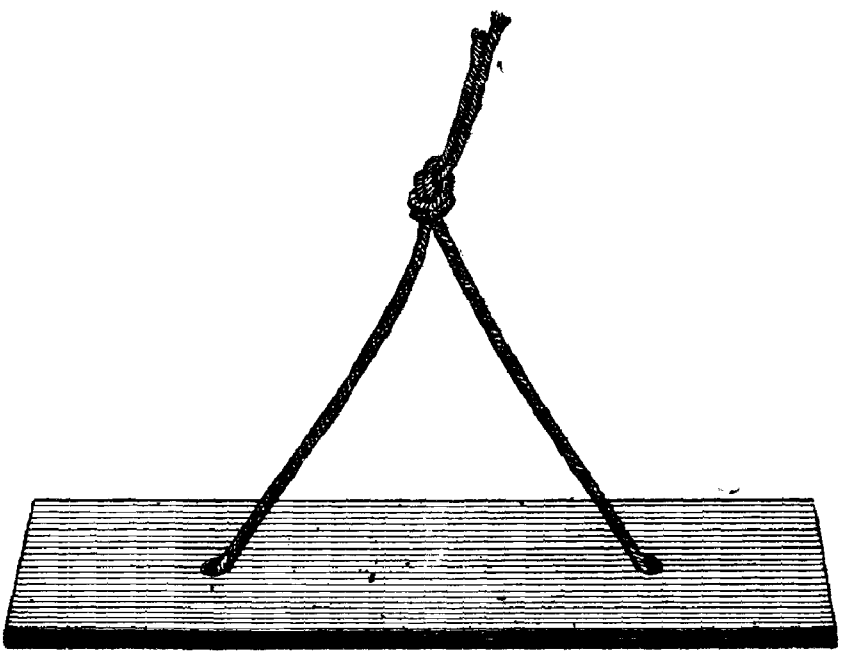
THE YOKE



THE SICKLE



THE SPADE



THE HARROW

84. Little has to be mentioned by way of details of cocoanut cultivation. Apart from planting the trees and tilling the land once in two or three years, ordinary people do not give more attention to the cocoanut gardens. Consequently the yield of cocoanut is comparatively poor. In the low lying areas, particularly on the borders of paddy fields and the banks of the river, however, some more attention is paid. Besides tilling the plots at least once in a year in these regions, pits are made around the trees and manure applied at least occasionally. Both due to the better soil condition and the greater care, the yield in these regions is much better and goes up to 5 or 6 thousand nuts per year per acre. Nowhere the cocoanut gardens are irrigated. The nuts are plucked 8 times a year. Diseases have not been noticed on a large scale.

85. Limiting ourselves to the surveyed households and examining the distribution of land among them it is found that 80.65 per cent of the households own or possess lands. Among the land-owning households the largest number are Nairs and out of 1,300.77 acres of proprietary land owned by the surveyed households as much as 1,262.13 acres are owned by them. The extent of plots under the possession of the other households is comparatively small. Among the Nairs of the surveyed area there are two households owning private forest to the extent of 1,125 acres lying outside the village. While there are only 51 households who possess lands under proprietary ownership there are 72 households holding land from private persons or institutions on *kanam* tenure. The largest number among them are Muslims. There are also a large number of Ezhuva and Nair families holding land under this tenure. Among the households that have given out land to others for cultivation the largest number are Nairs. A few Ezhuva and Muslim households, one household of Kollan and one Moosad household have also let out some lands. The following two tables give the area held under different tenures by the households belonging to the various communities of the surveyed area and the distribution of these households according to the nature of ownership and the extent of land possessed by each.

Table XIX

AREA OF THE HOLDINGS

Community	Total No. of house-holds	No. of house-holds having land	Area of			Area of land given out to others for cultivation from		
			Land owned in acres	Land held from Govern-ment in acres	Land held from private persons or insti-tutions in acres	Land owned in acres	Land held from Govern-ment in acres	Land held from private persons or insti-tutions in acres
Mukkuvas	1	1	..	..	0.66	..	..	..
Thattans	1	1	..	..	2.00	..	..	..
Embranthiris	1	1	..	..	1.50	..	..	..
Moosads	1	1	9.75	..	..	8.00	..	..
Vellalas	1	..	..	..	..	..	..	..
Kollans	3	3	1.25	..	0.50	..	..	0.15
Asaris	11	10	2.14	..	3.55	..	..	..
Ezhuvas	33	22	11.58	0.13	22.77	4.95	..	6.30
Nairs	39	32	1,262.13	..	11.71	99.40	..	1.55
Protestant Christians	1	..	..	..	..	..	..	..
Roman Catholics	3	2	0.45	..	..	..	..	..
Muslims	29	27	13.47	0.25	9.05	4.87	..	1.50
Total	**124**	**100**	**1,300.77**	**0.38**	**51.74**	**117.22**	..	**9.50**

Table XX

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 to 2.5 acres	2.5 to 5 acres	5 to 10 acres	10 acres and above
Land owned	Moosads	..	..	..	..	..	..	..	..	1	..
	Kollans	..	..	..	..	2	1	..	..	..	..
	Asaris	5	..	1	2	2	1	..	..	..	..
	Ezhuvas	27	..	..	1	1	..	2	1	1	..
	Nairs	18	..	1	1	3	3	9	..	..	4
	Roman Catholics	2	..	..	1	1	..	..	..	..	..
	Muslims	21	..	1	..	1	..	4	1	1	..
Land held from Government	Ezhuvas	32	..	..	1	..	..	..	..	..	..
	Muslims	28	..	..	..	1	..	..	..	..	..
Land held from private persons or institutions	Mukkuvas	..	..	..	..	..	1	..	..	..	..
	Thattans	..	..	..	..	..	..	1	..	..	..
	Embranthiris	..	..	..	..	..	..	1	..	..	..
	Kollans	2	..	..	..	1	..	..	..	..	..
	Asaris	5	..	..	1	2	1	2	..	..	..
	Ezhuvas	14	..	..	4	4	4	6	..	1	..
	Nairs	23	..	..	3	8	1	3	1	..	..
	Muslims	8	1	1	7	7	1	4	..	..	..
Land given out to others for cultivation	Moosads	..	..	..	..	..	..	..	..	1	..
	Kollans	2	..	..	1	..	..	..	..	..	..
	Ezhuvas	27	..	..	..	3	..	1	1	1	..
	Nairs	28	..	..	1	3	..	3	..	..	4
	Muslims	24	..	..	..	2	..	2	1	..	..

86. Out of 175.77 acres of proprietary land (excluding 1,125.00 acres of private forest) held by the surveyed households, 75.42 acres are under the direct cultivation of the owners, 92.22 acres have been given out to other people for cultivation and 8.13 acres are under the possession of the households as house sites and cultivable waste. The cultivable waste is limited to 5.04 acres. This area is not altogether uncultivated. A few fruit-bearing trees stand here and there leaving most part of the area without any cultivation. 0.38 acre held by the households from Government is under the direct cultivation of the households. Out of 1,125 acres of private forests 25 acres have been given out to other households for cultivation and 1,100 acres remain as forest area. Out of 51.74 acres taken by the surveyed households from private persons or institutions on *kanam* 34.37 acres are under the direct cultivation of the households, 9.50 acres have been sublet to other persons for cultivation and 7.87 acres remain as house sites or cultivable waste. These figures bring out clearly one point—that a number of households among the land-owning class have let out lands for cultivation to other people. This will have far-reaching consequences when land reform measures are implemented.

87. An estimate of the annual agricultural production of the village is difficult to make for want of reliable figures and due to the unpredictable variation in production from field to field and year to year. However, the production by

the surveyed households for the year under survey has been estimated with the help of the households concerned. 128,094 cocoanuts, 2,977 *paras* of paddy, 4 tons of tapioca and areca-nuts worth Rs. 500 were produced by these households during the year under survey. Out of the above items 23,413 cocoanuts, 1,277 *paras* of paddy, two tons of tapioca and areca-nuts worth Rs. 50 were consumed by the households themselves and the balance sold.

Animal Husbandry

88. Just like cultivation, animal husbandry has been neglected by the villagers on account of the growing importance given to the employment in the factories. Although figures for the entire village regarding the animal husbandry population are not available, this fact is amply borne out by the figures collected from the surveyed area. In the surveyed area there are only 21 households rearing cows and 30 households rearing goats. There are only 73 households rearing poultry. The total number of cows in the surveyed area is 29, goats 43 and chicken 199. Buffaloes are not generally kept by the households in this village and bulls are kept only by the households which directly cultivate their paddy fields and by the agricultural labourers. Goats are mostly reared in the Muslim households. Most of the poultry are of indigenous variety. The yield of cows is generally poor, ordinarily not being above 2 litres per cow. A portion of the milk is sold to the tea-shops by the poor families, the price being 50 p. per bottle of 24 oz. The poultry products are consumed by the households themselves. The poor animal husbandry stock is not due to lack of facilities alone. It should be mainly attributed to the pattern of life necessitated by the employment in the factories. One working from early morning till dusk in the factory finds little time or has never enough patience to attend to the animals also after taking care of the other essential demands of life.

Industries

89. In Cheruvannur village alone there are 11 tile factories, 7 match factories, 3 saw mills and 1 each ceramic factory, engineering works, auto repairing works, pencil factory, coffee curing and cashew processing factory. There are 7 establishments manufacturing furniture and plywood articles. Among the small establishments there are 21 dress maker's shops, 8 beedi manufacturing concerns, 6 jewellery manufacturers, 4 bakers, 5 *pappadom* makers, 6 workshops engaged in the manufacture of agricultural implements and small cutlery items, 3 manufacturers of ayurvedic medicines, 2 photo studios, 2 watch repairing shops, 2 manufacturers of leather goods, 1 umbrella repairing shop, 1 engaged in the repairs of tyres, 1 coir spinning establishment, 1 soda manufacturer, 1 printer and 1 manufacturer of copper vessel. Besides, some households are engaged in handloom weaving which they carry on in their houses. Altogether the registered factories of the village employ nearly 4,000 workers, the employment capacity of the tile factories alone being nearly 3,000. The match factories get the second place from the point of view of employment and the ceramic factories the third place. The saw mills also employ a good number of workers. Of the total number of workers employed in the factories of the village nearly half are from the village itself. The tile factories employ only men with the exception of a few women employed for sweeping and similar other light work, whereas in the match factories the majority of workers are women. Certain details regarding these two industries are given below, since they have telling influence on the shaping of the economic and social life of the villagers.

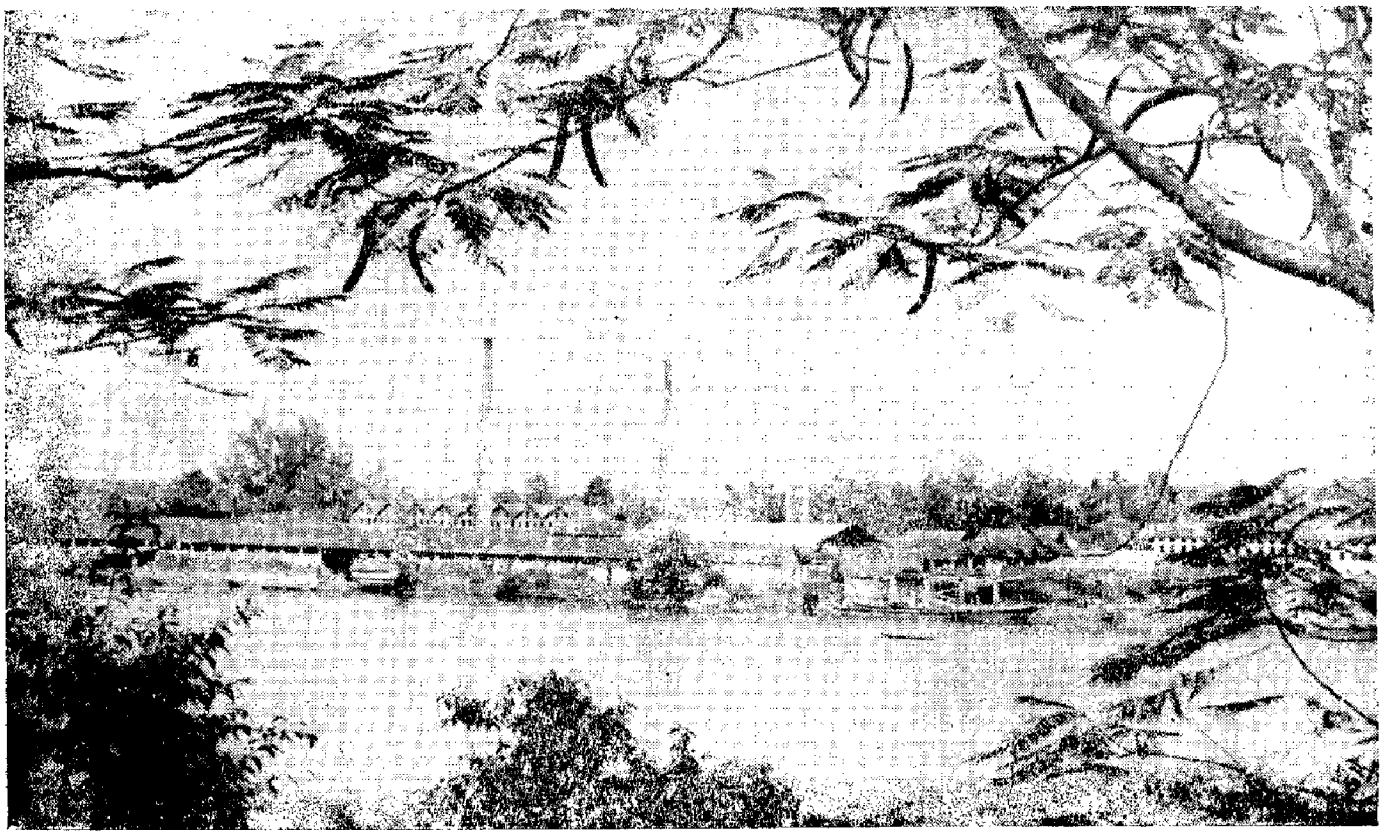
Tile Manufacturing

90. Kerala is the home of tile industry in India. It was the German Basel Mission that started the first tile factory

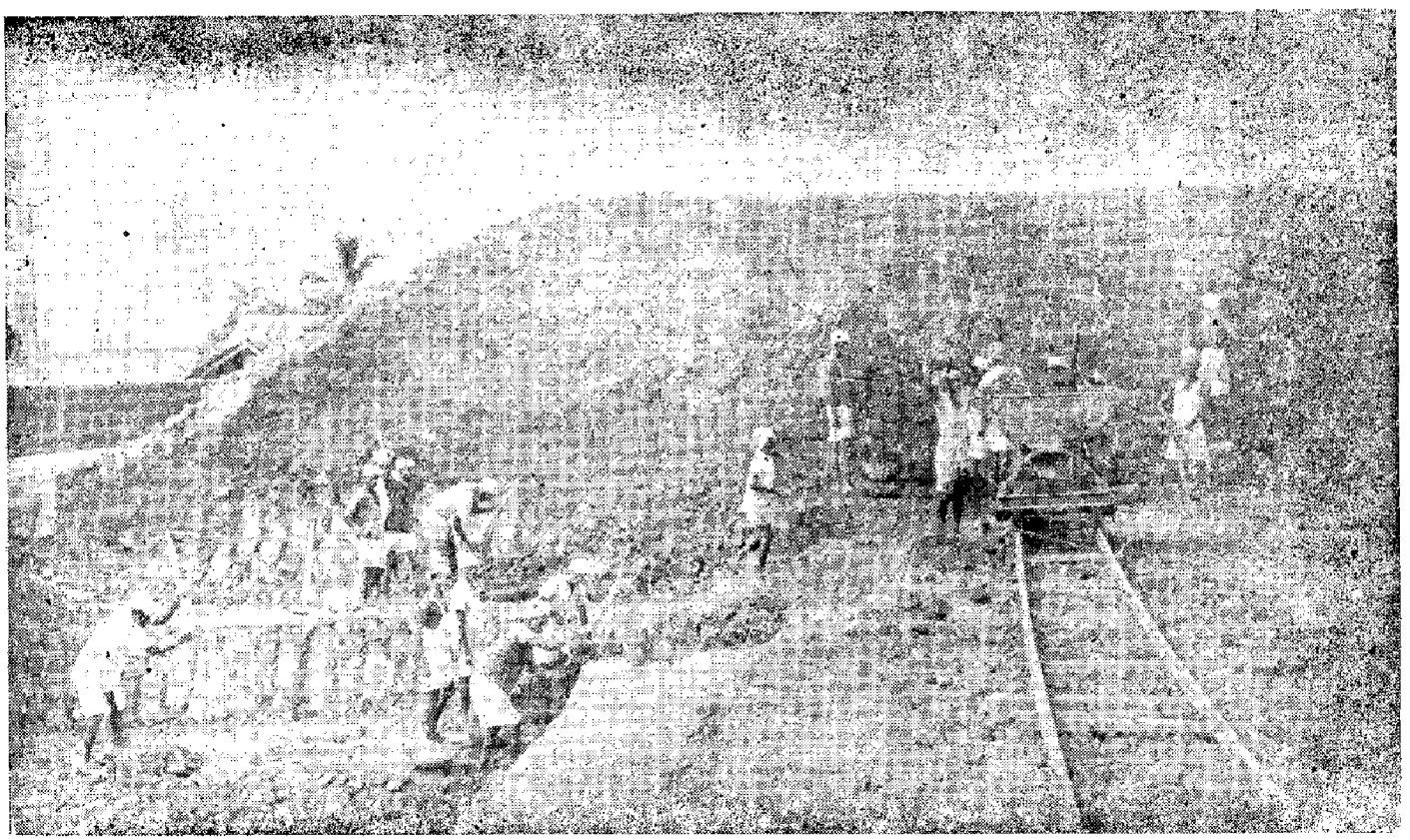
about 1865 in Mangalore, on the model of French tile factories in Marseilles. Within a decade the first factory in the Feroke area was started by the same agency and thus Feroke became the cradle of tile industry in the State. Later on factories sprang up in Quilon, Alwaye and Trichur but the Feroke tiles which generally go by the name 'Calicut Tile', hold the ground and have established a reputation for themselves even in foreign countries like Burma, Ceylon, Malaya and Australia. There are three *important factors which make Feroke and* neighbouring places ideally suited for the industry. The raw materials required for the industry are available in the neighbourhood of this place. The paddy flats on the banks of Chaliyar river contain an abundant supply of clay of optimum plasticity. The forest area in the western ghats supplies the firewood at a reasonable cost. The second factor for the success of the industry is easy transport facilities. Feroke has got water transport as well as rail and road transport facilities. Both the clay and firewood can be brought in country-crafts through Chaliyar river to all the factories of the area. The products can be similarly carried down the river in country-boats to Beypore port and exported to foreign countries. Tiles for the internal market can be despatched by railway and road without many transhipments and at the least loading charges. With regard to the third factor viz, the availability of labour also Feroke has got special advantages. There are rural areas around this place where the only occupation for the workers is agriculture. That being seasonal and not as remunerative as factory work, any number of workers can be recruited to the tile factories from these areas at comparatively low wages.

91. The clay is supplied by the contractors who dig it up from the paddy fields during the non-monsoon months and post-harvesting period, paying some compensation to the field owners. The clay is heaped in large dumps in the clay yard of the factory for 'weathering'. It is then removed to clay pits where different varieties of clay are mixed together, adding a certain proportion of sand to get the required consistency. It is laid in layers for a few days and afterwards cut out, mixed and sent to the pan mill for crushing. In large factories mechanical contrivances such as wheel barrows, trucks moving on rails and belt conveyors are employed to carry the clay to the pan mill. Many factories *in the village under survey have one or* the other of these labour saving devices installed in recent years. Some factories which do not have separate pan mill use a double set of rollers revolving at high speed through which the clay is passed. After this process the clay is sent on through conveyor belt to the pug mill. The pug mill mixes the clay well and presses it into a square block. Iron wires set on the mouth of the pug mill automatically split the block into slabs as it comes out and the slabs move out of the pug mill in continuous belts. Workers cut these slabs into the required length and send them on to the press through the belt conveyors or porters. A little oil is smeared on the slabs to take off the stickiness of the clay and give it smoothness. The factories in the village under survey de-air the clay before it comes out of the pug mill so that all embedded air particles are removed from it. This improves the quality of the tile and reduces its water absorption. In some factories a system of double pugging is used whereby the slabs coming out of the pug mill are sent back again to the pug mill after 24 hours.

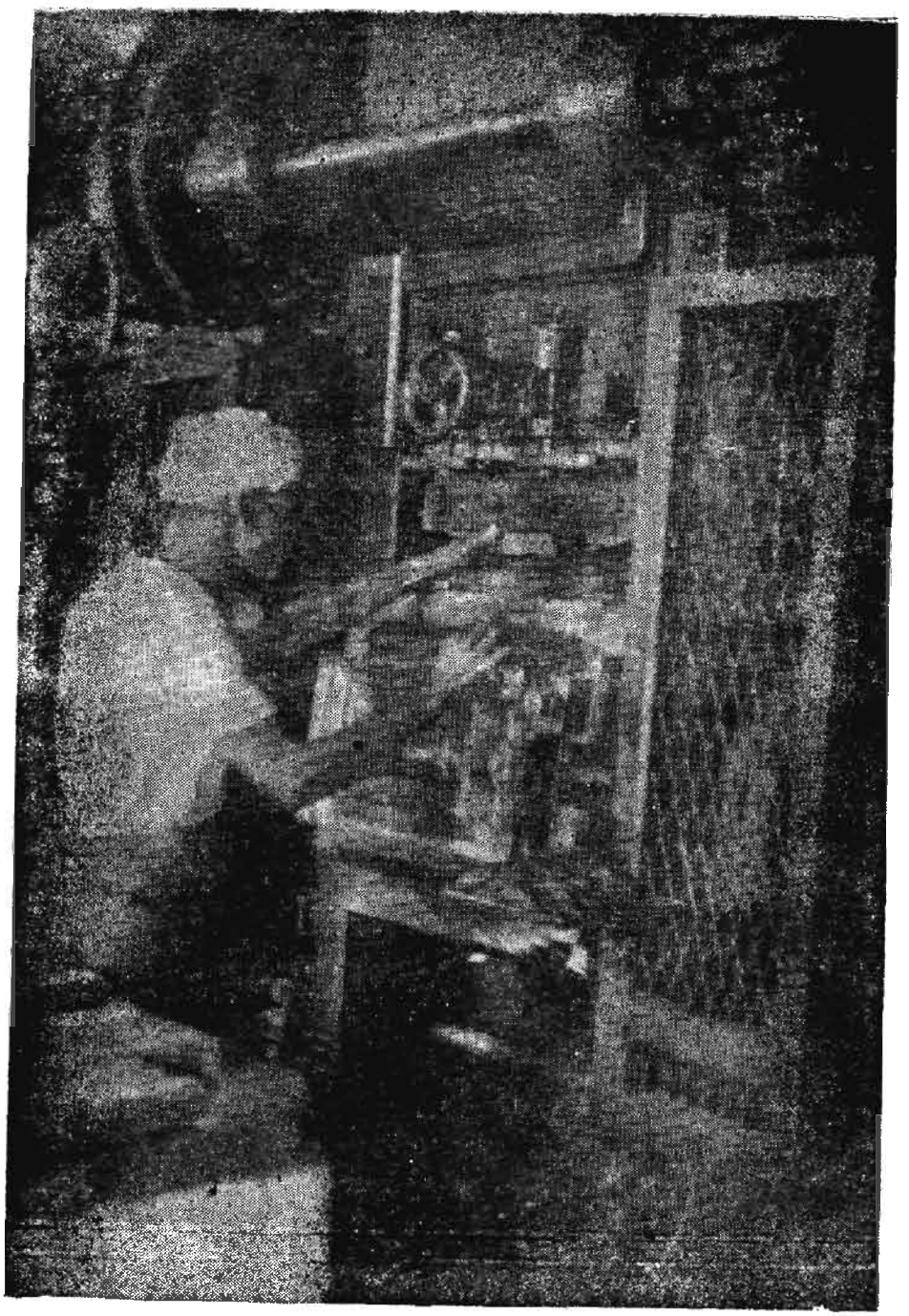
92. There are two types of presses that are used in the tile factories for pressing the slabs into tiles. The one operated by hand is used in small factories while the large factories have the automatic revolving press with six moulds each. The revolving press can turn out



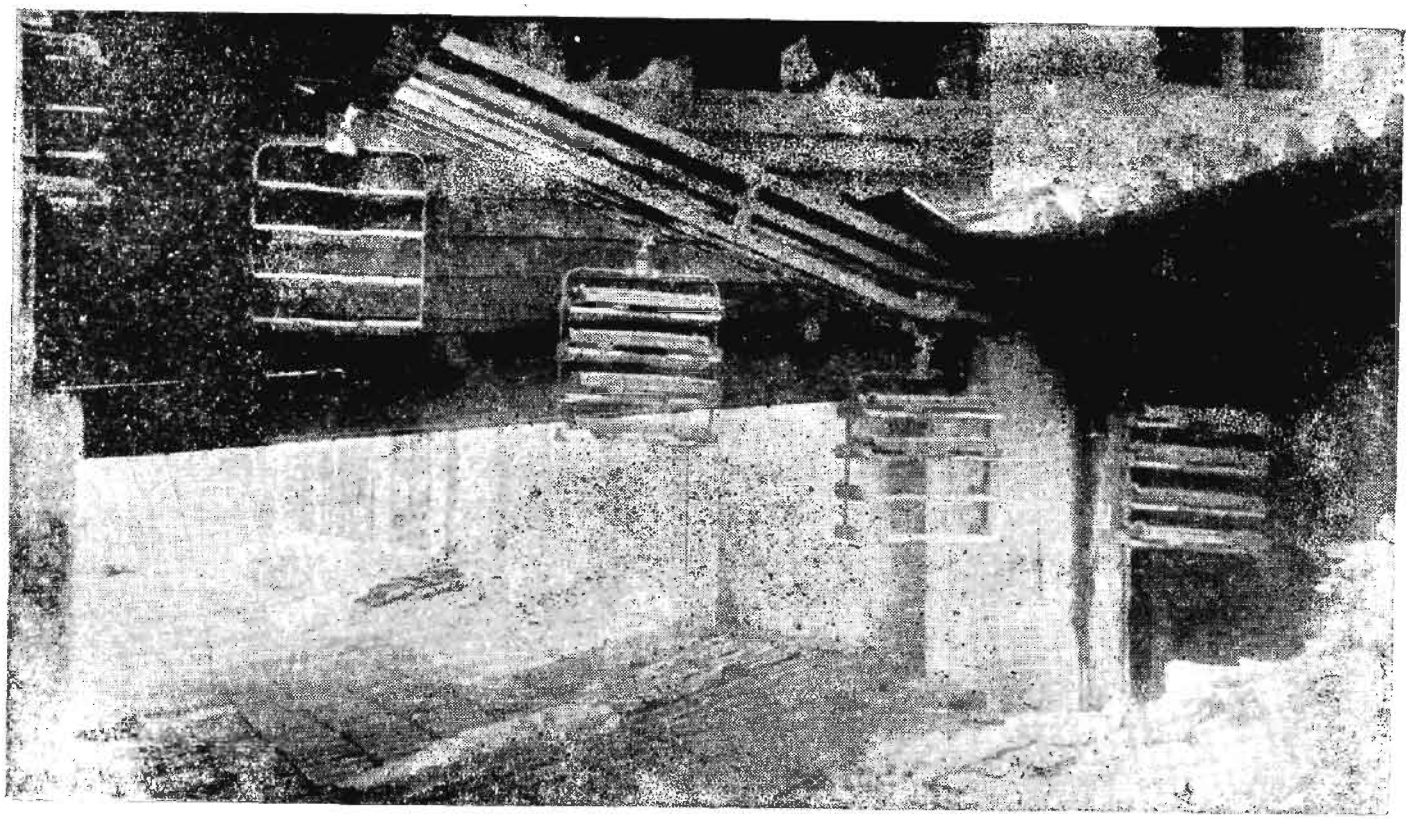
Pl. 5 AN AERIAL VIEW OF THE FACTORY Page 44



Pl. 6 TRANSPORTATION OF CLAY TO THE TILE FACTORY Page 44



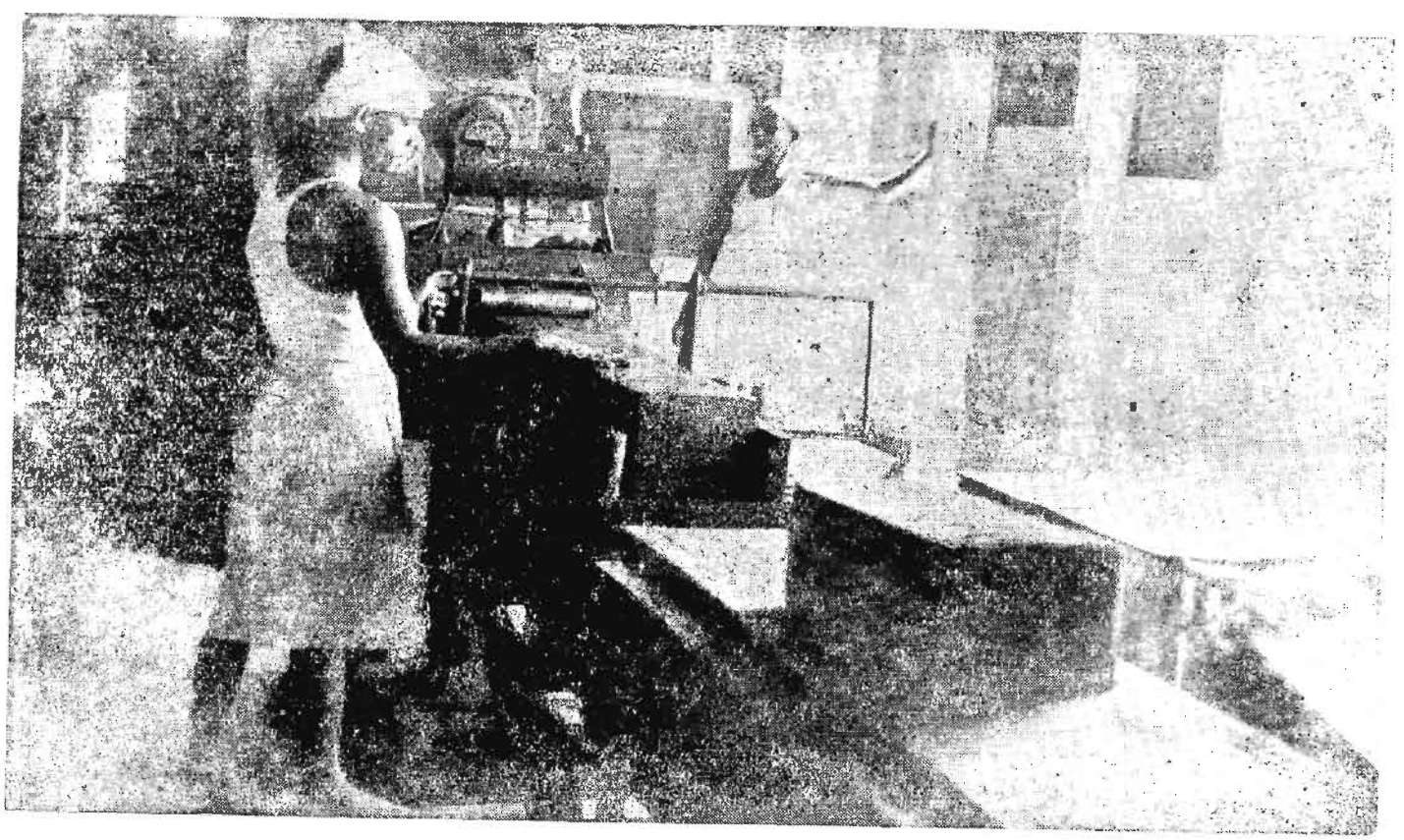
Pl. 7 AN INSIDE VIEW OF THE TILE FACTORY Page 45



Pl. 8

TILE FACTORY — A VIEW OF PROCESSING

Page 45



Pl. 9

TILE FACTORY — THE PRESSING OF CLAY

Page 44



Pl. 10 TILE FACTORY — LOADING OF FINISHED TILES Page 45

about 6,000 tiles a day whereas a hand press at the most can press only about 2,400 tiles. The revolving presses are run by electric power and requires about 14 workers—two for polishing slabs, one for feeding slabs into the press, one for receiving tiles, one for passing tiles, six for trimming, one for removing the waste clay and two for supplying pallets. After pressing the tile and trimming and other finishing touches the raw tiles are conveyed in pallets to wooden racks for drying. Different methods are used for drying the green tiles in different factories. In some places the tiles are left in the rack to get dry with atmospheric heat. This takes time and the racks and the pallets are not available for further work until one set of tiles is dried. During the time of monsoon the tiles take a long time to dry by this method, obliging the factories to stop work. In many of the medium sized and large factories racks are provided on the upper floor of the kiln and around the kiln where the tiles get dried more quickly by the heat radiated from the kiln. In some factories even mechanical driers have been installed in which heat is generated and controlled by steam. If mechanical driers are not used, the drying on the racks takes three days. Thereafter the tiles are stalked in piles for a further period of four days. Certain factories use belt conveyors to take the tiles to the drying places and from there to the kiln whereas some others still employ human labour for this purpose.

93. The dried tiles are taken to the kiln and arranged in sets inside the kiln chambers for firing. The setting and drawing of tiles require some experience and the work is done in many factories on contract basis. The firing is done by workers with good skill lest the heat might not be regulated properly. There are also firemen to assist the burners in feeding the kiln with firewood and in the large factories there is a kiln foreman to supervise all the operations of the kiln. The firing takes place for 16 to 24 hours by which time the tiles will be adequately baked. Most of the factories in the surveyed village and neighbouring areas now possess what is called 'continuous kiln' in which the fire once started goes on continuously. It is regulated and directed towards different sets of chambers according to the requirements. The fire is made to travel, so to say, through an endless tunnel in which the tiles are stalked. The burnt tiles are unloaded behind the fire and new tiles loaded in front of the fire. This is more economic because the heat generated is never wasted. The kilns are fed from above with firewood. The average consumption of firewood is between half to three-fourths ton per thousand tiles in this method.

94. After baking, the tiles are taken out of the kiln and sorted in different grades. This is done by garblers who decide the grade according to the sound produced by the tile on knocking it by an iron piece, the colour and the shape. The first quality tile is one which has a good sound, a good colour and a good shape. The inferior tiles are grouped into four or five grades according to the nature of the defects noticed. Generally 80 per cent of the tiles excluding the breakages are of the first quality. This proportion varies slightly from factory to factory depending upon the efficiency of production, the nature of the clay, the condition of the mechanical equipments, the type of kilns, etc.

95. The tiles, after grading, are removed to the stock yard from where they are transported to the jetty or railway station for being sent to the different markets. Besides the roofing tiles the factories in this area also manufacture ridge tiles, ceiling tiles, bricks, pipes, skylights, ventilators, etc.

96. Many of the smaller units sell their products in the local markets while some other smaller units and some large

units send their products to other States in the country. Some of the large factories in Feroke are, however, interested in foreign trade also. The main foreign markets are Malaya, Singapore, Ceylon, Africa, Australia and Persian Gulf Ports. The pattern of Feroke tiles is adjusted to the taste of the foreign consumers; besides they have higher breaking strength which is required for transport by the sea. These foreign markets are now being steadily lost due to the development of tile industry in those countries and the import of Chinese Terracotta roofing tiles which are cheaper than the Calicut tiles. The internal competition is also keen now on account of the numerous factories that have come up in the Southern States in recent years and the development of tile factories in the Northern States which generally depended on the tiles manufactured in Kerala formerly. More than the competition in the internal market the decline in the foreign market has affected the industry adversely and threatens its future. The table given below shows how rapidly the export of tiles from Beypore Port to foreign countries has declined from 1954 to 1959.

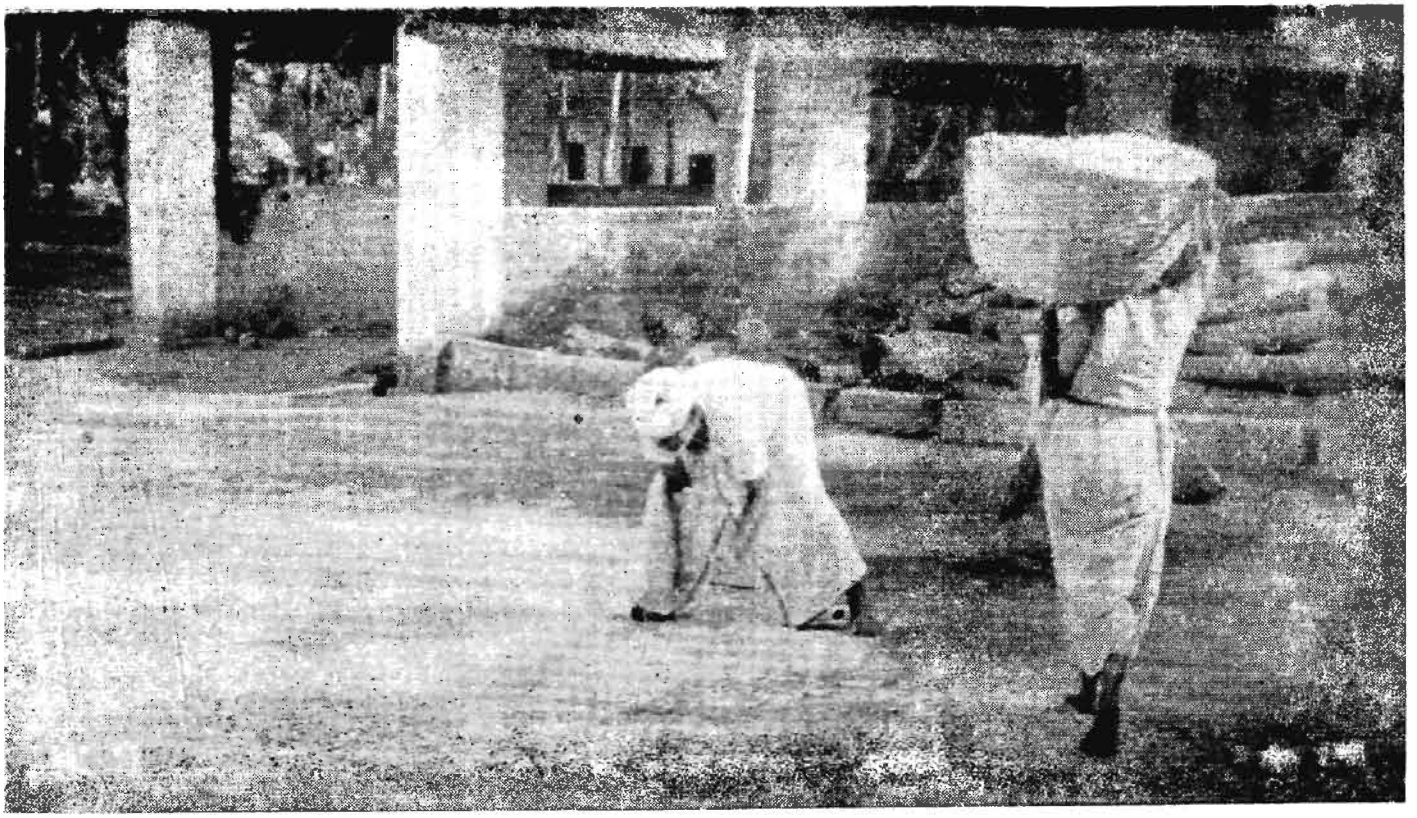
Table XXI*

EXPORT OF TILES FROM BEYPORE (KOZHIKODE) PORT
(In numbers)

Year	Singapore	Malaya (Port Swettenham, Penang and Melacea)	Ceylon
1954-55	1,912,368	12,535,022	14,548,033
1955-56	3,566,443	5,088,274	13,343,920
1956-57	11,639,863 (including Malaya also) separate figures for Malaya are not available		4,758,750 (for 6 months only)
1957-58a	1,119,223	3,073,285	17,117,438
1958-59	1,675,198	2,902,897	11,954,737

*—Techno-Economic Survey of Kerala, page 307
a—Does not include 57,000tiles to Mombasa and 1,000 tiles to Pers ian Gulf Ports

97. The work in the tile factories starts at 8 in the morning and breaks for lunch from 12 noon to 1 p. m. The factories close in the evening at 5 o'clock. For the purpose of payment of wage the labourers are classified into five categories according to the Minimum Wages Act which governs the wages in the tile factories now. Category - A consists of masons, carpenters, blacksmiths and engine drivers, B consists of electricians, fitters, mechanists, turners, planers and kiln formen, C consists of wheel turners, slab placers in the revolving press, trimmers, kiln setters and drawers and burners for kiln firing, D consists of garblers, slab beaters or polishers, tile receivers, firewood cutters and trolly turners and E consists of head-load workers, tile conveyors, slicers, firing helpers and pug mill workers. The wage of all workers in the same group is identical but it varies from area to area. In the village under survey the basic wage for A class workers is Rs. 2, for B class workers Rs. 1.75, for C



Pl. 11 MATCH FACTORY — DRYING THE STICKS Page 47



Pl. 12 MATCH FACTORY — WOMEN AT WORK Page 47

class workers Rs. 1.50, for D class workers Rs. 1.25 and for E class workers Re. 1. A flat rate of dearness allowance is paid at the rate of 1 p. for every two points in the cost of living index in the area in excess of 200.

The Match Industry

98. The match industry is comparatively a young enterprise in Kerala, the oldest unit having been started about 40 years ago. A few more factories were started before the Second World War but it is after the war that the industry made rapid progress. In Kerala the industry consists of two distinct groups viz., the splints and veneers factory which turns out the basic ingredients of the match and the dipping factory which treats these ingredients chemically, assembles them and finishes the product. Of the total units engaged in the enterprise in Kerala about 70 per cent belong to the first category. These factories are concentrated in a few places, one of which is the village under survey. The important reason for the growth of industry in the State particularly in some of these localities is the availability of soft timber which grows abundantly in the nearby forests and the water transport system which enables the transport of the timber to the factories at low cost. *Elavu* (red cotton tree) is the softwood most suited for the manufacture of the match box and few other satisfactory substitutes have been discovered yet for this purpose. The sticks are manufactured from *Pala* (Alstonia scholaris), *Mathi* (*Perumaram*–Ailanthus malabaricum) and *Kambili* (Nasakom-Evodia roxburghiana).

99. The splints and veneers factory is a small unit employing between 40 and 50 workers. About 70 per cent of the workers are females or girls and boys who cannot find employment in other occupations. Most of these factories are owned by individuals and the average investment is round about 50,000 rupees. The work consists of the conversion of raw timber into match sticks and veneers of appropriate size. The softwood is first cut into cylindrical pieces which operation is called 'cross-cutting'. The second stage is debarking, that is removing the outer bark from the logs. The debarked pieces are placed on a machine where thin chips are peeled from them. These operations are carried out by male workers since they require arduous manual labour and handling of dangerous machinery. The thin chips are cut into smaller size, dried and packed in compact columns in wooden trays by female workers. They are then cut into appropriate pieces on a veneer chopping machine. The outer and inner veneers are bundled separately and despatched to dipping factories. The chips for splints are in a like manner arranged in trays and sliced into required length and cut into splints. They are dried in the sun, 'levelled',– a process to weed out substandard splints– packed in gunny bags and sent to the dipping factories along with veneers.

100. The working time in most of the factories is from 8-30 a. m. to 5.30 p. m. with an interval of one hour between 12-30 to 1-30 p. m. Although minimum wages have been fixed for the different category of labourers working in the match industry the workers in this locality are paid at rates better than the minimum wages. A male worker earns on an average Rs. 2.25 to Rs. 2.37 and a female worker from Re. 0.60 to Re. 1.00.

101. The chief markets for the splints and veneers manufactured in the area are Sattur, Sivakasi and neighbouring villages in the Ramnad and Madurai districts of Madras State, where a large number of dipping units function. The splints and veneers are sent by lorry loads, although, some of these places are connected by train, since at present lorry transport is found to be quicker and there is great difficulty in getting waggons. The industry in recent years has not recorded much progress due to various reasons. The shortage of capital which is an inevitable outcome of small and unaided business organisers running

the industry is one of the chief causes of this stagnation. The new entrants in the industry compete with one another for the limited market. More than all these the dwindling supply of softwood threatens the extinction of the industry. While the softwood trees required for match industry are cut down regularly, little attention is paid to the planting of such trees and therefore there is a risk of the supply of softwood running down soon. Already some small units in other parts of the State have gone out of business due to the shortage of softwood and it is not unlikely that the same fate may overtake some of the units in the village also.

Trade and Commerce

102. A list of shops and other establishments that can be classified under trade and commerce is given in the table below. Altogether there are 288 shops and other establishments working in the village. Tea-shops, provision shops and stationery shops are the most numerous among them and together they constitute more than two-thirds of the establishments. The large number of factory employees who take tea several times during the day and many of whom even take their breakfast in the tea-shop explains the scope for so many tea-shops in a small village like this. The provision shops and vegetable shops also owe their existence in so large numbers to the same fact. Although many households of the village possess small plots where atleast some vegetables could be produced, the work in the factory compels them to give up the idea of raising even a kitchen garden in the house compound. Therefore, for almost all items of daily requirement the people depend upon the shops. The existence of half a dozen firewood shops and an equal number of furniture marts is owing to the fact that a number of saw mills function in and around the village and there is a large timber yard nearby.

Table XXII

TRADE ESTABLISHMENTS

Nature of trade	No. of establishments
Tea-shop	89
Provision	60
Stationery	58
Vegetable	16
Meat	2
Cocoanut	1
Tapioca	1
Fodder	1
Medicinal herbs and allied medicines	13
Ayurvedic medicines	3
Allopathic medicines	1
Piece-goods	12
Petrol	1
Firewood	6
Furniture	6
Tea dust	1
Glass	1
Ceramic	1
Earthenwares	1
Hiring of cycles	10
Hiring of loudspeaker	2
Miscellaneous (Fireworks)	2
Total	**288**

Changes influencing the Economic Life

Land Reforms

103. *Kudikidappukars* are practically absent in the village. A landless household living in the land of somebody else even without paying any rent is obliged to make a document showing that he has taken the house on a rent above Rs. 4 per month. This takes away from him all the privileges of *Kudikidappukaran*. Consequently the Stay of Eviction of Kudikidappukars Act does not have as much effect in this village as in some other villages of the State. On the other hand, the existence of numerous tenants who have taken land from the registered holders on *Kanam* will have far-reaching consequences, when any land reform is implemented. It has to be admitted that after the Malabar Tenancy Act these tenants have been enjoying their property without much

disturbance from the owners. The renewal of lease envisaged in the Malabar Tenancy Act is not carried out regularly as in many other Malabar villages but here the tenants pay the rents and customary dues to the land-owners without default. The customary dues are presents in goods on the occasion of *Onam* in August-September or *Makom* in September-October as stipulated in the *Kanacharthu*. The tenants pay land tax themselves and the landlords have agreed to deduct the amount from the rent payable to them. When the relevant provisions of the Kerala Land Reforms Act are brought into force, these tenants will become the legal owners of their plots.

Industrialisation

104. Industrialisation has radically affected the economic life of the village during the last 15 years during which period about half of the tile factories and most of the match factories were started. These opened up large employment avenues for the able-bodied men and women and earned for them a regular livelihood, however inadequate it might be. Many of the agricultural labourers withdrew from the land and entered the factory which adversely affected the agricultural production. The wages of the agricultural labourers increased even more than 100 per cent and in spite of it agricultural labourers have become scarce now. Many of the small cultivators have given up that occupation in preference to some employment in the factory. The industrialisation has produced a similar effect on the animal husbandry as testified to by the small number of live-stock found in the village.

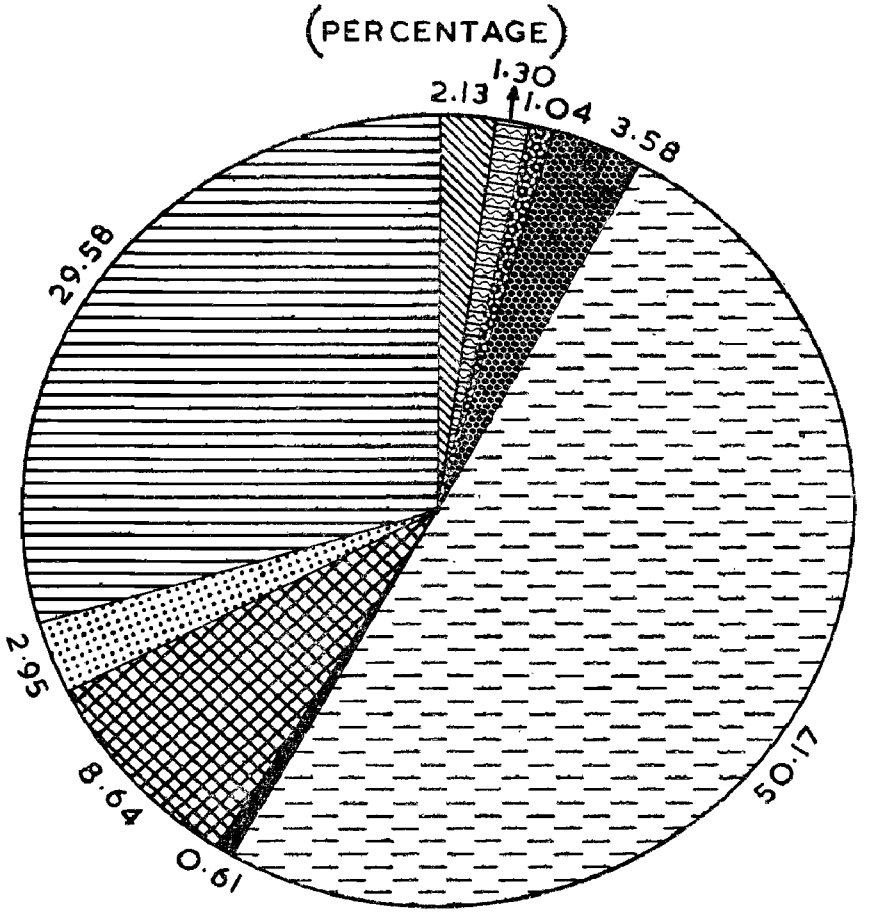
Livelihood Classes

105. According to the 1961 Census 27.37 per cent of the population were workers, 2.13 per cent of them were cultivators, 1.30 per cent agricultural labourers, 1.04 per cent workers in mining, quarrying, orchards, plantations, fishing and animal husbandry, 3.58 per cent workers in household industry, 50.17 per cent workers in manufacturing other than household industry, 0.61 per cent in construction activities, 8.64 per cent in trade and commerce, 2.95 per cent in transport, storage and communications and 29.58 per cent in other services. The overwhelming importance of industries is obvious from these figures. Equally striking is the low position of agricultural occupations with regard to employment. In 1951 the agricultural occupation had greater importance as can be inferred from the census figures of that year. Figures for the Beypore panchayat comprising the village under survey and two other neighbouring villages alone are available for 1951, but still it will give a rough idea of changes that took place during the decade. In 1951, 8.63 per cent of the people under the panchayat depended upon cultivation and agricultural labour and income from land for their livelihood, 42.40 per cent on mining, quarrying, fishing, animal husbandry, household industry, large industries and construction activities, 12.60 per cent on trade and commerce, 6.47 per cent on transport and 29.90 per cent on other services. Despite the difference in the definitions adopted for the two censuses and the fact that whereas the 1961 figures are for the village alone while the 1951 figures are for three villages, considering the fact that the three villages have almost the same characteristics with regard to the economic resources and employment pattern, it is easy to see the importance that the industries have gained during the decade and the decline the other economic activities suffered during the same period.

106. In the surveyed area, out of the total population 26.60 per cent are workers. They consist of 1.63 per cent cultivators, 51.43 per cent workers in large industries, 4.90 per cent workers in household industry, 13.88 per cent workers in trade and commerce and 28.16 per cent workers in other services. From the surveyed

households there is none working as agricultural labourer or engaged in household industry, construction and transport.

LIVELIHOOD CLASSES



Employment Position

107. Out of 245 workers in the surveyed area 5 are in the age-group 0-14, 122 in the age-group 15-34, 100 in the age-group 35-59 and 18 in the age-group 60 and over. Of the total population of 15-39 age-group, which is normally the working age-group, 45.21 per cent are workers. The percentage of workers in the age-group of 60 and over is 32.00. A table showing the distribution of workers and non-workers by sex and broad age-group is given below.

Table XXIII

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	921	465	456	245	211	34	676	254	422
0—14	380	204	176	5	4	1	375	200	175
15—34	304	138	166	122	103	19	182	35	147
35—59	187	95	92	100	87	13	87	8	79
60 and over	50	28	22	18	17	1	32	11	21

108. Among the workers of the surveyed area 20.00 per cent are employed in tile factories, 7.35 per cent in match factories, 2.04 per cent in weaving industry, 7.75 per cent in other factories, 7.35 per cent employed as carpenters in the various factories, 9.80 per cent in other production activities, 2.04 per cent are factory owners, 1.63 per cent cultivators, 10.61 per cent general labourers, 13.88 per cent employed in trade, 3.26 per cent in Government service and 14.29 per cent in miscellaneous occupations. There are female workers only in match factories, in miscellaneous production activities, in general labour and in miscellaneous work. The largest concentration of people aged over 60 is in trade and commerce. A table showing the classification of the workers according to age-group and nature of occupation is given below.

Table XXIV

WORKERS BY SEX, BROAD AGE-GROUP AND OCCUPATION

Occupation		Age-group				
		All ages	0–14	15–34	35–59	60 & over
Tile factory labour	Persons	49	1	24	22	2
	Males	49	1	24	22	2
	Females	..	..	..	..	..
Match factory labour	Persons	18	..	11	6	1
	Males	8	..	5	2	1
	Females	10	..	6	4	..
Weaving industry	Persons	5	..	3	2	..
	Males	5	..	3	2	..
	Females	..	..	..	..	..
Carpentry	Persons	18	..	9	8	1
	Males	18	..	9	8	1
	Females	..	..	..	..	..

(Contd.)

Table XXIV

WORKERS BY SEX, BROAD AGE-GROUP AND OCCUPATION *(Concld.)*

Occupation		Age-group				
		All ages	0–14	15–34	35–59	60 & over
Other factory employment	Persons	19	..	12	6	1
	Males	19	..	12	6	1
	Females	..	..	..	..	..
Other production works	Persons	24	1	14	8	1
	Males	10	..	5	4	1
	Females	14	1	9	4	..
Factory ownership and management	Persons	5	..	..	5	..
	Males	5	..	..	5	..
	Females	..	..	..	..	..
Cultivation	Persons	4	..	1	2	1
	Males	4	..	1	2	1
	Females	..	..	..	..	..
Trade	Persons	34	2	14	11	7
	Males	34	2	14	11	7
	Females	..	..	..	..	..
Government job	Persons	8	..	4	4	..
	Males	8	..	4	4	..
	Females	..	..	..	..	..
Miscellaneous job	Persons	35	..	20	12	3
	Males	32	..	19	10	3
	Females	3	..	1	2	..
General labour	Persons	26	1	10	14	1
	Males	19	1	7	11	..
	Females	7	..	3	3	1

109. Among the workers 45 persons are working in industry, business or cultivation belonging to the household. The largest number of self-employed workers are found in business and all the cultivators are doing their own family work. The workers employed in household industry are the tailors, goldsmiths, coppersmiths, coir spinners, beedi-makers and mat-weavers. A table showing the distribution of these workers according to the age-group is given below.

Table XXV

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	45	36	9	12	3	9	29	29	..	4	4	..
0—14	3	2	1	1	..	1	2	2	..	..	..	..
15—34	16	10	6	6	..	6	12	12	..	1	1	..
35—59	18	16	2	5	3	2	9	9	..	2	2	..
60 and over	8	8	..	..	..	..	6	6	..	1	1	..

110. Among the non-workers 33.88 per cent are people engaged in household duties, all except 3 among them being females and all except 8 females being aged over 14. 34.91 per cent of the non-workers are full-time students, a vast majority of them falling in the age-group of 0-14. 27.66 per cent of the non-workers are sick, old and infants, nearly 80 per cent of them being infants. There are three retired persons in the surveyed area among the non-workers and one female beggar who is aged over 60 and does not have anybody else to look after her. 2.96 per cent among the non-workers are employment seekers. It may be surprising to find that there are employment seekers in the surveyed area in spite of the large employment opportunities in the factories. These employment seekers are not interested in manual labour but only in well-paid jobs suitable to their educational qualifications. Most of them have passed S. S. L. C. or possess some technical qualification and a few among them have even resigned the jobs which they held previously, in order to seek better jobs. A table showing the classification of the non-workers according to the age-group and nature of activity is given below.

Table XXVI

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

Name of activity		Age-groups				
		All ages	0–14	15–34	35–59	60 & over
Total No. of non-workers	Persons	676	375	182	87	32
	Males	254	200	35	8	11
	Females	422	175	147	79	21
Persons engaged in household duties only	Persons	292	8	129	77	15
	Males	3	..	2	..	1
	Females	226	8	127	77	14
Full-time students or children attending school	Persons	236	201	35	..	..
	Males	131	113	18	..	..
	Females	105	88	17	..	..
Sick, old and infants	Persons	187	166	1	7	13
	Males	99	87	..	5	7
	Females	88	79	1	2	6
Retired persons not employed again, rentiers, persons living on agricultural and non-agricultural royaly, rent of dividend or other persons of independent means	Persons	3	..	..	..	3
	Males	3	..	..	..	3
	Females	..	..	..	..	..
Beggars, vagrants, independent women without indication of source of income and others of unspecified source of existence	Persons	1	..	..	..	1
	Males	..	..	..	..	..
	Females	1	..	..	..	1
Persons seeking employment	Persons	20	..	17	3	..
	Males	18	..	15	3	..
	Females	2	..	2	..	..

Primary and Secondary Occupation

111. For 29 households of the surveyed area work in the tile factory is the main source of income. Out of these households, 24 have subsidiary occupations, the subsidiary occupations being cultivation for 12 and work in some other industries for 9. For the 28 households deriving their principal income from labour in the other industries only 16 have secondary source of income and for 10 of them it is cultivation. For the 13 households deriving their principal income from general labour, 10 have subsidiary occupation, 7 of them receiving their secondary income from work in factories. Out of the 12 households depending upon the cultivation for their main income 6 have secondary occupation, 3 of them being in industries. In the other households deriving their principal income from trade and commerce, clerical work in factories, Government job and other occupations only less than 50 per cent have subsidiary occupations. In all the categories there are certain households having more than one subsidiary occupation. Out of the total households of the surveyed area 63.17 per cent have subsidiary occupation, cultivation being the subsidiary occupation for more than half of them. The distribution of the households of the surveyed area according to the principal and subsidiary occupations is given in the following table.

Table XXVII

SUBSIDIARY OCCUPATION

Main occupation	Total No. of households	No. of households having secondary occupation	No. of households having secondary occupation					
			Cultivation	Work in tile industries	Work in other industries	Trade	Other service	General labour
Tile factory labour	29	24	12	..	9	1	1	3
Other industrial labour	28	16	10	2	..	5	3	..
General labour	13	10	3	..	7	1	..	..
Cultivation	12	6	..	2	1	1	2	2
Trade	18	11	8	2	1	..	1	2
Clerical work in factoires	7	5	3	1	2	..	1	..
Ownership or partnership in industry	3	2	2	..	..	..	1	..
Government service, teaching, etc.	9	3	2	1	1	2	..	..
Other occupations	5	2	2	1	..	.	..	..
All occupations	124	79	42	9	21	10	9	7

Changes in the Traditional Occupation

112. Important changes have taken place in recent years in the traditional occupation of the households of the village on account of the establishment of the factories. Out of 54 households formerly having cultivation as traditional occupation in the surveyed area, 19 have completely given it up and taken up some other occupations such as employment in one of the factories. Out of 43 households having general and agricultural labour as their traditional occupation 36 have given it up completely, 14 of them having taken up work in the tile factories, 8 in other industrial establishments and 8 in trade and commerce. Two households

which had toddy tapping as traditional occupation had necessarily to give it up with the introduction of prohibition in Malabar area. Both these households are now engaged in trade and commerce. One household of barber and one household of fishermen have also given up their traditional occupation and found out other means of livelihood. Among the carpenters of the surveyed area no change has taken place, probably due to the fact that their traditional craft has great scope in the new industrial establishment. The position in the surveyed area reflect the changes that have taken place in the entire village. A table showing the changes in the traditional occupation in respect of the households of the surveyed area is given below.

Table XXVIII

TRADITIONAL OCCUPATION

Traditional occupation	No. of households which followed the traditional occupation	No. of households which completely gave up the traditional occupation	New occupation of the households which completely gave up the traditional occupation							
			Tile factory work	Match factory work	Beedi making	Weaving of cotton cloth	Other industrial work	Clerical, teaching and other Government job	General labour	Trade
Household cultivation	54	19	2	2	..	..	2	8	3	2
General labour and farm labour	43	36	14	1	2	1	8	2	..	8
Trade	6	..	..	..	..	..	..	..	..	..
Toddy drawing (Tapping of toddy)	2	2	..	..	..	..	..	..	..	2
Hair cutting	1	1	..	..	..	..	1	..	..	..
Carpentry	11	..	..	..	..	..	..	..	..	..
Ironsmithy	3	1	..	..	..	..	..	..	1	..
Washing of cloth	1	..	..	..	..	..	..	..	..	..
Goldsmithy	1	..	..	..	..	..	..	..	..	..
Service in the temple	1	..	..	..	..	..	..	..	..	..
Fishing	1	1	..	..	..	..	..	1	..	..
Total	**124**	**60**	**16**	**3**	**2**	**1**	**11**	**11**	**4**	**12**

Family Budget

113. For the family budget study the households in the surveyed area are classified into four classes according to the major source of their income. 29 households of the tile factory workers, 28 households of the other industrial labourers including those engaged in household industry, 13 households of the general labourers and 54 households deriving their income mainly from the miscellaneous sources such as cultivation, trade, clerical work, ownership of industriese, teaching, etc., form these occupational classes.

The Tile Factory Workers

Income

114. Out of the 29 households in this group 2 households are in the income group of Rs. 51–75, 4 households in the income group of Rs. 76–100 and 23 households in the income group of above Rs. 100. The average membership in a household is 3.00 in the lowest income group, 5.25 in the middle income group and 8.30 in the highest income group. The average number of gainfully employed persons per household, the average number of equivalent adult male per household and the monthly average income per household in the above order are 1.00, 1.25 and 2.35, 2.85, 3.75 and 6.64, Rs. 72.50, Rs. 93.12 and Rs. 160.16 respectively. Unlike in the other occupational classes the membership and the number of gainfully employed persons per household increase from the lowest income group to the highest income group among the tile factory workers. But the income derived by the households is not strictly proportional to the number of gainfully employed persons of the households. This is due to the difference in the skill of the workers and the nature of the work in which they are engaged Taking all the households together the average monthly income per household amounts to Rs. 144.88. Of the total income 88.20 per cent is derived from wages and salaries, 8.45 per cent from cultivation and 2.10 per cent from the unclassified sources. All the other sources together contribute only less than 2 per cent of the total income. The second major source of income for the households in the two higher income groups is household cultivation and in the case of the households in the lowest income group, unclassified sources.

Expenditure

115. The average monthly expenditure of a household in the three income groups is Rs. 87.14, Rs. 96.35 and Rs. 154.46 and for all the households together it is Rs. 141.74. Of the total expenditure 69.96 per cent is spent on food articles, 5.38 per cent on clothes, 5.63 per cent on housing, light and fuel and 17.94 per cent on miscellaneous items, leaving only 1.09 per cent for meeting the expenditure incurred for cultivation or industry belonging to the household. Among the various food articles purchased, rice takes away 47.77 per cent of the total expenditure on food, tapioca 2.29 per cent, cocoanut 5.11 per cent, fish 4.32 per cent, meat 1.14 per cent, milk 2.08 per cent, oil 5.50 per cent, sugars 5.28 per cent, tea and coffee 2.57 per cent, smoking 4.31 per cent, chewing 2.46 per cent and other refreshments 8.58 per cent. The pattern of expenditure is more or less uniform in the households of the different income groups. The consumption of milk is poor but that of cocoanut, fish and oil is appreciable. The workers in all the income groups spend a considerable amount on refreshments as the nature of work demands it. The expenditure per equivalent adult male on food works out to Rs. 16.58 per month for all the households together. It is interesting to note that 27.97 per cent of the amount spent on miscellaneous items goes for compulsory savings, 8.34 per cent for education, 6.89 per cent for dhobi and soap 16.79 per cent for medicines, 3.07 per cent for amusements and 10.86 per cent for clearance of debts. A few households spend some amount on household cultivation. More details on income and expenditure are given in the tables in Appendix A.

Miscellaneous Industrial Workers

Income

116. There are 28 households deriving the major portion of their income from industries other than the tile industry. The families engaged in household industry are also included in this category. On classifying these households on the basis of the monthly average income 2 fall in the income group of Rs. 25–50, 3 in the income group Rs. 51–75, 3 in the income group of Rs. 76–100 and

20 in the income group of above Rs. 100. The average strength of a household in the above order is 5.50, 5.00, 8.00 and 8.35, the average number of gainfully employed persons per household 2.00, 1.67, 2.33 and 2.40 and the average number of equivalent adult males per household 4.25, 3.93, 6.40 and 6.74. The average monthly income per household is returned as Rs. 47.50, Rs. 66.80, Rs. 92.51 and Rs. 206.73. There is no direct relationship between the number of gainfully employed persons and the income of the household. The predominance of female workers in the lowest income group and the difference in the wage rate from industry to industry account for this. For example a male worker employed in an engineering workshop earns more than a worker engaged in the match industry. For the whole occupational class the average income per household works out to Rs. 168.08 per month. 71.09 per cent of the total income is derived from wages or salaries, 6.15 per cent from industry run by the household, 6.59 per cent from business run by the household, 7.93 per cent from household cultivation, 6.18 per cent by way of help from relatives and 1.66 per cent from various other sources. Only a few households in the highest income group receive income from industry or business run by the household. For the three higher income groups household cultivation is the second major source of income while the households in the lowest income group mainly depend on their relatives to supplement the income earned as wage or salary.

Expenditure

117. The total average monthly expenditure per household increases from the lowest income group to the highest income group as can be expected. It is Rs. 44.32 for the income group of Rs. 25–50, Rs. 57.25 for the income group of Rs. 51–75, Rs. 101.03 for the income group of Rs. 76–100 and Rs. 195.42 for the highest income group. Taking all the households together, the average monthly expenditure of a household amounts to Rs. 159.74 and as high as 64.10 per cent of this amount is spent on food. 5.27 per cent is spent on clothing, 5.65 per cent on housing, light and fuel etc., 21.27 per cent on miscellaneous items and 3.71 per cent on cultivation, industry and business. Of the total amount spent on food the percentage of expenditure on rice is 46.32, tapioca 1.38, cocoanut 5.26, meat and fish 6.33, oils 6.54, sugars 5.61, tea and coffee 2.81, smoking and chewing 6.66 and other refreshments 7.20. Generally speaking there is uniformity in the consumption pattern of the households in the different income groups. When compared to the family budget of the tile factory workers, the percentages of expenditure on rice, tapioca and refreshments are slightly lower and those on cocanut, fish and meat, oils, milk, sugars and tea are slightly higher in this occupational class. The expenditure on equivalent adult male for food is Rs. 16.44 per month. Unlike the tile factory workers, the households in this category give priority for education and not to compulsory savings under the miscellaneous expenditure. Out of the total miscellaneous expenditure 26.64 per cent is spent on education, 10.63 per cent on soap or dhobi, 7.33 per cent on medicines, 2.15 per cent on amusements, 22.64 per cent on compulsory savings, 10.54 per cent for clearing the debts and 8.21 per cent on other items. Of the total expenditure on cultivation, industry and business 33.73 per cent is spent on cultivation, 30.18 per cent on industry run by the household and 36.09 per cent on business run by the household. The tables given in Appendix A throw more light on the income and expenditure of these households.

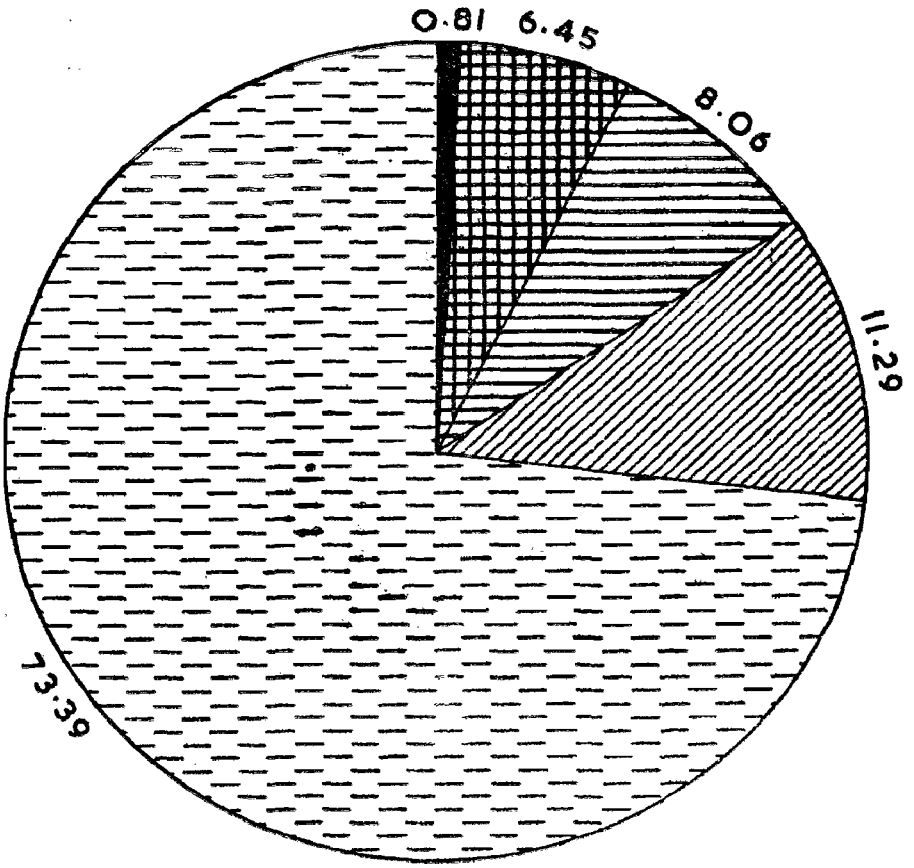
General Labourers

Income

118. The 13 households in this group are distributed among the four income

HOUSEHOLD MONTHLY INCOME

(PERCENTAGE)



INDEX

- BELOW Rs. 25
- Rs. 25 — 50
- Rs. 51 — 75
- Rs. 76 — 100
- ABOVE Rs. 100

(ALL OCCUPATIONAL GROUPS)

groups of Rs. 25-50, Rs. 51-75, Rs. 76-100 and above Rs. 100 per month. Three households each are in the first three income groups and four households in the highest income group. The average number of persons per household and the average number of equivalent adult males per household in the four income groups are 5.67, 4.67, 5.67 and 7.75 and 4.60, 3.37, 4.80 and 6.25 respectively. The average number of gainfully employed persons per household and the average monthly income per household are 1.33, 1.33, 2.33 and 2.75 and Rs. 40.55, Rs. 65.67, Rs. 91.50 and Rs. 128.00. For all the households together, the average income is Rs. 85.01 per month. Salary or wage yields 83.33 per cent, cultivation 8.51 per cent, business run by the household 4.16 per cent, industry run by the household 2.19 per cent and the other sources 1.81 per cent of the total income. The second major source of income is household cultivation except for the households in the income group of Rs. 51-75. The sources of income of the households in this occupational class are more diversified but the average monthly income per household is much smaller when compared to the other occupational classes. Though a general labourer gets a high wage, his total earning is poor due to the absence of regular employment. This also explains why the casual labourers are always on the look-out for some employment in factories.

Expenditure

119. The average expenditure of a household works out to Rs. 81.02 per month. Taking the different income groups, the average monthly expenditure of the households in the income group of Rs. 25-50 is Rs. 39.46, in the income group of Rs. 51-75 is Rs. 63.01, in the income group of Rs. 76-100 is Rs. 84.53 and in the highest income group is Rs. 122.77. Considering all income groups together the expenditure on food takes away 72.04 per cent, clothing 5.94 per cent, housing, light and fuel 7.88 per cent, miscellaneous items 13.58 per cent and cultivation, industry and business run by the households 0.56 per cent of the total expenditure. Of the total expenditure on food 48.14 per cent is spent on rice, 2.21 per cent on tapioca, 5.35 per cent on cocoanut, 5.21 per cent on fish and meat, 5.34 per cent on oils, 1.18 per cent on milk, 6.51 per cent on sugars, 3.07 per cent on tea and coffee, 7.61 per cent on tobacco and 6.60 per cent on refreshments. The consumption pattern, judged from the relative importance of various items, does not show any appreciable difference from those of the other occupational groups, but an equivalent adult male in this occupational group consumes only less than an equivalent adult male in the other classes. Here the expenditure per equivalent adult male comes to Rs. 11.99 per month whereas in the other cases it is above Rs. 16 per month. Among the miscellaneous items, education takes 13.64 per cent, dhobi or soap 16.91 per cent, medicine 10.73 per cent, amusements 3.45 per cent and savings schemes 9.82 per cent of the total amount spent. Some of the households cultivate land and run business. Of the total expenditure incurred in this connection 82.61 per cent is spent on cultivation and remaining on business. The pattern of expenditure does not differ from income group to income group for a general look. More details on the income and expenditure are given in the tables in Appendix A.

Miscellaneous Occupation

Income

120. Of the 54 households in this group one receives an income below Rs. 25, 3 households receive between Rs. 25 and Rs. 50, 2 households between Rs. 51 and Rs. 75, 4 households between Rs. 76 and Rs. 100 and 44 households above Rs. 100 per month. In the household falling in the lowest income group there is only a female member and she lives on alms. Her average income is

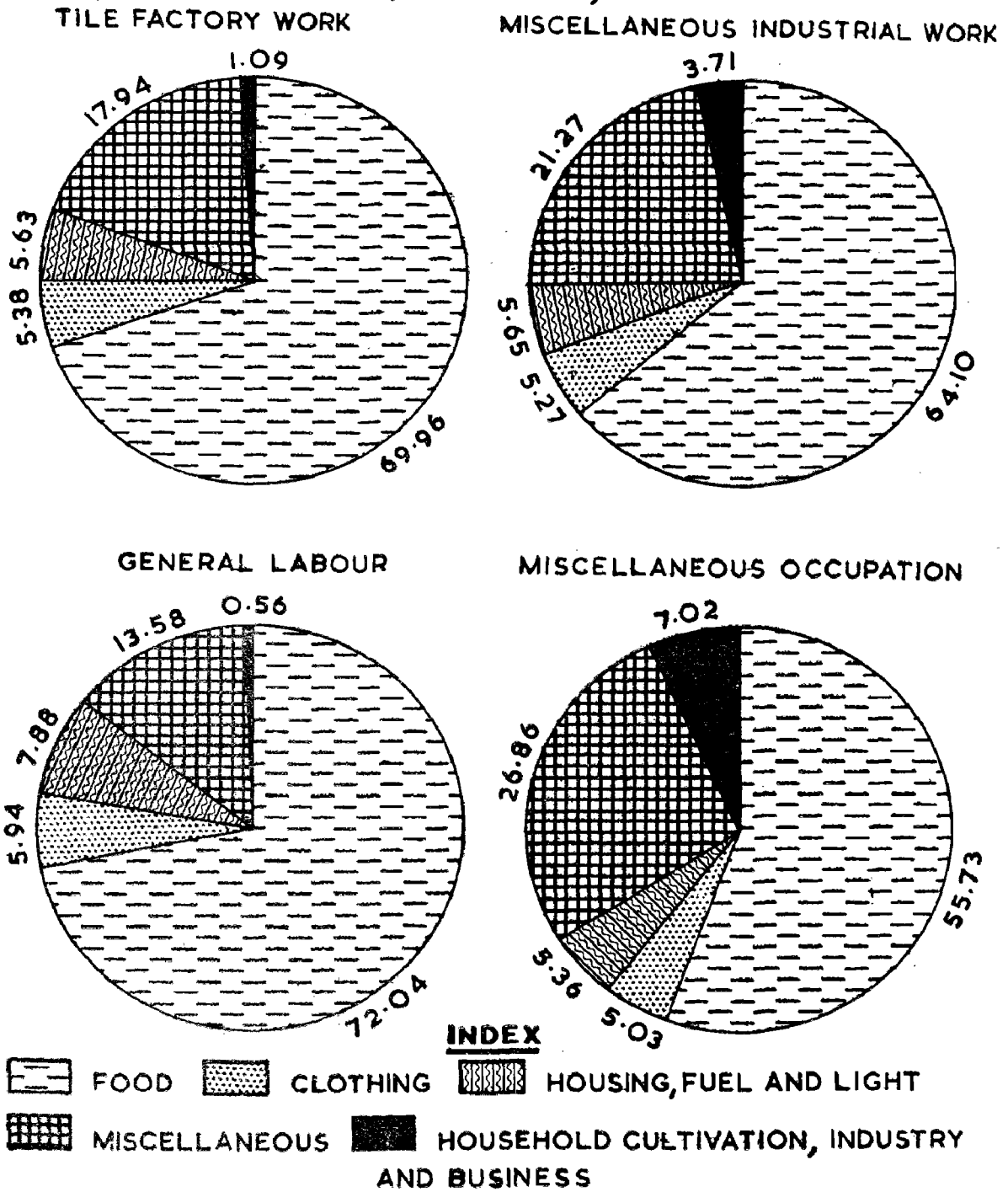
Rs. 15 per month. The average strength of a household and the average number of equivalent adult males per household in the remaining income groups are 3.33, 5.50, 4.25 and 8.36 and 2.57, 4.30, 3.33 and 6.64 respectively. The average number of gainfully employed persons per household and the average monthly income per household in these four income groups are 0.67, 0.50, 1.25 and 1.96 and Rs. 41.67, Rs. 72.50, Rs. 97.25 and Rs. 252.74. When all the households are taken together the average income of a household of this class is Rs. 218.43 per month. Various sources of income contribute something, however small the amount may be, to the total income. Salary or wage contributes 49.11 per cent, industry 5.61 per cent, business 15.15 per cent, cultivation 18.06 per cent, rent from houses 3.69 per cent, help from relatives 3.73 per cent and the unclassified sources 2.53 per cent of the total income of this occupational class. Wage or salary forms the major source of income for the households in the income groups of above Rs. 100 and Rs. 51-75. For the households in the income group of Rs. 76-100 it is the business run by the household and for the households in Rs. 25-50 income group it is the household cultivation. The peculiarities seen in this set of family budget tables require no explanation as this class of households consist of people employed in various occupations.

Expenditure

121. Taking all the households together the monthly expenditure of a household amounts to Rs. 213.68, the average monthly expenditure of a household in the different income groups being Rs. 14.45, Rs. 49.73, Rs. 70.11, Rs. 123.77 and Rs. 244.04 respectively. The percentage of expenditure on food is 55.73, on clothing 5.03, on housing, light and fuel 5.36, on miscellaneous items 26.86 and on cultivation, industry and business 7.02. Of the total expenditure on food, rice covers 40.97 per cent, tapioca 0.71 per cent, cocoanut 6.74 per cent, fish and meat 7.52 per cent, milk 5.58 per cent, oils 6.39 per cent, sugars 6.67 per cent, tea and coffee 3.91 per cent, tobacco 6.17 per cent and refreshments 5.65 per cent. The consumption of tapioca and the percentages of expenditure on oil and refreshments are lower in this class than in all other occupational classes and the consumption of cocoanut, fish and meat, milk, sugar, tea, etc., is greater. In general the households in this occupational class maintain a higher standard of life. The monthly expenditure on food per equivalent adult male goes up to Rs. 19.91 per month for these households. Like the tile factory workers, the people in this group also give priority to savings schemes under the miscellaneous expenditure. Among the other miscellaneous items remittances to dependants living elsewhere, medicines, education, dhobi and soap, travelling, religious observances and clearance of debt come in the order of importance. On an average a household in this group spends Rs. 15 per month for cultivation, industry and business. Of this 56.40 per cent is spent on cultivation, 2.47 per cent on industry and 41.13 per cent on business run by the households. Only the net income from industry has been taken into account in the case of the households having only partnership in industry and this explains why the expenditure incurred for the industry run by the households is very small in spite of the fact that there are some factory owners in this class. The tables given in Appendix A give more details on the income and expenditure of these households.

MONTHLY EXPENDITURE BY OCCUPATIONAL GROUPS

(PERCENTAGE)



Surplus and Deficit Budgets

122. In the surveyed area 66.13 per cent households have surplus budget, 26.61 per cent households deficit budget and 7.26 per cent households balanced budget. It is surprising to note that a good many of the deficit households are in the highest income group. 84.82 per cent of the deficit households fill the gap in the budget by borrowing from the shops or from the neighbours and the remaining households by reducing the consumption of certain items of food. The percentage of households with surplus budget is the largest among the tile factory workers and it is the lowest among the households of the miscellaneous industrial workers.

Table XXIX

SURPLUS, BALANCED AND DEFICIT BUDGETS

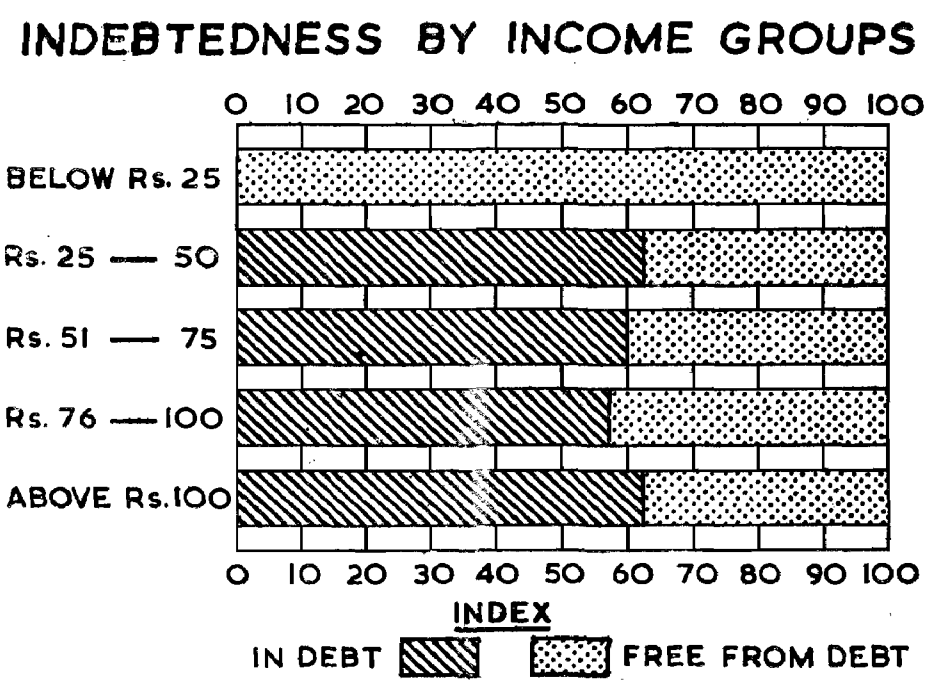
Occupation	Income group	Surplus	Balanced	Deficit
Tile factory work	Rs. 51–75	..	1	1
	Rs. 76–100	1	..	3
	Above Rs. 100	20	..	3
	Total	**21**	**1**	**7**
Work in miscellaneous industries	Rs. 25–50	1	1	..
	Rs. 51–75	3	..	..
	Rs. 76–100	1	..	2
	Above Rs. 100	12	1	7
	Total	**17**	**2**	**9**
General labour	Rs. 25–50	3	..	..
	Rs. 51–75	2	1	..
	Rs. 76–100	2	1	..
	Above Rs. 100	2	..	2
	Total	**9**	**2**	**2**
Miscellaneous occupation	Below Rs. 25	1	..	..
	Rs. 25–50	..	1	2
	Rs. 51–75	1	..	1
	Rs. 76–100	1	1	2
	Above Rs. 100	32	2	10
	Total	**35**	**4**	**15**

Indices of Prosperity

123. During the last decade 4 households in the surveyed area have cleared debts—two by selling landed property worth Rs. 5,500 and two by saving Rs. 1,000 from their income. 7 households purchased properties, the total value of which amounts to Rs. 7,150, 8 households made cash savings amounting to Rs. 20,000 and 58 households made capital investments worth Rs. 3,16,400 in new undertakings. Among these 58 households 15 have disposed of properties and some other households have borrowed for the purpose.

Indebtedness

124. 62.10 per cent households in the surveyed area are in debts and the average amount of debt per household works out to Rs. 651.89. The one household in the lowest income group is free from debt. The percentage of households in debt in the income group of Rs. 25-50 is 62.50, in the income group of Rs. 51-75 is 60.00, in the income group of Rs. 76-100 is 57.14 and in the highest income group 62.37 and the average amount of debt is Rs. 150.00, Rs. 140.83, Rs. 545.25 and Rs. 762.70 respectively. Of the total amount



borrowed 49.82 per cent is spent on house construction or on repairs to the existing buildings, 11.65 per cent on marriage, 1.99 per cent for giving dowry, 8.22 per cent for treatment, 14.04 per cent for meeting ordinary wants and 9.96 per cent for running household business. The table given in Appendix A gives more details.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Age and Sex Distribution

125. In the surveyed area 41.26 per cent of the total persons fall in the 0-14 age-group, 33.01 per cent persons in the 15-34 age-group, 20.30 per cent persons in the 35-59 age-group and 5.43 per cent persons in the age-group of 60 and over. Among the total population males form 50.49 per cent. In all the age-groups except 15-29 and 45-59, males have the majority. A statement of the distribution of the persons in the surveyed area by sex and age-groups is given below.

Table XXX

POPULATION BY AGE-GROUPS

	Total of all ages	Age-group									
		0–4	5–9	10–14	15–19	20–24	25–29	30–34	35–44	45–59	60 and over
Males	465	75	64	65	31	34	37	36	53	42	28
Females	456	72	53	51	59	38	38	31	36	56	22
Total persons	**921**	**147**	**117**	**116**	**90**	**72**	**75**	**67**	**89**	**98**	**50**

Age and Marital Status

126. Of the total population of the surveyed area never married persons constitute 57.33 per cent, married persons 35.94 per cent, widowed persons 6.19 per cent and divorced or separated persons 0.54 per cent. 64.09 per cent of the total males are never married, 34.62 per cent married, 1.07 per cent widowed and 0.22 per cent divorced or separated. Among the females the never married form 50.44 per cent, the married 37.28 per cent, the widowed 11.40 per cent and the divorced or separated 0.88 per cent. There is no married male below the age of 20 but 32.20 per cent of the females in 15-19 age-group are married, There are a good number of never married males and a few never married females above the age of 30. Majority of females in the age-group of 20-24 and majority of males in the age-group of 25-29 are married. The greatest number of married women is found in the 25-29 age-group and that of the married males in the 30-34 age-group. It is interesting to note that the widows are more than 10 times the number of widowers. All the widowed males are above 40 years of age but there are four widowed females between the age of 30 and 39. The divorced or separated females are four in number whereas there is only one such male in the surveyed area. Among these females two are in the 25-34 age-group. Except for one case of divorce reported from an Ezhuva household all the others have taken place in the Nair community. The following table gives more details regarding the age and marital status of the people of the surveyed area.

Table XXXI

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	921	465	456	298	230	161	170	5	52	1	4
0- 9	264	139	125	139	125	..	..	..	..	..	..
10-14	116	65	51	65	51	..	..	..	..	..	..
15-19	90	31	59	31	40	..	19	..	..	..	..
20-24	72	34	38	30	9	4	29	..	..	..	..
25-29	75	37	38	16	1	21	36	..	..	..	1
30-34	67	36	31	9	1	27	28	..	1	..	1
35-39	46	27	19	2	..	25	15	..	3	..	1
40-44	43	26	17	3	2	22	10	1	5	..	..
45-49	43	20	23	1	..	18	14	..	8	1	1
50-54	30	13	17	1	1	11	12	1	4	..	..
55-59	25	9	16	1	..	8	6	..	10	..	..
60-64	24	17	7	..	..	16	1	1	6	..	..
65-69	14	7	7	..	..	6	..	1	7	..	..
70 and over	12	4	8	..	..	3	..	1	8	..	..

Youngest Age of Marriage

127. A statement showing the youngest age at which marriages have taken place in the surveyed households in the memory of the present heads is given below. The table gives more a glimpse of the custom that prevailed in the past than the present position. In most of the communities formerly the girls got married at an early age. Almost all of the Muslim girls and more than 50 per cent of the Ezhuva girls got married between the ages of 13 and 14 some two decades ago, and majority of the males of these communities married at the age of 21-24. The common age of marriage in the Nair and Asari communities ranged between 15 and 18 in the case of the girls and between 24 and 25 in the case of boys. The same was the case with the males and females of the other minor communities. Now the picture is different. As far as the girls are concerned, no marriage takes place before the attainment of puberty in any community. Majority of the girls in the 15-19 age-group are never married at present showing an upward shift in the age of marriage. Girls who remain never married above the age of 22 or 23 in the middle class families remain so due to financial reasons, if they are not students. Most of the males marry when they are between 25 and 30 years of age.

Table XXXII

YOUNGEST AGE OF FIRST MARRIAGE BY SEX AND AGE-GROUPS

Community	Age-group									
	10—14		15—19		20—24		25—29		30 and over	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Mukkuvas	..	1	..	..	1	..	..	..	..	..
Thattans	..	1	..	..	1	..	..	..	..	..
Embranthiris	..	..	..	1	1	..	..	..	..	..
Moosads	..	1	1	..	..	..	..	..	..	..
Vellalas	..	..	..	1	1	..	..	..	..	..
Kollans	..	2	1	..	1	1	1	..	..	..
Asaris	..	5	3	6	4	..	4	..	..	..
Ezhuvas	..	16	2	15	19	2	9	..	3	..
Nairs	..	13	3	18	14	7	16	1	6	..
Protestant Christians	..	..	..	..	..	1	1	..	..	..
Roman Catholics	..	..	..	2	1	1	2	..	..	..
Muslims	..	21	4	8	17	..	7	..	1	..

Literacy and Education

128. Both the village and the surveyed area enjoy a high percentage of literacy. 62.97 per cent persons in the surveyed area and 57.11 per cent persons in the village are literate as against 40.60 per cent in the district. The existence of a number of primary schools in different parts of the village and high schools and colleges in the neighbouring town of Calicut and the change in the attitude of the people in favour of education mainly account for the educational progress attained by the village. The Muslims of the village do not hesitate to send their children for higher education unlike the Muslims in certain other villages of North Kerala. The existence of Muslim educational institutions, the first Muslim college of the State among them being in the neighbouring Feroke, is the prime reason for this. Among the literates in the surveyed area 25.52 per cent persons are without any educational standard, 63.62 per cent have the primary or junior basic standard, 8.97 per cent are matriculates, 1.38 per cent persons have passed intermediate examination and 0.51 per cent are graduates. In addition to the general qualification 4 persons have taken diploma in teaching and one has diploma in polytechnic. There are a large number of boys and girls attending the high schools and colleges in this area. The following table classifies the persons of the surveyed area according to the educational status.

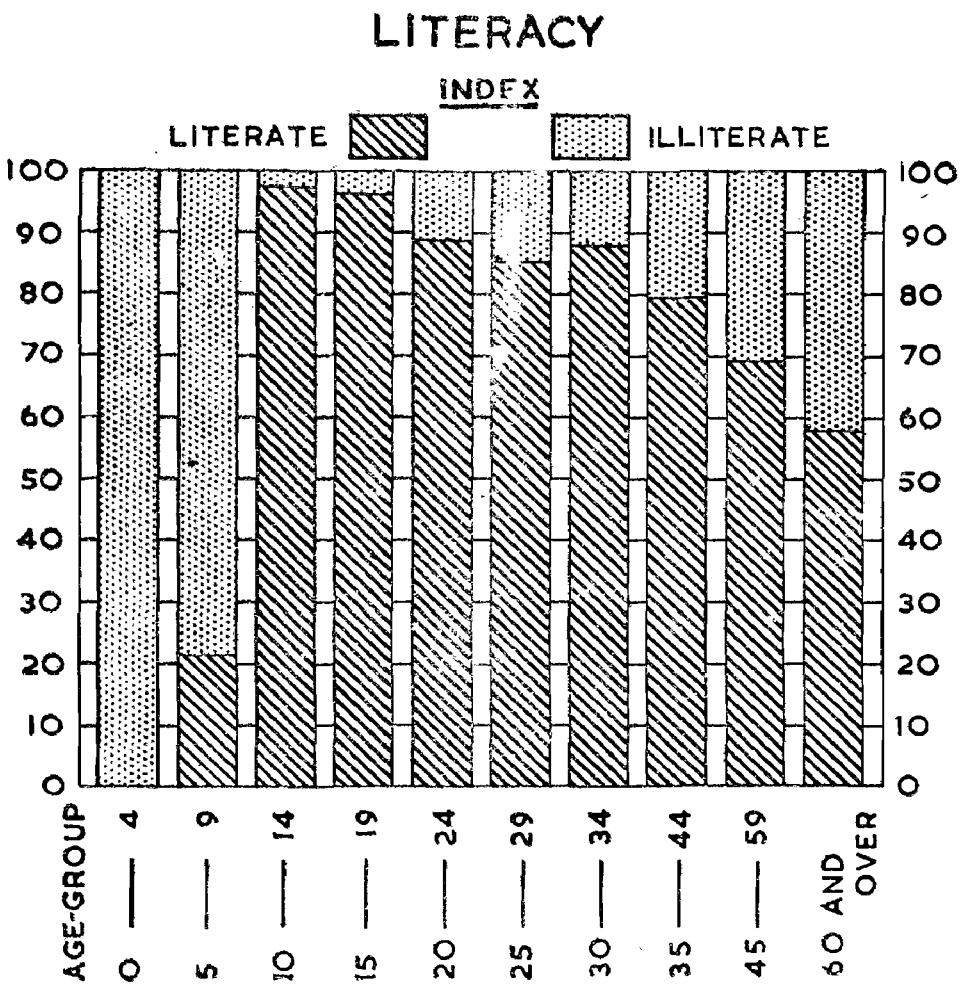


Table XXXIV

LITERACY AND EDUCATION

Age-group	Total	Illiterate	Literate without educational standard	Primary or Junior Basic	Matric or Higher Secondary	Intermediate	Graduates and above
All ages	921	341	148	369	52	8	3
0— 4	147	147	..	..	..	..	..
5— 9	117	92	21	4	..	..	..
10—14	116	3	29	84	..	..	..
15—19	90	3	11	62	13	1	..
20—24	72	8	9	39	13	2	1
25—29	75	11	4	48	8	2	2
30—34	67	8	11	38	9	1	..
35—44	89	18	17	46	6	2	..
45—59	98	30	28	38	2	..	..
60 and over	50	21	18	10	1	..	..

Immigration and Emigration

129. Families have not migrated from the village in any considerable number during the last two generations. But the development of various industries in the village in recent years has attracted people from outside and a number of families have immigrated to this village either for temporary or permanent settlement. Such families are 33 in number among the surveyed households, 14 of them having immigrated within a period of 5 years. The percentage of immigrant households is greater in certain other parts of the village which were formerly sparsely populated and consequently where land was available at a lower price or building at a lower rent. The following table gives more particulars about the immigrant families of the surveyed area.

Table XXXV

IMMIGRATION

Name of the community	Total No. of households immigrated	Within a period of (in years)						
		0—4	5—9	10—14	15—19	20—24	25—29	30—60
Mukkuvas	1	..	..	..	1	..	..	..
Vellalas	1	1	..	..	..	..	..	..
Asaris	2	1	..	..	..	..	..	1
Ezhuvas	10	4	..	..	2	2	1	1
Nairs	8	4	..	2	1	..	..	1
Protestant Christians	1	..	..	..	1	..	..	..
Roman Catholics	3	1	..	..	..	..	..	2
Muslims	7	3	..	1	1	..	..	2

Type of Families

130. The simple families consisting of the husband, wife and children constitute 39.52 per cent, the intermediate families consisting of the husband, wife, children and unmarried brothers, sisters or one of the parents of the husband or wife constitute 19.51 per cent and the joint families consisting of two or more married couples constitute 40.97 per cent of the total households in the surveyed area. More than 50 per cent Nair households are joint families while among Muslims simple families constitute more than 50 per cent. The classification of the households of the surveyed area by structure and community is given in the table below.

Table XXXVI

SIMPLE, INTERMEDIATE AND JOINT FAMILIES

Community	Total No. of house-holds	Types of families living in the household		
		Simple	Intermediate	Joint
Mukkuvas	1	..	..	1
Thattans	1	..	1	..
Embranthiris	1	..	..	1
Moosads	1	..	1	..
Vellalas	1	1	..	..
Kollans	3	2	..	1
Asaris	11	4	3	4
Ezhuvas	33	13	8	12
Nairs	39	11	8	20
Protestant Christians	1	1	..	..
Roman Catholics	3	2	..	1
Muslims	29	15	3	11

Medical Care

131. The district hospital at Kozhikode is about 7 miles away from the centre of the village. There are a few private hospitals and dispensaries within the village providing facilities for allopathic system of treatment. Most of the factory employees get medical aid through the E. S. I. unit working inside the village. The 'Mahila Samajam' of the village has organised a maternity centre for helping the poor. Both ayurvedic and homoeopathic medicines are also available from the *Vydyasalas* and homoeopathic dispensaries run by private individuals at Cheruvannur. For medical consultation 66.13 per cent households in the surveyed area go to private hospital or dispensary or to some physician, 29.84 per cent households to a public hospital or dispensary and the remaining households get down a doctor or physician at home. 33.07 per cent households completely depend on allopathic system, 9.68 per cent households on ayurvedic system, 40.32 per cent households both on allopathic and ayurvedic systems and the remaining households on allopathic, ayurvedic and homoeopathic systems for treatment. 50.08 per cent households of the surveyed area call a qualified midwife for attending to cases of confinement and the remaining households depend upon the services of unqualified midwives for the purpose. In a few cases women are admitted in the hospitals for confinement. All members of 74.19 per cent households of the surveyed area have been vaccinated whereas only some members from the other households have been vaccinated.

Births and Deaths

132. In 9 out of 10 years from 1951 to 1960, the number of births exceeded the number of deaths by more than twice. During the decade there were 27 cases of still-birth, 3,449 live-births and 1,297 deaths in the village as given in the following table.

Table XXXVII

BIRTHS AND DEATHS

Year	Still-birth	Live-birth	Total	Death
1951	2	347	349	118
1952	3	435	438	136
1953	5	376	381	148
1954	2	285	287	127
1955	2	391	393	162
1956	1	291	292	99
1957	5	299	304	165
1958	2	380	382	133
1959	4	341	345	107
1960	1	304	305	102

Leisure and Recreation

133. The Cheruvannur panchayat has established two reading rooms and a library with more than 700 books. In some other localities also small reading rooms have been organised by the local people. The reading room in the surveyed area has a radio set. A few small organisations encouraging sports or music and arts have sprung up recently in the village. In the surveyed area 37 households get newspapers regularly, 11 households possess radio sets and 2 households own gramophones. The villagers have highly developed the habit of reading newspaper for which the local tea-shops have given great encouragement by providing more than one newspaper regularly for the use of their customers. A good many villagers go for films in theatres in Feroke and Calicut. The villagers also attend the local festivals and entertainments organised by the various social organisations. A table is given below showing the number of households the members of which go for films, dramas and other amusements.

Table XXXVIII

AMUSEMENTS

Community	Total No. of house-holds	No. of households from which members		
		Go for films	Go for dramas	Go for other amusements
Mukkuvas	1	1	..	1
Thattans	1	1	..	1
Embranthiris	1	1	1	1
Moosads	1	1	..	1
Vellalas	1	1	..	1
Kollans	3	2	..	1
Asaris	11	8	..	4
Ezhuvas	33	31	4	22
Nairs	39	36	2	30
Protestant Christians	1	..	..	1
Roman Catholics	3	3	..	3
Muslims	29	18	4	2

Annual Cycles of Fairs and Festivals

134. The most important festival of the Hindus in the village is that celebrated in the Subramonyaswamy temple for 41 days from the 1st *Vrischigom* (November–December) every year. The celebration of the festival on each day is financed by some individual. Atleast on a few days during the period the festival is celebrated on a grand scale with entertainment programmes, processions, etc. The Sacred Heart church holds regular festival in connection with the feast of St. Sebastian in March. The Muslims celebrate the religious festivals like Bakrid and Ramzan. *Onam* is celebrated here only by the Hindus, but all communities take part in the celebration of the Independence Day and Republic Day.

Dowry

135. Generally there is no dowry system among the Nairs, but in the surveyed area one Nair household has given dowry. The custom still prevails among the Muslims, Ezhuvas, Kollans, Asaris, Embranthiris, Moosads and Christians. 58.07 per cent households in the surveyed area have given or received dowry either in the form of ornaments alone or in the form of cash or property and ornaments. Among the households which have given or received dowry the amount falls below Rs. 100 each in the case of 4.17 per cent households. 44.44 per cent households have given dowry up to Rs. 500 each, 20.83 per cent households up to Rs. 1,000 each, 12.50 per cent households up to Rs. 1,500 each, 1.39 per cent households up to Rs. 2,000 each, 4.17 per cent households up to Rs.2,500 each and the remaining 12.50 per cent households up to Rs. 3,000 or more each. The table given below gives the distribution of these households according to the community.

Table XXXIX

DOWRY

Total No. of households	Name of the community	No. of households which have either given or received dowry	No. of households which have either given or received dowry in ornaments alone								No. of households which have either given or received dowry both in cash or property and in ornaments							
			Up to Rs. 100	Up to Rs. 500	Up to Rs. 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	Up to Rs. 100	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
1	Mukkuvas	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1	Thattans	1	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..
1	Embranthiris	1	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
1	Moosads	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
1	Vellalas	1	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
3	Kollans	1	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..
11	Asaris	9	..	..	..	..	..	..	..	..	..	4	3	1	..	..	1	..
33	Ezhuvas	30	1	3	..	..	..	..	..	..	1	12	4	5	1	1	..	2
39	Nairs	1	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..
1	Protestant Christians	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
3	Roman Catholics	2	..	..	1	..	..	1	..	..	..	..	..	..	..	..	..	..
29	Muslims	25	1	5	..	2	..	..	..	..	..	6	4	1	..	1	..	5

Family Planning

136. Almost all sections of the population feel the necessity of controlling the size of the families and most of them maintain a favourable attitude towards the family planning programme. During the survey 76 persons were interviewed and all of them were aware of the programme. Among them 58 persons were in favour of the scheme. Of these 58 persons 5.17 per cent persons were in favour of self-restraint, 63.80 per cent were in favour of using contraceptives, 20.69 per cent were in favour of both these methods combined and 10.34 per cent preferred sterilization. Two persons who advocated sterilization have already got themselves sterilized. The following tables throw more light on the problem.

Table XL

ATTITUDE TO FAMILY PLANNING

		Mukkuvas	Thattans	Embranthiris	Moosads	Vellalas	Kollans	Asaris	Ezhuvas	Nairs	Protestant Christians	Roman Catholics	Muslims
1.	Total No. of persons interviewed	1	..	1	..	1	2	5	23	18	1	3	21
2.	No. of persons aware of family planning	1	..	1	..	1	2	5	23	18	1	3	21
3.	No. of persons in favour of family planning out of item No. 2	1	..	1	..	..	2	4	22	13	..	1	14
4.	No. of persons out of item No. 3 in favour of:-												
	(a) Self-restraint only	..	..	..	..	..	..	..	2	..	..	1	..
	(b) Contraceptives only	..	..	1	..	..	..	4	15	7	..	..	10
	(c) Contraceptives and self-restraint	1	..	..	..	..	2	..	4	1	..	..	4
	(d) Sterilization	..	..	..	..	..	..	..	1	5	..	..	..

Table XLI

NO. OF CHILDREN AND ATTITUDE TOWARDS FAMILY PLANNING

No. of children in the family	Attitude of parents towards family planning	
	In favour	Not in favour
0	14	..
1-2	24	7
3-4	16	8
5-7	4	3

Social Awareness

137. All the heads of the households in the surveyed area are aware of the prohibition of untouchability by law. The main features of the Hindu Succession Act are known to 29.03 per cent of the heads of households of the surveyed area. But they are ignorant of the Hindu Adoption Act. The salient aspects of the reforms like the Dowry Abolition Act etc., are known to a good section of the population. The regular reading of newspapers and the discussions in public places like tea-shops and factories keep the social awareness of the villagers at a high level.

Nature of Caste Relationship

138. The industrialisation followed by urbanisation and progress in education are important factors which have affected the traditional caste-relationship that existed in the village. Nowadays in social functions like marriage, people belonging to different castes and religious groups participate and in some cases even interdine. But progress in this regard is not as fast as one would desire. Industrialisation and similar economic trends are rapidly changing the social relationships and making deep breaches in the caste system. In spite of them there are still certain ancient families in the village which do not allow the low caste Hindus, Christians or Muslims to use their tanks and wells, purely out of the feelings of caste-superiority. In social functions differential treatment is meted out to members of different communities by certain households.

Organs of Democratic Decentralization

139. Cheruvannur village formed a part of Beypore panchayat formerly. A separate panchayat comprising the villages of Cheruvannur and Nallalom was constituted from 1-1-1962 with 9 wards. One seat in the panchayat council is reserved for Scheduled Castes.

140. The estimated income of the panchayat for the year 1962-63 amounted to Rs. 38,893. The panchayat maintains 200 street lights, manages a maternity centre, two reading rooms and a library. A culvert has been repaired by the panchayat and the construction and repair of village roads, construction of wells etc. are to be undertaken shortly. The panchayat has already started the supply of milk in the village.

Co-operative Societies

141. Efforts are being made to organise some societies for household industries. The Kannancherry Weavers' Industrial Co-operative Society and the Cheruvannur Mahila Kudil Vyavasaya Sahakarana Sanghom are two such societies organised recently for the improvement of handloom weaving, basket weaving, garment making, etc. The weavers' society comprises five revenue villages of the Kozhikode taluk under its area of operation while the other society limits its activities to the panchayat.

142. The weavers' society has a scheme to provide employment to a good number of workers by establishing a handloom weaving factory with 100 looms. The All-India Handloom Board has sanctioned a sum of Rs. 1,06,041 for the implementation of the scheme. The authorised share capital of the society is Rs. 50,000 made up of 5,000 shares of Rs. 10 each. The society enjoys loan facilities under various schemes up to Rs. 1,06,041 of which it has drawn Rs. 75,500 so far. The society is passing through a stage of rapid expansion. Different varieties of bedspreads, table clothes, towels, net curtains, etc., are

produced in large quantities and marketed in Delhi, Punjab, Ahamedabad, Bombay, Madras, Andhra and other distant places.

143. The Women's Industrial Co-operative Society has 58 members among whom 26 come from Scheduled Castes. The total financial resource of the society falls below Rs. 6,000. The society employs 45 workers—15 in lace work and embroidery, 20 in screw-pine mat weaving and 10 in bamboo mat and basket weaving. Baskets of different varieties from bamboo mats and bags from screw-pine leaves, pillow covers, cushion covers, towels, table clothes, etc., are the articles produced in the society. The society has opened a sales depot for marketing the products.

144. Another important co-operative institution working in the village is the Feroke Service Co-operative Bank which was established in 1942. The membership in the society has steadily increased from 438 in 1951 to 1,627 in 1961. Issue of loans is its main activity and during the last financial year it advanced loans amounting to Rs. 43,958. The bank has issued 9,936 shares and collected a share capital of Rs. 40,956. The deposits amounted to Rs. 64,408.80. During the year 1961 it has earned a profit of Rs. 2,393.34, according to the audit report.

145. In the surveyed area 73 persons coming from 50 households have membership in the co-operative bank or in the weavers' society, 70 of them being the members of the co-operative bank.

Developmental Activities

146. The Development Block at Beypore, comprising the village under survey was started only after the basic survey was conducted. Therefore, it is not yet time to assess its influence on the village life. In the surveyed area one household has received better seeds, one household better manure and two households pesticides from the agricultural authorities. 32.26 per cent households in the surveyed area have contributed cash or labour for the construction of the village roads under the initiative of the panchayat.

CHAPTER V

CONCLUSION

Social

147. During the last quarter of a century all the communities of the surveyed area have achieved more social progress than the progress they achieved during centuries before it. Many old customs have vanished from the village community during this period. The early marriage, the practice of untouchability and unapproachability, etc., are but a few of those items. The greater interest shown in education of the children, the increased social awareness and the changes in the family structure are also the achievements of this period. In the matter of social progress the communities of the village are not behind their counterparts and are even ahead of some of the villages in other parts of Malabar. The impact of industrialisation has accelerated this social change and will continue to exert the same influence on the social and cultural life of the village in future.

148. In a village like Cheruvannur which is rapidly industrialised and where the pressure of population increases beyond the normal rate the provision of certain social amenities are imperative. Provision of drinking water in some areas is one such necessity that should get the attention of the local body immediately. Certain areas of the village experience scarcity of water during the summer season and depend upon the wells of the neighbours. This imposes unnecessary hardship on many people and inconvenience on others. Some orthodox households even object to other people drawing water from their wells. The extension of protected water supply to this area is desirable but since that involves heavy expenditure and as such takes long time to implement, the construction of wells would be a feasible proposition. Similarly the provision of public burial or cremation ground for the Hindu communities also requires attention. It is gratifying to know that the panchayat has already taken note of this need and is attempting to solve the problem immediately. Another step that should be taken in hand for the improvement of public health of the area is the popularisation of hygienic type of latrines. As mentioned in the previous portions of this report such latrines are found only in a small number of houses at present. The W. H. O. type latrine propagated through the N. E. S. Block involves only a small expenditure and it should be possible for all households to construct one such latrine to replace the present enclosures. Starting of a public hospital within the village would place allopathic treatment within easy reach of all people and might reduce the incidence of diarrhoea and lung diseases which now take a rather heavy toll of human lives every year. Vaccination has been carried out in most households of the village but a few people are yet to be vaccinated and smallpox occurs quite frequently. It would appear that some people escape vaccination wilfully due to superstitious fear and bring this calamity on the community. A more effective and thorough system of vaccination alone can prevent the recurrence of the disease.

149. Housing condition of the village is fairly satisfactory. There are adequate number of houses to accommodate the village population and many of the houses are strongly built and tiled. But one peculiarity in this regard is the fact that many households of the village live in rented houses. This is particularly the

case with regard to factory employees who have migrated from other villages. It is beyond the means of most of them to purchase land and put up houses for themselves even though they are desirous of putting up their own houses. Therefore this village appears to be an ideal place for the implementation of the industrial housing scheme.

150. Communal relations are harmonious and there is no rivalry between various religious groups as far as the village is concerned. The residential pattern which has been mentioned in the first chapter bears sufficient testimony to this fact. With the disappearance of untouchability and unapproachability the relations between the various communities have been more firm and smooth. There are a few orthodox people who still observe the ancient practices but their number is small. Within another decade these remaining elements also will lose whatever small hold they have in the village in this matter.

151. Trade union movement is naturally very strong in the area and there are several unions working in the various factories. Fortunately in recent years no rivalry has been reported between them and they have been able to obtain many benefits for the labourers. The increased social and political awareness among the industrial labourers is mainly due to the functioning of these trade unions. The unions are responsible in some measure for the all-round social improvement and the acceleration of social reforms set in motion by other agencies. The trade unions could also undertake some measures for the economic assistance of the labourer on their own, besides what they obtain from the factories for the labourers. The formation of a co-operative society for the supply of the domestic requirements of the workers, the encouragement of saving habit among the labourers and the formation of a common fund to give financial assistance to deserving children of the workers for the attainment of higher education are some of the measures which the trade unions could start without difficulty. Some of these measures have been adopted by certain unions in some other places and the example is worthy of imitation. The trade unions can legitimately hope for the assistance of the industrial management in the implementation of these schemes since the management will only be eager to get the better understanding and co-operation from the labourers which will naturally result from these schemes.

Economic

In the economic field one urgent measure that could be taken to improve the household economy of most villagers is the better exploitation of the agricultural resources. Since the attention of the people is now mainly turned towards industries the exploitation of the land is not properly carried out. The paddy fields are cultivated with one crop in some places and with two crops in some other places, but nowhere have the people adopted improved methods of cultivation or experimented the improved strains of paddy. Manuring is done only with whatever organic manure is produced at home. Application of the chemical manure has not become popular either in the paddy cultivation or in the cultivation of garden crops. With the adoption of better methods of cultivation and chemical fertilisation the yield of paddy could certainly be improved to a great extent. Even better results can be achieved with regard to the garden crops, if only the people paid some more attention towards them. As has been mentioned in one of the previous chapters the yield of cocoanut in the village is poor compared to similar villages in the lowland region of the State. The soil conditions are not alone responsible for this. Very few people till the cocoanut garden or manure the cocoanut

tress in proper time or at proper intervals. Systematic plantation is not undertaken anywhere. In these neglected conditions the yield could not be better. Similarly in the garden lands there are plots which could be profitably cultivated with cocoanut or with some other crops. In some cocoanut gardens, where there are only a few lonely trees standing here and there, either more trees could be planted or some other crops could be raised. Grams, vegetables, tapioca, etc., which are daily purchased from the markets could be cultivated in many compounds, saving so much money. The spare time and the holidays of the workers could be profitably utilised for this purpose and even the womenfolk remaining at home could lend a helping hand to the menfolk in this matter.

153. The development of animal husbandry is also possible in the village and this could be undertaken by the womenfolk themselves without much assistance from the men. Many households have facilities for keeping cows, goats and poultry and the households which own them have sufficient convenience for expansion. The existing stock of animals should be replaced with improved variety which will give better yield. The animal husbandry products, besides contributing to the income of the households, will enhance the nutritional value of the food which is quite essential for the efficient execution of the hard work which the industrial labourers have to do in the factories. Greater use of milk, butter and eggs may also reduce the diseases like T. B. that are now common in the village. According to an estimate made by the Veterinary Department, the milk production in the district is only about 1,930 kg. per thousand persons per year or 5.3 grams per person per day. The general standard of the minimum consumption of milk in a normally developed country is taken as 284 grams per head per day. This shows how far the district is lagging behind in milk production and consumption. The situation in the surveyed village is worse, if anything different, and the improvement of animal husbandry is a necessity for the improvement of health standard of the people.

154. Coir spinning could be taken up conveniently by the womenfolk as is already done by a few now. There are only limited retting facilities within the village but the coastal areas not being far off, retted husk could be easily procured and distributed among the households. Fibre available in plenty among the coastal belt could be purchased and distributed to the women for the production of yarn. Hand-spinning is the common method that is prevalent in this area. This could be replaced by the more efficient system that is prevalent in the other districts of the State, thus enhancing the production and the income of the households. The coir fibre and yarn now produced in the district are exported. Instead of exporting them as such, manufacture of other coir goods also could be undertaken in the area.

155. The tile industry is facing a crisis due to the steady loss of foreign markets. The exports to the East African countries have fallen almost completely and the export to other countries is also being lost rapidly. Since the export possibilities are not likely to improve, the industry will have to depend more and more on internal markets but here again another problem faces the tile manufacturers of Feroke. New tile factories are being developed in the North Indian States to which the tiles from this area used to be supplied. The tiles indigenously produced are cheaper even if they are slightly inferior in quality because the tiles from Kerala have to be carried over a long distance in trains. The possibility of further expansion of tile industries is, therefore, doubtful. It is hence time for them to switch on to the manufacture of other products such

as sanitary-wares, crockery, etc. They should also think of reducing the production cost by replacing the conventional methods. The sawdust bricks with or without bitumen binding could be of particular use in this industry to encounter the difficulty in the fuel supply. The sawdust which is available in plenty in this area could be used for the manufacture of these bricks. It could also give additional income to the industry since these bricks can be used for heat insulation board.

156. A large number of industries based on timber could be undertaken in the area since there is a very large timber yard close to the village. Such, for example, are the manufacture of plywood, a wood veneering plant, the manufacture of wood turning goods such as bobbins, furniture parts, toys, etc., the manufacture of standardized doors and windows and boat building. Boat building is undertaken at Beypore on a large scale and there is good demand from the Arabs for the boat constructed in the area. At present there is no organised agency to canvass orders, receive advances and execute the orders in time. Organisation of this industry could give employment to more people and could be undertaken in the village since along the two boundaries of the village flows a navigable river. So also the waste wood chips available in the saw mills around Kallayi could be made use of for the manufacture of particle boards. The marquetry work with pieces of wood by the wood joining method is another industry with great scope in the area. They can be used for the manufacture of articles like teapoy, ash-tray, flower vase, trays, etc. Besides manufacturing sawdust bricks, the sawdust could also be used for the extraction of ethyl alcohol and yeast. It is estimated that nearly 22,000 tons of sawdust is available around Kallayi and that a ton of sawdust will yield about 400 pounds of ethyl alcohol and 300 pounds of yeast. Both these commodities have good demand in the chemical and pharmaceutical industries. The sawdust can also be used for the manufacture of fibre boards, containers and fancy goods with the application of resin.

APPENDIX A

APPENDIX A

Table I (a)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household					Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
			Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12	Total		
Tile factory work	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25–50	..	..	..	..	..	..	..	..
	Rs. 51–75	2	1.50	1.50	..	..	3.00	2.85	1.00
	Rs. 76–100	4	1.25	1.25	1.25	1.50	5.25	3.75	1.25
	Above Rs. 100	23	2.83	2.69	1.69	1.09	8.30	6.64	2.35

Table I (b)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household					Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
			Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12	Total		
Miscellaneous industrial work	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25–50	2	1.00	2.50	1.00	1.00	5.50	4.25	2.00
	Rs. 51–75	3	1.00	2.33	..	1.67	5.00	3.93	1.67
	Rs. 76–100	3	2.67	2.67	1.00	1.66	8.00	6.40	2.33
	Above Rs. 100	20	2.85	2.85	1.05	1.60	8.35	6.74	2.40

Table I (c)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household					Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
			Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12	Total		
General labour	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25–50	3	1.67	2.33	0.67	1.00	5.67	4.60	1.33
	Rs. 51–75	3	1.00	1.33	1.67	0.67	4.67	3.37	1.33
	Rs. 76–100	3	2.33	2.00	0.67	0.67	5.67	4.80	2.33
	Above Rs. 100	4	2.75	2.50	1.75	0.75	7.75	6.25	2.75

Table I (d)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household					Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
			Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12	Total		
Miscellaneous	Less than Rs. 25	1	..	1.00	..	..	1.00	0.90	..
	Rs. 25–50	3	1.00	1.00	1.00	0.33	3.33	2.57	0.67
	Rs. 51–75	2	0.50	3.50	1.00	0.50	5.50	4.30	0.50
	Rs. 76–100	4	1.00	1.75	1.00	0.50	4.25	3.33	1.25
	Above Rs. 100	44	2.75	2.70	1.66	1.25	8.36	6.64	1.96

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	29		..	..	2	4	23
			Rs.	Per cent	Rs.	Rs.	Rs.	Rs.	Rs.
Tile factory work	(a)	Salary or wages	127.78	88.20	..	..	71.00	73.75	142.10
	(b)	Industry run by the household	0.52	0.36	..	..	..	..	0.65
	(c)	Business run by the household	..	..	..	..	..	..	..
	(d)	Cultivation run by the household	12.24	8.45	..	..	..	15.37	12.77
	(e)	Rent from land	0.39	0.27	..	..	..	..	0.49
	(f)	Rent of houses	0.17	0.12	..	..	..	1.25	..
	(g)	Pension	..	..	..	..	..	..	..
	(h)	Gifts and presents	0.39	0.27	..	..	..	..	0.49
	(i)	Help from relatives	0.34	0.23	..	..	..	..	0.43
	(j)	Other sources	3.05	2.10	..	..	1.50	2.75	3.23
		Total	**144.88**	**100.00**	..	..	**72.50**	**93.12**	**160.16**

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	28		..	2	3	3	20
			Rs.	Per cent	Rs.	Rs.	Rs.	Rs.	Rs.
Miscellaneous industrial work	(a)	Salary or wages	119.49	71.09	..	39.00	61.67	76.67	142.64
	(b)	Industry run by the household	10.34	6.15	..	..	..	..	14.47
	(c)	Business run by the household	11.07	6.59	..	..	..	..	15.50
	(d)	Cultivation run by the household	13.33	7.93	..	..	4.67	14.17	15.84
	(e)	Rent from land	..	..	..	..	..	..	..
	(f)	Rent of houses	0.64	0.38	..	..	..	..	0.90
	(g)	Pension	..	..	..	..	..	..	..
	(h)	Gifts and presents	0.04	0.02	..	..	0.46	..	..
	(i)	Help from relatives	10.38	6.18	..	7.00	..	..	13.88
	(j)	Other sources	2.79	1.66	..	1.50	..	1.67	3.50
		Total	**168.08**	**100.00**	..	**47.50**	**66.80**	**92.51**	**206.73**

APPENDIX A—*Contd.*

Table II (c)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation		Source of income	All households		Households with a monthly income of: Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
		No. of households	13		..	3	3	3	4
			Rs.	Per cent	Rs.	Rs.	Rs.	Rs.	Rs.
General labour	(a)	Salary or wages	70.84	83.33	..	26.67	58.34	90.00	99.00
	(b)	Industry run by the household	1.86	2.19	..	3.75	2.00	..	1.75
	(c)	Business run by the household	3.54	4.16	..	..	..	..	11.50
	(d)	Cultivation run by the household	7.23	8.51	..	8.13	2.33	1.50	14.50
	(e)	Rent from land	..	..	..	..	..	..	..
	(f)	Rent of houses	..	..	..	..	..	..	..
	(g)	Pension	..	..	..	..	..	..	..
	(h)	Gifts and presents	..	..	..	..	..	..	..
	(i)	Help from relatives	..	..	..	..	..	..	..
	(j)	Other sources	1.54	1.81	..	2.00	3.00	..	1.25
		Total	**85.01**	**100.00**	..	**40.55**	**65.67**	**91.50**	**128.00**

Table II (d)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation		Source of income	All households		Households with a monthly income of: Less than Rs. 25	Rs. 25–50	Rs. 51-75	Rs. 76–100	Above Rs. 100
		No. of households	54		1	3	2	4	44
			Rs.	Per cent	Rs.	Rs.	Rs.	Rs.	Rs.
Miscellaneous	(a)	Salary or wages	107.26	49.11	..	2.33	32.50	25.50	127.68
	(b)	Industry run by the household	12.26	5.61	..	..	..	..	15.05
	(c)	Business run by the household	33.09	15.15	..	16.00	..	48.50	35.11
	(d)	Cultivation run by the household	39.45	18.06	7.00	16.67	17.50	21.25	44.39
	(e)	Rent from land	2.82	1.29	..	..	..	..	3.46
	(f)	Rent of houses	8.06	3.69	..	..	..	..	9.89
	(g)	Pension	1.66	0.76	..	..	..	..	2.04
	(h)	Gifts and presents	0.15	0.07	8.00	..	..	..	..
	(i)	Help from relatives	8.15	3.73	..	6.67	20.00	..	8.64
	(j)	Other sources	5.53	2.53	..	..	2.50	2.00	6.48
		Total	**218.43**	**100.00**	**15.00**	**41.67**	**72.50**	**97.25**	**252.74**

APPENDIX A

Table III (a-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	29			..	..	2	4	23
		Per household Rs.	Per equivalent adult male Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
Tile factory work	**A. Food Group**								
	i. Cereals and Pulses								
	Rice	47.37	7.92	47.77	..	..	25.00	33.12	51.80
	Other grains	0.42	0.07	0.42	..	..	0.82	0.06	0.44
	Dhall	1.36	0.23	1.37	..	..	1.03	1.13	1.43
	Total	**49.15**	**8.22**	**49.57**	..	..	**26.85**	**34.31**	**53.67**
	ii. Vegetables								
	Potatoes	0.11	0.02	0.11	..	..	0.08	0.06	0.12
	Tapioca	2.27	0.38	2.29	..	..	0.25	3.35	2.26
	Onions	0.33	0.05	0.33	..	..	0.42	0.25	0.33
	Cocoanuts	5.07	0.85	5.11	..	..	2.50	4.56	5.39
	Other vegetables	1.75	0.29	1.77	..	..	2.81	0.81	1.83
	Total	**9.53**	**1.59**	**9.61**	..	..	**6.06**	**9.03**	**9.93**
	iii. Meat and Fish								
	Meat	1.13	0.19	1.14	..	..	0.25	0.37	1.34
	Fish	4.28	0.72	4.32	..	..	2.87	2.69	4.68
	Total	**5.41**	**0.91**	**5.46**	..	..	**3.12**	**3.06**	**6.02**
	iv. Milk	2.06	0.34	2.08	..	..	..	1.69	2.35
	v. Ghee and Oils	5.45	0.91	5.50	..	..	4.82	4.06	5.74
	vi. Salt	0.33	0.05	0.33	..	..	0.25	0.29	0.35
	vii. Condiments								
	Chillies	2.59	0.43	2.61	..	..	1.37	1.37	2.91
	Tamarind	1.15	0.19	1.16	..	..	1.07	0.69	1.24
	Other condiments	0.48	0.08	0.48	..	..	0.37	0.36	0.51
	Total	**4.22**	**0.70**	**4.25**	..	..	**2.81**	**2.42**	**4.66**
	viii. Sugars								
	Sugar	4.66	0.78	4.70	..	..	3.56	2.84	5.07
	Jaggery	0.58	0.10	0.58	..	..	0.53	0.28	0.64
	Total	**5.24**	**0.88**	**5.28**	..	..	**4.09**	**3.12**	**5.71**
	ix. Coffee and Tea								
	Coffee	0.23	0.04	0.23	..	..	1.25	..	0.18
	Tea	2.32	0.39	2.34	..	..	1.87	1.53	2.49
	Total	**2.55**	**0.43**	**2.57**	..	..	**3.12**	**1.53**	**2.67**
	x. Liquor	..	..	..	..	..	..	..	..
	xi. Tobacco								
	Smoking	4.27	0.71	4.31	..	..	1.86	1.85	4.90
	Chewing	2.44	0.42	2.46	..	..	0.63	2.13	2.65
	Total	**6.71**	**1.13**	**6.77**	..	..	**2.49**	**3.98**	**7.55**
	xii. Other foods including refreshments								
	Pansupari etc.	8.51	1.42	8.58	..	..	4.56	3.31	9.76
	Total under food	**99.16**	**16.58**	**100.00**	..	..	**58.17**	**66.80**	**108.41**

(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	29		..	..	2	4	23
		Expenditure per household	Percentage of total expenditure on Miscellaneous items					
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
Tile factory work	**B. Clothing**	7.63		..	..	4.50	4.54	8.42
	C. Housing, Light, Fuel, etc.	7.98		..	..	7.25	4.94	8.57
	D. Miscellaneous Expenditure							
	i. Education	2.12	8.34	..	..	0.75	2.12	2.24
	ii. Dhobi or soap	1.75	6.89	..	..	2.00	1.94	1.70
	iii. Barber	1.29	5.07	..	..	0.63	1.06	1.39
	iv. Travelling	1.09	4.29	..	..	0.62	0.75	1.20
	v. Medical fees and medicines	4.27	16.79	..	..	3.75	3.63	4.42
	vi. Religious observances	0.83	3.26	..	..	0.37	0.69	0.89
	vii. Amusements	0.78	3.07	..	..	0.60	0.63	0.83
	viii. Provident fund, kuri and other compulsory savings	7.11	27.97	..	..	4.50	2.75	8.09
	ix. Payment of debts	2.76	10.86	..	..	2.00	1.25	3.09
	x. Remittances to dependants living elsewhere	0.21	0.83	..	..	..	1.50	..
	xi. Other items	3.21	12.63	..	..	2.00	3.50	3.27
	Total	**25.42**	**100.00**	..	..	**17.22**	**19.82**	**27.12**
			Percentage of total expenditure on cultivation etc.					
	E. Cultivation, Industries and Business							
	i. Cultivation run by the household	1.55	100.00	..	..	..	1.25	1.74
	ii. Industry run by the household	..	..	..	..	..	..	..
	iii. Business run by the household	..	..	..	..	..	..	..
	Total	**1.55**	**100.00**	..	..	..	**1.25**	**1.74**
	F. Grand Total of A to E	**141.74**		..	..	**87.14**	**97.35**	**154.46**

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	28			..	2	3	3	20
		Per household	Per equivalent adult male						
Miscellaneous industrial work	**A. Food Group**	Rs.	Rs.		Rs.	Rs.	Ps.	Rs.	Rs.
	i. Cereals and Pulses								
	Rice	47.43	7.61	46.32	..	16.25	20.83	33.33	56.65
	Other grains	0.88	0.14	0.86	..	..	0.11	0.87	1.09
	Dhall	1.69	0.27	1.65	..	0.75	0.25	2.46	1.88
	Total	**50.00**	**8.02**	**48.83**	..	**17.00**	**21.19**	**36.66**	**59.62**
	ii. Vegetables								
	Potatoes	0.34	0.05	0.33	..	..	0.17	0.23	0.42
	Tapioca	1.41	0.23	1.38	..	1.00	0.25	0.50	1.76
	Onions	0.36	0.06	0.35	..	0.12	0.30	0.27	0.41
	Cocoanuts	5.39	0.87	5.26	..	1.00	1.83	2.92	6.74
	Other vegetables	2.66	0.43	2.60	..	0.13	0.33	2.67	3.27
	Total	**10.16**	**1.64**	**9.92**	..	**2.25**	**2.88**	**6.59**	**12.60**
	iii. Meat and Fish								
	Meat	1.75	0.28	1.71	..	0.13	0.17	0.42	2.35
	Fish	4.73	0.76	4.62	..	0.82	1.50	2.83	5.89
	Total	**6.48**	**1.04**	**6.33**	..	**0.95**	**1.67**	**3.25**	**8.24**
	iv. Milk	2.37	0.39	2.31	..	..	..	..	3.32
	v. Ghee and Oils	6.70	1.08	6.54	..	2.00	2.75	4.49	8.10
	vi. Salt	0.30	0.05	0.29	..	0.22	0.18	0.27	0.33
	vii. Condiments								
	Chillies	2.05	0.33	2.00	..	0.69	0.75	1.50	2.46
	Tamarind	1.12	0.18	1.10	..	0.20	0.50	0.63	1.36
	Other condiments	0.41	0.06	0.40	..	0.07	0.20	0.44	0.47
	Total	**3.58**	**0.57**	**3.50**	..	**0.96**	**1.45**	**2.57**	**4.29**
	viii. Sugars								
	Sugar	5.21	0.84	5.09	..	1.75	1.50	3.00	6.44
	Jaggery	0.53	0.08	0.52	..	0.25	0.28	1.00	0.53
	Total	**5.74**	**0.92**	**5.61**	..	**2.00**	**1.78**	**4.00**	**6.97**
	ix. Coffee and Tea								
	Coffee	0.36	0.06	0.35	..	..	..	..	0.50
	Tea	2.52	0.40	2.46	..	1.75	1.17	2.00	2.87
	Total	**2.88**	**0.46**	**2.81**	..	**1.75**	**1.17**	**2.00**	**3.37**
	x. Liquor	..	..	..	..	..	..	..	..
	xi. Tobacco								
	Smoking	3.76	0.60	3.67	..	1.75	0.50	3.33	4.52
	Chewing	3.06	0.49	2.99	..	..	2.08	2.08	3.66
	Total	**6.82**	**1.09**	**6.66**	..	**1.75**	**2.58**	**5.41**	**8.18**
	xii. Other foods including refreshments								
	Pansupari etc.	7.37	1.18	7.20	..	1.25	3.83	5.00	8.86
	Total under food	**102.40**	**16.44**	**100.00**	..	**7.71**	**39.48**	**70.24**	**123.88**

(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	28	..	2	3	3	20
		Expenditure per household (Rs.) / Percentage of total expenditure on Miscellaneous items					
Miscellaneous industrial work	**B. Clothing**	8.41	..	2.50	3.33	5.06	10.26
	C. Housing, Light, Fuel, etc.	9.03	..	4.37	7.33	7.42	9.99
	D. Miscellaneous Expenditure						
	i. Education	9.05 / 26.64	..	1.00	0.50	2.00	12.19
	ii. Dhobi or soap	3.61 / 10.63	..	2.00	1.42	2.55	4.26
	iii. Barber	1.68 / 4.95	..	1.00	0.55	1.42	1.95
	iv. Travelling	1.52 / 4.47	..	0.37	0.42	2.33	1.67
	v. Medical fees and medicines	2.49 / 7.33	..	0.50	1.05	0.58	3.20
	vi. Religious observances	0.83 / 2.44	..	0.25	0.30	0.42	1.02
	vii. Amusements	0.73 / 2.15	..	0.20	0.20	0.67	0.87
	viii. Provident fund, kuri, and other compulsory savings	7.69 / 22.64	..	..	..	4.67	10.07
	ix. Payment of debts	3.58 / 10.54	..	..	..	..	5.01
	x. Remittances to dependants living elsewhere	.. / ..	..	..	..	..	..
	xi. Other items	2.79 / 8.21	..	2.00	2.67	2.67	2.90
	Total	**33.97 / 100.00**	..	**7.32**	**7.11**	**17.31**	**43.14**
		Percentage of total expenditure on cultivation etc.					
	E. Cultivation, Industries and Business						
	i. Cultivation run by the household	2.00 / 33.73	..	..	..	1.00	2.65
	ii. Industry run by the household	1.79 / 30.18	..	..	..	..	2.50
	iii. Business run by the household	2.14 / 36.09	..	..	..	..	
	Total	**5.93 / 100.00**	..	..	..	**1.00**	5.15
	F. Grand Total of A to E	**159.74**	..	**44.32**	**57.25**	**101.03**	**195.42**

APPENDIX A

Table III (c-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on food	Households with a monthly income of: Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
	No. of households	13			..	3	3	3	4
		Per household	Per equivalent adult male						
General labour	**A. Food Group**	Rs.	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
	i. Cereals and Pulses								
	Rice	28.10	5.78	48.14	..	15.92	21.50	28.35	42.00
	Other grains	0.75	0.15	1.28	..	0.08	0.08	0.25	2.13
	Dhall	0.64	0.13	1.10	..	0.08	0.58	0.38	1.31
	Total	**29.49**	**6.06**	**50.52**	..	**16.08**	**22.16**	**28.98**	**45.44**
	ii. Vegetables								
	Potatoes	0.08	0.02	0.14	..	..	..	..	0.25
	Tapioca	1.29	0.26	2.21	..	2.13	1.58	0.75	0.69
	Onions	0.23	0.05	0.38	..	0.16	0.20	0.23	0.34
	Cocoanuts	3.12	0.64	5.35	..	1.08	2.92	2.67	5.12
	Other vegetables	0.81	0.17	1.39	..	1.00	0.25	0.67	1.19
	Total	**5.53**	**1.14**	**9.47**	..	**4.37**	**4.95**	**4.32**	**7.59**
	iii. Meat and Fish								
	Meat	0.44	0.09	0.76	..	..	0.25	0.83	0.62
	Fish	2.60	0 53	4.45	..	0.67	2-17	4.58	2.91
	Total	**3.04**	**0.62**	**5.21**	..	**0.67**	**2.42**	**5.41**	**3.53**
	iv. Milk	0.69	0.14	1.18	..	..	1.32	1.00	0.50
	v. Ghee and Oils	3.12	0.64	5.34	..	1.42	2.55	3.17	4.78
	vi. Salt	0.26	0.05	0.45	..	0.27	0.20	0.25	0.29
	vii. Condiments								
	Chillies	1.37	0.28	2.35	..	0.62	1.04	1.54	2.06
	Tamarind	0.68	0.14	1.16	..	0.25	0.58	0.63	1.19
	Other condiments	0.31	0.07	0.53	..	0.12	0.25	0.33	0.49
	Total	**2.36**	**0.49**	**4.04**	..	**0.99**	**1.87**	**2.50**	**3.74**
	viii. Sugars								
	Sugar	3.37	0 69	5.77	..	0.38	2.00	3.38	6.63
	Jaggery	0.43	0.09	0.74	..	0.75	0.13	0.75	0.19
	Total	**3.80**	**0.78**	**6.51**	..	**1.13**	**2.13**	**4.13**	**6.82**
	ix. Coffee and Tea								
	Coffee	0.04	0.01	0.07	..	..	0.17	..	..
	Tea	1.75	0.36	3.00	..	1.00	0.92	2.17	2.62
	Total	**1.79**	**0.37**	**3.07**	..	**1.00**	**1.09**	**2.17**	**2.62**
	x. Liquor	..	..	..	..	..	..	..	..
	xi. Tobacco								
	Smoking	2.88	0.59	4.94	..	0.67	1.67	3.67	4.88
	Chewing	1.56	0.32	2.67	..	1.00	1.92	1.83	1.50
	Total	**4.44**	**0.91**	**7.61**	..	**1.67**	**3.59**	**5.50**	**6.38**
	xii. Other foods including refreshments								
	Pansupari etc.,	3.85	0.79	6.60	..	0.50	1.25	6.00	6.69
	Total under food	**58.37**	**11.99**	**100.00**	..	**28.10**	**43.53**	**63.43**	**88.38**

(Continued)

APPENDIX A—*Contd.*

Table III (c-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of: Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
	No. of households	13		..	3	3	3	4
		Expenditure per household	Percentage of total expenditure on Miscellaneous items					
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
General labour	**B. Clothing**	4.81		..	3.00	3.83	4.17	7.38
	C. Housing, Light, Fuel, etc.	6.38		..	3.75	8.72	5.92	6.94
	D. Miscellaneous Expenditure							
	i. Education	1.50	13.64	..	0.83	1.12	0.67	2.88
	ii. Dhobi or soap	1.86	16.91	..	1.25	1.13	1.59	3.06
	iii. Barber	1.15	10.45	..	0.50	0.83	1.08	1.94
	iv. Travelling	0.76	6.91	..	0.20	0.50	0.92	1.25
	v. Medical fees and medicines	1.18	10.73	..	0.20	0.75	0.92	2.44
	vi. Religious observances	0.71	6.45	..	0.12	0.47	0.50	1.50
	vii. Amusements	0.38	3.45	..	0.18	0.13	0.33	0.50
	viii. Provident fund, kuri and other compulsory savings	1.08	9.82	..	..	..	2.67	1.50
	ix. Payment of debts	..	..	..	..	..	..	..
	x. Remittances to dependants living elsewhere	..	..	..	..	..	..	..
	xi. Other items	2.38	21.64	..	1.33	2.00	2.33	3.50
	Total	**11.00**	**100.00**	..	**4.61**	**6.93**	**11.01**	**18.57**
			Percentage of total expenditure on cultivation etc.					
	E. Cultivation, Industries and Business							
	i. Cultivation run by the household	0.38	82.61	..	..	..	..	1.25
	ii. Industry run by the household	..		..	..	..	..	..
	iii. Business run by the household	0.08	17.39	..	..	..	..	0.25
	Total	**0.46**	**100.00**	..	..	..	..	1.50
	F. Grand Total of A to E	81.02		..	39.46	63.01	84.53	122.77

APPENDIX A

Table III (d-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	54			1	3	2	4	44
		Per household	Per equivalent adult male						
		Rs.	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
Miscellaneous	**A. Food Group**								
	i. Cereals and Pulses								
	Rice	48.79	8.16	40.97	5.00	14.33	28.66	35.50	54.26
	Other grains	1.53	0.26	1.28	..	0.13	0.50	1.44	1.75
	Dhall	1.70	0.28	1.43	..	0.17	1.00	1.34	1.91
	Total	**52.02**	**8.70**	**43.68**	**5.00**	**14.63**	**30.16**	**38.28**	**57.92**
	ii. Vegetables								
	Potatoes	0.45	0.07	0.38	..	..	..	0.28	0.52
	Tapioca	0.84	0.14	0.71	1.00	0.25	0.30	0.19	0.95
	Onions	0.47	0.08	0.39	0.10	0.14	0.20	0.29	0.53
	Cocoanuts	8.03	1.34	6.74	1.50	1.83	4.00	4.66	9.07
	Other vegetables	3.14	0.53	2.64	0.10	0.50	0.38	1.60	3.65
	Total	**12.93**	**2.16**	**10.86**	**2.70**	**2.72**	**4.88**	**7.02**	**14.72**
	iii. Meat and Fish								
	Meat	3.12	0.52	2.62	..	0.17	0.25	1.06	3.72
	Fish	5.83	0.98	4.90	0.25	2.06	1.25	4.28	6.56
	Total	**8.95**	**1.50**	**7.52**	**0.25**	**2.23**	**1.50**	**5.34**	**10.28**
	iv. Milk	6.65	1.11	5.58	..	0.96	1.00	3.91	7.69
	v. Ghee and Oils								
	Ghee	..	..	..	..	..	..	..	..
	Oils	7.61	1.27	6.39	1.00	3.50	3.38	4.94	8.53
	Total	**7.61**	**1.27**	**6.39**	**1.00**	**3.50**	**3.38**	**4.94**	**8.53**
	vi. Salt	0.35	0.06	0.29	0.05	0.16	0.28	0.28	0.37
	vii. Condiments								
	Chillies	2.19	0.37	1.84	0.25	0.62	1.13	1.46	2.45
	Tamarind	1.13	0.19	0.95	0.05	0.21	0.56	0.75	1.27
	Other condiments	0.58	0.09	0.49	0.10	0.30	0.38	0.39	0.63
	Total	**3.90**	**0.65**	**3.28**	**0.40**	**1.13**	**2.07**	**2.60**	**4.35**
	viii. Sugars								
	Sugar	7.43	1.24	6.24	0.15	1.62	2.38	5.91	8.36
	Jaggery	0.51	0.09	0.43	..	0.21	0.20	0.25	0.59
	Total	**7.94**	**1.33**	**6.67**	**0.15**	**1.83**	**2.58**	**6.16**	**8.95**
	ix. Coffee and Tea								
	Coffee	1.71	0.29	1.44	..	..	..	0.44	2.06
	Tea	2.94	0.49	2.47	0.15	0.79	1.50	1.24	3.37
	Total	**4.65**	**0.78**	**3.91**	**0.15**	**0.79**	**1.50**	**1.68**	**5.43**
	x. Liquor	..	..	..	..	..	..	..	..
	xi. Tobacco								
	Smoking	5.03	0.84	4.22	..	1.33	1.00	3.28	5.74
	Chewing	2.32	0.39	1.95	0.50	0.67	1.50	0.94	2.63
	Total	**7.35**	**1.23**	**6.17**	**0.50**	**2.00**	**2.50**	**4.22**	**8.37**
	xii. Other foods including refreshments								
	Pansupari etc.	6.74	1.13	5.68	1.50	1.33	1.88	1.81	7.89
	Total under food	**119.08**	**19.91**	..	**11.70**	**31.28**	**51.73**	**76.24**	**134.50**

(Continued)

APPENDIX A—*Contd.*

Table III (d-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	54		1	3	2	4	44
		Expenditure per household	Percentage of total expenditure on Miscellaneous items					
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
Miscellaneous	**B. Clothing**	10.76		0.75	2.33	4.00	6.22	12.28
	C. Housing, Light, Fuel, etc.	11.45		1.00	8.18	4.50	5.88	12.73
	D. Miscellaneous Expenditure							
	i. Education	5.60	9.76	..	1.00	0.75	3.44	6.46
	ii. Dhobi or soap	4.97	8.66	0.25	1.12	2.00	2.00	5.74
	iii. Barber	1.97	3.43	..	0.83	0.50	0.94	2.26
	iv. Travelling	3.55	6.19	..	0.83	0.25	3.66	3.95
	v. Medical fees and medicines	7.16	12.48	0.25	0.75	1.00	11.87	7.60
	vi. Religious observances	2.72	4.74	0.25	0.58	0.63	0.44	3.23
	vii. Amusements	1.11	1.93	..	0.50	0.25	0.38	1.28
	viii. Provident fund, kuri and other compulsory savings	17.69	30.82	..	..	..	..	21.70
	ix. Payment of debts	1.57	2.74	..	..	..	..	1.93
	x. Remittances to dependants living elsewhere	7.25	12.63	..	..	..	..	8.90
	xi. Other items	3.80	6.62	0.25	1.33	3.00	1.50	4.29
	Total	**57.39**	**100.00**	**1.00**	**6.94**	**8.38**	**24.23**	**67.34**
			Percentage of total expenditure on cultivation etc.					
	E. Cultivation, Industries and Business							
	i. Cultivation run by the household	8.46	56.40	..	..	2.50	2.50	10.04
	ii. Industry run by the household	0.37	2.47	..	..	..	..	0.45
	iii. Business run by the household	6.17	41.13	..	1.00	..	8.75	6.70
	Total	**15.00**	**100.00**	..	**1.00**	**2.50**	**11.25**	**17.19**
	F. Grand Total of A to E	**213.68**		**14.45**	**49.73**	**71.11**	**123.82**	**244.04**

Table (III a-2)

ANALYSIS OF AVERAGE INCOME AND EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION: TILE FACTORY WORK

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	29		..	..	2	4	23
	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
I. Expenditure							
A. Food	99.16	69.96	..	..	58.17	66.80	108.61
B. Clothing	7.63	5.38	..	..	4.50	4.54	8.42
C. Housing, light, fuel, etc.	7.98	5.63	..	..	7.25	4.94	8.57
D. Miscellaneous	25.42	17.94	..	..	17.22	19.82	27.12
E. Cultivation, industry and business	1.55	1.09	..	..	..	1.25	1.74
Total expenditure	**141.74**	**100.00**	..	..	**87.14**	**97.35**	**154.46**
II. Income	**144.88**		..	..	**72.50**	**93.12**	**160.16**
III. Expenditure in relation to income	**+ 3.14**		..	..	**- 14.64**	**- 4.23**	**+ 5.70**

Table III (b-2)

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

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	28		..	2	3	3	20
	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
I. Expenditure							
A. Food	102.40	64.10	..	30.13	39.48	70.24	123.88
B. Clothing	8.41	5.27	..	2.50	3.33	5.06	10.26
C. Housing, light, fuel, etc.	9.03	5.65	..	4.37	7.33	7.42	9.99
D. Miscellaneous	33.97	21.27	..	7.32	7.11	17.31	43.14
E. Cultivation, industry and business	5.93	3.71	..	..	..	1.00	8.15
Total expenditure	**159.74**	**100.00**	..	**44.32**	**57.25**	**101.03**	**195.42**
II. Income	**168.08**		..	**47.50**	**66.80**	**92.51**	**206.73**
III. Expenditure in relation to income	**- 8.34**		..	**+ 3.18**	**+ 9.55**	**- 8.52**	**+ 11.31**

APPENDIX A—*Contd.*

Table III (c-2)

ANALYSIS OF AVERAGE INCOME AND EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION: GENERAL 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	13		..	3	3	3	4
	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
I. Expenditure							
A. Food	58.37	72.04	..	28.10	43.53	63.43	88.38
B. Clothing	4.81	5.94	..	3.00	3.83	4.17	7.38
C. Housing, light, fuel, etc.	6.38	7.88	..	3.75	8.72	5.92	6.94
D. Miscellaneous	11.00	13.58	..	4.61	6.93	11.01	18.57
E. Cultivation, industry and business	0.46	0.56	..	..	..	..	1.50
Total expenditure	**81.02**	**100.00**	..	39.46	63.01	84.53	122.77
II. Income	**85.01**		..	40.55	65.67	91.50	128.00
III. Expenditure in relation to income	+ 3.99		..	+ 1.09	+ 2.66	+ 6.97	+ 5.23

Table III (d-2)

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

Items	All households	Percentage of total expenditure	Households with a monthly income of: Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
No. of households	54		1	3	2	4	44
	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
I. Expenditure							
A. Food	119.08	55.73	11.70	31.28	51.73	76.24	134.50
B. Clothing	10.76	5.03	0.75	2.33	4.00	6.22	12.28
C. Housing, light, fuel, etc.	11.45	5.36	1.00	8.18	4.50	5.83	12.73
D. Miscellaneous	57.39	26.86	1.00	6.94	8.38	24.23	67.34
E. Cultivation, industry and business	15.00	7.02	..	1.00	2.50	11.25	17.19
Total expenditure	**213.68**	**100.00**	**14.45**	**49.73**	**71.11**	**123.82**	**244.04**
II. Income	**218.43**		**15.00**	**41.67**	**72.50**	**97.25**	**252.74**
III. Expenditure in relation to income	+ 4.75		+ 0.55	- 8.06	+ 1.39	- 26.57	+ 8.70

APPENDIX A

Table IV

INDEBTEDNESS

I. Indebtedness by income groups

Income group	Total No. of house-holds	No. of house-holds in debt	Percentage of column 3 to column 2	Average indebtedness for house-holds in debt
1	2	3	4	5
				Rs.
Less than Rs. 25	1	..	..	..
Rs. 25-50	8	5	62.50	150.00
Rs. 51-75	10	6	60.00	140.83
Rs. 76-100	14	8	57.14	545.25
Above Rs. 100	91	58	62.37	762.70

II. Indebtedness by causes

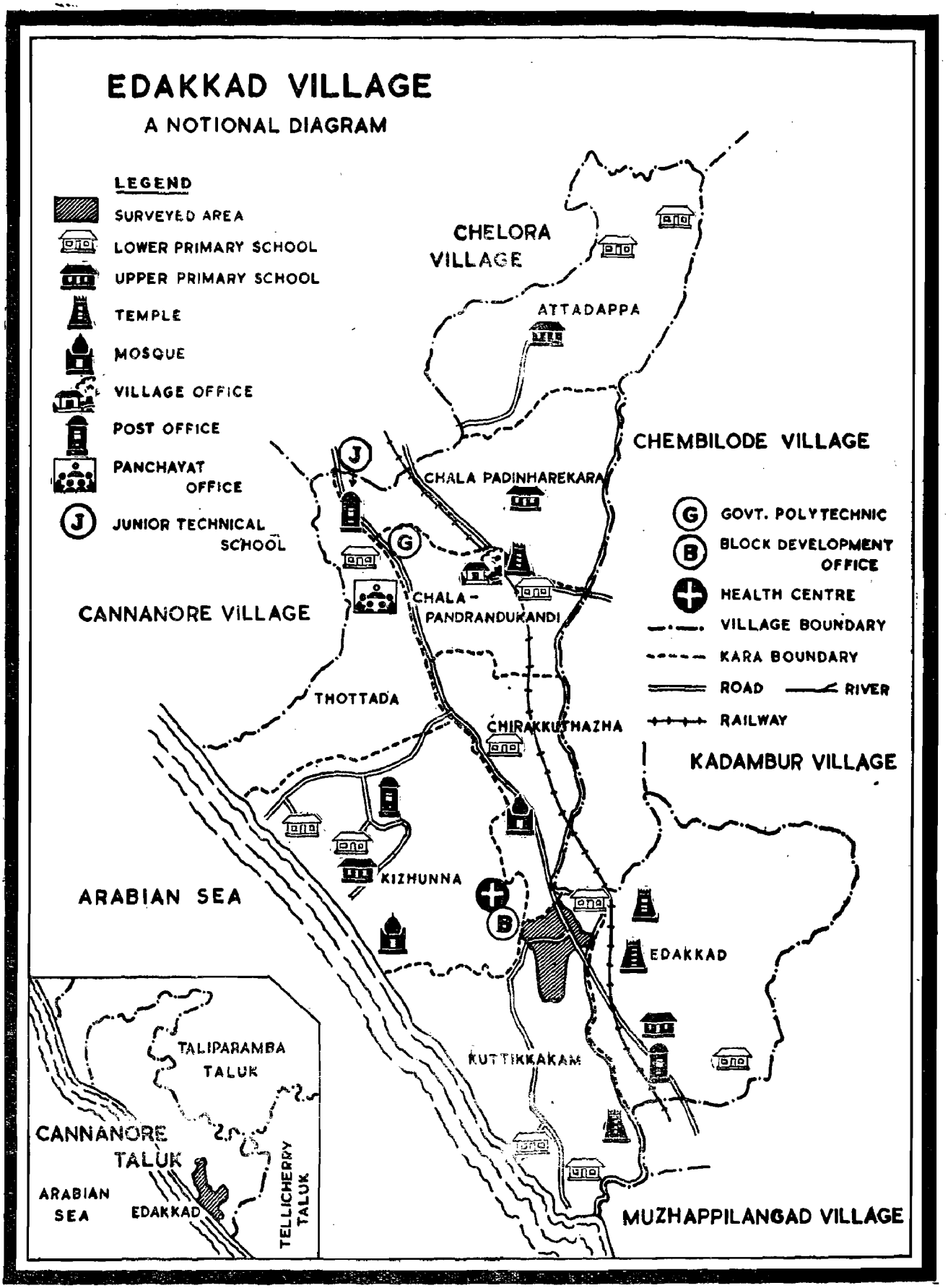
Causes	Amount of debt	No. of house-holds in debt	Average for house-holds in debt	Percentage of debts due to causes to the total debt
1	2	3	4	5
	Rs.		Rs.	
(a) Purchase of land	465.00	2	232.50	0.93
(b) House construction or repairs to existing building	25,009.00	24	1,042.04	49.82
(c) Marriages	5,850.00	12	487.50	11.65
(d) Funerals	..	..	..	..
(e) To give dowry	1,000.00	2	500.00	1.99
(f) To clear old outstanding debts	..	..	..	..
(g) Sickness	4,125.00	14	294.64	8.22
(h) Ordinary wants	7,047.00	33	213.55	14.04
(i) Household cultivation	..	..	..	..
(j) Industry run by the household	..	..	..	..
(k) Business run by the household	5,000.00	5	1,000.00	9.95
(l) Others	1,700.00	3	566.67	3.39

APPENDIX B

QUESTIONNAIRE

(Please see after Appendix A of the monograph on Thiruvangad given infra)

EDAKKAD


EDAKKAD VILLAGE
A NOTIONAL DIAGRAM
LEGEND
SURVEYED AREA
LOWER PRIMARY SCHOOL
UPPER PRIMARY SCHOOL
TEMPLE
MOSQUE
VILLAGE OFFICE
POST OFFICE
PANCHAYAT OFFICE
JUNIOR TECHNICAL SCHOOL
GOVT. POLYTECHNIC
BLOCK DEVELOPMENT OFFICE
HEALTH CENTRE
VILLAGE BOUNDARY
KARA BOUNDARY
ROAD
RIVER
RAILWAY
CHELORA VILLAGE
ATTADAPPA
CHEMBILODE VILLAGE
CHALA PADINHAREKARA
CHALA - PANDRANDUKANDI
CANNANORE VILLAGE
THOTTADA
CHIRAKKUTHAZHA
KADAMBUR VILLAGE
KIZHUNNA
ARABIAN SEA
EDAKKAD
KUTTIKKAKAM
MUZHAPPILANGAD VILLAGE
TALIPARAMBA TALUK
CANNANORE TALUK
ARABIAN SEA
EDAKKAD
TELLICHERRY TALUK

EDAKKAD *

CHAPTER I

INTRODUCTION

Edakkad is an inconspicuous village of the North Malabar region of the State likely to pass unnoticed by one travelling through this region. The lonely temples, the old mosques, the petty shops, the scattered houses and the men and women engaged in their routine work may not attract one as one would have already seen them in many similar villages, even after a short sojourn in the State. But the murmuring shuttles in the thatched sheds where the patient men have been weaving picturesque patterns for furnishing rich houses of the far and near towns may hold some attraction for a curious visitor. The colourful bedspreads, the costly furnishing clothes and the cheap *lungis* manufactured in this area reach the farthest corners of the country and have been able to compete even with mill products. This monograph aims at taking a peep into the life and work of the Chaliyans, the traditional weavers of North Malabar.

Location

2. The village forming part of the Cannanore taluk of Cannanore district, the northernmost district of Kerala, is situated on the Arabian coast between the latitudes 11°48′30″ and 11°52′30″ north and longitudes 75°24′12″ and 75°27′ east. The Tellicherry municipal town, a subdivisional headquarters where many important institutions of the district are located, and Cannanore municipal town, the district headquarters, lie almost equidistant from the village. On the north of Edakkad lies another village called Chelora, on the east lie Chembilode and Kadambur villages and on the south Muzhappilangad village, all of which are as obscure as the village under survey. A portion of the western boundary of Edakkad village is covered by the Arabian Sea and the remaining portion by Cannanore and Elayavoor villages. The West Coast road from Calicut to Mangalore and the Shoranur-Mangalore railway line pass through the middle of the village. Though Edakkad is a seacoast village, it is treated as falling in the midland region on account of its elevation.

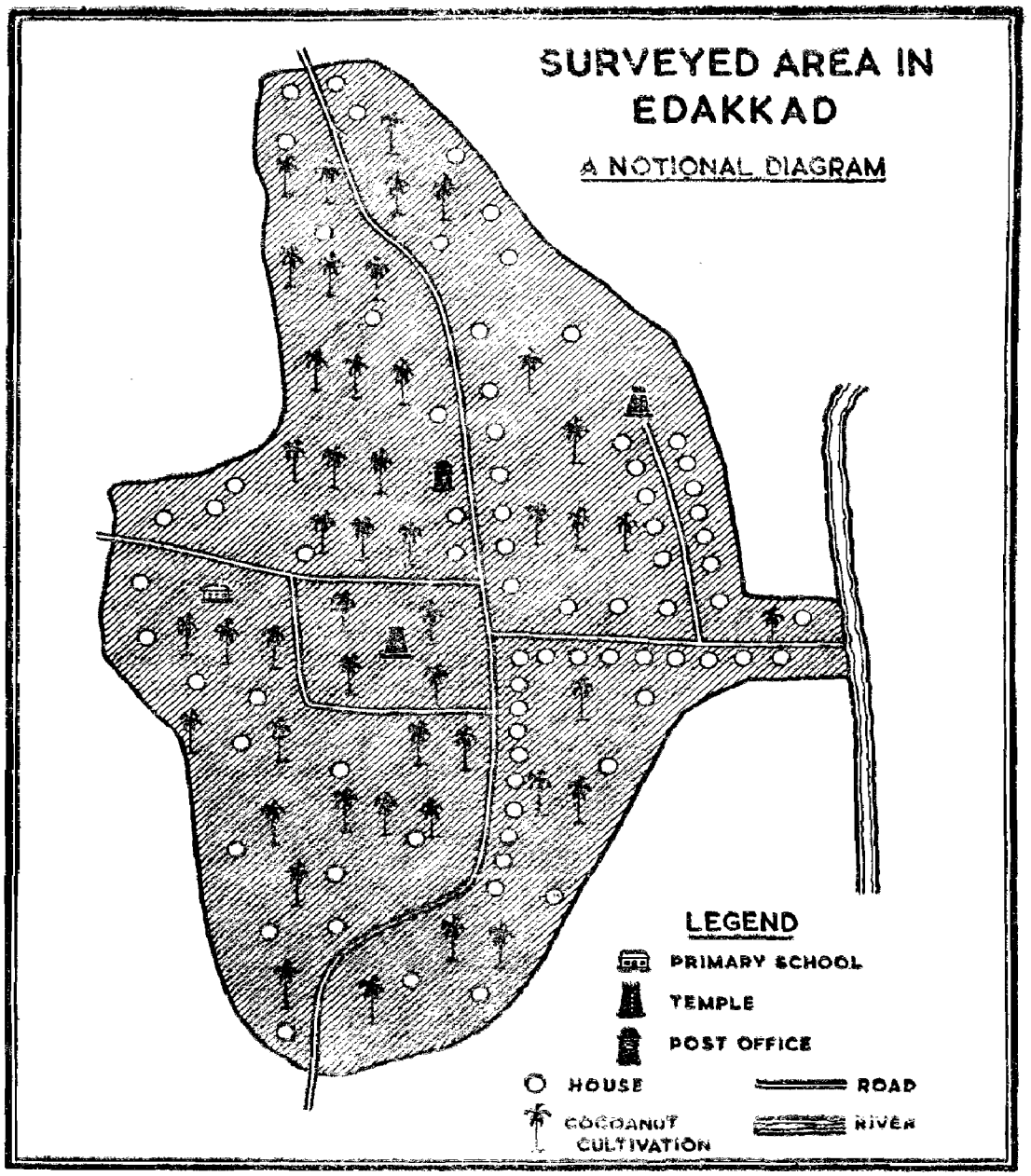
3. The village is divided into 8 subdivisions known as *desoms*. The revenue records are kept separately for each *desom*. Attadappa, Chala Padinharekara, Chala Pandrandukandi, Chirakkuthazha, Thottada, Kizhunna, Kuttikkakam and Edakkad are the names by which these *desoms* are known in the village records. Apart from the names of *desoms*, different localities in each *desom* have different names, and in conversation local names are used to specify any area rather than the name of the *desom*. Although the *desoms* might have been different hamlets in olden times, they have expanded and overlapped one another with the result their separate identities have been lost.

Surveyed Area

4. 58.31 acres[1] from Kuttikkakam *desom* was selected for intensive survey. The surveyed area covers a weavers' settlement known as Chaliyatheruvu. It lies on the west of the main road, about 2

* The basic survey in this area was conducted between 13—12—1962 and 18—1—1963.

(1) 23.60 hectares



furlongs away from the bus stop at Kuttikkakam. A country road negotiating a steep ascent reaches the surveyed area from the main road and motor vehicles can reach the area, though with some difficulty. A small stream called 'Brinnikalpuzha' forms the eastern boundary of the selected area. On the southern and western boundaries of the area there are small lanes marking its limits. A primary school and two Ganapathi temples belonging to the Chaliyan community are located in the area covered by the survey.

The Name of the Village

5. Certain people of the village believe that in ancient times the village was called 'Madhyadavi' meaning 'central forest'. The word 'Edakkad' is the Malayalam translation of the original name which is in Sanskrit. The place was given this curious name probably because of its location between two important places, Tellicherry and Cannanore. People claiming to possess some knowledge of this part of the village say that the original name was given to the village in very olden times when the Aryan settlers were powerful in this region and Sanskrit was the language of the elite. With the disappearance of Aryan domination and the development of the vernacular the name was translated and the present form accepted once for all.

6. Nothing by way of past history of the village has been preserved in record or folklore and never has the village figured prominently in the social or political upheavals of the erstwhile Malabar area, starting with the period of foreign domination. While the adjoining towns of Tellicherry and Cannanore were the most ancient European settlements in the region, and Mount Deli, the land portion of India to be first seen by Vasco da Gama, is not far away from the village, the name of the village has not even been mentioned in the records dealing with those times.

Physical Aspects

7. As one enters the village from the south by rail or road one first passes through the low lying areas of the village, most of which have been converted into paddy fields or cocoanut gardens. The terrain then gently ascends towards the north, particularly on the western side, and presents an undulating surface similar to the midland region of Kerala. On the seacoast the land slopes rather steeply over the northern half of the village and the beach there is narrow and rocky. On the eastern side of the road and railway line again the land slopes down and once more the lush green paddy fields and cocoanut gardens appear before the eye. Further north the landscape gently slopes and merges into flat paddy fields. Except over a narrow belt along the coast and the valleys of paddy fields on either side of the railway line, the elevation of the land varies from 10 to 50 feet. There are pools and marshy places amidst the waste land here and there and a number of artificial canals cut the village, particularly in the southern half, into different segments. A small stream called 'Brinnikalpuzha' flows from north-east to south-west in the southern portion of the village and divides that portion into two parts. The stream is navigable for country boats throughout the year and its banks are used for retting cocoanut husks since the water is brackish. The abrupt change in physical features from flat cocoanut gardens and paddy fields to ups and downs and denuded rocks as one travels from the south to the north of the village is an interesting feature.

The Soil

8. Corresponding to the change in physical features there is a change in the soil type of the village also. Along the coastal strip and in the southern portion of the village the soil is sandy, there being increasing proportion of laterite towards the interior. In the paddy fields there is a fair percentage of loam with the admixture of clay in certain areas. In the northern half of the village the soil consists of laterite and in certain areas granite deposits. The hard laterite having a violet tinge lacks in fertility and is difficult to break. The nitrogen content of the soil is generally medium but phosphorus and potassium are grossly lacking. The pH value is normal. The result of soil analysis of samples from the wet and dry lands of the village is given in the following table.

Table I

SOIL ANALYSIS

Sl. No.	Type of soil	Available nitrogen (in lb. per acre)	Available phosphorus (in lb. per acre)	Available potassium (in lb. per acre)	pH value	Conductivity (Soluble salt)
1	Wet	470 M	6.00 V.L.	Trace V.L.	5.90 N	0.20 N
2	,,	455 M	5.60 V.L.	,,	6.20 N	0.25 N
3	,,	442 M	6.4 V.L.	,,	6.40 N	0.30 N
4	,,	442 M	15.2 L.	6.0 V.L.	6.60 N	0.25 N
5	,,	397 M	38.0 M	25.0 V.L.	6.30 N	0.30 N
6	Dry	457 M	5.20 V.L.	Trace V.L.	5.90 N	0.05 N
7	,,	382 M	21.00 M	50.0 L.	7.1 N	0.30 N
8	,,	485 M	2.4 V.L.	40.0 V.L.	7.5 N	0.20 N
9	,,	367 M	1.6 V.L.	40.0 V.L.	7.0 N	0.25 N
10	,,	412 M	2.0 V.L.	40.0 V.L.	7.2 N	0.20 N

M — Medium
N — Normal
L — Low
V.L. — Very Low

Climate and Rainfall

9. Being a coastal area the climate of the village is regulated by the influence of the sea and the humidity is always very high. The winter season falls in December, January and February with cool nights and war'on days and a clear sky overhead. The temperature during these months varies between 25°C and 32°C. The temperature then gradually increases, the highest temperature reaching up to 36°C in certain years, until the outbreak of the south-west monsoon cools down the atmosphere. The coolest months are June, July, August and September, the temperature then being between 23°C and 31°C. The thermometer again records high temperatures during October and November. The temperature readings during 1960 and 1961 taken at Cannanore, 6 miles north of the village and similarly located on the seacoast, given in the following table, give a picture of the temperature variations of the village under survey.

Table II

TEMPERATURE

Months	1960		1961	
	Highest Temperature (in °C)	Lowest Temperature (in °C)	Highest Temperature (in °C)	Lowest Temperature (in °C)
January	30.6	26.7	28.9	25.0
February	31.7	26.7	32.2	25.6
March	31.7	27.8	32.2	28.3
April	32.2	30.0	33.9	28.3
May	32.2	26.1	33.9	23.9
June	30.0	25.0	35.6	22.8
July	30.0	23.9	27.8	22.2
August	30.0	23.9	27.8	23.9
September	30.0	23.9	31.1	23.9
October	31.6	26.1	30.6	25.0
November	31.7	26.1	31.1	25.6
December	30.6	26.7	30.0	25.0

10. Both the south-west and north-east monsoons are very active in this region. The first monsoon generally starts in May or June and the second monsoon towards the end of September. Between the two monsoons there is a period of sunshine in August and the early half of September. The maximum rainfall is received during the month of June in certain years and July in other years when it goes up

to 150 cm. The annual rainfall ranges from 230 to 430 cm. The annual average rainfall between 1901 and 1950 was 327.44 cm. and the average number of rainy days 114.7. The rainfall readings recorded at Cannanore between 1951 and 1960 are given in the following table.

Table III

RAINFALL

Year		January	February	March	April	May	June	July
1951	I	..	..	..	112.5	78.5	947.4	859.0
	II	..	..	..	6	4	28	25
1952	I	..	8.6	..	31.7	99.3	898.1	656.8
	II	..	2	..	5	7	27	27
1953	I	..	16.8	0.3	8.6	69.9	317.0	1,661.9
	II	..	1	..	3	4	19	30
1954	I	..	..	18.5	96.5	175.0	1,548.9	940.3
	II	..	..	2	5	4	26	25
1955	I	..	..	..	79.8	587.5	976.9	609.3
	II	..	..	..	3	16	27	24
1956	I	..	..	..	111.0	688.1	1,066.8	482.9
	II	..	..	..	5	17	28	24
1957	I	..	..	..	..	243.1	1,105.7	1,323.6
	II	..	..	..	..	9	27	26
1958	I	..	..	..	44.1	279.1	1,273.9	853.4
	II	..	..	..	4	14	17	28
1959	I	..	..	..	99.4	323.8	841.8	1,780.5
	II	..	..	..	6	17	23	31
1960	I	..	..	16.5	114.9	620.1	892.4	912.5
	II	..	..	1	7	24	26	19
1901 (1) to 1950 (2)		3.8	5.3	8.9	49.3	212.6	994.1	989.1
		0.3	0.2	0.6	3.0	8.2	24.4	27.0

Year		August	September	October	November	December	Annual
1951	I	172.2	230.9	88.7	92.7	46.2	2,628:1
	II	18	9	5	8	1	104
1952	I	384.8	17.5	215.7	..	39.4	2,351.9
	II	26	3	11	..	4	112
1953	I	303.0	81.3	510.3	..	..	2,969.1
	II	22	13	20	..	..	112
1954	I	605.3	244.3	102.1	..	6.9	3,737.8
	II	15	16	11	..	1	105
1955	I	330.2	455.4	400.3	43.7	..	3,484.1
	II	18	16	19	3	..	126
1956	I	222.0	202.9	228.6	53.1	..	3,055.4
	II	14	14	17	5	..	124
1957	I	522.2	30.0	117.1	114.5	59.4	3,515.6
	II	23	5	9	5	1	105
1958	I	518.2	72.5	32.0	153.3	..	3,223.5
	II	26	11	4	4	..	108
1959	I	646.1	374.7	87.7	112.8	..	4,266.8
	II	23	20	9	7	..	136
1960	I	389.3	185.7	117.5	370.5	..	3,619.4
	II	20	18	9	15	..	139
1019 (1) to 1950 (2)		509.3	228.6	216.1	109.5	17.8	3,274.4
		21.3	13.2	1.3	5.2	1.0	114.7

I Total rainfall in millimetres
(1) Mean monthly total rainfall in millimetres
II No. of rainy days
(2) Mean number of rainy days

The Flora and the Fauna

11. The natural vegetation constists of various tropical plants and trees such as screw-pine (Pandanus odoratissimus), *elenji* (Mimusops elengi), bullock-heart (Anona squamosa), erythrina (Erythrina indica), kittul palm (Caryota urens), red cotton tree (Bombax malabarica), *kodampuli* (Garcinia cambogia), alexandrian lorrel (Calophyllum inophyllum), teak (Tectona grandis), pipal tree (Ficus religiosa), banyan tree (Ficus bengalensis), *vatta* (a gum tree), tamarind (Tamarindus indica), *koovalam* (Aegle mermalos), emblic (Phyllanthus emblica), bamboo (Bambusa arundinacea) and numerous shrubs difficult to name. Among the cultivated plants cocoanut and cashew are the most important. Areca-nut gardens are also found in the low lying areas. Jack (Artocarpus integrifolia), mango (Mangifera indica), pepper (Piper nigrum), glyricidia, *kanikonna* (Cassia fistula) etc., are the other important cultivated species. Among the annual crops paddy, plantain and tapioca are the important items. Bitter-gourd, melon, lady's finger, brinjal, snake-gourd, arrow-root, elephant-foot yam and colacasia are the vegetables grown in various parts of the village. Casuarina (Casuarina muricata) has recently been introduced in certain plots on an experimental basis.

12. Natural fauna is limited to the field rats, chameleons, lizards and similar small reptiles. House crows, kites, cranes, king fishers, minas and various other small tropical birds of fine colour and beautiful tunes are found in the garden plots. Among the domesticated animals there are cows, goats, buffaloes, cats and dogs. Poultry-keeping is limited practically to the Muslim households.

Communications

13. The west-coast road and the Shoranur–Mangalore broad-gauge railway line pass through the village for three miles. Except for the west-coast road there is no other road worthy of traffic throughout the year. There are a number of gravelled roads but many of them are difficult to negotiate for ordinary vehicles, partly due to the nature of the terrain and partly due to the underdeveloped state of the roads. Development of the existing gravelled roads and construction of new roads to the inaccessible parts of the village are basic necessities for the further development of the area. There is bus traffic along the west-coast road. Compared to the villages in the erstwhile Travancore and Cochin areas the communication facilities in this village are backward. There is a post office within the village near the Edakkad railway station and two branch post offices one of which is in the surveyed area. The main post office has telephone and telegraph facilities. The Edakkad railway station, although it carries the name of the village, is located outside the village boundary, but there is a small station at Chala near the village office.

Public Institutions

14. The Panchayat Office, the Village Office, the Block Office, and the Gramsevak's Office besides the three post offices mentioned above are the public institutions of the village. The Block Office began to function in 1957 but the present building in which it is housed was constructed only later. It is now located about 2 furlongs away from the main road on the way to the surveyed area. The panchayat was constituted in 1955 and its office is located at Thottada *desom*. Formerly there was no separate building for the village office, the hereditary village officer being permitted to hold his office in his residence. Recently the office has been shifted to a new building.

15. In the village there are 14 primary schools and a polytechnic school with an industrial training centre attached to it. Among the 14 primary schools 12 are lower primary schools and 2 are upper primary schools. For higher secondary education the students of the village have to depend upon the high schools in the neighbouring villages and

for collegiate education they have to go either to Tellicherry or to Cannanore.

Religious Institutions

16. Edakkad Oorpazhachi temple, Chala Bhagavathi temple, Edakkad Vishnu temple, Erinnikal Bhagavathi temple and the two Ganapathi temples in Kuttikkakam *desom* are the important places of public worship for the Hindus of the village. In addition to these temples there are small shrines belonging to individual families all over the village but many of them have fallen into disuse with the disintegration of joint families. The most important religious institution of the Muslims of the village is Kannancherry mosque but like the Hindus they too have smaller mosques, prayer halls and *madrasas* in different parts of the village.

17. The Oorpazhachi temple is an old institution and has been mentioned in the Malabar Manual.[1] The present name of the temple is derived from the old name *Ooril pazhakiya achil kavu* meaning the oldest temple of the village standing in a grove of *Achil* shrubs. *Achil* is a kind of plant with leaves resembling the leaves of tea plant. There are two *Achil* plants standing in front of the temple protected by platforms around them and there are more shrubs in the surroundings. Originally the deity of the temple was Bhagavathi but afterwards gods Vettakkorumakan (Sastha) and Daivathan were also enshrined consequent on a miraculous incident. Two Namboothiri Brahmans who had married Nair ladies were living near the temple. The ladies used to go to the temple daily for worship. When they would stand before goddess Bhagavathi with folded arms and half-closed eyes their family gods, Vettakkorumakan and Daivathan, used to capture their attention instead of the goddess. One day the women plucked two leaves from an *Achil* plant standing in front of the temple. To their surprise milk flowed from the stem of one of the leaves and blood from that of the other. The event soon was subjected to astrological tests which confirmed that the two family gods had also been present in the temple. The idols of those gods were therefore installed at the eastern entrance of the temple. Later these idols were taken inside the structure. Legends say that the famous sage Vilwamangalam who established several important temples in Kerala once visited Oorpazhachi temple. The sage was on his way to the Vishnu temple of Edakkad, situated about a furlong away from the Oorpazhachi temple, when he was met by two *Brahmmacharis* who told him that there was the presence of Vishnu in Oorpazhachi temple. Swamy followed them and when the three reached the steps of the temple to the astonishment of the Swamy the *Brahmmacharis* vanished. On entering the temple the sage felt the presence of both Vishnu and Siva in the same idol and thenceforth the idol started to be worshipped as Sankaranarayana. The legend further narrates that during the night the sage's toe was hurt and he applied to it oil from one of the oil lamps hanging in the temple. Since then the oil taken from the lamp of the temple is considered as a cure for all diseases. Also from that day special sanctity was attributed to the tank and the well used by the sage.

18. The establishment of Erinnikal Bhagavathi temple is attributed to the sage, Vilwamangalam. It is said that during his stay in the village the sage found from a place called 'Boothathankunnu' a number of devils dancing and revelling in the dead of night. Next morning in search of this site the Swamy reached the present site of the temple and for paying homage to the goddess

(1) Malabar, by William Logan, 1887 edition, Vol. II, page 271

whose attendants were dancing there on the previous night constructed a temple on the spot.

19. Edakkad Vishnu temple is also an ancient temple but there are no anecdotes or legends preserved about it. Neither are there such stories about the remaining temples of the village. Kannancherry mosque is an old institution but its date and manner of establishment could not be gathered from the Muslims of the village.

Market

20. The only public market of the village is the one at the locality called 'Nadal' near the Kuttikkakam bus stand. It is a small market meeting daily in the afternoon. Fish and vegetables are the important commodities bought and sold here and the daily requirements of the people are purchased from the shops in the village. For purchase or sale on large scale the people go to the big markets of Tellicherry or Cannanore. The main products of the village such as fish and vegetables are locally marketed but the handloom products are sent to the distant parts of the country through commission agents. The cocoanut fibre prepared in the village is mainly sent to Salem, and other cocoanut products such as copra to Tellicherry or Cannanore.

Cemeteries and Crematoria

21. The Muslims have cemeteries attached to the three mosques of the village but the Hindus bury or cremate their dead in the house compounds. No other communities have cemeteries or crematoria in the village. An acre of land belonging to the Ganapathi temple of the Chaliyans is made use of for the burial or cremation of the members of the community who do not have their own land for this purpose in the settlement. This plot is not recognised as a cemetery and none who has property in the settlement takes the dead to this place for disposal.

Health and Sanitation

22. There is no drainage system for the village and for most part of the village such a system is not necessary since natural drainage is adequate. In the low lying areas of the village, however, there is stagnation of water but the greater threat to public health is caused by the absence of latrines in most houses of the village. Vacant plots available in all parts of the village are used for answering the calls of the nature. The N. E. S. Block has been trying to propagate hygienic type of latrines, supplying the materials at concessional rates but even then only 50 such latrines have been constructed so far. Well-water is used for drinking purposes and it is available at all times in all parts. For bathing and washing purposes the numerous pools are made use of. In the Chaliyan settlement where the residential houses are crowded the sanitary conditions are worse than elsewhere. Epidemics have not been reported in recent years. There is no hospital or dispensary in the village run by the Government but there are three private allopathic dispensaries and a number of ayurvedic private practitioners. For the treatment of serious cases, however, most people go to the district hospital of Cannanore or the Government hospital of Tellicherry since treatment in the private institutions is beyond the means of ordinary people.

Residential Pattern

23. In the Chaliya street the houses stand in two parallel rows on either side of the road and there the houses are crowded together. Elsewhere in the village they are scattered and they stand at the centre of a compound away from other houses. The coastal areas are mainly inhabited by Muslims. Other communities live scattered all over the village. Around the temple there is a greater concentration of Nairs than elsewhere. Most of these houses are of ancient Nair families and are two storeyed and big in size. Each of them is situated in a separate compound with a gate-house at the entrance to the

courtyard. It would appear that in olden days there was some sort of communal clustering, the Chaliyans being in their settlement, the Muslims being along the coast, the high caste Hindus around the temple and the other Hindus elsewhere. Great changes have taken place already in this pattern with the diffusion of the communities to other parts of the village due to the division of family properties and other factors. The Chaliyans alone stand as on exception in this matter.

CHAPTER II

PEOPLE AND THEIR MATERIAL EQUIPMENTS

ea, Houses and Population

24. The total extent of the village is 85.27 acres.[1] The 1961 Census returns e total population as 13,301 from which e density of population of the village derived as 2,442 persons per sq. mile. e population of the village contains a edominance of females, there being 6,443 ıles and 6,858 females. The total number residential houses in 1961 was 1,895 and e average number of persons per house)2. In 1951 the population of the vil-ge was returned as 10,837 and the den-y 1,990 persons per sq. mile. The nale population in 1951 was 5,651 show-g a greater predominance of females ın in 1961. During the decade 1951-61 e population of the village increased by .74 per cent which is slightly less than e increase in the population of the dis-ct and the State. The total number of uses in 1951 was 1,634 and the average mber of persons per house 6.63. In 1951, thirty-six houses contained more than one household whereas in 1961 the number of such houses came down to fourteen. The number of households has increased from 1,690 in 1951 to 1,909 in 1961.

25. The surveyed area has an extent of 58.31 acres[2] with 119 households. The total population of the area is 831 consisting of 421 males and 410 females. The female population among the Chaliyans of the village is less than the male population, contrary to the position available in the village in this regard. The density of population of the surveyed area is 9,124 persons per sq. mile, more than three times the density of the village, obviously due to the crowded nature of the Chaliyan colony. The average strength of the households in the surveyed area is slightly less than that for the whole village. Five houses in the surveyed area take under their roofs two households each.

Table IV

AREA, HOUSES AND POPULATION

Area in		Density of population	No. of	No. of			
Acres	Hectares	per sq. mile	houses	households	Persons	Males	Females
58.31	23.60	9,124	114	119	831	421	410

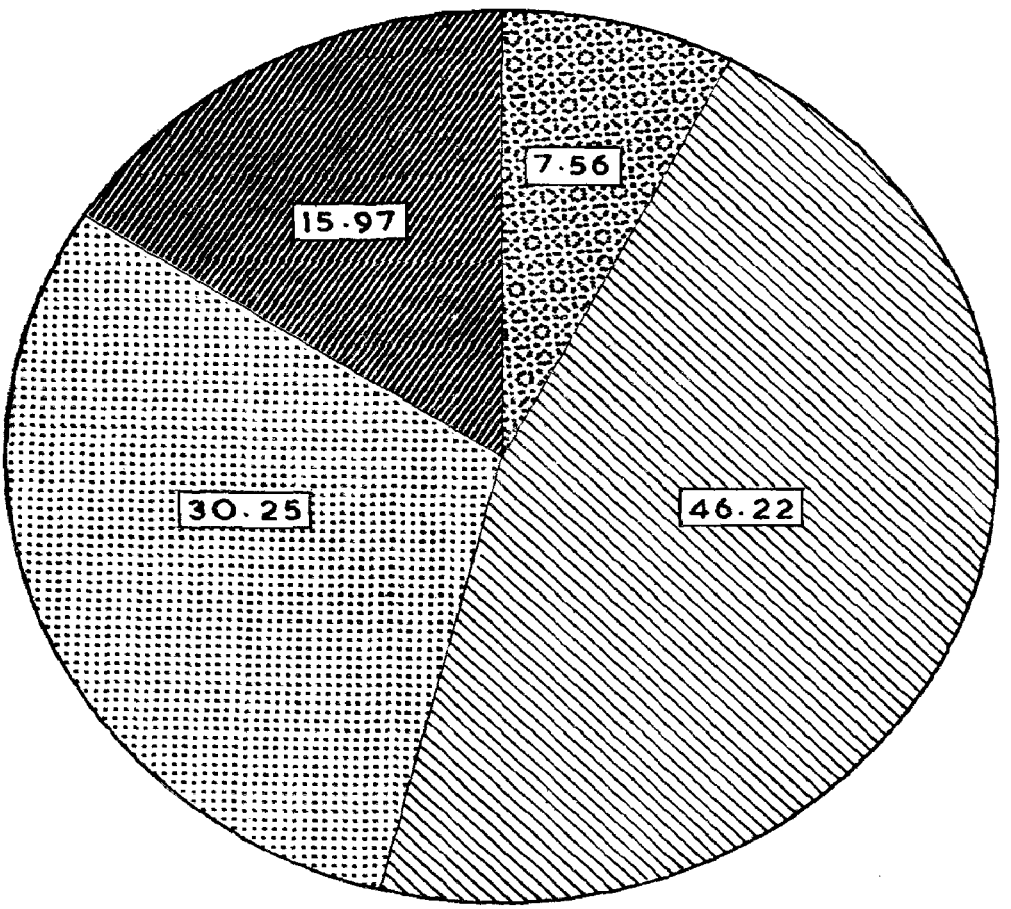
26. The preponderance of females in e total village population and the contrary enomenon in the population of the sur-ed area require a little explanation. om enquiries it is understood that many le members from the middle class nilies of Nairs, Thiyyas and Muslims go t of the village in search of employ-nt, compelled by the poverty at home d the absence of employment chances within the village. Many such men of the village are employed in different parts of the country, particularly in big cities like Bombay and Madras in services, trade and other occupations. There are also men from the village serving in the military and police forces. Among the weavers (who form the bulk of the population of the surveyed area) on the other

(1) 1,410.44 hectares

(2) 23.60 hectares

SIZE AND COMPOSITION OF HOUSEHOLDS

(PERCENTAGE)



(Size and composition of households of the surveyed area)

hand, the problem of lack of employment does not arise since all of them strictly follow the traditional occupation of weaving. As such all their menfolk live in the village unlike in other communities.

27. In the village 1.87 per cent households contain one member each, 11.59 per cent two to three members each, 37.50 per cent four to six members each. 29.22 per cent seven to nine members each and the remaining households ten or more than ten members each. The average strength of the households in the village is 6.98. In the surveyed area 7.56 per cent households contain two to three members, 46.22 per cent four to six members each, 30.25 per cent seven to nine members each and the remaining households ten or more than ten members each, the average strength of the households in the surveyed area being 6.97 persons. The table below gives the size and strength of the households of the surveyed area.

Table V

SIZE OF THE HOUSEHOLDS

Total No. of households	Single member households	Two to three members	Four to six members	Seven to nine members	Ten members and over
119	..	9	55	36	19

Ethnic Composition

28. The population of the village consists of Hindus and Muslims, the Hindus forming by far the majority. The various Hindu communities met with in the village are Thiyyas, Nairs, Chaliyans, Nambootbiris, Warriers, Panans, Pulayas, Vaniyans, Marars, Asaris, Thattans, Kollans, Veluthedans and Perumannans of whom Panans and Pulayas are Scheduled Castes. Thiyyas constitute about half of the total population of the village. Nairs come second in strength and Muslims and Chaliyans third and fourth respectively. The other communities are found in small numbers ranging from one or two families to 20 or 25 families. In the surveyed area there are only Hindu households. 74.25 per cent of the total population of the area are Chaliyans, 24.79 per cent Thiyyas and 0.96 per cent Nairs. There are no Scheduled Castes in the surveyed area. The distribution of the surveyed population according to community is given in the following table.

Table VI

RELIGIONS, COMMUNITIES, CASTES OR SUB-CASTES

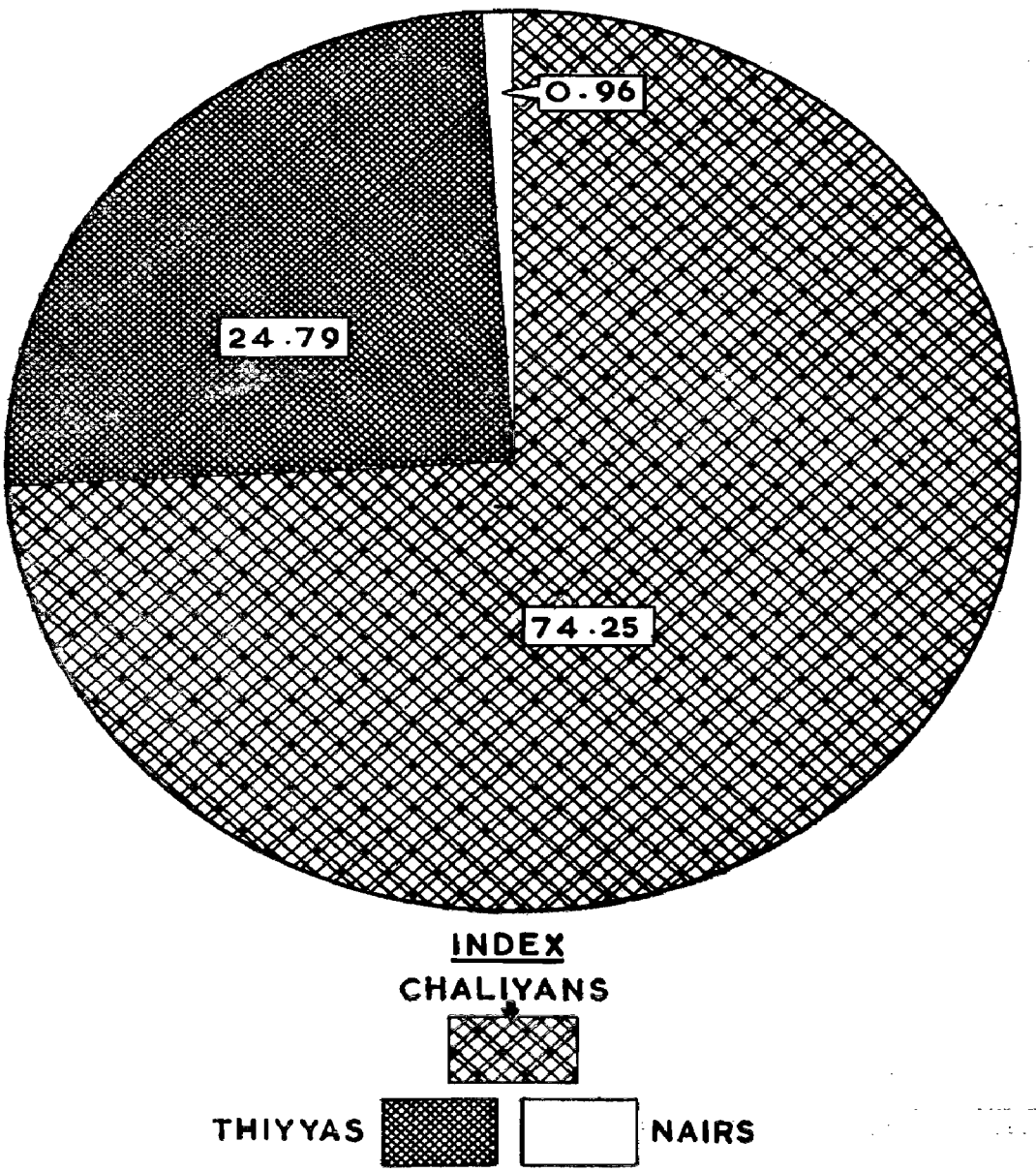
	No of households	Persons	Males	Females
Hindus	**119**	**831**	**421**	**410**
Chaliyans	92	617	319	298
Thiyyas	26	206	99	107
Nairs	1	8	3	5



Pl. 13 A THIYYA FAMILY Page 104

ETHNIC COMPOSITION

(PERCENTAGE)



29. Notes on the above communities have been given in the appropriate monographs on various villages where they are found in large numbers. The note on Chaliyans already given in the monograph on Amaravila [1] relates to the Tamil-speaking Chaliyans. Here the Chaliyans claim to be ancient inhabitants and their customs and manners and life pattern show variations from those of the Tamil-speaking Chaliyans of the south. Hence a note on the community is given below.

Chaliyans

30. The tradition given by H. A. Stuart in the Madras Census Report of 1891 traces the origin of the community to a sage named Mrikanda, the weaver of the gods. The people of the surveyed area hold a different belief and claim to be the descendants of Salya, the sage. The childless sage prayed to Siva for children and the god appeared to him with two children in his two hands. The one in the left hand of the god was the forefather of the *Edangai* (leftist faction) and the one in the right hand the forefather of the *Valangai* (rightist faction). The latter theory has the advantage that it explains the origin of the two factions of the community. These two factions which are found in many of the east coast communities exist only among the Chaliyans on the west coast.

31. The 1931 Travancore Census Report states that the 'Saliyans' of the South Kerala were originally settlers of Gujarat from where they migrated to South India and came to Travancore, whereas the Pattarayas or the Chaliyans of the northern part were inhabitants of the Gangetic plain from where they migrated to Kumbakonam and were brought to Kerala by Perumals.[2] The 1891 Census Report of Madras, on the other hand, is inclined to accept that the original home of the Chaliyans was the Andhra country from where they came to the south on the invitation of the Chola King, Rajah Rajah-I. There are also different versions as to the cause of migration of the Chaliyans to the west coast. One version, given in Part VIF of this series, [3] is that Cheraman Perumal brought a few families from Kancheepuram to procure cotton threads spun by Chaliyan maidens for a purificatory ceremony in the Thiruvanchikulam temple. Another account given in the Gazetteer of the Malabar District [4] mentions that they were imported by one of the Zamorins to introduce the worship of Ganapathi to which they were much addicted. The 1901 Madras Census Report agrees more with the latter version for, as it says, the presence of the two factions in the community shows that it would have come to the west coast after the origin of the factions sometime in the 11th century A. D. The people of the surveyed area follow the *Marumakkathayam* system of inheritance which they might have adopted after the long stay on the Malabar coast.

32. The Chaliyans claim that originally they were Brahmans having been born from the hands of god himself but later on they were polluted and degraded by eating fish in a treachery played on them by a minister of one of the rulers of the west coast. [5] It would appear that 48 Brahmans had eaten the fish in a feast given by the ruler and that all of them decided to purify themselves by self-immolation in fire. A large bonfire was lit and the polluted men, one after the other, jumped into it after breaking

(1) Census of India, 1961, Kerala, Part VI F, page 13
(2) The Census Report of Travancore, 1931, page 377
(3) Census of India, 1961, Kerala, Part VI F, page 13
(4) Madras District Gazetteers-Malabar, 1951 edition, page 122
(5) Census of India, 1961, Kerala, Part VI F, page 13



Pl. 14

A CHALIYA FAMILY

the sacred thread. The last man had broken his thread and was about to jump into the fire when god Siva taking pity upon the people, who were weavers to gods and men, prevented him from jumping. The man requested god to restore to life his friends who had gone into the fire and Siva granted his request. Thus all the 47 men got back their original Brahmanhood, having reborn, but the 48th man could not purify himself in the fire and so he was not restored to the status of the Brahman. This story explains the existence of 48 family groups as accepted by the Chaliyans of North Malabar and clarifies why the Pothuvan or the barber priest of the community, who is the descendant of the 48th man, is assigned the lowest rank in the community. Nowadays the Chaliyans wear the thread while performing *pooja* but remove it after that unlike the Saliyans of South Kerala. *Upanayanam* and similar other ceremonies followed by the Brahmans are not observed by Chaliyans and they eat fish and meat. The families are divided into 18 *illams*.

33. The organisation of the community was on rigid lines in olden days and the caste councils had virtually a say even in the private life of a member of the community. The whole community in North Malabar was divided into four regions called Thirukunnu, Kozhikodekunnu, Kothaparambakunnu and Palerikunnu, each under a chief. Each region was subdivided into *Nadus* which were co-terminus with the political power of the small princes of olden days and each *Nadu* contained a number of streets or *Theruvus*. At all levels there was a council with a chieftain to look after the affairs of the community. At the lowest level it consisted of a chief called *Moothachetty* and an assistant called *Elayachetty* and a council consisting of some members. The office devolved upon the son on the demise of the father. The temple used to be the venue of the council meeting. If anyone committed an offence in the *Theruvu* he was brought before the council which decided the guilt and awarded the punishment. The accused could appeal to the *Moothachetty* of the *Nadu* but all expenses for convening the council should be borne by the appellant. If the accused neither preferred an appeal nor took upon himself the punishment, the village council would inform the chief of the *Nadu* to inform all the other streets asking them not to have any social connection with the culprit. The information was sent through the Pothuvan in a palm leaf letter in which the signature or the seal was affixed at the top, instead of at the bottom. The information would be given to the chief of the region who in turn would communicate it to all the other regions or the *Nadus*. The local ruler also pursued the punitory steps by directing service castes such as the barber and washerman to withhold their services to the offender. Although this organisation has lost much of its rigidity and authority some of its organs still exist. The street under survey has six councillors called *Uralans*, consisting of a *Moothachetty* and an *Elayachetty*. This street and 13 other streets around the locality are under the chief of Kadalai. The last incumbent to the office at Kadalai died about 20 years ago and his son has not yet been formally installed. The installation ceremony consisting of a feast to all the *Uralans* from all the streets is an expensive function and as such has not been carried out so far. In each street the *Moothachetty* should be informed of all the important events such as marriage, death, etc. The ceremonies are still carried out under his direction or at least with his active association.

34. The village under survey contains only the *Valangai* faction which worships Ganapathi as its chief deity. The *Edangai* faction worships Bhagavathi and consequently they do certain things to please Bhagavathi such as drinking, to which the other faction is not favourably

disposed. The people of the *Valangai* faction wear the sacred thread while performing *poojas* in the temple. They go with a new thread every time, put it on the deity and take the one which is already on the idol. The latter is worn at the time of performing the function and thereafter it is removed and kept in the temple itself. In dress they do not show any peculiarity but the old men are seen to have grown the tuft behind the head and kept it in a knot. White clothes are generally preferred but the females are nowadays using coloured clothes for blouses. Barbosa has observed that "many of these (Chaliyans) are the sons of Nairs and so they are very fine men in their figures." [1] The observation does not hold good at least as far as the village under survey is concerned. Majority of them have a medium or below medium complexion with the exception of a few fair people. The old men are in the habit of wearing rings on the ear-lobes.

35. The occupation of the members of the community has been weaving, for generations. The story goes that when god created them they asked from him a boon by which they could earn their living without doing harm to any other beings and without depending on other people, whereupon god asked them to take up weaving. Every item of work such as the preparation of warp and weft, sizing, colouring, weaving, etc., is undertaken by the members of the community in the street. Some people do the work in separate sheds while some others carry on their work in a corner of the house. Certain educated people have nowadays gone for employment in Government service and institutions but all the others remain in the occupation. Agricultural labour, trade or any other occupation is still alien to the community. Barbosa says that they have borne arms like the Nairs and fought very well. [2] Such a tradition is not known to the people of the surveyed area.

36. Religion plays an important role in the community and the temple in the street is the centre of its social and cultural life. When a boy or girl reaches 16 years of age he or she becomes a member of the community by paying one rupee to the temple. It is at the temple that the council meets to decide the disputes or to discuss the common affairs of the community. Regular *poojas* are carried out in the temple. Each deity has a separate oracle called *Komaram* to perform the ceremonies on special occasions. The daily worship is, however, carried out by Brahmans employed for the purpose. Although anybody is qualified to perform the *poojas* after taking the membership, generally the ceremonies are got performed by paying an amount to certain people who have undertaken this as their means of livelihood. The performance of *poojas* requires special fasting for about 24 hours previous to it, which an ordinary man employed in the weaving occupation is not able to observe and hence this arrangement. The favourite deities in the surveyed village are Ganapathi, Bhagavathi, Patayali (Sani), Vishnu and Siva. The man who performs *poojas* takes holy water and *Panchagavyam* from the priest on the eve after taking his bath and then fasts till the *pooja* is over on the next day. A person who gets the revelation of a particular deity becomes the special *Komaram* of the deity. When there are calamities in the settlement the Chaliyans perform a special worship called '*Nizhalkoodiprarthikal*'. It is also customary to conduct what is called *Dhara* in February-March. During the *Dhara* water is poured over the deity without break for hours until one of

(1) Quoted in History of Kerala, Vol. III, page 194
(2) Ibid

the *Komarams* receives the inspiration. The selection of the person to perform this special *pooja* is made in consultation with the astrologer who decides who are the favourites of the concerned god. These persons themselves draw water from a well and pour it over the head of the deity continuously. Each settlement of the Chaliyans is expected to conduct what is called *Trikoottam* at least once in its existence. This ceremony requires a few thousand rupees at present and so generally it is not held more than once in a settlement. There are even settlements where this has never been done due to the prohibitive expense. Ancestral worship is practised by the community. Strict purity is observed in the observance of religious rites. If a pollution has been caused to the settlement by the death of any person, the *pooja* can be performed at the temple only after disposing of the dead body. There have been instances where the *poojas* have been stopped in the midst and the articles have been thrown away on account of the death of some persons in the settlement. The *pooja* has to be performed again with fresh materials in such a contingency.

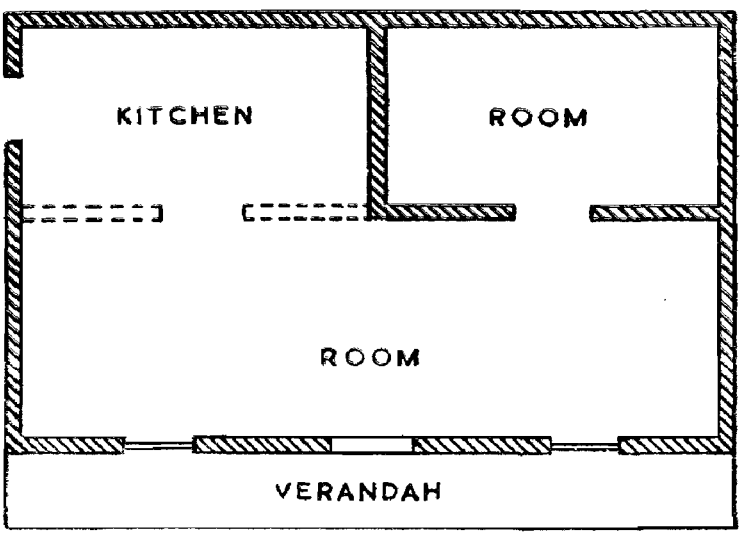
37. The community preserves much of its ancient orthodoxy in its social intercourse. The *Edangai* and *Valangai* factions did not inter-dine or intermarry till recently. Even now intermarriage does not take place, although of late the two factions do not object to inter-dine. For marriages and other social functions of the community it is only rarely that the members of other communities are invited. In the matter of taking food also this orthodoxy is maintained as far as possible. Generally they accept food only from fellow Chaliyans or from Brahmans.

House Types

38. The poor class and middle class houses form the majority in all the localities. In Edakkad and Kuttikkakam *desoms* there is a greater concentration of middle class houses than in the other parts. High class houses are very few and in the whole village there are only 13 houses with ten or more than 10 rooms each, 12 of them being located in Edakkad *desom*. The percentages of houses with stone walls and tiled roofs are also greater in Edakkad and Kuttikkakam *desoms* than in other areas. In the surveyed area the different categories of houses are more evenly distributed. Most of the houses of the Hindus face the east or the north.

39. The flimsy huts constructed on earthen basements without walls and with cadjan thatching, that are so common in the coastal villages elsewhere in Kerala, are found only as rare samples in the village under survey. The poor class houses of the village stand much better in comparison with the poor class houses of many other surveyed villages in the matter of materials used and the size and number of rooms. The poor class houses belonging to the Chaliyans have a larger dimension than those belonging to other communities, for the Chaliyans have to carry out their occupation in the house. A typical house belonging to a weaver has a plinth of about 27′ x 20′ with a verandah of 3′ width in front. Just behind the verandah there is a long hall of 27′ x 10′ with a single entrance from the verandah. Behind this large hall there are two rooms of equal size, each having 13′ length and 7′ width. The large hall serves as the work-room and the loom and other accessories of weaving are installed in this hall. One of the smaller rooms is used as kitchen while the other one is used as the bedroom. The verandah and even the large hall are also used for sleeping if occasion so demands. The two smaller rooms are connected to the central hall through doors and the kitchen has an additional door opening to the outside. The large hall is ventilated by two windows at the two extremities while the rooms have no

windows at all. The door measures 4′ x 2′ and the window 2′ x 2′. They are constructed in good variety timber in some houses and with bamboo or co-coanut timber in some other houses. The roof has a wooden framework and is thatched with cadjan. A sprinkling of straw is made over the cadjan thatch to protect the cadjan and to avoid the necessity of frequent rethatching. The basement and wall are constructed with hard type of laterite stone locally available. Generally the walls are not plastered but in certain cases the inner side has been given a mud coating leaving the stone exposed on the outer side. The floor is given cow-dung coating which is not as firm or neat as the coating given to the poor class houses in the surveyed villages of Trichur district. [1] The ground-plan of a typical house is given in the following sketch.

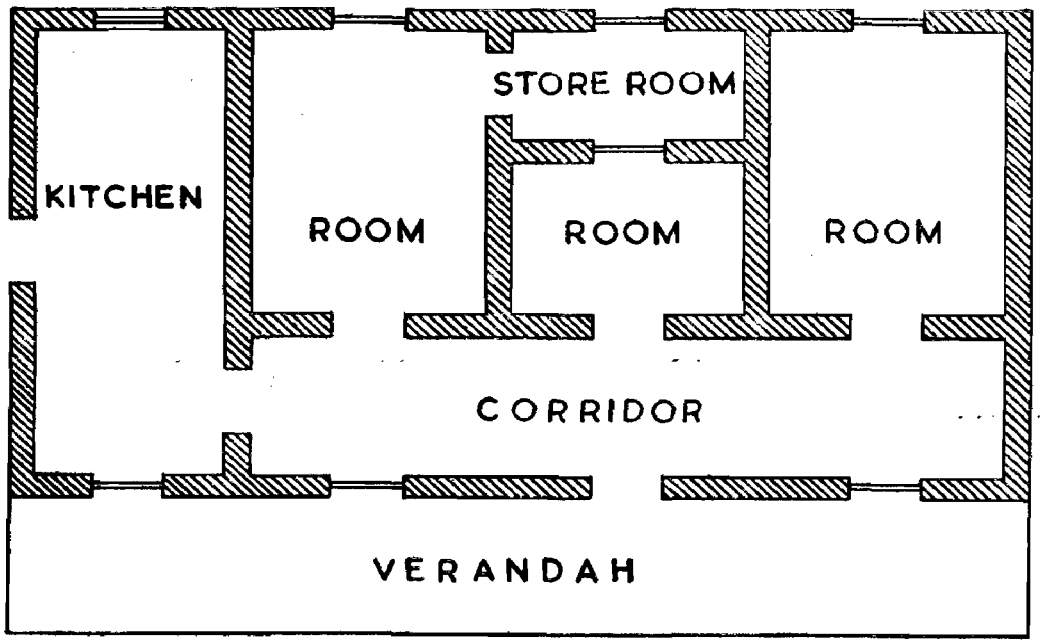


GROUND–PLAN OF A CHALIYAN POOR CLASS HOUSE

40. The poor class houses of the other communities differ very much from those among the weavers. Among other people the house is not so large and the rooms are narrower and smaller in number. But the materials used are the same as mentioned above and the extent of finish is no better.

41. A middle class house of the village has a plinth area of about 800 sq. feet. A typical house in the Chaliya street has three main rooms, a store-room, a kitchen, a hall and broad verandah. The verandah having a width of 5½′ is in front and runs the entire length of the house. The kitchen is on one side of the house and has 15′ length and 7′ breadth. The hall is just behind the verandah and is only 5½′ in width. The remaining floor area is divided into four small rooms, two of them being 12′ x 9½′ in size and the others being still smaller. One of the latter rooms is used for storing domestic articles, food materials and vegetables and the other one for storing the requirements or the products of the household industry. The windows are 3′ x 2′ in size. A sketch of a typical middle class house belonging to a weaver is given below.

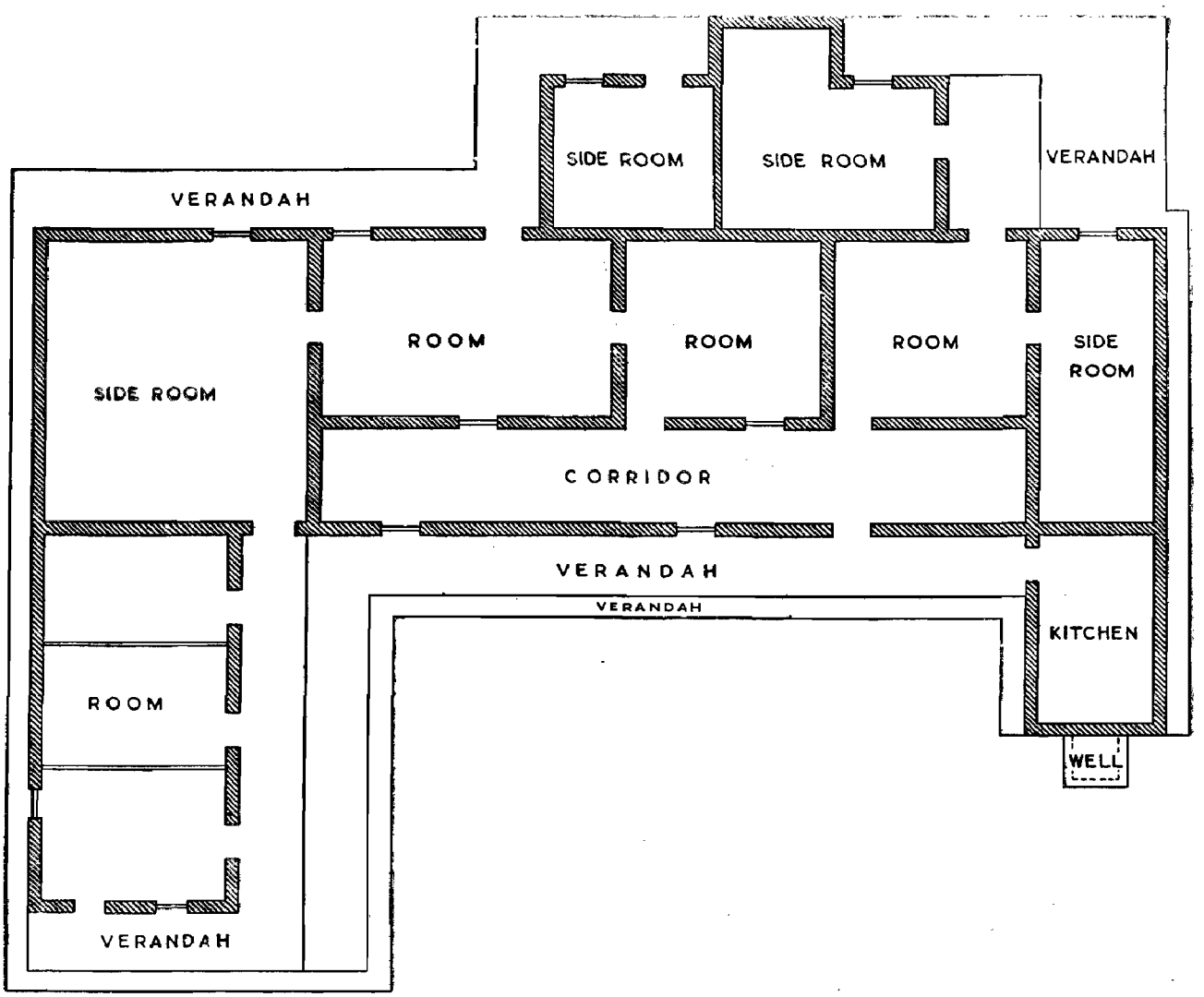
(1) Census of India, 1961, Kerala, Part VI B



GROUND-PLAN OF A MIDDLE CLASS HOUSE IN THE CHALIYA STREET

42. The basement and walls of the middle class house are constructed in laterite. The doors, windows and the roof are made in durable timber but in majority of cases cadjan is used for thatching. Plastering has been done only in a small percentage of houses. The floor, as in the case of poor class houses, is coated with cow-dung. In some cases the low type of ceiling found in the southern part of the State is available.

43. Among the high class houses some belong to the ancient Nair households. They are very large in size, with two or three verandahs in front, at different levels, and verandahs of varying widths on the other three sides. It contains a large number of rooms, ranging from 10 to 15, of varying size and description. In olden times when the joint family system of living was in vogue such large houses were necessary but these houses have been discarded nowadays. Without maintenance and proper care they are decaying and have started to tumble down. The walls of these houses are not plastered and the floor is coated with cow-dung. Ventilation is badly lacking. Even during daytime many of the rooms are dark.



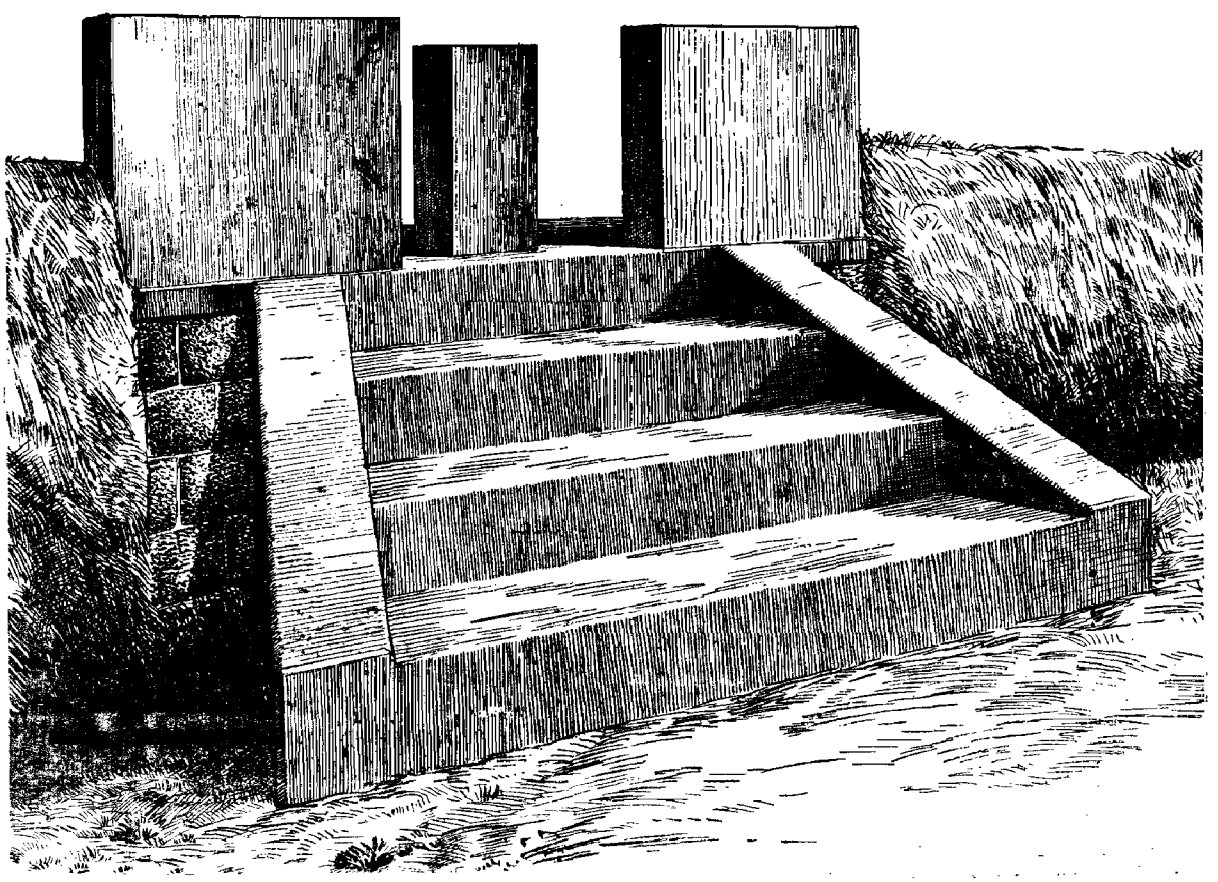
GROUND–PLAN OF AN ANCIENT HIGH CLASS HOUSE

44. Another special type of houses of the village is that belonging to the Muslim families who practise some sort of joint family system. These houses have a square plinth and are large in size, often being two-storeyed. The number of rooms varies from 10 to 15. Unlike the old Nair houses their walls are plastered and the floor cemented. The roof constructed with good timber is tiled but the windows are smaller in size. Ventilation is lacking as in the old Nair houses. All the married daughters of the house remain in the house and their husbands come to stay with them. Each couple is assigned a separate room but all the children sleep in a common room. A more detailed description of this type of house has been given in the monograph on Thiruvangad village in this volume.

45. There are a few modern high class houses with spacious rooms, large windows and doors, sanitary fittings and

all modern conveniences. Since similar houses have been already described in the various monographs no attempt is made here to describe them again.

46. Certain general peculiarities of the houses in this village, which are characteristic of the houses in North Malabar, need mention here. The first of them is that the walls in many houses are left unplastered and the floors are only coated with cow-dung. This is, however, changing and the newly built houses are plastered and cemented. Another peculiarity is that the ventilated roof (*Mukhavaram*) which is so common in the southern part of Kerala is rarely met with here. Even if such ventilations are provided in some old houses, they are smaller in size and less conspicuous than in the houses in the southern districts. The gate of the house also shows some peculiarity. In the houses located in raised compounds there are no separate compound walls since this necessity is eliminated by cutting deep trench-like pathways all around the compound. In front of the house there is a flight of steps over which stands the gate. The gate consists of two small walls with three or four feet of gap between them. At the centre of this space and slightly behind the walls there is a pillar. A man entering the house has to squeeze through between the walls and the pillar with the result that during rainy season it is difficult to pass through the gate without soiling one's clothes unless one is careful.



THE GATE

47. Among the materials used for house construction cadjan and laterite are available in the village to meet its full requirements. There are timber trees such as jack and teak in the private compounds which can partly meet the requirements of the house construction. The balance supply has to be obtained from the timber depots in the towns of Tellicherry or Baliapatam, the latter having one of the biggest timber yards in the country. Tiles manufactured at Mangalore or Calicut can be obtained through the dealers in Tellicherry or Cannanore. Other materials such as cement and lime have also to be purchased from these towns. In the whole village 78.50 per cent houses have walls with unburnt bricks, 21.27 per cent with laterite stone and 0.23 per cent with cadjan or timber. 28.51 per cent houses in the village have tiled roofs and 71.49 per cent houses have thatched roofs. 67.23 per cent houses in the surveyed area have walls with unburnt bricks, 31.09 per cent with laterite and 1.68 per cent with cadjan. 35.29 per cent houses in the surveyed area have tiled roofs and 64.71 per cent houses have thatched roofs. Judged from the materials of wall and roof it appears that the housing condition in the surveyed area is better than elsewhere in the village. The table below shows the distribution of houses in the surveyed area by wall and roof materials.

Table VII

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

Total No. of households	Material of wall			Material of roof	
	Leaves	Unburnt bricks	Stone	Leaves	Tiles
119	2	80	37	77	42

48. 2.36 per cent households in the village have no regular room or have only one room each, 60.42 per cent two rooms each, 18.64 per cent three rooms each, 8.66 per cent four rooms each and 9.92 per cent five or more than five rooms each. In the surveyed area households with no regular room form 0.84 per cent, those with one room each 8.40 per cent, those with two rooms each 21.85 per cent, those with three rooms each 30.25 per cent, those with four rooms each 20.17 per cent and those with five or more than five rooms each 18.49 per cent. In this respect also the surveyed area presents a better picture than the whole village. Thus while statistics reveal a better housing condition in the surveyed area one feels that in the matter of maintenance and cleanliness it lags behind the other parts of the village. This is partly due to the nature of the industry which is carried out in the house and partly due to the poverty of the weavers. The table below classifies the households in the surveyed area according to the number of rooms and the number of persons occupying them.

Table VIII

HOUSEHOLDS BY NUMBER OF ROOMS AND NUMBER OF PERSONS OCCUPYING

No. of rooms	Total No. of households	No. of households according to the No. of persons in the household				
		1 person	2-3 persons	4-6 persons	7-9 persons	10 or more persons
No regular room	1	..	..	1	..	..
1 room	10	..	..	8	2	..
2 rooms	26	..	1	16	7	2
3 rooms	36	..	6	16	10	4
4 rooms	24	..	1	8	10	5
5 rooms and over	22	..	1	6	7	8

49. It is quite natural to expect a better housing condition among the higher income groups. In the surveyed area 53.85 per cent households in the highest income group have four or more than four rooms each in their houses. In the Rs. 76–100 income group this percentage is lowered to 30.77, while the percentage of such houses in the next lower income groups is still smaller. Considering the occupational group the housing condition is poorer among the weavers than among the other two classes, but it is doubtful whether this has anything to do with the occupation. The weavers are the poorest section of the surveyed area and the poor housing condition may be a reflection of this position. A table classifying the households in the surveyed area according to income and occupation is given below.

Table IX

HOUSEHOLD BY OCCUPATION, INCOME GROUP AND NUMBER OF ROOMS

Occupation and income group	Total No. of households	Households with					
		No regular room	One room	Two rooms	Three rooms	Four rooms	Five or more rooms
Weaving	82	1	9	24	28	13	7
Rs. 25–50	7	..	..	3	3	1	..
Rs. 51–75	19	..	5	5	8	1	..
Rs. 76–100	23	1	2	8	7	3	2
Above Rs. 100	33	..	2	8	10	8	5
Proprietors of weaving establishments	19	..	..	1	4	5	9
Above Rs. 100	19	..	..	1	4	5	9
Miscellaneous	18	..	1	1	4	6	6
Rs. 51–75	2	..	..	1	..	1	..
Rs. 76–100	3	..	..	..	..	2	1
Above Rs. 100	13	..	1	..	4	3	5

50. Elaborate ceremonies are observed in connection with house construction and there are definite rituals to be carried out at each stage. The site for the house is selected by the carpenter as in other parts of the State. The foundation is laid after making an offering to Ganapathi. Gold and silver are put beneath the foundation-stone. It is customary to present a new cloth to the carpenter on

this occasion in addition to the money payment for locating the site and carrying out the ceremony. On completion of the basement and a part of the walls the door-frame of the main door is installed, covered in a new cloth. This cloth is also presented to the carpenter. He is again given a new cloth while installing the beams. On the latter occasion the custom demands an offering to Ganapathi and the pouring of water of cocoanut at the four corners. On these three important occasions feasts are served to the carpenters, masons and other workers. On completion of the house, as elsewhere in Kerala, milk is the first thing to be boiled in the kitchen. Near relations and the workers are feasted after the ceremony. The workers are also given presents of money, cloth and, in some cases, bell-metal lamp, the latter being mainly to the carpenters. At the present rate of wages a carpenter is given Rs. 5.50 a day besides breakfast, lunch and the evening coffee, a mason Rs. 3.50 to Rs. 4.00 and two meals and a coffee and a general labourer Rs. 4 and two meals.

Dress and Ornaments

51. Some Hindu men wear only a dhoti while they remain at home but a few others use a banian in addition to the dhoti. While going for work no change is made in the costume except that a towel may be used to cover the head, but while going out of the house for other purposes majority of the men put on a shirt over the banian. Among the old people there are a few who use a shawl in addition to the shirt and dhoti while there are some others who stick to a dhoti and a shawl alone. Generally white cloth is preferred for the dhoti and coloured cloth for the shirt. The shawl is always of white cloth. Among the boys of the Hindu community majority put on shorts while remaining at home and shorts and shirt while going to school. The Muslim men too, wear only a dhoti at home, but when they go out for work a banian may be added to the costume. Some people then use a towel for covering the head. The manner of wearing the dhoti distinguishes them from the Hindu men. While going out of the house for purposes other than work the Muslims put on a white dhoti, a full sleeved shirt and a white shawl. The latter may have golden borders. The Muslim boys wear a dhoti in most cases, and shorts in a few cases, while remaining at home, and put on a shirt in addition while going out of the house. In the surveyed area altogether 10.93 per cent males wear shirt, shawl and dhoti, 45.83 per cent shirt and dhoti, 0.48 per cent shawl and dhoti, 29.93 per cent shirt and shorts and 12.83 per cent some other type of dress such as shorts alone or dhoti alone, while going out of the house.

52. The Hindu women wear a white dhoti and a coloured blouse while at home. The older women may dispense with the latter item inside the house, in some cases. While going out of the house for work a towel is used in addition to the above dress. For going to temples or social functions the women put on a 'half-saree' over the dhoti and blouse or wear an ordinary saree and blouse dispensing with the dhoti. The girls below the age of 15 wear a skirt and blouse both at home and while going outside. It is not uncommon for some girls of this age-group to put on a 'half-saree' over the skirt and blouse while going to the school. The Muslim women who rarely move out of the house, stick to their traditional pattern of dress consisting of a white dhoti, a white blouse and a white head-piece. The dhoti with thickly coloured border is not as common here among the Muslim women as among their counterparts in the south. But the mode of wearing the dhoti is alike both in the village under survey and the villages in the southern districts. The blouse has loose sleeves reaching up to the wrist. It is made of thin white cloth and does not contain any embroidery or piping

unlike the Muslim blouse in Trichur district. It does not fit tightly over the body which is also a peculiarity noticed in the North Malabar region. The headpiece is a thin white cloth and covers the head completely without exposing any part of the hair. The Muslim girls wear coloured skirt and blouse like their Hindu friends but cover the head with a piece of white cloth like the older Muslim women. The ordinary saree or the 'half-saree' is not used by the Muslim women. The women of rich Muslim households cover the body completely with a *purdah*, if they go outside the house. Although the other women may not put on the *purdah*, they cover the head and face as far as possible with the headpiece and hold an umbrella as additional covering. In the surveyed area 21.46 per cent women wear full saree, 7.56 per cent wear blouse and dhoti, 4.88 per cent wear dhoti alone, 27.32 per cent wear blouse, dhoti and 'half-saree', 20.49 per cent wear skirt and blouse and 18.29 per cent some other type of dress. A table showing the classification of the males and females of the surveyed area according to community and pattern of dress is given below.

Table X

DRESS

Total population			Communitise		
Males	Females		Chaliyans	Thiyyas	Nairs
421		Total No. of males in the community	319	99	3
	410	Total No. of females in the community	298	107	5
		I. No. of males wearing			
46		1. Shirt shawl and dhoti up to heels	38	8	..
193		2. Shirt and dhoti up to heels without shawl	139	52	2
2		3. Shawl and dhoti up to heels	2	..	..
126		4. Shirt and shorts	97	28	1
54		5. Any other type	43	11	..
		II. No. of females wearing			
	88	1. Full saree	64	24	..
	31	2. Blouse and dhoti from waist to heels	22	9	..
	20	3. Dhoti from waist to knee only with shawl	14	6	..
	112	4. Half saree with blouse and dhoti from waist to heels	84	27	1
	84	5. Skirt and blouse	60	21	3
	75	6. Any other item	54	20	1

53. Ornaments seem to be in greater demand in this village than in many other villages of the south and they are popular among all the communities. Among the menfolk at least some wear finger rings and neck chains. The Chaliyan men wear rings on the ear-lobes and the Muslim men put on silver rings on the fingers. Some of the rings contain charms to prevent accidents or sickness while some others carry diamonds and other precious stones. Among the females a large variety of ornaments are used both among the Muslims and the Hindus. The ornaments popular among the Hindus consist of different varieties of gold ear-studs with or without precious stones, various models of neck chains with suitable lockets for each, gold bangles and finger rings. Ear-stud is worn almost by all Hindu women, some of whom have grown their ear-lobes in order to carry large types of them. In the middle class and high class families gold chains and rings are generally put on by the women, but gold bangles are not so common.

54. The items of ornaments among the Muslim women are larger in number and wider in variety. Generally they put on ear-studs, neck chains, bangles and anklets or ankle rings. All the items except the last are made in gold while the ankle rings are made of gold in rich families and of silver in the other families. Neck chains of beads or pearls are also used by many girls. There is a wide variety of lockets characteristic of the Muslim ornaments in the area and an equally large variety of neck chains.

55. In the surveyed area 92.44 per cent households possess ornaments. 37.82 per cent households possess ornaments worth up to Rs. 100, 44.54 per cent worth up to Rs. 500, 6.72 per cent worth up to Rs. 1,000, 0.84 per cent worth up to Rs. 1,500 and 2.52 per cent worth up to Rs. 3,000 and above as can be seen from the following table. Ornaments are found to be in greater use among the Muslim females than among the Hindu females. If nothing else is possible, the Muslim females put on a large number of golden coloured plastic or glass bangles on the arms and at least a bead chain on the neck.

Table XI

ORNAMENTS

Total No. of households		Communities		
		Chaliyans	Thiyyas	Nairs
119	Total No. of households in the community	92	26	1
110	Total No. of households using ornaments	84	25	1
9	Households using no ornaments	8	1	..
45	No. of households using ornaments of the value of Rs. 100 or below	34	11	..
53	No. of households using ornaments up to Rs. 500	40	12	1
8	No. of households using ornaments up to Rs. 1,000	6	2	..
1	No. of households using ornaments up to Rs. 1,500	1	..	..
3	No. of households using ornaments up to Rs. 3,000 and above	3	..	..

Footwears

56. Footwears are not popular, particularly among the Hindu section of the population. The females of even well-to-do families generally do not wear any footwear. In the surveyed area altogether only 11.79 per cent of the total population use footwears. Of these only one is a female. Among the different communities of the surveyed area the percentage of people using footwears is greater among the Thiyyas than among the other people. The table given below for the surveyed area is reflective of the condition of the village in this matter.

Table XII

FOOTWEARS

Community	Total No. of persons	Total No. of persons using footwears	No. of households in which		
			Males wear footwears	Females wear footwears	Children wear footwears
Chaliyans	617	78	36	1	13
Thiyyas	206	20	16	..	..
Nairs	8	..	..	..	..
Total	**831**	**98**	**52**	**1**	**13**

Washing and Toilet

57. All the households in the surveyed area use washing soap, 82.53 per cent households use toilet soap but only a small percentage send their clothes to the washermen for cleaning. The menfolk almost daily take bath, while among the womenfolk also bathing is fairly regular. The numerous public and private tanks and wells with inexhaustible supply of water are conducive to this habit. A table showing the number of households using toilet soap and washing soap and sending clothes to the washerman from the surveyed area is given below.

Table XIII

HOUSEHOLDS USING WASHING AND TOILET SOAPS AND SENDING CLOTHES TO WASHERMAN

Community	Total No. of households	No. of households using		
		Toilet soap	Washing soap	Services of washerman
Chaliyans	92	75	92	11
Thiyyas	26	22	26	..
Nairs	1	1	1	..
Total	**119**	**98**	**119**	**11**

Household Goods

58. The ordinary items of furniture found in the households in the village are cots, chairs, benches, stools and almirahs. All the middle class and high class families possess all these items in varying numbers while in the poor class houses only one or two items such as cot and bench are found. In the surveyed area 68.06 per cent households possess chairs, 38.66 per cent households possess tables, 83.19 per cent households possess cots, 22.69 per cent households possess stools, 57.98 per cent households possess benches and 19.33 per cent households possess almirahs. Two or more cots may be found in each house. It is used for sleeping by the older members of the households and offered to guests as seats. Ordinarily people use a screw-pine mat spread over the cot or on the floor for sleeping and almost all people use a pillow filled with silk cotton to support the head. In the middle class and high class households cotton beds are available at least to offer to the guests. Among other household utensils lanterns are found in 87.39 per cent households, battery torches in 72.17 per cent households, radio sets in 6.72 per cent households, mosquito nets in 13.44 per cent households and kerosene stoves in 1.67 per cent households. There are three households in the surveyed area owning motor cars. 26.05 per cent households in the surveyed area are electrified. 5.88 per cent households use electric irons. The percentage of households in other parts of the village possessing these items of furniture or household utensils can be taken to be about the same except in some cases such as electrification or possession of car.

Food and Drink

59. Rice forms the staple food of the villagers but there are a few households which take tapioca along with rice, the percentage of the latter in the surveyed area being 18.49 per cent. There is no variation from community to community in the matter of staple food. The use of tapioca solely depends upon the financial position of the household, the rich using less of tapioca and the poor, particularly the working class, using more. Although the table given below shows

that all the households in the surveyed area are non-vegetarians, there are a few vegetarians in the village. The Namboothiri Brahmans, Warriers and a section of the Nair community are still strict vegetarians The non-vegetarians regularly take fish and on rare occasions meat. The Nairs, Chaliyans and certain people among the other Hindu communities do not eat beef and prefer mutton to other types of meat. Even chicken is not as popular as mutton which explains the smallness of the number of Hindu households raising poultry. The consumption of milk is rather poor. Among the beverages tea is more popular than coffee and certain sections of the workers such as the weavers and bidi-rollers take tea as often as four or five times a day. All sections use cocoanut oil for seasoning the dishes, and the consumption of cocoanut is quite high among all the communities and occupational groups.

Table XIV

DIET (STAPLE DIET AND FOOD HABITS)

Name of the community	Total No. of households	No. of non-vegetarian households	No. of households having as staple food	
			Rice	Combination of rice and tapioca
Chaliyans	92	92	79	13
Thiyyas	26	26	18	8
Nairs	1	1	..	1

60. Majority of the households in the village take meals three times a day – breakfast, lunch and supper. There are quite a number of households both in the surveyed area and outside the surveyed area which are able to afford refreshments between the three principal meals. There are some households, on the other hand, which take only two meals a day due to poverty. In the surveyed area there are 8.40 per cent households taking two meals a day, 54.62 per cent households taking three meals a day and 36.98 per cent households taking three meals and refreshments. People living on two meals a day take a tea in the morning and sometimes once or twice more before lunch and at least once in the evening. People taking three meals a day generally take rice gruel for breakfast, rice and fish or vegetables for lunch and supper. The Muslims, instead of rice gruel, take a breakfast consisting of tea and special preparations like *patthiri*. Both in the Hindu and Muslim communities there are people taking *puttu* and tea for the breakfast. There are also a few who take *iddali* and *dosai* instead of *puttu*. Normally all the people take the lunch by noon but at least among a section of the Muslims, particularly among those who go for fishing, it is taken only by three or four in the afternoon. The tea or coffee taken by the workers between the principal meals is generally obtained from shops since either the workspot may be far away or the womenfolk also may be engaged in some work as is the case among the weavers. A good section of the people taking only two meals a day belong to the fisherman class whose income is meagre and irregular.

Table XV

DIET (NUMBER OF MEALS)

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
Chaliyans	92	7	47	38
Thiyyas	26	3	17	6
Nairs	1	..	1	..

61. All households in the surveyed area make special preparations on festive occasions such as *Onam*, *Vishu* and the tenth day in the Malayalam month of *Thulam* which is celebrated as the day of harvest festival. Special preparations are also made by several households in the surveyed area and the village to celebrate birthdays of the members. Special utensils are used for the preparation of different items of food. 22.69 per cent households have their hearths constructed on raised platforms unlike in the old and poor class houses where the hearths are constructed by planting three stones on the floor. Both firewood and cocoanut leaves are used as fuel by most of the households, but there is a small number of households depending on the latter item alone as fuel. There are kerosene stoves in two households in the surveyed area but the stoves are not regularly used. The following table classifies the households of the surveyed area on the basis of community, the type of fuel used, etc.

Table XVI

HOUSEHOLDS MAKING SPECIAL PREPARATIONS FOR FESTIVALS, USING SEPARATE UTENSILS FOR COOKING, HAVING NEW HEARTHS ETC.

		No. of households using					
Community	Total No. of households	Special preparations on festive occasions	Cocoanut oil	Separate utensils for cooking different items	New hearths	Firewood and cocoanut leaves as fuel	Mainly cocoanut leaves as fuel
Chaliyans	92	92	92	90	22	87	5
Thiyyas	26	26	26	26	5	25	1
Nairs	1	1	1	1	..	1	..

Customs and Manners among Chaliyans

Child-birth

62. Among the Chaliyans, in most cases, the girl comes to her parental house for all the child-births. The first pregnancy and child-birth are attended with certain special ceremonies as in other communities. In the 5th month of first pregnancy the girl's mother and other female relations visit her with sweets and presents. The parents of the girl again visit her in the 7th month and fix the date for formally taking her to their house. On this day the parents and a few other relatives of the girl go to the boy's house where a small feast is held to celebrate the occasion. No ceremony corresponding to *pulikudi* found among the other Hindu communities is observed among the Chaliyans, but on completion of 7 months a ceremony called *kuriyidal* is performed. It consists in smearing on

the girl the holy ash in order to protect her from evil spirits which are believed to haunt all pregnant women. Chaliyans of certain other localities are known to perform a different ceremony called *velikala* instead of *kuriyidal*. In the village under survey *velikala* is performed in the Nair community but not in the Chaliyan community. *Velikala* has to be performed at night by the Panans or Malayans who are the village bards in these parts. During the advanced stage of pregnancy the Chaliyan girl does not eat tubers, eggs and food articles containing much fat, and she should do some exercise by pounding paddy, washing utensils and performing similar other domestic duties. From the 8th month of pregnancy she is forbidden from entering the temple and approaching other holy places. The country midwife, who is an old woman having no special qualification except the experience in such work, assists at the child-birth. As soon as the child is born, a message is sent to the boy's house from where the boy's parents and other relations come to the girl's house with presents such as cosmetics and dress for the child. When the midwife cuts the umbilical cord, a noise is produced by tapping metal plates. The midwife washes the child and gives it the water of tender cocoanut with a gold ring dipped in it. Those who gather in the house at the time give presents to the midwife and then she hands over the child to its father's people. Formerly the girl used to be presented with a change of dress by the washerwoman but this custom has now vanished. Pollution is observed for 11 days but the girl can go to the temple only after 14 days. On the 5th or 7th day after the child-birth a feast is given to the relatives of the boy and the girl in the girl's house. After the feast the boy's parents give some money to the parents or the uncles of the girl towards any expenditure that may have to be incurred for treatment etc., of the child. On the 28th day after the birth the mother of the child calls it by a name. She sits facing the east with a *niranazhi* and a lighted lamp in front of her and holding the child in her lap. After taking the consent of her husband's people she feasts the child with cow's milk nine times with a spoon, each time calling the child with the proposed name. Her husband's people give ornaments to the child on the occasion. On the 41st day the girl receives some new dress from her husband. She is taken to the husband's home after 60 days. The 'rice giving' ceremony is performed in the 6th month by giving the child rice pudding brought from the temple. Some people celebrate this occasion also with a feast.

Talikettukalyanam

63. This was a custom prevalent in most of the Hindu communities of Kerala till about 30 years ago. It is doubtful whether this custom is still observed by any other community in the State as meticulously as the Chaliyans. In olden days the ceremony used to be celebrated when the girl attained the age of 9 or 10 and the celebration lasted for four days. Even now there is no change with regard to the age but the celebrations have considerably been pruned down. At present they are carried out in the precincts of the temple for a number of girls who have attained the proper age in the settlement. The *tali* is tied on the neck of the girl by a boy younger to her and belonging to an *enangan* household. She then goes to another booth where the ceremony is taking place in order to avoid widowhood in case of the death of the boy. As soon as she reaches the other booth the *tali* tied on her neck can be removed. When it comes to the turn of the last girl, the *tali* is tied by the priest as a representative of the god so that she may also not become a widow. In some cases the boy who ties the *tali* gets married to the girl later on, in which case it is called *pandalil pakuthy kodukal*. In that case the

girl becomes a widow on the death of her husband and cannot remarry, whereas if the girl is married to some other boy, even on the death of that boy she is not supposed to become a widow and can remarry. In olden days the *talikettukalyanam* used to be celebrated with great pomp and festivity, but now the ceremony is carried out without any ostentation. The girls of families of lower social status wear gold ornaments and put red silk on their head on the occasion of *talikettukalyanam* while the girls belonging to families of higher social status wear silver ornaments and put black silk on the head.

Puberty

64. Till a few years ago the girl in the Chaliyan community were married before they attained puberty. Therefore the ceremonies connected with the puberty took place in her husband's house. In those days the girl used to sit in a secluded place before a lighted lamp and *niranazhi* for four days and the relatives presented her with sweets and other edibles. The first ceremonial bath was taken on the third day in a tank to which she was led in procession by the female relations. On the 4th day also there was a similar bath and on both occasions she used to wear a new cloth after the bath. The pollution would be over only after five nights. On the fourth day there was a feast after which the girl's parents would give the boy's parents an amount slightly in excess of the bride-price received by them. Now the girls are married only after the attainment of puberty and the ceremonies mentioned above are no longer carried out, although pollution is observed for five days.

Marriage

65. The marriage in the Chaliyan community contained very interesting features in olden days. The negotiations took place between the parents of the girl and of the boy who got the horoscopes examined and decided everything without consulting the boy or the girl. The boy or the girl never saw each other before the marriage and even the marriage contract was completed between the parents. The boy did not go to the girl's house for the function. The marriage ceremony consisted in seating the girl on a wooden plank and blessing her by her parents and relatives, throwing rice on her head. The boy's parents then gave her a bag containing the bride-price and some additional amount called *theruvupanam* (street money) which she handed over to her father or uncle. She then took leave of her parents by touching their feet and followed the boy's parents to join her husband. It was only in 1938 that for the first time in the surveyed area a marriage took place in which the boy also participated.

66. Even now the opinion of the girl is never sought in the settlement of the marriage and the boy is not permitted to see the girl formally, although he manages to see her without the knowledge of others. The marriage is settled between the parents as in olden days after ascertaining the agreement of the horoscopes. The ceremony takes place in the bride's house. On the day of marriage the bridegroom and his party reach the girl's house with dress and ornaments for the bride. They are received with the showering of rice and flowers and seated in a decorated *pandal*. The ladies in the bridegroom's party go inside the house and help to dress up the girl in the new costume. All take meals, the girl taking her food along with the mother, sisters and other female relations of the boy. After the feast the bride is led to the *pandal*. The bride and bridegroom stand in a specially arranged booth and exchange garlands. The boy then sits on the right side of the girl facing the east. The elders, who have gathered on the occasion, bless the couple one by one. The boy then holds the left hand of the girl in his right hand and go three times around the *niranazhi* and the lighted lamp placed in front of them. The bride is then

taken inside the house by the ladies. The members of the bridegroom's party estimate the expenditure incurred for the marriage and decide on the basis of it the bride-price *(kanapanam)* to be paid to the girl's parents. The girl is seated in front of the lighted lamp and *niranazhi* and the boy presents her with a bag containing this money and the additional amount called *theruvupanam* (street money). The girl hands over this money to her father or uncle and with the bridegroom's people goes to his house. *Tali* is not tied during the marriage since it has already been done at the time of *talikettu-kalyanam.*

67. In certain localities a different type of marriage known as *vettilakettu* is prevalent. The main feature of this type of marriage is *pudavamurikkal* in which the boy and the girl hold a piece of cloth which somebody cuts into two pieces. In this type of marriage, after the ceremony, the boy and the members of his party return to his house without taking the bride. A second delegation consisting of the boy's female relations goes to the girl's house and takes her to the boy's house afterwards.

Funeral

68. As the last moment of a person approaches all the members of his family and close relations give him one by one the holy water brought from the temple. Immediately after the death the body is laid on the floor with the head towards the south. In the split halves of a cocoanut two flames are lit and placed on either side of the head. The body is covered with a white cloth exposing only the face. Intimation is then sent to all the relations and to the *Moothachetty* and councillors of the community. If any *pooja* is going on in the temple, it is stopped immediately. On the arrival of the relations the body is taken to the courtyard, placed on a wooden plank and washed in water applying oil and Acacia Intsia. Holy ash and sandal paste are applied on the head and the body is covered with fresh cloth. Betel leaf, areca-nut, lime and tobacco are put in the mouth of the deceased and then the body is placed somewhere outside the house. The relations put new clothes on the face of the body. The female members of the household younger to the deceased file past the body each with some water in her palms which she pours on the feet of the corpse. The pregnant women do not take part in this ceremony. The *pothuvan* and the chief mourner who is the eldest nephew of the deceased lead the funeral procession, the former holding a torch made with cocoanut leaflets and the latter carrying a pot filled with water on his left shoulder. On reaching the funeral pyre the procession goes around it three times. The body is then placed on it and the chief mourner tears out a portion of the new cloth put on the face of the dead and keeps it with him. He lits the funeral pyre with the torch brought by the *pothuvan.* The chief mourner and other relatives blow air with fans on the pyre so that the fire blazes up quickly. When the body is completely burnt, the half burnt splinters of firewood are properly arranged again and more firewood thrown over it. All the assembled go round the pyre three times throwing a mixture of sesame seeds, rice, paddy and mustard and cotton seeds. The chief mourner goes around the pyre three times with the pot of water on his shoulder and on the completion of the third round throws the pot away. He takes one more round and all depart. Before taking food all the participants take bath. One from the street who has not incurred pollution prepares rice gruel to serve to the mourners. If the deceased person is a male, all the expenses for the funeral should be met by his eldest son, but if it is a woman the expense is to be shared by her sons-in-law if there are any. The rice and other spices required for the preparation of rice gruel are contributed by other relatives. On the second day

after the death a platform is constructed on the southern courtyard of the house for offering *bali* to the deceased. A tender cocoanut is placed on it. People offering *bali* do so after taking bath. Each offers *bali* in a separate plantain leaf, holding the piece of cloth taken by the chief mourner from the coffin. The offerers should also wear a ring made with *karuka* grass (Agrostis linearis) supplied by the *pothuvan*. All members of the household younger to the deceased are qualified to offer *bali* but pregnant women are exempted from the rite. *Bali* should be offered by the qualified persons on all days before taking food, till the day of *sanchayanam* which takes place in the 5th or 7th day after the death. The *sanchayanam* consists of collecting the bones from the funeral pyre and keeping them in a pot on a tree. After this ceremony the piece of cloth taken by the mourner is thrown into a river. The last man who performs the *bali* splits the tender cocoanut with a knife cutting it thrice. The *bali* is continued by two or three persons on the platform till the 11th day. On the 11th day the *pothuvan* sprinkles a solution of cow-dung dissolved in the water of tender cocoanut on the members of the household to remove pollution. After taking bath all attend a feast in which all the members of the community can take part uninvited. On the 41st day also a ceremony is performed in order to please the soul of the deceased.

69. In the case of young persons the body is buried. *Sanchayanam* is performed even in this case by planting a plantain tree on the site of the grave and sowing paddy and cotton seeds there.

Consanguineous Marriages

70. Consanguineous marriages are common among all sections of the village population. Cross-cousin marriage was the preferred form of marriage relationship a few decades ago in the Hindu community and such marriages were popular among the Muslims too. In the surveyed area at present there are 20.17 per cent households where such marriages have taken place. Among the married couples of the surveyed area 27 had relationship to each other before their marriage, 23 of them being blood relationships. Consanguineous marriages are definitely on the decline in this village as in the villages in the southern parts of Kerala, but it would appear that the change is slower here than in the south. The percentage of consanguineous marriages is greater among the Thiyyas and Nairs than among the Chaliyans. A table showing the number of consanguineous marriages in each community and the type of relationship that existed before the marriage is given below for the surveyed area.

Table XVII

CONSANGUINEOUS MARRIAGES

	Community		
	Chaliyans	Thiyyas	Nairs
Total No. of households	92	26	1
No. of households where consanguineous marriages have taken place	17	7	..
Total No. of consanguineous marriages	19	8	..
Married to one's own mother's brother's daughter	5	5	..
Married to one's own father's sister's daughter	8	1	..
Married to other distant blood relations	4	..	..
Married to non-blood relations	2	2	..

Inheritance

71. All the Hindu communities of the village except the Namboothiris were the followers of *Marumakkathayam* system of inheritance whereas the Namboothiris followed the *Makkathayam* system of inheritance. The system of *Marumakkathayam* is now rapidly vanishing giving place to the rule of succession provided in the Hindu Succession Act. The Chaliyans of the surveyed area are no exception to this change. They were *Marumakkathayees* in olden days but are adopting the Hindu Succession Act at present. The Muslims of the village followed the *Marumakkathayam* system of inheritance and still continue to follow it to a large extent. After the marriage a man goes to live in the house of his wife, where a room is set apart for each couple. The boy is entitled to only a share in the self-earned properties of his father and not to the share of the family property.

CHAPTER III

ECONOMY

Economic Resources

72. The economic resources of the village are agriculture, industry and fishing. Among the agricultural resources cultivation of cocoanut takes the first place and paddy the second place. Cashew which is also an important item of agricultural commodity of the village is cultivated over a large area but its contribution towards the economy is not as high as cocoanut or paddy. The other garden crops such as pepper and arecanut also make some contributions to the income. Tapioca and other vegetable crops, jack fruit, mango and a few other edible fruits are among the other agricultural products having direct or indirect bearing on the economy of the village.

73. In the industrial sector nearly three-fourths of the income is earned from handloom weaving which is carried on by a large number of households, some on the scale of household industry and others on the scale of factory. There are weaving establishments in the village which use power and employ 100 or even more workers regularly. In different capacities the handloom weaving employs about 50 per cent of the total workers of the village. Retting of cocoanut husk and the preparation of fibre, manufacture of beedi, oil pressing and copra making are also carried out in the village and contribute their small shares to the village economy. There are a few other factories around the village such as cashew factory, match factory and textile mills. Some workers from the village are employed in these factories.

74. Fishing, although it does not bring as great a share to the village economy as agriculture or industry, has great influence on the economic structure of the village since a section of the village population completely depends upon it for livelihood. The Muslims on the coastal area who are accustomed to few other occupations and have little landed properties to fall back upon, will be put to total starvation if the fishing is made impossible. Animal husbandry is not of any importance in the village and there are only a few households rearing domestic animals for earning money. A small section of the people are engaged in trade for which the handloom weaving and fishing provide opportunities. However like animal husbandry, trade does not influence the economy of the village to any notable extent.

Land and Land Utilisation

75. The total extent of the village is 3,485.27 acres[1] of which 366.64 acres[2] is wet and the rest dry. The dry land is classified into garden consisting of 1,580.41 acres[3], occupied dry consisting of 1,252.78 acres[4], unassessed waste consisting of 12.43 acres[5], *inam* consisting of 178.44 acres[6] and *poramboke* consisting of the remaining dry land. The wet land includes the double crop paddy fields and the marshy areas used for retting cocoanut husk. All the areas except 3.41 per cent consisting of the *poramboke* and unassessed waste are under the occupation of private individuals and there is hardly any more land in the village to be brought under cultivation. The private land of the village is registered in the name of 1,330 persons according to the village records. Among the registered holders 1.43 per cent possess 5 cents each or less, 1.20 per cent 6 to 10 cents each, 4.96 per

(1) 1410.44 hectares (2) 148.37 hectares (3) 639.57 hectares
(4) 506.98 hectares (5) 5.03 hectares (6) 72.21 hectares

cent 11 to 20 cents each, 14.96 per cent 21 to 50 cents each, 21.73 per cent 51 cents to one acre each, 47.74 per cent 1 acre to 5 acres each and 4.06 per cent 5 to 10 acres each. 3.85 per cent of the registered holders have 10 to 100 acres each under their possession. There is one registered holder having more than 100 acres of land in the village. The people possessing one acre or less, although they constitute 44.28 per cent of the total registered holders, possess altogether only 8.17 per cent of the total land under private possession. Among the total number of registered holders 4.66 per cent reside outside the village and the total area under their possession adds up to 9.07 per cent of the private holdings. A table showing the distribution of land among the registered holders of the village is given below.

Table XVIII

DISTRIBUTION OF LAND HOLDINGS BY SIZE AND RESIDENCE OF THE REGISTERED HOLDERS

	Total holdings				Details of the holdings the owners of which live outside the village			
Size of holdings	No.	Per-centage	Area in acres	Per-centage	No. of holdings	Per-centage to the total	Area in acres	Per-centage to the total area
5 cents and below	19	1.43	0.61	0.02	..	..	..	..
6 to 10 cents	16	1.20	1.26	0.04	..	..	..	..
11 to 20 cents	66	4.96	8.69	0.26	11	0.83	1.76	0.05
21 to 50 cents	199	14.96	47.05	1.41	..	..	..	..
51 cents to 1 acre	289	21.73	214.83	6.44	7	0.53	4.84	0.15
1 acre to 2.5 acres	427	32.10	386.73	11.60	28	2.10	39.28	1.18
2.5 to 5 acres	208	15.64	712.96	21.38	8	0.60	22.92	0.69
5 to 10 acres	54	4.06	382.87	11.48	..	..	..	..
10 to 15 acres	17	1.28	230.30	6.91	3	0.23	32.84	0.98
15 to 20 acres	9	0.68	153.98	4.62	3	0.23	53.77	1.61
20 to 30 acres	11	0.83	274.55	8.23	..	..	..	..
30 to 50 acres	9	0.68	386.60	11.60	..	..	..	..
50 to 100 acres	5	0.38	321.95	9.66	2	0.14	147.13	4.41
100 acres and above	1	0.07	211.88	6.35	..	..	..	..
Total	**1,330**	**100.00**	**3,334.26**	**100.00**	**62**	**4.66**	**302.54**	**9.07**

76. Of the total registered holders in the village 84.66 per cent are Hindus and they hold 83.75 per cent of the total registered land of the village. 2.84 per cent of the total Hindu landlords, possessing 2.36 per cent of the land under them reside outside the village. The Muslim landlords constitute 15.34 per cent of the total registered holders and they possess 16.25 per cent of the total registered holdings. Out of them 14.71 per cent possessing 43.70 per cent of the land reside outside the village. Obviously the absentee landlordship is greater among the Muslims. A table showing the distribution of holdings by size and communities is given in the following table.

Table XIX

DISTRIBUTION OF LAND OF THE VILLAGE BY SIZE AND COMMUNITIES

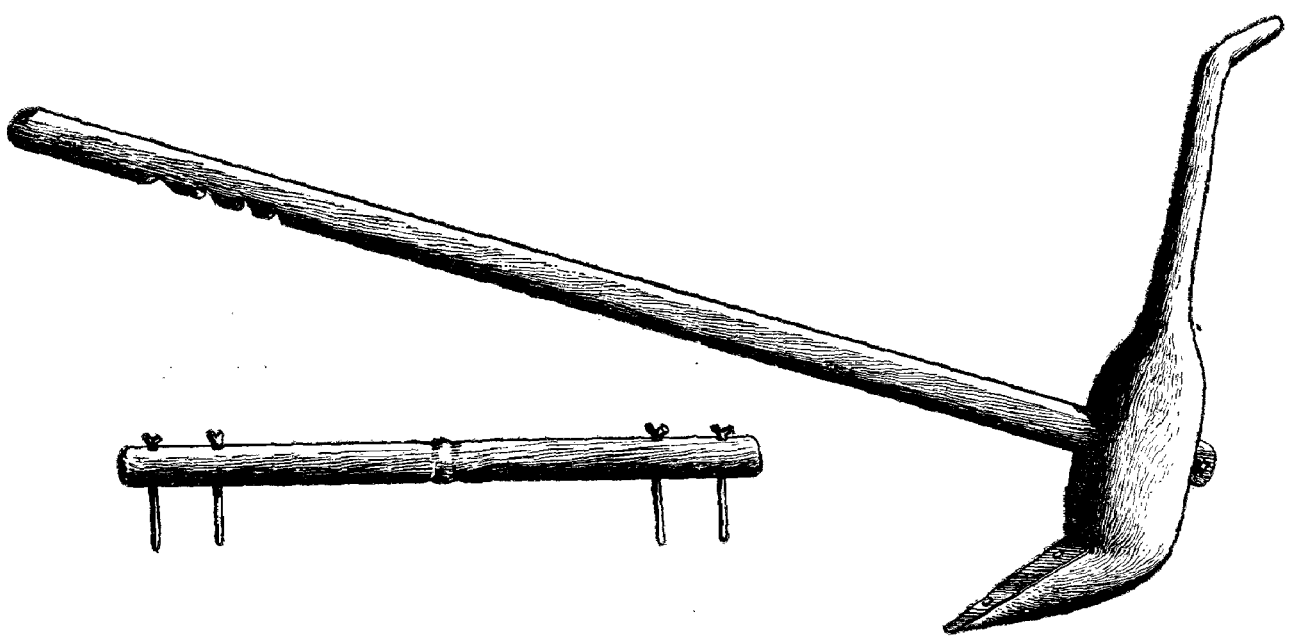
Size of holdings	Hindus				Muslims			
	Holdings		Area		Holdings		Area	
	No.	Per-centage	In acres	Per-centage	No.	Per-centage	In acres	Per-centage
5 cents and below	11	0.98	0.41	0.01	8	3.92	0.20	0.04
6 to 10 cents	10	0.89	0.80	0.03	6	2.94	0.46	0.09
11 to 20 cents	47	4.17	5.94	0.21	19	9.32	2.75	0.51
21 to 50 cents	169	15.01	37.18	1.33	30	14.71	9.87	1.82
51 cents to 1 acre	244	21.97	188.76	6.76	45	22.06	26.07	4.81
1 acre to 2.5 acres	375	33.30	322.24	11.54	52	25.49	64.49	11.91
2.5 to 5 acres	191	16.96	661.54	23.69	17	8.33	51.32	9.47
5 to 10 acres	40	3.55	300.83	10.77	14	6.86	82.04	15.14
10 to 15 acres	11	0.98	162.91	5.83	6	2.94	67.39	12.44
15 to 20 acres	4	0.35	64.08	2.30	5	2.45	90.00	16.61
20 to 30 acres	11	0.98	274.55	9.83	..	..	..	..
30 to 50 acres	9	0.80	386.60	13.85	..	..	..	..
50 to 100 acres	3	0.27	174.82	6.26	2	0.98	147.13	27.16
100 acres & above	1	0.09	211.88	7.59	..	..	..	..
Total	**1,126**	**100.00**	**2,792.54**	**100.00**	**204**	**100.00**	**541.72**	**100.00**

77. The table does not give a faithful picture of the actual possession of land and represents only the legal status. Many of the private holdings, particularly those belonging to old *jenmis* and institutions, are now under the possession of numerous tenants. *Kanam* and *Kuzhikanam* are the most important tenancies prevailing in the village and they are perhaps the most important and ancient form of tenancies in Kerala. *Kanam* means "the transfer for consideration in money or in kind or in both by a landlord of an interest in specific immovable property to another person for the latter's enjoyment, whether described in the document evidencing the transaction as *Kanam* or *kanapattom*, the incidents of which transfer include (a) a right in the transferee to hold the said property liable for the consideration paid by him or due to him (b) the liability of the transferor to pay to the transferee interest on such consideration unless otherwise agreed to by the parties; and (c) payment of *michavaram* or customary dues, or renewal on the expiry of any specified period,....." [1]. "Kuzhikanam means and includes a transfer by a landlord to another person of garden land or of other lands or of both, with the fruit-bearing trees, if any, standing thereon at the time of the transfer, for the enjoyment of those trees and for the purpose of planting such fruit-bearing trees thereon but shall not include a usufructuary mortgage as defined in the Transfer of Property Act, 1882" [2]. Regarding the origin of *kanam* and the right it confers on the tenants there were differences of opinion among the various writers such as Logan, Moore and Innes who studied the land tenures of Malabar and the committees appointed by the Madras Government [3]. The privileges of the *kanam* tenants and the relationship with the tenants and the *jenmis* were finally settled by the Malabar Kanam Tenancy Act of 1929

(1) The Kerala Land Reforms Act, 1963
(2) Ibid
(3) The Kerala District Gazetteers–Kozhikode, pages 524 and 525

Wider privileges were conferred on the tenants by the Kerala Agrarian Relations Act, 1960 but with the suspension of that Act following court judgments questioning its validity, the position of Malabar Tenancy Act was restored. The Kerala Land Reforms Act, 1963 restores on the tenant the privileges conferred by the suspended Act but it has not yet come into force and so the old position still continues. Although a periodical renewal of the lease is envisaged under the Malabar Tenancy Act, this has not been complied with by the tenants in recent years. The tenants enjoy almost all privileges of absolute proprietors, subject to the payment of *michavaram*, which has also been defaulted by many tenants in recent years.

78. All the lands under private possession, except the plots occupied as house sites, have been brought under cultivation of one or other crop, as the soil conditions permit. From the estimate made by the village officers it has been found that in 1962-63 paddy was cultivated over 310.72 acres[1], cocoanut over 1,759.67 acres[2], tapioca over 107.61 acres[3], arecanut over 127.86 acres[4], pepper over 151.75 acres[5], cashew and other mango trees over 336.34 acres[6], other fruit-bearing trees over 218.29 acres[7] and other miscellaneous crops over 122.02 acres[8].



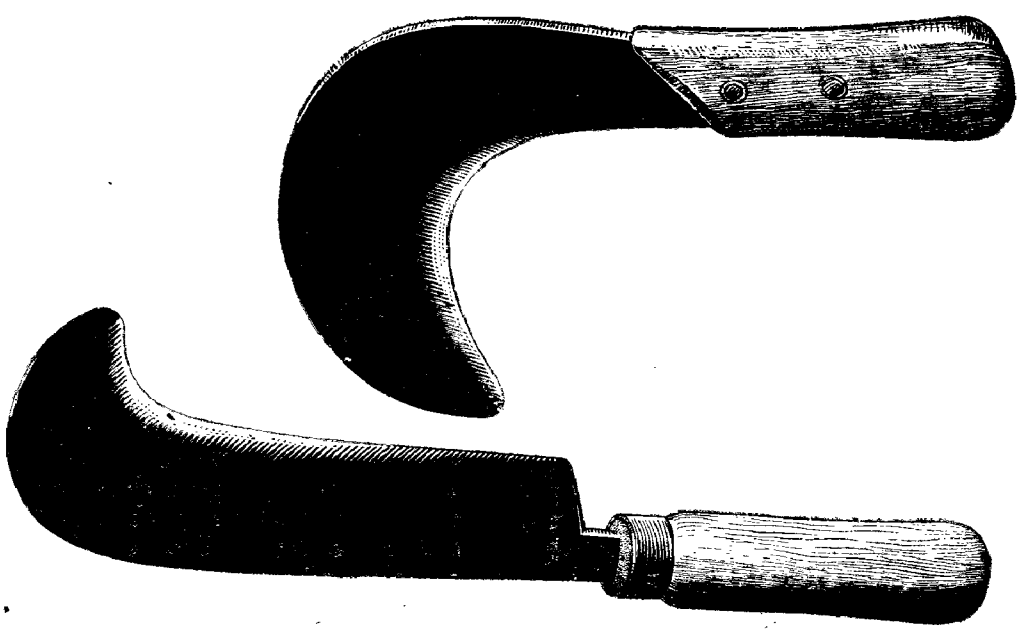
THE PLOUGH AND THE YOKE

79. Over all the wet lands in the village, except small plots here and there, two paddy crops are raised. The first crop is sown by broadcasting in the month of April or May after ploughing the field 8 or 10 turns. It is a dry cultivation. The clods are broken and the seed treated with ash is sown at the rate of 7 paras per acre. Cow-dung is applied as manure. Use of chemical

(1) 125.74 hectares (2) 712.11 hectares (3) 43.55 hectares (4) 51.74 hectares
(5) 61.41 hectares (6) 136.11 hectares (7) 88.34 hectares (8) 49.38 hectares

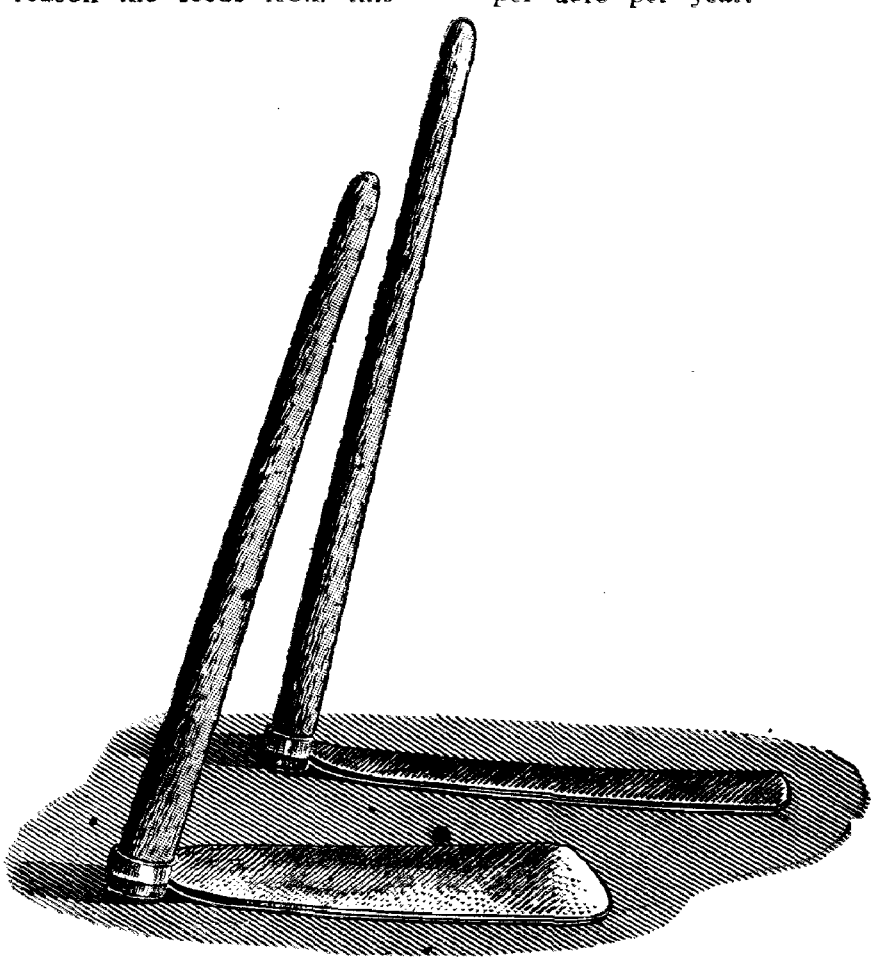
manures has not yet become popular among the paddy cultivators of the village. The yield varies from 10 to 15 fold depending upon the distribution of rainfall, the intensity of manuring and the attack of pests and weeds. For the second crop transplantation is adopted. After the harvest of the first crop in July the field is ploughed in water 7 or 8 times. Green manure and cow-dung are applied while preparing the land for transplantation. Seedlings of about one month's growth are transplanted and the crop is harvested in October-November. The yield for the second crop is poorer and does not exceed 7 folds generally. Stem-borer and leaf roller are the common pests that destroy the paddy cultivation in this area, but these have been checked successfully in recent years with the application of insecticides popularised by the N. E. S. Block. Labour charges are rather high here compared to some of the villages in the southern districts. For a half day's work an agricultural labourer has to be paid Rs. 2 and breakfast, the working hours being from 8 a. m. to 12 noon. For a full day's work one has to be paid Rs. 4 and breakfast and noon meal. The female labourers including those employed for transplantation have to be paid two meals and Re. 1 for a full day's work and 50 p. for three hours' work from 9 a. m. to 12 noon. Deducting the labour charges, cost of seed and manure and other incidental expenses the cultivation of paddy does not show an encouraging balance sheet.

80. Although the old cocoanut plantations are raised on unscientific lines, increasing attention is now paid by the cultivators in improving them. Nowadays the gardens are tilled annually and manure applied regularly. In the gardens on the side of paddy fields and the coast tilling and manuring are done after the second monsoon. After tilling the land, small circular pits are made around the trees and shrimp shells, decayed mackerel fish and lime which are locally available at low cost are put



THE KNIFE AND THE SICKLE

in them. The manure is then covered with a thin layer of soil. Certain plots are irrigated during the summer season to ameliorate the severity of the drought. In the raised plots the tilling is done during the rainy season and square pits are taken around the trees in order to collect rain water. Green leaves and decayed fish are applied as manure in these plots. Irrigation facilities being not available, watering of the trees during the summer is not undertaken in these areas as in the lower gardens. Consequently the drought reduces the yield and even shortens the life of the trees. Fortunately diseases are not very common and for this reason the seeds from this locality are preferred for plantation in other areas. Bud-rot is found in certain instances and stem bleeding has destroyed a few trees but they do not vitally affect the yield or threaten the wholesale destruction of the plantation as certain other diseases do in the southern parts of the State. The yield varies from locality to locality, it being the highest in the coastal region and on the sides of paddy fields and the lowest in the interior, particularly where the soil is laterite. In the best plots the average yeild goes up to 6,000 to 7,000 nuts per acre per year whereas in the poorer plantations it goes down to 1,000 nuts per acre per year.



THE SPADES

81. Tapioca is cultivated in the laterite soil over the eastern part of the village and occasionally in the elevated paddy fields elsewhere. It would appear that this cultivation is not considered as an important source of income by the people and as such very little attention is paid to it. The duration is about 8 months and the yield varies from 2 to 3 pounds per plant. Cashew seems to be a crop specially suited to the soil conditions of the village. Although there are no extensive plantatoins, the tree grows in every compound and generally yields a heavy crop. The plots with hard laterite soil are mostly planted with cashew trees. There are no pepper gardens as such but in most garden plots, except in the cocoanut plantations, peppervine is grown. The yield is average. Other cultivations and plants are only of minor importance in the economy of the village. One important factor in the agricultural field is the change in the crop pattern that is gradually introduced by the cultivators. Thus areca-nut and plantain have been gaining more and more importance in recent years. Cocoanut cultivation is also extended to the marshy areas by raising the plots with dumping of earth. A table showing the areas under major crops in this village in 1951, 1955 and 1960 is given below:

Table XX

MAJOR CROPS AND AREA

Sl. No.	Major crops of the village	Area in acres for the year		
		1951	1955	1960
1	Paddy (single crop)	96.41	120.28	104.09
2	Paddy (double crop)	191.78	206.93	209.72
3	Cocoanut	1,721.13	1,727.15	1,756.28
4	Tapioca	90.87	92.93	84.82
5	Areca-nut	109.37	114.40	121.74
	Total	**2,209.59**	**2,261.69**	**2,276.65**

82. Confining to the households in the surveyed area alone we find that the entire area in their possession is dry, nearly 10 per cent of which has already been converted into garden land by planting cocoanut and other fruit trees. The area is divided into a number of small plots. The surveyed households possess 41.94 acres a portion of which fall in the surveyed area and the rest outside the surveyed area. The weavers do not cultivate their land properly and hence portions of the plots here and there remain uncultivated. Of the total area possessed by the households 5.57 acres are given out to others for cultivation leaving 36.37 acres under the direct possession of the household. From the latter area 1.27 acres are occupied by buildings and their appurtenances and 4.22 acres remain as cultivable waste. Besides the above area over which the surveyed households have proprietary right, they also possess 33.41 acres under the various tenancies from private persons or institutions. From this area 3.32 acres are occupied by houses and other buildings, 5.54 acres remain as cultivable waste and the balance area is brought under cultivation.

83. Out of the 119 households in the surveyed area 89 consisting of 68 Chaliya households, 20 Thiyya households and 1 Nair household possess land either under proprietary right or under one or the other of the tenancies. 53 households hold land under the first category and 45 households under the second category, there being some households possessing lands under both the categories. Taking

both the categories of lands into consideration 4.08 per cent holdings fall below 6 cents, 12.24 per cent between 6 and 10 cents, 17.35 per cent between 11 and 20 cents, 26.53 per cent between 21 and 50 cents, 18.37 per cent between 51 cents and 1 acre, 13.27 per cent between 1.01 acre and 2.49 acres, 6.12 per cent between 2.5 and 4.99 acres and 2.04 per cent between 5 and 9.99 acres. No household in the surveyed area possesses land extending to 10 acres or more. 4 households have given out land to others for cultivation, 2 Chaliyan households among them having given out all the land they own. The following table gives the distribution of land-holdings among the surveyed households by community, size and tenure.

Table XXI

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	0 to 5 cents	6 to 10 cents	11 to 20 cents	21 to 50 cents	51 cents to 1 acre	1.01 acre to 2.49 acres	2.5 to 4.99 acres	5 to 9.99 acres
Land owned	Chaliyans	46	4	4	14	8	6	5	3	2
	Thiyyas	20	..	1	1	2	1	1	..	..
	Nairs	..	..	..	..	..	1	..	..	..
Land held from private persons or institutions	Chaliyans	63	..	6	2	11	4	4	2	..
	Thiyyas	10	..	1	..	5	6	3	1	..
	Nairs	1	..	..	..	..	..	..	..	..
Land given out to others for cultivation	Chaliyans	89	..	..	..	..	1	1	1	..
	Thiyyas	25	..	1	..	..	..	..	..	..
	Nairs	1	..	..	..	..	..	..	..	..

84. Out of the total of 75.15 acres possessed by the surveyed households under proprietary ownership and lease the Chaliyans hold as much as 75.30 per cent of the area, the Nairs hold 0.80 per cent and the Thiyyas 23.90 per cent. 90.77 per cent of the proprietary land and 55.79 per cent of the land under lease are in the hands of Chaliyans.

Table XXII

LAND HOLDINGS BY COMMUNITIES AND NATURE OF INTEREST

Community	Total No. of households	No. of households holding land	Area in acres	
			Own land	Land held from private persons or institutions
Chaliyans	92	68	38.07	18.67
Thiyyas	26	20	3.27	14.74
Nairs	1	1	0.60	..
Total	**119**	**89**	**41.94**	**33.41**

85. The surveyed households produce 46,376 cocoanuts and 310 paras of paddy annually, and take for their domestic consumption the entire paddy and 44.70 per cent of the cocoanuts.

Animal Husbandry

86. The village in general is poor in its animal wealth and the surveyed area is poorer still. According to the Cattle Census conducted in 1961 the total live-stock of the village is 1,729 consisting of 1,392 cattle, 2 buffaloes and 335 goats. The village has 2,763 fowls besides the above animals. In the whole surveyed area there are only 17 cows and 13 fowls, the number of households rearing cows being 15 and that keeping fowls being 8. The table given below shows the comparative position in the surveyed area and the village as far as the development of animal husbandry is concerned.

Table XXIII

LIVE-STOCK

Items	No. of animals or birds per 10,000 population	
	Village	Surveyed area
Cattle	1,047	205
Buffaloes	2	..
Goats	250	..
Total live-stock	1,299	205
Total poultry	2,077	156

87. The main reason for the poor animal wealth is obviously the dearth of feeding facilities. No grazing land as such is available in the village and there are no facilities for the grazing of cattle anywhere in the neighbourhood. Supply of straw also is limited, paddy cultivation being not very extensive. Maintenance of cattle is a heavy burden on the household, if they are to be fed on fodder purchased from market, particularly with the indigenous stock of animals whose milk yield is poor. The milch goat, however, is an exception in this respect. The goats of the area yield comparatively a high quantity of milk, ranging from 1 litre to 2 litres, whereas the average yield of a cow is only about 3 litres. Goats as also the poultry are kept mainly by the Muslim households. A major portion of the milk is sold to tea-shops. The average price of milk is 41 p. per litre.

88. The N. E. S. Block is making a vigorous effort in order to develop the animal wealth of the area. A veterinary subcentre has already been started under the Block and the opening of a veterinary dispensary will take place not in the far off future. The Block is also distributing hatching eggs of improved variety and giving loan to private poultry breeders for the construction of runs. Loans are also issued for constructing cattle shed. Animal fodder is supplied on reduced rates and beehives are distributed at subsidised rates. It will take a few more years before the encouragements will produce any tangible results.

Fishing

89. 148 households of Muslims living along the coastal area derive their livelihood from fishing. No other community is engaged in this occupation. Boats and nets are used for fishing, each boat carrying three or four workers according to the size of the boat. The boats and the nets are jointly owned by the workers. The best catching season stretches to four months starting from October. Although at other times also the workers go to the sea, the catch is very poor and the families are put to starvation as in the other fishing centres of the State. The fishermen themselves carry to Tellicherry or Cannanore the bulk of the catch for marketing but a part of the catch is sold in the rural areas in and around the village. Among the varieties of fish landed in the area Mackeral and Sardine are the most abundant. Fishing is carried out from early morning till 3 or 4 o' clock in the afternoon. Fishing during night time is not very popular in the village. The

occupation is gradually being abandoned by the households who have been in it for generations. The younger generation nowadays prefer to go for some other work such as beedi manufacturing and take up fishing only as a last resort. Many boys from the households of the Muslim fishermen have gone to cities like Madras and Bombay as petty traders, waiters in hotels and employees in factories.

Trade and Commerce

90. The commercial activities of the village are limited to the tea-shops and the few provision, stationery, medical etc., shops. Altogether there are 173 trading establishments in the village including 85 tea-shops. A list of the various types of shops in the village is given in the following table. Most of these shops are located on the side of the main road at Kuttikkakam, Edakkad and Thottada and a few are distributed in the interior regions of the village. An ordinary provision shop does not have an investment of more than Rs. 2,000 while the investment in the stationery shop is even less.

Table XXIV

TRADING ESTABLISHMENTS IN THE VILLAGE

Sl. No.	Nature of trade	Number of Establishment
1	Provision shops	46
2	Piece-good shops	12
3	Stationery shops	13
4	Fair-price shops	2
5	Medical shops	9
6	Vaidyasala	1
7	Vegetable shops	2
8	Fish shops	1
9	Timber mart	1
10	Miscellaneous shops	1
11	Tea-shops	85
	Total	**173**

91. In the surveyed area there are 11 establishments engaged in trade, 5 of them being tea-shops, 5 provision shops and the remaining one a stationery-cum-pan-beedi shop. 4 households of the surveyed area are engaged in the trade of piece-goods, 1 household each in the trade of medicine, medical herbs and vegetables and 2 households run tea-shops, all except two of them conducting their business outside the surveyed area.

Industries

92. Altogether in the village there are 91 industrial establishments, 60 engaged in weaving, 20 in beedi making, 4 in the manufacture of jewellery, 2 in dress making, 2 in oil pressing, 2 in baking and 1 in blacksmithy. A number of workers in the coastal area and in the southern part of the village are engaged in the preparation of cocoanut fibre and in the manufacture of coir yarn, rope, etc. These have not been counted as industrial units since they are not organised properly. From the point of view of economy and employment weaving, beedi making and manufacture of coir fibre are the important industries of the village.

93. Among the units engaged in weaving there are some engaging more than 100 workers while there are others engaging only two or three persons. Out of the 60 weaving units in the village 22 provide regular employment to 10 or more persons each, 24 provide employment to 5-9 workers each and the others engage less than 5 workers each daily. In the surveyed area there are 18 units out of which 7 provide employment to 10 or more workers each and the others less than 10 workers each. 19 households of the surveyed area have ownership in the industry either individually or jointly and all of them receive major portion of their income from handloom weaving.

94. In the village as well as in the surveyed area this industry is controlled by a few households. There are small establishments doing the work independently installing one or two looms in the

premises of the house but they are dependent on the established traders of the locality or the owners of large units to secure orders for their product. Consequently their profit is limited and their ownership is without the attendant advantages. These people are hardly better than the wage earners engaged in the occupation. In the large units there are 10 to 20 looms installed in sheds. Besides, the owners of such units also own out-factory looms installed in the house of the workers. Even for the looms installed in the work-shed the preliminary work such as winding, bobbing, dyeing, warping etc., are done by the workers in their households.

95. The chief products of the village are coloured lungis, shirtings, bedspreads and furnishing clothes. Very fine variety of bedspreads and furnishing clothes are manufactured in the village and they are able to stand competition with mill products and go to markets even outside the State. The process of production is essentially the same as followed in other parts of the State, except for the fact that the art of dyeing has been developed here to a greater perfection. The people are experts in the weaving of beautiful designs with coloured yarn. The process can be summarised as follows:

The yarn is first boiled for about 8 hours in a solution containing certain chemicals such as contepon powder, caustic soda and soap. The yarn is then pressed to remove water, washed in fresh water and dipped in caustic soda water in order to bleach it. It is again washed in fresh water and then dipped in boiled colour solution for a duration ranging from 15 minutes to one hour as prescribed by the manufacturer of the dye. Superior variety of chemical dye is used nowadays as colouring material instead of the indigenous herbs and dyes used in olden days. The yarn is then dried and rolled into pirns, small ones for weft and large ones for warp. The warp is prepared from these pirns using the required colour combination. The method of weaving needs no description since it does not show any peculiarity. Only fly shuttle is used in the village and pit looms are small in number. In the weaving unit owned by the co-operative society 10 power-looms have been installed recently.

96. The members work in the factory of the society and receive wages for their work on piece-rate. The society is engaged in the production of superior variety of cloth and hence has to pay at a higher rate than private industrialists. The wage for rolling pirns for the weft is at the rate of 14 p. and for warp at the rate of 10 p. For the preparation of the warp wage is piad at the rate of 35 p. for 25 yards. A female worker engaged in the preparation of pirns is able to earn on an average Rs. 1.25 per day. The men engaged in the preparation of warp do 200 to 350 yards a day according to the colour combinations and receive on an average Rs. 3.50. The other workers employed in the colouring and miscellaneous items of work get not less than Rs. 2.50 per day. A weaver on an average, gets about Rs. 3.50 but there are some master weavers who are able to earn as much as Rs. 8 per day. There are altogether 200 members in the society of which only a few belong to the Chaliyan community. Majority of the members are from the Thiyya community and there are also other Hindus and Muslims working in the society. Cost of production and the profit made by the society for a dress material of 100 metres in length and 0.91 metre in width are as follows.

Dress materials for 0.91 x 100 metres

Warp 2/17	16 knots @ Rs. 3.55	.. Rs.56.80
Weft 17	27 knots @ Rs. 1.60	.. Rs.43.20
Colouring charges	Rs. 9 per bundle	.. Rs.31.50
Wages	Re. 0.34 per metre	.. Rs.34.00
Warping		.. Rs. 1.54
Winding B		.. Rs. 1.44
Winding P		.. Rs. 3.78

Joining	..	Rs. 0.40
		172.66
Profit 15%	..	25.95
		198.61
Packing and forwarding	..	8.00
Other expenses	..	4.00
		210.61

97. Private individuals mostly produce coarse variety which has great market among the plantation labourers of Bengal and Assam. They pay wages at a lower rate than the society but the average earnings of the different category of workers do not differ from those of the workers in the co-operative sector due to the fact that one will be able to make a larger out-turn in producing the coarse variety. The width of the coarse variety varies from 45″ to 54″. For weaving a cloth of 45″ width the wage is paid at the rate of 37 p. per metre if it is plain cloth but an increase of 5 p. per colour is paid for weaving the cheque pattern using different colours. An average worker weaves about 10 metres of coarse variety of 45″ width using a single colour. For rolling the small pirns the wage is 12 p. and for the large pirns 8 p. For the preparation of the warp the wage goes up to 50 p. for a length of 25 yards (22.86 metres).

Changes Influencing the Economic Life

Land Reforms

98. This is a village where the various land reforms have benefited a large number of tenant-cultivators, particularly the *Kuzhikanamdars*. Formerly the tenants under *Kuzhikanam* right had no fixity of tenure and the landlord could change him if he so desired. The Malabar Tenancy Act, 1929 for the fist time conferred certain rights on these tenants and gave them assurances regarding the fixity of tenure. It provided that the lease should be renewed every 12 years subject to certain conditions. Although the renewal of the lease took place at the end of the specified period till about 1950 it became rare after that period. With the talk of land reforms, the renewals stopped altogether and the tenant-cultivators continued to enjoy the land without any disturbance from the landlords. The rent the tenants had to pay was also defaulted by many. The Kerala Agrarian Relations Act 1960 conferred on the *Kuzhikanamdar* more privileges and provided for the purchase of the ownership of the lands subject to certain restrictions. Although the Kerala Agrarian Relations Act was suspended, the tenants were not disturbed by the *jenmis* and the rights and privileges provided for in the Kerala Agrarian Relations Act have now been conferred upon the *Kuzhikanamdars* by the Kerala Land Reforms Act, 1963. Compared to the villages in the south there are only very few *Kudikidappukars* in the village under survey. These few have been benefited by the Stay of Eviction of Kudikidappukars Act.

Land Improvement

99. Under the old system of land tenures the tenants who possessed a large portion of the cultivable land in the village had no incentive for improving the land. With the introduction of the Malabar Tenancy Act this outlook changed and the cultivators started to take interest in the improvement of the land and the cultivation of long term graden crops. The later Acts gave further incentive to the cultivators in this regard and they have now started to work on the land as if their labours will not be lost for their future generations. Now the slopes are being terraced to prevent erosion and permanent improvements effected. The conversion of marshy areas into cocoanut and areca-nut gardens is an example of the greater interest shown by cultivators to improve the land. The adoption of scientific fertilizers and the use of chemicals for prevention of diseases at the instance of the development block and the agriculture department are other important steps taken towards improvement of the land. The leaching of the undulating areas of

the village and the consequent exposition of the hard laterite would not have occurred perhaps, had the cultivators been permitted to take the same interest at an earlier stage.

Industrialisation

100. Traditional weaving has been one of the mainstay of the village economy since immemorable past. Gradual improvement has taken place in this industry, in course of time, although the pace at which it took place was slow and almost imperceptible. The establishment of work sheds with 20 or 30 looms in each, the adoption of chemical dyes for colouring and the refinement achieved in the products have been the result of this slow progress in the industrial field. The progress has been more rapid in the last decade or so with the starting of more spinning mills in South India which made more yarn available for the use of the weavers. Fixation of the minimum wage for the workers in the industry is another stage in its development. Now power-looms are being introduced and the industry is mechanised on co-operative basis. This augurs a good future for the industrial development of the area. The establishment of the proposed Cannanore Spinning Mill will certainly give further fillip to the progress being achieved by this industry. The polytechnic and the industrial training institute recently established may also have some effect on the industrialisation of the village.

Improvement of Communication and Expansion of Marketing Facilities

101. The Mangalore-Shoranur railway line and the west-coast road have had phenomenal effect on the economic life of the village. The weavers of the area get market for their products in places like Bengal, Assam, Orissa and Punjab to which places the commodities are sent by train. But for this facility the industry would have suffered greatly for want of market for its products. The communication system within the various parts of the village has not developed, as fast as one would desire. Small roads are being constructed by the panchayat and the Development Block as will be seen in the following chapter. In spite of this there are several areas yet to be opened up for easy traffic.

102. Coming to the marketing facilities, only the agricultural products and fish are disposed of locally. With regard to these items there has been no difficulty for markets since there is ample demand for these things either internally or in the local towns. The handloom products, on other hand, depend upon the markets in distant places. The sale is undertaken through commission agents who are paid a commission of 5 to 6 per cent of the sale proceeds. There has been increasing demand for the handloom products, particularly for lungis, after the Chinese aggression, but at times there has been a slump in the market and consequent accumulation of stock.

Expansion of Sources of Finance

103. The source of credit is of greater importance to the people engaged in handloom weaving than to the cultivators and workers in other industrial sectors. The organisation of the co-operative societies for handloom weavers, the details of which have been given in the succeeding chapter, has not solved the problem as far as the weavers are concerned. The loans and grants disbursed from the development block are also not sufficient to meet their credit requirements. If more credit facilities are made available, it will boost the economy of the village considerably not only in the industrial sector but even in the agricultural sector. Land improvement loan, house construction loan, loan for the purchase of agricultural and industrial equipments and raw materials will be of great help in this connection.

Livelihood Classes

104. 28.84 per cent of the village population are workers consisting of 23.24 per cent males and 5.60 per cent females.

7.43 per cent of the workers are cultivators, 2.03 per cent agricultural labourers, 6.13 per cent workers in plantations, quarrying, animal husbandry and fishing, 12.38 per cent workers in household industry, 37.15 per cent workers in large industries, 2.74 per cent workers in construction activities, 4.56 per cent in trade and commerce, 3.05 per cent in transport and communication and 24.53 per cent in other services. In 1951, 22.83 per cent of the population depended on the income from land, 39.71 per cent on production other than cultivation, 8.54 per cent on trade, 1.44 per cent on transport and the rest on other services for their livelihood. On comparing the figures it is seen that the percentage of people depending upon industry for their livelihood has increased during the decade and those depending upon agriculture and other services have decreased. The decrease in the dependence on other services is worthy of note, since in most villages under survey in the State there has been an increase in the number of people depending upon other services for their livelihood. This peculiar feature might have been due to the fact that in the village under survey more people have taken up weaving, beedi manufacturing and similar industrial occupations instead of casual labour or similar other occupations classified as other services.

105. In the surveyed area 47.41 per cent of the population are workers, 25.63 per cent of them being males and 21.78 per cent females. The high percentage of workers and the high percentage of female workers are both due to the concentration of weaving industry in the locality. Of the total workers of the surveyed area 87.82 per cent consisting of 174 males and 172 females are engaged in weaving. 2.79 per cent of the workers are traders, 2.54 per cent beedi manufacturers, 4.31 per cent general labourers and 2.54 per cent workers in miscellaneous occupations. Besides the weaving industry, there are female workers only among the general labourers.

Classification of the Workers

106. In contrast to most other surveyed centres in the State there is a larger number of workers in the age-group of 0–14 in this surveyed area. As many as 7.11 per cent of the total workers in the surveyed area are in that age-group. 50.76 per cent of the total workers are in the 15–34 age-group, 36.55 per cent in the 35–59 age-group and 5.58 per cent in the age-group of 60 and above. The male workers form the majority in all the income groups except the lowest one in which the female workers form the majority. In the surveyed area 79.45 per cent of the people in the age-group of 15–59 are workers. The proportion of workers and non-workers in the various age-groups can be found out from the following table.

Table XXV

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	831	421	410	394	213	181	437	208	229
0–14	353	180	173	28	8	20	325	172	153
15–34	262	130	132	200	105	95	62	25	37
35–59	171	88	83	144	84	60	27	4	23
60 and over	45	23	22	22	16	6	23	7	16

107. The distribution of the workers of the surveyed area according to age-group and occupation is given in the following table. In the weaving industry and general and agricultural labour the number of males and females are almost equal. In the other occupations such as beedi manufacturing and trade there are no female employees. The largest percentage of workers is naturally in the age-group of 15—34 and the second highest in the age-group of 35—59.

Table XXVI

WORKERS BY SEX, BROAD AGE-GROUP AND OCCUPATION

Occupation		Age-groups				
		All ages	0-14	15-34	35-59	60 and over
Weaving	Persons	346	27	168	130	21
	Males	174	7	80	71	16
	Females	172	20	88	59	5
Beedi Manufacturing	Persons	10	1	7	2	..
	Males	10	1	7	2	..
	Females	..	..	..	..	..
General & Agricultural Labour	Persons	17	..	14	2	1
	Males	8	..	7	1	..
	Females	9	..	7	1	1
Trade	Persons	11	..	4	7	..
	Males	11	..	4	7	..
	Females	..	..	..	..	..
Miscellaneous	Persons	10	..	7	3	..
	Males	10	..	7	3	..
	Females	..	..	..	..	..

108. 18.21 per cent of the workers employed in weaving are engaged in the industry owned by their own households. So is the case with all the workers engaged in business. In beedi manufacturing and miscellaneous occupations there are no self-workers. The small percentage of self-workers in the weaving industry sub-stantiates the statement already made that the industry is controlled by a few households. The age and sex distribution of the people working in the industry or business belonging to their own households from the surveyed area is given in the following table.

Table XXVII

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

Age-group	Total			Working in industry belonging to household			Working in business belonging to household		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	63	44	19	52	33	19	11	11	..
0-14	1	..	1	1	..	1	..	..	..
15-34	32	19	13	28	15	13	4	4	..
35-59	29	24	5	22	17	5	7	7	..
60 and above	1	1	..	1	1	..	..	..	..

Non-Workers

109. The percentage of non-workers in the village is greater than the percentage of non-workers in the surveyed area. In the village the non-workers form 71.16 per cent of the total population whereas in the surveyed area they constitute only 52.59 per cent. Of the non-workers in the surveyed area 74.37 per cent are in the age-group of 0-14, 14.19 per cent in the age-group of 15-34, 6.18 per cent in the age-group of 35-59 and 5.26 per cent in the age-group of 60 and above. Out of the total non-workers in the surveyed area 52.40 per cent are females. 13.05 per cent of the non-workers, consisting only of females, are engaged in household duties. 45.77 per cent are full-time students, 38.67 per cent are sick, old or infants and 2.51 per cent are employment seekers. Among the latter there are three matriculates and a post-graduate, two among the matriculates being females. The distribution of the non-workers according to the age and nature of activity is given in the following table.

Table XXVIII

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

Age-group	Total No. of non-workers			Persons engaged in household duties only			Full-time students or children attending school			Sick, old and infants			Persons seeking employment		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	437	208	229	57	..	57	200	115	85	169	84	85	11	9	2
0-14	325	172	153	1	..	1	183	101	82	141	71	70	..	..	..
15-34	62	25	37	32	..	32	17	14	3	2	2	.	11	9	2
35-59	27	4	23	20	..	20	..	.	..	7	4	3	..		..
60 and over	23	7	16	4	..	4	..	..	..	19	7	12	..	..	..

Primary and Secondary Occupation

110. For majority of the people engaged in cultivation there is no secondary occupation and no alternative source of income. Among the workers employed in industries such as weaving and beedi making some have cultivation as secondary occupation but generally, the secondary occupation contributes only a small share to their total income. In the surveyed area 56 households have secondary occupation, a few of them having more than one secondary occupation. 47 of these households have cultivation, 8 households weaving, 5 households trade, 1 household each tailoring and other services as secondary occupation. The classification of the households according to the principal occupation and secondary occupation is given in the following table.

Table XXIX

SUBSIDIARY OCCUPATION

Main occupation	Total No. of households	No. of households having secondary occupation	No. of households having as secondary ocucpation					
			Household cultivation	Weaving	Beedi making	Tailoring	Trade	Other services
Weaving	101	39	37	..	2	..	3	1
Beedi making	3	3	3	1	1	1	..	..
General labour	6	5	..	4	2	..	..	..
Other services	2	2	2	1	..	..	..	..
Trade	7	7	5	2	..	..	..	2

Changes in the Traditional Occupation

111. Out of the 92 Chaliyan households in the surveyed area two have completely given up the traditional occupation and have taken up trade and teaching for their livelihood. Many of the Thiyyas of the village and the surveyed area were tappers before the introduction of prohibition in this area and all of them have given up that occupation, although under compulsion. They are now working as agricultural labourers, weavers, etc. The six households in the surveyed area which had cultivation as traditional occupation still carry on cultivation but it is no more their principal occupation. 3 of them get the major income from weaving, one each from general labour, trade and beedi making. The shift in the importance of the occupation has been caused by the reduction in size of the individual holdings due to partition and other factors. The same change has taken place with regard to many cultivators elsewhere in the village. Some of the general labourers too have changed their occupations. Of the 17 households who formerly derived their principal income from general labour 13 have completely given it up and taken up weaving or beedi making for earning their livelihood. Majority of the people who have deviated from the trodden path have benefited by the change and are happier in the present occupations. The only section which found the change difficult in the beginning was the tappers but, later on, they too got adjusted to the changed situation. The table below furnishes the details of the households which have abandoned the traditional occupation.

Table XXX

CHANGES IN TRADITIONAL OCCUPATION

Traditional occupation	Total No. of households	No. of households which have completely given up the traditional occupation	New occupation of the households which have completely given up the traditional occupation			
			Weaving	Beedi making	Trade	General labour
Weaving	92	2	..	..	2	..
General labour	17	13	10	3	..	..
Household cultivation	6	..	..	..	..	
Toddy drawing	3	3	2	..	..	1
Barber	1	..	..	..	..	..

Family Budget

112. For studying the family budget of the households in the surveyed area they have been classified into three groups according to the major source of income. 82 households of the weavers who work as wage earners, 19 households running weaving industry and 18 households deriving their principal income from miscellaneous occupations such as general labour, beedi making or trade constitute these three groups.

Weaving

Income

113. Of the 82 households of the weavers 7 households are in the income group of Rs. 25—50, 19 households in the income group of Rs. 51—75, 23 households in the income group of Rs. 76—100 and 33 households in the income group of above Rs. 100 per month. The average number of persons per household and the average number of equivalent adult males per household

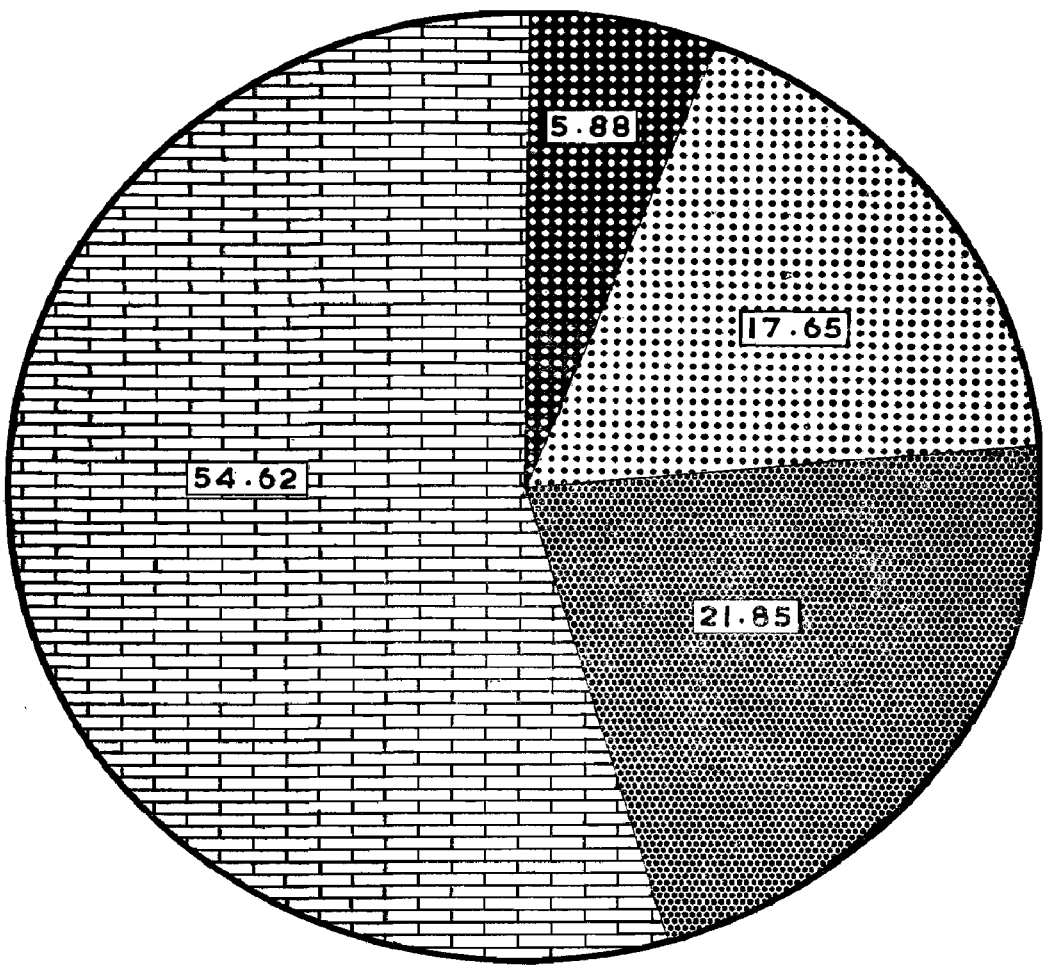
increase from the lowest income group to the highest income group, the former being 4.00, 4.16, 5.57 and 8.66 and the latter 3.20, 3.29, 4.30 and 6.94 respectively. The average number of gainfully employed persons per household in each income group in the above order is 2.57, 2.16, 3.04 and 4.58 and the average monthly income per household Rs. 45.36, Rs. 67.31, Rs. 89.88 and Rs. 156.18. The income of the three higher income groups is more or less proportional to the number of gainfully employed persons. The average number of gainfully employed persons per household is greater in the income group of Rs. 25–50 than in the income group of Rs. 51—75. The predominance of female workers, whose earning rate is much smaller than that of the male workers, in the former group explains the paradox. The gainfully employed persons per household are greater in number in a weaver's household than in the other households. When all the weavers' households are put together, the average monthly income of a household comes to Rs. 107.51. Of the total income, the wages account for as much as 90.32 per cent and the household cultivation for 6.47 per cent. A few households in the two higher income groups realise some rent from land and certain households receive help from their relatives. Most of the households in all the income groups derive some income from miscellaneous sources. The wages form the main source for all the income groups. The household cultivation forms the second major source of income for the households in the three higher income groups whereas the households in the other income groups depend mainly on miscellaneous sources to supplement the income from wages.

Expenditure

114. On an average the households in the different income groups spend Rs. 46.48, Rs. 69.16, Rs. 87.48 and Rs. 145.22 respectively per month. Taking all the households together the average monthly expenditure of a household amounts to Rs. 102.99. Of the total expenditure, the weavers spend 71.03 per cent on food, 5.10 per cent on clothing, 9.80 per cent on housing, light, fuel, etc., 13.27 per cent on miscellaneous, items and 0.80 per cent on cultivation, industry or business belonging to the household. The percentages of expenditure on food and housing, light, fuel, etc., are considerably higher in this occupational group than in the other occupational classes. As much as 43.62 per cent of the expenditure on food is spent on rice, 1.89 per cent on tapioca, 6.04 per cent on cocoanuts, 6.67 per cent on fish, 6.07 per cent on oils, 2.01 per cent on sugars, 0.83 per cent on tea, 3.91 per cent on smoking, 1.82 per cent on chewing and 18.38 per cent on other foods including refreshments. The pattern of expenditure is more or less uniform in all the income groups. The consumption of tapioca is very small, milk is consumed only by a very few households and nothing is spent on ghee by any of the households. Fairly a good amount is spent on fish by all the households but meat is taken only very rarely. The average monthly expenditure on food per equivalent adult male is Rs. 14.53. Of the total expenditure on miscellaneous items the expenditure on education covers only 7.90 per cent whereas on dhobi or soap 15.80 per cent, on medicines 11.56 per cent, on savings 13.83 per cent and on other items 18.22 per cent are spent. No household in this occupational group spends any amount on industry or business owned by the household and the average monthly expenditure on cultivation per household falls below Re. 1. The family budget tables given in Appendix A give more details on the income and expenditure of the weaver's households.

HOUSEHOLD MONTHLY INCOME

(PERCENTAGE)



INDEX

INCOME GROUP

Rs. 25 — 50

Rs. 51 — 75

Rs. 76 — 100

ABOVE Rs. 100

(ALL OCCUPATIONAL GROUPS)

Proprietors of Handloom Weaving Establishments

Income

115. All the 19 households in this group receive an average monthly income of above Rs. 100. On an average there are 8.79 members with 3.26 gainfully employed persons in each household and the average number of equivalent adult males per household works out to 7.01. The average monthly income of a household amounts to Rs. 314.71. Among the different sources of income, the industry run by the household contributes 79.02 per cent of the total income, business run by the household 5.85 per cent, household cultivation 10.29 per cent, salary or wages 2.34 per cent and income in the form of gifts and presents, help from relatives and other sources 2.50 per cent.

Expenditure

116. Out of the total expenditure 49.15 per cent is spent on food, 3.96 per cent on clothing, 5.60 per cent on housing, light, fuel, etc., 21.76 per cent on miscellaneous items and 19.53 per cent on cultivation, industry and business run by the household. Partnership being the common pattern of ownership, only the net income has been taken into account in the case of certain handloom factory owners. The anomaly that the percentage expenditure given in the table on cultivation, industry and business is much smaller than would actually be the case is explained by this fact. Of the total expenditure on food 39.71 per cent is spent on rice, 0.52 per cent on tapioca, 8.04 per cent on cocoanuts, 6.17 per cent on fish, 3.69 per cent on milk, 6.75 per cent on oils, 3.69 per cent on sugars, 1.94 per cent on tea, 3.04 per cent on smoking, 2.43 per cent on chewing and 13.76 per cent on other foods including refreshments. The expenditure per equivalent adult male for a month on food is Rs. 18.95 for this class. Unlike the weavers, the owners of weaving establishments give priority for saving schemes under the miscellaneous expenditure. The expenditure on saving schemes covers 41.90 per cent, on education 7.19 per cent, on dhobi or soap 8.40 per cent, on medicine 10.00 per cent and on other items 15.06 per cent out of the total expenditure under the miscellaneous items. Out of the total expenditure under cultivation, industry and business 82.62 per cent is spent on industry run by the households, 12.39 percent on household cultivation and 4.99 per cent on business run by the household. The tables in Appendix A give more details.

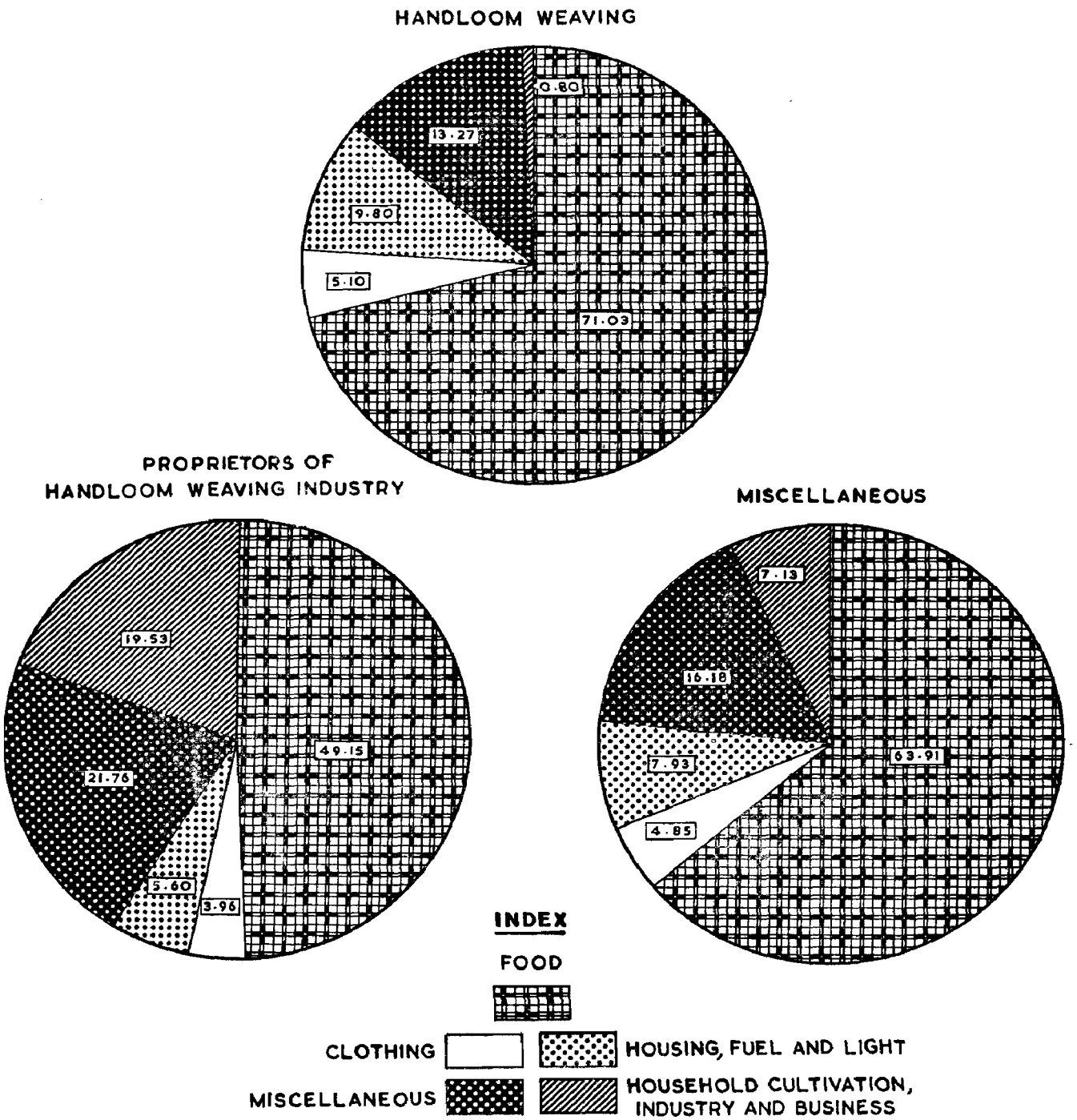
Miscellaneous Occupation

Income

117. There are 18 households in this occupational group. Two of these households fall in the income group of Rs. 51.75, 3 in the income group of Rs. 76—100 and the remaining 13 in the income group of above Rs. 100 per month. On an average there are 6 persons per household in the lowest income group, 5 persons in the middle income group and 9.08 persons in the highest income group. The average number of equivalent adult males per household and the average number of gainfully employed persons per household are respectively 4.10, 4.37 and 7.28, and 2.00, 1.33 and 3.31. The average monthly income per household in each group amounts to Rs. 66.50, Rs. 85.00 and Rs. 200.48. Taking all the households together, the average income of a household in this occupational class is Rs. 166.11 per month. 54.18 per cent of the income is derived from salary or wages, 15.89 per cent each from industry run by the household and from trade, 10.27 per cent from cultivation run by the household, 0.50 per cent from pension, 0.50 per cent from gifts and presents, 0.67 per cent from relatives in the form of help and 2.10 per cent

MONTHLY EXPENDITURE BY OCCUPATIONAL GROUPS

(PERCENTAGE)



from other sources. Only certain households in the highest income group receive any income from industry run by the household, pension and gifts and presents. The households getting help from relatives are in the income group of Rs. 76—100.

Expenditure

118. On an average a household in this group spends 63.91 per cent of the total expenditure on food, 4.85 per cent on clothing, 7.93 per cent on housing, light, fuel, etc., 16.18 per cent on miscellaneous items and 7.13 per cent on cultivation, industry and business run by the household. The amount spent on each item increases from the lowest income group to the highest income group. The toatal monthly expenditure of a household in each income group is Rs. 73.73, Rs. 95.67 and Rs. 172.61. Out of the total expenditure on food 41.03 per cent is spent on rice, 1.66 per cent on tapioca, 5.41 per cent on cocoanuts, 6.00 per cent on fish, 0.71 per cent on milk, 5.51 per cent on oils, 2.03 per cent on sugars, 1.05 per cent on tea and coffee, 3.76 per cent on smoking, 1.19 per cent on chewing and 23.01 per cent on refreshments. The percentage expenditure on other food items including refreshments is the highest in this group. On an average, Rs. 14.75 is spent on food per month on an adult equivalent male in this group. Like the owners of the weaving establishments, the people in this occupational group set apart a good portion of their miscellaneous expenditure for saving schemes. These people spend a higher amount on education than the other two occupational classes. 22.01 per cent of the total expenditure on miscellaneous items is saved, 14.99 per cent is spent on education, 12.34 per cent on dhobi or soap, 12.46 per cent on medicine and 15.32 per cent on other items.

Surplus and Deficit Budgets

119. 68.07 per cent households in the surveyed area have surplus budgets, 27.73 per cent households deficit budgets and 4.20 per cent households balanced budgets. The percentage of households enjoying surplus budget is highest among the owners of weaving establishments and the lowest among the weavers. In general the proportion of the households with surplus budgets increases from the lower income group to the higher income group. 54.55 per cent of the households having deficit budgets borrow from local shops or from neighbours and the remaining households cut down the expenditure on certain items in the succeeding periods to cover the deficit in the budget. The table below shows the distribution of the households by income group, occupation and nature of budget.

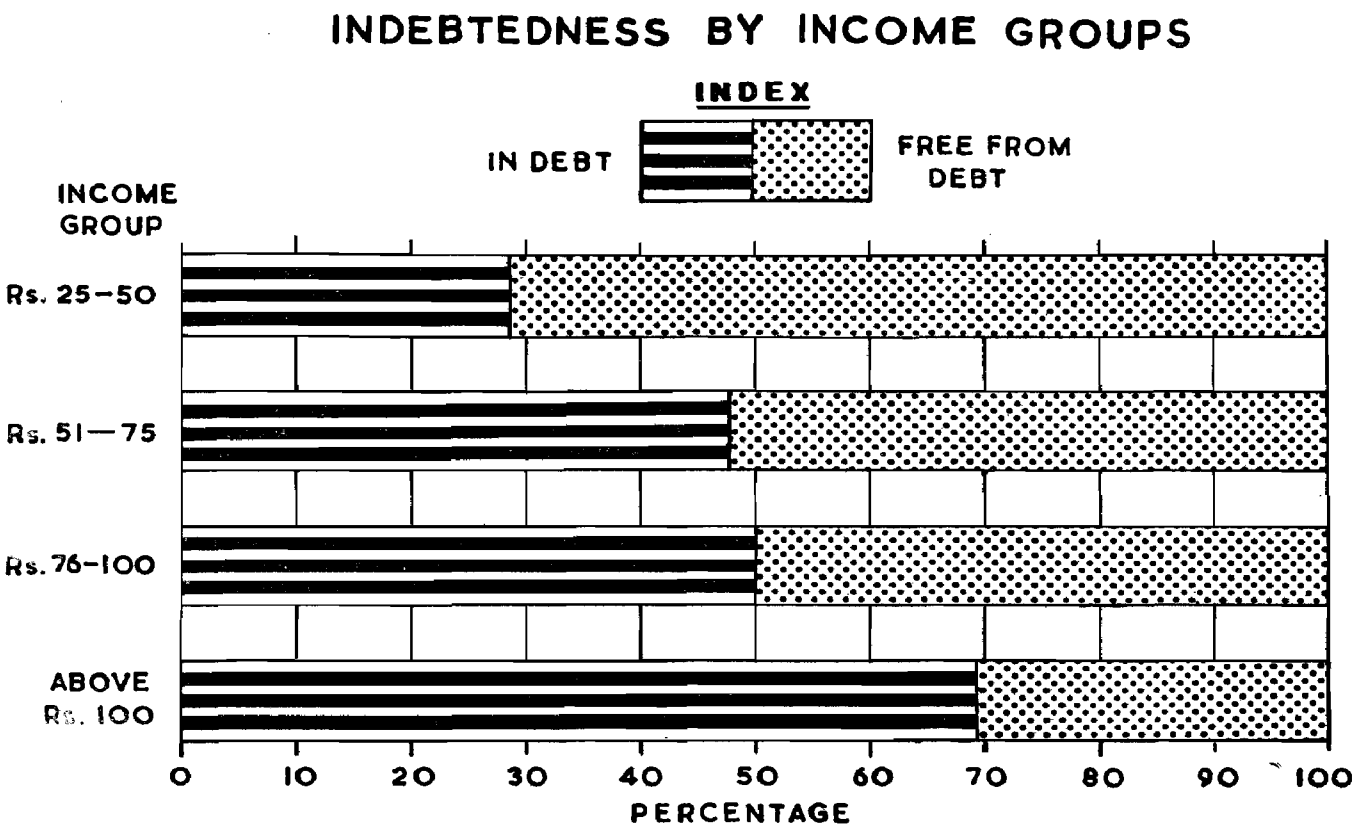
Table XXXI

SURPLUS, BALANCED AND DEFICIT BUDGETS

Occupation	Income group	Surplus	Balanced	Deficit
Weaving	Rs. 25 - 50	4	..	3
	Rs. 51 - 75	8	2	9
	Rs. 76-100	12	2	9
	Above Rs. 100	27	..	6
	Total	**51**	**4**	**27**
Proprietors of weaving establishments	Above Rs. 100	18	..	1
	Total	**18**	..	**1**
Miscellaneous occupation	Rs. 51 - 75	..	..	2
	Rs. 76-100	1	..	2
	Above Rs. 100	11	1	1
	Total	**12**	**1**	**5**

Indebtedness

120. In the surveyed area 58.82 per cent households are in debt, the average debt amount being Rs. 535.29. 28.57 per cent households in Rs. 25–50 income group, 47.62 per cent households in Rs. 51—75 income group, 50.00 per



cent households in Rs. 76—100 income group and 69. 23 per cent households in the highest income group constitute these indebted households. The average amount of debt per household in each income group is respectively Rs. 325.00, Rs. 148.50, Rs. 168.85 and Rs. 737.89. Although the debt incurred for tiding over ordinary wants comes to only 19.20 per cent of the total debt, the households which have borrowed for this purpose are considerable in number. As much as 48.97 per cent of the total debt has been incurred for investment in industry run by the households, 3.87 per cent for investment in business run by the household and 21.79 per cent for construction and repairs of existing buildings. Marriages and sickness form the other causes of debt, the total debt incurred under these items being 6.17 per cent of the total debt. The table on indebtedness given in the Appendix A classifies the households by the magnitude and causes of debt.

Indices of Prosperity

121. During the last decade 3 households in the surveyed area cleared old debts amounting to Rs. 10,880, but two them sold away properties worth Rs. 10,550 for the purpose. 10 households have acquired properties, 2 households have made savings in cash and 41 households have invested capital in new undertakings or buildings. The value of properties acquired and savings and investments made together amount to Rs. 90,580, excluding the debt incurred for the purpose and the proceeds from the sale of any property.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Age and Sex Distribution

122. In the surveyed area 42.48 per cent of the population fall in the age-group of 0—14, 31.53 per cent in the age-group of 15—34, 20.58 per cent in the age-group of 35–59 and 5.41 per cent in the age-group of 60 and over. The females outnumber the males in the 15—34 age-group while the males form the majority in all the other age-groups. A statement of the distribution of the population of the surveyed area according to age and sex is given in the table below.

Table XXXII

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	421	55	70	55	39	34	29	28	43	45	23
Females	410	60	59	54	39	35	33	25	40	43	22
Total persons	831	115	129	109	78	69	62	53	83	88	45

Marital Status

123. Of the total population of the surveyed area never married persons constitute 56.44 per cent, married persons 35.62 per cent, widowed persons 6.26 per cent and divorced or separated persons 1.68 per cent. Among the males the unmarried persons form 63.42 per cent, married 34.68 per cent, widowed 1.43 per cent and divorced or separated 0.47 per cent. The female population consists of 49.27 per cent unmarried girls, 36.58 per cent married women, 11.22 per cent widowed persons and 2.93 per cent divorced or separated women. There are no married males below the age of 20 and married girls below the age of 14. In the 15-19 age-group more than 50 per cent of the girls are married, while in the 20—24 age-group the married males are very small in number. Largest number of married males fall in the age-group of 30–34 and married females in the age-group of 25—29. There is no unmarried male above the age of 50 but there is one unmarried woman above that age. Against 6 widowed males there are 46 widowed females and more than 85 per cent of the divorced or separated persons are females. All the widowers are above 35 but there are six widows in the 20—34 age-group. 25 per cent of the divorced or separated women are in the age-group of 20—24. Divorce or separation has taken place both in Chaliyan and Thiyya communities residing in the surveyed area, and the households where the divorces or separations have taken place are distributed in all the income groups, a good number of them being in the highest income group. Most of the divorced or separated males soon get married but most of the divorced females remain as such for the rest of their lives. The following table gives the distribution of the population by age, sex and marital status.

Table XXXIII

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	831	421	410	267	202	146	150	6	46	2	12
0- 9	244	125	119	125	119	..	..	..	..	..	..
10–14	109	55	54	55	54	..	..	..	..	..	..
15–19	78	39	39	39	17	..	21	..	1	..	..
20–24	69	34	35	28	6	5	25	..	1	1	3
25–29	62	29	33	12	3	17	27	..	2	..	1
30–34	53	28	25	2	1	26	22	..	2	..	..
35–39	49	27	22	3	1	23	16	1	3	..	2
40–44	34	16	18	2	..	13	14	..	2	1	2
45–49	44	23	21	1	..	21	8	1	11	..	2
50–54	26	13	13	..	..	13	8	..	5	..	..
55–59	18	9	9	..	..	7	5	2	4	..	..
60–64	20	9	11	..	1	9	3	..	5	..	2
65–69	14	9	5	..	..	8	..	1	5	..	..
70 and over	11	5	6	..	..	4	1	1	5	..	..

Age of Marriage

124. Formerly most of the girls in the Chaliyan community got married before they reached the age of 15 and the common age of marriage in their case was 13 or 14. Earlier marriages were also common. A few instances of girls marrying at the age of 9 have been reported in the surveyed area. The corresponding common age of marriage among the boys was between 17 and 19. In those days, the Thiyya girls generally got married at the age of 15 or 16, and the Thiyya boys at the age of 23 or 24. The common age of marriage of the Nair girl was 15 and Nair boy 23 or 24. There has been an upward shift in the common age of marriage during recent years in all the communities. Taking all the communities together the common age of marriage nowadays falls between 16 and 18 in the case of girls and between 24 and 26 in the case of boys. The table below gives a picture more of the custom which prevailed in the past than of the present position, as it gives the youngest age of marriage in the households in the memory of the present heads.

Table XXXIV

YOUNGEST AGE OF FIRST MARRIAGE BY SEX AND AGE-GROUP

Community	Age-group											
	5–9		10–14		15–19		20–24		25–29		30–34	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Chaliyans	..	3	..	58	8	27	57	3	23	..	3	..
Thiyyas	..	..	..	9	1	14	17	3	4	..	4	..
Nairs	..	..	..	..	..	1	..	..	..	..	1	..

Births and Deaths

125. During the period between 1951 and 1960 the total number of live-births exceeded the total number of deaths by 2,278. Both the births and deaths reached the lowest level in 1954. The detail of birth and death for the period referred to above with respect to the village under study are supplied below. Separate figures for the surveyed area are not available.

Table XXXV

BIRTHS AND DEATHS

Year	Still-birth	Live-birth	Death
1951	9	349	123
1952	11	406	152
1953	7	319	224
1954	9	267	120
1955	10	392	146
1956	11	399	129
1957	10	338	178
1958	10	424	133
1959	9	413	134
1960	10	331	121
Total	**96**	**3,638**	**1,460**

Literacy and Education

126. The village has attained considerable progress in education during the last decade. The percentage of literacy has increased from 45.39 to 56.29 during the period. In 1951 the literate persons of the village consisted of 57.13 per cent of the male population and 34.59 per cent of the female population. In 1961 the corresponding figures were 66.72 per cent for males and 46.47 per cent for females.

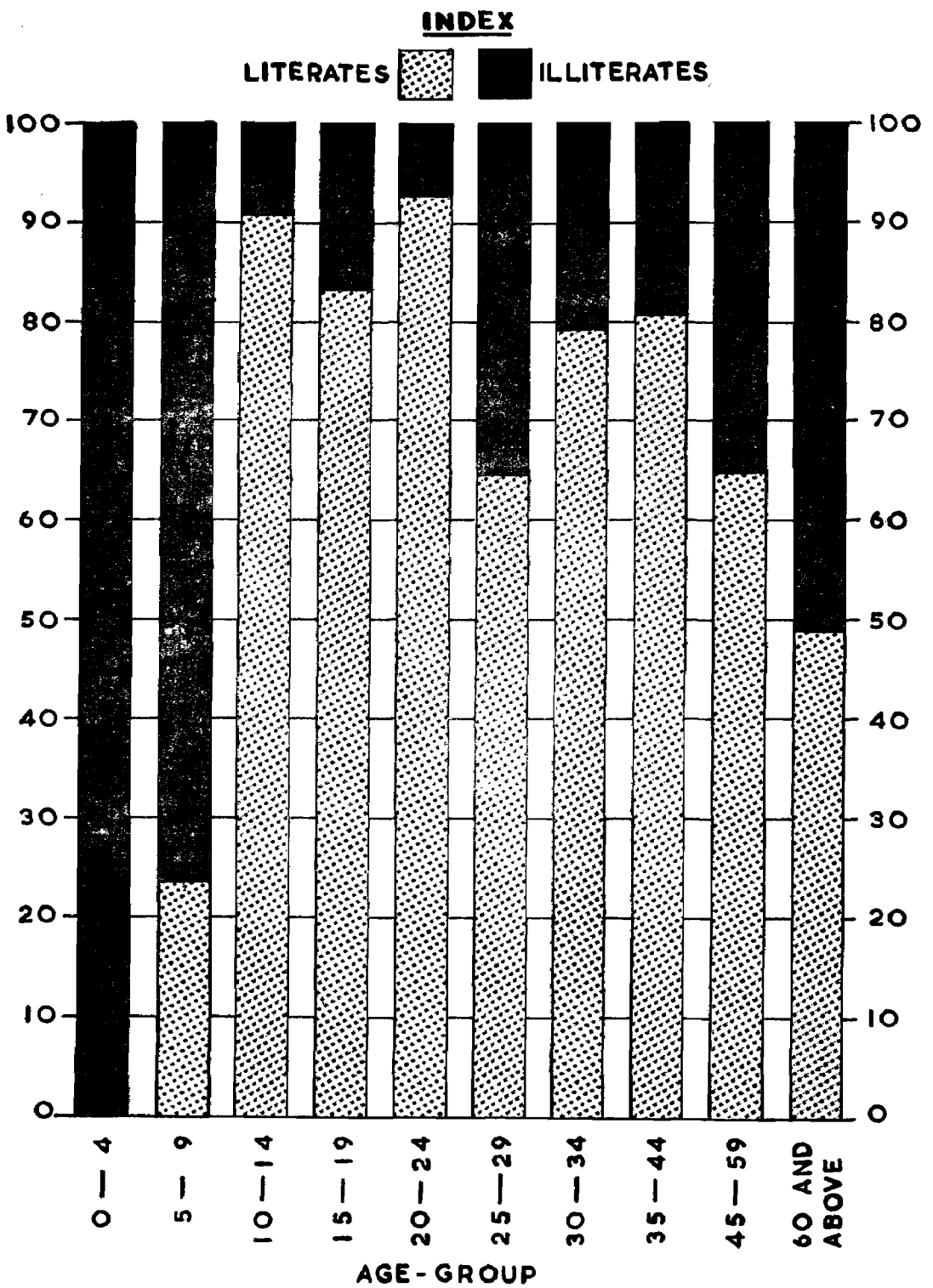
127. In the surveyed area 58.60 per cent of the total persons can read and write. Among them persons without any particular educational standard account for 23.35 per cent, persons with primary or junior basic standards for 33.21 per cent, matriculates for 1.44 per cent, persons with intermediate qualification for 0.24 per cent and graduates and post-graduates for 0.36 per cent. Though the village enjoys a high percentage of literacy, it lags behind in the matter of higher education. The Chaliyans and the Muslims of the village do not give due importance to education especially to the education of the girls. Most of the Chaliyan girls in the surveyed area get engaged in the traditional occupation even before they complete their education in the Upper Primary Standard. Of the 17 students of the surveyed area who are above the age of 15, only three are girls. The table below gives the distribution of the population of the surveyed area according to the age-group and educational standards.

Table XXXVI

LITERACY AND EDUCATION

Age-group	Total	Illiterate	Literate without educational standard	Primary or junior basic	Matric or higher secondary	Intermediate	Graduates and above
All ages	831	344	194	276	12	2	3
0- 4	115	115	..	..	..	..	..
5- 9	129	98	30	1	..	..	..
10-14	109	10	51	48	..	..	..
15-19	78	13	16	46	3	..	..
20-24	69	5	17	39	6	..	2
25-29	62	22	14	22	3	..	1
30-34	53	11	10	31	..	1	..
35-44	83	16	18	48	..	1	..
45-59	88	31	26	31	..	..	..
60 and over	45	23	12	10	..	..	..

LITERACY


INDEX
LITERATES
ILLITERATES
100
90
80
70
60
50
40
30
20
10
0
0 — 4
5 — 9
10 — 14
15 — 19
20 — 24
25 — 29
30 — 34
35 — 44
45 — 59
60 AND ABOVE
AGE-GROUP

Immigration and Emigration

128. Neither in the village nor in the surveyed area immigration has taken place on any notable scale. There might be a few isolated cases of immigration but they have not influenced the social or economic life of the village. Of the 119 households in the surveyed area only three have their origin outside the village. All the three immigrated households belong to the Chaliyans and all of them came in search of jobs in handloom industry. One of the households came and settled in the village only two years ago. The other two households came to the village within a period of 7 to 10 years. The case of emigration is, on the other hand, slightly different. Although households as such have not left the village for settling permanently in other places, a good number of individuals have left the village in search of jobs.

Family Structure

129. In the surveyed area 41.17 per cent households are simple families consisting of husband, wife and children, 14.30 per cent households are intermediate families consisting of husband, wife, children and unmarried sister, brother or one of the parents of the husband or wife and the remaining 44.53 per cent households are joint families consisting of more than one married couple. The one Nair household in the surveyed area is a simple family. The percentage of intermediate and joint families are greater among the Thiyyas than among the Chaliyans. The classification of the households of the surveyed area according to family structure is given in the table below.

Table XXXVII

FAMILY STRUCTURE

Community	Total No. of house-holds	Types of families living in the household		
		Simple	Inter-mediate	Joint
Chaliyans	92	39	13	40
Thiyyas	26	9	4	13
Nairs	1	1	..	..

Medical Care

130. The villagers give preference to the allopathic system of treatment as indicated by the 30.25 per cent households in the surveyed area completely depending upon this system of treatment. 68.07 per cent of the households in the surveyed area resort to both the allopathic and ayurvedic systems of treatment according to the nature of the disease and the means at their command. 0.83 per cent households depend upon ayurvedic medicines alone and an equal number on homeopathic medicine alone for treatment. For medical consultation 89.91 per cent of the households in the surveyed area go to private hospitals or dispensaries and the other households to public hospital or dispensaries. All members of 75.63 per cent households in this area have been vaccinated. 30 children, from the remaining households are yet to be vaccinated.

131. Maternity cases are attended to by unqualified midwives in 64.71 per cent households of the surveyed area, by qualified midwives in 34.46 per cent households and by doctors in 0.83 per cent households. In the surveyed area there are 16 households from where women have gone to the hospital for confinement.

Leisure and Recreation

132. The Development Block has given considerable encouragement to the development of institutions for the better use of the leisure time of the villagers. The result has been 6 reading rooms, 2 sports clubs and a children's park some of which were started by the Block while the others were helped by it to function more effectively. For the benefit of the public radio sets have been installed in the Panchayat office and in the Block office. The Punchayat distributes newspapers to the various reading rooms in the village. In the surveyed area 15.97 per cent of the households get down

daily newspapers and there are radio sets in a few households. The local tea-shops where newspapers are available do a great service in developing the habit of newspaper reading among the public. The villagers generally go to Cannanore and Tellicherry for film shows though there is a temporary cinema theatre near the southern boundary of the village. In the surveyed area 76.47 per cent of the households go for films at least once or twice in a year, 3.36 per cent households go for dramas occasionally and 96.64 per cent households attend festivals and other amusements.

Table XXXVIII

AMUSEMENTS

Community	No. of households		
	Going for films	Going for dramas	Going for other amusements
Chaliyans	69	2	89
Thiyyas	21	2	25
Nairs	1	..	1

Annual Cycle of Fairs and Festivals

133. The most important festivals of the village is the annual festival celebrated in the month of *Kumbhom* (March-April) in the Oorpazhachi temple. People from the neighbouring villages take part in this festival in large numbers. The other temples too celebrate annual festivals but they are on small scales. Some of the ancient families of the village celebrate a festival called *therra* in their family shrines to popularise their family deities. On such occasions a good gathering consisting of neighbours and friends assemble in the shrines to attend the functions which include entertainments also.

Nature of Caste Relationship

134. The caste Hindus of the village are an orthodox set and observe most of the traditional customs and conventions in their dealings with other castes and communities. The Brahmans do not move freely with even caste Hindus who in turn keep the so-called low caste Hindus at a distance. A Brahman or Nair does not like to admit a Scheduled Caste in his house and avoid even a touch, if possible. If a Brahman happens to touch a low caste, the polluted man would, in most cases, take a purificatory bath. This is particularly so with the women. But in the public life the caste distinctions are not ostensibly practised. Consequently there is no friction between the communities and the social life is peaceful. Communal organisations are not as strong as they are in certain villages of the south. No case of inter-communal or inter-religious marriage has been reported from the surveyed area.

Panchayat

135. The Edakkad Panchayat, constituted in 1955, has 13 elected members. The income of the panchayat amounts to Rs. 15,000 per annum, the major sources being house tax, professional tax and licence fee. It receives a grant of Rs. 3,000 from the government.

The Panchayat maintains 61 street lights. A metalled road of 11 miles has been constructed by the panchayat and two wells are under construction. A number of lanes and gravelled roads connecting the different parts of the village to the main road have been completed. Recently the panchayat has received a grant of Rs. 18,000 from the Development Block for starting a Veterinary Hospital.

Co-operative Societies

136. The important co-operative institutions working in the village or comprising the village also under their area of operation consist of two weavers' co-operative societies, a co-operative spinning mill and an industrial society organised by the womenfolk. One of the weavers' co-operative societies is making earnest efforts to reorganise the industry and its

achievements in this direction are noteworthy. The co-operative weaving mill is a milestone in the weaving industry of the village and neighbouring places. A few details on these societies are given below.

137. The Kousallya Weavers' Industrial Co-operative Society, started in 1954, has three *desoms* of the village under its area of operation. Ever since its organisation the institution has been recording steady progress. The membership, employment, production and income, all increased considerably during the period between 1954 and 1962. The society has a share capital of Rs. 14,555.00 and has secured a loan of Rs. 69,863.00 from the Government. The total deposit with the society amounts to Rs. 15,720.61, the amount under the thrift deposit being Rs. 14,370.61 and under security deposit being Rs. 1,350.00. The value of the other assets of the society in the form of land, building, equipment etc., exceeds Rs. 60,000.00. Production is carried out in a factory under direct management of the society. There are 127 fly-shuttle looms under operation. Recently ten power-looms have been installed. On an average a male worker earns Rs. 69.20 per month from the society. The female workers get a wage up to Rs. 1.50 each per day. The earning of the children varies from 50 p. to 62 p. per day.

138. The Kuttikkakam Weavers' Co-operative Society began to function only from 1958, though it was registered in 1955. Its area of operation covers three *desoms* of the village including Kuttikkakam. The society is engaged in the production and sale of handloom clothes. Unlike the other society it issues yarn to the members and takes back the finished product paying wages. The society owns 6 looms installed in a workshed and 18 weavers take yarn from the society to work on their own looms. It provides regular employment to twenty workers. The total value of production per annum varies between Rs. 20,000 and 25,000. The total value of share capital, loans and deposits amount to Rs. 11,600. Though there are 131 members in the society most of them are indifferent to the working of the institution. According to the audit report of 1959–60 the society has incurred a loss.

139. The Cannanore Co-operative Spinning Mill was registered in 1956 covering the districts of Kozhikode, Palghat and Cannanore under its area of operation. The mill is situated in an adjacent village. The shares of the society are divided into three classes. The A class shares are issued only to the weavers' co-operative societies, B class shares to other co-operative institutions and Government concerns and C class shares to the individuals and private concerns. The membership in the society has increased from 517 in 1956–57 to 3,062 in 1961–62. By the end of 1962 the value of share capital amounted to Rs. 21,98,012.50 and it has secured an aid of Rs. 11,18,400 and a loan of Rs. 1,00,000 from the Government. The society is expected to start production shortly.

140. Under the initiative of the Development Block the Vanitha Industrial Co-operative Society was organised with a view to promoting the welfare of the womenfolk residing in the area covered by the Block. It was registered only very recently and there are 223 members in the society. The members have at their disposal the value of paid-up shares amounting to Rs. 1,310, a loan from the Block amounting to Rs. 8,000 and a grant from the same source amounting to Rs. 7,490 for carrying out the schemes. The society gives training to 20 girls in garment making and hopes to start soon the production of pickles, jam, squash, brush, mat, plastic articles, etc.

141. In the surveyed area 59 persons belonging to 46 households have membership in one society or the other. Among

them 47 persons are members of the weavers' societies and 7 persons are the members of the Co-operative Spinning Mill.

Developmental Activities

142. The village is under the Edakkad N. E. S. Block. The activities of the Block extend over an area of 57.14 sq. miles comprising of 8 panchayats constituted by 14 revenue villages. The institution was started in 1957 and is passing through the second stage. Schemes for the development of agriculture, animal husbandry, co-operation, communication, rural arts, crafts and industries, health and sanitation and social and general education are being implemented as in every other N. E. S. Block. A brief account of the activities that are being carried out in the village given below will show how much they have affected the social and economic life of the village.

143. The Block has carried out demonstrations in the Japanese method of paddy cultivation, in the use of fertilisers and in cocoanut and pepper cultivations. Medium term loan of 3 years for improving cocoanut cultivation has been issued from the Block to 75 persons and short term loan of one year for paddy cultivation to 65 persons of the village. About 25 weavers have also got medium term loan amounting to Rs. 120–150 each, for installing looms. The weavers' industrial co-operative societies have received financial help from of the Block and a co-operative society of the metal workers has been organised by its initiative. Under the housing scheme two persons from the village have got long term loan of Rs. 1,000 each and one person has got loan under soil conservation scheme. The veterinary hospital under construction and the key village centre have their location inside the village. The Block has supplied 38 W. H. O. type latrines to the villagers. Five wells have been constructed and two more are under construction. A gravel road of 5 miles has been completed and another road of two miles is under construction. Books and grant for the purchase of furniture have been given to 6 reading rooms, two of which have also received aid for the purchase of radio sets. All the schools in the village have received from the Block grants for the construction of buildings, wells or latrines or for the purchase of furniture and other equipments. The Block has constructed a bund and repaired a canal for irrigation purpose.

144. In the surveyed area one household has received better seeds, two households better manure and two households pesticides from the Block. 92 households in the surveyed area have been benefited by the other activities of the Block such as the construction of roads, wells etc., and 96 households have participated in the activities of the Block by contributing land, labour, cash or material. One of the weavers' households has got a loan for installing looms and many households are hoping to receive housing loan.

Dowry

145. The practice of giving or accepting dowry is not in vogue among the communities residing in the surveyed area. Outside the surveyed area the system is prevalent among the Muslims, Brahmans and Christians.

Attitude to Family Planning

146. All the 63 persons interviewed know about the family planning programme under implemention. Among them 87.30 per cent persons are in favour of the programme while the others think that such a programme is not necessary for the welfare of the country. As much as 85.46 per cent persons who are in favour of the programme prefer both self-control and the use of contraceptives, 1.82 per cent persons the use of contraceptives alone and 12.72 per cent persons sterilization to achieve the goal. Among the persons who are in favour of sterilization one has already undergone sterilization. The following tables give

details regarding the classification of the interviewed persons according to their community and attitude towards family planning and number of living children.

Table XXXIX

ATTITUDE TO FAMILY PLANNING

	Chaliyans	Thiyyas	Nairs
1. Total No. of persons interviewed	48	14	1
2. No. of persons aware of family planning programme	48	14	1
3. No. of persons in favour of family planning out of item No. 2	42	12	1
4. No. of persons out of item No. 3 in favour of			
(a) Self-restraint only	..	..	..
(b) Contraceptives only	1	..	..
(c) Contraceptives and self-restraint	36	11	..
(d) Sterilization	5	1	1

Table XL

NO. OF CHILDREN AND ATTITUDE TOWARDS FAMILY PLANNING

No. of children	Attitude of parents towards family planning		
	In favour	Not in favour	Indifferent
0	20	4	..
1–2	19	2	..
3–4	13	..	2
5–7	3	..	..

Social Awareness

147. The main features of the reform measures which have direct influence on the economy of the social life are widely known to the villagers. The abolition of untouchability and dowry are well known to the people. Heads of all households in the surveyed area are ignorant of the Hindu Adoption Act, but 33.61 per cent of them know something about the Hindu Succession Act.

CHAPTER V

CONCLUSION

Social

148. General literacy of the village is higher than the average literacy of the State but among certain sections of population the importance of literacy and education has not gained as much acceptance as it should have. The instances under reference are the Chaliyans and Muslims of the village, particularly the female population among them. Either due to the preservation of old outlook or due to economic reasons these two communities do not send all the female children to school and if at all the girls are sent to school, their education is stopped as soon as they pass the primary stage. While the female literacy of the whole village is as high as 46.47 per cent that in the Chaliya and Muslim communities is much low. The case of higher education is still worse. Among 17 students of the surveyed area above the age of 15 attending schools and colleges there are only 3 girls. As soon as the girls reach the age of 10 or 12, they are detained at home to look after the younger children, to carry out the domestic duties or to do some work in the weaving occupation. The boys also would have been detained but for the hope that after education they would be able to earn some better-paid job unlike the girls. For the whole village, where there are as many as 12 lower primary schools, there are only two upper primary schools. There is no high school in the village, and the students have to go to the neighbouring village to obtain high school education. More upper primary schools and a high school are necessary for the improvement of higher education among the children. Many working women find it difficult to look after the small children who are below school-going age. This is particularly the case among the industrial workers. The girls are detained at home after primary education to look after the children as already mentioned. Starting of a nursery school by some social welfare agency would, therefore, be advantageous from the educational point of view.

149. It is a point of satisfaction that the housing condition of the village is much better than in many other coastal villages. The wretched poor class houses made with cadjan leaves are small in number in Edakkad. The fishermen who in other areas live in small and inconvenient houses, live here in comparatively good houses. Although many houses are thatched with cadjan, they have got a raised foundation and walls constructed with laterite or unburnt bricks. From the point of view of the number of rooms also, the housing condition in this village is better. Of course there is scope for improvement in this respect and improvement is desired by many of the inhabitants. Many people are anxious to obtain house construction loan to improve their houses. Tiling of the houses seems to be the primary anxiety of most of these people, for it will save them the annual trouble of thatching the house. Already loans are distributed from the Block on a small scale for this purpose. The extension of this scheme and the simplification of the procedure for the issue of the loans would improve the housing condition further.

150. The Hindus and Muslims of the village live in amity, and friction on

the basis of religious difference has not been reported in the memorable past. There is not only toleration of each other but to a certain extent respect and co-operation between these two religious groups exist. The low castes such as Pulayas, Panans, etc., however, suffer greater humiliation here than their counterparts in some other parts of the State. Even with regard to other communities among the Hindus the social intercourse is not without restraint. The Chaliyans do not invite or admit a Thiyya or similar other castes in their houses, even on occasions of social rejoicing. So also they do not go to the houses of these castes. The Nairs too keep certain castes as far as possible at a distance. The Brahmans such as Namboothiris consider it necessary in order to keep up the purity of their caste to take a bath if they happen to touch one of the low castes. This does not mean that the various social reforms did not have their echoes in the village. The outlook on caste relationship is gradually changing and has altogether vanished among the educated youth. It will take some more time to eradicate these evils completely from the elder generation. The responsibility for the change of outlook will have to be taken up by the educated youth.

151. In the public health field certain improvements are desirable. Natural drainage is adequate and people generally take interest in keeping the house and surroundings neat and clean, but hygienic latrines are absent in many of the middle class and poor class houses. Construction of improved type of latrines can prevent possible danger to public health that might be caused by following the present method. Hospital facilities are also lacking in the village. The private dispensaries in the village are expensive for one thing and the facilities available there are inadequate for another. The people have to go to Cannanore or Tellicherry, either place about 6 miles from the village, to get modern medical aid without incurring much expense. It is a pitiable scene to see the poor people carrying the sick on cots over long distances from the interior areas where the vehicles would not reach.

152. Certain corners of the village are still inaccessible for vehicular traffic. Such, for example, is the case with coastal area beyond the Chaliya street. A road was opened by private enterprise to the coast but certain individuals through whose land it passed prevented it from being made use of by the public by blocking that portion of the road thus rendering it totally useless. There are similar other areas where too such small roads are necessary at least to take the patients to a hospital and to send the children to schools, if not for economic reasons.

Economic

153. The organisation of handloom weaving on co-operative lines with a view to eliminating the exploiters, is an urgent need and a feasible scheme for the economic development of the village. As mentioned earlier the handloom weaving is controlled by a few households who make a good profit at the cost of a large number of workers. The proper course to eliminate this seems to be the organisation of more co-operative enterprises such as the Kousallya Weavers Industrial Co-operative Society mentioned in the previous chapter. The necessity for such an organisation is greater among the Chaliyans for whom weaving is practically the only economic resource. Co-operative societies are functioning among the Chaliyans but, the activities of those societies are not satisfactory and the people do not have enough faith in them. Therefore, it would appear that instead of reorganising the existing societies it is better to organise new ones among the Chaliyans, taking particular care that the owners of big establishments do not get any controlling influence in them. With the availability of credit

facilities the industry can be modernised and the products improved. The wages of the workers are bound to increase then. If establishment of large concerns under the co-operative society as has been done by the Kousallya Weavers' Industrial Co-operative Society is not possible it should be considered whether the workers cannot be helped by giving credit and assisting them to instal looms in their own houses or to organise smaller units for 5 or 10 families together.

154. Improvements are also possible in the fishing industry. At present the fishermen of the village use the country boats and the old type of nets. These do not equip them adequately for braving the sea during the monsoon season when the catch is comparatively better. Consequently the catching season is reduced to three or four months in a year and during the rest of the period the families are put to great hardship and poverty. Introduction of mechanised boats and nylon nets after giving some training to the fishermen of the village can remove their economic miseries to a large extent. Better marketing facilities, particularly the provision of suitable containers for carrying the catch to the neighbouring towns are an equally important step to improve their condition.

155. In the field of agriculture steps should be taken to prevent the soil erosion and to keep up the fertility level of the soil. Terraced cultivation has been adopted in certain places but there are other areas where this is not practised. Even in the areas where it is adopted it is not done on a satisfactory manner. Application of fertilisers in the dry lands is not done on scientific basis or in sufficient quantities. The agriculture department is ready to help the people by analysing the soil samples and prescribing the chemical fertilisers necessary for each cultivation in each area for obtaining the maximum yield. Thus application of ammonium sulphate, super phosphate, muriate of potash or urea, bone-meal etc. has been recommended for the paddy cultivation of the village. For the cocoanut and banana cultivations also suitable doses of these fertilisers have been recommended. The dry land in many parts of the village has already become barren and if the position is not to deteriorate further, these measures should be adopted as an urgent step. In certain plots there is a predominance of laterite soil where the cocoanut cultivation does not thrive well. It is worthwhile considering whether the cashew cultivation which is suited to such soil cannot be introduced in the area.

156. Although retting of cocoanut husk and preparation of cocoanut fibre are undertaken in the village, the coir industry has not been developed here as much as in other coastal villages. The fibre prepared here is sold as such, the main reason being that labour charges are high and few people are interested in coir spinning which fetches only comparatively low wages. But there is idle manpower in certain sections of the village community which can be probably tapped for this purpose. Women of certain communities although belonging to poor class houses consider it below their dignity to go and sit in a public place to work with other women. These women could purchase the fibre and spin the coir in their homes. In addition to the income which these people get from it, the fibre may get a better local market in such a case, which would avoid the necessity and attendant trouble of sending it to distant places.

APPENDIX A

Table I (a)

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
Weaving	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25– 50	7	0.57	2.29	0.43	0.71	4.00	3.20	2.57
	Rs. 51– 75	19	1.37	1.31	0.74	0.74	4.16	3.29	2.16
	Rs. 76-100	23	1.65	1.74	1.26	0.91	5.57	4.30	3.04
	Above Rs. 100	33	2.79	3.03	1.39	1.45	8.66	6.94	4.58

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
Proprietors of weaving establishments	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25– 50	..	..	..	..	..	..	..	..
	Rs. 51– 75	..	..	..	..	..	..	..	..
	Rs. 76–100	..	..	..	..	..	..	..	..
	Above Rs. 100	19	3.21	2.53	1.89	1.16	8.79	7.01	3.26

Table I (c)

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	..	..	..	..	..	..	..	..
	Rs. 51– 75	2	1.00	1.50	1.50	2.00	6.00	4.10	2.00
	Rs. 76–100	3	2.67	1.33	0.00	1.00	5.00	4.37	1.33
	Above Rs. 100	13	3.38	2.62	1.31	1.77	9.08	7.28	3.31

APPENDIX A

Table II (a)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation		Source of income	All households		Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
		No. of households	82		7	19	23	33
			Rs.	Per cent	Rs.	Rs.	Rs.	Rs.
Weaving	(a)	Salary or wages	97.10	90.32	39.64	61.84	83.91	138.79
	(b)	Industry run by the household	..	..	..	..	..	..
	(c)	Business run by the household	..	..	..	..	..	..
	(d)	Cultivation run by the household	6.96	6.47	1.86	2.47	4.93	12.05
	(e)	Rent from land	0.62	0.58	..	..	0.04	1.52
	(f)	Rent of houses	..	..	..	..	..	..
	(g)	Pension	..	..	..	..	..	..
	(h)	Gifts and presents	..	..	..	..	..	..
	(i)	Help from relatives	1.09	1.01	0.57	0.79	..	2.12
	(j)	Other sources	1.74	1.62	3.29	2.21	1.00	1.70
		Total	**107.51**	**100.00**	**45.36**	**67.31**	**89.88**	**156.18**

Table II (b)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation		Source of income	All households		Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
		No. of households	19		..	..	..	19
			Rs.	Per cent	Rs.	Rs.	Rs.	Rs.
Proprietors of weaving establishments	(a)	Salary or wages	7.37	2.34	..	..	..	7.37
	(b)	Industry run by the household	248.68	79.02	..	..	..	248.68
	(c)	Business run by the household	18.42	5.85	..	..	..	18.42
	(d)	Cultivation run by the household	32.37	10.29	..	..	..	32.37
	(e)	Rent from land	..	..	..	..	..	..
	(f)	Rent of houses	..	..	..	..	..	..
	(g)	Pension	..	..	..	..	..	..
	(h)	Gifts and presents	0.21	0.07	..	..	..	0.21
	(i)	Help from relatives	5.16	1.64	..	..	..	5.16
	(j)	Other sources	2.50	0.79	..	..	..	2.50
		Total	**314.71**	**100.00**	..	..	..	**314.71**

APPENDIX A—*Contd.*

Table II (c)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households		Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	18		..	2	3	13
		Rs.	Per cent	Rs.	Rs.	Rs.	Rs.
Miscellaneous	(a) Salary or wages	90.00	54.18	..	15.00	10.00	120.00
	(b) Industry run by the household	26.39	15.89	..	..	..	36.54
	(c) Business run by the household	26.39	15.89	..	22.50	20.00	28.79
	(d) Cultivation run by the household	17.06	10.27	..	12.50	43.33	11.69
	(e) Rent from land	..	..	..	..	..	..
	(f) Rent of houses	..	..	..	..	..	..
	(g) Pension	0.83	0.50	..	..	..	1.15
	(h) Gifts and presents	0.83	0.50	..	..	..	1.15
	(i) Help from relatives	1.11	0.67	..	..	6.67	..
	(j) Other sources	3.50	2.10	..	16.50	5.00	1.16
	Total	**166.11**	**100.00**	..	**66.50**	**85.00**	**200.48**

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 Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households			82	7	19	23	33
		Per household Rs.	Per equivalent adult male Rs.		Rs.	Rs.	Rs.	Rs.
Weaving	**A. Food Group**							
	i. Cereals and Pulses							
	Rice	31.91	6.34	43.62	17.00	20.65	28.17	44.16
	Other grains	0.36	0.07	0.49	0.04	0.14	0.25	0.63
	Dhal	0.47	0.09	0.64	0.05	0.28	0.46	0.68
	Total	**32.74**	**6.50**	**44.75**	**17.09**	**21.07**	**28.88**	**45.47**
	ii. Vegetables							
	Potatoes	0.02	N	0.03	..	..	..	0.04
	Tapioca	1.38	0.27	1.89	0.32	0.66	1.53	1.90
	Onions	0.46	0.09	0.63	0.16	0.39	0.47	0.55
	Cocoanuts	4.42	0.88	6.04	2.14	3.24	3.93	5.93
	Other vegetables	0.80	0.17	1.09	0.31	0.59	0.81	1.01
	Total	**7.08**	**1.41**	**9.68**	**2.93**	**4.88**	**6.74**	**9.43**

N—Negligible

(*Continued*)

Table III (a-1)—*Contd.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation		Items of expenditure	All households		Percentage of total expenditure on food	Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
		No. of households	82			7	19	23	33
			Per household Rs.	Per equivalent adult male Rs.		Rs.	Rs.	Rs.	Rs.
Weaving	*iii.*	*Meat and Fish*							
		Meat	0.13	0.03	0.18	0.04	0.09	0.07	0.23
		Fish	4.88	0.97	6.67	2.04	3.43	4.84	6.35
		Total	**5.01**	**1.01**	**6.85**	**2.08**	**3.52**	**4.91**	**6.58**
	iv.	*Milk*	0.38	0.08	0.52	0.14	0.11	0.17	0.74
	v.	*Ghee and Oils*							
		Ghee	..	..	..	..	..	..	..
		Oils	4.44	0.88	6.07	2.00	3.09	3.97	6.05
		Total	**4.44**	**0.88**	**6.07**	**2.00**	**3.09**	**3.97**	**6.05**
	vi.	*Salt*	0.32	0.06	0.44	0.26	0.29	0.31	0.34
	vii.	*Condiments*							
		Chillies	1.93	0.38	2.64	1.04	1.35	1.75	2.57
		Tamarind	0.92	0.18	1.26	0.56	0.65	0.92	1.17
		Other condiments	0.62	0.12	0.84	0.41	0.47	0.60	0.77
		Total	**3.47**	**0.68**	**4.74**	**2.01**	**2.47**	**3.27**	**4.51**
	viii.	*Sugars*							
		Sugar	1.12	0.22	1.53	0.24	0.56	0.86	1.81
		Jaggery	0.35	0.07	0.48	0.43	0.31	0.25	0.42
		Total	**1.47**	**0.29**	**2.01**	**0.67**	**0.87**	**1.11**	**2.23**
	ix.	*Coffee and Tea*							
		Coffee	0.34	0.07	0.46	0.22	0.26	0.41	0.36
		Tea	0.27	0.05	0.37	0.24	0.19	0.15	0.41
		Total	**0.61**	**0.12**	**0.83**	**0.46**	**0.45**	**0.56**	**0.77**
	x.	*Liquor*	..	..	..	..	..	..	..
	xi.	*Tobacco*							
		Smoking	2.86	0.57	3.91	0.81	2.49	2.26	3.92
		Chewing	1.33	0.26	1.82	0.50	1.05	1.10	1.82
		Total	**4.19**	**0.83**	**5.73**	**1.31**	**3.54**	**3.36**	**5.74**
	xii.	*Other foods including refreshments*							
		Pansupari etc.	13.45	2.67	18.38	2.16	8.21	9.34	21.71
		Total under food	**73.16**	**14.53**	**100.00**	**31.11**	**48.50**	**62.62**	**103.57**

(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 Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	82		7	19	23	33
		Expenditure per household	Percentage of total expenditure on miscellaneous items				
		Rs.		Rs.	Rs.	Rs.	Rs.
Weaving	**B. Clothing**	2.25	..	3.11	3.58	4.45	7.52
	C. Housing, Light, Fuel etc.	10.09	..	6.39	8.36	9.93	11.98
	D. Miscellaneous Expenditure						
	i. Education	1.08	7.90	0.14	0.49	0.66	1.92
	ii. Dhobi or soap	2.16	15.80	1.21	1.71	1.98	2.74
	iii. Barber	1.10	8.04	0.55	0.68	0.98	1.53
	iv. Travelling	0.95	6.95	0.07	0.42	0.63	1.63
	v. Medical fees and medicines	1.58	11.56	1.07	1.34	1.34	2.01
	vi. Religious observances	0.39	2.85	0.23	0.33	0.38	0.48
	vii. Amusements	0.36	2.63	0.11	0.24	0.30	0.53
	viii. Provident fund, kuri and other compulsory savings	1.89	13.83	0.71	0.94	1.43	3.02
	ix. Payment of debts	0.76	5.56	..	..	..	1.89
	x. Remittances to dependants living elsewhere	0.91	6.66	..	..	..	2.27
	xi. Other items	2.49	18.22	1.64	2.21	2.48	2.85
	Total	**13.67**	**100.00**	**5.73**	**8.36**	**10.18**	**20.87**
			Percentage of total expenditure on cultivation etc.				
	E. Cultivation, Industries and Business						
	i. Cultivation run by the household	0.82	100.00	0.14	0.36	0.30	1.58
	ii. Industry run by the household	..	..	..	..	..	..
	iii. Business run by the household	..		..	..	..	..
	Total	**0.82**	**100.00**	**0.14**	**0.36**	**0.30**	**1.58**
	F. Grand total of A to E	**102.99**		**46.48**	**69.16**	**87.48**	**145.22**

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 Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	19			..	..	..	19
		Per household	Per equivalent adult male					
		Rs.	Rs.		Rs.	Rs.	Rs.	Rs.
Proprietors of weaving establishments	**A. Food Group**							
	i. Cereals and Pulses							
	Rice	52.66	7.51	39.71	..	..	..	52.66
	Other grains	0.97	0.14	0.73	..	..	..	0.97
	Dhal	1.44	0.21	1.09	..	..	..	1.44
	Total	**55.07**	**7.86**	**41.53**	..	..	..	**55.07**
	ii. Vegetables							
	Potatoes	0.39	0.06	0.29	..	..	..	0.39
	Tapioca	0.69	0.10	0.52	..	..	..	0.69
	Onions	1.03	0.15	0.78	..	..	..	1.03
	Cocoanuts	10.66	1.52	8.04	..	..	..	10.66
	Other vegetables	2.51	0.36	1.89	..	..	..	2.51
	Total	**15.28**	**2.19**	**11.52**	..	..	..	**15.28**
	iii. Meat and Fish							
	Meat	0.89	0.13	0.67	..	..	..	0.89
	Fish	8.18	1.17	6.17	..	..	..	8.18
	Total	**9.07**	**1.30**	**6.84**	..	..	..	**9.07**
	iv. Milk	4.89	0.70	3.69	..	..	..	**4.89**
	v. Ghee and Oils							
	Ghee	0.75	0.11	0.57	..	..	..	0.75
	Oils	8.95	1.28	6.75	..	..	..	8.95
	Total	**9.70**	**1.39**	**7.32**	..	..	..	**9.70**
	vi. Salt	**0.42**	0.06	0.32	..	..	..	**0.42**
	vii. Condiments							
	Chillies	2.89	0.41	2.18	..	..	..	2.89
	Tamarind	1.34	0.19	1.01	..	..	..	1.34
	Other condiments	0.97	0.14	0.73	..	..	..	0.97
	Total	**5.20**	**0.74**	**3.92**	..	..	..	**5.20**
	viii. Sugars							
	Sugar	4.01	0.57	3.02	..	..	..	4.01
	Jaggery	0.88	0.13	0.67	..	..	..	0.88
	Total	**4.89**	**0.70**	**3.69**	..	..	..	**4.89**
	ix. Coffee and Tea							
	Coffee	1.53	0.22	1.15	..	..	..	1.53
	Tea	1.04	0.15	0.79	..	..	..	1.04
	Total	**2.57**	**0.37**	**1.94**	..	..	..	**2.57**
	x. Liquor	..	..	..	..	..	..	..
	xi. Tobacco							
	Smoking	4.04	0.58	3.04	..	..	..	4.04
	Chewing	3.22	0.46	2.43	..	..	..	3.22
	Total	**7.26**	**1.04**	**5.47**	..	..	..	7.26
	xii. Other foods including refreshments							
	Pansupari etc.	18.25	2.60	13.76	..	..	..	18.25
	Total under food	**132.60**	**18.95**	**100.00**	..	..	..	**132.60**

(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 Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
	No. of Households	19		..	..	..	19
		Expenditure per household	Percentage of total expenditure on miscellaneous items				
		Rs.		Rs.	Rs.	Rs.	Rs.
Proprietors of weaving establishments	**B. Clothing**	10.69	..	..	..	..	10.69
	C. Housing, Light, Fuel etc.	15.10	..	..	..	..	15.10
	D. Miscellaneous Expenditure						
	i. Education	4.22	7.19	..	..	..	4.22
	ii. Dhobi or soap	4.93	8.40	..	..	..	4.93
	iii. Barber	1.79	3.05	..	..	..	1.79
	iv. Travelling	4.87	8.29	..	..	..	4.87
	v. Medical fees and medicines	5.87	10.00	..	..	..	5.87
	vi. Religious observances	2.08	3.54	..	..	..	2.08
	vii. Amusements	1.29	2.20	..	..	..	1.29
	viii. Provident fund, kuri and other compulsory savings	24.60	41.90	..	..	..	24.60
	ix. Payment of debts	0.22	0.37	..	..	..	0.22
	x. Remittances to dependants living elsewhere	..	..	..	..	..	..
	xi. Other items	8.84	15.06	..	..	..	8.84
	Total	**58.71**	**100.00**	..	..	..	**58.71**
			Percentage of total expenditure on cultivation				
E. Cultivation, Industries and Business							
	i. Cultivation run by the household	6.53	12.39	..	..	..	6.53
	ii Industry run by the household	43.53	82.62	..	..	..	43.53
	iii. Business run by the household	2.63	4.99	..	..	..	2.63
	Total	**52.69**	**100.00**	..	..	..	**52.69**
F. Grand total of A to E		**269.79**		..	..	..	**269.79**

APPENDIX A

Table III (c-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on food	Households with a monthly income of Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
	No. of households	18			..	2	3	13
		Per household Rs.	Per equivalent adult male Rs.		Rs.	Rs.	Rs.	Rs.
Miscellaneous	**A Food Group**							
	i. Cereals and Pulses							
	Rice	39.03	6.06	41.03	..	19.00	22.50	45.92
	Other grains	0.29	0.05	0.30	..	0.25	0.22	0.31
	Dhal	0.67	0.10	0.71	..	0.25	0.55	0.77
	Total	**39.99**	**6.21**	**42.04**	..	**19.50**	**23.27**	**47.00**
	ii. Vegetables							
	Potatoes	0.04	0.01	0.05	..	..	..	0.06
	Tapioca	1.58	0.25	1.66	..	1.25	2.75	1.37
	Onions	0.51	0.07	0.54	..	0.20	0.50	0.56
	Cocoanuts	5.15	0 80	5.41	..	3.75	4.42	5.54
	Other vegetables	1.03	1.16	1.08	..	0.25	0.67	1.23
	Total	**8.31**	**1.29**	**8.74**	..	**5.45**	**8.34**	**8.76**
	iii. Meat and Fish							
	Meat	0.31	0.05	0.33	..	..	0.08	0.40
	Fish	5.71	0.87	6.00	..	3.75	4.67	6.25
	Total	**6.02**	**0.92**	**6.33**	..	**3.75**	**4.75**	**6.65**
	iv. Milk	0.68	0.11	0.71	..	..	..	0.94
	v. Ghee and Oils	5.24	0.81	5.51	..	**2.50**	4.75	5.77
	vi. Salt	0.35	0 05	0.37	..	0.26	0.28	0.38
	vii. Condiments							
	Chillies	2.35	0.36	2.47	..	**1.75**	**1.67**	2.60
	Tamarind	1.05	0.16	1.11	..	0.65	0.72	1.18
	Other condiments	0.65	0.10	0.68	..	0.45	0.50	0.71
	Total	**4.05**	**0.62**	**4.26**	..	**2.85**	**2.89**	**4.49**
	viii. Sugars							
	Sugar	1.54	0.24	1.62	..	1.00	**1.08**	**1.73**
	Jaggery	0.39	0.06	0.41	..	0.13	0.33	0.44
	Total	**1.93**	**0.30**	**2.03**	..	**1.13**	**1.41**	**2.17**
	ix. Coffee and Tea							
	Coffee	0.58	0.09	0.61	..	0.30	0.75	0.59
	Tea	0.42	0.07	0.44	..	..	0.08	0.56
	Total	**1.00**	**0.16**	**1.05**	..	**0.30**	**0.83**	**1.15**
	x. Liquor	..	..	..	..	..	..	..
	xi. Tobacco							
	Smoking	3.58	0.56	3.76	..	1.00	1.25	4.51
	Chewing	2.08	0.32	2.19	..	1.88	1.00	2.37
	Total	**5.66**	**0.88**	**5.95**	..	**2.88**	**2.25**	**6.88**
	xii. Other foods including refreshments							
	Pansupari etc.	21.89	3.40	23.01	..	10.88	9.50	26.44
	Total under food	**95.12**	**14.75**	**100.00**	..	**49.50**	**58.26**	**110.63**

(Continued)

APPENDIX A—*Contd.*

Table III (c-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of Households	18		..	2	3	13
		Expenditure per household	Percentage of total expenditure on miscellaneous items				
		Rs.		Rs.	Rs.	Rs.	Rs.
Miscellaneous	**B. Clothing**	7.22	..	..	3.37	4.17	8.51
	C. Housing, Light, Fuel etc.	11.80	..	..	10.13	9.55	12.57
	D. Miscellaneous Expenditure						
	i. Education	3.61	14.99	..	..	2.50	4.42
	ii. Dhobi or soap	2.97	12.34	..	0.87	2.50	3.41
	iii. Barber	1.34	5.57	..	0.50	1.00	1.54
	iv. Travelling	1.84	7.64	..	0.08	1.00	2.31
	v. Medical fees and medicines	3.00	12.46	..	2.75	1.50	3.38
	vi. Religious observances	0.47	1.95	..	0.30	0.27	0.54
	vii. Amusements	0.47	1.95	..	0.23	0.58	0.48
	viii. Provident fund, kuri and other compulsory savings	5.30	22.01	..	..	..	7.33
	ix. Payment of debts	1.39	5.77	..	..	..	1.92
	x. Remittances to dependants living elsewhere	..	..	..	..	..	..
	xi. Other items	3.69	15.32	..	3.50	5.00	3.42
	Total	24.08	100.00	..	8.23	14.35	28.75
			Percentage of total expenditure on cultivation etc.				
	E. Cultivation, Industries and Business						
	i. Cultivation run by the household	1.28	12.05	..	..	1.67	1.38
	ii. Industry run by the household	4.17	39.27	..	..	..	5.77
	iii. Business run by the household	5.17	48.68	..	2.50	7.67	5.00
	Total	**10.62**	**100.00**	..	**2.50**	**9.34**	**12.15**
	F. Grand total of A to E	**148.84**		..	**73.73**	**95.67**	**172.61**

APPENDIX A

Table III (a–2)

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

Items	All households	Percentage of total expenditure	Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
No. of households	82		7	19	23	33
	Rs.		Rs.	Rs.	Rs.	Rs.
I. Expenditure						
A. Food	73.16	71.03	31.11	48.50	62.62	103.57
B. Clothing	5.25	5.10	3.11	3.58	4.45	7.22
C. Housing, light, fuel etc.	10.09	9.80	6.39	8.36	9.93	11.98
D. Miscellaneous	13.67	13.27	5.73	8.36	10.18	20.87
E. Cultivation, industry and business	0.82	0.80	0.14	0.36	0.30	1.58
Total expenditure	**102.99**	**100.00**	**46.48**	**69.16**	**87.48**	**145.22**
II. Income	**107.51**	..	**45.36**	**67.31**	**89.88**	**156.18**
III. Expenditure in relation to income	**+ 4.52**		**- 1.12**	**- 1.85**	**+ 2.40**	**+ 10.96**

Table III (b–2)

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

Items	All households	Percentage of total expenditure	Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
No. of households	19		..	..	..	19
	Rs.		Rs.	Rs.	Rs.	Rs.
I. Expenditure						
A. Food	132.60	49.15	..	..	..	132.60
B. Clothing	10.69	3.96	..	..	..	10.69
C. Housing, light, fuel etc.	15.10	5.60	..	..	..	15.10
D. Miscellaneous	58.71	21.76	..	..	..	58.71
E Cultivation, industry and business	52.69	19.53	..	..	..	52.69
Total expenditure	**269.79**	**100.00**	..	..	..	**269.79**
II. Income	**314.71**		..	..	..	**314.71**
III. Expenditure in relation to income	**+ 44.92**					**+ 44.92**

APPENDIX A—*Concld.*

Table III (c-2)

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

Items	All households	Percentage of total expenditure	Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
No. of households	18		..	2	3	13
	Rs.		Rs.	Rs.	Rs.	Rs.
I. Expenditure						
A. Food	95.12	63.91	..	49.50	58.26	110.63
B. Clothing	7.22	4.85	..	3.37	4.17	8.51
C. Housing, light, fuel etc.	11.80	7.93	..	10.13	9.55	12.57
D. Miscellaneous	24.08	16.18	..	8.23	14.35	28.75
E. Cultivation, industry and business	10.62	7.13	..	2.50	9.34	12.15
Total expenditure	**148.84**	**100.00**	..	**73.73**	**95.67**	**172.61**
II. Income	**166.11**	..	..	**66.50**	**85.00**	**200.48**
III. Expenditure in relation to income	**+ 17.27**	..	..	**- 7.23**	**- 10.67**	**+ 27.87**

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.
Less than Rs. 25	..	..	..	..
Rs. 25–50	7	2	28.57	325.00
Rs. 51–75	21	10	47.62	148.50
Rs. 76–100	26	13	50.00	168.85
Above Rs. 100	65	45	69.23	736.44

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.	
(a) Purchase of land	..	..	..	..
(b) House construction or repairs, to existing bulding	8,165.00	13	628.08	21.79
(c) Marriages	1,100.00	4	275.00	2.94
(d) Funerals	..	..	..	..
(e) To give dowry	..	..	..	..
(f) To clear old outstanding debts	..	..	..	..
(g) Sickness	1,210.00	10	121.00	3.23
(h) Ordinary wants	7,195.00	41	175.49	19.20
(i) Household cultivation	..	..	..	..
(j) Industry run by the household	18,350.00	15	1,223.33	48.97
(k) Business run by the household	1,450.00	2	725.00	3.87

APPENDIX B

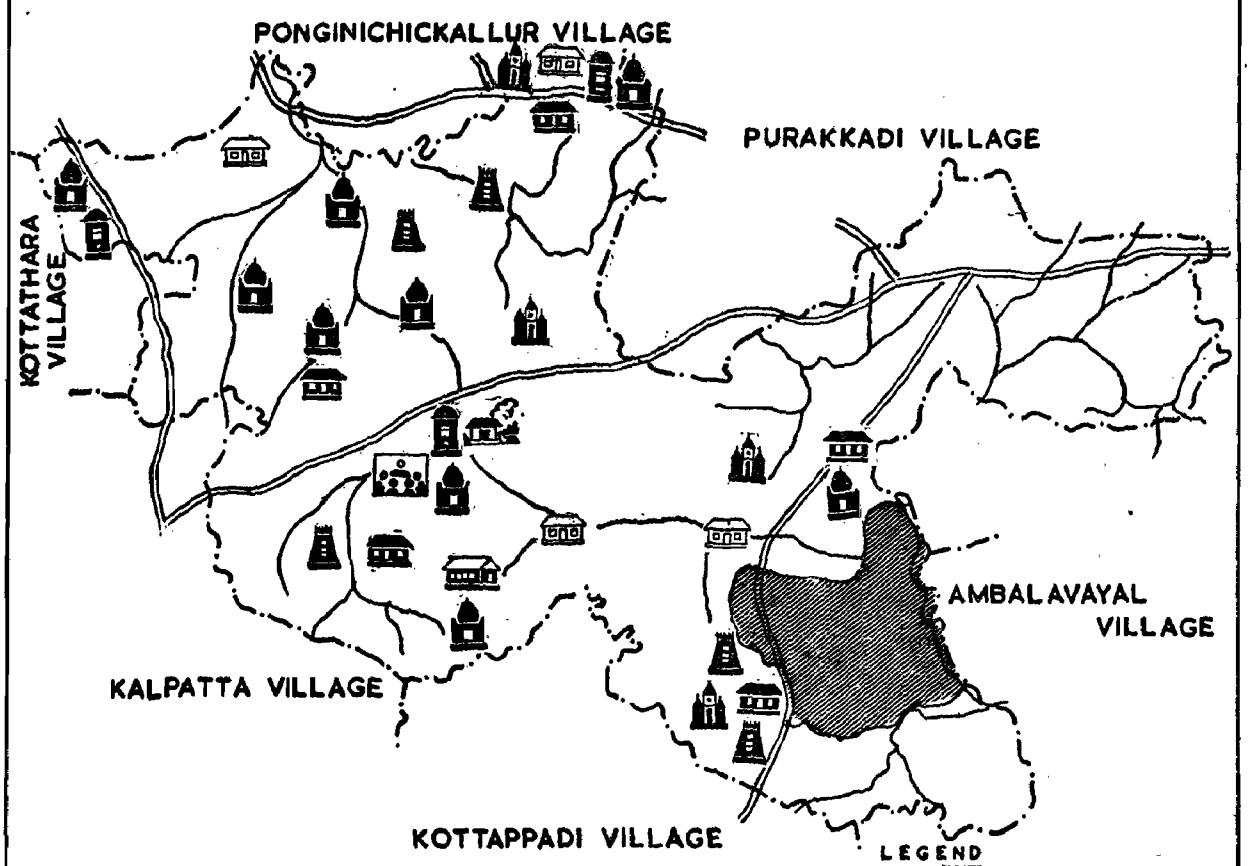
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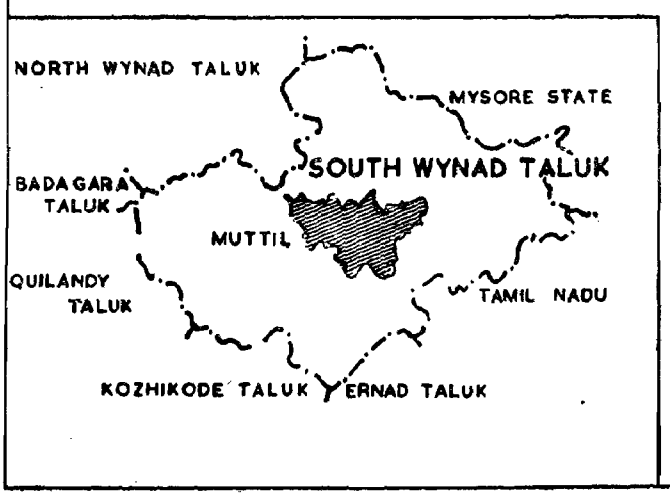
(Please see after Appendix A of the Monograph on Thiruvangad given infra)

MUTTIL

MUTTIL VILLAGE

A NOTIONAL DIAGRAM





LEGEND

- VILLAGE BOUNDARY
- POST OFFICE
- SURVEYED AREA
- UPPER PRIMARY SCHOOL
- TEMPLE
- ROAD
- CHURCH
- RIVER
- MOSQUE
- LOWER PRIMARY SCHOOL
- HIGH SCHOOL
- VILLAGE OFFICE
- PANCHAYAT OFFICE

MUTTIL *

CHAPTER I

INTRODUCTION

Location

In the plateau of Wynad between latitudes 11°41′ and 11°56′ north and longitudes 76°4′30″ and 76°11′ east is situated Muttil village which has been taken up for the survey. It lies almost at the centre of South Wynad taluk in Kozhikode district, about 50 miles north-east of Calicut on the way to Sultan's Battery. The village is surrounded by Ponginichickallur and Purakkadi villages on the north, Ambalavayal on the east, Muppainad and Kottapadi villages on the south and Kalpatta and Kottathara villages on the west. From Calicut one can reach the village through the road to Mysore, after crossing rocky mountains and negotiating nearly a dozen hair-pin curves. Muttil is only about 20 miles west of Mysore–Kerala border and is even nearer to Madras–Kerala border on the side of Nilgiri district. In this region of the Western Ghats the hill tribes ruled supreme before the advent of the westerners. Even now the tribal influence is very strong.

Surveyed Area

2. Nearly 200 acres[1] in the south-eastern corner of the village, about 3 miles towards the south of the Calicut–Sultan's Battery road, was surveyed for the purpose of this study. The surveyed area contains 124 households, most of which are immigrants from the Travancore area. A major portion of the surveyed area is known by the name 'Vazhavatta', while its eastern portion goes by the name 'Malankara'. A cutcha road branching from the Calicut–Sultan's Battery road at a locality called Kakkavayal and proceeding to Kottapadi passes through the surveyed area. Although during the summer the first lap of this road is motorable, it becomes unworthy of any traffic during the monsoon due to the soft soil which becomes muddy with the rain. The road becomes so slippery during the rainy season that one has to hold one's breath and measure the steps even while walking, lest one should fall on the road. Most of the surveyed area is Government land encroached upon by small cultivators who settled down in this region during the last 20 years. The area is a typical settlement of the colonisers from Travancore who invaded the Wynad Plateau from 1930. Vazhavatta also has a few tribal settlements and contains some households of Wynadan Chetties who were one of the most powerful land owning classes of the area for centuries past.

Early History

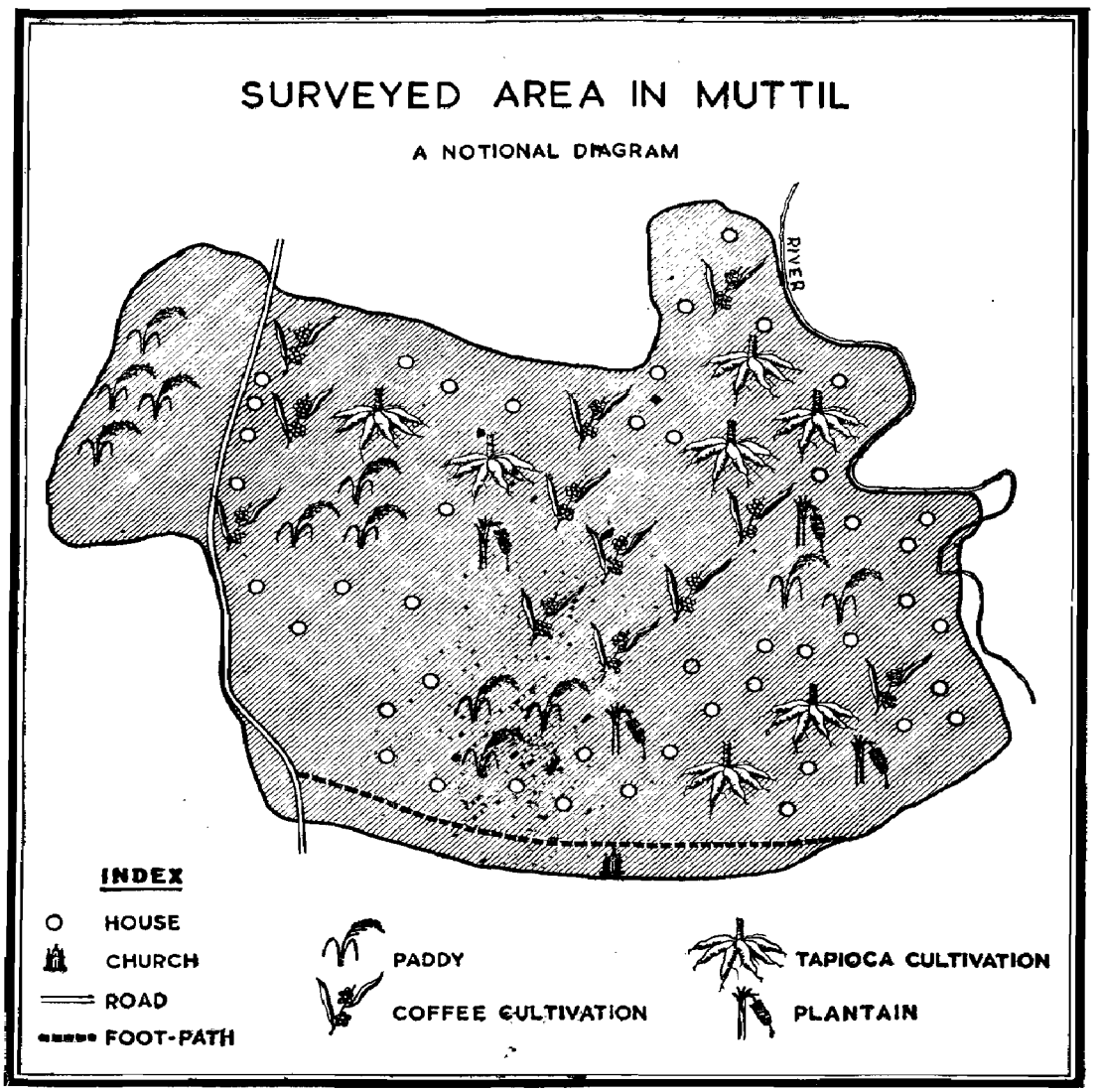
3. The village of Muttil does not by itself figure in the early history of Wynad although there are indications to show that in very ancient times a prosperous community was living there. The dolmens that have been noticed in Muttil and Chingeri [2] bear testimony to this fact and deserve further investigation for establishing the identity of these people.

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* The basic survey in this area was conducted between 8—5—1962 and 29—5—1962

(1) 80.94 hectares

(2) Malabar by William Logan, Volume II, 1951 edition, page cccxxix



Edakkal Mala which lies close to Muttil also contains evidence pointing out the existence of an ancient culture in this area. On the western slope of this hill is an interesting natural cave or fissure in the rock. "The walls of the cave are covered with rude, fanciful drawings, and bear five short inscriptions. Four

of them are in archaic characters and one of them is the 'writing of the propagator of the family of the householder Sri. Vishnu Varman,' or as suggested by Dr. Hultzch 'the writing of the glorious Vishnu-Varma, the propagator of the Kutumbiya family' who is the earliest king known by epigraphic research in Malabar. On the peak is the shrine of Mudiampilli, the Goddess of the Wynad Chetti caste and at the foot of the hill are other small temples. West of the hill are numerous stone circles suspected to contain human remains.[1]"

4. While all facts about this ancient culture have not been brought to light Muttil can share in the glory of the Wynad plateau which has left behind a heroic chapter in the history of North Kerala. The early portion of this history is involved in obscurity. Tradition points to "a time when a line of Vedar Kings held sway, and the story goes on to record that an ill-judged capture of a Kshatriya pilgrim to the famous Tirunelli shrine led to the invasion and subjugation of the country by the Kshatriya princes of Kottayam and Kurumbranad. The taluk was parcelled out among their followers, the Padri rock half way between Sultan's Battery and Minangadi being the reputed boundary mark between the respective spheres of influence of the two princes. An interesting legend current locally relates how some Nayars of Travancore who helped to conquer the country declined to settle in the taluk, and returned home only to find themselves refused re-admission to caste and household. They returned to the Wynad and finding out the eligible tracts already occupied retreated to the jungles on the ghat slopes in the west of the taluk ..... The influence of Kottayam family was supreme when the Wynad finally passed into British hands after the fall of Seringapatam in 1798, and the fierce rebellions of the Pychy Raja of the western branch of the family which disturbed the peace of the taluk till the end of 1805, have been described in Chapter II.[2]" It is this fierce rebellion of Pychy Raja lasting for about 10 years which has earned historical fame to this jungle tract. Colonel Arthur Wellesley, afterwards Duke of Wellington was successful in suppressing the Raja only after 5 years of merciless and incessant fights in the jungles of Wynad. The legendary heroism of Pazhassi Raja reads more interesting in the belittling terms in which it has been described by his enemies. "Two years later another cause of dispute cropped up, and the Pychy, 'the most untractable and unreasonable of all the Rajas,' as the Joint Commissioners had called him, once more raised the standard of revolt. After the fall of Seringapatam the Wynad had been ceded to the British; but the Pychy, who claimed the district, resisted all the attempts of the Amildars of the Mysore Commission to take possession. In support of his pretensions he raised a large body of Nayars, Mappillas and Mussaimans, the last for the most part disbanded soldiers of Tipu, and the Supreme Government decreed that his insolence must not go unpunished. The military control of the Province was transferred to the Madras Government, and in 1800 Colonel Arthur Wellesley, afterwards Duke of Wellington, was appointed Commander of the forces in Malabar, South Canara and Mysore. The state of the season prevented him from doing more than strengthen the military posts in Kottayam and prepared for the campaign by constructing military roads; and before the onset of the rains he returned to Seringapatam. The monsoon was the Pychy's opportunity, and

(1) Malabar Gazetteer, C. A. Innes, Volume I, 1951 edition, page 506
(2) Ibid page 502

he utilised it by descending into the plains, where he was joined by all the leaders of disaffection in the district, notably the bandid chiefs Unni Mutta Muppan and Manjeri Attan Gurukkal and four of the Iruvalinad Nambiyars. Colonel Wellesley himself had no leisure to take the field in the district, but he drew up the plan of campaign. Two cavalry regiments were despatched to Malabar by way of the Palghat Gap to overawe the south of the district; and in 1802 Colonel Stevenson entered the Wynad from Mysore with a regiment of horse, two infantry regiments, four battalions of sepoys and six hundred pioneers. His instructions were to construct a line of posts from Edattara near Sultan's Battery on the Mysore frontier to the head of the Tamarasseri ghat, thus opening up communication with Calicut and cutting off the Pychy from his adherents in South Malabar, and then to push forward upon the Raja's palace in as many divisions as he might deem proper. By May 1802 every place of importance in the Wynad was in Colonel Stevenson's hands, and the Raja, a homeless wanderer, had taken refuge in the wilds of Chirakkal. His adherents were gradually hunted down, and in the course of 1802 many of the rebel leaders were captured and hanged. The rebellion would probably have soon died out, had not Major Macleod taken charge of Malabar a few months previously. In 1802 he aroused great discontent by attempting to disarm the district; and later on in the year he fanned into flame the dying embers of revolt not only by a grievous enhancement of the land assessments, but by revising the table of exchange. The first sign of recrudescence was the capture of Panamaram fort in the Wynad in October 1802 and the massacre of its garrison by the proscribed rebel Edachenna Kungan at the head of a body of Kurichiyans; and the supineness of Major Drummond, who, though he had 350 men under his command in a neighbouring outpost, made no effort to avenge the disaster, roused the whole of North Wynad. Three thousand men collected at the Fish pagoda near Manantoddy, and the rebels soon held the Kottiyur and Periya passes. Troops were poured into the Wynad from the low country; but the whole district was now ablaze, and before the year was out the rebels had ventured nearly as far as the coast and had laid waste the spice plantations at Anjarakkandi. This, however, was their last important success. Major Macleod resigned his office on March 11th, 1803, and Mr. Rickards, his successor, did much by timely concessions to allay the storm in South Malabar. But it was to Mr. T. H. Baber, Sub-Collector of Tellicherry, and to the Kolkars or police organised by Captain Watson a few years before, that the chief credit of stamping out the rebellion was due. Regular troops tied to their transport waggons were of little use against small mobile bands of rebels in a country peculiarly suited to a guerilla warfare. But the Kolkarans, equally mobile and with an equal knowledge of the people, the language and the country, hunted down the small parties of the Pychy's adherents with untiring zeal. Mr. Baber also enlisted the country people in the cause of law and order; and his policy of holding them responsible for refusing to help the rebels and for giving prompt information as to their movements, combined with the vigilance of the kolkarans, soon cleared the low country of rebels, and drove them back into the Wynad. Here the Madras troops who had recently taken the place of Colonel Stevenson's fever-stricken regiments, pursued them with such energy that by April 1805 all appearance of opposition had died away. On June 16th a proclamation was issued offering rewards for the apprehension of the Pychy Raja,

two other members of his family, and nine of his principal adherents, and declaring their estates and property confiscated from that date. Several important arrests were made, but the honour of destroying the arch rebel himself was reserved for Mr. Baber on November 30th, a little more than a month after he had taken over charge of the Wynad, he had the 'infinite satisfaction' of reporting to Government that he had 'the good fortune to come up with the Cotiote Kerala Varma Raja *alias* the Pychy Raja and with the assistance of Captain Clapham and 50 sepoys and 100 Kolkars to chastise this rebel chieftain by destroying him and five of his followers.' The rebellion died a natural death soon afterwards, and Mr. Baber received a donation of 2,500 pagodas and the thanks of Government for his services. [1]" This cannot be no better tribute to the Raja than the words of Mr. Baber who had the 'good fortune' of seeing the end of the Raja's glorious career. "It fell to the lot of one of my cutcherry servants, Canara Menon, to arrest the fight of the Rajah, which he did at the hazard of this life (the Rajah having put his musket to his breast), and it is worthy of mention that this extraordinary personage, though in the moment of death called out in the most dignified and commanding manner to the Menon, 'not to approach and defile his person.' Aralat Cootty Nambiar, the only one remaining of those rebels proscribed by Colonel Stevenson, and a most faithful adherent of the Rajah, made a most desperate resistance, but at last fell over-powered by the superior skill of one of the Parbutties (Pravritti) in Wynad; four other followers of the Rajah were also killed, two taken prisoners together with the Rajah's Lady, and several female attendants. There was no other property discovered, but a gold Cuttarum (Katharam or Kattaram-dagger) or knife and a waist-chain-the former I have now in my possession, the latter I presented to Captain Clapham. And from the accounts of the Rajah's Lady, they had been reduced to the great distresses, in particular for the last ten days. The Rajah's body was taken up and put into my palanquin, while the lady, who was dreadfully reduced from sickness, was put into Captain Clapham's. Finding any further pursuit of the rebels useless, we made a disposition of our forces and returned to Chomady, which we reached about six in the afternoon without having met with any further occurrences on the road. The following day the Rajah's body was despatched under a strong escort to Manantoddy, and the Sheristadar sent with it with orders to assemble all the Brahmins and to see that the customary honours were performed at his funeral. I was induced to this conduct from the consideration that although a rebel, he was one of the natural chieftains of the country, and might be considered on that account rather as a fallen enemy. If I have acted unjudiciously, I hope some allowances will be made for my feelings on such an occasion.

"Thus terminated the career of a man who has been enabled to persevere in hostilities against the Company for near nine years, during which many thousand valuable lives have been sacrificed and sums of money beyond all calculation expended.

"Notwithstanding that every effort of moderation and lenity was pursued towards the Rajah, nothing could get the better of his natural restlessness and ferocity of disposition, which, aided by the evil counsels of his advisors, impelled him to the most desperate acts and

(1) Malabar Gazetteer, C. A. Innes, Volume I, 1951 edition, pages 75 and 76

produced an infatuation which rendered him insensible to the dictates of humanity or reason. His annihilation became necessary for the stability and security of the Government and its subjects. While this severe necessity existed, the recollection of the services he has performed during the infancy of our Government, cannot but inspire us with a sentiment of regret that a man so formed should have pursued a conduct that should have thrown so insuperable a bar to all kind of accommodations. To temporize further than was done would have been to yield, and to have yielded would have afforded a precedent which might have been fatal to the British Government in India.

"But it will not be necessary for me to enlarge to you, who are so well acquainted with this chieftain's history, on the leading features of so extraordinary and singular a character. The records of India and England will convey to posterity a just idea of him. [1]" The tribes of Wynad once more rose against the British administration but were soon suppressed with ease by the European power.

Physical Aspects

5. The village of Muttil shares in all the features of the geography of the Wynad plateau which lies above the crest of the Western Ghats. The country is rugged and picturesque with some hills soaring upwards into the air giving it a wild and mountainous appearance. In the centre of the taluk the hills are lower. The average elevation is about 3,000 feet above the sea level. The mountain streams gorge their way through the valleys and some of the great rivers of the south start their dribbling flow from the hills of this plateau. The Kabbani river which is tributary of Cauvery and the Chaliyar river take their birth in this region.

Soil

6. The soil of the village, and the Wynad region in general, belongs to the red ferruginous series. It is of various shades of red and brown due to the presence of iron in the original rocks which they now represent. They are of different degrees of fertility, mostly good, varying with a quantity of organic matter derived from the decomposition of leaves. The soil is coloured by sesquioxide of iron resulting from the disintegration of pyrites which is largely disseminated gneiss. Laterite is comparatively scarce but crystals of magnetic and grains of titaniferous iron ore are not uncommon.

7. The geological information furnished in the Malabar Gazetteer about Wynad plateau will be of interest in this connection. "The present physical aspect of the Wynad is due to subaerial denudation, and the principal agent in bringing about its wonderfully varied scenery has undoubtedly been water. With the possible exception of Edakkal Mala, there are no indications of any of the hills having been extruded. Ample geological grounds exist for regarding them merely as the remnants of ancient crystalline rocks which, thanks to the superior hardness of their component minerals, have withstood the enormous waste of centuries. The principal rocks are gneiss, members of the charnockite series, intrusive rocks, and, most interesting of all from an economic point of view, auriferous quartz reefs. The gneissic rocks are typically biotite gneisses, their chief constituents being quartz, felspar, biotite and garnet. Charnockite is a name invented in 1893 for a rock common in the Wynad taluk, which is not only younger than biotite gneisses, but is intrusive in them. The whole range of Vellari Mala and most of the hills north of Vayittiri are composed of

(1) Malabar by William Logan, Volume I, 1951 edition, pages 549 and 550

this rock, which is highly garnetiferous and hornblendic. The most important of the other intrusive rocks are the great masses of biotite gneiss, which occur at Sultan's Battery and between Kalpatta and Meppadi. Pegmatite veins composed chiefly of quartz, not of the auriferous variety, and felspar are common both in the gneiss and charnockite. [1]"

8. The area including the village under survey contains gold in pyrites that is abundant here. It is believed that some two centuries ago the natives used to extract gold from this but there are definite records to show that from 1793 many European Companies were registered in London for mining gold from this area. The first results were encouraging and as many as 33 English Companies were floated for extensive mining in Wynad. During the boom of 1880 it appears that their shares were quoted even at 100 per cent premium. However the result of later attempts for the extraction of the gold was thoroughly disappointing and the project was soon given up. Mr. Brough Smyth who was the greatest contemporary authority on gold mining in Australia, after examining the reefs of Wynad reported, "the reefs are very numerous and are more than of the average thickness of those found in other countries..... ....they are strong and persistent and highly auriferous at an elevation of 500 feet above the sea level and they can be traced thence upwards to a height of nearly 8,000 feet..... and the country possessing facilities for prosecuting mining operation at the smallest cost, sooner or later gold mining will be established as an important industry in the South. [2]"

Climate and Rainfall

9. The climate of Wynad plateau in which the village lies is much cooler than that of the planes. During the cold weather the mercury falls as low as 60°F but in March, April and May a temperature of 84°F and more is recorded. The summer season is generally the most unhealthy period in the year. From October to the end of February when the climate is dry, cool and salubrious, Wynad is the sanitorium of Malabar.

10. The south-west monsoon comes early in June with floods of rain. After the first violent burst persistent rain sets in until the end of August. After a brief lull in September the second monsoon starts by the end of September and goes on till the beginning of November. In December, February and March also occasional drizzles are felt. January is the month with the least rain, there having been no rain in this month during six years in the last decennium. A table showing the rainfall readings taken at Vythiri about 15 miles away from the village but having the same elevation and lying in similar geographical conditions is given below. The average rainfall readings for each month for the 50 years from 1901 to 1950 are also given in the table. The annual average rainfall reading during the first half of this century in Vythiri was 443.51 cm. and the average number of rainy days in a year 139.8.

(1) Malabar Gazetteer, C. A. Innes, Volume I, 1951 edition, pages 14 and 15
(2) Ibid Page 16

Table I

RAINFALL

Year		January	February	March	April	May	June	July
1951	I	..	..	1.8	146.1	207.8	989.1	1,192.8
	II	..	..	..	8	11	29	24
1952	I	..	43.7	39.4	106.7	112.5	890.3	1,012.4
	II	..	5	2	12	12	28	30
1953	I	17.5	49.8	0.3	199.4	49.5	745.7	1,603.8
	II	3	2	..	17	7	24	28
1954	I	2.5	7.1	71.6	77.2	65.3	1,377.7	1,288.0
	II	..	1	3	6	6	28	26
1955	I	2.5	..	32.8	151.4	674.1	1,126.7	429.5
	II	1	..	3	10	18	27	26
1956	I	0.3	25.1	..	143.3	481.1	1,175.8	1,167.4
	II	..	2	..	10	15	27	26
1957	I	..	..	..	69.9	301.5	1,333.6	1,384.3
	II	..	..	..	6	16	26	25
1958	I	..	50.5	35.0	136.3	157.6	936.1	1,755.2
	II	..	2	3	8	14	18	29
1959	I	..	6.1	..	89.4	361.6	1,245.4	2,633.0
	II	..	1	..	7	20	21	30
1960	I	..	..	46.4	181.4	537.1	675.0	1,528.5
	II	..	..	3	15	18	29	26
1901 to	(1)	9.9	9.4	24.6	105.4	195.1	1,023.6	1,499.4
1950	(2)	0.8	0.7	2.3	8.2	10.3	24.1	27.9
1960	(3)	11.0	11.7	52.3	214.6	581.0	450.9	692.0
	(4)	0.8	0.9	3.1	11.1	20.8	20.3	20.9

Year		August	September	October	November	December	Annual
1951	I	355.6	368.5	189.5	72.4	10.4	3,534.0
	II	20	16	13	9	1	131
1952	I	724.9	61.2	653.3	5.3	76.5	3,726.2
	II	31	7	10	2	5	144
1953	I	1,119.9	75.2	360.2	6.9	4.1	4,232.3
	II	25	8	22	3	1	140
1954	I	899.2	304.8	272.5	20.8	24.4	4,410.3
	II	22	20	15	2	3	132
1955	I	470.7	516.1	545.1	58.4	3.8	4,011.1
	II	25	24	21	4	1	160
1956	I	632.7	138.7	348.7	110.7	..	4,223.8
	II	19	10	14	10	..	133
1957	I	542.5	27.2	404.6	238.8	7.6	4,310.0
	II	21	1	14	10	1	120
1958	I	791.8	189.7	171.2	244.3	7.6	4,475.3
	II	27	9	11	11	1	133
1959	I	738.8	498.1	121.4	165.1	91.4	5,950.3
	II	24	22	12	7	4	148
1960	I	436.9	307.1	106.8	94.0	..	3,913.2
	II	18	19	7	9	..	144
1901 to	(1)	778.5	322.6	297.9	137.7	31.0	4,435.1
1950	(2)	24.0	16.8	14.4	8.0	2.3	139.8
1960	(3)	328.6	391.8	246.7	372.0	25.9	3,378.5
	(4)	14.9	18.7	11.6	15.7	1.5	140.3

I. Total rainfall in millimetres. II. No. of rainy days
(1) Mean monthly total rainfall in millimetres. (2) Mean No. of rainy days.
(3) Average rainfall for the State in millimetres. (4) Average No. of rainy days in the State

The Flora and the Fauna

11. There is no doubt that Wynad was a wild jungle till the beginning of this century with thick deciduous forest on one side and rich evergreen forest on the slopes of the Western Ghats. The village under survey belonged to the first zone and contained valuable timber trees such as teak (Tectona grandis), rosewood, *anjili* (Artocarpus hirsuta), *venga* (Pterocarpus marsupium), venteak (Largerstroemia microcarpa) and a host of others yielding articles of commerce such as wax, honey and resin. These forests were partly destroyed by the tribals who carried out shifting cultivation in the slopes and valleys of the mountains. The remaining jungle was cleared by the colonisers from Travancore and now there remain only a few representatives of the old species. Rosewood is the most numerous of these old generations that one comes across in the village today. Teak, *anjili*, venteak, bamboo (Bambusa arundinacea) and *maruthu* (Terminalia alata) are the other notable items that have survived the destruction. The flora of the planes were extensively introduced by the cultivators in the place of the destroyed trees. Thus has come mango (Mangifera indica), jack (Artocarpus integrafolia), cocoanut, areca-nut (Areca catechu), rubber, tapioca, pepper-vine, lemon grass, plantain and a few other items yielding edible fruits. Trees or plants like erythrina (Erythrina indica), *kanjiram* (Strychnos nux vomica), *seema-konna* (Glyricidia), red cotton tree, silk cotton tree, *vatta* (a gum tree), *pala* (Alstonia scholaris), silver oak, orange, screw-pine (Pandanus odorattisimus) and several species of medicinal plants are also found in the village. Among the cultivations coffee is the most important. There are small tea plantations and orange plantations in and around Muttil. Paddy and vegetables like melons and tubers like elephant-foot-yam are cultivated by the colonisers as well as the tribal people.

12. Before the clearance of the forest the village abounded with the larger wild animals but the advance of cultivation has mostly driven them out to the neighbouring forests. The elephants still roam in the forest of the adjacent villages and make occasional visits to the cultivations of the village under survey. Bison and sambur which were common denizens of this area have now become almost extinct due to the game shooting. The graceful spotted deer and various types of tigers and panthers, wild pigs, monkeys and lemurs, the Malabar squirrel and the large flying squirrel have also been reduced in number considerably by the clearance of forest and game shooting. Lonely representatives of these families are, however, occasionally met with in the uncleared areas in certain nooks and corners of the village. Poisonous snakes and a large number of birds still thrive in spite of the human onslaught. The snipes flourishing in the swamps of Wynad, the sun bird, the Malabar blue thrush, the melancholy pelican ibis and the big horn-bill deserve particular mention. Among the domesticated animals cows, buffaloes, goats, dogs, cats and poultry are common both in the houses of the colonisers and in the settlements of the tribes. Pigs are reared by the Christian colonisers.

Communications

13. The Wynad-Sultan's Battery road passes through the village for about four miles and connects it to the nearby towns of Sultan's Battery, Kalpatta and Vythiri, to the district headquarters of Calicut and to Mysore city. A road connecting Kalpatta and Manantoddy passes through the north-western extremity of the village. These two are the only roads worthy of traffic during the monsoon season. Numerous cutcha roads have been constructed to the interior

areas of the village but due to the soft soil they easily become muddy and almost all of them cease to be worthy of vehicular traffic after the first rain. Therefore, to go to the interior parts of the village, except during the summer season- and to many places even during summer season—one has to walk. The nearest railway station is at Calicut, about 50 miles away. Within the village there are two non-departmental post-offices functioning at Vazhavatta and at Muttil, near the village office. Telegraph and telephone facilities are available only in the adjacent village of Kalpatta. Regular and frequent bus services ply along the main road to Calicut, Sultan's Battery, Mysore and Manantoddy.

Public Institutions

14. Among the public institutions the panchayat office started in 1956, the village office opened in 1962 and the Gramsevak's office started recently are worthy of mention. A maternity centre has been started in recent past. The village possesses four lower primary schools of which two are under private managements and two under the education department and three upper primary schools, two of them being under the education department and one under private management. All the private schools are under individual managers. Altogether 2,128 students were enrolled during the year under survey in the schools. It is worthy of note that among the students there is a great percentage girls, their number during the year under survey being 905. Children have to go to Kalpatta or Sultan's Battery for high school education and to Calicut for Collegiate education.

Religious Institutions

15. Among the religious institutions the most ancient one is the Muttil temple which formerly had a fort around it. It is situated on the side of a hill about 5 furlongs away from the main road and is reported to have been constructed by Pazhassi Raja of Kottayam. The management of the temple still vests with the descendants of this royal family. The idols of Vishnu, Bhagavathi, Ganapathi and Vettakorumakan are enshrined here. *Poojas* are regularly performed by a Brahman. At present the temple is in a ruined condition. It is reported that during Tipu's attack much damage was caused to the temple by the Muslim soldiers and that many Brahman priests of the temple committed suicide jumping into the tank of the temple in which they also threw all the wealth of the temple. This tank called 'Ambalachira' still exists at the foot of the hill. It never gets dry and is believed to be very deep. There are small temples and shrines belonging to different communities and tribes in the various parts of the village. In the surveyed area the Chetties have a small temple where the Chetties as well as the tribes like Kurumans and Paniyans go for worship. The Muslims have 10 mosques, the one at Pariyaram being the most important among them. It is said that the Kottayam Raja donated land and money for the construction of this mosque and that there was a Hindu temple adjacent to the mosque in olden days. The mosque at Kariyampady in the village is reported to be 100 years old. There are seven madrasas of the Muslims, distributed in the various parts of the village.

16. The Syrian Catholics have two churches, one at Vazhavatta and the other near Kakkavayal. The Latin Catholics have a church located about 3 furlongs away from Vazhavatta. There are three or more chapels for the worship of the Roman Catholics of the village. All these churches and chapels were constructed after the immigration of the Travancore settlers, most of whom are Catholic Christians.

17. The Jains were numerous in these parts in olden days and they possessed several temples in Wynad before the

attack of Tipu. Main Jain temples were destroyed during the time of invasion but some of them have survived and a few new ones have been constructed. In the village under survey there are a few Jains but they have no temple. For worship they go to the temples in the neighbouring village of Kalpatta.

Markets

18. Within the village there is no market. The agricultural products of the village are sold in the markets of Kalpatta or Meenangadi and bulk purchase of commodities is done in one of these markets or at Sultan's Battery. A few small shops dealing in provisions and piece-goods meet the daily requirements of the villagers.

Cemeteries and Crematoria

19. The Muslims and Christians have cemeteries attached to the mosques and churches respectively. The Hindus do not have any special place for cremation or burial.

Health and Sanitation

20. Malaria was raging in this region till about 20 years ago and a number of pioneer settler families were wiped out by it. Due to the clearance of forest and the Malaria Eradication Scheme the disease has been almost completely controlled. Nevertheless, fevers claim a few lives every year even now. Smallpox is also reported frequently and due to the non-availability of timely medical help some people succumb to it. The table given below indicates the prevalence of various contagious diseases in the village. Medical help is not available within the village except for the weekly visits of a mobile dispensary. Drinking water is available in all places. The question of drainage facilities does not arise in a hilly area like this and the stagnant water does not threaten the public health. Although the village has achieved great progress in the matter of public health as far as the contagious diseases are concerned it has to make still further progress to reach the standard of the villagers in the plains.

Table II

DEATH BY CAUSES

Year	Causes											
	Death during delivery	Cholera	Small pox	Fevers	Heart disease	Diarrh-oea	Dysent ery	Sui-cide	Accide-nts	Snake bites	Others	Total
1951	..	12	9	11	..	..	..	..	1	..	26	59
1952	..	..	4	16	..	..	..	1	..	..	45	66
1953	1	..	..	4	..	..	..	..	..	..	83	88
1954	..	..	..	7	..	5	..	..	..	..	67	79
1955	..	..	..	3	..	..	..	..	1	..	57	61
1956	..	..	..	..	8	..	..	1	1	..	47	57
1957	3	..	..	8	..	..	..	2	1	..	66	80
1958	1	..	1	12	..	..	..	..	1	..	53	68
1959	3	..	7	14	..	..	..	1	..	..	70	95
1960	5	..	18	6	..	..	..	..	..	..	43	72
1961	1	..	..	2	..	..	1	1	2	1	44	52
1962	..	..	..	4	1	..	..	3	1	1	33	43

Residential Pattern

21. In olden days the Kurumans and the Paniyans who were the most numerous among the tribes lived in their own settlements and in between these settlements lived the Chetties and the few families of Nairs, Jains and Muslims. Some Tamil Brahmans lived near the temples in olden days. This picture of isolated settlements and lonely houses underwent thorough change with the colonisation of the area. Houses of the new settlers sprung upon on the slopes of the hills and on their summits, in the plains and valleys and in every vacant place like mushrooms. The tribal people still live in their settlements for the most part, but for the convenience of cultivation and cattle breeding some of them have recently started to put up houses away from the settlements.

22. The communal clustering which existed in olden days has been affected to some extent with the coming of the settlers. The Christains and the few Muslims who came from Travancore spread all over the area engulfing the tribal settlements among them. The houses of the Nairs, Jains and other Hindus are also now surrounded by these families.

CHAPTER II

PEOPLE AND THEIR MATERIAL EQUIPMENTS

Area, Houses and Population

23. The village under survey is 11,713 57 acres[1] (18.30 sq. miles) in extent which is quite a large size compared to many villages in Kerala. The population of the village in 1951 was 7,746 consisting of 4,351 males and 3,395 females. This increased to 12,445 in 1961, the number of males having increased to 6,498 and females to 5,947. During the last decade there has been an increase of 60.66 per cent in the population, a large share of which was obviously caused by the flow of new immigrants. The proportion of females has gone up during the decade by about 4 per cent which is also accounted for by immigration. The settler families generally do not bring women and children when they come first. This was the case particularly before 1955 when the menace of Malaria had not completely vanished and the settlers were not quite sure of their footing in the village. Conditions improved very much after 1955 and the women and children were gradually brought to the new abode. The density of population increased from 423 per sq. mile in 1951 to 680 per sq. mile in 1961. The increase in the number of households during the decade has been 50.13 per cent, the number of households in 1951 being 1,592 and in 1961, 2,390. The number of occupied houses increased from 1,374 to 2,257 between 1951 and 1961, registering an increase of 64.26 per cent. The strength of the households in the village according to 1961 Census was 5.21 whereas it was only 4.87 in 1951. This increase is also explained by the immigration of women and children.

(1) 4,744.00 hectares

24. The surveyed area is about 200 acres in extent and contains 124 households with 666 persons living in them. Among the population 335 are males and 331 females. The average strength of the households is 5.37. The surveyed area has a higher density since it is a *poramboke* land in which the small cultivators among the settlers have crowded together.

Table III

AREA, HOUSES AND POPULATION

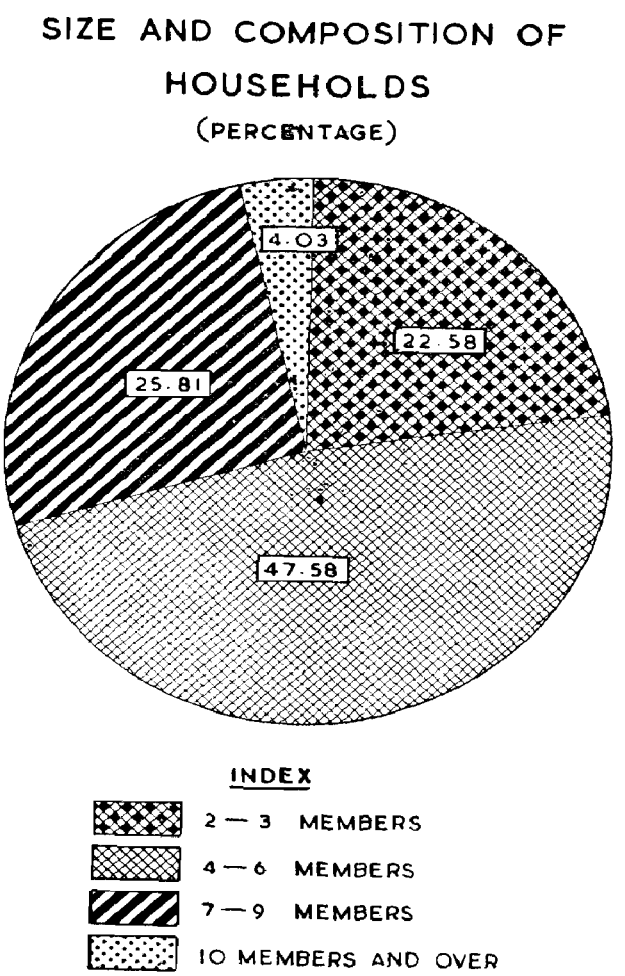
Area in							
Acres	Hectares	Density per sq. mile	No. of houses	No. of households	Persons	Males	Females
200	80.94	2,132	121	124	666	335	331

25. In the whole village 4.93 per cent households contain one member each, 24.25 per cent households two or three members each, 47.26 per cent households four to six members each, 18.76 per cent households seven to nine members each and 4.80 per cent households ten or more than ten members each. In the surveyed area there is no single member households. In 22.58 per cent households of the surveyed area there are two or three members each, in 47.58 per cent households four to six mermbes each, in 25.81 per cent households seven to nine members each and in 4.03 per cent households ten or more than ten members each. A table classifying the households of the surveyed area according to the number of members is given below.

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
124	..	28	59	32	5



Ethnic Composition

26. The population of the village consists of Hindus, Christians, Muslims and Jains, the first two, who are almost equal in strength, being the major communities. The Hindu population of the village consists of Nairs, Thiyyas, Tamil Brahmans, Chetties, etc. and certain Scheduled Tribes like Paniyans, Kurumans, Kurichians, Thachanadan Moopans and Pulayas and Scheduled Castes like Mannans. Among the Hindus all communities, except some families of Thiyyas, are original settlers

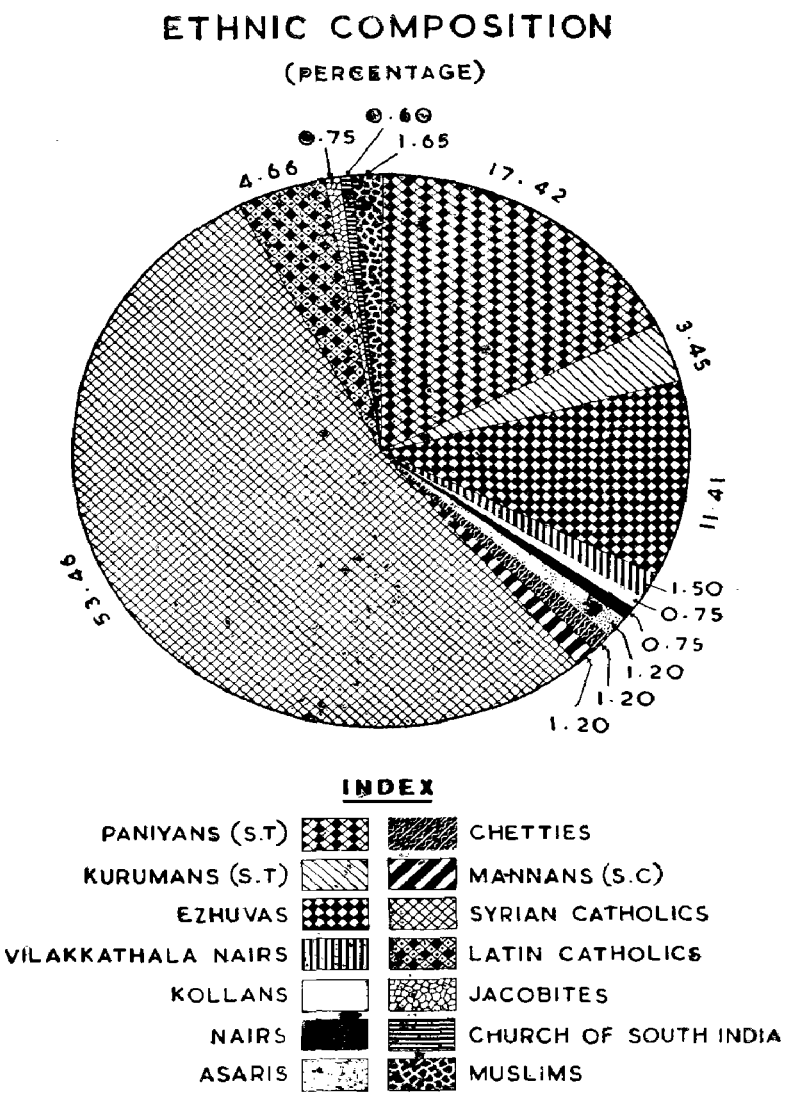
of the area. The Nairs among them formerly owned most of the lands of the village and the Thiyyas were generally workers in the farm. The Chetties also owned landed property and from time immemorial were carrying on cultivation as their principal occupation. Kurumans practised shifting cultivation in olden days but later on settled down in definite areas in order to do cultivation like the Chetties, but their principal occupation was hunting. Even now hunting is an important occupation with this tribe, although it is not now the principal means of livelihood. Like the Kurumans, the Kurichians were hunters in olden days but they too have taken up cultivation for the most part. The Kattunayakan, Thachanadan Moopans and Pulayas are only small in number and follow different occupations, mostly connected with forestry. The Paniyans are without exception agricultural labourers and possess small plots of land. Most of them were labourers attached to the households of the Chetties in olden days and even now bind themselves for year-round work with some of the Chetty families or with the families of other communities. All the Christians immigrated to the village during the last quarter of the century. All of them came from the Travancore area, majority being from Kottayam district, especially from Vaikom and Meenachil taluks. Except for a small percentage of Latin Catholics, Jacobites and Church of South India Christians, all the others are Syrian Catholics. Invariably all the Christians have taken up cultivation for which they migrated to this area. A large number among these immigrants have encroached upon Government land while some others have purchased land from the old *jenmis* of the area. Among the Muslims a good section has come with the Christian colonisers while the remaining are original inhabitants of the village. They pursue both cultivation and trade as their principal occupations. The Jains like the Chetties were the landlords of the area in olden days and even now their main interest is concentrated on land.

27. In the surveyed area 38.80 per cent of the population are Hindus 59.46 per cent Christians and 1.65 per cent Muslims. The higher percentage of Christians is due to the fact that the surveyed area is so selected as to contain a large number of settlers. Among the Hindus of the surveyed area 44.79 per cent are Paniyans, 8.88 per cent Kurumans both of whom are Scheduled Tribes, 3.09 per cent Mannans who are Scheduled Castes, 29 34 per cent Ezhuvas, 3.86 per cent Vilakkathala Nairs, 3 09 per cent Chetties, 3.09 per cent Asaris, 1.93 per cent Kollans and 1.93 per cent Nairs. Among the Christians 89.90 per cent are Roman Catholics, 7.83 per cent Latin Catholics, 1.26 per cent Jacobites and 1.01 per cent belonging to Church of South India. A table showing the ethnic composition of the surveyed area is given below.

Table V

RELIGIONS, COMMUNITIES, CASTES OR SUB-CASTES

Communities	No. of house-holds	Per-sons	Males	Fe-males
Hindus	**48**	**259**	**132**	**127**
Paniyans (Scheduled Tribe)	23	116	58	58
Kurumans (Scheduled Tribe)	4	23	15	8
Ezhuvas	13	76	36	40
Vilakkathala Nairs	3	10	5	5
Kollans	1	5	2	3
Nairs	1	5	3	2
Asaris	1	8	5	3
Chetties	1	8	4	4
Mannans (Scheduled Caste)	1	8	8	4
Christians	**74**	**396**	**197**	**199**
Syriyan Catholics	66	356	173	183
Latin Catholics	6	31	20	11
Jacobites	1	5	2	3
Church of South India	1	4	2	2
Muslims	**2**	**11**	**6**	**5**



Notes have been given in the various monographs in this series about most of the communities found in the village. Separate monographs are being prepared on the Scheduled Tribes like Paniyans and Kurumans and Scheduled Castes like Mannans. The Chetties locally known as 'Wynadan Chetty' is a special community which does not fall within the scope of any of these monographs and therefore a small note on them is given below.

Wynadan Chetties

28. In certain parts of Kerala the name 'Chetty' is used as a title by the oil pressers and certain sections of the business community having their origin in the Madras State. In some villages of Malabar this title is also adopted by the Chaliyans who are weavers by occupation. In the erstwhile Cochin area and in certain costal places in the former Travancore the Kudumbis are called



Pl. 15 A WYNAD CHETTY GROUP

Chetties' by their neighbours. The Wynadan Chetties who claim their origin on the western side of the Western Ghats do not belong to any of these groups and cherish a distinctive culture of their own. Their abode has always been in the Western Ghats, mostly in the Wynad region and near Nilgiris. Unlike the other Chetties who also talk Tamil or Konkani the Wynadan Chetties know and talk only Malayalam.

29. The Gazetteer of Malabar states, "the Wynadan Chetties are a small caste of cultivators in the Wynad who claim to be Sudras, and are in appearance and customs very similar to the Nairs. They are polluted by all castes below Nairs. Their marriage customs seem to be a mixture of east and west coast practices. They follow the *Marumakkathayam* system and perform the *Talikettu kalyanam* but this is done on the 10th day of puberty, and two *talis* have to be tied one by her maternal uncle and the other by the senior female of her house. They also celebrate a regular marriage ceremony at which a bracelet is put on the bride's right arm and the bride and bridegroom garland each other, while next morning a *kanam* or bride price has to be paid to the bride's *karanavan*.[1]" The claim of the Chetties to belong to the Sudra section has not been disputed by any. On the contrary their close association with the Nair chiefs and the faithful service rendered by them to the Kshatriya Rajah of Kottayam confirm this claim. Nevertheless some religious practices and form of worship show a strong tribal influence, probably caused by their stay in the jungles in close proximity to the tribes. Like most of the tribes in the Wynad area the Chetties worship a number of forest gods and goddesses in addition to the deities worshipped by the Nairs and other high Hindu castes. Goddesses like Thampuratty, Mudiyampilly and gods like Athiralan, Kalimala Thampuran, Poonjan and Kariyathan are the favourites of the Chetties among the divine personalities. The whole of the Malayalam month *Meenam* (March–April) is celebrated by them with a group dance known as *Chendakottikali* beating the drums and sounding other instruments in propitiation of these gods. On the final day which coincides with the *Vishu* festival there are numerous dance performances such as *Vattakali* and *Kolkali* led by *Komaram*, the oracle.

30. The Chetties of Wynad are divided into different territorial groups, the important among them in the surveyed village and neighbouring villages being Cherra, Thovattu, Kolapulli, Peruvakottu and Chethaleth. Besides this classification they are also divided into different *gotras* such as Vasavam, Cheerala, Alathuran, Paroden, Narikadiyan, Angadicherry, Anaparada, Kolimadan etc. Each territorial group has a headman. The headman of the Chetties living in the village resides at Nenmeni. He discharges his functions with the help of a council consisting of representatives from the different sections under him. For important social and religious functions his permission is obtained and usually he or his representative takes part in them. Complaints regarding the misconduct of the members of the community are received by the headman who sits in judgment over the matter along with the members of the council. All the cases arising out of quarrels between individuals, violations of caste regulations, disputes regarding property etc., are heard by the headman. Occasionally fines are imposed but excommunication from the community for a certain period is resorted to more frequently as it is a more effective punishment. The hold of the headman over the community is gradually decreasing.

(1) Malabar Gazetteer, 1951 edition, page 123

31. By occupation the Chetties are mainly cultivators. All families among them possess extensive paddy fields in the Wynad plateau. They are bold hunters and tiger-spearing is one of their favourite pastimes with a strong religious flavour. The tiger is encircled by a wall of netting 6′ high which is gradually closed up. The animal is finally speared. The carcase is not skinned but is stretched on a pole and hung up as a sacrifice to their deity. On account of the clearance of the forest area and the consequent limitation of hunting facilities the hunting is becoming unimportant as an occupation. The quality of self-reliance found among them is of a high order. Even in hair-cutting they do not depend upon the services of the members of other communities and resort to mutual help. All the agricultural implements required for their use are manufactured by them. Even the houses are constructed with their own hands, although in this matter the assistance of unskilled labourers may be obtained. Tools for carpentry are possessed by many households.

32. The Chetties of Wynad were close allies of the Pazhassi Rajah, the hero of Wynad, and consequently they were subjected to a uniform system of severity by the British officers. Pazhassi Rajah and his assistants were supported secretly by the Chetties for a very long time and the Chetties refused to submit themselves to the directions of British administrators. On the defeat of the Rajah the Chetties were deprived of their properties as a punitary measure.

33. In dress and ornaments the Chetties resemble the tribals, particularly the Kurumans living around them but apart from this apparent similarity no other relationship exists between the tribes and the Chetties. Not only the Chetties do not accept food from any of them but also do not even go to their houses, although they worship in a common temple. Great care is taken by the Chetties not to touch the tribes during the occasions when they come near each other. If a Chetty has to give one of the tribes something, he places it somewhere and moves away when the tribal will come and take it. Inter-dining is of course out of question in such circumstances. Their contact with non-Hindu communities such as Christians and Muslims is also limited by considerations of pollution and caste superiority. Although they claim to be a high caste, they eat both fish and meat unlike the high caste Hindus of Kerala and are not averse to alcoholism.

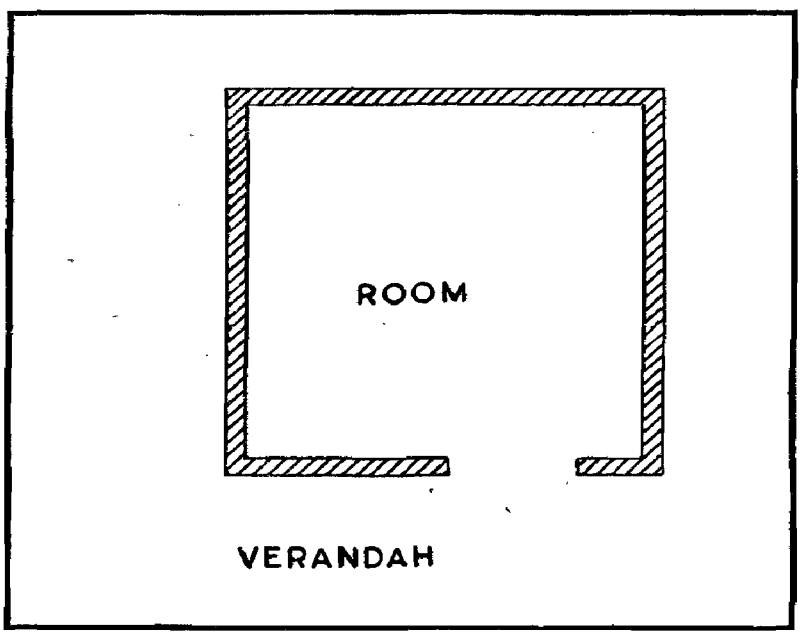
34. Economically they are better off than most other communities in the area but educationally they are very backward. In the older generation there is hardly anyone who has gone to school, although some of them can read and write. In the younger generation also there is only a small number who has obtained high school education.

House Types

35. A large majority of houses of the village can be classified as poor class, considering the materials used for their construction, the number of rooms and other facilities available. All the houses belonging to tribals, the Chetties and a vast majority of houses belonging to the settlers fall in this category. The middle class houses and high class houses are small in number and together they constitute only about 10 per cent of the houses of the village. These houses belong to some of the old Hindu landlords of the village some Muslims and a few prosperous settlers.

36. The poor class houses can be classified into different categories such as those belonging to the Paniyans, the Kurumans, the Chetties and the others among whom a large majority are settlers. The houses of the Paniyans are the poorest that one comes across in the village. They are constructed on a mud foundation raised about a foot above the ground. The

roof is supported on pillars of bamboo or some country wood and the walls are constructed in a crude way with mud reinforced with reeds. The roof is thatched with grass or straw. The house has just one room surrounded by a narrow verandah. The room has an entrance from the verandah but it is not provided with a regular door. There are no other doors or windows but ventilation is adequate since the walls are not raised to the roof level. The floor is coated with cow-dung but the walls are left bare. The room serves for cooking and sleeping. The women under pollution are kept in a separate house or shed a little away from the settlement. The surroundings of the house remain dirty and environmental sanitation is appallingly poor. Since the roof of the house stands only about four feet above the ground one has to bend in order to enter the house. The total plinth area is less than 200 sq. feet.

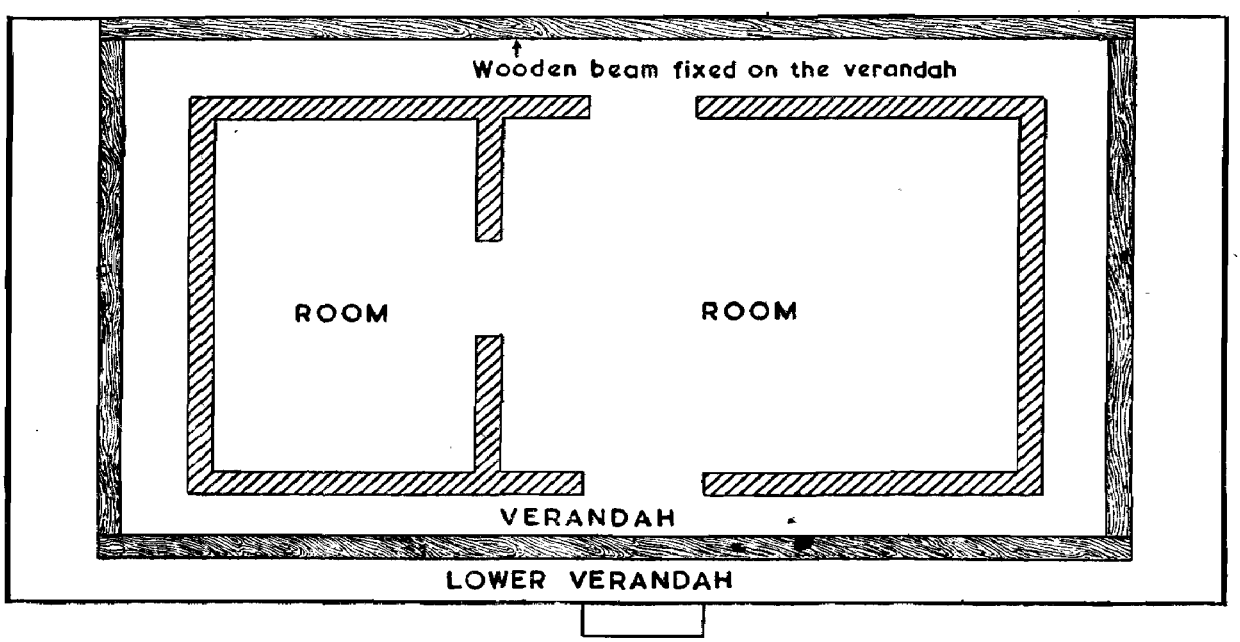


GROUND-PLAN OF A PANIYA HOUSE

37. The Kuruman house is constructed on a rectangular earthen basement of two or three steps with a total height of about four feet and a total plinth area of about 400 sq. feet. All around the house there is a verandah which is broader in front. This front verandah is used for receiving the guests. Mats are offered as seats to the visitors. The house contains only a rectangular room with four mud walls raised to the roof level. The walls are solid and polished smooth. They are coated with cow-dung to half of the height. The floor is given a smooth coating of cow-dung which is renewed occasionally. The room has only one entrance which is provided with a regular door that can be locked securely. Since the room does not have any other ventilation and the walls rise to the roof

level, even during the day time one has to light a lamp inside the house. The room serves all the purposes such as cooking, storing and sleeping. The roof is fabricated with bamboo and thatched with grass or straw. On one side of the basement a small hole is made to serve as poultry-pen. In most settlements a house is set apart as seclusion shed to accommodate women during the period of menstruation or child-birth. The Kuruman house is always kept spotlessly clean and in spite of the small size and lack of ventilation it is a comfortable little dwelling. The surroundings of the settlement are kept neater than in the Paniya settlement. There is a spacious courtyard in the settlement for the children to play and for the celebration of the festivals and the staging of entertainments.

38. *The Chetties do not live in settlements* unlike the tribes and their houses are scattered all over the village. They are bigger than the Kuruman houses but contain generally only one room which is used for both cooking and sleeping. The basement is raised with mud to a height of 3 or 4 feet. In certain cases unburnt or burnt bricks are used for the construction of the basement. The walls are constructed with unburnt bricks and provided with door of good variety timber. The roof is constructed with good timber if the house is tiled but only with bamboo if it is thatched with straw. The walls are coated with a paste of smooth soil and the floor is plastered with cow-dung. The total plinth area of the house is about 600 sq. feet. There is a verandah all around the room at a lower level than the room itself. Generally the room has only one door opening to the verandah. In a few houses, the ground-plan of one of which has been given below, the room has been partitioned and more doors have been provided. Unlike in the houses of Kurumans and Paniyans there is a spacious courtyard in front of each house of the



GROUND-PLAN OF A CHETTY'S HOUSE

Chetties and it is swept daily by the women of the household. Close to the house there is another small structure which served as seclusion shed. A considerable portion of the house is occupied by wooden granary used for storing paddy.

39. The poor class house of the settlers is constructed with unburnt bricks manufactured locally. It is generally constructed on a basement of one or two feet high and contains one or two living rooms and a separate kitchen. A verandah in front is an invariable feature of all these houses. In some houses there are verandahs on the sides also. Doors and windows of good timber in some cases and cheap timber or even bamboo in other cases are provided to these houses. The walls have been coated with mud in a few houses whereas they are left bare in others. The floor is coated with cow-dung. The roof is constructed with bamboo and thatched with straw. A scaffold over the kitchen for storing articles is a general feature of the house. In some cases verandahs have been enclosed with bamboo mats. In very poor houses the rooms are provided with only walls of bamboo mat. The total plinth area is between 500 sq. feet and 750 sq. feet. These houses, too, have a courtyard around the house.

40. The poor class houses of the village have certain general features. None of them has a latrine or bathroom and very few of them have compound walls or fences. In the houses of the tribals and the Chetties the hearth is located in the north-eastern corner of the room.

41. The middle class houses of the village are constructed on granite foundation. The walls are constructed with unburnt bricks except in few cases in which burnt bricks have been used. Generally they contain three or four rooms besides the kitchen and verandahs on all sides. In most of them the floor is cemented, and the walls are plastered with lime mortar. Doors and windows are provided in sufficient numbers to facilitate access to the rooms and permit adequate ventilation. Windows, doors and roof are constructed with good timber and the roof is tiled. There is a neatly kept courtyard all around the house. The residential compound, in many cases, is fenced up. Most of these houses are located in the midst of small coffee plantations. Latrines and bathrooms are rare in these houses also.

42. The high class houses mainly belong to the large estate owners and the Nairs and Muslims who possess extensive landed properties. The Muslim houses generally bear resemblance to the houses found in the coastal regions of Malabar, some of which have been described in this volume in the monographs of Edakkad and Thiruvangad. The houses of the estate owners are like the high class houses found in other areas.

43. One difficulty in constructing big houses in the village is the scarcity of laterite which is a common building material in Kerala. Good laterite is not available anywhere in the village or in the neighbourhood. Consequently either granite or bricks have to be used for construction of houses. The high cost of both make them beyond the reach of ordinary people. This is the reason why a large majority of houses in the village are constructed with unburnt bricks. Timber was available abundantly in the village till a decade ago but many trees yielding good timber have been cut down. Now there remain only certain valuable species such as rosewood, *Anjili*, iron-wood etc., in the Government land guarded grudgingly by the Government officials. The fruit-bearing trees such as jack which also yield good timber suitable for house construction have been planted by the settlers but they will take years to reach maturity. Consequently timber is

also becoming scarce nowadays. However it has been found that many people, particularly the settlers, have already salvaged and stocked timber for future house construction. Tile has to be brought from Calicut which makes it costly. Moreover the transport of the tile to the interior areas of the village is difficult for want of sufficient roads. Cadjan is not available in the village. Straw produced in the paddy fields is therefore used by a large percentage of houses as thatching material.

44. The houses of the tribals and the Chetties are constructed by themselves while the poor class houses among the settlers are constructed with the assistance of masons and carpenters who have followed them from Travancore area. Neither the tribals, nor the Chetties attach much importance for the finding of suitable location for the house or for the celebration of the different stages of house construction as is the practice in many villages of Kerala. The case with the settlers is not different in this respect.

45. Classified by the materials of wall and roof, 65.21 per cent households of the village have used bamboo, reeds or leaves, the percentage of households having used leaves being very small, for the construction of the wall. 0.54 per cent households have used mud, 27.30 per cent households unburnt bricks, 1.20 per cent households an inferior type of laterite and 0.04 per cent households timber for this purpose. 0.08 per cent households of the village do not have any walls. 88.56 per cent households are thatched with straw, grass or leaves, 11.40 per cent households with tiles and 0.04 per cent households provided with concrete roofing. In the surveyed area 63.71 per cent households have walls of bamboo, leaves or reeds, 7.26 per cent walls of mud, 21.77 per cent walls of unburnt bricks, 0.81 per cent walls of burnt bricks and 1.61 per cent walls of timber. 4.84 per cent households of the surveyed area have no regular walls. 96.77 per cent households of the surveyed area are thatched with straw or grass and 3.23 per cent households with tiles. The high percentage of households using bamboo, reeds, leaves, and unburnt bricks for the construction of walls and straw, grass or leaves for thatching of the roof both in the village and the surveyed area indicate the poor housing condition.

Table VI

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

	Material of wall						Material of roof	
Total No. of households	Grass, leaves, reeds or bamboo	Timber	Mud	Unburnt bricks	Burnt bricks	No Walls	Grass, leaves, reeds, thatch or bamboo	Tiles, Slate shingle
124	79	2	9	27	1	6	120	4

46. Classified by number of rooms, there are 0.22 per cent houses in the village with no regular room. 48.99 per cent houses have one room each, 36.13 per cent houses two rooms each, 10.16 per cent houses three rooms each, 2.66 per cent houses four rooms each and 1.84 per cent houses five rooms or more each. In the surveyed area there is a higher percentage, viz. 9.67, of houses with no regular rooms. 31.46 per cent houses of the surveyed area have one room each, 30.65 per cent houses two rooms each, 24.19 per cent houses three rooms each, 1.61 per cent houses four rooms each and 2.42 per cent houses five rooms or more each. The membership in the households is comparatively high which makes the housing condition even graver. While about 70 per cent houses in the surveyed area have only less than three rooms each 77.42 per cent households

contain four members or more each. A table showing the number of rooms and the number of members in the households of the surveyed area is given below.

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 households				
		1 person	2–3 persons	4–6 persons	7–9 persons	10 persons and over
No regular room	12	..	4	6	2	..
1 room	39	..	16	20	3	..
2 rooms	38	..	6	24	7	1
3 rooms	30	..	1	9	17	3
4 rooms	2	..	..	..	2	..
5 rooms and over	3	..	1	..	1	1

47. A table showing the classification of the houses of the surveyed area according to the number of rooms and the occupation and income of the owners is given below. The best housing condition exists among the cultivators as can be naturally expected, for economically they are better off than the other occupational classes. Among the agricultural labourers and cultivators there is no household with an income of less than Rs. 100 per month possessing a house having more than two rooms. There is one household each in the income group of Rs. 76–100 among the agricultural labourers and miscellaneous occupational class with three rooms each.

Table VIII

HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF ROOMS

Occupation	Income group	Total No. of house-holds	No. of rooms					
			No regular room	One room	Two rooms	Three rooms	Four rooms	Five or more rooms
Cultivation	Rs. 51– 75	3	..	3	..	..	..	..
	Rs. 76–100	9	..	4	5	..	..	..
	Above Rs. 100	49	..	5	16	24	1	3
	Total	**61**	..	**12**	**21**	**24**	**1**	**3**
Agricultural Labour	Rs. 51– 75	11	6	5	..	..	..	..
	Rs. 76–100	8	3	4	1	..	..	..
	Above Rs. 100	3	1	1	1	..	..	..
	Total	**22**	**10**	**10**	**2**	..	..	..
General Labour	Rs. 25– 50	1	..	1	..	..	..	..
	Rs. 51– 75	13	1	11	1	..	..	..
	Rs. 76–100	9	1	3	4	1	..	..
	Above Rs. 100	7	..	..	5	1	1	..
	Total	**30**	**2**	**15**	**10**	**2**	**1**	..
Miscellaneous	Rs. 51– 75	1	..	..	1	..	..	..
	Rs. 76–100	2	..	1	..	1	..	..
	Above Rs. 100	8	..	1	4	3	..	..
	Total	**11**	..	**2**	**5**	**4**	..	..

Dress and Ornaments

48. The dress of the Paniyans, Kurumans and Chetties show some peculiarities not found in the other communities. These peculiarities are more prominent in the case of the females. The male dress among the Paniyans consists of a loin cloth reaching up to the knee and another cloth which is put over the shoulders. At the time of work this cloth is tied over the head as a turban. However while going to towns like Sultan's Battery or to shopping centres even within the village the Paniya men nowadays put on a shirt instead of the shawl. Among the younger Paniyans the percentage of men using shirt is naturally quite high now. The dress of the Kuruman men consists of a loin cloth reaching up to the knee and a shawl which is either put on the shoulders or tied on the head. As among the Paniyans most of the Kuruman men, particularly in the younger-age-group, put on shirts nowadays while going outside the village. Although the items of male dress among the Kurumans and Paniyans are the same, the Kurumans are easily distinguishable for the cleanliness of their clothes. The clothes used by the Paniyans are rarely washed and often have the colour of the soil in which they work. White cloth is preferred for the male dress by both the Kurumans and the Paniyans. The men of the Chetty community, like the tribal people, wear a loin cloth and a shawl while sitting at home or working in the field. On other occasions they wear a dhoti reaching down to the heels and a shirt. The older men put on a shawl also in addition to the shirt. Boys of all communities wear a small loin cloth or shorts while sitting at home and a shirt and dhoti while going to the school. However shorts, which is now commonly worn by the boys of other communities, are not very popular among these people. The male dress in the other communities consists of a dhoti reaching down to the heels while sitting at home, and a dhoti and a shawl while doing manual labour. Most of them put on dhoti and shirt on other occasions. The Muslim men are distinguishable by the way in which they wear the dhoti.

49. The Paniya females wear a loin cloth reaching down to the knee and another cloth to cover the upper part of the body. The second cloth is wound round the upper part of the body under the shoulders. One corner of it is taken from behind over the right shoulder and tied to the top end of the front portion over the breasts so that it does not slip down. A good number of them tie a black sash around the waist to secure this cloth properly while doing work in the field. Black colour is popular for the female dress in the community. Like the men the Paniya females pay scarce attention in washing the clothes. The dress of the Kuruman females consists of a white loin cloth wound round the waist and another cloth covering the upper part of the body. The loin cloth is a double dhoti and just covers the knees. The two top corners of the upper garment are tied together over the left shoulder so that it hangs loosely over the body. Both the arms are left completely bare as in the case of the Paniya females and even the upper part of the body, particularly on the right side, is exposed to some extent. The dress of the Kuruman females is cleaner and the way in which they wear it is tidier. The Chetty females dress in the same way as the Kuruman females. Of late the young females in this community have started using blouses for the upper garment and, although rarely, some of them have started to use sarees also. The small girls in all these communities use the same dress as the elder women. Blouse and skirt which are worn by the girls of other communities of the village have not yet found acceptance among them. The females of the

Christian community put on a white dhoti and a white blouse called 'chatta' while the females of other Hindu communities put on a white dhoti and a coloured blouse. The Muslim women wear a coloured dhoti, a white blouse and a white or coloured head-piece. The table below gives the dress pattern of the people of the surveyed area which they put on while going out of the house.

Table 1X

DRESS

Total population			Communities													
Males	Females		Paniyans	Kurumans	Ezhuvas	Vilakkathala Nairs	Kollans	Nairs	Asaris	Chetties	Mannans	Syrian Catholics	Latin Catholics	Jacobites	C.M.S. Christians	Muslims
335		Total No. of males in the community	58	15	36	5	2	3	5	4	4	173	20	2	2	6
	331	Total No. of females in the community	58	8	40	5	3	2	3	4	4	183	11	3	2	5
		I. No. of males wearing														
68		(1) Shirt, shawl and dhoti up to heels	17	1	5	..	..	1	1	1	1	33	6	1	..	1
123		(2) Shirt and dhoti up to heels without shawl	11	6	17	4	1	..	3	2	1	71	3	..	1	3
12		(3) Shawl and dhoti up to heels	11	..	..	..	..	..	..	..	..	..	1	..	..	..
12		(4) Dhoti from waist to heels only	9	3	..	..	..	..	..	..	..	..	..	..	..	..
72		(5) Shirt and shorts	..	1	9	1	1	2	..	1	2	48	6	..	..	1
48		(6) Any other type	10	4	5	..	..	..	1	..	..	21	4	1	1	1
		II. No. of females wearing														
	37	(1) Full saree	..	..	6	..	..	..	2	2	1	23	2	..	1	..
	16	(2) Blouse and dhoti from waist to heels	1	..	4	..	..	..	..	..	..	10	1	..	..	..
	54	(3) Dhoti from waist to knee only with shawl	45	6	1	..	..	..	..	..	..	..	2	..	..	..
	4	(4) Dhoti from waist to knee only	4	..	..	..	..	..	..	..	..	..	..	..	..	..
	93	(5) Half saree with blouse and dhoti from waist to heels	..	..	11	3	1	1	1	..	..	70	5	1	..	..
	53	(6) Blouse and skirt	..	..	7	..	1	1	..	2	2	39	1	..	..	..
	74	(7) Any other item	8	2	11	2	1	..	..	..	1	41	..	2	1	5

50. The Paniya, Kuruman and Chetty males wear ear-studs or ear rings of gold, silver, steel or even copper with or without inlaid jewels. A few of them, particularly among the Chetties, put on finger rings also. A large percentage of other Hindu males among the upper age-groups put on ear-studs or ear rings of gold but among the younger generation this is becoming uncommon.

51. The females among the tribal population use a large variety of ornaments on the ears, nose, neck and arms. Among the Paniya women a large round ear-stud

is worn on the ear-lobes. Often this is made of some cheap metal such as steel or copper. Round pieces cut out from conch shell is a popular ear-stud among the women of Paniya, Kuruman and Chetty communities. A large hole in the ear-lobe is made by inserting palm leaf roll into the hole in order to accommodate the large ear-studs. Some women attach a chain to the ear-stud with a pin at the other end of it. This pin is tucked into the hair. Various types of bead chains are worn on the neck. Beads of different colours are threaded into black threads and woven into different patterns. At times coins are threaded among the beads. A number of such chains are worn by the Paniya women. Steel, glass and plastic bangles are put on the hands and steel or copper rings are worn on the fingers. Gold and silver ornaments are scarce to find among the women of the community. This is because of the extreme poverty in which they live and not due to any peculiarity in taste.



NECK CHAIN OF BEADS AND COINS

52. The unmarried Kuruman women put on metal ear-studs and wear a nose pin known as 'patha'. The married women wear bangles on both hands and metal rings on the upper arms. *Kathila* is also worn on the ears after the marriage and a chain known as 'elace' is worn round the waist. Chains of different varieties threaded with black beads and coins are very popular in the community. There is a large variety of bangles with beautiful designs on them.

53. The Chetty females wear ornaments which are similar to those used by the Kuruman women but the ear-stud made of conch shell is more popular among them than in any other community in the locality. Almost all women

wear nose pins. Bead chains, metal chains and chains threaded with coins are as popular among them as among Paniyans and Kurumans. Metal and glass bangles and metal finger rings are also worn by Chetty females. Although inferior metals like copper, steel and silver are used for ornaments by this community also, they wear a larger number of gold ornaments than the tribal women.

54. The women of other Hindu communities wear the same ornaments as worn by their counterparts in the plains. Among the Christian women the ornaments popular in the Central Travancore are in use. They consist of ear-studs, neck chains and bangles but most of the Christians being poor people, only a few women among them are found to possess ornaments. The original inhabitants among the Muslims prefer the ornaments popular among the Muslim women of the Malabar region whereas the immigrants use the ornaments popular in their community in the respective places from where they migrated.

55. In the surveyed area 92.74 per cent households possess ornaments. They consist of all the surveyed households except one household of Ezhuva and 8 households of Syrian Catholics. Among the households possessing ornaments 66.01 per cent possess ornaments worth less than Rs. 100 each and 31.30 per cent worth up to Rs. 500. There are only three households in the surveyed area, one belonging to a Chetty and two belonging to Syrian Catholic community, who possess ornaments worth up to Rs. 1,000. A table showing the distribution of the households of the surveyed area according to the value of the ornaments possessed by them is given below.

Table X

ORNAMENTS

Total No. of households		Communities													
		Paniyans	Kurumans	Ezhuvas	Vilakkathala Nairs	Kollans	Nairs	Asaris	Chetties	Mannans	Syrian Catholics	Latin Catholics	Jacobites	C.M.S. Christians	Muslims
124	Total No. of households in the community	23	4	13	3	1	1	1	1	1	66	6	1	1	2
	Total No. of households using ornaments	23	4	12	3	1	1	1	1	1	58	6	1	1	2
	Households using no ornaments	..	..	1	..	..	..	..	..	..	8	..	..	..	..
	No. of households using ornaments of the value of Rs. 100 or below	23	2	7	3	1	1	..	..	1	31	5	1	..	1
	No. of households using ornaments up to Rs. 500	..	2	5	..	..	..	1	..	..	25	1	..	1	1
	No. of households using ornaments up to Rs. 1,000	..	..	..	..	..	..	..	1	..	2	..	..	..	..

Footwears

56. Out of 124 households in the surveyed area footwears are used in 53 households but in each household generally there is only one or two male members using them. In the Paniya community, out of 116 people in the surveyed area, only one male uses footwears, he being a postman by occupation. Out of 23 Kurumans in the surveyed area there

is only one male using footwears and out of 8 Chetties there is just one male using them. The largest number of people using footwears is in the Roman Catholic community but the percentage of these people out of the total Roman Catholic population is negligibly small. Altogether in the surveyed area there is only one female and one child using footwears. Out of the total population there are only 10.66 per cent people using footwears in the surveyed area as can be seen from the table below. Outside the surveyed area the position is not different.

Table XI

FOOTWEARS

Community	Total No. of persons in the community	No. of persons using footwears	No. of households in which: Males wear footwears	Females wear footwears	Children wear footwears
Paniyans	116	1	1	..	..
Kurumans	23	2	1	..	..
Ezhuvas	76	7	6	..	..
Vilakkathala Nairs	10	2	1	..	..
Kollans	5	1	1	..	..
Nairs	5	..	..	..	..
Asaris	8	2	1	..	..
Chetties	8	2	1	..	..
Mannans	8	..	..	..	..
Syrian Catholics	356	48	37	1	..
Latin Catholics	31	3	2	..	1
Jacobites	5	..	..	..	..
C.M.S. Christians	4	1	1	..	..
Muslims	11	2	1	..	..

Washing and Toilet

57. The tribals generally do not take bath daily but only once in a week or so according to the climatic condition. Between the Paniyans and Kurumans the latter are better in this respect. Some of the Chetties take daily bath but some others in that community take bath only twice or thrice in a week. Members of the other communities, particularly the workers among them, take bath daily after the work, except during the cold climate. Generally the people of this area are not as enthusiastic in taking daily bath as the people in the plains. This may be partly due to the cold climate and partly due to the lack of bathing facilities. Among the Paniyans there is only one household out of 23 and among the Kurumans only one household out of 4 in the surveyed area using toilet soap. In the other communities the percentage of households using toilet soap is much higher. Out of 124 households in the surveyed area altogether 72 households alone use toilet soap in sharp contrast to the position in this respect in the other surveyed villages of the State. Washing soap is used by all households except one Paniya household. In the surveyed area 46 households out of 124 take the services of the washerman for washing the clothes at least occasionally. Among these households there is one belonging to Paniyans but none belonging to Kurumans. A table showing the distribution of the households of the surveyed area using toilet soap and washing soap and sending clothes to washerman for cleaning is given below.

Table XII

HOUSEHOLDS USING WASHING AND TOILET SOAPS AND SENDING CLOTHES TO WASHERMAN

Community	Total No. of households	No. of households using		
		Toilet soap	Washing soap	The services of washerman
Paniyans	23	1	22	1
Kurumans	4	1	4	..
Ezhuvas	13	9	13	2
Vilakkathala Nairs	3	2	3	1
Kollans	1	1	1	1
Nairs	1	1	1	1
Asaris	1	1	1	1
Chetties	1	1	1	1
Mannans	1	..	1	..
Syrian Catholics	66	48	66	34
Latin Catholics	6	4	6	2
Jacobites	1	..	1	.
C.M.S. Christians	1	1	1	1
Muslims	2	2	2	1

Household Goods

58. No furniture whatsoever is found in the houses of the tribes. Of late steel trunks have been purchased by some of them for keeping the valuables and clothes but even this is not found in all households. They offer mats as seats to the guests who visit their houses and all people in the settlements sleep over a mat spread on the floor. In the houses of the Chetties the position is not much different. In some households a small bench or a chair is available for the use of the guests but many households offer only a mat to the guests. Since all the Chetties have paddy cultivation of their own, wooden granaries are found in all households. This is accommodated in a corner of the room, in a verandah or in a separate building specially constructed for this purpose. The male folk of the households sleep over this granary, spreading a mat on it. Some Chetties also use cotton bedding for sleeping. Both among the tribals and Chetties grass mat is more popular than screwpine mat. The households of other communities possess various items of furniture such as cots, tables, chairs and benches according to their financial ability. Out of 124 households in the surveyed area there are chairs in 31 households, tables in 20 households, cots in 68 households, stools in 21 households, benches in 29 households and almirah in one household. Altogether in the surveyed area there are 45 chairs, 24 tables, 115 cots, 26 stools, 39 benches and one almirah. The elderly male folk generally use cots for sleeping while the women and children sleep on the floor, spreading a mat. Pillow is used by all these people. Lanterns are found in 60 households of the surveyed area, battery torches in 17 households, bicycles in one household, iron in two households and bullock cart in one household. On comparing these figures with the other surveyed villages the comparative poverty of the tribals and the colonisers become quite evident.

59. Earthenwares are generally used for cooking and dining purposes by all communities in the surveyed area. They are possessed in sufficient numbers by all people except Paniyans. Brass wares such as jugs etc., for taking water and aluminium pots are found in many households. Such items are however few among the tribals. Outside the surveyed area there are well-to-do households among the Hindus and Muslims who posses large number of metal porcelain waress for cooking and dining purposes.

Food and Drinks

60. All the households in the surveyed area are non-vegetarians. In fact the tribals and Chetties had hunting as one of their principal occupations and meat was a substantial item of food for them. Now the facilities for hunting are limited due to the extension of cultivation and the availability of meat has correspondingly become scarce. The Kurumans and

Chetties do not eat beef. Mutton, chicken and meat of wild boar and antelope are their favourite dishes. Members of both the communities freely use alcoholic liquors. Fish is consumed by all the people in the surveyed area but there are no sources of fresh fish in the village except in small quantities from the streams, paddy fields and ponds during the monsoon season. Rice is the most important staple food in the surveyed area. Tapioca is used in large quantities especially by the colonisers. 26.61 per cent households of the surveyed area use rice alone as staple food while the remaining households use rice and tapioca as staple items of food. A distribution of these households according to the community is given below.

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 households having as staple food	
				Rice	Combination of rice and roots including tapioca
Paniyans	23	..	23	21	2
Kurumans	4	..	4	4	..
Ezhuvas	13	..	13	5	8
Vilakkathala Nairs	3	..	3	..	3
Kollans	1	..	1	..	1
Nairs	1	..	1	..	1
Asaris	1	..	1	..	1
Chetties	1	..	1	1	..
Mannans	1	..	1	..	1
Syrian Catholics	66	..	66	1	65
Latian Catholics	6	..	6	..	6
Jacobites	1	..	1	..	1
C.M.S. Christians	1	..	1	..	1
Muslims	2	..	2	1	1

61. 11.29 per cent households of the surveyed area subsist on two meals a day, 35.48 per cent households on three meals a day and the remaining households three meals and refreshments between the meals. The breakfast consists of rice gruel supplemented by a large quantity of boiled tapioca. Certain households, particularly among the colonisers, use tapioca and coffee alone for breakfast. The lunch and supper consist of rice and vegetables. Many households take tapioca along with rice for lunch and supper. In the evening by about 5 o' clock majority of households take coffee with milk if there are cows or goats in the households and without milk in other cases. The Paniyans have a tendency to depend more and more on the tea-shops for coffee. Coffee is more popular than tea. This is quite natural since coffee is extensively cultivated in the area and therefore available at low price. Breakfast is taken before 8 o' clock since the people have to go to work early in the morning. The lunch is taken between 12 noon and 1 p. m. and the supper round about 8 o' clock. A table showing the distribution of households of the surveyed area according to the number of meals per day is given below.

Table XIV

DIET (NUMBER OF MEALS)

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
Paniyans	23	11	11	1
Kurumans	4	..	3	1
Ezhuvas	13	..	8	5
Vilakkathala Nairs	3	..	1	2
Kollans	1	..	..	1
Nairs	1	..	..	1
Asaris	1	..	1	..
Chetties	1	..	..	1
Mannans	1	..	1	..
Syrian Catholics	66	3	16	47
Latin Catholics	6	..	2	4
Jacobites	1	..	..	1
C.M.S. Christians	1	..	..	1
Muslims	2	..	1	1

62. Households belonging to the different communities of the surveyed area make special preparations on occasions which are important to each community. The Paniyans however do not make the preparations in their houses but get them from the houses of the landlord under whom they are engaged for the year. During the festivals of *Onam* and *Vishu* they are sumptuously fed by their landlords and given presents of clothes, paddy etc. Tradition has fixed that each Paniya man and woman should be given certain specific items on these occasions, failing which it is likely that the Paniyans break their contract. All households use cocoanut oil in the preparation of food but no household uses ghee. Almost all households possess separate utensils for cooking different items of food. There are only two households with hearths on raised platforms, in all the other houses the hearth having been constructed with three stones on the floor. Although firewood is not as scarce or as costly in this area as in the plains, no household uses firewood alone as fuel in the surveyed area. All of them supplement firewood with dry leaves, tapioca stem, etc., which are available in plenty in the area. A table showing the classification of the households of the surveyed area on the basis of the above information is given below.

Table XV

HOUSEHOLDS MAKING SPECIAL PREPARATIONS FOR FESTIVALS, USING SEPARATE UTENSILS FOR COOKING, HAVING NEW HEARTHS ETC.

Community	Total No. of households	Special preparations on festive occasions	Cocoa-nut oil	Ghee	Separate utensils for preparation of food items	New hearth	Firewood, leaves, and tapioca stem etc.
Paniyans	23	23	23	..	23	..	23
Kurumans	4	4	4	..	4	..	4
Ezhuvas	13	13	13	..	11	..	12
Vilakkathala Nairs	3	3	3	..	3	..	3
Kollans	1	1	1	..	1	..	1
Nairs	1	1	1	..	1	..	1
Asaris	1	1	1	..	1	..	1
Chetties	1	1	1	.	1	..	1
Mannans	1	1	1	..	1	..	1
Syrian Catholics	66	66	66	..	66	2	66
Latin Catholics	6	6	6	..	6	..	6
Jacobites	1	1	1	..	1	..	1
C.M.S. Christians	1	1	1	..	1	..	1
Muslims	2	2	2	..	2	..	2

Customs and Manners of Wynadan Chetties
Child-birth

63. In the 6th month of first pregnancy the parents of the girl are given formal information of the glad news. They come to the boy's house and invite the girl to their house for the confinement, but do not themselves take the girl with them as is the custom in other communities. After a month or so the husband or his parents take the girl to her mother's house. In former days a ceremony corresponding to *pulikudi* found in other communities was performed in the 7th month of pregnancy with a grand feast but this has been discontinued now. There are no restrictions regarding the food of the girl during the period of pregnancy. She is, however, prohibited from going to the temples once the fact of pregnancy is confirmed. Decoctions prepared from medicinal herbs are administered to the girl in the advanced stage of pregnancy. A woman of the same community attends on the girl during the child-birth. As soon as the child is born, a loud noise is produced by beating with a stick on a metal vessel or plate, with the intention of frightening the child. They believe that this will remove the inherent fear complex in the human being and make the child a bold individual in later years. The child-birth takes place in a separate shed in which the mother has to remain for 16 days. All requirements are supplied to her in this shed. A Paniya woman remains with her in the shed for companionship and for assistance. After the child-birth the clothes used by the girl are washed ceremoniously. The same ceremony is repeated on the 5th day also. On the 7th day sanctified water brought from the temple is sprinkled on the members of the household and over the house and its surroundings in order to purify all the polluted persons and things. On the 5th and 16th day the mother touches a cloth called *mattu* supplied by the washerwoman for the occasion, before taking the bath. The washerwoman has to be given presents including cash, raw rice and boiled rice on both the occasions for this service. After the child-birth certain restrictions are placed on the mother's diet. She is not allowed to drink too much water and ordinarily she is given only water boiled with pepper and dried ginger. She takes bath in water boiled with the barks of certain trees and sufficiently cooled afterwards. In recent years certain households have sought allopathic treatment also on the occasion. On the third day a black thread is tied around the waist of the child. The child is called by a name only from the 6th month and there is no naming ceremony as in the case of other Hindu communities. In the 6th month takes place the rice-giving ceremony which is performed in front of the temple in the locality of the girl's family. Seated before the temple the child wears gold ornaments for the first time before rice is administered to it. The maternal grandfather of the child gives rice mixed with the offerings made to the deity. Some households celebrate the occasion with feast. The girl goes to the husband's house three months after the child-birth.

Puberty

64. When a girl attains puberty the women of the caste from the neighbouring households come to the girl's house and present her an arrow. They lead her to the pollution shed where she should remain for 7 days. The period of pollution may extend to 9 or 11 days if the girl belongs to a rich family. The girl takes bath on the 5th day and the last day of pollution. During the monthly period pollution has to be observed for three or five days. A Paniya woman may remain with the girl or woman in the pollution shed for company. No feast or other celebrations take place on the occasion of puberty.

Talikettukalyanam

65. This ceremony is given great



Pl. 16 A WYNAD CHETTY COUPLE Page 205

importance in the Chetty community, although it has become obsolete in many other Hindu communities which used to observe it meticulously. The ceremony was to be performed among the Chetties on the 10th day after puberty in olden days. Now it can be performed for the eldest girl of the family on any day within a period of one year from the date of puberty and for the younger girls on the same day even if they have not attained puberty. The occasion is celebrated even on a grander scale than the marriage. The preparations start 8 days before the day selected for *talikettu*. On that day the maternal uncle of the girl cuts a plantain bunch at an auspicious moment. This is known as 'cutting of the *Muhurthakula*'. In the olden days an interesting function took place every night after the cutting of the *muhurthakula*. The girl was seated on a wooden plank surrounded by other female relations who made balls with the rice flour placed in a flat copper vessel in front of the girl. The balls were thrown up one by one and the children standing around would catch them before they fell on the floor. Feast takes place every day after the cutting of the *muhurthakula* and the final day is celebrated with much pomp and expense. Formerly two *talis* had to be tied on the neck of the girl, one presented by the uncle and the other presented by the father of the girl. Nowadays only one *tali* presented by the maternal uncle is tied. It is the grandmother or an elderly female member of the family who ties the *tali*. The other female members of the household sing in group while the *tali* is tied. It is after a feast that the actual ceremony of *talikettu* takes place. All sit on screw-pine mat in the front courtyard for the function. The maternal uncle gives the *tali* to the girl's brother who in turn hands it over to the girl. Her maternal grandmother receives it from her and ties it round her neck. In most cases the ceremony takes place in the girl's house but in some cases it is arranged in the temple also. As in olden days the marriage of the girl can be celebrated on the last day of *talikettu* ceremony if a marriage has been settled. In that case the relations of the bridegroom also take part in the *talikettu* ceremony on the last day and they present betel leaves and areca-nut or some money to the parents of the girl. No girl of the community is married before the performance of *talikettu* ceremony.

Marriage

66. The girls are married generally in the age-group of 15–20, nowadays. The proposal is made by the boy's parents. The boy and the girl see each other and the agreement of the horoscope, the relative financial and social position of the two parties and the *gotras* of the boy and the girl are taken into account before the final settlement. The date and time of the marriage are decided in a function arranged in the girl's house. Two persons, generally the maternal uncle and the father, from the boy's house attend this function. After a small feast the girl's uncle gives betel leaves to the boy's uncle in the presence of a lighted lamp, saying that the girl is given in marriage to the boy. The boy's uncle receives the betel leaves declaring that he is accepting the girl on behalf of the boy and distributes the betel leaves to all the people assembled on the occasion. Soon the day and the time for the marriage are decided by consulting a calendar.

67. The marriage takes place in the girl's house at night, preferably on a Sunday or a Thursday. The boy goes to the girl's house wearing new clothes and accompanied by his relations whose number may be anything between five and fifty. Of late females also accompany the boy to the girl's house. As the boy and the party arrive at the house of the bride the girl's uncle receives them by offering water to wash the feet. They are then taken to specially arranged

seats. The boy presents some coins amounting to not less than 25 p. to the girl. After a feast mats are spread and lamps lighted all over the place. All the people sit on the mat and at the centre of the assembly two wooden planks are placed. On one plank sits the man selected as the mediator between the two parties and on the other the boy's uncle places a new cloth or a bracelet. The girl's uncle now announces that he is giving the girl as *Parisham* and the boy's uncle declares his acceptance of the girl as *Parisham*. The girl goes round the wooden plank once and takes the cloth or bracelet as the case may be. The ceremony of *Parisham* is generally arranged to conclude about one hour before midnight. The rest of the night is spent in a group dance in which the male members from both the parties take part with a competitive spirit. The dance goes by the name *Vattakali* since the participants make the performance standing in a cirlce. Next morning a ceremony called *Kanamvaipu* is conducted. A sum of Rs. 7.50 by way of bride-price is placed on a wooden plank by the birdegroom. The mediator takes this money and gives it to the birde's father. A feast takes place after this and the boy gives some money to the close relations of the girl. In olden days the party accompanying the bridegroom returned after the feast leaving behind the boy in the birde's house for the day. Nowadays the boy and the girl go back to the boy's house along with the party after the feast. Before they set out, the boy gives betel leaves and arecanut to the girl's relations and when the party reaches the boy's house the girl does the same to the boy's relations. One female member accompanies the girl to the boy's house. After 7 days the couple pay a short visit to the girl's parents. They make similar visits on the occasions of *Onam* and *Vishu* succeeding the marriage. Nowadays some rich Chetties go to Guruvayur temple to solemnise the marriage there, in which case there is just an exchange of garland between the boy and the girl instead of the above ceremony. It has been reported that sometimes the girl's parents receive from the boy the expenses in connection with the marriage.

68. Divorce and widow re-marriage are allowed in the community. Marriage between blood relations is permitted with the exception of marriage between parallel cousins. Polygamy is permitted but polyandry is prohibited. Either the boy or the girl can put an end to the marriage alliance without any ceremony. If it is the boy who wants the separation he has to pay to the parents of the girl all the expenses incurred for the marriage, if he has not already paid it. Re-marriage is conducted on the same line as the first marriage.

Funeral

69. Sanctified water brought from the temple is given to the dying man and after the death a small piece of gold is thrust into the mouth of the corpse. The relations in the neighbourhood are given intimation of the death through a Paniya messenger. After the death the body is covered with a woollen sheet. The sons and nephews of the deceased take bath and come to the house without rubbing away the water from their body. The relations of the dead belonging to the same *gotra* wash the dead body with water. The sons also do the same afterwards. Sandal paste and holy ash are smeared on the body and it is laid on a mat spread in the courtyard in the north-south direction, with the head towards the south. Near the head and the feet oil lamps, broken pieces of cocoanut and plates containing rice are placed. The body is covered from head to feet with a new cloth of 8 yards length. A betel leaf is put into

the mouth of the deceased. The near relations of the deceased put on the dead body new clothes of which all except one retained on the body are given to the Paniya workers attached to the family. The chief mourners are the eldest male member of the family and the eldest son. The chief mourners again take a dip in the tank and come back with the water dripping from their body. A small piece is torn away from the cloth put on the dead body and each mourner keeps it with him while performing any of the funeral ceremonies. Cremation and burial are both prevalent in the community and either takes place in the south-western corner of the compound wherein the household lives. The body is taken to this place by the relations of the deceased. The rice, the cocoanut pieces and the oil lamps placed by the side of the body are also taken along with the dead body to the funeral pyre. The dead body is placed on the pyre after going round it three times. All relations remain near the funeral pyre until the body has been completly burnt. Before the fire dies down all the relations take small pinches of rice, walk around the pyre three times and throw it into the pyre. The balance of the rice is given to the Paniyans. All the mourners take bath after touching a cloth called *mattu* presented by the washerman. Sanctified water called *punnyaham* brought from the temple is sprinkled on the mourners and over the house and the surroundings. The mourners also drink a few drops of this water before they take meal.

70. In the case of burial the body is placed in the grave in a slanting position with the head rising a little above the leg. The pit is covered with sand. Clothes are hung from sticks planted at the head and the foot of the grave before the mourners return to take bath. Pollution lasts for 11 days. All relations belonging to the same *gotra* and the sons to the deceased offer *bali* on all days of pollution except the last day. The mourners take meal only once in a day and abstain from chewing till the 16th day. On special occasions, all the required rites are performed on the day of funeral itself so as to avoid the postponement of a settled marriage or some such ceremony. Even in this case someone has to take fast for 16 days. In either case a ceremony called *kuzhimattal* takes place in the temple on the 16th day. The mourners or the mourner as the case may be offer money, betel leaves and areca-nut as gift to the priests of the temple who offer to the mourners a betel leaf. This betel leaf is used for chewing for the first time after the funeral. It is also customary among the Chetties to go to Tirunelly temple about 30 miles away from this place to offer *bali* to the deceased. Offerings are made to the deceased ancestors on day of *Vishu* and *Onam* also.

Consanguineous Marriages

71. In the past marriages between blood relations had taken place among all communities of the village except Christians. But nowadays such marriages take place only in rare cases. In the surveyed area one marriage has taken place between blood relations in the Chetty community and one marriage in the Muslim community. One marriage each has taken place between non-blood relation in the Paniya and Vilakkathala Nair communities. Among the Nairs and Thiyyas such marriages were very common in the past but instances are few nowadays.

Inheritance

72. Scheduled Tribes like Kurumans and Paniyans follow the *Makkathayam* system of inheritance whereas the Wynadan Chetties still follow the *Marumakkathayam* system. The Nairs of the village also follow the system of *Marumakkathayam* but the Thiyyas and the Christian colonisers follow the *Makkathayam* system. The Muslims of the area follow the Islamic Law of Inheritance.

CHAPTER III

ECONOMY

Economic Resources

73. The village forms part of the Wynad plateau which was famous for its spices and various hill produce even from very early times, as the references to the Wynad turmeric in the ballads of Malabar indicate. Cultivation of paddy, and ragi, cattle rearing, collection of forest produce and hunting also formed important occupations of the people in the past. By the middle of the last century the European planters entered the area and started large scale plantation of coffee and tea, of which the former was found to be more successful. A good number of large coffee estates, started in those days, still flourish in the village and new plantations have been raised in later periods. Orange also formed an important cultivation of the area and the fruit has established a name for itself in the markets of South India. Ginger was cultivated on a large scale in those days.

74. The tribal people like Paniyans and Kurumans and certain other communities like Chetties maintained a tribal economy which depended on the cultivation of paddy, ragi and other cereals and hunting and the collection of forest produce. The Chetties and Kurumans kept a large number of live-stock consisting of cows and buffaloes. The unoccupied forest area extending to thousands of acres all around offered them sufficient opportunities to raise good crops and to live in plenty, compared to the existence they lead at present. The valuable hill produces and the meat earned by hunting also contributed to their affluence.

75. The economy of the village underwent radical changes during the last three decades with the immigration of a large number of Christian and Muslim families from the Travancore area. They introduced new cultivations such as tapioca, lemon grass, different varieties of tubers and vegetables and expanded the cultivation of coffee, ginger, pepper and plantain. Cocoanut, areca-nut and rubber were introduced in the village on experimental basis. The colonisers occupied almost all the Government lands, clearing the forests and destroying the wild animals. The economy of the tribal people was particularly affected by these steps, for the facilities for hunting and the collection of forest produce were considerably reduced and the availability of land for cultivation was circumscribed by the encroachments made by the new inhabitants. Although new land was brought under tillage increasing the agricultural production considerably, the increase in the population nullified its effect.

Land and Land Utilisation

76. The total area of the village according to the survey records is 11,713.57 acres.[1] 22.53 per cent of the land is classified as wet, 24.25 per cent as dry and 10.50 per cent as garden. These three categories of land are under private possession. 2.22 per cent of the land is classified as Government *nancha*, 39.98 per cent as Government *puncha* and 0.52 per cent as *poramboke*. Of these Government lands, the first two which were the unreserved forest areas encroached upon by the colonisers have been given out to them on temporary lease for cultivation. Of the total land of the village 41.31 per cent is under the direct possession of the registered holders under *jenmom* tenure which bestows absolute ownership over the property. 3.59 per cent of the land is

[1]—4,740.32 hectares

leased out by the registered holders to tenants under the *kanam* tenure, of which mention has been made in the various monographs in this volume. 8.96 per cent of the land is under the possession of tenants under the tenancy known as 'charthu' and 3.41 per cent under 'marupattom'. The former is the same as *kanam* while the latter is a sublease.

77. The private land of the village is held by 619 registered holders. 26.81 per cent of the registered holders possess only one acre or less each, the total area under their possession being 1.10 per cent of the total private holdings of the village. 34.57 per cent of the registered holders possessing between one acre to five acres altogether hold 8.17 per cent of the private land, 16.48 per cent of the registered holders possessing between 5 acres and 10 acres hold 10.15 per cent of the private land and 11.47 per cent of the registered holders having between 10 acres and 20 acres under their possession hold 15.07 per cent of the private land. 1.62 per cent of the registered holders own above 100 acres each and altogether they possess 37.30 per cent of the private land. Out of the total registered holders of the village 11.31 per cent remain outside the village and altogether 38.81 per cent of the private land remain in the name of these absentee landlords. Among the landlords possessing more than 100 acres 40 per cent fall in this category. A table showing the distribution of the land-holdings of the village according to the extent of the area possessed by each and the residence of the registered holder is given below.

Table XVI

DISTRIBUTION OF LAND-HOLDINGS BY SIZE AND RESIDENCE OF THE REGISTERED HOLDERS

Size of the holdings	No. of holdings		Area of holdings		Details of the holdings, the owners of which live outside the village			
	Total	Percentage	In acres	Percentage	No. of holdings	Percentage of holdings	Area of holdings in acres	Percentage of area
Below 5 cents	3	0.48	0.09	0.01	..	..	..	..
6 to 10 cents	8	1.29	0.73	0.01	..	..	..	..
11 to 20 cents	10	1.62	1.63	0.02	..	..	..	..
21 to 50 cents	74	11.95	12.87	0.19	..	..	..	..
51 cents to 1 acre	71	11.47	58.10	0.87	1	0.16	0.98	0.01
1 acre to 2.5 acres	123	19.87	209.58	3.12	6	0.97	10.19	0.15
2.5 to 5 acres	91	14.70	339.09	5.05	5	0.81	20.64	0.31
5 to 10 acres	102	16.48	680.79	10.15	16	2.58	111.62	1.66
10 to 15 acres	38	6.14	454.73	6.78	5	0.81	55.37	0.83
15 to 20 acres	33	5.33	556.08	8.29	10	1.62	174.49	2.60
20 to 30 acres	31	5.01	751.49	11.20	13	2.10	323.92	4.83
30 to 50 acres	20	3.23	738.60	11.01	9	1.45	354.02	5.28
60 to 100 acres	5	0.81	402.49	6.00	1	0.16	54.50	0.81
100 acres and above	10	1.62	2,502.66	37.30	4	0.65	1,497.72	22.33
Total	**619**	**100.00**	**6,708.93**	**100.00**	**70**	**11.31**	**2,603.45**	**38.81**

78. Among the registered holders 35.22 per cent are Hindus, 49.27 per cent Muslims, 10.66 per cent Jains and 4.85 per cent Christians. The area possessed by the Hindu registered holders amounts to 49.43 per cent of the total private land, that under the Muslims 20.93 per cent, under the Jains 19.88 per cent and under the Christians 9.76 per cent. 27.98 per cent of the Hindu landlords, 12.79 per cent of the Muslim landlords, 48.48 per cent of the Jain landlords and 16.67 per cent of the Christian landlords possess more than 10 acres each. Among

the absentee landlords the Hindus are the largest in number. A table showing the distribution of the land according to the religion of the registered holders is given below.

Table XVII

DISTRIBUTION OF LAND BY COMMUNITY AND RESIDENCE OF THE REGISTERED HOLDER AND EXTENT

Size of the holdings	Distribution of the total land-holdings								Distribution of the land-holdings the owners of which live outside the village							
	Hindus		Muslims		Jains		Christians		Hindus		Muslims		Jains		Christians	
	No.	Area in acres	No.	Area in acres	No.	Area in acres	No.	Area in acres	No.	Area in acres	No.	Area in acres	No.	Area in acres	No.	Area in acres
Below 5 cents	..	..	3	0.09	..	..	..	..	..	..	..	..	..	..	..	..
6 to 10 cents	1	0.10	6	0.57	1	00.6	..	..	..	..	..	..	..	..	..	..
11 to 20 cents	1	0.12	9	1.51	..	..	..	..	..	..	..	..	..	..	..	..
21 to 50 cents	9	3.26	61	8.41	3	0.87	1	0.33	..	..	..	..	..	..	..	..
51 cents to 1 acre	24	18.05	44	37.18	1	0.95	2	1.91	1	0.98	..	..	..	..	..	..
1 to 2.5 acres	37	62.09	73	125.78	5	7.99	8	13.72	3	4.11	3	6.08	..	..	..	..
2.5 to 5 acres	31	116.17	44	162.85	8	30.67	8	29.70	2	8.98	2	8.46	1	3.20	..	..
5 to 10 acres	54	343.76	26	192.01	16	101.86	6	43.16	13	93.58	1	5.47	2	12.57	..	..
10 to 15 acres	17	203.34	11	134.01	8	91.16	2	26.22	2	23.33	..	..	3	32.04	..	..
15 to 20 acres	16	282.29	11	172.72	5	83.80	1	17.27	7	124.39	2	32.83	..	..	1	17.27
20 to 30 acres	8	189.64	13	300.26	10	261.59	..	..	4	95.12	4	94.83	5	133.97	..	..
30 to 50 acres	14	512.04	2	74.40	4	152.16	..	..	6	234.82	1	36.36	2	82.84	..	..
50 to 100 acres	2	151.67	1	93.76	2	157.06	..	..	1	54 50	..	..	..	..	..	..
100 acres and above	4	1,433.78	2	101.08	3	445.49	2	522.31	2	1,196.24	..	..	1	170.23	1	131.25
Total	218	3 316.31	305	1,404.33	66	1,333.67	30	654.62	41	1,836.05	13	184.03	14	434.85	2	148.52

79. The above two tables present the information according to the village records. It has to be mentioned that as in most other Malabar villages the actual occupants of the land are different from the registered holders in a large majority of cases. The 'charthu' and 'marupattom' mentioned above fall in this category. Besides these, land has been given on various tenancies to the cultivators which have not come to the official notice of the authorities and hence have not been included in the above statement. The above tables, of course, do not take into account the lands encroached upon and now enjoyed on short term leases by the colonisers. Considering all these cases the number of people who actually possess land at present in the village will be at least three times the number of the registered holders. In the majority of cases, however, the extent of land may not exceed 5 acres each.

80. Among the annual crops paddy and tapioca take the first and second places and the area under the former is gradually increasing. There were 2,080 acres of single crop paddy lands in 1951, 2,500 acres in 1955 and 2,595 acres in 1960. The double crop paddy lands extended to 200 acres in 1951, 250 acres in 1955 and 210 acres in 1960. Among the plantation crops coffee is the most important, nearly half of the cultivated area of the village being under coffee plantation. Pepper is next in importance and orange and tea third and fourth. Lemon grass which is purely a cash crop is cultivated over about 100 acres.

Ginger cultivation during the year under survey extended to about 220 acres and areca-nut cultivation to 15 acres. Rubber has been planted over 10 acres and cocoanut over 4 acres. Areca-nut, cocoanut and rubber are only in the experimental stage. The climatic condition does not seem to suit them quite well and the yields from these crops are not expected to be high at the present estimate. Elephant-foot-yam which is cultivated everywhere in the village seems to be specially suited for the soil. It yields a heavy crop and during the months of September-October lorries after lorries of the tuber is sent down to the towns in the plains.

81. The surveyed households altogether possess 434.77 acres of land under various rights including encroachment. Out of this only 19.75 acres are possessed under proprietary rights, 391.27 acres are Government lands taken on temporary lease or occupied unauthorisedly and 23.7 acres are taken on lease from private persons for cultivation. The proprietary land is held only by Hindus other than Ezhuvas and Paniyans in the surveyed area. A large portion of land obtained from Government and private individuals on lease is under the possession of the Christians. A table showing the distribution of the various types of lands among the different communities of the surveyed area is given below.

Table XVIII

AREA OF THE HOLDINGS

Community	Total No. of households	No. of households holding land	Area of		
			Own land	Land held from Government	Land held from private persons
Christians	74	73	..	274.69	14.85
Paniyans	23	19	..	30.25	0.55
Ezhuvas	13	13	..	44.26	2.25
Other Hindus	12	12	19.75	34.82	6.10
Muslims	2	2	..	7.25	..
Total	**124**	**119**	**19.75**	**391.27**	**23.75**

82. Out of 124 households in the surveyed area one Roman Catholic household and four Paniya households do not hold any land at all. Most of the households in the surveyed area hold only less than 5 acres in extent. No household from the surveyed area has given out land to others for cultivation. The surveyed area is a colony of small cultivators who are in need of more lands for cultivation and would not like to spare even one square inch from their possession to anybody else. When any Government officer visits the area, their apprehension is whether he has come to take any action for the eviction of the people from the Government land. A table showing the distribution of the various types of lands among the surveyed households is given below classified by the extent under possession.

Table XIX

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 9.99 acres	10 acres and above
Land owned	Chetties	..	..	..	..	..	..	..	..	..	1
Land held direct from Government under a tenure less substantial than ownership	Paniyans	4	..	..	..	1	3	12	2	1	..
	Kurumans	..	..	..	..	..	..	..	3	..	1
	Ezhuvas	..	..	..	..	..	2	3	5	2	1
	Vilakkathala Nairs	..	..	1	1	..	1	..	..	..	..
	Kollans	..	..	..	..	..	1	..	..	..	..
	Nairs	..	..	..	..	..	..	..	..	..	1
	Asaris	..	..	..	..	..	..	1	..	..	..
	Mannans	..	..	..	..	..	1	..	..	..	..
	Syrian Catholics	1	..	..	..	3	5	12	20	23	2
	Latin Catholics	..	..	..	..	..	..	1	2	3	..
	Jacobites	..	..	..	..	..	..	..	1	..	..
	C.M.S. Christians	..	..	..	..	..	..	..	..	1	..
	Muslims	..	..	..	..	1	..	..	..	1	..
Land held from private persons or institutions	Paniyans	22	..	..	..	..	1	..	..	..	..
	Kurumans	3	..	..	..	..	..	..	..	1	..
	Ezhuvas	10	..	..	..	..	3	..	..	..	..
	Syrian Catholics	58	..	..	..	1	2	4	1	..	..

83. All except 24.19 acres of the land under the possession of the surveyed households has been brought under cultivation. Over 112.30 acres tapioca is cultivated, over 101.85 acres paddy is cultivated and over 61.95 acres coffee is cultivated. The other important cultivations carried out by the surveyed households are lemon grass, ginger, plantain and elephant-foot-yam. A table showing the distribution of the area under various crops is given below with respect to the surveyed households.

Table XX

DISTRIBUTION OF THE AREA UNDER VARIOUS CROPS

Item	Area in acres	Percentage of the area	Total No. of plots	Size of the plots: Below 25 cents	25 to 50 cents	51 cents to 1 acre	1 to 2 acres	2 to 3 acres	3 to 5 acres	More than 5 acres
Tapioca	112.30	25.83	110	6	35	33	30	5	1	..
Paddy	101.85	23.43	62	12	14	13	9	6	4	4
Coffee	61.95	14.25	53	3	11	19	15	4	1	..
Lemon grass	34.50	7.93	33	1	12	11	7	1	1	..
Ginger	29.30	6.74	71	23	37	10	1	..	..	..
Plantain	17.38	4.00	48	16	27	5	..	..	..	..
Elephant-foot-yam	18.65	4.29	45	13	26	6	..	..	..	..
Rubber	2.25	0.52	1	..	..	..	..	1	..	..
Others	32.40	7.45	34	9	14	9	2	..	..	..
Waste	24.19	5.56	..	..	..	..	..	..	..	..
Total	**434.77**	**100.00**	**457**	**83**	**176**	**106**	**94**	**17**	**7**	**4**

84. Mention has to be made here about the changes that have taken place in the pattern of cultivation in the village and in the surveyed area during the last 20 years. The new settlers were all poor cultivators or labourers and their immediate concern on settling down in the village was the production of food articles and other necessaries. Therefore in the initial stages they cultivated seasonal crops such as paddy, tapioca, plantain and vegetables. Immediately after the clearance of the forest the land was subject to paddy crop which used to yield a good return. The second crop was either paddy or tapioca according to the residuary fertility of the soil. Ginger, plantains and other vegetables were also introduced for second crop in some area. After two or three years when the problem of food had been solved to some extent, cash crops were introduced gradually. Thus came the new coffee plantations for which the land of the village is particularly suited. Pepper and lemon grass were also introduced in course of time and ginger was cultivated on more and more plots. Lemon grass cultivation also would have been extended but for the fall in the price of lemon grass oil and the increasing scarcity of firewood. Now the pattern of cultivation is assuming a settled character with paddy in the valleys and tapioca and coffee on the hill slopes and lemon grass, ginger, plantains, pepper and other tubers over small plots here and there.

Cultivation Practices

Paddy

85. As indicated above, over a large majority of paddy fields only a single crop is raised. The plough is applied to the fields for the first time in January–February. After three or four rounds of ploughing cow-dung, if available, is spread over the area and after three or four days the clods are broken with a wooden stick. Again the field is ploughed and levelled with a harrow, after breaking the clods once more if necessary. The sowing season starts in March and may go up to the month of May according to the availability of rain. Ungerminated seeds are broadcast at the rate of 7.5 *paras* per acre. The common strains used are Marathondi (Wynad–2) and Palthondi (Wynad–1) which are produced in the agricultural farm in the neighbouring village of Ambalavayal. The duration of both the strains varies from 160 to 180 days. There is a great scarcity of agricultural labour which necessitates the staggering of the sowing operation over a long period. After the sowing of the seeds generally no manure is applied but weeding has to be done once or even twice. Harvesting is done by cutting the plants one or two inches above the ground. The sheaves are collected in bundles and carried to the farm yard of the cultivator. Threshing is done by beating the sheaves on a stone. The paddy is dried in the sun and the chaff separated by pouring the grain from some height against the wind. The yield for the first crop is about 20-fold on an average. Of late people have started to use chemical manures, though only in small quantities.

86. For the second crop the sowing is undertaken immediately after the harvest of the first crop. Short term seeds are used so that the harvesting will be over within four months. This is a puddled type of cultivation and transplantation is adopted mostly. Japanese method of cultivation has been introduced for the second crop over small areas but it has not become very popular. The second crop yields between 15 and 20-folds.

87. Another type of cultivation known by the name 'punam' is undertaken in the village over small areas on the hill slopes. The land is tilled or ploughed

according to the lie. Short-term seeds are sown after the first rain in April or May. The crop can be harvested in August or September. Application of manure in this crop is not profitable since the manure will be easily washed away due to the nature of the terrain. If the cultivation is undertaken over a newly cleared area, as was the practice of the settlers when they first occupied the land, the crop yields a good return, often exceeding 20-fold. Paddy cultivation in the succeeding years is not profitable and therefore either some other cultivation is raised over the area or the land is left fallow for one or two years after which another paddy crop is raised. Even then the yield does not exceed 10-fold since the land would have lost all fertility due to the leaching of soil by heavy rain.

88. With the clearance of forests the availability of organic manure in the paddy fields has been reduced considerably and the yield has become poorer. The fields, which in olden days yielded 20 to 25-fold without any manuring. now require application of manure to produce even 15 to 20-fold. The leaching of the soil also takes place at a rapid rate making the soil more and more infertile. Unless suitable measures are taken without delay to prevent the soil erosion and chemical manures are applied to compensate for the diminished supply of organic manure, the agricultural production of the village will go down rapidly.

Coffee

89. In every place in the village coffee cultivation can be seen and it is extended to more and more areas every year. If the price of coffee remains at least at the present level, the coffee cultivation may be extended to almost all the dry land in course of time. There are two strains of coffee popular in the village and neighbouring areas. The strain cultivated in big estates is known as 'Arabica' which gives a better yield than the other variety and entails a higher cultivation cost. The second variety known as 'Robusta' is cultivated by the small planters. For raising a plantation seeds are selected from mature and good plants and sown over a bed raised on the ground. Shade is provided over the bed and it is watered as often as necessary to facilitate the germination. When the seed germinates and puts forth three or four leaves, it is transplanted to a small bamboo basket filled with a mixture of earth and cow-dung. These seedling-baskets are kept under shade and watered daily during the summer. When it is about six months to one year old, it can be planted in the area selected for the purpose. The transplantation is undertaken in the beginning months of monsoon season. A pit of 1 1/2 x 1 1/2 x 1 1/2 feet is dug in the ground with a spade, filled with soft earth and the basket planted in a small hole made into this earth. The plant is provided with some shade till it takes root in the soil. The succeeding operations consist of picking, weeding and manuring at proper intervals every year. Picking the ground is done twice in a year-in September and December. Pruning of the plants is even more important, for otherwise the plant may grow tall and lanky and yield a poor crop. A properly pruned plant grows to about three feet in hight and spreads out its branches in all directions, such that there will be hardly any space between two plants. In this manner 500 plants can normally grow over an area of one acre. Pruning is done thrice a year in the months of September, January and April. Weeding is done as often as necessary and not less than twice in a year. The small cultivators apply cow-dung as manure, digging a hole two feet away from the root and filling it with the manure. In

recent years coffee cultivators have started to use the coffee mixture supplied by the fertiliser factories. This can be applied in the same way as the cow-dung or can be just broadcast over the ground after a picking.

90. The flowering takes place in the plantation in the months of December and January and it takes nearly a year for the seeds to mature. A well maintained plantation yields about 500 kg. of seed per acre and fetches nearly a gross income of Rs. 1,500. Yielding starts from the fifth year of the plantation and within 8 years of plantation the plants give the maximum yield. More than all other cultivations, coffee influences the economy of both the rich and the poor in the village under survey since even the smallest cultivators have not failed to raise at least a few plants in their compounds.

Ginger

91. Ginger was an important short term cash crop which was very popular when the settlers first came to the area. The fertile land produced a good crop and the dried ginger fetches a good price. Therefore ginger cultivation was undertaken extensively in those days. Due to the uncertainty experienced in the price of the ginger, the spreading of the diseases and the diminishing fertility of the soil, the ginger cultivation is becoming less important nowadays.

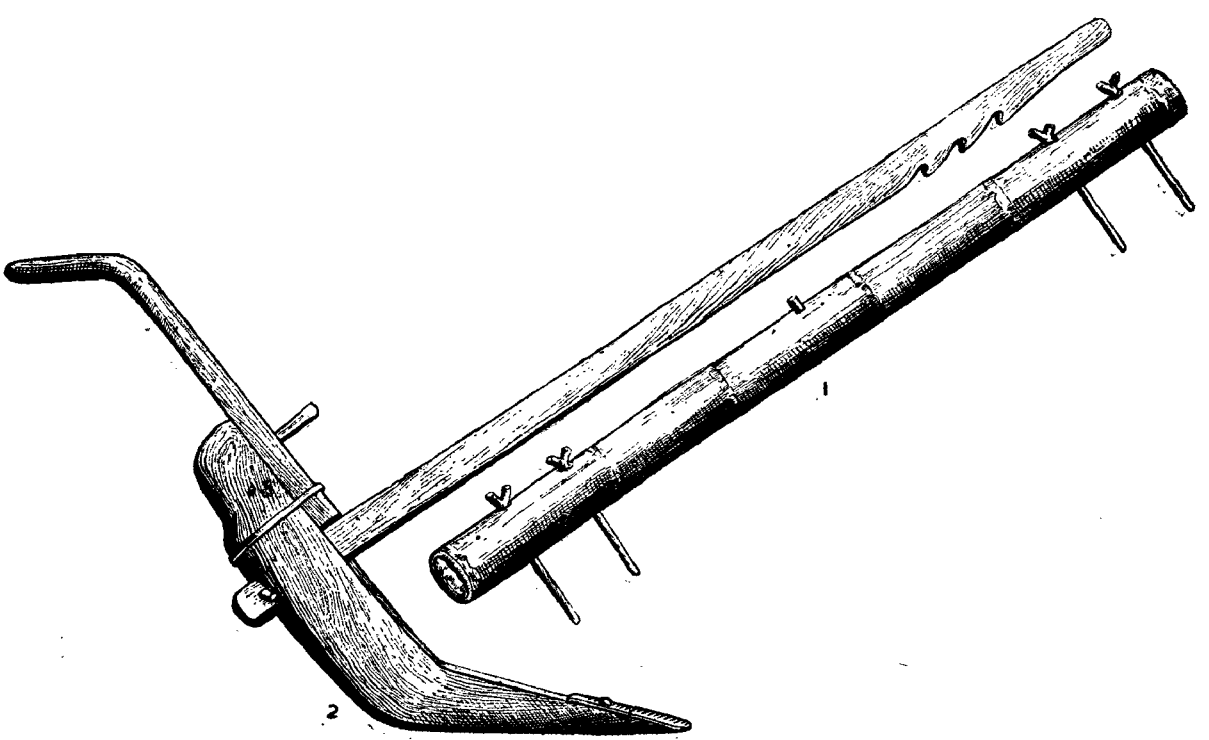
92. Cultivation operation starts with the selection of good seeds at the time of the previous year's harvest. The seeds are fumigated for nearly a month and then spread in a cool place somewhere in the house for germination. Each seed sends out a number of sprouts and can be cut into several small pieces, each containing one or two sprouts. The planting takes place in the months of April and May after the first monsoon rains have cooled the earth but before heavy showers break out. Beds of about 2′ height, 10′ length and 3′ breadth are raised over the proposed ground. The surface is levelled and rows of small pits are dug. A piece of seed is placed in each pit and covered with dried cow-dung. The surface of the bed is gently levelled after this by some people but some others leave it as such. In any case the surface is covered with green leaves or lemon grass. After three to four weeks the tender ginger shoots come out piercing the layer of leaves. When the plant grows to the level of 6″, weeds are removed and dried cow-dung and green leaves are applied between the plants as manure. After two months one more weeding operation is undertaken and manure, if available, applied. This time a small layer of soil is put over the manure from the sides of the pit so that the manure easily decomposes. Diseases like ginger-rot may appear at this time but they can be prevented by timely application of D.D.T. and other chemicals. The harvest can be collected in the month of December. If the land is fertile or manure has been applied in sufficient quantities, a yield of about 20-fold can be expected. The roots of the green ginger are removed, the skin peeled away and it is dried in the sun, since only dried ginger is in demand in the market.

Lemon Grass

93. Lemon grass is totally a new introduction in the area, having been brought in by the settlers. High fertility of soil is not required for the cultivation and as such the areas unsuitable for other crops are selected for lemon grass cultivation. It can also effectively prevent soil erosion since it has a fibrous root system. The seeds can either be sown after picking the field or seedlings can be raised over a nursery and transplanted. After about three months the leaves can be cut for the extraction of the oil. If the monsoon starts at least in the

beginning of May, the leaves can be cut six times a year starting from the end of May and ending with the middle of November. The leaves are tied into small bundles and transported to the shed where the plant for the extraction of the oil has been set up. Once or twice in a year weeding operation is undertaken and some people pick the inter-space between the plants once in a year. No manure is generally applied and the cultivation of the grass entails no other agricultural operation. Women are engaged for cutting the grass. The wage rate prevailing in the locality at the time of survey was 31 p. for 100 pairs of bundles.

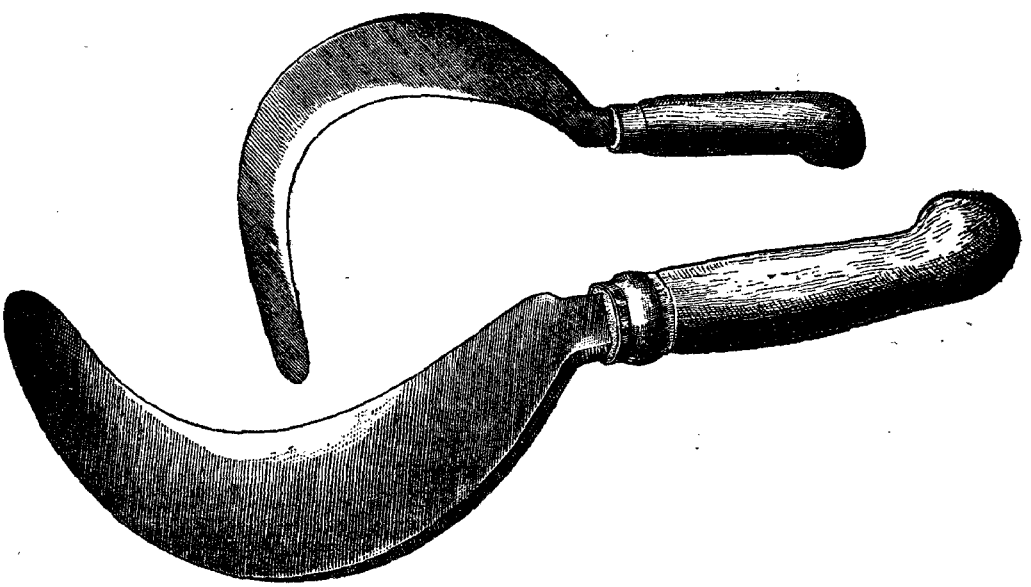
94. The plant for the extraction of oil consists of a big boiler of about 5′ height and about 1 1/2′ radius. It is provided with a window on one side through which it can be filled with the bundles. The top of this boiler is connected to a spiral tube which is kept immersed in water in a wooden tub. Both the boiler and the pipe are made of copper. The free end of the pipe juts out at the bottom of the tub. A bucket containing some water is placed under the tip of this end in order to collect the oil. The boiler is fitted over a large hearth and provided with a mud lining up to half of its height. For retortion of the oil from the grass the



AGRICULTURAL IMPLEMENTS

1. THE YOKE 2. THE PLOUGH

boiler is filled with water to about one-fourth of its volume. It is then filled with grass. Fire is lighted in the hearth and kept burning until the whole retortion process is over. By the time vapour comes out through the window, it is closed air-tight with a lid, applying some cow-dung at the joint. As the water boils, the vapour comes up and passes through the spiral pipe. This vapour is a mixture of water and lemon grass oil in the gaseous form. The gas is liquified while passing through the spiral pipe which is kept cool by the water in which it is immersed. Thus the liquified lemon grass oil and water drop into the bucket at the free end of the spiral pipe. Since the density of the oil is less than that of water, the oil floats over water and when it has been collected in sufficient quantity, it is collected with a copper spoon. It takes nearly two hours to extract completely the oil from one boiler full of grass. The total yield in the area for this much of grass varies from 6 oz. to 14 oz. according to the fertility of the soil, the availability of the rain and the time of the year. The lemon grass oil is sold at Meenangadi in the adjoining village which is a good market for hill produce.



AGRICULTURAL IMPLEMENTS
THE SICKLE (above) AND THE PRUNING KNIFE (below)

Animal Husbandry

95. The village is richer in animal population than many of the surveyed villages due to the better grazing facilities available here. Kurumans and Chetties keep the animals as valuable

possessions both for the dairy products and for the purpose of cultivation. Among the large animals cows and buffaloes are kept by many households and poultry is found almost in all households. The table furnished below gives the total number of heads of each type of animal both in the village and in the surveyed area. Although the animals are generally well fed, the yield is not proportionately high. A cow, on an average, gives only about 3 litres of milk a day and a she-buffalo about double that quantity. The egg production is also poor since the poultry stock is of indigenous variety. One litre of cow's milk costs 35 p. and one litre of she-buffalo's milk 50 p. in the village. Generally the consumption of dairy products by the households of the village is quite high and only a small quantity is marketed. Demand for the dairy products in the area is limited since the number of tea-shops is small and the agricultural folk do not generally purchase them for domestic consumption.

Table XXI

NO. OF LIVE-STOCK AND POULTRY FOR EVERY 1,000 PERSONS

Items	Total No. of animals or birds		No. of animals or birds per 1,000 persons	
	Village	Surveyed area	Village	Surveyed area
Cattle	2,866	126	230	189
Buffaloes	1,805	82	145	123
Goats	482	9	39	14
Sheep	9	2	1	3
Other animals	41	..	3	..
Total live-stock	**5,203**	**219**	**418**	**329**
Total poultry	**9,139**	**320**	**734**	**480**

96. In the surveyed area there are cows in 45 households, bulls in 22 households, buffaloes in 18 households, she-buffaloes in 16 households, goats in 5 households and sheep in 2 households. There are ducks in one household and poultry in 91 households, of which one keeps Rhode Island, one white leghorn and one some other exotic breed.

Industries

97. There are no industries worth the name within the village. Some of the traditional craftsmen such as blacksmiths, bell-metal workers and jewellers carry on their occupation somewhere in a corner of the house, but, except for the blacksmiths, the others do not have full employment. In the whole of the village there are six blacksmithy units, one bell-metal unit, two jewellery units, one cycle repairing shop, one tailoring unit and one bakery.

Trade and Commerce

98. Altogether in the village there are 128 establishments including tea-shops engaged in trade and commerce. They consist of 36 provision shops, one fair price shop, 6 stationery shops, 8 piece-goods shops, 74 tea-shops and 3 shops selling ayurvedic medicines. All the shops are conducted on a small scale and none has invested more than 7,000 rupees. The business is limited to the evening hours except in the tea-shops which get some customers in the morning also. Barter trade is absent in the area.

Changes influencing the Economic and Social Life

99. The large scale immigration from the Travancore area to the village under survey and neighbouring villages of Wynad during the last two decades has brought in far-reaching changes in the economic and social life of the village. The immigrants completely changed the face of the land by clearing the forest area and thereby limiting the freedom of cultivation of the tribes. Although the tribes of the area had definite plots under their possession for paddy cultivation, they could select suitable area every year for the cultivation of the dry crops. The selection of virgin field every year gave them good returns but now all these

areas have been occupied by the immigrants confining the tribes and other indigenous households to certain fixed plots. The clearance of the forest reduced the fertility of the soil by limiting the availability of organic manure and setting in soil erosion. The hunting almost completely stopped as a source of livelihood when the forest was cleared for cultivation. Besides, the immigrants themselves were good hunters and destroyed the wild animals which occasionally visited the pastures of the village from the neighbouring forests.

100. More and more cash crops were introduced in the area by the immigrants. Formerly cash crops such as coffee and orange were limited to the estates. The indigenous communities cultivated only food crops such as paddy. The immigrants extended the cultivation of coffee to large areas and brought in new cash crops such as lemon grass and pepper. They are now experimenting rubber, cocoanut and areca-nut. On the other hand the area they brought under food crops is comparatively small. Thus, while the population increased due to immigration the production of food crops did not record any corresponding increase. Naturally the price of good crops went up during the years of immigration.

101. The large scale immigration to the interior areas opened by the communication facilities in those regions. The road from Kakkavayal to Kottapadi and most other cutcha roads to the interior areas were the result of the colonisation of those areas. The opening of a non-departmental post office at Vazhavatta and the establishment of some new lower and upper primary schools can also be attributed to the same fact.

102. A very important change took place in the labour relations with the immigration of settlers to the village. Almost all Paniyans of the village formerly used to bind themselves to the Chetties as agricultural labourers. The details of this system of year-round labour known as 'Anduvalli' has been given in the succeeding pages. The system received a severe shock when the Travancore settlers streamed into the village. They had themselves brought labourers with them from their native places. However after one or two years these labourers themselves encroached upon small plots of land and became independent cultivators. Consequently the labourers became scarce with the settlers and so they turned their attention towards the local working class. The Paniyans were recruited in large numbers. They were offered better wages and conceded better working conditions. Payment was made in money which the workers preferred to the payment in kind. The Paniyans were left free to serve any master who gave them better wages. Thus the Paniya population was freed from the bondage to the local cultivators. Moreover due to the increasing employment opportunities and the scarcity of labourers the wages gradually increased.

103. Malaria was a common disease in the Wynad plateau till about 20 years ago. Among the first settlers some died of this disease and some abandoned their possession and went back to their native places, stricken with malaria. The clearance of the forest reduced the incidence of malaria rapidly. Simultaneously the malaria eradication programme was undertaken by the Government accelerating the eradication process already set in with the clearance of forests. Malaria is now a rare disease in the area.

104. Certain social evils became more widespread when the colonisation of the area started on a large scale. The most important among them is the illicit distillation of liquor from paddy. A type of arrack is distilled from paddy fermenting it with amonium chloride redeemed from the torch battery. It is reported

that even certain insects are made use of for this purpose. Distillation takes place on a large scale and liquor is available in many places. Reports of drunken men creating troubles on the road side are numerous. This has also led to the increase of other crimes in the area according to the report of the local people. Some of the original inhabitants who were not so fond of liquor have now started to relish them on account of their association with the settlers.

Livelihood Classes

105. 42.18 per cent of the total population of the village consisting of 28.79 per cent males and 13.39 per cent females are workers according to the Census of 1961. Among the workers 17.03 per cent persons are engaged in cultivation, 26.63 per cent in agricultural labour, 27.87 per cent in plantation work, 1.16 per cent in household industry, 2.14 per cent in manufacturing industries, 0.38 per cent in construction work, 1.51 per cent in trade, 0.36 per cent in transport and the remaining 22.92 per cent in other services. According to 1951 Census the percentage of people who depended on land for their livelihood was 76.71.. 15.40 per cent villagers depended on production other than cultivation, 3.64 per cent on commerce, 0.18 per cent on transport and 4.07 per cent on other services for their livelihood in 1951. During the last decade all the sectors of the economy absorbed greater number of workers, though the expansion has not been uniform with all the sectors. The increase of employment chances is greater in agriculture, plantation and other services.

106. In the surveyed area 46.80 per cent of the total persons are workers, consisting of 27.58 per cent males and 19.22 per cent females. The percentage of workers engaged in cultivation is 43.41, in agricultural labour 34.40, in plantation labour 1.61, in household industry 0.64, in construction work 1.61, in trade 1.93, in transport 0.64 and in other services 15.76. The percentages of total employment and employment in cultivation and agricultural labour are much higher in the surveyed area whereas that in plantation is much less compared to the village. The concentration of the immigrant families in the surveyed area accounts for the main difference in the employment pattern. The immigrants are engaged in their own cultivation which include paddy, tapioca and such other seasonal crops and a small extent of coffee.

Employment Position

107. In the surveyed area 2.25 per cent of the workers consisting of five boys and two girls are below the age of 15. Among them a boy and a girl are engaged in household cultivation and all the others in agricultural labour. 62.06 per cent of the workers fall in the age-group of 15-34, 32.16 per cent workers in the age-group of 35-59 and 3.53 per cent workers in the age-group of 60 and over. In all the age-groups the male workers exceed the female workers in number. Of the total population between the ages of 15 and 59, the workers form 83.95 per cent. The table below gives the distribution of the workers and non-workers in the surveyed area by sex and broad age-groups.

Table XXII

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

	Total			Total workers			Total non-workers		
Age-groups	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	666	335	331	311	183	128	355	152	203
0-14	292	145	147	7	5	2	285	140	145
15-34	230	113	117	193	106	87	37	7	30
35-59	119	67	52	100	63	37	19	4	15
60 & over	25	10	15	11	9	2	14	1	13

108. The distribution of the workers according to the livelihood classes has been given above. Out of the 311 workers in the surveyed area 135 are engaged in cultivation and 107 in agricultural labour. All the five workers grouped under mining, quarrying etc. are workers in the coffee estates of the village. Two ironsmiths consisting of a male and a female constitute the industrial workers of the surveyed area. Four carpenters and a worker engaged in sawing come under the category of construction workers. The two workers engaged in transport earn their income by transporting the goods in their bullock-carts. The persons engaged in other services include 40 general labourers consisting of 22 males and 18 females, 2 males engaged in Government service, 2 males and a female engaged in the washing of cloth and 4 workers consisting of 3 males and a female engaged in hair cutting. The table below gives the distribution of the workers in the surveyed area by sex, broad age-groups and occupation.

Table XXIII

WORKERS BY SEX, BROAD AGE-GROUPS AND OCCUPATION

Occupation		Age-groups				
		All ages	0-14	15-34	35-59	60 and over
Cultivation	Persons	135	2	88	39	6
	Males	78	1	47	25	5
	Females	57	1	41	14	1
Agricultural labour	Persons	107	5	63	36	3
	Males	57	4	32	19	2
	Females	50	1	31	17	1
Mining and quarrying	Persons	5	..	3	2	..
	Males	5	..	3	2	..
	Females	..	..	..	..	..
Household industry	Persons	2	..	1	1	..
	Males	1	..	..	1	..
	Females	1	..	1	..	..
Construction work	Persons	5	..	3	1	1
	Males	5	..	3	1	1
	Females	..	..	..	..	..
Trade and commerce	Persons	6	..	..	6	..
	Males	6	..	..	6	..
	Females	..	..	..	..	..
Transport	Persons	2	..	1	1	..
	Males	2	..	1	1	..
	Females	..	..	..	..	..
Other services	Persons	50	..	34	14	2
	Males	30	..	20	8	2
	Females	20	..	14	6	..

109. Of the total workers 35.99 per cent are self-workers. All the cultivators, traders and the persons engaged in household industry belong to this category. In contrast to the village, cultivators outnumber the agricultural labourers in the surveyed area. This is due to the concentration of immigrant families in this area, most of whom carry on their own cultivation in the small plots encroached upon by them. The following table gives the distribution of the self-workers by sex and age-groups.

Table XXIV

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

Age-groups	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	143	85	58	2	1	1	6	6	..	135	78	57
0-14	2	1	1	..	..	..	..	..	..	2	1	1
15-34	89	47	42	1	..	1	..	..	..	88	47	41
35-59	46	32	14	1	1	..	6	6	..	39	25	14
60 & over	6	5	1	..	..	..	..	..	..	6	5	1

110. The non-workers constitute 57.82 per cent of the total population of the village whereas in the surveyed population they form only 53.20 per cent. 80.29 per cent of the non-workers in the surveyed area are in the age-group of 0-14, 10.42 per cent in the 15-34 age-group, 5.35 per cent in the 35-59 age-group and the remaining 3.94 per cent in the age-group of 60 and over. Among the non-workers the persons engaged in household duties form 13.50 per cent, full-time students or children attending schools 36.90 per cent and the sick, old and infants 49.58 per cent. All the persons engaged in household duties are females. There is no rentier or person seeking employment in the surveyed area. The table below gives the distribution of the non-workers by sex, broad age-groups and nature of activity.

Table XXV

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

Nature of activity		Age-groups				
		All ages	0-14	15-34	35-59	60 and over
Total No. of non-workers	Persons	355	285	37	19	14
	Males	152	140	7	4	1
	Females	203	145	30	15	13
Persons engaged in household duties only	Persons	48	3	26	14	5
	Males	..	..	..	..	..
	Females	48	3	26	14	5
Full-time students or children attending school	Persons	131	123	8	..	..
	Males	75	70	5	..	..
	Females	56	53	3	..	..
Sick, old and infants	Persons	176	159	3	5	9
	Males	77	70	2	4	1
	Females	99	89	1	1	8

Primary and Secondary Occupation

111. The Chetties of the village have been following cultivation and cattle rearing as their main occupations. Some of them occasionally collected forest produce and went for hunting. To the Kurumans hunting and cultivation were more or less of equal importance. The Paniyans primarily took up agricultural labour and occasionally assisted the Kurumans in hunting. In the case of these communities few changes have taken

place in the nature of primary and secondary occupations, although their income from these occupations have gone down in recent years. The early immigrants who were able to secure 5 to 10 acres of land each established their foothold in the village as cultivators and consolidated their position by starting business and taking up some other new occupations. The immigrants who came later in search of land had to take up agricultural labour, plantation work or such other occupation for their livelihood as they did not get sufficient land for cultivation. The carpenters, washermen and iron-smiths who immigrated along with the cultivators mainly stick to their traditional occupation but they have also acquired some land to cultivate. In the surveyed area 62.09 per cent households have secondary occupations, 5 among them having more than one subsidiary occupation. The following table gives the distribution of the households in the surveyed area according to their major and subsidiary occupations.

Table XXVI

SUBSIDIARY OCCUPATION

Main occupation	Total No. of house-holds	No. of house-holds having second-ary occ-upation	No. of households having secondary occupation							
			House-hold cultiv-ation	Plant-ation and farm labour	Hunting	Trade	Trans-port	Weaving	Hair cutting	Other services
Household cultivation	61	35	..	27	4	2	2	1	..	2
Agricultural labour	22	12	9	3	..	..	..	..	..	..
Farm and plantation labour	30	22	22	..	..	..	..	..	1	..
Hair cutting	2	..	..	..	..	..	..	..	..	..
Washing of cloth	1	1	1	..	..	..	..	..	..	..
Iron-smithy	1	..	..	.	..	..	..	..	..	..
Carpentry	1	1	1	..	..	..	..	..	..	..
Sawing	1	1	1	.	..	..	..	..	..	..
Trade	4	4	4	1	..	..	..	..	..	..
Other services	1	1	1	..	...	..	..	..	..	..
All occupations	**124**	**77**	**39**	**31**	**4**	**2**	**2**	**1**	**1**	**2**

Changes in the Traditional Occupation

112. Only 7.26 per cent households in the surveyed area have given up their traditional occupation completely. Six households among them had general or farm labour as their principal occupation, which they gave up to take up cultivation or trade. Loss in trade compelled one family in the surveyed area to earn its living by general labour. One family gave up stone quarrying and another 'other services' in order to take up cultivation. A table is given below showing the main changes in traditional occupation of the surveyed households. It, however, does not give the exact magnitude of the changes that have taken place, as it does not take into account the changes in the relative importance of the various traditional occupations in the case of certain households which had more than one occupation. For example, many of the immigrant families which mainly depended on agricultural or general labour for their livelihood while in their native districts and cultivated small plots of lands which formed only a secondary source of income, on coming to the village brought under their possession enough land so as to derive the major portion of their income from land. To them the farm or general labour now forms only a secondary means of livelihood and cultivation forms the primary occupation.

Table XXVII

TRADITIONAL OCCUPATION

Traditional occupation	Total No. of households	New occupation of the households which have completely given up the traditional occupation			
		Total No. of households	No. of households in trade	No. of households in household cultivation	No. of households in general labour
Household cultivation	38	..	..	..	..
Household cultivation and hunting	4	..	..	..	..
Farm work, agricultural labour and general labour	47	6	1	5	..
Agricultural labour	23	..	..	..	..
Trade	2	1	..	..	1
Washing of cloth	1	..	..	..	..
Hair cutting	3	..	..	..	..
Sawing	1	..	..	..	..
Carpentry	1	..	..	..	..
Iron-smithy	1	..	..	..	..
Stone quarrying	1	1	..	1	..
Other services	1	1	..	1	..
Weaving	1	..	..	..	..
Total	**124**	**9**	**1**	**7**	**1**

Labour and Practices connected with it

113. Since there are several coffee estates in the village the plantation labourers constitute a good portion of the total workers. The terms and conditions under which the plantation labourers work, are regulated by the Plantation Labour Act and Rules. Many immigrant cultivators exchange labour among themselves. The traditional cultivators of the village like the Chetties still employ some Paniyans and Kattunayakans as agricultural labourers from the sowing to the harvesting season on a contract basis. This system known by the name 'Anduvalli' is reminiscent of the system of 'Onapanickar' practised in olden days in Kuttanad area of Alleppey district. The terms and conditions under which they work are interesting to note.

114. Each landlord *(pappan)* has a 'kuttan' or 'muppan' who is the headman of all the labourers employed by his master. The 'muppan' generally belongs to the Paniya or Kattunayakan community. One week prior to the *Vishu* day (in April) he goes to the workers' families and requests them to work under his master for the succeeding agricultural year. Generally a husband and wife work under the same master. If a couple agree to work, the 'kuttan' leads them to his 'pappan' who gives the couple a sum of Rs. 10 as 'thalapattom', literally 'head rent'. Once the money is received, the workers are bound to work under the master till the next harvest is over. Then the landlord invites the couple to receive the 'Vishu Vally', the gifts and presents given to such workers in connection with the *Vishu* festival.

115. On the eve of the '*Vishu*' the couple receive from the master 10 *edangazhies* of paddy and a definite measure of boiled rice with curries. The gift on the morning of *Vishu* festival consists of a fixed number of *dosais*, one seer of rice, a cocoanut, a quarter seer of salt, half a bottle of cocoanut oil, fifty betel leaves and four leaves of tobacco and in the

evening half a seer of rice, *pappadom* and fruits. On the next day also they receive some *dosais*. The agreement becomes complete with the acceptance of 'Vishu vally' by the workers.

116. Before the expiry of the first week following the *Vishu* festival the agricultural operations begin. A couple get on each working day 3.5 seers of paddy (2 seers for the male worker and 1.5 seers for the female worker) in addition to the breakfast and noon-meal. They should work on all days except Sundays.

117. Gifts in kind as in the case of *Vishu* are given on festival occasions like the *Karkadaka vavu*, *Onam* and the 10th of *Thulam* with slight variations in the items and quantity of each item. On *Karkadaka vavu* (the new moon day in the 12th month of the Malabar Era) each worker gets 2 pieces of coarse cloth. All the items given for *Vishu*, except paddy, are presented for *Onam*. Similar gifts are given to the workers on the 10th *Thulam*, otherwise known as the 'puthari day'. The harvest begins on this day.

118. The period of contract comes to an end on the last day of the harvest. The day is known as the 'uchar'. A couple get 5 *pothis* of paddy (about 25 *paras*) on this day. Sometimes the couple may be allowed to cultivate a plot of field for themselves in which case only one *pothi* of paddy is given. But then a special gift of 1/4 *pothi* of paddy to the male worker is also given.

119. A male or female worker can enter into the agreement individually. In that case each one will get a 'thalapattom' of Rs. 5 and daily wage of 2 seers of paddy for the male worker and 1 seer of paddy for the female worker, instead of 3.5 seers of paddy which they could get together. Small deductions will also be made in the gifts they receive on festival days, if they enter into the contract individually. The total wage thus earned by a couple is between Rs. 580 and Rs. 600 for the period of contract and Rs. 150 for the other three months when they are free.

Family Budget

120. Out of the 124 households in the surveyed area 61 households derive the major portion of their income from cultivation, 22 households from the agricultural labour, 30 households from general and farm labour and the remaining households from miscellaneous occupations. The cultivators and those engaged in miscellaneous occupations enjoy more or less the same economic status, when the net income per household and the consumption pattern are taken into account. They are wealthier than the other occupational groups. The general labourers are more fortunate than the agricultural labourers in all the aspects of the economic life. Separate sets of family budget tables have been prepared for each of the above occupational groups and given in Appendix A. A brief analysis of the data is attempted in the following paragraphs.

Cultivators

Income

121. Of the 61 households of the cultivators 3 households are in the income group of Rs. 51–75, 9 households in the income group of Rs. 76–100 and 49 households in the income group of above Rs. 100 per month. The percentage of households receiving an income of above Rs. 100 per month is the highest in this occupational group. On an average there are 4.33 persons in the households of the two lower income groups and 6.08 persons each in the households of the highest income group. The average number of equivalent adult males per household is 3.33, 3.24 and 4.81 and the average number of gainfully employed people per household is 1.00, 1.78 and 2.63 respectively in the three income groups. The households in the lowest income group receive a monthly average

income of Rs. 71.00, those in the next income group Rs. 91.61 and those in the highest income group Rs. 217.26. Taking all the income groups together the average income per household works out to Rs. 191.54 per month for this occupational class. 84.99 per cent of the income is derived from cultivation and animal husbandry, 9.67 per cent from wages or salary, 3.16 per cent from other sources, 1.11 per cent from business run by the households and 1.07 per cent from various other sources. Only a few households in the highest income group derive a regular income from business or industry run by the households.

Expenditure

122. The average monthly expenditure of a household in this occupational class is Rs. 186.15 if all the income groups are taken together. For the three income groups it is Rs. 75.97, Rs. 94.17 and Rs. 209.76 respectively. Of the total expenditure the cultivators spend 54.79 per cent on food, 3.52 per cent on clothing, 5.17 per cent on housing, light and fuel, 10.65 per cent on miscellaneous items and 25.87 per cent on cultivation, industry and business run by the households. Among the food items rice covers 34.36 per cent, tapioca 17.16 per cent, cocoanut 2.91 per cent, meat 2.70 per cent, fish 6.06 per cent, milk 6.45 per cent, oil 4.71 per cent, sugar 0.82 per cent, coffee 2.00 per cent, smoking 4.38 per cent, chewing 4.29 per cent and the other items including refreshments 4.60 per cent of the total expenditure on food. The expenditure per equivalent adult male on food is Rs. 22.64 per month. The standard of consumption among the cultivators is slightly better than among the households engaged in the miscellaneous occupations. 30.66 per cent of the expenditure under the miscellaneous items goes towards the payment of debts. The percentage of expenditure on education is 7.16, on dhobi or soap 13.06, on barber 8.21, on travelling 8.11, on religious observances 5.01, on medicines 10.29 and on amusements 1.82. Out of the amount spent on cultivation, industry and business the household cultivation covers 98.65 per cent.

Agricultural Labourers

Income

123. This occupational class consists entirely of Paniyans. Out of the 23 Paniya families in the surveyed area 22 families still depend almost completely on agricultural labour for livelihood and economically they form the poorest section of the population of the region. Among these 22 households 11 receive an income between Rs. 51 and 75, 8 between Rs. 76 and 100 and 3 above Rs. 100 per month. The average number of persons per household in these three income groups is 3.45, 5.75 and 7.33 respectively. The average number of equivalent adult males per household is 2.71, 4.65 and 6.22 and the average number of gainfully employed persons per household is 2.09 3.38 and 5.33 in the three groups. The households in the lowest income group receive an average income of Rs. 65.40, in the next income group Rs. 83.87 and in the highest income group Rs. 120.32 per month. Taking all the income groups together the income per household works out to Rs. 79.59 per month of which 88.40 per cent is derived from wages or salary, 8.52 per cent from cultivation run by the households, 0.05 per cent from relatives in the form of help and 3.03 per cent from other sources. The large share contributed by salary or wages only confirms the high dependence on agricultural labour. There is a linear relationship between the average number of gainfully employed members and the income, which is to be expected among the households which depend so much on wage labour.

Expenditure

124. Taking all the income groups together the average expenditure of a household is Rs. 82.26 per month. Taking the income groups separately a household in the lowest income group spends Rs. 71.80, in the next income group Rs. 84.27 and in the highest income group Rs. 114.94 per month. In general the food items cover 80.09 per cent, clothing 4.42 per cent, housing, light and fuel, 7.93 per cent and the miscellaneous items 6.45 per cent of the total expenditure, leaving the rest for cultivation, industry and business. Of the total expenditure on food rice costs 60.23 per cent, tapioca 5.88 per cent, cocoanut 0.65 per cent, meat 1.97 per cent, fish 3.89 per cent, milk 0.14 per cent, oil 3.25 per cent, sugar 1.20 per cent, coffee 0.82 per cent, smoking 3.70 per cent, chewing 5.16 per cent and other food items including refreshments 6.09 per cent. The standard of life maintained by the Paniyans is the poorest in the surveyed area. But in comparison with some other surveyed villages, it is found that the expenditure on food per equivalent adult male among the Paniyans is not so poor. It amounts to Rs. 16.98 and is greater than among the tile factory workers, miscellaneous industrial workers and general labourers of Cheruvannur, handloom weavers and miscellaneous occupational classes of Edakkad and general and agricultural labourers of Thiruvangad covered in this volume. Comparing this to the agricultural labourers of the neighbouring districts, this is higher than the amount spent by the agricultural labourers of Panancherry village in Trichur district whose family budget has been studied in volume VI–B of this series. The traditional way of life which does not necessitate high expenditure under the other items such as education, medicine, dhobi or soap, dress etc. enables the Paniyans to spend a larger amount on food and drinks. The Paniyans in the surveyed area spend no amount on education and of the total expenditure under the miscellaneous items that on dhobi or soap covers 16.98 per cent, medicine 5.97 per cent, amusement 22.01 per cent and other items 23.69 per cent. They spend a small amount on cultivation also.

General Labourers

Income

125. Among the general labourers one family receives an income of Rs. 44.17, 13 families Rs. 69.08 each, 9 families Rs. 94.67 each and 7 families Rs. 168.28 each per month. The average number of persons per household in the above four income groups is 5.00, 3.00, 5.00 and 7.57, the equivalent adult males per household 3.80, 2.41, 3.97 and 6.16 and the average number of gainfully employed persons per household 2.00, 1.85, 2.67 and 4.00 respectively. The average monthly income of a household of this occupational class taking all income groups together, is Rs. 99.07. Taking all the households together the income can be distributed as 66.59 per cent from wage or salary, 29.30 per cent from cultivation, 1.27 per cent as gift and presents, 0.11 per cent as help from relatives and 2.73 per cent from other unclassified sources on the basis of source. For all the households, irrespective of the income groups, the household cultivation forms the second major source of income.

Expenditure

126. The household in Rs. 25–50 income group spends Rs. 46.73 per month, those in Rs. 51–75 income group spend Rs. 71.47 each per month, those in Rs. 76–100 income group Rs. 99.66 each per month and those in the highest income group Rs. 166.03 each per month. The average monthly expenditure per household for the whole occupational class is Rs. 101.15 per household, of

which 72.04 per cent is on food, 4.04 per cent on clothing, 8.05 per cent on housing, light, fuel etc., 7.40 per cent on miscellaneous items and 8.47 per cent on cultivation, industry and business run by the household. Of the total amount spent on food, the percentage of expenditure on rice is 36.33, tapioca 19.98, cocoanut 1.92, meat 1.79, fish 6.67, milk 2.02, oil 3.80, sugar 0.43, coffee 1.74, smoking 4.72, chewing 4.89 and other items including refreshments 6.13. The consumption pattern in this case is better than that in the case of the Paniyans and the per equivalent adult male expenditure amounts to Rs. 19.19 per month. Among the miscellaneous items, the expenditure on education takes only the fourth place and it covers only 9.36 per cent of the total expenditure under this head, whereas that on dhobi or soap covers 22.33 per cent, services of barber 15.24 per cent, travelling 6.42 per cent, medicine 6.28 per cent and religious observances 4.54 per cent. 2.41 per cent is spent on amusement and 8.29 per cent towards the payment of debt.

Miscellaneous Occupations

Income

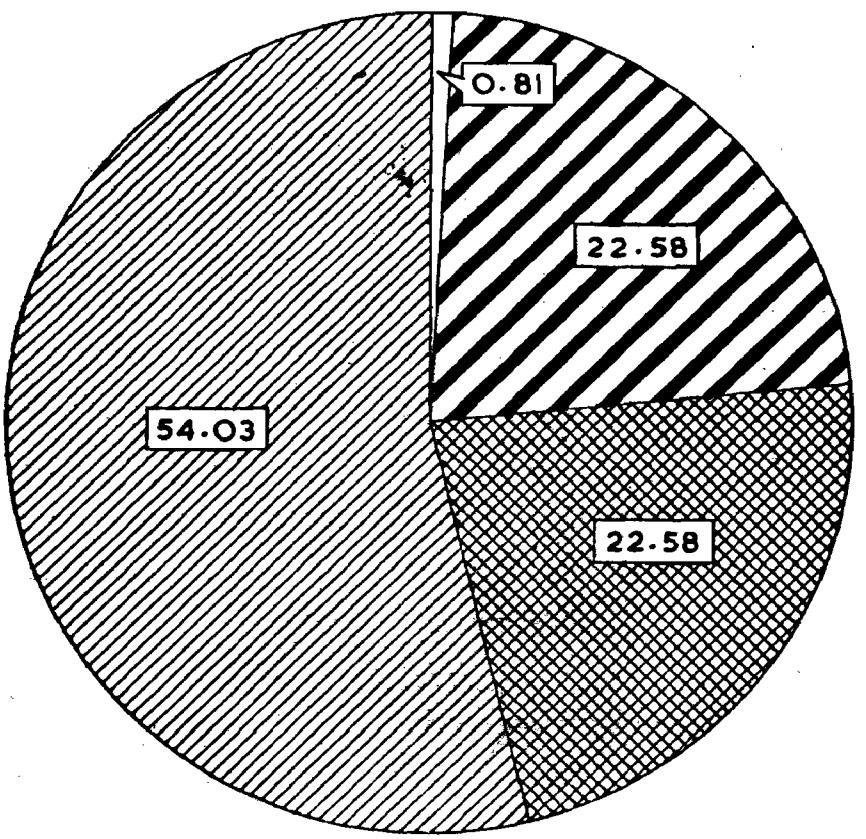
127. There are 11 households in the surveyed area which depend on miscellaneous occupations for their livelihood. One of them is in the income group of Rs. 51–75, two are in the income group of Rs. 76–100 and 8 in the income group of above Rs. 100 per month. There are 2 members and one gainfully employed person in the household falling in the lowest income group. On an average there are 6.00 members, 4.10 equivalent adult males and 1.00 gainfully employed persons in a household of the second income group. For a household of the highest income group the corresponding figures are 6.75 persons, 5.03 equivalent adult males and 2.00 gainfully employed persons. The average monthly income of a household in the three income groups is Rs. 71.50, Rs. 96.46 and Rs. 216.20 respectively, but the average income of all the households together is Rs. 181.28 per month. Taking the occupational class as a whole the percentage of the total income derived from salary or wages is 39.49, industry run by the household 8.03, business run by the household 26.33, gifts and presents 0.16 and other sources 1.78. Unlike in the case of the households in the other occupational groups no single source contributes more than 40 per cent of the total income. The occupational diversity of these households reflects the development in trade and commerce in industry, in construction work and in other services, since the immigrants settled in the area.

Expenditure

128. The household in the income group of Rs. 51–75 spends on an average Rs. 70.60 per month, the households in Rs. 76–100 income group spend Rs. 110.04 each and those in the highest income group Rs. 193.60 each per month. When all the households are considered together, the average monthly expenditure per household amounts to Rs. 167.19. The percentage of expenditure on food is 59.91, on clothing 4.92, on housing, light and fuel etc. 6.19, on the miscellaneous items 12.27 and on cultivation, industry and business 16.71. Of the total amount spent on food 40.84 per cent is spent on rice, 9.39 per cent on tapioca, 3.17 per cent on cocoanut, 1.94 per cent on meat, 5.02 per cent on fish, 7.87 per cent on milk, 4.76 per cent on oils, 1.14 per cent on sugars, 1.77 per cent on coffee, 5.63 per cent on smoking, 3.60 per cent on chewing, 4.83 per cent on other foods including refreshments. The households in this group spend 9.51 per cent of the total miscellaneous expenditure on education, 10.87 per cent on dhobi or soap, 17.94 per cent on travelling, 13.94 per cent on medicine and 2.11 per cent on amusements. 8.82 per

HOUSEHOLD MONTHLY INCOME

(PERCENTAGE)



INDEX

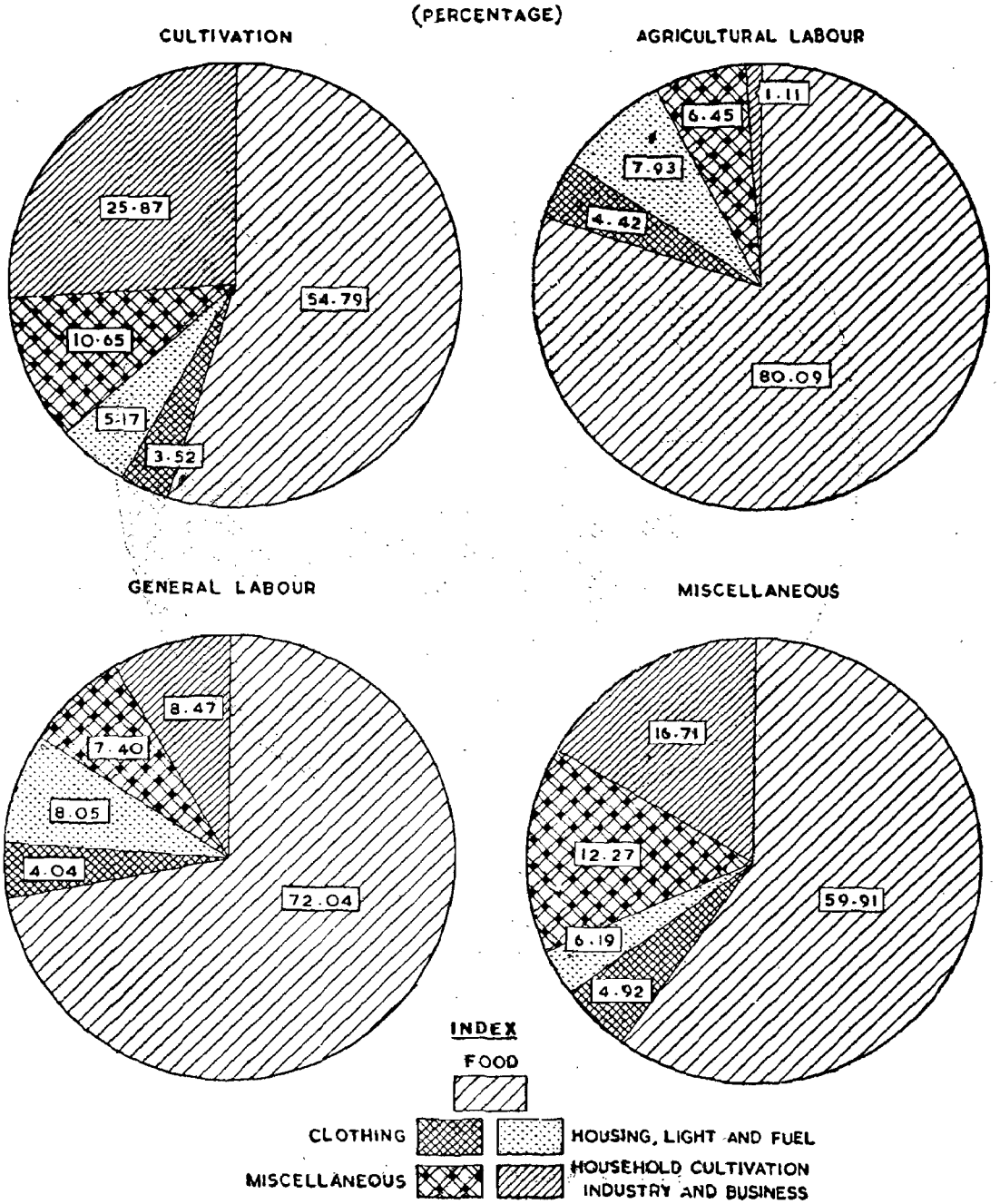
INCOME GROUP

- Rs. 25 — 50
- Rs. 51 — 75
- Rs. 76 — 100
- Above Rs. 100

(ALL OCCUPATIONAL GROUPS)

MONTHLY EXPENDITURE BY OCCUPATIONAL GROUPS

(PERCENTAGE)



cent of the miscellaneous expenditure is invested in saving schemes. Of the total amount spent on cultivation, industry and business, 51.48 per cent is allotted for cultivation, 13.04 per cent for industry and 35.48 per cent for business.

Surplus and Deficit

129. In the surveyed area 54.03 per cent households have surplus budget, 36.29 per cent households deficit budget and 9.68 per cent households balanced budget. The budget of the one household in Rs. 25–50 income group is deficit while that of the 25 per cent households in each of the two succeeding income groups and 79.10 per cent households in the highest income group is surplus. Among 11 households classified under miscellaneous occupation, as many as 9 have surplus budget whereas among the general labourers 53.33 per cent households have deficit budget. Of the households having deficit budget 62.22 per cent fill up the gap in the budget by regular borrowing. The other households make adjustments in consumption pattern when the budget does not tally. The table below gives the distribution of the households of the surveyed area by the nature of the budget, income group and occupation.

Table XXVIII

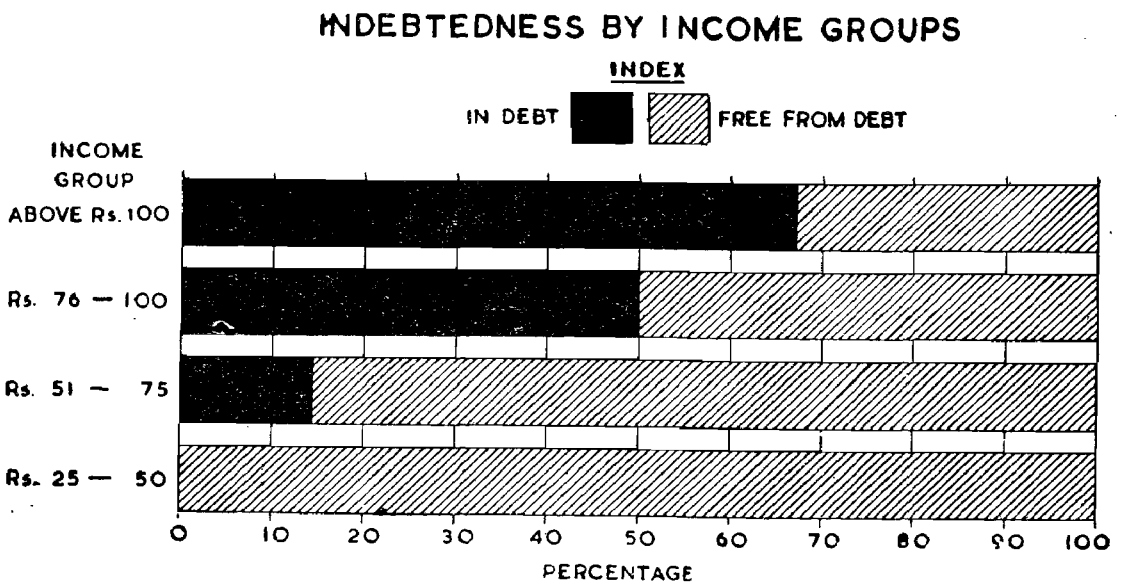
SURPLUS, BALANCED AND DEFICIT BUDGETS

Occupation	Income group	Surplus	Balanced	Deficit
1	2	3	4	5
Cultivation	Rs. 51-75	..	1	2
	Rs. 76-100	1	1	7
	Above Rs. 100	38	1	10
	Total	**39**	**3**	**19**
General labour	Rs. 25-50	..	..	1
	Rs. 51-75	4	1	8
	Rs. 76-100	3	1	5
	Above Rs. 100	5	..	2
	Total	**12**	**2**	**16**
Agricultural labour	Rs. 51-75	2	3	6
	Rs. 76-100	3	2	3
	Above Rs. 100	2	1	..
	Total	**7**	**6**	**9**
Miscellaneous	Rs. 51-75	1	..	..
	Rs. 76-100	..	1	1
	Above Rs. 100	8	..	..
	Total	**9**	**1**	**1**

Indebtedness

130. 14.29 per cent households in the income groups of Rs. 51–75, 50.00 per cent households in the income group of Rs. 76–100 and 67.16 per cent households in the highest income group are in debt. The indebted households in Rs. 51–75 income group have an average debt of Rs. 185.50, in the income group of Rs. 76–100, Rs. 184.85 and in the highest income group Rs. 501–95 respectively. On the whole the households in debt constitute 67.16 per cent of the total households in the surveyed area, the average indebtedness for the households in debt being Rs. 411.48. About 75 per cent of these households, most of whom are settlers, have incurred debt for meeting the cultivation expenses. The households which have taken loan for

meeting ordinary wants are also not small in number. Among the different causes of debt the household cultivation covers 46.88 per cent, ordinary wants 11.36 per cent, house construction 24.98 per cent and sickness 71.14 per cent. No household in the surveyed area has taken loan to clear the old outstanding debt or to invest in any industry. The households which have incurred debt in connection with the purchase of land, marriages, funeral etc. are small in number and the debt incurred against these items covers only a small percentage of the total debt incurred. The table given in the Appedix–A gives more details on the indebtedness of the surveyed households.



Indices of Prosperity

131. Only one of the households in the surveyed area has cleared debt which existed prior to 10 years from the income of the household. 87 households have acquired new properties, 6 households have made savings in cash and 81 households have invested in new undertakings such as construction of house. The value of these items comes to Rs. 52,209 altogether which has been saved from the earnings of the households without selling any properties.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Age and Sex Distribution

132. In the surveyed area 43.84 per cent of the total persons fall in 0–14 age-group, 34.53 per cent in 15–34 age-group, 17.88 per cent in 35–59 age-group and 3.75 per cent in 60 and above age-group. Both in the surveyed area and in the village the males outnumber the females. The details are given in the table below.

Table XXIX

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	335	45	57	43	28	35	29	21	31	36	10
Females	331	52	61	34	39	27	30	21	26	26	15
Total persons	**666**	**97**	**118**	**77**	**67**	**62**	**59**	**42**	**57**	**62**	**25**

Age and Marital Status

133. In the surveyed area 55.26 per cent of the total population are never married, 40.39 per cent are married, 3.60 per cent are widowed and the remaining 0.75 per cent are either divorced or separated. Most of the girls are married before they pass the age of 20; there are only two never married girls above that age in the surveyed area. Majority of the males in 20–24 age-group are married and there is no never married males in the higher age-groups. The number of widowed females is three times that of the widowed males. 91.67 per cent of the widowed persons are aged 45 or more and all such persons falling in the two higher age-groups are females. Altogether three cases of separation and 2 cases of divorce have been reported. A divorced male and a separated female are Catholics and the other three divorced or separated persons are Ezhuvas. By the economic status four out of the five households, where divorce or separation has taken place fall in the middle class and one in the poor class. The distribution of the population by age, sex and marital status is given in the following table.

Table XXX

AGE AND MARITAL STATUS

	Total population			Never married		Married		Widowed		Divorced or separated	
Age-group	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	666	335	331	192	176	134	135	6	18	3	2
0– 9	215	102	113	102	113	..	..	..	..	..	..
10–14	77	43	34	43	34	..	..	..	..	..	..
15–19	67	28	39	27	27	1	11	..	1	..	..
20–24	62	35	27	15	..	18	26	..	..	2	1
25–29	59	29	30	5	1	23	29	1	..	..	..
30–34	42	21	21	..	..	20	21	..	..	1	..
35–39	30	18	12	..	..	18	12	..	..	..	..
40–44	27	13	14	..	..	13	14	..	..	..	..
45–49	28	15	13	..	..	13	11	2	1	..	1
50–54	14	9	5	..	..	8	3	1	2	..	..
55–59	20	12	8	..	..	12	5	..	3	..	..
60–64	10	6	4	..	..	4	2	2	2	..	..
65–69	4	1	3	..	1	1	..	..	2	..	..
70 & over	11	3	8	..	..	3	1	..	7	..	..

Youngest Age of Marriage

134. The marriage of a boy aged 16 or a girl aged 12 were not uncommon among certain communities of the surveyed area formerly. Instances of girls marrying at the age of 10 or 11 and boys at the age of 15 in olden days have been reported from the old Syrian Catholic settlers also. Considering the individual ages greater number of marriages took place in the past at the ages of 19, 20, 22 and 23 in the case of males and at 14, 15, 16 and 17 in the case of females. The table given below is based on the information collected from the heads of households about the youngest age of marriage that took place in their family in their memory and so represents the past condition. At present the age of marriage for the girls is between 17 and 22 and for the boys between 22 and 27 in all the communities.

Table XXXI

YOUNGEST AGE OF FIRST MARRIAGE BY SEX AND AGE-GROUPS

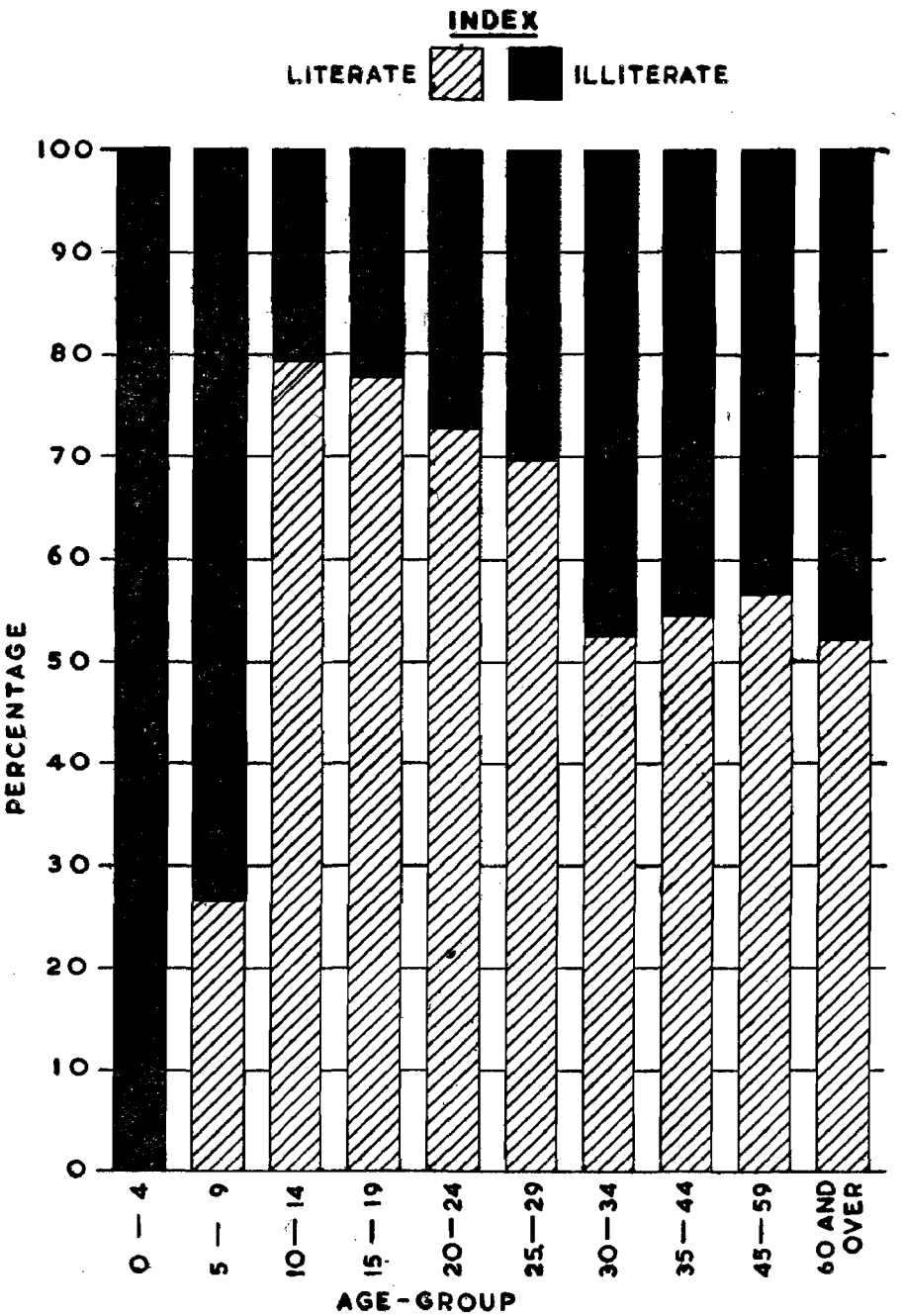
Community	Age-groups									
	10–14		15–19		20–24		25–29		30–34	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Paniyans	..	1	4	19	17	3	2	..	..	..
Kurumans	..	..	2	3	2	1	..	..	..	..
Ezhuvas	..	3	3	7	6	3	4	..	..	..
Vilakkathala Nairs	..	..	..	2	1	1	2	..	..	..
Kollans	..	1	..	..	1	..	..	..	..	..
Nairs	..	..	1	1	..	..	..	..	..	..
Asaris	..	..	..	1	1	..	..	..	..	..
Chetties	..	..	1	1	..	..	..	..	..	..
Mannans	..	1	1	..	..	..	..	..	..	..
Syrian Catholics	..	18	28	41	31	7	6	..	1	..
Latin Catholics	..	2	4	4	2	..	..	..	..	..
Jacobites	..	1	1	..	..	..	..	..	..	..
C.M.S. Christians	..	..	..	1	1	..	..	..	..	..
Muslims	..	2	..	..	2	..	..	..	..	..

Literacy and Education

135. During the last decade the percentage of literacy in the village increased from 22.99 in 1951 to 33.56 in 1961. In 1951, 31.40 per cent of the male population and 12.23 per cent of the female population constituted the literates which by 1961 increased to 42.01 and 24.32 respectively. The increase is partly due to the immigration and partly due to the actual progress achieved in education during the period. The village lags behind the taluk and the district in literacy. In the taluk 33.88 per cent of the people are literates and in the district they form 40.63 per cent of the total population. The percentage of literacy is higher among the immigrants of the village. The higher percentage of literacy in the surveyed area viz, 49.70 even when compared with that of the district is explained by this fact.

136. Among the literates of the surveyed area 28.23 per cent persons can just read and write and possess no educational qualification, 21.02 per cent have passed primary or junior basis standard and 0.45 per cent possess S.S.L.C. or equivalent qualifications. In the matter of higher or technical education the surveyed area and the village are equally far behind the district and the taluk. It is mainly due to the absence of facilities for higher education in the village or in the neighbouring areas.

LITERACY


INDEX
LITERATE
ILLITERATE
100
90
80
70
60
50
40
30
20
10
0
PERCENTAGE
0 — 4
5 — 9
10 — 14
15 — 19
20 — 24
25 — 29
30 — 34
35 — 44
45 — 59
60 AND OVER
AGE-GROUP

137. Education up to the primary or junior basic standard has received a new impetus during the last few years. The Chetties and Kurumans have begun to send their children to school. But the Paniyans are behind the others in this respect. Most of the children stop their studies with the completion of Standard IV or V or after attending the high school for one or two years. There are only eight students in the surveyed area aged 15 or above attending school. The following table gives more details on the educational standard of the surveyed population.

Table XXXII

LITERACY AND EDUCATION

Age-group	Total	Illiterate	Literate without educational standard	Primary or junior basic	Matric or higher secondary
All ages	666	335	188	140	3
0- 4	97	97	..	..	..
5- 9	118	87	31	..	..
10-14	77	16	39	22	..
15-19	67	15	25	27	..
20-24	62	17	23	22	..
25-29	59	18	13	26	2
30-34	42	20	8	14	..
35-44	57	26	13	17	1
45-59	62	27	24	11	..
60 and over	25	12	12	1	..

Immigration and Emigration

138. The impact of immigration on the social and economic life of the village has been mentioned in the previous pages. In the area selected for detailed study 77.42 per cent of the total households are immigrants, all of which came to this village within a period of 25 years. Of the total immigrated households 19.80 per cent came within a period of 0 to 4 years, 42.72 per cent within a period of 5 to 9 years and 33.32 per cent within a period of 10 to 14 years. Only 4.16 per cent households immigrated before 15 years to this area. By community, 77.08 per cent of the immigrant households are Christians, 20.84 per cent Hindus and 2.08 per cent Muslims. Though the new settlers hail from the different districts of the State, the immigrants from the Kottayam district form the majority. 83.33 per cent families of the new settlers in this area have their origin in the Kottayam, Vaikom and Meenachil taluks of Kottayam district. The position of the village in these respects is not different from that of the surveyed area. Most of the families migrated to this village with a view to secure land for cultivation. The early settlers achieved their aim without much difficulty by freely encroaching upon the Government lands. Some immigrant households among whom there were barbers, carpenters, blacksmiths and washermen also, immigrated in search of jobs. The immigration has reduced considerably now as no new land is available for occupation. Yet the existence of forest land belonging to private persons who may dispose them off and the expansion of employment opportunities as a result of recent developments in the economic and social life of the villagers maintain a trickle of immigration even now. Tables XXXIII and XXXIV give the particulars of immigration for the surveyed area.

Table XXXIII

IMMIGRATION BY DURATION AND CAUSES

Duration (Years)	No. of families immigrated	In search of land			In search of job		
		Hindus	Christians	Muslims	Hindus	Christians	Muslims
0- 4	19	..	11	..	2	6	..
5- 9	41	4	21	..	8	8	..
10-14	32	4	23	1	1	3	..
15-19	3	..	1	1	1	..	..
20-24	1	..	1	..	..	..	..
Total	96	8	57	2	12	17	..

Table XXXIV

DISTRIBUTION OF IMMIGRATED FAMILIES BY REGION AND COMMUNITY

District of migration	Taluk from where migrated	Total No. of families migrated to the village	Hindus	Christians	Muslims
Kozhikode	Kozhikode	1	1	..	..
	Ernad	2	2	..	..
Palghat	Palghat	4	2	..	2
	Ponnani	2	2	..	..
Cannanore	Cannanore	1	1	..	..
Ernakulam	Kunnathunad	1	1	..	..
	Cochin	1	..	1	..
	Muvattupuzha	2	..	2	..
	Thodupuzha	2	..	2	..
Kottayam	Kottayam	4	3	1	..
	Vaikom	32	4	28	..
	Meenachil	44	4	40	..
Total		96	20	74	2

Type of Families

139. 67.74 per cent households in the surveyed area are simple families consisting of husband, wife and children. Intermediate families consisting of unmarried brothers, sisters or one of the parents in addition to the members of a simple family form 15.32 per cent and joint families where there are more than one married couple in each family 16.94 per cent.

Table XXXV

SIMPLE, INTERMEDIATE AND JOINT FAMILIES

Community	Total No. of households	Type of families living in the household		
		Simple	Intermediate	Joint
Paniyans	23	18	1	4
Kurumans	4	3	..	1
Ezhuvas	13	8	2	3
Vilakkathala Nairs	3	3	..	..
Kollans	1	1	..	..
Nairs	1	1	..	..
Asaris	1	..	..	1
Chetties	1	..	..	1
Mannans	1	1	..	..
Syrian Catholics	66	42	14	10
Latin Catholics	6	3	2	1
Jacobites	1	1	..	..
C.M.S. Christians	1	1	..	..
Muslims	2	2	..	..

Medical Care

140. There is only limited facility for treatment in the village which imposes on the people many hardships. In the surveyed area 16.13 per cent households completely depend on allopathic medicines and 8.88 per cent on ayurvedic medicines. The remaining households resort to both these systems of treatment, the nature of the disease and the means at their command being important factors influencing the selection of one type of treatment or the other in each case. Nowadays the homeopathic system of treatment is becoming popular. Many households in the surveyed area depend upon homeopathic treatment to cure the minor health complaints of the children. The members from 16.94 per cent households from the surveyed area go to public hospital or dispensary for medical consultation, those from 8.88 per cent households to private hospital or dispensary and those from the remaining households to both public and private hospitals for the purpose. The women from one of the households in the surveyed area have got admitted in the hospital for confinement, two households have called doctors to attend to maternity cases and nine households have sought the assistance of qualified midwife on such occasions. In the remaining 85.45 per cent households the maternity cases are attended to by unqualified midwives. All members of 63.71 per cent households of the surveyed area have been vaccinated whereas from the other households only some members have been vaccinated.

Births and Deaths

141. The birth and death figures for 10 years from 1951 are given in table XXXVI. In each year the number of deaths falls below 50 per cent of the number of births. Both births and deaths show a gradual increase in number from the beginning to the end of the decade. A part of the increase can be explained on the basis of immigration. It is interesting to note that during the decade both the birth and death rates of the village have been lower than the average birth and death rates for Kozhikode district. One is inclined to suspect under-registration which is quiet natural among the tribals.

Table XXXVI

BIRTHS AND DEATHS

Year	Birth	Death
1951	129	59
1952	136	66
1953	138	88
1954	176	79
1955	194	61
1956	218	57
1957	216	80
1958	192	68
1959	204	95
1960	176	72

Leisure and Recreation

142. Till very recently hunting was both an amusement and a source of income to the Kurumans and to the Paniyans, but at present the opportunities for hunting have become meagre for the reasons already mentioned. Therefore nowadays they go for hunting only very rarely. In connection with the ceremonial and festival occasions the male members of the tribal communities perform their traditional folk dances called 'Vattakali' and 'Kolkali' and the women and children of the communities watch the performance with great delight. But the appeal of these performances is on the decline as the tribes are more and more attracted to the modern forms of entertainment like cinema, drama etc. After the harvest the Paniyans used to leave their home and wander in the neighbouring towns and places of festivals with the balance of their earnings for the year. Here they enjoyed life. They took different kinds of food and drinks, purchased cheap fancy ornaments, toys, etc., and

enjoyed entertainments including film shows. A few days before the *Vishu*, they returned empty handed, again to sell their labour in advance, as detailed elsewhere. Nowadays such a short-term migration from the village is not necessary, because of the availability of these entertainments in the neighbouring localities and so they have stopped that practice. In the surveyed area 47.58 per cent households go for films at least two or three times a year and 88.71 per cent for other amusements. It is interesting to note that 19 out of the 23 families of the Paniyans enjoy film shows. The habit of reading newspapers has not been developed. Only 4.84 per cent households in the surveyed area get down newspaper. There is no house in the surveyed area which possesses a radio set or a gramophone. The table below gives the details of the households going for films, dramas and other amusements.

Table XXXVII

AMUSEMENTS

Community	Total No. of households	No. of households		
		Going for films	Going for dramas	Going for other amusements
Paniyans	23	19	..	23
Kurumans	4	1	..	4
Ezhuvas	13	7	..	8
Vilakkathala Nairs	3	1	..	..
Kollans	1	1	..	..
Nairs	1	..	..	..
Asaris	1	1	..	..
Chetties	1	1	1	1
Mannans	1	..	..	..
Syrian Catholics	66	24	1	66
Latin Catholics	6	4	..	6
Jacobites	1	..	..	1
C.M.S. Christians	1	..	..	1
Muslims	2	..	..	..

Dowry

143. There is no dowry sytsem among the communities of the Paniya, Kuruman, Chetty, Nair, Vilakkathala Nair, Mannan and Kollan. Taking all the households together 65.32 per cent families have either received or given dowry. Of these households 3.70 per cent have given it in cash or property, 54.32 per cent in ornament alone without cash or property and the remaining 41.98 per cent in ornaments and cash or property. 37.04 per cent of these households have given dowry up to the value of Rs. 100 each, 32.10 per cent up to the value of Rs. 500 each, 17.28 per cent up to the value of Rs. 1,000 each, 6.18 per cent up to Rs. 1,500 each, 3.70 per cent up to Rs. 2,000 each and 3.70 per cent up to Rs. 2,500 each. There is no family in the surveyed area which has either given or received dowry exceeding Rs. 2,500. The following table gives more details on the subject.

Table XXXVIII

DOWRY

Total No. of households	Name of the community	No. of households which have either given or received dowry	No. of households which have either given or received dowry in cash or property excluding ornaments				No. of households which have either given or received dowry as ornaments alone without cash or property				No. of households which have either given or received dowry both in cash or property and in ornaments					
			Up to Rs. 100	Up to Rs. 1,500	Up to Rs. 2,000	Up to Rs. 2,500	Up to Rs. 100	Up to Rs. 500	Up to Rs. 1,000	Up to Rs. 1,500	Up to Rs. 100	Up to Rs. 500	Up to Rs. 1,000	Up to Rs. 1,500	Up to Rs. 2,000	Up to Rs. 2,500
13	Ezhuvas	12	..	..	..	..	6	1	1	1	..	3	..	..	..	..
1	Asaris	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
66	Syrian Catholics	58	1	1	..	1	19	4	3	1	1	14	7	2	2	2
6	Latin Catholics	6	..	..	..	..	3	1	..	..	..	..	2	..	..	..
1	Jacobites	1	..	..	..	..	..	1	..	..	..	..	..	..	..	..
1	C.M.S. Christians	1	..	..	..	..	..	1	..	..	..	..	..	..	..	..
2	Muslims	2	..	..	..	..	1	1	..	..	..	..	..	..	..	..

Family Planning

144. Though there are many persons in the suryeyed area who are in favour of family planning programme, there is none who has tried to control the size of his family resorting to the one or the other method of birth control. It is said that a unit of Central Social Welfare Board which worked in this area for some time made an effort to popularise the scheme, but few of the villagers appreciated the work. 66 persons were interviewed during the survey to ascertain their views on family planning. Among them only 56 were aware of the programme and the number of persons in favour of the programme was only 34. 32 out of these 34 families favoured the use of contraceptives while the other two persons favoured both self-restraint and the use of contraceptives. There was none who accepted self-restraint alone or sterilization as a suitable or desirable method of birth control. Among the persons interviewed, there was a Paniya married male who was aware of the programme and was in favour of it. Two tables are given below to throw more light on the problem.

Table XXXIX

NO. OF CHILDREN AND ATTITUDE TOWARDS FAMILY PLANNING

No. of children	Attitude towards family planning		
	In favour	Not in favour	No specific opinion
0	11	7	3
1-2	13	6	6
3-4	6	5	1
5-7	4	3	..
8-9	..	1	..

Table XL

ATTITUDE TO FAMILY PLANNING

	Paniyans	Kurumans	Ezhuvas	Vilakkathala Nairs	Kollans	Nairs	Asaris	Chetties	Mannans	Syrian Catholics	Latin Catholics	Jacobites	C.M.S. Christians	Muslims
1. Total No. of persons interviewed	9	3	8	2	1	..	1	2	1	33	3	..	1	2
2. No. of persons aware of family planning programme	1	1	8	2	1	..	1	2	1	33	3	..	1	2
3. No. of persons in favour of family planning out of item No. 2	1	..	3	..	1	..	1	..	1	23	2	..	..	2
4. No. of persons out of item No. 3 in favour of														
(a) Self-restraint only	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(b) Contraceptives and self-restraint	..	..	..	..	..	..	..	..	..	2	..	..	..	..
(c) Contraceptives only	1	..	3	..	1	..	1	..	1	21	2	..	..	2
(d) Sterilization	..	..	..	..	..	..	..	..	..	..	..	..	..	..

Social Awareness

145. The standard of social awareness is very poor among the people of the surveyed area. The heads of 16.94 per cent households do not even know that the practice of untouchability is prohibited by law. These people are also not aware of the abolition of dowry system by law or the various land reform measures adopted by the State Government. There is no head of household in the surveyed area, who is aware of the Hindu Adoption or Succession Act. The immigrants are better informed than the other people of the surveyed area about the social changes taking place around the country. The paniyans are the most ignorant in the surveyed households.

Nature of Caste Relationship

146. The immigration has considerably changed the ethnic composition of the village. This is well reflected in the surveyed area where now as many as 14 different communities belonging to the Hindu, Christian and Muslim religions live. Some 30 years ago the Paniyans, Kurumans and Chetties alone lived here following their traditional way of life. As a result of the migration, the original inhabitants became the minor communities and the Roman Catholic Christians of the Syrian denomination the major group. In the beginning the original inhabitants the new settlers, as one can naturally expect, were not on good terms. A few years after the beginning of the migration all the communities including the other minor communities among the Christians developed hostility towards the Roman Catholic Christians. For instance, some two years back all of them worked together to prevent the sanctioning of an upper primary school under the management of the Syrian Catholics who had already completed a building for the purpose. It was said that the starting of such a school would adversely affect the interest of the upper primary school belonging to a Chetty, situated about 3 furlongs away from the proposed school. With the advance of time the communal relations are improving. The Paniyans are in the lowest strata of the society. All other communities are superior to them.

Organs of Democratic Decentralization

147. A separate panchayat for the village was constituted in 1956, with ten

elected members including one from a reservation ward. There are two wells owned by the panchayat. It maintains 30 electric lights and 7 oil lamps and keeps the village road in repair. The panchayat is shortly to undertake the construction of two village roads. It has opened 3 reading rooms including one in the office itself. Attached to this reading room there is a small library with 378 books.

148. The income of the panchayat is slightly above Rs. 8,000 per annum of which land tax contributes Rs. 4,296.64, profession tax Rs. 462, vehicle tax Rs. 193.12, licence fees Rs. 1,193.75 and the village road maintenance grant Rs. 1,710.

Co-operative Societies

149. The joint farming society at Muttil and the multi-purpose society at Madakkimala form the two co-operative institutions working inside the village. Formerly there was a purchase and sale society at Muttil, the liquidation of which, a few years back, affected the development of co-operative institutions for a while. The joint farming society was registered in 1962 with 26 members four of whom belong to the Scheduled Tribes. The society has an area of 50 acres under its control for paddy cultivation. This is a new experiment as far as this area is concerned and any comment on the working of the society will be premature at the moment.

150. The multi-purpose society at Madakkimala was registered in 1921 and it began to function from the very same year as a credit society with its area of operation covering the revenue villages of Muttil and Kottathara. It was converted into a multi-purpose society towards the end of the year 1961. The society has been recording a steady progress from the very beginning. The membership of the society has steadily increased from 658 in 1956 to 1,104 in 1962. In general the members take active interest in the working of the society.

151. The society enjoys a sound finance and works with profit. The paid-up share capital, the loan from the bank and the deposits with the society together amount to more than Rs. 2.5 lakhs and the loan and advances given by the society amount to Rs. 2.2 lakhs. The savings and the investment of the society exceed a sum of Rs. 6,600 and the value of the other assets of the society exceeds Rs. 13,400. The issue of medium and short term mortgage loans, surety loans and loan on crop forms the important activity of the society. Most of these loans are issued only to those who have proprietary lands under their possession but the crop loan is advanced against paddy, pepper and ginger. The surety loan is issued to the immigrants also who occupy the Government lands.

Developmental Activities

152. The village is under the Sultan's Battery N. E. S. Block started in 1960. The Block office is situated at about 10 miles away from Muttil proper. Under the agricultural scheme the Block issues loans to the villagers to encourage the cultivation of paddy, ginger and pepper and also for improving the quality of the draught animals. Two persons each from the surveyed area got loan for the cultivation of pepper and for the purchase of bullocks. Oil pumps are supplied on a subsidised rate to the cultivators from the Block. Manures like paddy mixture, ginger mixture etc., and pesticides are also distributed through the Block. Farmers' associations have been formed, the maintenance of kitchen garden is being encouraged and the young farmers' clubs are being organised. The demonstration or control plots in paddy pulses, ginger, pepper and tapioca are maintained in the village by the Block. The Block also supplies the seedlings of pepper, areca-nut, cocoanut and glyricidia. During the year of survey the areca-nut seedlings supplied in the village alone counted 6,000.

153. Grant is given for keeping the

improved variety of birds, cattle feed is supplied and cattle-show is organised for developing the animal husbandry. Three persons in the village got substantial help under this scheme. The selling of poultry and hatching eggs, issue of loans for the construction of cattle shed and preparation of wire netting and the starting of veterinary hospital and artificial insemination centres are also included in the programme, for the development of animal husbandry in the village.

154. The block has completed roads extending to nearly 4 miles with the help of the villagers. There is a vaccinator and a health visitor in the Block who occasionally visit the village. The Gramasevak of the village keeps a first aid kit. A scheme for popularising the E. S. P. type latrine has been taken in hand. Under the social education programme 3 sports clubs have been organised in the village.

155. The Gramasevak has visited 15 households in the surveyed area. 27 households in the area have got better manure, 56 households have started to use pesticides and 2 households have been benefited by demonstration in improved method of cultivation.

Annual Cycles of Fairs and Festivals

156. Among the two festivals celebrated by the Hindus, that in the temple at Muttil is of greater importance. The period of the festival spreads over 41 days from the first of *Vrischigom* which falls in November. The celebration is mainly religious in character. In the surveyed area the Chetties have their own temple. They hold small festivals and the Kurumans and Paniyans of the area participate in the celebrations. The Fatima Church, near Kakkavayal conducts festivals on 28th January and 7th and 8th February every year. The festival days of the Vazhavatta church (St. Sebastian) are January 20th and April 23rd. But all these festivals are only of religious importance.

CHAPTER V

CONCLUSION

Social

157. The most important purpose for which this village was selected for the study is to find out the social and economic changes that have taken place in the hilly areas of the Malabar region on account of the colonisation by immigrants from Travancore. Muttil is a typical village of the Travancore settlers and the changes that have taken place in the village in recent years give a glimpse of the changes taking place in other Malabar villages occupied by them. Changes on the economic front have been many and varied and the changes on the social front have been no less important. Many of these changes have contributed for the progress of the village. A fine example for this is the improvement in the status of the lower castes. The lower castes such as Paniyans and Kurumans are now not treated as mere chattels by the landlords although vestiges of certain ancient labour practices still remain. However, certain recent developments affecting the relationship between the different sections of the population are not very healthy. The relations between the colonisers and original inhabitants were smooth and wholesome in the early periods. Frictions developed in later periods and, although it is narrow and almost imperceptible at present, a cleavage has been definitely formed between the new settlers and old inhabitants. It is of utmost importance for the harmonious social development of the village that the two sections understand each other better and live as good neighbours instead of harbouring envy and enmity against each other.

158. With the colonisation of the area and opening of new educational institutions there is a phenomenal increase both in male and female literacy in the village. But this increase is limited to the new settlers and to the advanced communities among the original inhabitants. Literary rate among the tribal people is still very low compared to the other sections. It is consoling to note that among the Kurumans there is an increased awareness of the need for literacy but it is disappointing to see that the Paniya population has not been affected by this change among their neighbours. Since the tribes form a considerable section of the population of the village their social advancement will deeply influence the progress of the village. Literacy is the basic necessity for this advancement. Rooted as they are in ignorance and superstition, it is not likely that the tribes will voluntarily send their children for education An external agency like the Harijan Welfare Department or some social organisation has to prod them for this purpose. The educated people of the village have a greater responsibility in this connection. They can not only impress upon the tribes of the need for education in modern times but also help them to secure the benefits that the Government give for the education of such people.

159. Housing condition in the village is poor on account of the reasons mentioned in the second chapter. There is no prospect of improvement in this matter in the near future for the improvement of the housing condition requires not only the easy availability of construction materials but also some improvement in the economic condition of the people. While nothing much can be done at present to improve the general housing condition, there is need for doing something urgent to improve the situation

among the tribes like Panians. Their houses are very crude, inconvenient and insanitary. The poor health of the Paniya people should be mainly attributed to the poor housing condition. They do not get sufficient protection from the sun and the rain and they are not equipped to defend themselves against the cold blast that is common in the mountainous areas during the monsoon. The houses of the Kurumans are better but they are poorly ventilated and too small for any family. External economic aid has to be given if better houses are to be constructed by these people as their present economic position do not permit big investment on houses. Probably certain colonisation schemes such as have been undertaken in tribal villages might be taken up here also.

160. Sanitation facilities in the tribal settlements are far from satisfactory. There are no latrines or bath-rooms either in the Kuruman settlements or in the Pania settlements. Little attention is given to personal cleanliness by the tribal people, particularly the Panians. Bathing is done only at long intervals and the clothes are almost never washed. The surroundings of the houses in the Pania settlements are so dirty that one can enter the settlement only with great reluctance and even then by closing the nose. It needs no extra expenditure or effort to improve these conditions but only a change in the attitude which can be introduced by proper education in hygiene. Official and voluntary agencies working for the social and economic advancement of the area such as the N. E. S. Block, the Harijan Welfare Department and the various non-official organisations formed by them can do valuable service in this direction. A conscious attempt by some external agency is necessary, for if the tribal people would have learnt by examples they should have by now been much better off, learning from the examples of the settlers who are far better than the tribals in these matters.

161. Medical facilities available in the village are quite meagre; the weekly visit of a mobile dispensary (van) is all the medical attention they get. Although the village has a large population it has not developed any township so far and as such opening of a regular hospital is out of question in the near future. Probably a dispensary with a doctor visiting it twice or thrice in a week is a more feasible proposition that would satisfy the urgent needs of the village for the time being. The need for such a facility will be more evident when we consider the fact that transport facilities are not satisfactory in the village, particularly during the rainy season. Almost all tribal people and many of the other poor sections of the population have to work daily for eking out their livelihood. If somebody has to go to hospital to fetch medicine for the sick it results in loss of work for the day and naturally people do not go to hospital until the illness becomes dangerously serious. The tribal people often leave the sick for natural cure. When this is coupled with the poor sanitary conditions there is no wonder that the incidence of disease is high among them. Contageous diseases which are not rare in other villages of Kerala is almost a regular feature in this village, particularly among the tribals. More thorough innoculation and timely medical help alone can prevent these epidemics.

162. The village is covered by N. E. S. Block and the Extension Officers visit the different parts of the village frequently. They have been able to do some service in the matter of agriculture, social education etc. but it would appear that the block has not been able to make its impress on the village in a noticeable way. There are various ways in which this can be done. For example, opening

of a community listening centre somewhere near Vazhavatta would contribute to the improvement of the social awareness of the tribal people who live around that area. Such a step might awaken them from their present slumber and impress upon them the need for sending their children to school, to keep the surroundings of their houses neat and clean, to maintain personal cleanliness and to make improvement in other directions of social life. It will also serve as a standing monument of the interest shown by the National Extension Service in their welfare.

Economic

163. As on the social front, on the economic front also the village has made some progress on account of the colonisation, but the present economic situation of the village is far from satisfactory. The population has increased by nearly 50 per cent whereas the economic resources have not kept pace with it during the last decade. There are several factors for this slow progress, one of the most important among them being the lack of sufficient communication facilities. Kozhikode–Sultan's Battery road passes through a corner of the village and therefore does not benefit the interior areas. The cutcha road starting from Kakkavayal and passing through the surveyed area and numerous other mud roads are worthy of traffic only for a short period during the year. Consequently, transport of the agricultural produce from the village becomes difficult for most part of the year. Bringing manure, construction materials etc. to the village also becomes difficult for the same reason. The difficulties of taking a patient to some hospital outside the village during the rainy season is better imagined than said. Therefore unless some good roads are constructed to open up the interior areas, further progress of the village on the economic front is almost impossible. Improvement of the road from Kakkavayal will be an important step in this direction and could be accomplished quickly with a small expense. Probably the Local Body with the cooperation of the inhabitants of the village could take up this work.

164. Agriculture is the main stay of the village and it is going to continue so for a long time to come. Therefore attempt at economic improvement of the village has to be directed mainly towards the improvement of agriculture. It is a well-known fact that the cultivators will take the maximum possible interest in the improvement of the land and the expansion of the cultivation only if they get permanent interest over the land. Many of the present cultivators have taken lands on tenancy which did not confer permanent right on them. The Kerala Agrarian Relations Act of 1963, however, assures them continued possession of the land and ultimate ownership. So far so good. There is another large section of cultivators who have occupied Government lands illegally. Under the new policy of the Government most of these lands are assigned on registry to the occupants themselves. But at the time of survey steps for the assignment of land to the encroachers had not been taken in the village. The earlier this is taken up and completed the better for the agricultural improvement and economic progress of the people. At present there is uncertainty as to whether the encroachers will be evicted or will be given the land on assignment. Consequently they have little interest in making permanent improvements over the lands. The present policy is to exhaust the fertility of the land by intensive cultivation so as to take maximum benefit before they are evicted, if ultimately that is going to happen.

165. Another important measure that can be taken for the improvement of agriculture in the village is soil conser-

vation. The terrain of the village is undulating and therefore conducive to soil erosion. The high rainfall in the area augments the danger further. When the forest area was cleared by the encroachers the last protection against soil erosion was removed. The result is heavy leaching and soil erosion which have already left bare the hill tops and slopes. In many places bare rock or hard laterite has now come to the surface and the process is extending to more and more areas during each monsoon. The settlers have adopted contour terracing on a small scale but this will not solve the problem immediately. One reason why the cultivators do not adopt contour cultivation more extensively is that they are not sure about their future enjoyment of the land, while another reason is poor financial position of the people, which does not permit of heavy expenditure required for contour terracing. The only alternative possible in this regard is Government intervention. The Soil Conservation Department is already engaged in the work in some villages. Their attention has to be turned to the villages such as the one under survey urgently, since all the factors here conspire to accelerate the soil erosion and the poor people are not able to take up preventive measures by themselves.

166. Cultivators of the village, particularly the settlers, are hard-working people whose entire time is spent on their fields. But manual labour alone is not sufficient for improving the cultivation. Application of chemical manure, adoption of modern methods of cultivation, construction of irrigation facilities and so on are more important than manual labour. All these items require investments in cash which the people are not able to afford. Liberal agricultural credit facilities alone can come to their help in this regard. At present there are schemes for agricultural loans but most of them require the security of landed property over which the loanee has got proprietary ownership. Consequently many cultivators who are tenants or encroachers cannot avail of these loan facilities. On the other hand, if loans are made available on the security of crops the cultivators would have been benefited by it. Quick action for the assignment of the encroached lands also would have enabled many cultivators to take advantage of the existing loan facilities.

167. The agricultural improvement will mostly benefit the settlers and other cultivators. The tribal people will be benefited by it only indirectly and marginally, since the tribal economy still hinges on agricultural labour and occasional hunting. Prospects of economic improvement by agricultural labour alone is nil and hunting is becoming outdated as an occupation due to the clearance of forest areas. The tribes, particularly the Kurumans, have not yet succeeded in finding an alternate occupation for hunting and this has considerably affected their income. There are schemes under the Harijan Welfare Department for giving training to the tribal people in certain crafts and for organising industrial co-operatives among them. The village under survey or the neighbourhood has not been benefited by these schemes. There are facilities for the development of some small industries in the area for the exploitation of which the tribal people could be given training and financial assistance. One such industry is the manufacture of tiles and bricks. The soil of certain localities is suited for this purpose and it is reported that some time back bricks were manufactured in the village and in the neighbourhood. The industry had to be closed down for want of demand and the absence of transport facilities. With the flow of the colonisers the demand for these construction materials has increased now. There

will be no difficulty in marketing them if they are manufactured on a small scale as could be done by an industrial co-operative society organised among the tribes. It is also possible to undertake the manufacture of certain articles with bamboo, cane and reed that are available in plenty in the neighbourhood.

168. Yet another industry that could be easily taken up in the area is coffee curing and the manufacture of coffee powder. Plenty of coffee is produced in the village and the neighbourhood, but the entire production is sold without further processing. Either on a co-operative basis or on individual scale large or small industries can be started for the conversion of the coffee seed into powder which could not only give some employment to the people but also fetch more profit to the cultivators.

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
Cultivation	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25—50	..	..	..	..	..	..	..	..
	Rs. 51—75	3	1.00	1.67	0.67	1.00	4.34	3.33	1.00
	Rs. 76—100	9	1.00	1.44	0.78	1.11	4.33	3.24	1.78
	Above Rs. 100	49	2.08	1.82	1.14	1.04	6.08	4.81	2.63

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
Agricultural labour	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25—50	..	..	..	..	..	..	..	..
	Rs. 51—75	11	1.09	1.09	0.73	0.54	3.45	2.71	2.09
	Rs. 76—100	8	1.75	2.25	0.63	1.12	5.75	4.65	3.38
	Above Rs. 100	3	3.00	2.67	1.66	..	7.33	6.22	5.33

Table I (c)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household: Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12	Total	Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
General labour	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25—50	1	1	2.00	..	2.00	5.00	3.80	2.00
	Rs. 51—75	13	1.08	0.92	0.54	0.46	3.00	2.41	1.85
	Rs. 76—100	9	1.78	1.44	0.56	1.22	5.00	3.97	2.67
	Above Rs. 100	7	2.57	2.71	1.00	1.29	7.57	6.16	4.00

APPENDIX A—(*Contd.*)

Table I (d)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household: Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12	Total	Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
Miscellaneous	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25—50	..	..	..	..	..	..	..	..
	Rs. 51—75	1	1.00	1.00	..	..	2.00	1.90	1.00
	Rs. 76—100	2	1.00	1.50	1.50	2.00	6.00	4.10	1.00
	Above Rs. 100	8	2.00	1.63	1.62	1.50	6.75	5.03	2.00

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	61		..	..	3	9	49
		Rs.	Per cent	Rs.	Rs.	Rs.	Rs.	Rs.
Cultivation	(a) Salary or wages	18.52	9.67	..	..	20.00	24.22	17.38
	(b) Industry run by the household	0.49	0.26	..	..	..	..	0.61
	(c) Business run by the household	2.13	1.11	..	..	..	..	2.65
	(d) Cultivation run by the household	162.79	84.99	..	..	47.50	63.17	188.15
	(e) Rent from land	..	..	..	..	..	..	..
	(f) Rent of houses	0.74	0.39	..	..	..	..	0.92
	(g) Pension	..	..	..	..	..	..	..
	(h) Gifts and presents	0.41	0.21	..	..	..	0.23	0.47
	(i) Help from relatives	0.41	0.21	..	..	1.67	1.11	0.20
	(j) Other sources	6.05	3.16	..	..	1.83	2.88	6.88
	Total	**191.54**	**100.00**	..	..	**71.00**	**91.61**	**217.26**

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		..	..	11	8	3
		Rs.	Per cent	Rs.	Rs.	Rs.	Rs.	Rs.
Agricultural labour	(a) Salary or wages	70.36	88.40	..	..	57.57	72.50	111.66
	(b) Industry run by the household	..	..	..	..	..	..	..
	(c) Business run by the household	..	..	..	..	..	..	..
	(d) Cultivation run by the household	6.78	8.52	..	..	5.65	8.87	5.33
	(e) Rent from land	..	..	..	..	..	..	..
	(f) Rent of houses	..	..	..	..	..	..	..
	(g) Pension	..	..	..	..	..	..	..
	(h) Gifts and presents	..	..	..	..	..	..	..
	(i) Help from relatives	0.04	0.05	..	..	0.09	..	..
	(j) Other sources	2.41	3.03	..	..	2.09	2.50	3.33
	Total	**79.59**	**100.00**	..	..	**65.40**	**83.87**	**120.32**

APPENDIX A

Table II (c)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households		Households with a monthly income of: Less than Rs. 25	Rs. 25—50	Rs. 51—75	Rs. 76—100	Above Rs. 100
	No. of households	30		..	1	13	9	7
		Rs.	Per cent	Rs.	Rs.	Rs.	Rs.	Rs.
General labour	(a) Salary or wages	65.97	66.59	..	40.00	47.89	66.83	102.14
	(b) Industry run by the household	..	..	..	..	..	..	..
	(c) Business run by the household	..	..	..	..	..	..	..
	(d) Cultivation run by the household	29.03	29.30	..	4.17	16.35	24.37	62.14
	(e) Rent from land	..	..	..	..	..	..	..
	(f) Rent of houses	..	..	..	..	..	..	..
	(g) Pension	..	..	..	..	..	..	..
	(h) Gifts and presents	1.26	1.27	..	..	2.53	0.55	..
	(i) Help from relatives	0.11	0.11	..	..	..	0.37	..
	(j) Other sources	2.70	2.73	..	..	2.31	2.55	4.00
	Total	**99.07**	**100.00**	..	**44.17**	**69.08**	**94.67**	**168.28**

Table II (d)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households		Households with a monthly income of: Less than Rs. 25	Rs. 25—50	Rs. 51—75	Rs. 76—100	Above Rs. 100
	No. of households	11		..	..	1	2	8
		Rs.	Per cent	Rs.	Rs.	Rs.	Rs.	Rs.
Miscellaneous	(a) Salary or wages	71.59	39.49	..	..	70.00	43.75	78.75
	(b) Industry run by the household	14.55	8.03	..	..	..	..	20.00
	(c) Business run by the household	47.73	26.33	..	..	..	37.50	56.25
	(d) Cultivation run by the household	43.89	24.21	..	..	..	15.21	56.55
	(e) Rent from land	..	..	..	..	..	..	..
	(f) Rent of houses	..	..	..	..	..	..	..
	(g) Pension	..	..	..	..	..	..	..
	(h) Gifts and presents	0.29	0.16	..	..	..	..	0.40
	(i) Help from relatives	..	..	..	..	..	..	..
	(j) Other sources	3.23	1.78	..	..	1.50	..	4.25
	Total	**181.28**	**100.00**	..	..	**71.50**	**96.46**	**216.20**

APPENDIX A—(*Contd.*)

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	61			..	..	3	9	49
		Per household	Per equivalent adult male						
		Rs.	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
Cultivation	**A. Food Group**								
	i. Cereals and Pulses								
	Rice	35.03	7.78	34.36	..	..	20.83	21.67	38.36
	Othe grains	0.44	0.09	0.43	..	..	0.15	0.31	0.48
	Dhal	0.66	0.15	0.64	..	..	0.24	0.39	0.73
	Total	**36.13**	**8.02**	**35.43**	..	..	**21.22**	**22.37**	**39.57**
	ii. Vegetables								
	Potatoes	0.07	0.02	0.07	..	..	..	..	0.09
	Tapioca	17.50	3.88	17.16	..	..	16.00	12.42	18.53
	Onions	0.66	0.15	0.65	..	..	0.50	0.47	0.70
	Cocoanut	2.97	0.66	2.91	..	..	1.00	1.53	3.36
	Other vegetables	3.10	0.69	3.04	..	..	2.33	2.56	3.24
	Total	**24.30**	**5.40**	**23.83**	..	..	**19.83**	**16.98**	**25.92**
	iii. Meat and Fish								
	Meat	2.76	0.61	2 70	..	..	0.78	2.04	3.01
	Fish	6.18	1.37	6.06	..	..	2.83	4.13	6.76
	Total	**8.94**	**1.98**	**8.76**	..	..	**3.61**	**6.17**	**9.77**
	iv. Milk	6.58	1.46	6.45	..	..	0.50	1.22	7.93
	v. Ghee and Oils	4.80	1.07	4.71	..	..	2.08	2.81	5.34
	vi. Salt	0.31	0.07	0.31	..	..	0.33	0.26	0.31
	vii. Condimenst								
	Chillies	2.48	0.55	2.43	..	..	1.67	1.94	2.63
	Tamarind	1.25	0.28	1.23	..	..	0.37	0.93	1.36
	Other condiments	0.55	0.12	0.54	..	..	0.46	0.39	0.59
	Total	**4.28**	**0.95**	**4.20**	..	..	**2.50**	**3.26**	**4.58**
	viii. Sugars								
	Sugar	0.24	0.05	0.23	..	..	0.06	0.09	0.28
	Jaggery	0.60	0.13	0.59	..	..	0.19	0.21	0.70
	Total	**0.84**	**0.18**	**0.82**	..	..	**0.25**	**0.30**	**0.98**
	ix. Coffee and Tea								
	Coffee	2.04	0.45	2.00	..	..	1.08	1.06	2.28
	Tea	..	..	..	..	..	..	..	..
	Total	**2.04**	**0.45**	**2.00**	..	..	**1.08**	**1.06**	**2.28**
	x. Liquor	0.18	0.04	0.18	..	..	..	..	0.22
	xi. Tobacco								
	Smoking	4.48	0.99	4.38	..	..	2.75	2.47	4.95
	Chewing	4.40	0.97	4.29	..	..	0.83	2.69	4.93
	Total	**8.88**	**1.96**	**8.67**	..	..	**3.58**	**5.16**	**9.88**
	xii. Other foods including refreshments								
	Pansupari etc.	4.70	1.06	4.60	..	..	3.40	3.13	5.07
	Total under food	**101.99**	**22.64**	**100.00**	..	..	**58.38**	**62.72**	**111.85**

(*Continued.*)

APPENDIX A

Table III (a-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of: Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
	No. of households	61		..	..	3	9	49
		Expenditure per household	Percentage of total expenditure on miscellaneous items					
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
Cultivation	**B. Clothing**	6.55	..	..	..	3.00	3.35	7.36
	C. Housing, Light, Fuel etc.	9.62	..	..	..	6.75	7.80	10.13
	D. Miscellaneous Expenditure							
	i. Education	1.42	7.16	..	..	0.83	0.72	1.58
	ii. Dhoby or soap	2.57	13.06	..	..	1.33	1.56	2.83
	iii. Barber	1.64	8.21	..	..	0.83	0.94	1.81
	iv. Trarelling	1.61	8.11	..	..	0.38	0.61	1.87
	v. Medical fees and medicines	2.04	10.29	..	..	0.17	0.61	2.41
	vi Religious observances	0.99	5.01	..	..	0.30	0.37	1.15
	vii. Amusements	0.36	1.82	..	..	..	0.06	0.44
	viii. Provident fund, kuri, and other compulsory savings	..	..	..	..	..	..	..
	ix. Payment of debts	6.08	30.66	..	..	..	0.88	7.41
	x. Remittances to dependants living else-where	0.33	1.66	..	..	..	0.55	0.31
	xi. Other items	2.78	14.02	..	..	2.00	2.27	2.92
	Total	**19.82**	**100.00**	..	..	**5.84**	**8.57**	**22.73**
			Percentage of total expenditure on cultivation etc.					
	E. Cultivation, Industries and Business							
	i. Cultivation run by the household	47.52	98.65	..	..	2.00	11.73	56.88
	ii. Industry run by the household	0.08	0.17	..	..	..	..	0.10
	iii. Business run by the household	0.57	1.18	..	..	..	..	0.71
	Total	**48.17**	**100.00**	..	..	**2.00**	**11.73**	**57.69**
	F. Grand total of A to E	**186.15**	..	..	..	**75.97**	**94.17**	**209.76**

APPENDIX A—(*Contd.*)

Table III (b-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	22			..	..	11	8	3
		Per household	Per equivalent adult males						
		Rs.	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
Agricultural labour	**A. Food Group**								
	i. Cereals and Pulses								
	Rice	39.68	10.20	60.23	..	..	34.13	40.94	56.67
	Other grains	0.19	0.05	0.29	..	..	0.17	0.27	0.10
	Dhal	0.19	0.05	0.29	..	..	0.17	0.27	0.10
	Total	**40.06**	**10.30**	**60.81**	..	..	**34.47**	**41.44**	**56.87**
	ii. Vegetables								
	Potatoes	..	..	..	..	..	..	..	..
	Tapioca	3.87	0.99	5.88	..	..	3.25	3.23	7.91
	Onions	0.24	0.06	0.36	..	..	0.17	0.27	0.46
	Cocoanut	0.43	0.11	0.65	..	..	0.38	0.36	0 83
	Other vegetables	1.07	0.28	1.62	..	..	0.84	1.03	2.00
	Total	**5.61**	**1.44**	**8.51**	..	..	**4.64**	**4.89**	**11.20**
	iii. Meat and Fish								
	Meat	1.30	0.33	1.97	..	..	1.05	1.57	1.59
	Fish	2.56	0.67	3.89	..	..	2.14	2.94	3.08
	Total	**3.86**	**1.00**	**5.86**	..	..	3.19	**4.51**	**4.67**
	iv. Milk	0.09	0.02	0.14	..	..	..	0.25	..
	v. Ghee and Oils	2.14	0.55	3.25	..	..	1.82	2.37	2.67
	vi. Salt	0.28	0.07	0.42	..	..	0.21	0.26	0.56
	vii. Condiments								
	Chillies	1.87	0.48	2.84	..	..	1.72	2.06	2.00
	Tamarind	0.50	0.13	0.76	..	..	0.37	0.50	1.00
	Other condiments	0.29	0.07	0.44	..	..	0.21	0.34	0.47
	Total	**2.66**	**0.68**	**4.04**	..	..	**2.30**	**2.90**	**3.47**
	viii. Sugars								
	Sugar	0.02	0.01	0.03	..	..	0.03	0.03	..
	Jaggery	0.77	0.20	1.17	..	..	0.83	0.91	0.33
	Total	**0.79**	**0.21**	1.20	..	..	**0.86**	**0.94**	**0.33**
	xi. Coffee and Tea								
	Coffee	0.54	0.14	0.82	..	..	0.44	0.62	0.67
	Tea	..	..	..	..	..	..	..	..
	Total	**0.54**	**0.14**	**0.82**	..	..	**0.44**	**0.62**	**0.67**
	x. Liquor	..	..	..	..	..	..	..	..
	xi. Tobacco								
	Smoking	2.44	0.63	3.70	..	..	2.36	2.56	2.42
	Chewing	3.40	0.87	5.16	..	..	3.25	3.47	3.08
	Total	**5.84**	**1.50**	**8.86**	..	..	**5.61**	**6.03**	**5.50**
	xii. Other Foods including refreshments								
	Pansupari etc.	4.01	1.03	6.09	..	..	3.98	3.84	4.59
	Total under food	**65.88**	**16.98**	**100.00**	..	..	**57.52**	**68.09**	**90.53**

(*Continued*)

APPENDIX A

Table III (b-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of: Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	22		..	..	11	8	3
		Expenditure per household	Percentage of total expenditure on miscellaneous items					
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
Agricultural labour	**B. Clothing**	3.63	..	..	..	3.09	3.50	6.00
	C. Housing, Light, Fuel etc.	6.52	..	..	..	5.70	6.78	8.83
	D. Miscellaneous Expenditure							
	i. Education	..	..	..	..	..	..	..
	ii. Dhobi or soap	0.91	16.98	..	..	0.70	0.84	1.83
	iii. Barber	0.60	11.19	..	..	0.52	0.48	1.17
	iv. Travelling	0.64	11.94	..	..	0.59	0.25	1.83
	v. Medical fees and medicines	0.32	5.97	..	..	0.21	0.34	0.67
	vi. Religious observances	0.44	8.22	..	..	0.33	0.37	0.75
	vii. Amusements	1.18	22.01	..	..	0.82	1.37	2.00
	viii. Provident fund, kuri and other compulsory savings	..	..	..	..	..	..	..
	ix. Payment of debts	..	..	..	..	..	..	..
	x. Remittances to dependants living elsewhere	..	..	..	..	..	..	..
	xi. Other items	1.27	23.69	..	..	1.45	1.00	1.33
	Total	**5.36**	**100.00**	..	..	**4.62**	**4.65**	**9.58**
			Percentage of total expenditure on cultivation etc.					
	E. Cultivation, Industreis and Business							
	i. Cultivation run by the household	0.91	100.00	..	..	0.91	1.25	..
	ii. Industry run by the household	..	..	..	..	..	..	..
	iii. Business run by the household	..	..	..	..	..	..	..
	Total	**0.91**	**100.00**	..	..	**0.91**	**1.25**	..
	F. Grand total of A to E	**82.26**	..	..	..	**71.80**	**84.27**	**114.94**

APPENDIX A—(*Contd.*)

Table III (c-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	30			..	1	13	9	7
		Per-household	Per equivalent adult male						
		Rs.	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
General labour	**A. Food Group**								
	i. Cereals and Pulses								
	Rice	26.50	6.89	36.33	..	22.50	19.42	25.28	41.78
	Other grains	0.46	0.12	0.63	..	..	0.74	0.22	0.32
	Dhal	0.40	0.10	0.55	..	..	0.29	0.39	0.68
	Total	**27.36**	**7.11**	**37.51**	..	**22.50**	**20.45**	**25.89**	**42.78**
	ii. Vegetables								
	Potatoes	..	..	..	..	..	..	..	..
	Tapioca	14.36	3.79	19.98	..	7.50	10.24	14.17	23.21
	Onions	0.60	0.16	0.82	..	0.12	0.68	0.54	0.61
	Cocoanut	1.40	0.36	1.92	..	0.05	0.98	1.64	2.07
	Other vegetables	1.97	0.51	2.70	..	1.00	1.73	1.56	3.08
	Total	**18.33**	**4.82**	**25.42**	..	**8.67**	**13.63**	**17.91**	**28.97**
	iii. Meat and Fish								
	Meat	1.31	0.33	1.79	..	0.13	1.13	1.31	1.81
	Fish	4.87	1.27	6.67	..	1.00	3.33	5.11	7.96
	Total	**6.18**	**1.60**	**8.46**	..	**1.13**	**4.46**	**6.42**	**9.77**
	iv. Milk	2.34	0.63	2.02	..	0.06	0.67	2.27	5.87
	v. Ghee and Oils	2.77	0.72	3.80	..	1.00	2.38	2.83	3.68
	vi Salt	0.28	0.07	0.38	..	0 25	0.24	0.28	0.36
	vii. Condiments								
	Chillies	1.94	0.50	2.66	..	1.00	1.49	2.08	2.73
	Tamarind	0.82	0.23	1.22	..	0.25	0.63	0.85	1.21
	Other condiments	0.45	0.12	0.62	..	0.12	0.41	0.46	0.55
	Total	**3.21**	**0.85**	**4.50**	..	**1.37**	**2.53**	**3.39**	**4.49**
	viii. Sugars								
	Sugar	0.07	0.02	0.10	..	..	0.04	0.09	0.11
	Jaggery	0.24	0.06	0.33	..	0.06	0.23	0.24	0.28
	Total	**0.31**	**0.08**	**0.43**	..	**0.06**	**0.27**	**0.33**	**0.39**
	ix. Coffee and Tea								
	Coffee	1.27	0.33	1.74	..	0.09	0.97	1.17	2.12
	Tea	..	..	..	..	..	..	..	..
	Total	**1.27**	**0.33**	**1.74**	..	**0.09**	**0.97**	**1.17**	**2.12**
	x. Liquor	..	..	..	..	..	..	..	..
	xi. Tobacco								
	Smoking	3.44	0.89	4.72	..	..	2.66	4.01	4.64
	Chewing	2.91	0.93	4.89	..	..	1.77	2.36	6.15
	Total	**6.35**	**1.82**	**9.61**	..	..	**4.43**	**6.37**	**10.79**
	xii. Other foods including refreshments								
	Pansupari etc.	4.47	1.16	6.13	..	..	3.53	4.48	6.85
	Total under food	**72.87**	**19.19**	**100.00**	..	**35.13**	**53.56**	**71.34**	**116.07**

(*Continued.*)

APPENDIX A

Table III (c-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of: Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
	No. of households	30		..	1	13	9	7
		Expenditure per household	Percentage of total expenditure on miscellaneous items					
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
General labour	**B. Clothing**	4.09	..	..	2.10	3.00	3.68	6.94
	C. Housing, Light, Fuel etc.	8.14	..	..	7.00	6.84	8.03	10.85
	D. Miscellaneous Expenditure							
	i. Education	0.70	9.36	..	0.50	0.35	1.00	1.00
	ii. Dhobi or soap	1.67	22.33	..	0.50	1.44	1.72	2.21
	iii. Barber	1.14	15.24	..	0.25	0.81	1.25	1.75
	iv. Travelling	0.48	6.42	..	..	0.44	0.36	0.78
	v. Medical fees and medicines	0.47	6.28	..	..	0.31	0.89	0.30
	vi. Religious observances	0.34	4.54	..	0.25	0.28	0.31	0.50
	vii. Amusements	0.18	2.41	..	..	0.13	0.31	0.14
	viii. Provident fund, kuri and other compulsory savings	..	..	..	..	..	..	..
	ix. Payment of debts	0.62	8.29	..	..	..	0.22	2.39
	x. Remittances to dependants living elsewhere	..	..	..	..	..	..	..
	xi. Other items	1.88	25.13	..	1.00	1.69	1.78	2.50
	Total	**7.48**	**100.00**	..	**2.50**	**5.45**	**7.84**	**11.57**
			Percentage of total expenditure on cultivation etc.					
	E. Cultivation, Industries and Business							
	i. Cultivation run by the household	8.57	100.00	..	..	2.62	8.78	20.60
	ii. Industry run by the household	..	..	..	..	..	..	..
	iii. Business run by the household	..	..	..	..	..	..	..
	Total	**8.57**	**100.00**	..	..	**2.62**	**8.78**	**20.60**
	F. Grand total of A to E	**101.15**	..	..	**46.73**	**71.47**	**99.66**	**166.03**

APPENDIX A—(*Contd.*)

Table III (d-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	11			..	..	1	2	8
		Per household	Per equivalent adult male						
		Rs.	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
Miscellaneous	A. Food Group								
	i. Cereals and Pulses								
	Rice	40.91	8.95	40.84	..	..	22.50	21.25	48.13
	Other grains	0.44	0.10	0.44	..	..	0.25	0.07	0.56
	Dhal	1.68	0.36	1.68	..	..	0.50	2.62	1.59
	Total	**43.03**	**9.41**	**42.96**	..	..	**23.25**	**23.94**	**50.28**
	ii. Vegetables								
	Potatoes	0.02	0.01	0.02	..	..	..	..	0.03
	Tapioca	9.41	2.06	9.39	..	..	3.75	9.75	10.03
	Onions	0.82	0.18	0.82	..	..	0.75	1.25	0.72
	Cocoanut	3.18	0.70	3.17	..	..	3.00	3.00	3.25
	Other vegetables	2.32	0.51	2.32	..	..	1.00	2.00	2.56
	Total	**15.75**	**3.46**	**15.72**	..	..	**8.50**	**16.00**	**16.59**
	iii. Meat and Fish								
	Meat	1.94	0.42	1.94	..	..	0.35	3.50	1.75
	Fish	5.03	1.10	5.02	..	..	3.75	6.75	4.75
	Total	**6.97**	**1.52**	6.96	..	..	**4.10**	**10.25**	**6.50**
	iv. Milk	7.91	1.73	7.89	..	..	0.25	1.75	10.41
	v. Ghee and Oils	4.77	1.04	4.76	..	..	3.75	2.12	5.56
	vi. Salt	0.29	0.06	0.29	..	..	0.25	0.31	0.29
	vii. Condiments								
	Chillies	2.52	0.55	2.52	..	..	2.50	2.00	2.66
	Tamarind	1.25	0.27	1.25	..	..	1.25	1.62	1.16
	Other condiments	0.68	0.15	0.68	..	..	0.50	1.38	0.53
	Total	**4.45**	**0.97**	**4.45**	..	..	**4.25**	**5.00**	**4.35**
	viii. Sugars								
	Sugar	0.58	0.13	0.58	..	..	0.25	0.03	0.76
	Jaggery	0.56	0.12	0.56	..	..	0.25	1.04	0.48
	Total	**1.14**	**0.25**	**1.14**	..	..	**0.50**	**1.07**	**1.24**
	ix. Coffee & Tea								
	Coffee	1.77	0.39	1.77	..	..	1.50	1.50	1.87
	Tea	..	..	..	..	..	..	..	..
	Total	**1.77**	**0.39**	**1.77**	..	..	**1.50**	**1.50**	**1.87**
	x. Liquor	..	..	..	..	..	..	..	..
	xi. Tobacco								
	Smoking	5.64	1.23	5.63	..	..	3.75	4.25	6.22
	Chewing	3.61	0.79	3.60	..	..	1.00	1.87	4.37
	Total	**9.25**	**2.02**	**9.23**	..	..	**4.75**	**6.12**	**10.59**
	xii. Other foods including refreshments								
	Pansupari etc.	4.84	1.06	4.83	..	..	3.75	8.75	4.00
	Total under food	**100.17**	**21.81**	**100.00**	..	..	**54.85**	**76.81**	**111.68**

(*Continued.*)

APPENDIX A

Table III (d-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	11		..	..	1	2	8
		Exdenditure per household	Percentage of total expenditure on miscellaneous items					
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
Miscellaneous	**B. Clothing**	8.23	..	..	..	3.00	9.17	8.65
	C. Housing, Light, Fueletc.	10.35	..	..	..	7.50	8.19	11.25
	D. Miscellaneous Expenditure							
	i. Edutcation	1.95	9.51	..	..	..	1.50	2.35
	ii. Dhobi or soap	2.23	10.87	..	..	1.50	1.50	2.50
	iii. Barber	1.50	7.31	..	..	0.25	1.37	1.69
	iv. Travelling	3.68	17.94	..	..	1.00	5.50	3.56
	v. Medical fees and medicines	2.86	13.94	..	..	0.50	1.00	3.62
	vi Religious observances	1.32	6.44	..	..	..	1.00	1.56
	vii. Amusements	0.43	2.11	..	..	..	..	0.59
	viii. Provident fund, kuri and other compulsory savings	1.82	8.82	..	..	..	..	2.50
	ix. Payment of debts	..	..	..	..	..	..	..
	x. Remittances to dependants living elsewhere	..	..	..	..	..	..	..
	xi. Other items	4.73	23.06	..	..	2.00	1.50	5.87
	Total	**20.51**	**100.00**	..	..	5.25	13.37	24.24
			Percentage of total expenditure on cultivation etc.					
	E. Cutivation, Industries and business							
	i. Cultivation run by the household	14.38	51.48	..	..	..	2.50	19.15
	ii. Industry run by the household	3.64	13.04	..	..	..	..	5.00
	iii. Business run by the household	9.91	35.48	..	..	..	..	13.63
	Total	**27.93**	**100.00**	..	..	..	**2.50**	**37.78**
	F. Grand total of A to E	**167.19**	..	..	..	**70.60**	**110.04**	**193.60**

APPENDIX A (*Contd.*)

Table III (a-2)

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

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	61		..	..	3	9	49
	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
I. Expenditure							
A. Food	101.99	54.79	..	..	58.38	62.72	111.85
B. Clothing	6.55	3.52	..	..	3.00	3.35	7.36
C. Housing, light, fuel etc.	9.62	5.17	..	..	6.75	7.80	10.13
D. Miscellaneous	19.82	10.65	..	..	5.84	8.57	22.73
E. Cultivation, industry and business	48.17	25.87	..	..	2.00	11.73	57.69
Total expenditure	**186.15**	**100.00**	..	..	**75.97**	**94.17**	**209.76**
II. Income	**191.54**	..	..	..	**71.00**	**91.61**	**217.26**
III. Expenditure in relation to income	**+5.39**	..	..	..	**—4.97**	**—2.56**	**+7.50**

Table III (b-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	22		..	..	11	8	3
	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
I. Expenditure							
A. Food	65.88	80.09	..	..	57.52	68.09	90.53
B. Clothing	3.64	4.42	..	..	3.05	3.50	6.00
C. Housing, light, fuel etc.	6.52	7.93	..	..	5.70	6.78	8.83
D. Miscellaneous	5.31	6.45	..	..	4.62	4.65	9.58
E. Cultivation, industry and business	0.91	1.11	..	..	0.91	1.25	..
Total expenditure	**82.26**	**100.00**	..	..	**71.80**	**84.27**	**114.94**
II. Income	**79.59**	..	..	..	**65.40**	**83.87**	**120.32**
III. Expenditure in relation to income	**—2.67**	..	..	..	**—6.40**	**—0.40**	**+5.38**

APPENDIX A

Table III (c-2)

ANALYSIS OF AVERAGE INCOME AND EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION GENERAL 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	About Rs. 100
No. of households	30		..	1	13	9	7
	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
I. Expenditure							
A. Food	72.87	72.04	..	35.13	53.56	71.34	116.07
B. Clothing	4.09	4.04	..	2.10	3.00	3.68	6.94
C. Housing, light. fuel etc.	8.14	8.05	..	7.00	6.84	8.03	10.85
D. Miscellaneous	7.48	7.40	..	2.50	5.45	7.84	11.57
E. Cultivation, industry and business	8.57	8.47	..	..	2.62	8.77	20.60
Total expenditure	**101.15**	**100.00**	..	**46.73**	**71.47**	**99.66**	**165.03**
II. Income	**99.07**	..	..	**44.17**	**69.08**	**94.67**	**168.28**
III. Expenditure in relation to income	**—2.08**	..	..	**—2.56**	**—2.39**	**—4.99**	**+2.25**

Table III (d-2)

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

Items	All households	Percentage of total expenditure	Households with a monthly income of: Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
No. of households	11		..	..	1	2	8
	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
I. Expenditure							
A. Food	100.17	59.91	..	..	54.85	76.81	111.68
B. Clothing	8.23	4.92	..	..	3.00	9.17	8.65
C. Housing, light, fuel etc.	10.35	6.19	..	..	7.50	8.19	11.25
D. Miscellaneous	20.51	12.27	..	..	5.25	13.37	24.24
E. Cultivation, industry and business	27.93	16.71	..	..	..	2.50	37.78
otal expenditure	**167.19**	**100.00**	..	..	**70.60**	**110.04**	**193.60**
II. Income	***181.28***	..	..	..	***71.50***	***96.46***	***216.20***
III. Expenditure in relation to income	**+14.09**	..	..	..	**+0.90**	**—13.58**	**+22.60**

APPENDIX A—(*Concld.*)

Table IV

INDEBTEDNESS

Indebtedness by income groups					Indebtedness by causes				
Income group	Total No. of house-holds	No. of house-holds in debt	Percentage of column-3 to co-lumn 2	Average indebte-dness for house-hold in debt	Causes	Amount of debt	No. of house-holds in debt	Average for house-holds in debt	Percentage of debts due to causes to the total debt
1	2	3	4	5	1	2	3	4	5
				Rs.		Rs.		Rs.	
Less than Rs. 25	..	..	..	..	(a) Purchase of land	550.00	2	275.00	2.12
Rs. 25-50	1	..	..	..	(b) House construc-tion or repairs, to existing building	6,475.00	5	1,295.00	24 98
Rs. 51-75	28	4	14.29	185.50	(c) Marriages	575.00	3	191.67	2.22
Rs. 76-100	28	14	50.00	184.85	(d) Funerals	100.00	1	100.00	0.39
Above Rs. 100	67	45	67.16	501.95	(e) To give dowry	200.00	1	200.00	0.77
					(f) To clear old outstanding debts	..	..	..	..
					(g) Sickness	1,850.00	5	370.00	7.14
					(h) Ordinary wants	2,945.00	21	140.24	11.36
					(i) Household cultivation	12,153.00	47	258.57	46.88
					(j) Industry run by the household	..	..	..	..
					(k) Business run by the household	250.00	2	125.00	0.96
					(l) Others	825.00	2	412.50	3.18

APPENDIX B

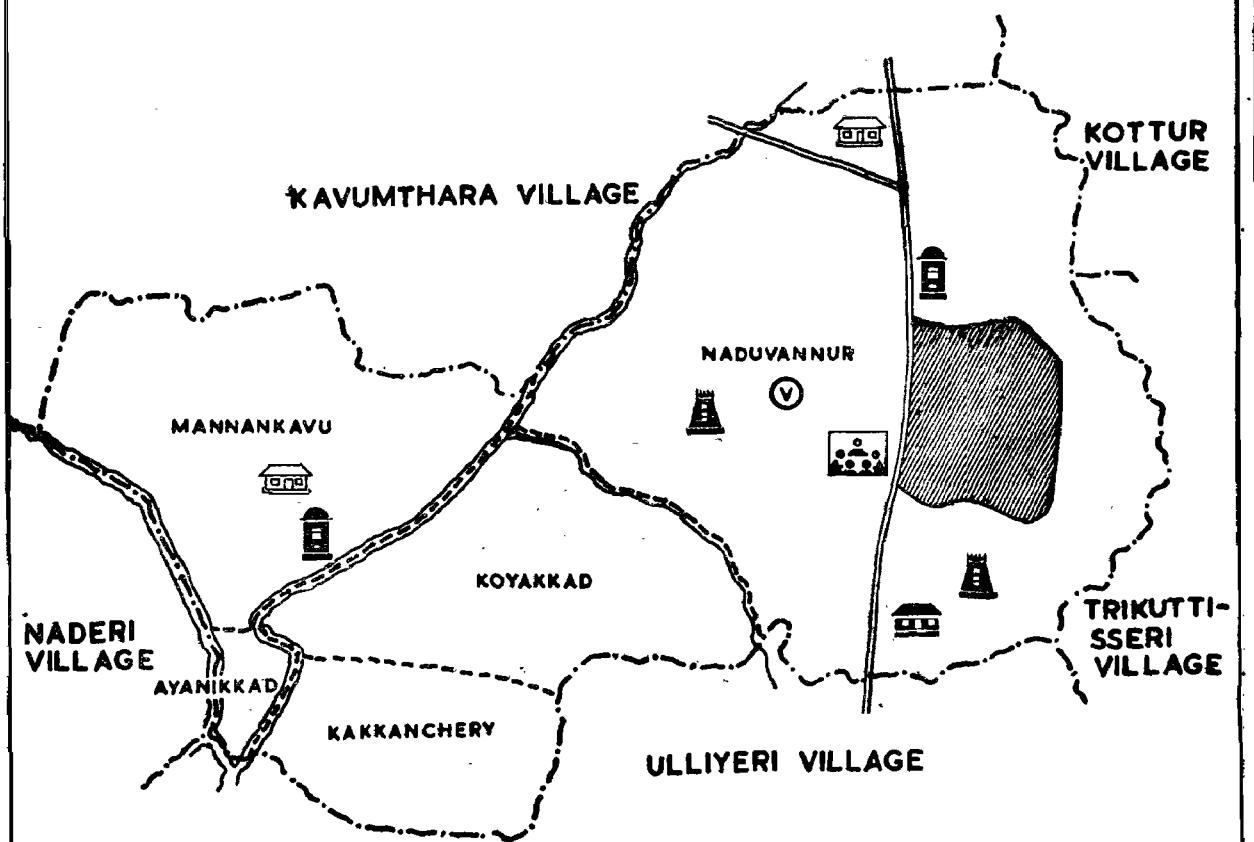
QUESTIONNAIRE

(Please see after **Appendix A** of the Monograph on Thiruvangad given infra)

NADUVANNUR

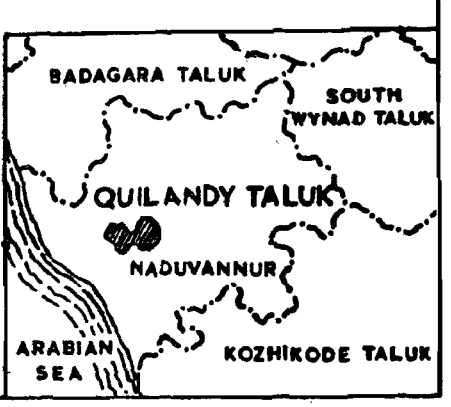
NADUVANNUR VILLAGE

A NOTIONAL DIAGRAM



LEGEND

- SURVEYED AREA
- LOWER PRIMARY SCHOOL
- UPPER PRIMARY SCHOOL
- TEMPLE
- POST OFFICE
- PANCHAYAT OFFICE
- VETERINARY HOSPITAL
- VILLAGE BOUNDARY
- KARA BOUNDARY
- ROAD
- RIVER



NADUVANNUR

CHAPTER I

INTRODUCTION

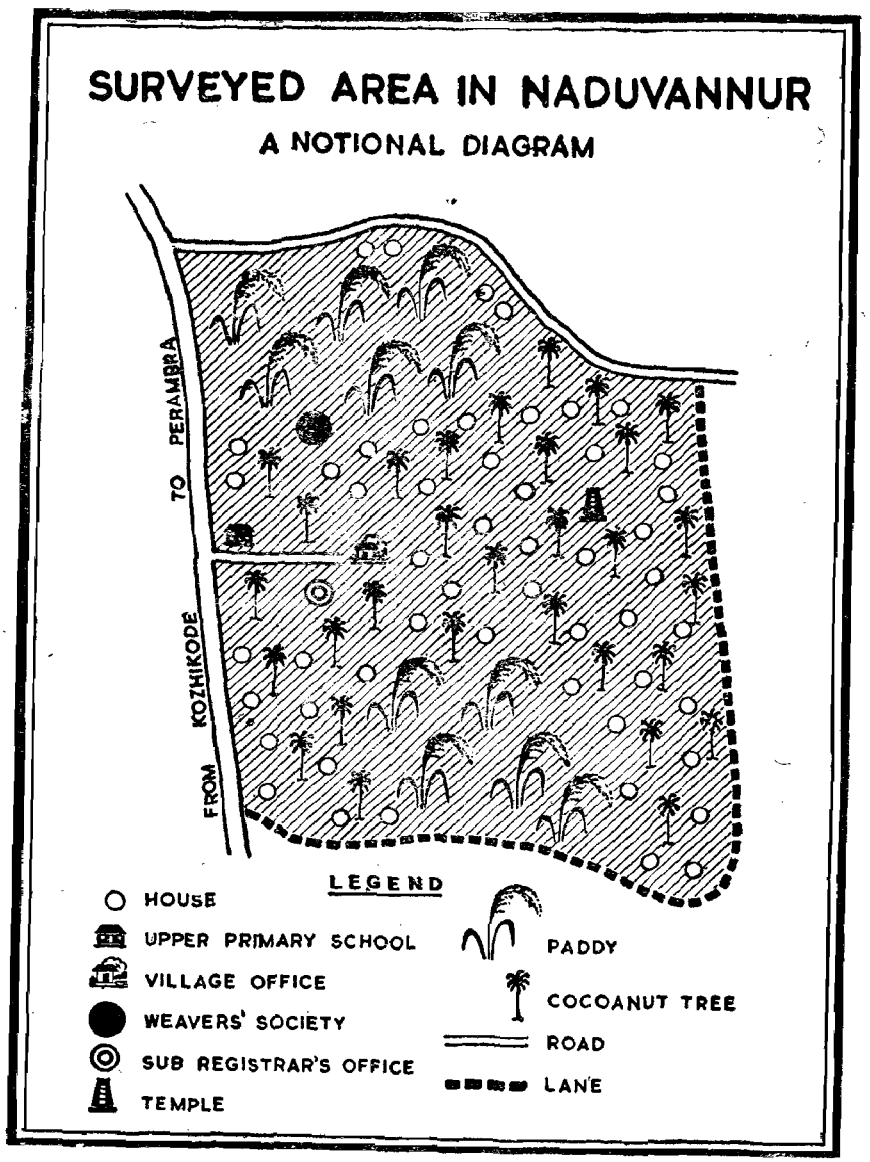
Location

Naduvannur village which is the subject matter of this monograph is located about 25 miles north-east of Kozhikode, the present headquarters of Kozhikode district and one of the chief towns of Kerala from early centuries. From Kozhikode one has to take the road to Balussery from where a *cutcha* road to Perambra will take one to Naduvannur village. It is located between latitudes 11°27′ and 11°29′ north and longitudes 75°44′ and 75°47′ east. Although it lies only about 7 miles away from the sea as the crow flies it possesses all the characteristics of a midland village. Situated in Quilandy taluk of Kozhikode district it is bounded on the north by Nochad and Karayad villages, on the west by Arikulam village, on the south by Ulliyeri village and on the east by Kottur village of the same taluk. A small stream called 'Elathurpuzha' meanders along the southern boundary of the village and provides water traffic facilities for the movement of cargo from the village to the seacoast. Naduvannur is also connected to Quilandy, the headquarters of the taluk, by a motorable road.

2. At the time of the 1961 Census the village consisted of five subdivisions called 'desoms' viz, Mannamkavu, Aiyinikad, Kakkancherry, Koyakad and Naduvannur. Subsequently the *desoms* of Koyakad and Kakkancherry were added on to a neighbouring village and three new *desoms* called Kavil, Elankamal and Karuvannur were brought over to the new village, thus expanding its size. The present village comprises six *desoms* covering an area of 5,515.64 acres. Besides the name of the village and separate names of the *desoms* different localities in the same *desom* have different names by which the local people distinguish each locality. For example the locality near the landing place on the boundary of the village is called 'Uzhuvathukadavu' whereas the Chaliya street in the surveyed area is known as 'Puthentheruvu'.

Surveyed Area

3. About 230 acres near the eastern boundary of the village comprising Puthentheruvu and some adjoining areas was taken up for intensive survey for the purpose of this monograph. The eastern boundary of the surveyed area coincides with the eastern boundary of the village and the Kozhikode-Perambra road forms its western boundary. Naduvannur-Vakayad road runs along the northern boundary of the surveyed area and there are lanes demarcating the surveyed area on the southern side also. The Sub-registrar's Office, the Village Office and the U. P. School are situated in the surveyed area.


SURVEYED AREA IN NADUVANNUR
A NOTIONAL DIAGRAM
TO PERAMBRA
FROM KOZHIKODE
LEGEND
HOUSE
UPPER PRIMARY SCHOOL
VILLAGE OFFICE
WEAVERS' SOCIETY
SUB REGISTRAR'S OFFICE
TEMPLE
PADDY
COCOANUT TREE
ROAD
LANE

The Name and History of the Village

4. Ordinarily the place names in Kerala are associated with some legends or historical events or some of the important institutions such as a temple of the locality but as far as Naduvannur is concerned nobody is able to trace any such origin to its name. Formerly this place was the headquarters of Kurumbranad taluk and was a centrally located village of the taluk. The name Naduvannur might have originated from this central location as the name would indicate.

5. Kurumbranad taluk figures prominently in the ancient history of Malabar region. The historical place like Pantalayani which is mentioned by the early writers such as Plinyand the Portuguese and Middle East travellers and historians, is in Kurumbranad taluk. The flourishing port of Quilandy and Badagara, a place associated with the heroes of Malabar Ballads, are in Kurumbranad taluk. The name of the taluk would indicate that it was the country of Kurumbar tribe. It was ruled over by the royal family of Kurumbranad which was a branch of a Kottayam royal family. It was also connected to the Zamorin's family and was at one time a powerful principality of the North Malabar. Later on bitter feuds developed between Kottayam and Kurumbranad. Kurumbranad royal family extinguished with the ascendancy of East India Company which frequently interfered in the disputes of local Rajas and liquidated them one by one. The reason for making Naduvannur the headquarters of Kurumbranad taluk is not clearly known. Probably its central location and accessibility through the river were important considerations which promoted it as taluk headquarters in olden days when communication facilities were not developed and frequent rebellions often broke out against the rulers.

Physical Aspects

6. The village has an undulating terrain. There are small hills along the eastern boundary, particularly near the surveyed area. Along the south-western corner and along the north-eastern corner the elevation of the hills is, perhaps, less than 500 feet. They are unconnected with one another. The rest of the village forms the valleys of these small mountains The paddy fields mostly lie in the north-western corner, although there are also small projections here and there. There is a proposal to level the hill on the south-western corner to make it into an aerodrome for Kozhikode. The paddy fields also lie at different levels due to the undulating terrain. The only river worth mentioning flows along the southern boundary.

Soil

7. The soil of the village is predominantly red laterite. The paddy fields contain clay and loam. Soil erosion has washed away the surface soil in some places, particularly on the slopes of the hill, exposing the hard laterite beneath. In other places two or three feet below the soil in the dry land laterite or even granite is met with. In the paddy fields black clay is found below the sub-soil. For some years past the soil erosion has been checked by terrace cultivation and constructions of contour bunds. However the severe draught of the summer considerably affects, the agricultural yield, particularly in the garden lands.

Climate and Rainfall

8. According to the temperature readings taken at Kozhikode which is the closest place for which the temperature readings are available, the mean maximum temperature of the region ranges between 28.6°C and 32.7°C and the mean minimum temperature between 21.6°C and 24.6°C. The highest temperature readings occasionally rise up to 33°C whereas the lowest temperature readings sometime go down to 19.3°C. Being away from the sea the moderating

influence of the sea is not felt in the village under survey. The months of November, December and January are slightly cooler here than in Kozhikode, especially during the night. In December and January slight mist appears during certain night. The temperature rises during March, April and May. In April and May the heat during the day time becomes almost unbearable and this is further accentuated by the scarcity of water.

9. The humidity is between 84 and 90 per cent in July and August but in the summer months it is between 64 and 85 per cent. These are according to the readings available at Kozhikode. In the village under survey the percentage of humidity can be expected to be slightly lower at all times due to its distance from the seacoast.

10. A table showing the rainfall readings taken at Quilandy about 10 miles away from the village under survey is given below. According to the table there is hardly any rain in the months of January and February. Slight showers are available in the month of March. Regular monsoon breaks out in the month of May and reaches its peak in June or July. In September and October also rains are available due to the retreating monsoon. The average rainfall is about 335 cm. a year. In some years it has gone over 500 cm., whereas in some other years it has fallen below 300 cm. There is not much likelihood of variation between Quilandy and Naduvannur in the matter of rainfall.

Table I

RAINFALL

Year		Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Annual
1951	I	..	..	..	217.2	128.8	876.3	722.9	230.4	340.9	252.2	318.3	6.3	3093.3
	II	..	..	..	7	8	26	20	17	11	10	12	1	112
1952	I	..	..	15.2	43.4	146.8	1103.6	978.1	630.4	31.0	486.7	..	89.7	3524.9
	II	..	..	1	6	9	29	26	24	3	12	..	1	111
1953	I	..	147.8	..	23.4	14.0	546.6	1618.2	439.7	76.2	426.7	89.7	..	3382.3
	II	..	2	..	1	3	13	27	21	7	24	3	..	101
1954	I	..	..	38.9	43.4	105.9	1357.1	570.7	756.4	251.2	277.6	0.8	30.7	3405.0
	II	..	..	3	3	6	24	20	16	14	11	..	1	98
1955	I	..	..	15.5	233.7	919.2	1610.4	810.8	294.6	437.9	515.4	25.4	..	4862.9
	II	..	..	1	7	18	25	21	18	17	16	2	..	125
1956	I	..	..	..	132.3	515.4	848.9	566.9	392.2	79.0	294.6	118.1	..	2947.4
	II	..	..	..	6	14	21	26	18	6	12	5	..	106
1957	I	..	..	..	2.3	277.4	1319.0	1081.3	407.7	22.9	285.2	41.1	..	3454.9
	II	..	..	..	..	10	29	26	20	2	13	4	..	104
1958	I	..	..	43.2	16.8	223.4	781.6	802.0	456.3	75.6	42.2	127.6	..	2568.7
	II	..	..	1	2	13	17	23	23	9	7	5	..	100
1959	I	..	..	..	156.3	400.0	1246.8	1547.7	593.1	961.9	171.9	149.8	2.5	5230.0
	II	..	..	..	5	18	23	31	24	20	7	5	1	134
1960	I	..	..	50.8	255.3	515.7	963.3	949.9	386.1	501.8	NA	573.6	..	4196.5
	II	..	..	2	8	22	24	18	15	17	NA	13	..	119
1901 to	(1)	8.9	4.1	16.0	69.3	257.3	892.3	949.7	512.6	224.0	256.8	138.7	27.2	3356.9
1950	(2)	0.6	0.3	0.9	3.9	9.3	24.7	26.4	21.0	12.4	10.9	6.6	1.7	118.7

I Total rainfall in millimetres
II No. of rainy days

(1) Mean monthly total rainfall in millimetres
(2) Mean No. of rainy days

The Flora and the Fauna

11. Most of the area of the village has been brought under cultivation and hence the cultivated crops constitute the main flora of which cocoanut trees are the most abundant. Areca-nut, pepper, jack, mango, plantain, cashew and palm trees are among the other cultivated flora of perennial nature. Glyricidia, pipal tree, *Kanjiram*, *Elavu* and a few other trees are the natural vegetations of the area. Paddy is cultivated over a large area in the village. Vegetables such as bitter gourd, snake gourd, melons, lady's finger and tubers like tapioca, elephant-foot-yam and colocasia are cultivated in the appropriate seasons in the paddy fields and garden lands.

12. Domesticated animals like cattle, buffaloes, goats, cats and dogs and poultry are among the fauna of the village. House crows and a number of small tropical birds, jackals, rabits, mice and snakes are numerous in the village.

Communications

13. The village is accessible to small steam boats through the Elathurpuzha. Passengers ply from Elathurpuzha on the seacoast up to Uzhuvathukadavu in the village. The road from Balussery to Perambra passes through the village almost parallel to its eastern border. It connects the village to Perambra and Kuttiyadi on the north and Kozhikode in the south-west. A motorable road branching from this road at Ulleri connects the village to Quilandy, the taluk headquarters. An ungravelled road branching from the main road passes almost close to the southern boundary of the village and takes one to Arikulam on the west. Another ungravelled road branching from the main road takes one to Karayad. Both these roads are motorable during fair weather. A net work of lanes and footpaths connects different parts of the village to one or the other of these roads. Regular bus services ply through the main road to Perambra, Balussery and Kozhikode. In recent years the roads have been developed rapidly and the number of vehicles plying through the village has increased so much that the water transport is losing its importance in the communication system. Now rarely people travel in the boat but the cargo is still transported through the river to some of the neighbouring coastal villages.

14. Recently a post and telegraph office has been opened in the village marking another step in the development of communication facilities. The nearest railway station is at Quilandy but due to easy communication facilities most people catch the train from Kozhikode. If the proposed aerodrome is opened in the village not only the communication facilities will increase but it will affect its social and economic life radically.

Public Institutions

15. When the village was the headquarters of the taluk a number of important public institutions like the taluk office, treasury and Magistrate court and a number of other important institutions were functioning in the village. One by one these offices were shifted to Badagara and Quilandy. The village office, the panchayat office, the sub-registrar's office and the post and telegraph office are some of the present bublic institutions of the village. Naduvannur also has a maternity centre, an animal husbandry sub-centre and the office of the Gramasevak which were opened after the inception of the Balussery N.E.S. Block. The educational institutions of the village consist of the Naduvannur Government lower primary school, the Karuvannur lower primary school and the aided lower primary schools at Kavumthara, Mannankavu, Kavil and Elankamal, the Harijan welfare school at Kavumthara and the upper primary school at Naduvannur. The high school at Vakayad is very close to the eastern boundary of the village. It is, in fact, known as

Naduvannur higher secondary school. Started in 1950 it had 660 students consisting of 499 boys and 161 girls at the time of the survey. It is managed by a registered society. The upper primary school at Naduvannur, started in 1912, was managed by the taluk board and later on by the District Board. From 1957 it came under the management of the Government. More upper primary schools are needed to satisfy the demand of the increasing number of school going children of the village.

Religious Institutions

16. The Naduvannur temple is the most important Hindu institution of worship. It is now in a ruined stage. The Chaliyas of the village have separate temples in the two streets in which they live. Karuvannur temple, Kavil temple and Uzhuvathu temple serve the religious needs of the Hindus of the respective localities. All these temples have only local importance and are scarcely known outside the village. The Muslims have four mosques situated at Kizhakottu, Kavil, Elamkamal and Naduvannur.

Markets

17. The village has a weekly market held on every Saturday. Main commodities are agricultural products and earthenwares. Big shopping centres are absent in the village. Daily needs are however satisfied by the small provision shops and piece-goods shops scattered in various parts of the village. There are also a number of small tea-shops here and there. They mainly transact the business in the morning and the evening and practically close down for the rest of the day.

Cemeteries and Crematoria

18. At Karuvannur desom there is a burial ground for the use of the Harijans. In three out of the four mosques there are cemeteries. The non-Harijan Hindus in all parts of the village bury or cremate their dead in the residential compound.

Health and Sanitation

19. The nature of the terrain does not allow water to stagnate anywhere, even during the rainy season and therefore the absence of drainage system does not affect the sanitation of the village. Well-water is used for drinking and washing purposes but during the peak of the summer in the elevated parts of the village many wells dry up. The water in the Elathurpuzha is saline for most part of the year and therefore it is unfit for bathing and washing purposes. There are a few tanks and ponds scattered in various parts of the village and they serve as bathing ghats. Smallpox is almost a regular phenomenon and a few casualties are reported every year. Cholera also appears almost every year. Latrines are absent in many houses. A table showing the number of deaths by causes for the years 1951-1962 is given below.

Table II

DEATH BY CAUSES

The total No. of death under each cause for the year from 1951 to 1962

Cause of death	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962
Maternal deaths	2	1	..	..	..	..	1	1	1	1	..	..
Measles	6	1	..	..	..	..	..	..	..	..	..	..
Other fevers	13	6	24	18	17	13	23	9	15	15	10	12
Respiratory diseases	7	23	27	11	5	8	4	5	6	5	2	8
Diarrhoea	3	..	8	2	3	4	..	3	4	1	7	4
Dysentery	2	2	1	..	..	..	3	..	..	..	..	2
Smallpox	1	..	..	2	1	..	2	3	3	1	..	..
Suicide	..	..	1	1	..	..	2	1	2	..	2	..
Deaths due to accidents	..	1	..	2	..	..	1	..	2	1	..	..
Snake bite	..	..	..	..	..	1	..	..	..	..	..	..
Other reasons	70	68	61	69	81	103	105	80	64	63	67	60
Total	**104**	**102**	**122**	**105**	**107**	**129**	**141**	**102**	**97**	**87**	**88**	**86**

Residential Pattern

20. The houses are uniformly scattered all over the village except in the two streets where the Chaliyas live in clustered houses. In other places there are not even shopping centres. All the houses are located in separate compounds which are protected by compound walls or fences. The compounds which are planted with cocoanut trees are tilled twice a year and therefore shrubs and undergrowths do not grow there. The courtyard around the house is kept neat and tidy and on the whole the sanitary conditions are satisfactory except for the lack of latrines. The occurrence of some contagious diseases mentioned above is mainly attributed to the absence of medical facilities. The village has a few ayurvedic physicians and homeopathic practitioners but for allopathic treatment they have to go to some of the neighbouring villages.

CHAPTER II

PEOPLE AND THEIR MATERIAL EQUIPMENTS

Area, Houses and Population

21. According to 1961 Census there are 12,947 people consisting of 6,546 males and 6,401 females in the newly constituted Naduvannur village. The density is 1,502 persons per sq. mile. The number of dwelling houses was 2,158 and the number of households 2,198. The number of persons per house on the basis of the above figures works out to 6 and the strength of each household to 5.89. For the newly constituted village the population in 1951 was 10,610 as calculated on the basis of the area. The population in 1951 consisted of 5,325 males and 5,285 females. There were 1,577 dwelling houses and 1,605 households. The density in 1951 was 1,231 persons per sq. mile, the average number of persons per dwelling house 6.73 and the average number of persons per household 6.61. The increase in population during the last decade was 22.03 per cent and the increase in number of dwelling houses 36.84 per cent. During the same period the number of households increased by 36.95 per cent. It is found that there has been a greater increase in the number of simple type of families during the last decade.

22. There are 115 dwelling houses in the surveyed area with 118 households living in them. The total population of the surveyed area is 770 consisting of 385 males and an equal number of females. The density of population in the surveyed area is 2,152 persons per sq. mile and the average number of persons per household 6.53. The average number of persons per dwelling house in the surveyed area is 6.69. The slight increase in the density of population of the surveyed area is accounted for by the fact that it includes one of the Chaliya streets where there is a crowding of houses. The Chaliya households contain greater number of members compared to the households of other communities. A table showing the area, houses and population of the surveyed area is given below.

Table III

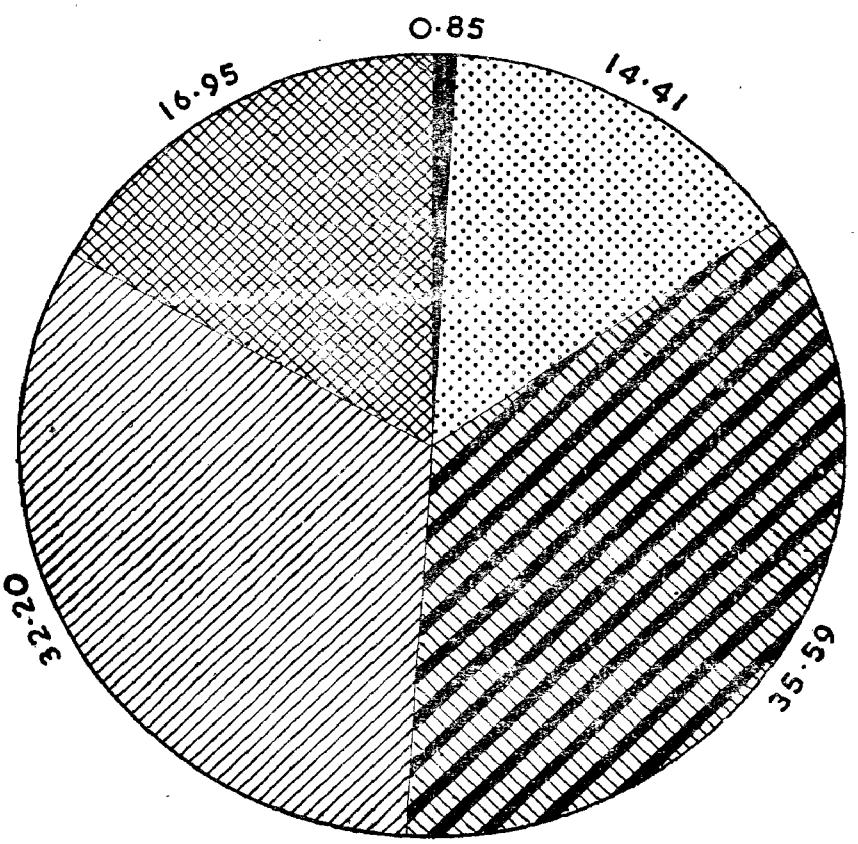
AREA, HOUSES AND POPULATION

Area in		Density of population	No. of			
Acres	Hectares	per sq. mile	households	Persons	Males	Females
229	92.67	2,152	118	770	385	385

23. Of the total number of households in the village 2.15 per cent have only one member each, 14.48 per cent two or three members each, 47.17 per cent four to six members each, 28.91 per cent seven to nine members each and 7.29 per cent ten or more members each. In the surveyed area the single member households constitute 0.85 per cent, households with two or three members each 14.41 per cent, those with four to six members each 35.59 per cent, and those with seven to nine members each 32.20 per cent. The households with ten or more members each in the surveyed area is 16.95 per cent. There is a greater percentage of large households in the surveyed area compared to the village as a whole. The reason, as mentioned above is the existence of the Chaliya street.

SIZE AND COMPOSITION OF HOUSEHOLDS

(PERCENTAGE)



INDEX

- SINGLE MEMBER HOUSEHOLDS
- 2 OR 3 MEMBERS
- 4 —— 6 MEMBERS
- 7 —— 9 MEMBERS
- 10 MEMBERS AND OVER

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
118	1	17	42	38	20

Ethnic Composition

24. The Hindus form majority in the population of the village and Muslims form the next dominant group. There is a very small number of Christians also. The Hindus are divided into a number of communities of which the Thiyyas form the large section. The Nairs, Anduran Nairs, Vattakkatt Nairs, Chaliyas, Kollans, Asaris, Velans, Namboothiris, Pulayas, Parayas, Para Kurups and Karimpalans form the other communities of the village. The Anduran Nairs and Vattakkatt Nairs are two different castes and are not to be mistaken as subdivisions of the Nair community. The Parayas are a Scheduled Caste and Pulayas and Karimpalans are Scheduled Tribes.

25. The surveyed area contains only Hindus and Muslims. The Muslims form 8.83 per cent and the Hindus 91.17 per cent of the total population of the surveyed area. Among the Hindus the dominant communities are Chaliyas, Nairs, Anduran Nairs, and Thiyyas and they respectively form 31.30 per cent, 24.54 per cent, 15.06 per cent and 13.51 per cent of the total population. 2.60 per cent of the population of the surveyed area are Pulayas, 0.91 per cent Asaris, 0.78 per cent Vattakkatt Nairs, 0.52 per cent Kollans, 0.78 per cent Velans and 1.17 per cent Para Kurups. Although the Vattakkatt Nairs are small in number in the surveyed area in the village as a whole they have greater strength than some other communities like Asaris, Kollans and Velans. The table below gives the distribution of the surveyed population on the basis of religion, communities, castes or sub-castes.

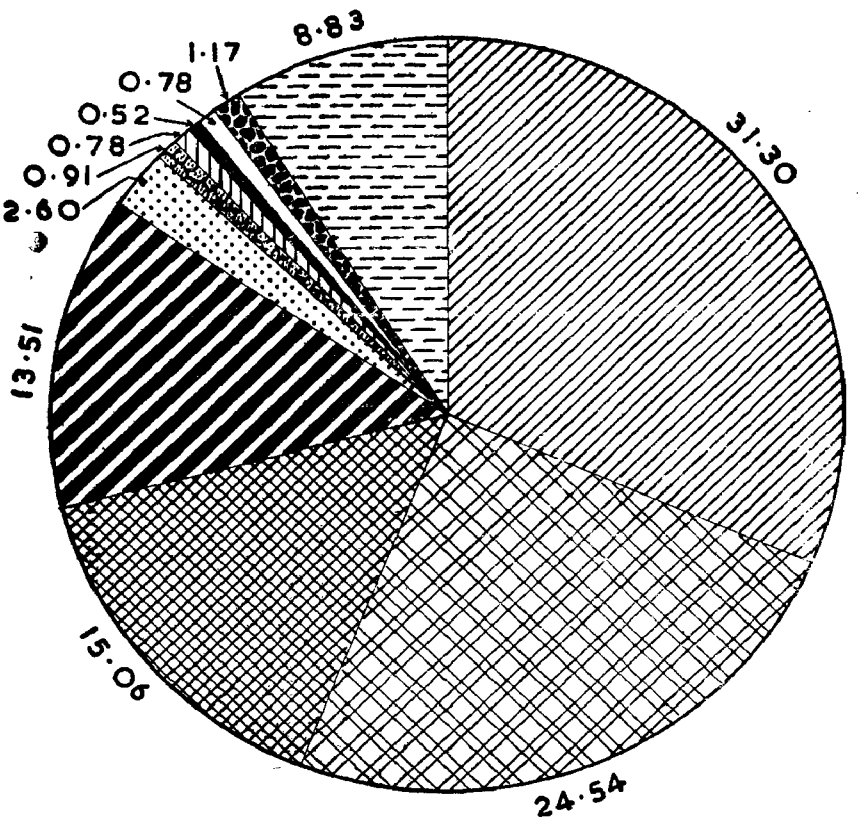
Table V

RELIGIONS, COMMUNITIES, CASTES OR SUB-CASTES

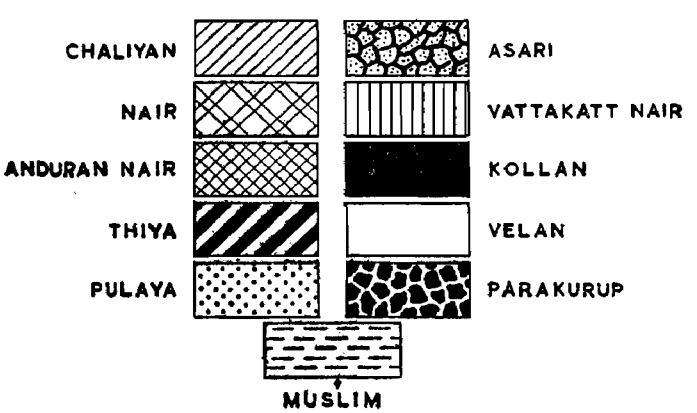
Community	No. of households	Persons	Males	Females
Hindus	**108**	**702**	**351**	**351**
Chaliyans	36	241	114	127
Nairs	29	189	101	88
Kulala (Anduran)	18	116	55	61
Thiyyas	17	104	54	50
Pulayas	3	20	12	8
Asaris	1	7	5	2
Vattakkatt Nairs	1	6	3	3
Kollans	1	4	..	4
Velans	1	6	1	5
Para Kurups	1	9	6	3
Muslims	**10**	**68**	**34**	**34**

ETHNIC COMPOSITION

(PERCENTAGE)



INDEX



26. The Vattakkatt Nairs are traditionally oil pressers while the Anduran Nairs are potters. In the social status and customs and manners, the Vattakkatt Nairs show some peculiarity not found among the Vanians who are the oil pressers of the South. Similarly the Anduran Nairs possess certain distinct cultural characteristics which distinguish them from the village potters of the South. Hence a brief note on these communities is given below.

27. The Nairs of the village are mainly cultivators and land-owners while the Thiyyas are agricultural labourers. Some among Thiyyas also own land. Trading is an important occupation for the Muslims, although they too work as agricultural labourers or cultivators. Most of the other communities follow their traditional occupations such as pot making, carpentry, oil pressing, weaving etc.

Vattakkatt Nairs

28. The Nairs who form the Sudras of Kerala are subdivided into high caste Nairs and low caste Nairs. The high castes mainly consist of the descendants of the warriors and civil administrators of ancient times. A few sections who, although they did not figure prominently in the administration, rendered valuable services for the temples and for the other high castes, were also treated as high caste Nairs and all the rest were kept aloof as low castes. According to 'Jathinirnaya' altogether there were 18 subdivisions, 14 of them falling among the high castes and 4 among the low castes. In the Cochin Tribes and Castes, Volume II, L. K. Ananthakrishna Iyer has enumerated these 18 castes.[1] The Vattakkatt Nairs, according to this classification are included among the high castes. However, he has expressed the opinion that Vattakkatt Nairs along with some other non-military classes of Nairs have to be treated as an intermediate class of Sudras since there is neither inter-dining nor intermarriage between these subdivisions and the rest of the high caste Sudras. According to him the consideration which persuaded others to treat them as high caste is the fact that their services were indispensable for the performance of *poojas* in the temple, which gave them the privilege to enter the temples and bathe in the public tanks. Whatever be the classification according to 'Jathinirnaya' or according to the opinion of the ethnographers, the fact remains that the Vattakkatt Nairs are treated as of low status by the other Nairs in the locality under survey. However, they were not considered to cause pollution by proximity or touch even in olden days when pollution determined the relations between the different communities. Sometime back the Vattakkatt Nairs were anxious to present themselves as equal in status with all the other Nairs and invariably used the title of Nair to their names. However in recent times, a rapid change in this attitude is taking place. As professional oil pressers, the Vattakkatt Nairs are treated among the backward communities of Kerala and given concessions in education and appointments. The title of Nair causes delay in getting these concessions since they are likely to be mistaken as the high caste Nairs and so, nowadays, they omit the title from their names.

29. By profession the Vattakkatt Nairs are oil pressers but they are not to be mistaken as the Vanians of the South who have their origin in the Tamil country. Whereas the Vanian is a common oil presser, the Vattakkatt Nair has the special privilege of supplying oil for use in the temples. Therefore, their profession has a sacred nature unlike in the case of Vanians. Traditional profession

(1) Ananthakrishna Iyer, L. K., The Cochin Tribes and Castes, Vol. II, page 13

is however being abandoned and there are only very few in the community who now do oil pressing for their livelihood. Neither do the temples nowadays insist upon using the oil pressed by Vattakkatt Nairs. At present the members of the community follow the various occupations such as cultivation, trade, agricultural labour etc. The younger generation in the community looks with contempt oil pressing as a profession. The occupation has also become unremunerative due to competition from the mills. To make matters worse, many of the members of the community do not have sufficient financial capacity to purchase the raw materials or to hold the stock of oil for favourable market conditions. Moreover the oil seeds are now sold by the people and the oil purchased according to the requirements, instead of undertaking all the troubles of drying the seeds properly and getting it pressed. This change in habit of the people has also affected the profession.

30. Socially the Vattakkatt Nairs are divided into four clans known as *kulams*. Marriages are not contracted within the same clan. In the village under survey and the neighbouring villages most of the families belong to Kalliyur and Manathanath *kulams*. The subdivisions in the community are gradually being forgotten and many youngsters in the community now do not know to which clan they belong. In course of time, the restriction regarding marriage outside the clan is also likely to be thrown away as indicated by the present tendency. The Vattakkatt Nairs of the locality believe that the famous Malayalam poet Ezhuthachan had married from their community. There are also literary evidences to show that Ezhuthachan had relations with the oil pressers.

31. In appearance, dress and mode of life the Vattakkatt Nairs do not show any peculiarity which distinguishes them from the Thiyyas or other Nairs of the locality. Neither is there any difference in the religious practices. The community does not have its own temples and carry out its worship in the temple of other Hindu communities. Some of the old men are attached to these temples for certain services such as supply of oil for *poojas*, lighting of lamps in the evening and the carrying of lamps during festival processions.

32. Although in public life no distinctions are shown to them, the Vattakkatt Nairs are not treated as equals by some other communities even now. For example, the high class Nairs do not inter-dine with them. In their turn they do not inter-dine with certain other communities such as the Scheduled Castes. Anduran Nairs, who are only slightly inferior to Vattakkatt Nairs, if not equal with them, are also treated with same amount of aloofness. Although in the public life they mingle freely with the non-Hindus such as Muslims, in the matter of inter-dining the same treatment is meted out to them. In the younger generation of the malefolk, however, of late, a tendency to ignore all these prejudices has been visible. With the increasing education and the greater diversification of occupation probably all the present social distinctions may disappear in the not far off future.

Anduran Nairs

33. Like Vattakkatt Nairs the Anduran Nairs are included among the 14 high class Nairs of the various subdivisions of the Nair community. L. K. Ananthakrishna Iyer has expressed his opinion in the case of Anduran Nairs also that they should be treated as an intermediate class in view of the fact that the Anduran Nairs like the Vattakkatt Nairs did not possess the privilege of inter-dining or intermarriage with the other subdivisions of high class Nairs.[1] Between the Anduran Nairs and Vattakkatt Nairs the latter is supposed to be superior. The Anduran

(1) Ananthakrishna Iyer, L. K., The Cochin Tribes and Castes, Vol. II, page 13

Nairs are traditional potters whose pottery alone was used in the temple services in olden days.

34. The Anduran Nairs believe that they are superior to all the other potter communities such as Velans, Kulalans, Kumbarans, Kusavas and Chetties. Some of the latter communities have a Tamil origin while the Anduran Nairs claim to be a pure Malayalee community which originated from the Nair caste. Unlike the Kulalans and other potters the Anduran Nairs do not claim any Brahman origin or wear the sacred thread. They do not have any special god or goddess like the Kulalans and Kusavas who consider 'Madhura Meenakshy' or some other divine being as their special patrons.

35. Unlike the Vattakkatt Nairs the Anduran Nairs mainly follow their traditional occupation even now. In olden days, their supply was chiefly to the temples and to the use of the Brahmans and high caste Nairs but now they cater to all the public. Although there are no legends or historical records regarding their origin, there is a story describing how the community took up the profession of pot making.

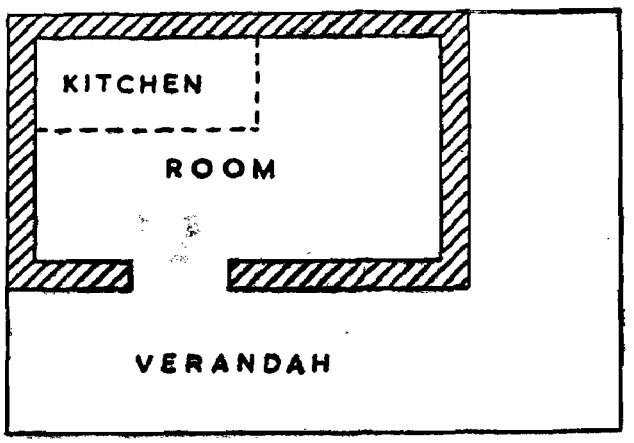
36. According to the story, in olden days they were faithful servants of the rulers and obtained the title of 'Anduran' from the ruling chiefs. While they were thus living enjoying benevolence of the rulers an earthquake took place following the 'Dakshayaga' of the *Puranas*. It would appear that all the vessels were broken to pieces during the earthquake, except a vessel in the house of an Anduran. Since this incident they took up the manufacture of pottery as their profession because the event indicated a divine desire to that effect. Compared to the Vattakkatt Nairs the Anduran Nairs are backward in literacy and in material wealth.

37. It is not known whether there are subdivisions in the community; atleast the people in the surveyed area have no information about it. There are no distinguishing characteristics in appearance or dress or in the mode of life of the Anduran Nairs by which they can be easily recognised. In the customs and manners followed by the Anduran Nairs little difference is found with those of the other Nairs.

House Types

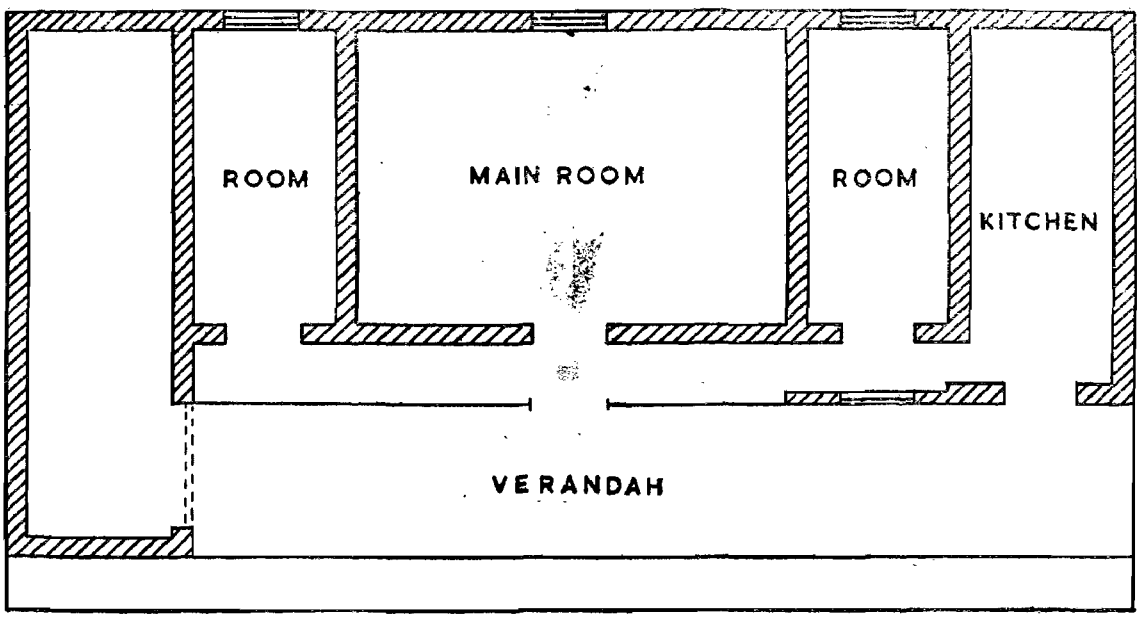
38. As in all other surveyed villages the various types of houses remain scattered in the village without any clear grouping. The poor class houses mostly belong to the agricultural labourers, weavers, potters and the Scheduled Castes and Scheduled Tribes while the cultivators, businessmen and other well-to-do people own middle class houses. High class houses are few and far between and belong to the wealthy Muslims and Nairs. This grouping into poor class, middle class and high class is vague in the sense that the houses in a particular class may slightly vary in size and appearance, but the materials used in each class of houses are almost the same and the cost of construction for the houses in each class may not vary much.

39. A typical poor class house of the surveyed area has a plinth area of about 200 sq. feet. It has only one room but there are verandahs in the front and on one of the adjacent sides. The basement is built of mud and laterite stones. Unburnt bricks and laterite stones are used in the construction of walls. On certain cases the side walls do not reach the roof level but only stand half way between the roof and the floor. The roof is made of bamboo and cadjan supplemented by reeds and cheap timber. The floor is coated with cow-dung mixed with charcoal but the floor does not have the finish which is found in the poor class houses of some other villages. The room measures about 12′ x 8′; while the verandahs have a width of 4′. The room is provided with an entrance from the front verandah. The door is made of cheap variety timber. There are no windows for the house but ventilation is provided by the short walls. The room is used for sleeping as well as storing the household possessions. The hearth is constructed in one corner of the room. The ground-plan of a typical poor class house of the village is given in the following sketch.



GROUNDPLAN OF A POOR CLASS HOUSE

40. The middle class houses show more variations from one another than the poor class houses, particularly with regard to the thatching materials. Majority of middle class houses have a plinth area between 900 sq. feet and 1,200 sq. feet. The basement is built of laterite stones while the walls may be constructed with unburnt bricks or laterite stones. The roof is fabricated with bamboo and thatched with cadjan in some houses whereas in the modern middle class houses the roof is made of good timber and tiled. The number of rooms vary from three to six. The floor in some houses is coated with cow-dung while in some others it is cemented. The wall is given a coating of clay in the case of poor people while it is plastered with lime in the case of richer people. In the new middle class houses the influence of modern architecture flourishing in the urban areas of the district is visible in the construction of windows, roofs and even in the design of rooms. The sketch of a typical middle class house of the village is given below. Constructed on a laterite basement it has a plinth area of 1,050 sq. ft. It has a verandah of 6′ width in front and 3 rooms of unequal dimensions. There is a kitchen on one side and a narrow passage between the larger rooms and the verandah. On the eastern side of the house there is a verandah of 6′ width. Just below the front verandah there is a smaller verandah of 1.5′ width which serves also as a step to the house from the front courtyard. The largest room of the house which is the central room measures 18′ x 13′, while one of its adjacent rooms measures 13′ x 6′. The room between the kitchen and the central room is very narrow having a width of only 6′. The kitchen is of the same size as this narrow room. From the front verandah there is an entrance to the passage from which separate doors are provided as entrances to various rooms. There are no doors opening to the back. The doors measure 5′ x 2′ each, while the windows measure only $1\frac{1}{2}$′ x 1′ each. The windows are rather small and even during day time the rooms are not sufficiently lighted. Each room has one window opening to the back side. In the modern middle class houses, however, there are more windows and doors of larger dimensions.

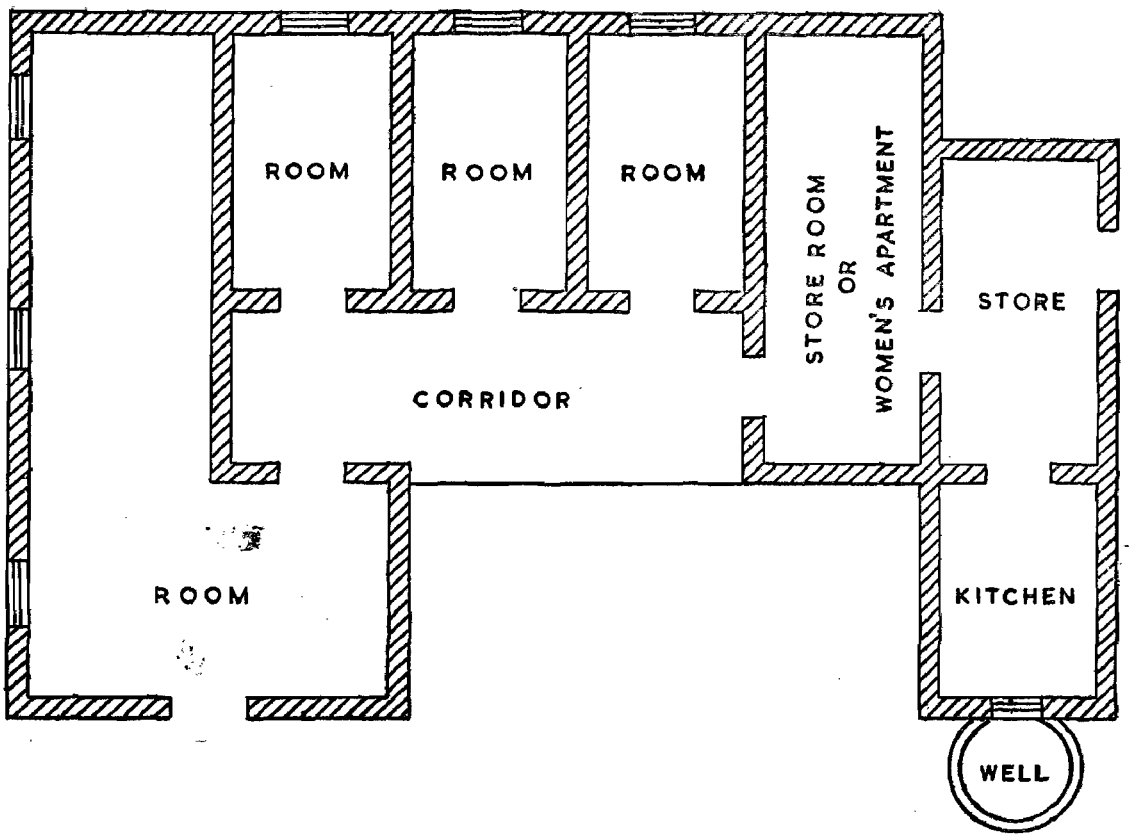


GROUND–PLAN OF A MIDDLE CLASS HOUSE

41. All the high class houses of the village are built with laterite stones and provided with large windows and doors made of timber of good quality. Many of them are two storeyed and all have tiled roofs. Almost all rooms have cemented floor and the walls are invariably plastered with lime. The kitchen is housed in an extension to the main structure. The number of rooms varies from 6 to 9. The well is generally constructed in front of the kitchen and a visitor to the house invariably notices the well first. The plinth area varies from 1,500 sq. feet to 2,000 sq. feet. The ground-plan of a typical high class house is given below. It has a plinth area of 1,800 sq. feet. There are three main rooms of equal dimensions measuring 18 feet in length and 12 feet in width. There is a passage in front of the three main rooms to which the doors of the rooms open. These rooms are provided with windows on the back side. The drawing room of the house is on one side and is provided with doors from the courtyard as well as from the passage. It is large in dimension and is well ventilated. The kitchen is provided with a ventilator for smoke and has an approach door to the well. The doors are of the size 5′ x 2½′ and the windows 2.5′ x 2′.

42. Building materials such as laterite and cadjan are available in the village. The laterite quarried in the village is of a hard nature and costs about Rs. 100 for 1,000 cubes of the size 18″ x 9″ x 6″ and an equal amount has to be paid for polishing them before use. The unburnt bricks are manufactured in the village using the mud of the paddy fields or the garden lands. Timber is extracted from the trees standing in the compounds. The forest area being not far away, timber can also be purchased at a reasonable price. Other building materials

HOUSE TYPES



GROUND-PLAN OF A HIGH CLASS HOUSE

uch as tiles, cement and fittings are enerally purchased from Kozhikode. lectric line is extended to the village nd all the high class houses and a few iddle class houses on the sides of the ain road are electrified.

43. In the whole of the village 62.37 per cent of the households live in houses having stone walls, 22.54 per cent households in houses having cadjan walls, 12.34 per cent households in houses with walls of unburnt bricks, 2.52 per cent households in houses of mud walls and 0.23 per cent households in houses having timber walls. 92.73 per cent of the households of the village have thatched roofs for their houses, while the rest of the houses live in houses with tiled roofs. In the surveyed area the households living in houses with stone walls constitute 72.88 per cent, those living in houses with cadjan walls 16.10 per cent, those living in houses with mud walls 9.32 per cent and those living in houses with walls of unburnt bricks 1.70 per cent of the total households of the surveyed area. 73.56 per cent households of the surveyed area have tiled roofs while the others have cadjan roofs for their houses. The table below gives the details of the building materials used in the construction of houses in the surveyed area.

Table VI

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

Material of wall	Number	Percentage	Material of roof	Number	Percentage
Grass, leaves, reeds or bamboo	19	16.10	Grass, leaves, reeds thatched or bamboo	102	86.44
Mud	11	9.32			
Unburnt bricks	2	1.70	Tiles, slate, shinkle		
Stone	86	72.88	(Timber)	16	13.56

44. A large majority of houses of the village are small in size. 0.5 per cent households of the village do not have any regular room for their houses. 29.11 per cent have only one room each, 32.00 per cent have two rooms each, 19.38 per cent have three rooms each and 12.95 per cent have four rooms each for their houses. Only 6.05 per cent households of the village have five or more rooms for their houses. In the surveyed area 5.08 per cent households have no regular room, 3.56 per cent households have only one room each, 36.44 per cent two rooms each, 19.44 per cent three rooms each and 10.17 per cent four rooms each. There is a greater percentage of large houses in the surveyed area than in the village. 15.26 per cent of the total households of the surveyed area live in houses having five or more rooms each. A distribution of the households of the surveyed area according to the number of rooms and according to the number of members in each household is given in the following table.

Table VII

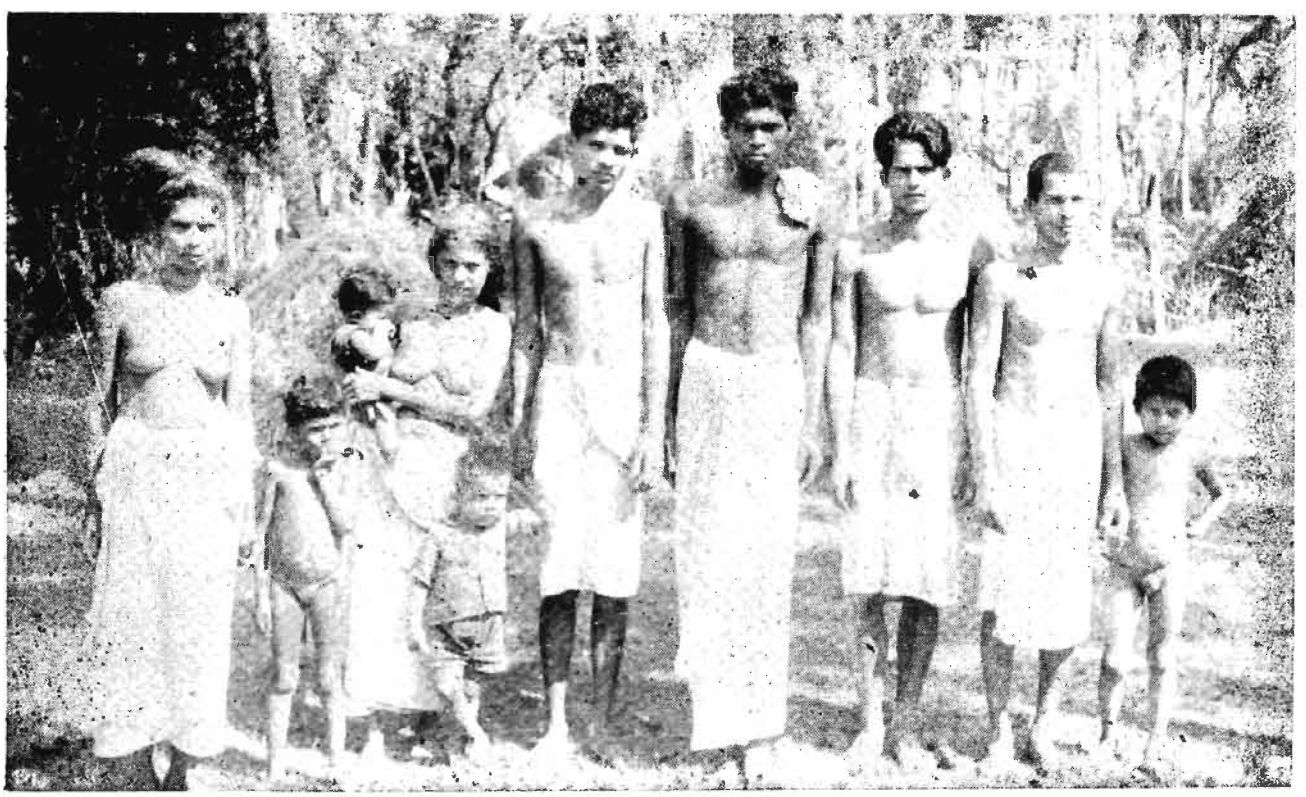
HOUSEHOLDS BY NUMBER OF ROOMS AND BY NUMBER OF PERSONS OCCUPYING

Number of rooms	Total No. of households	No. of households according to number of persons in the household				
		One person	2–3 persons	4–6 persons	7–9 persons	10 persons and over
No regular room	6	..	2	4	..	..
1 room	16	..	2	8	6	..
2 rooms	43	..	9	15	14	5
3 rooms	23	1	..	7	9	6
4 rooms	12	..	2	5	2	3
5 rooms and over	18	..	2	3	7	6

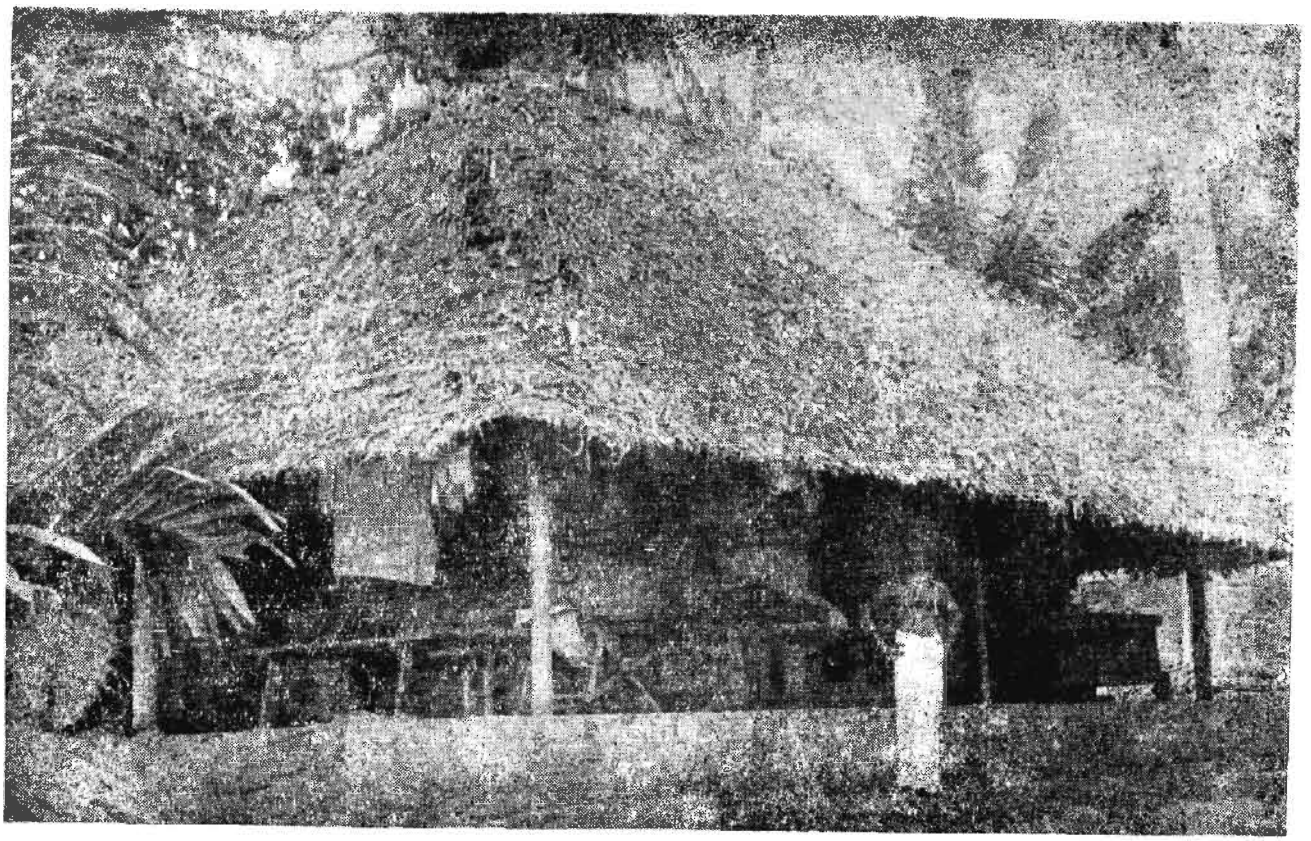
45. Classifying the households of the surveyed area according to the income group and occupation it is found that the cultivators possess a larger percentage of big houses than the other occupational groups. The weavers have the smallest houses in the surveyed area. 72 per cent of the miscellaneous occupational classes have houses having three or more rooms. However it may be pointed out that the size of the house does not give a definite indication of the economic status of the households in many cases. It is clear from the fact that all the six households which do not enjoy the facility of a regular room in their houses, fall in the income group of Rs. 76–100 per month while one of the households living in a house with five or more rooms, fall in the income group of Rs. 51–75 per month. A table showing the classification of the households in the surveyed area by occupation, income group and number of rooms enjoyed by them is given below.



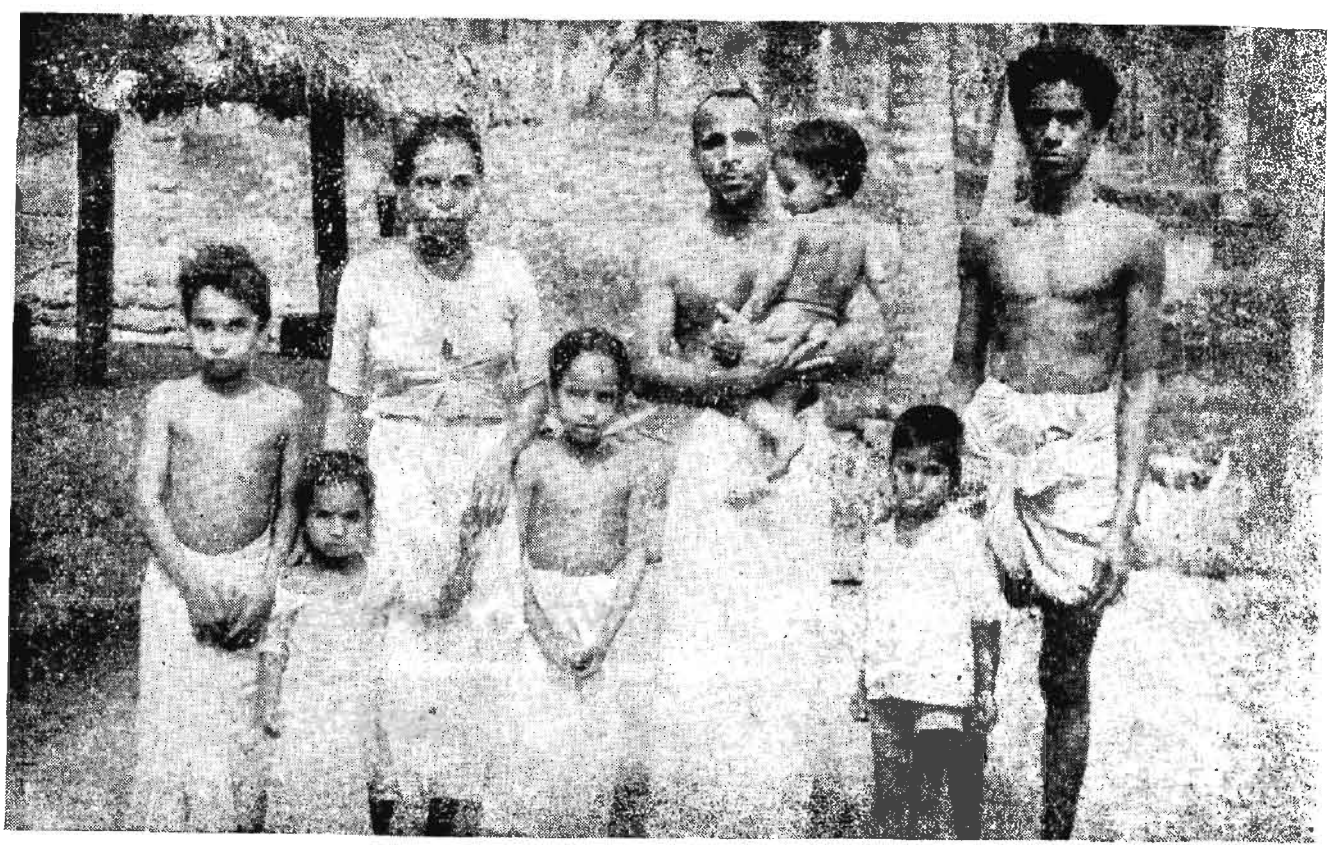
Pl. 17 A MUSLIM FAMILY Page 272



Pl. 18 ANDURAN NAIR GROUP — POTTERS Page 275



Pl. 19 A MIDDLE CLASS HOUSE Page 277



Pl. 20 A HINDU FAMILY Page 281

Table VIII

NUMBER OF HOUSEHOLDS BY NO. OF ROOMS, INCOME AND OCCUPATION

Occupation	Income group	Total No. of houses	Houses with: No. regular room	One room	2 rooms	3 rooms	4 rooms	5 or more rooms
Weaving	Rs. 25—50	1	..	1	..	..	..	..
	Rs. 51—75	2	..	1	1	..	..	..
	Rs. 76—100	7	3	1	3	..	..	..
	Above Rs. 100	14	..	2	4	7	..	1
	Total	24	3	5	8	7	..	1
Cultivation	Rs. 25—50	2	..	..	..	..	2	..
	Rs. 51—75	3	..	..	2	..	..	1
	Rs. 76—100	4	..	..	2	..	..	2
	Above Rs. 100	13	..	1	2	2	1	7
	Total	22	..	1	6	2	3	10
General	Rs. 25—50	5	..	1	3	1	..	..
	Rs. 51—75	9	3	3	3	..	..	..
	Rs. 76—100	12	..	3	8	1	..	..
	Above Rs. 100	21	..	1	10	5	2	3
	Total	47	3	..	24	7	2	3
Miscellaneous occupation	Rs. 76—100	5	..	..	1	4	..	..
	Above Rs. 100	20	..	2	4	3	7	4
	Total	25	..	2	5	7	7	4

46. Various ceremonies are observed in connection with the house construction. However, since these are almost the same as those observed in Thiruvangad village, the monograph of which is given in this volume, they are not described here again. All the same, one point may be mentioned here in this connection. The influence of the traditional beliefs and practices regarding house construction has a greater hold on the people of this village than those at Thiruvangad where the urban influence has acted as a check on it.

Dress and Ornaments

47. The dress pattern of the males, whether belonging to Hindu community or Muslim community, is undergoing change with each generation. The old men, whether Hindu or Muslim, wear a dhoti around the loin and a shawl on the shoulders. The Muslims wear the cloth in a slightly different fashion from the Hindus. This is true of younger men also. Middle aged people belonging to both the communities mostly use the same dress as the old men while sitting at home or moving around in the village but they put on a shirt in addition, for going to distant places or when attending important functions where large number of people gather. Still younger men, especially if they are educated people wear shirt and dhoti when they go out of their houses, but when they sit in the houses wear only a dhoti. The shirt may be of full sleeves or half sleeves. Majority of school going boys put on shirts and shorts while some wear dhoti and shirt. Most of the Muslim boys fall in the latter group.

48. The changes in the dress pattern of the Hindu women have been far reaching in the last three decades. Formerly the Hindu women wore only a loin-cloth and a towel which was used to cover the upper part of the body. This was the case irrespective of the age of the woman. Now there are only a few old ladies who satisfy themselves by

wearing only a dhoti and towel. Very old women may even dispense with the towel while sitting at home. The younger women, however, invariably put on a blouse and wear a dhoti. Towel is not worn generally but when they go out of the house a half *saree* is put on. Ordinary *saree* is also fast becoming popular among the younger generation of women. Girls below the age of 16 wear skirts and blouses. Very young female children wear only skirt while sitting at home and a frock while going out of the house. The Muslim women, unlike the men, are easily distinguished from the Hindus by the mode of their dress which has not changed since long past. The elderly women wear a white or coloured dhoti around the waist and put on a loose white blouse with full sleeves. If the dhoti is white it may have thickly coloured borders. Young girls also wear the same dress. Unlike among the young Hindu girls skirt and blouse have not yet become very popular among the Muslim girls of the village. All females of the Muslim community wear a white or black headpiece which completely covers the hair on the head.

49. The statistics collected from the surveyed area regarding the dress pattern of the men and the women of the various communities indicate the extent of popularity of different modes of dress with the different age-groups and communities in the village. Among the males in the surveyed area 40.26 per cent wear shirt shawl and dhoti, 19.74 per cent shirt, and dhoti without shawl, 0.52 per cent shawl and dhoti without shirt, 23.90 per cent shirts and shorts and the remaining persons some other type of dress. Among the women 15.84 per cent wear ordinary *saree*, 9.87 per cent blouse and dhoti 14.29 per cent dhoti reaching down to knee and shawl, 0.78 per cent a single dhoti reaching from waist to knee alone and 20.78 per cent blouse and dhoti reaching from waist to heels and half *saree*. 13.25 per cent of the female population which constitute girls below the age of 16 wear skirt and blouse and 25.19 per cent wear some other type of dress. The Muslim women who wear dhoti, blouse and headpiece are included in the latter category. The following table gives the figures for the surveyed area.

Table IX

Total population		DRESS *	Communities										
Males	Females		Salians	Nairs	Kulalas	Thiyyas	Pulayas	Asaris	Chakkala Nairs	Kollans	Velans	Para Kurups	Muslims
85		Total No. of males in the community	114	101	55	54	12	5	3	..	1	6	34
	385	Total No of females in the community	127	88	61	50	8	2	3	4	5	3	34
		I. No. of males wearing											
155		(1) Shirt, shawl and dhoti upto heels	49	34	24	23	4	1	2	..	..	1	17
376		(2) Shirt and dhoti upto heels without shawl	26	14	9	8	1	1	..	..	..	1	16
2		(3) Shawl and dhoti upto heels	..	..	1	..	..	..	..	..	1	..	..
92		(4) Shirt and nickers	20	29	16	16	5	2	1	..	..	3	..
60		(5) Any other type	19	24	5	7	2	1	..	..	..	1	1
		II. No. of females wearing											
	61	(1) Full *saree*	24	11	8	16	1	..	..	..	..	..	1
	38	(2) Blouse and dhoti from waist to heels	8	12	10	2	2	1	1	1	..	1	..
	55	(3) Dhoti from waist to knee only with shawl	16	16	12	7	1	1	..	2	..	..	..
	3	(4) Dhoti from waist to knee only	1	2	..	..	..	..	..	..	..	..	..
	80	(5) Half *saree* with blouse and dhoti from waist to heels	30	23	14	7	3	..	1	..	1	1	..
	97	(6) Any other item	25	16	7	12	..	..	1	1	2	..	33
	51	(7) *Pavada* and blouse	23	8	10	6	1	..	..	..	2	1	..

* Inapplicable items are deleted

50. Ornaments are found to be more popular among the Muslim women than among the Hindu women of the village. The Muslims possess a large variety of ornaments which adorn various parts of the body. They include ear-studs and earrings, different patterns of neck chains and bangles of various kinds. The earrings are made of gold among the rich people while they are made of silver among the poor sections. The neck chains can be of gold or beads. Some women wear a black thread with a rectangular locket called *Reksha* round the neck. Among the Hindu women also ear-studs, neck chains and bangles are the most popular items but they differ in pattern from those worn by the Muslim women. Bangles of glass, rubber and plastic are popular in all the communities and both among the rich and the poor. It is probably due to the preponderance of ornaments in the Muslim community that some of the Hindu castes borrow ornaments from the Muslims to put on the girls when they attain puberty. The pattern of ornaments prevalent among the Muslim women have undergone slight changes but those among the Hindu women have undergone greater changes as in the case of their dress. In olden days the Hindu ladies used to put on a large ear-stud called *thoda* which has now become completely out of fashion. Similarly certain types of neck chains popular in olden times are now melted and made into neck chains of modern pattern.

51. Ornaments are rare among the men of the village, to whatever community they may belong. In olden days the Hindu men wore small earrings or studs but no young man wears them these days. Finger rings which were used in olden days also are seen with a few men at present. Kozhikode town which is not far away from the village under survey sets the pattern of dress and ornaments for the villagers, although it takes some time for the fashions of Kozhikode to reach the village.

52. Among the surveyed households 94.04 per cent possess ornaments. The percentage of households possessing ornaments in the whole village may not be as high as this. In the surveyed area 41.53 per cent households possess ornaments worth upto Rs. 100, 43.22 per cent households ornaments worth between Rs. 100 and Rs. 500 and 8.47 per cent households ornaments worth upto Rs. 1,000. There is one household possessing ornaments worth more than Rs. 1,000 but the total value of ornaments in its possession does not exceed Rs. 1,500. These percentages can be taken to be roughly correct if applied to the value of ornaments possessed by households in the whole of the village. Two things are worthy of notice; one that there is large percentage of households possessing ornaments and second, the total value of ornaments possessed by a household is not very high compared to some other villages. A table classifying the households of the surveyed area according to the extent of ornaments possessed by them is given below.

Table X

ORNAMENTS

Total No. of households		Communities										
		Salians	Nairs	Kulalas	Thiyyas	Pulayas	Asaris	Chakkala Nairs	Kollans	Velans	Para Kurups	Muslims
118	Total No. of households in the community	36	29	18	17	3	1	1	1	1	1	10
111	Total No. of households wearing ornaments	35	28	17	16	..	1	1	1	1	1	10
7	Households using no ornaments	1	1	1	1	3	..	..	..	..	..	..
49	No. of households using ornaments of the value of Rs. 100	17	13	8	5	..	1	1	1	1	1	1
51	No. of households using ornaments upto Rs. 500	16	11	9	9	..	..	..	..	..	..	6
10	No. of households using ornaments upto Rs. 1,000	2	4	..	2	..	..	..	..	..	..	2
1	No. of households using ornaments upto Rs. 1,500	..	..	..	..	..	..	..	..	..	..	1

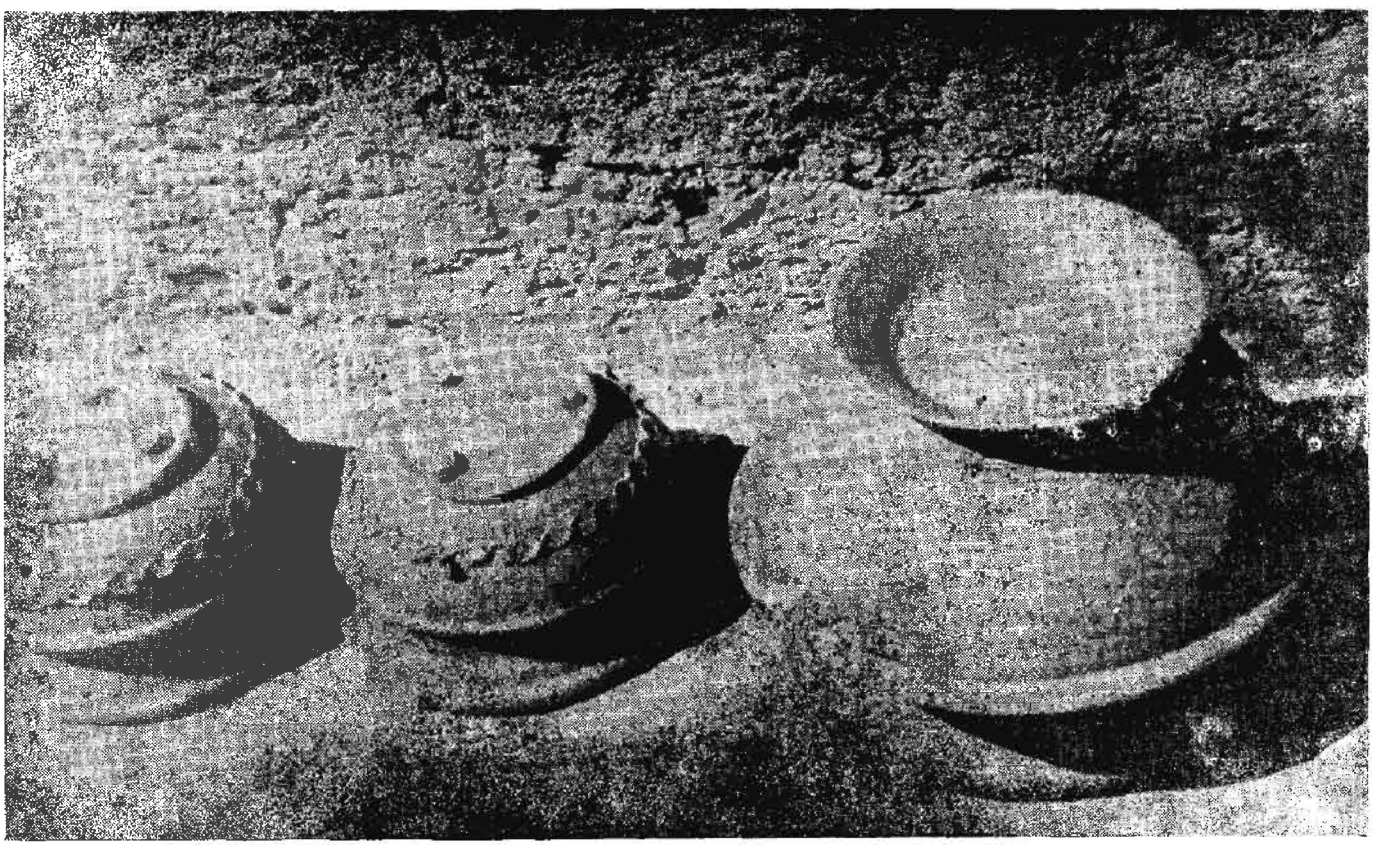
Footwears

53. Footwears have not become popular with the villagers so far, and in this matter they continue true to tradition to a large extent. In the surveyed area only 6.10 per cent of the population use footwears. Use of footwear is extremely rare among the womenfolk; in the whole of the surveyed area there are only 0.85 per cent households in which the female-folk use any sort of footwear. The position is not better with regard to children. Only in 4.24 per cent households in the surveyed area the children use footwears. There is no distinction between the castes regarding the use of footwears; it depends only upon the economic status of the households. Footwear is considered to be a luxury item and a sign of affluence. The table below gives the classification of the households according to the use of footwears.

Table XI

FOOTWEARS

Community	Total No. of persons	Total No. of persons using footwears	No. of households in which		
			Males use footwears	Females use footwears	Children use footwears
Chaliyans	241	6	6	..	..
Nairs	189	14	10	..	3
Anduran Nairs	116	3	2	..	..
Thiyyas	104	12	10	..	2
Pulayas	20	..	..	..	..
Asaris	7	..	..	..	..
Vattakkatt Nairs	6	..	..	..	..
Kollans	4	..	..	..	..
Velans	6	..	..	..	..
Para Kurups	9	1	1	..	..
Muslims	68	11	7	1	..
Total	770	47	36	1	5



General Cleanliness

54. A large number of villagers, particularly the menfolk take bath daily once. There may not be any man in the village who does not take bath atleast two or three times a week. But in the use of toilet soap this village is behind many others. In the surveyed area only 61.81 per cent households use toilet soaps whereas in some other surveyed centres the percentage is much higher. All the households in the surveyed area use washing soap and 55.08 per cent households take the services of the washermen. These figures reflect the general condition of the village in these matters. The table below gives more details for the surveyed area.

Table XII

HOUSEHOLDS USING WASHING AND TOILET SOAPS AND SENDING CLOTHES TO WASHERMAN

Community	Total No. of households	Number of households using		
		Toilet soap	Washing soap only	Services of washermen
Chaliyans	36	25	36	20
Nairs	29	17	29	21
Anduran Nairs	18	10	18	4
Thiyyas	17	12	17	8
Pulayas	3	..	3	3
Asaris	1	..	1	..
Vattakkatt Nairs	1	..	1	1
Kollans	1	..	1	..
Velans	1	..	1	..
Para Kurups	1	1	1	1
Muslims	10	8	10	7
Total	**118**	**73**	**118**	**65**

Household Goods

55. The houses of the village as a whole are ill furnished. An ordinary house may contain one or two chairs, a small table, a bench and one or two cots. With regard to the possession of other household goods the position is not better. In the surveyed area only 27.95 per cent households possess chairs, 10.17 per cent households tables and 65.29 per cent households cots. In 11.86 per cent households there are benches and 3.39 per cent households there are stools. The percentage of households possessing almirah is as low as 6.78. 26.58 per cent households possess battery torches and 76.12 per cent households lanterns. Only one household in the surveyed area possesses kerosene stove and one household possesses bicycle. There is a gramaphone in one household and mosquito net in another household. 9 households in the surveyed area have iron for pressing the clothes. In poor class households whether Hindu or Muslim only earthenwares are used for cooking and dining purposes. In the middle class households, belonging to the Hindu section, brass, copper and bell-metal vessels are used along with earthenwares whereas in a few high class Hindu households only metalwares are used. Aluminium and steel utensils which have now become very popular in many villages have not yet gained the acceptance in the households of the surveyed area. This is not due to any taboo attached to them but just a matter of finance and habit.

Food and Drink

56. Majority of the households in the village are non-vegetarians. While the Muslims everywhere are non-vegetarians, there is a high percentage of vegetarians among the Hindus in many villages of Kerala. The village under survey stands apart from them in this respect. There is no notable difference between the Hindus and Muslims of the village in food habits except that on certain special occasions the two groups make special preparations popular with each group. Normally for the breakfast the people take rice gruel, boiled green gram sweetened with cocoanut kernel, or some preparation with rice flour such as *puttu* or *patthiri*. If rice gruel is not taken coffee or tea is invariably drunk along with the other articles. *Iddli* and *dosai* which are popular items of breakfast in many villages of Kerala are not so common here. However, they are sold in the tea-shops of the village. An increasing number of men, particularly among the working class, now take breakfast and evening tea from hotels. The quantity of tapioca consumed as a substitute for rice is on the increase due to the high cost and scarcity of rice. Boiled tapioca is taken together with rice for principal meals among the poor people. Even the rich section takes tapioca for evening tea. In the surveyed area rice forms the staple food in 42.37 per cent households and rice and tapioca in the remaining households. The following table gives more information regarding the staple diet and the food habits of the households in the surveyed area.

Table XIII

DIET (STAPLE DIET AND FOOD HABITS)

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 tapioca
Salians	36	..	36	10	26
Nairs	29	..	29	15	14
Kulalas	18	..	18	2	16
Thiyyas	17	..	17	11	6
Pulayas	3	..	3	2	1
Asaris	1	..	1	..	1
Chakkala Nairs	1	..	1	1	1
Kollans	1	..	1	..	1
Velans	1	..	1	1	..
Para Kurups	1	..	1	1	..
Muslims	10	..	10	7	..

57. 8.47 per cent households of the surveyed area take two meals a day and 74.58 per cent households three meals. 16.95 per cent households take coffee or tea besides the three principal meals. The households which have only two meals a day take coffee or tea in the morning and in the evening, and those which have three principal meals a day take rice gruel, or tea with some other food articles mentioned above, in the morning and the other two principal meals at noon and at night. For all the workers the noon meal is more important than the breakfast and the supper. Generally they take a very light breakfast, a heavy lunch and a moderate supper. The distribution of the surveyed households according to the number of meals taken a day is given in the following table.

Table XIV

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 3 meals a day
36	Salians	36	..	32	4
29	Nairs	29	4	20	5
18	Kulalas	18	2	16	..
17	Thiyyas	17	1	7	9
3	Pulayas	3	..	2	1
1	Asaris	1	..	1	..
1	Chakkala Nairs	1	1	..	..
1	Kollans	1	..	1	..
1	Velans	1	..	1	..
1	Para Kurups	1	..	1	..
10	Muslims	10	2	7	1

58. Atleast on certain days in a year all households in the village make special preparations. For the Hindus *Onam* in August-September and *Vishu* in April are two such occasions. The Muslims have similar important days such as Muharram and Ramzan. The Hindu households use cocoanut oil for cooking food on all occasions whereas the Muslims use ghee for preparing certain items of food made on special occasions. All the households have separate utensils for cooking the different items of meal. Cocoanut palm is the main supplier of fuel. Its leaves, spathe, trunk, roots, husk, shell and in short every part of it, is used for burning. Firewood is used in small quantities. Excepting one Nair household in the surveyed area all the others are using old fashioned hearths consisting of three stones planted on the floor without any ventilation for smoke.

Customs and Manners

59. There is not much difference among the various Hindu communities in the observance of the important customs and manners which are described below. The Vattakkatt Nairs and Anduran Nairs and other sub-castes of the Hindu community observe these customs in almost the same way as some higher castes like Nairs. The customs and manners of Vattakkatt Nairs and Anduran Nairs are not separately described therefore.

Child-birth

60. The important observances in connection with the child-birth start with the ceremony called *Pulikudi* in the 7th or 8th month of pregnancy, as among the Hindus in other areas. Some juice of tamarind leaves is given to the girl on an auspicious day on this occasion. The same night or within a few days after *Pulikudi* another important ceremony called *Belikala* is performed. The village bard called Panan is the chief priest for the function. At nightfall the girl is seated near a lighted lamp with a full measure of rice, tender cocoanut and other auspicious articles in front of her. The Panan sings playing on his musical instruments and performs certain rites which last almost the entire night. It is believed that this ceremony will make the child-birth free from complications and give courage to the girl to bear the labour pain. A few days after *Belikala* the girl is taken to her maternal house by her parents. First child-birth always takes place in the maternal house, whereas the

subsequent ones take place in the husband's house. No taboos are observed regarding food during the period of pregnancy, but the girl is encouraged to do some light work. The country midwife assists at the child-birth. If the child is male the menfolk of the household make a loud long shout called *Aarpu* heralding the news to the neighbourhood. If the child is female no noise is made as though it is not a news worth telling others. The child's father's relatives visit the mother and the child soon after the child-birth and bring some presents both to the child and the mother. The child's father's sister invariably presents some money and articles of toilet to the child. All the expenses in connection with the child-birth are met by the husband. On the 28th day after the child-birth a black thread is tied round the waist of the child and it is given boiled cow's milk for the first time. The mother and the child go to the husband's house after 90 days. 'Rice feeding' ceremony is held in the 6th month, often in a temple, but if it is not convenient to take the child to a temple for some reason it can be held in the house also. The child is fed rice on this occasion for the first time.

Puberty

61. On the attainment of puberty the girl is confined to a room from which she cannot move out for 4 days. The Thandan of the village, who is a traditional tree climber belonging to Ezhuva Community, is informed of the matter. He sends word to the Mannathi, the washerwoman of the village, so that she may get ready washed clothes called *Mattu* for the girl to wear after the bath on the third and fourth days. The Thandan reaches the girl's house immediately on receipt of the news and plucks a bunch of cocoanut flower and another bunch with a single nut in it. These bunches of flower and nut are placed in the girl's room as auspicious articles. The parents of the girl borrow ornaments from their Muslim neighbours and put on the girl during the period. On the third day, wearing a *Mattu* received from the Mannathi, the girl takes bath in a tank. The bunch of cocoanut flower kept in her room is beaten on a stone in the tank on this occasion. On the fourth day the girl's brother ties a knife at one end of a rod and plants it in the tank in such a manner that the pointed end of the knife projects over the water. The girl takes a dip in the tank holding this rod and takes the rod with her when she comes out of the tank. *Mattu* is worn on the fourth day also. Strict pollution is observed for the first three days after puberty. After the bath on the fourth day the girl can move out of her room but should not enter the kitchen, go to the holy places, take part in the prayers or touch certain things. These restrictions will remain till the expiry of 7 nights.

Marriage

62. Marriage proposal may originate from either side. The first important step in the negotiation is the interview of the girl by the boy who goes to the girl's house along with some of his friends or relations. If the boy or the girl does not approve the match the proposal is dropped forthwith, but if they have no objection further negotiations are made between the parents of the girl and the boy. On a previously appointed day the father and the maternal uncle of the boy visit the girl's house to get the horoscope examined and to decide the day for the final settlement of the marriage. If the horoscope does not agree the matter is not proceeded with. Otherwise, the ceremony of marriage settlement is held in the girl's house on the appointed day in the presence of a few invited guests belonging to both the parties. On the same day the date and time of the marriage are also fixed. According to the custom in vogue in the area marriages take place at night and it is known by the

name *Pudavamuri* which literally means cutting the cloth. The bridegroom and his party arrive at the girl's house in the evening carrying a piece of cloth, tobacco, betel leaves and certain other articles. They are received with sprinkling of rose-water by the bride's people. The guests wash their feet and take their seats in the *pandal* put up for the purpose. If the boy's party has arrived much in advance of the auspicious moment it is normal for the bride's people to serve them light refreshments and pan. As the auspicious moment approaches four persons from the bridegroom's side consisting of his father, maternal uncle and two close relatives or guests and two people from the bride's side consisting of her maternal uncle and one close relative or friend gather together. By discussion they settle the probable amount that would be spent in connection with the marriage by the girl's parents and decide the amount to be paid by the boy's parents to the girl's parents. Generally this amount comes to half of the total expenditure incurred in connection with the marriage. The actual wedding ceremony takes place now. The cloth brought by the boy is cut into two pieces, each piece being of the length of a dhoti worn by women. Two corners of these two clothes are placed together and the money to be paid by the boy's parents is tied in them. The clothes are then properly folded and given to the boy. The girl is led to the nuptial stage by her maternal uncle's wife. At the stage, the boy presents the girl the folded clothes with money in it and receives some betel leaves and areca-nut from her. The marriage is over and they have become man and wife. The boy and his party spend the night in the girl's house. After breakfast the next morning they return to the boy's house with the girl.

63. Well-to-do families of the village have modernised the marriage ceremony by introducing garlands and rings. The presentation of the cloth and money is dispensed with by them. Instead, the boy and the girl exchange garlands and rings and the boy ties a *tali* around the neck of the girl. These modernised marriages take place at an auspicious moment during the day time. Sometimes the ceremony is performed in a temple.

64. After a few days' stay in her husband's house the girl returns to her house along with her husband's sister, a lady from the neighbourhood and a male member from the husband's family. They are received in the girl's house warmly and given a feast. In the succeeding week a return visit is made to the boy's house by the girl's sister, her uncle's wife and two neighbours. The boy's people give them an equally warm welcome and a sumptuous feast. Similar visits are made by the boy's father and uncle and the girl's father and uncle in the following weeks.

Funeral

65. When death approaches some holy water brought from a holy river or temple is poured into the mouth of the person. After the death the body is laid on the floor with the head towards the south. The news of the death is conveyed to the neighbours, relatives and concerned service castes such as Marans and Mannans through messengers. Cocoanut is split into two pieces, each piece filled with oil furnished with a wick and lamps lighted in them. These lamps are placed around the dead body. The body is covered with a cloth. In most cases the dead body is buried. Before the dead body is taken to the grave, oil is applied on it and it is washed well using hot water and toilet soap. Holy ash and sandal-paste are applied on the forehead, arms, chest and other parts of the body A member of the family who is junior to the dead person put a new cloth on the dead body. Following this, other relations of the deceased also put white or coloured clothes over the body. The ceremony is called *Kodiyidal*. If the cloth is coloured it is called *Pattu*. All pieces of

cloth except the first one put on the body are presented to the *Maran* who performs the funeral rites. The body is taken to the grave on a wooden plank. Grave is dug in the north-south direction and the body laid in it on its back. Relatives remain on the spot until the grave is filled up with earth. If the dead body is cremated, the ceremony of *Sanjayanam* or collection of bones is performed on the 7th day.

66. After the burial or cremation the *Maran* sprinkles a mixture of oil and milk using some *Karuga* grass blades on those who have to observe pollution. These people then take bath and the *Maran* sprinkles on them the mixture once again as before. The sprinkling and bath are together known as *Kudanjukuli*. From the day after the funeral *beli* is offered to the spirit of the dead by the eldest son of the deceased. If he has no son his sister's son can offer *beli*. A small platform is made in the courtyard on the southern side of the house, with sand and three cocoanuts tied together are placed over it. A tender cocoanut is placed half buried in the ground in front of the platform. *Beli* to the deceased is to be offered on this platform. The chief mourner who offers the *beli* does so by supporting his right knee on the half buried cocoanut. *Beli* is offered till the 7th day. Pollution lasts for 16 days and a feast may be held at the end of it by some households. A *beli* is offered and a small feast held on the 41st day also. The death anniversary of the deceased is celebrated by some households in a similar manner.

Consanguineous Marriages

67. Consanguineous marriages are in vogue both among the Hindus and Muslims. It would appear that such marriages are still preferred by many families in the village under survey. In the surveyed area consanguineous marriages have taken place in 28 per cent households. The fact that such marriages have not been reported from the households of Asari, Vattakkatt Nair, Kollan and Para Kurup in the surveyed area does not mean that these marriages are prohibited in these communities. Instances of consanguineous marriages among them are available outside the surveyed area. Marriage between blood relations, particularly between cross cousins, seems to be more popular among the Nairs and the Muslims of the village than among other communities. Of the total consanguineous marriages reported from the surveyed area 70 per cent have taken place between cross cousins, 17.50 per cent between more distant relations and the remaining between non-blood relations.

CHAPTER III

ECONOMY

Economic Resources

68. Resources based on land are the main stay of the economy of Naduvannur village. Cultivation forms the most predominant occupation of the people. Practically all cultivable land in the village has been brought under one or the other crop. Ubiquitous cocoanut palms are the main crop according to a rough estimate nearly 63 per cent of the extent of the village is under cocoanut cultivation. Paddy, areca-nut, tapioca and pepper are the other important cultivations. Plantains, various kinds of vegetables and tubers are grown in the residential compound and in some places in paddy lands.

69. Certain traditional industries like weaving, pottery, and oil pressing are carried on by some communities as family occupations. For these people the sole or most important source of income is none other than these crafts. Industries like copra making, *beedi* manufacturing and coir spinning which are of more recent origin also employ a small number of people here and there. Availability of large deposits of laterite stone has given employment to some people as quarry workers. Animal wealth of the village is indeed large in number but for want of proper attention the income derived from this source is insignificant. Still a few households own a cow or a buffalo or a few chickens which contribute a substantial share of the family income. Trade and commerce is not developed to any significant extent although there are a few small traders who deal in provisions and other daily necessities of the people and purchase copra, pepper or other agricultural produce of the village. The adoption of traditional methods in cultivation, industry and animal husbandry has prevented the full exploitation of the facilities available in the village in these sectors of economy. Therefore, while there has been increase in the price of the agricultural and dairy products, the village has not received the full benefit of this boon. It will not be far from truth to say that in the economic sphere the progress made by the village is poorer than the progress achieved in the social sphere. A more detailed examination of the various sectors of economy is attempted below.

Land and Land Utilisation

70. Out of the total area of 5,515.64 acres of the village 17.86 per cent is wet land, 17.63 per cent dry land, 62.08 per cent garden land, 0.82 per cent unassessed waste and 1.61 per cent *poramboke* land. The unassessed waste and the *poramboke* lands are Government properties whereas the other three categories are under private ownership. These private lands aggregating to 5,381.50 acres are held by 870 registered holders under *Jenmom* right which bestows absolute proprietary ownership on the registered holders. The extent of the registered holding varies from less than 5 cents to more than 100 acres in each case. On classifying the registered holdings by extent it is found that 0.69 per cent registered holders of the village own only less than 5 cents each, 0.57 per cent between 6 cents and 10 cents, 1.38 per cent between 11 cents and 20 cents, 5.06 per cent between 21 cents and 50 cents and 11.84 per cent between 51 cents and 1 acre. 40.35 per cent of the registered holders own between 1 acre and 2.5 acres each and 20.46 per cent between 2.5 acres and 5 acres each. Registered holders owning more than 5 acres but less than 10 acres constitute 9.54 per cent of the total. 2.53 per cent hold between 10 and 15 acres and 2.07 per cent between 15 and 20 acres 4.36

per cent of the registered holders own between 20 acres and 100 acres and 1.15 per cent own 100 acres or more. Those holding more than 20 acres altogether own 54.57 per cent of the total land under private ownership. It is apparent that there is a lot of disparity in the distribution of the land which is the chief economic resource of the people. However this impression is not correct as will soon be realised, for a large number of the big landlords have given away their lands to the cultivators on various terms. 44.83 per cent of the registered holders owning 39.26 per cent of the total land lives outside the village. A table showing the distribution of the private land in the village according to the extent and residence of the registered holders is given below.

Table XV

DISTRIBUTION OF THE PRIVATE LAND IN THE VILLAGE ACCORDING TO THE EXTENT OF THE REGISTERED HOLDERS

Size of holdings	The total No. and extent of land holdings				Details of holdings, the owners of which live outside the village			
	No. of holdings	Percentage	Area of holding in acres	Percentage	No. of holdings	Percentage	Area of holding in acres	Percentage
5 cents & below	6	0.69	0.20		1	0.12	0.04	
6 cents to 10 cents	5	0.57	0.37	0.01	3	0.35	0.22	0.01
11 to 20 cents	12	1.38	1.87	0.03	2	1.58	0.77	0.01
21 to 50 cents	44	5.06	16.06	0.30	26	2.99	9.36	0.17
51 cents to 1 acre	103	11.84	80.37	1.49	53	6.09	41.24	0.77
1 acre to 2.5 acres	351	40.35	592.29	11.00	161	18.51	277.83	5.16
2.5 to 5 acres	178	20.46	597.57	11.10	73	8.39	242.24	4.50
5 to 10 acres	83	9.54	585.46	10.88	30	3.45	226.34	4.20
10 to 15 acres	22	2.53	265.60	4.94	7	0.80	82.33	1.53
15 to 20 acres	18	2.07	305.51	5.68	8	0.92	134.24	2.49
20 to 30 acres	17	1.95	392.13	7.29	7	0.80	163.41	3.04
30 to 50 acres	10	1.15	374.39	6.96	7	0.80	253.92	4.72
50 to 100 acres	11	1.26	706.47	13.13	7	0.80	443.35	8.24
100 acres and above	10	1.15	1,463.21	27.19	2	0.23	237.65	4.42
Total	**870**	**100.00**	**5,381.50**	**100.00**	**390**	**44.83**	**2,112.94**	**39.26**

71. All the registered holders are either Hindus or Muslims. The Hindus form 54.48 per cent and the Muslims 45.52 per cent, the percentage of area under the ownership of the two being 78.78 and 21.22 respectively. It is evident that there is a preponderance of small holders among the Muslims while a large number of the big landlords are Hindus. Among the absentee landlords who constitute 44.83 per cent of the registered holders 24.83 per cent are Hindus and 20.00 per cent Muslims. 29.16 per cent of the privately owned land is held by absentee Hindu landlords and 10.10 per cent by absentee Muslims landlords. A table showing the distribution of the village land according to the religious following of the registered holders is given below.

Table XVI

DISTRIBUTION OF LAND BY COMMUNITY AND RESIDENCE OF THE REGISTERED HOLDER AND EXTENT

Size of holdings	Distribution of the total landholdings				Details of land owned by those who live outside the village			
	Hindus		Muslims		Hindus		Muslims	
	Total No. of holders	Total area owned in acres	Total No. of holders	Total area owned in acres	No. of holders	Area in acres	No. of holders	Area in acres
5 cents & below	3	0.14	3	0.06	1	0.04	..	..
5 to 10 cents	3	0.21	2	0.16	2	0.13	1	0.09
11 to 20 cents	6	1.01	6	0.86	3	0.51	2	0.26
21 to 50 cents	20	7.01	24	9.05	10	3.35	16	6.01
51 cents to 1 acre	46	34.70	57	45.67	25	18.61	28	22.63
1 acre to 2.5 acres	176	300.46	175	291.83	86	147.61	75	130.22
2.5 to 5 acres	93	320.24	85	277.33	39	135.67	34	106.57
5 to 10 acres	57	420.05	26	165.41	20	152.58	10	73.76
10 to 15 acres	14	172.05	8	93.55	4	48.96	3	33.37
15 to 20 acres	13	222.33	5	83.18	7	118.01	1	16.23
20 to 30 acres	14	321.12	3	71.01	5	112.75	2	50.66
30 to 50 acres	10	374.39	..	..	7	253.92	..	..
50 to 100 acres	9	602.57	2	103.90	5	339.45	2	103.90
100 acres and above	10	1,463.21	..	..	2	237.65	..	..
Total	**474**	**4,239.49**	**396**	**1,142.01**	**216**	**1,569.24**	**174**	**543.70**

72. The proportion of Muslims and Hindus among the registered holders roughly corresponds to their proportion in the total population. This is an indication of the fact that the Muslims of the area are inhabitants of the village since long past. In the villages where the Muslims are recent settlers few own lands and their main occupation is found to be trade and commerce.

73. Tenancy cultivation is an important feature of the village economy. The implications of this fact will be realised when we understand that only 7.81 per cent of the private land is under the direct possession of the registered holders while the remaining 92.19 per cent is with the tenants or sub-tenants. *Kanom* and the *Verumpattom* are the most important tenancies existing in the area. 67.17 per cent of the private land of the village is now held by *Kanom* tenants and 22.97 per cent by *Verumpattom* tenants. The other tenancies are *Otti*, covering 1.39 per cent of the land, simple mortgage covering 0.19 per cent and oral lease covering 0.47 per cent. The incidences of these tenancies have been described in the various monographs. *Kanom* and *Verumpattom* tenancies are now almost as good as proprietary ownership since under the Kerala Agrarian Relations Act, 1963, these tenants can become the registered holders under certain conditions on payment of compensation to the title holders.

74. On examining the distribution of land among the surveyed households it is found that 87.29 per cent of them own or possess land either as proprietary owners or as tenants. The total area under occupation by these households extends to 165.96 acres. 36.01 per cent of the above land is held under *Jenmom* tenure while the rest is held under various tenancies mentioned above. Slightly less than half of the *Jenmom* land and about one-tenth of the land held on lease have

been given by the surveyed households to others for cultivation. Nairs are the largest owners of land in the surveyed area, whether it be under proprietary ownership or under tenancy. But nearly two-thirds of the land under their possession have been given to others for cultivation. In fact only the Nairs of the surveyed area have tenants or sub-tenants under them. The households which do not possess any land are 3 Chaliyas, 2 Nairs, 4 Ezhuvas, 3 Pulayas and one household each belonging to Asari, Muslim and Anduran Nair communities. The distribution of the households of the surveyed area according to the possession of land is given below.

Table XVII

DISTRIBUTION OF HOUSEHOLDS SURVEYED ACCORDING TO THE POSSESSION OF LAND

Community	Total No. of households	No. of households holding land	Area of			Land given out to others for cultivation from the		
			Own land in acres	Government land in acres	Private land in acres	Land owned	Land held from the Government	Land held from private persons
Chaliyans	36	33	10.81	..	14.14	3.00	..	..
Nairs	29	27	30.45	..	53.23	21.00	..	9.50
Anduran Nairs	18	17	2.00	..	9.65	..	..	..
Thiyyas	17	13	8.25	..	18.80	1.00	..	..
Pulayans	3	..	..	..	..	..	..	..
Asaris	1	..	..	..	..	..	..	..
Vattakkatt Nairs	1	1	..	..	0.15	..	..	..
Kollans	1	1	0.75	..	..	..	..	..
Velans	1	1	..	..	0.51	..	..	..
Para Kurups	1	1	..	..	0.55	..	..	..
Muslims	10	9	7.50	..	9.17	..	..	..
Total	**118**	**103**	**59.76**	..	**106.20**	**25.00**	..	**9.50**

Cultivation

75. During the last decade the change in the crop pattern was negligible. There was slight increase in the area under the major crops such as paddy and cocoanut whereas there has been a diminution in the area under miscellaneous crops such as plantain, vegetables, tubers and fruits. A little more cultivable waste land has been brought newly under cultivation during the decade.

76. The total cropped area in 1960 came to 5,513.17 acres which is very nearly the same as the total area of the village. Over a large extent of land two seasonal crops are raised every year, and most of the cocoanut gardens are simultaneously cultivated with short term seasonal crops such as tubers, beans and so on. This explains the anomaly between the total cropped area and the total land under private ownership.

Cocoanut Cultivation

77. One is impressed by the effort lavished by the cocoanut cultivators of the area in raising the plantains and at the same time inclined to let a sign of dismay that these efforts are not yielding proportionate results. Almost all the undulating dry land has been brought under cocoanut cultivation. The slopes of the small hills and the sides of the valleys have been terraced by constructing contour bunds and even apparently infertile laterite area has been brought under cocoanut palms. There

is little scope for the extension of the area under cocoanut and the only method by which the plantations can be made to yield more income is by irrigation and manuring. Terracing of land has successfully checked the soil erosion. However, unfortunately, there are no facilities in many areas for irrigating the gardens. There are wells here and there but they hardly yield water for the domestic consumption, particularly during the months of March, April and May when the need for irrigation is the highest. A canal from the newly undertaken Kuttiyadi Irrigation Project passes through the village under survey and the cultivators look forward to its completion, for it may partially quench the thirst of the cocoanut gardens. Cultivators have started using chemical manures under the inspiration of the N.E.S. Block. But the practice has not spread to all the gardens. More intensive manuring on scientific lines is sure to increase the present production rate. It also cannot be said that the plantations have been raised on scientific lines as is the case in every other village in Kerala. The trees have been planted in a haphazard manner with varying distances and various level of growth. Due to these factors the cocoanut production of the area is below 3,000 nuts per year per acre. The yield is found to be poorer on higher elevations due to the greater intensity of draught felt there. Fortunately cocoanut diseases which have affected the coastal villages have not reached the village under survey.

78. According to the traditional method of cultivation the cocoanut cultivators till the gardens twice in a year. The first tilling operation is started after the first rain in the summer. Seasonal crops such as beans and tubers are raised in the gardens after this tilling. The second tilling operation is carried out in October–November when the north-east monsoon comes to a close. Manure is mainly applied after the first tilling operation, by taking small pits around the trees and filling it with manure. Application of the manure to the seasonal crops also indirectly benefits the cocoanut palms. On an average there are about 78 to 80 trees in an acre and according to the ruling market prices the price of an acre of cocoanut land is between Rs. 10,000 and Rs. 15,000.

Paddy Cultivation

79. Of the total cultivated area of the village, paddy covers only about 20 per cent. In about one-third of the total paddy lands two crops are raised and in the rest a single crop. It is hoped that on completion of the canal referred to above more lands can be brought under two crops and the hazards of draught can be minimised. The first crop is sown in April–May. The field is ploughed about seven turns in 2 or 3 instalments, the first being immediately after the harvest. The clods are broken and the seed is broadcasted. Some cultivators have started to apply chemical manures whereas others apply ash and cow dung before the outbreak of continuous rains. A few days after the starting of the first monsoon a weeding operation is undertaken. The harvest can be collected in September–October. For the second crop transplantation is adopted for which seedlings would have been raised in separate nurseries. The field is ploughed seven or eight turns in water. Green manure can be applied at this time, since it will easily ret and dissolve in the puddled field. Seedlings of about 30 to 40 days growth are transplanted. The harvest can be collected in February-March. In the single crop paddy fields the seed is sown or seedlings transplanted in the puddled field in June–July. The harvest can be collected in October–November. The fertility of the soil is very poor and in the absence of intensive manuring the yield cannot be expected to

be very high; the normal yield is between 8 and 10 folds.

Other Cultivations

80. Both in the cocoanut gardens and the single crop paddy fields tapioca, vegetables, tubers and beans are cultivated. Beans are cultivated in June-July whereas the rest are cultivated in April-May after the first monsoon showers. The yield depends upon the manuring. Normally it is not very high, for intensive manuriug is not adopted in the case of these crops also.

81. It is difficult to estimate the total agricultural produce of the village. From statistics collected for the surveyed households, it is found that these households produce 161,680 cocoanuts every year, of which they sell 136,570 and use the rest for domestic consumption. These households also produce annually, 1,695 *paras* of paddy of which only less than 200 *paras* are sold. The areca-nut cultivation yields about Rs. 2,525 and pepper Rs. 1,040 every year to the surveyed households. A small portion of the areca-nut and pepper produced by the households is consumed by themselves.

Animal Husbandry

82. According to the Cattle Census taken in 1961 the village has 1,308 cattle, 52 buffaloes, 721 goats and 3,982 fowls. Goats and poultry are mainly kept by the Muslim households while most of the cattle and buffaloes are found in the Hindu households. A few households almost entirely depend upon animal husbandry for their livelihood and a large number of households supplement their domestic income to a considerable extent by live-stock rearing. Grazing facilities in the village have greatly diminished in the last two decades on account of the extension of cultivation. Production of straw and other cattle fodder has not proportionately increased to compensate for this. Consequently live-stock has to be reared on fodder purchased from the market. Most of the cattle and fowls are of indigenous variety whose yield is very small. Therefore it is not economical to rear them, spending so much on fodder. If the village is to make any head-way in this respect the first step to be adopted is the improvement of the breed. The average yield of the cows in the village is less than 2 litres of milk a day and that of the buffaloes three litres a day. Compared to this the rearing of goat which yields about 1.25 litres a day is much more economical. The poor yield of dairy products has kept the price at a high level. Cow's milk or goat's milk costs about 90 paise per litre and buffalo's milk Re. 1 per litre in the village. The price of the eggs is however low, being only between Rs. 1.20 and 1.44 for a dozen.

83. In the surveyed area there are cows in 39.29 per cent households, bulls in 7.63 per cent households, she-buffaloes in 2.54 per cent households, goats in 8.47 per cent households and poultry in 66.16 per cent households. Altogether there are 55 cows, 12 bulls, 3 she-buffaloes, 14 goats and 212 fowls in the surveyed area, all of them of indigenous variety. In the surveyed area there is a greater concentration of weaver households which take less interest in animal husbandry than the other households. Therefore the animal wealth per 1,000 population in the surveyed area is less than in the rest of the village.

Industries.

84. According to the houselist prepared during the 1961 Census there are only 5 industrial establishments in the village, 2 engaged in *beedi* making, I in dress making, I in pottery and the fifth one a weaver's co-operative society where bleaching, dyeing etc. of clothes are carried out. At the time of survey the village had a larger number of industries. According to the 1961 Census 15 per cent of the total workers of the village are industrial labourers. Almost all the industries in the village are carried out

on the scale of cottage industries. Some of them like weaving, pottery and oil pressing are traditional crafts organised on caste basis. The other industries such as copra making, coir spinning, *beedi* manufacturing are of comparatively recent origin and workers of all castes and creeds are enagaged in them. The nature of organisation and the technique of production are not modern and consequently the level of productivity is low. None of the industries like oil pressing, coir spinning, weaving or pottery employs any modern equipments. Rickety old looms, the centuries old potter's wheel, the country ghani worked with bulls and the hand spinning of coir cannot be expected to turn out products of better quality or worked on a faster rate. Almost all the industries are carried on in a portion of the house of the workers avoiding the necessity to construct a separate building or shed for the purpose. The weaver's house has a large verandah in front or around the house which can accommodate his looms and wheels. The front courtyard of the potter's house is his workshop. During the rainy season he shifts it to his verandah. The households engaged in copra making and coir spinning also do the work in the courtyard of the house. Even the *beedi* worker does his work at home by taking tobacco and leaves from his employer and returning the finished products in the evening. It is only the oil presser who has constructed a separate shed for his work. The more important industries of the village are examined in detail below.

Weaving

85. All the weavers in the village belong to the Chaliya community for which weaving has been the traditional occupation. Almost all of them work on pit looms, for no other reason than that it costs less to make or purchase a pit loom. The result is the low productivity and the poor average earning of the people engaged in it. Most of the pit looms are small in size and capable of weaving only a type of coarse white cloth which is not in high demand in the market. Almost each household of the community owns a loom and all members of the household are employed in the work. The women and children wind the yarn or do some sundry job whereas the men do the weaving and other more difficult items of work. All the Chaliyas live in a street which is known as 'Chaliya Theruvu'.

86. Till recently the weavers depended upon middlemen for marketing finished products. Recently a co-operative society has been started with the intention of eliminating businessmen and improving the techniques of production. The society now supplies yarn to the workers and takes the finished products for sale through its own depots or the Central Co-operative Marketing Society. The workers are paid wages according to the rates fixed for the different variety of clothes and different types of operations. Bleaching and dyeing of the yarn is done by the society. The society is also trying to replace the pit looms by fly shuttle looms but this changeover involves numerous problems. For one thing the weavers themselves are not able to purchase the looms without external aid, and the resources of the society at present do not permit of high investment in the purchase of the looms. Even if this problem is solved the weavers have to be given training in the operation of fly shuttle looms since it is a new equipment for the village. However if these problems can be surmounted it is estimated that the daily earning of a weaver can be increased atleast by 50 per cent. Moreover it will enable the production of clothes of finer variety having a better market; probably even outside the State as is the case with the clothes manufactured in Edakkad village covered in this volume.

87. In the surveyed area there are 24 households completely dependent on

weaving for their livelihood. 109 workers consisting of 51 males, 55 females and 3 children are employed in the industry. The total annual production of the surveyed area is estimated to be about 22,436 pieces of ordinary white clothes of the size 32" x 36", 17,580 pieces of clothes of the size 36" x 48", 6,600 pieces of clothes of the size 36" x 50" and 2,400 pieces of the size of 36" x 68". 29,254 pieces of the size 42" x 54" are also manufactured every year in the surveyed area. The average monthly earning of a worker is Rs. 28.9, a pittance indeed for 30 hard day's work.

Pot Making

88. The Anduran Nairs of the village are traditionally pot makers. There are 18 such households in the surveyed area for whom pottery is the only or the principal occupation, general labour being the alternative for the latter group. The clay required for the manufacture of earthen vessels is collected from the paddy fields of the village. Due to continuous quarrying for years together scarcity of clay of suitable quality is being felt now. The sand which is another raw material for the industry is collected from Elathur river. The wheel used in the village is the same as that found in Muttar village of Alleppey district and Parassala village of Trivandrum district and the technique of manufacture is also the same as followed in the above two villages. Cocoanut husk and firewood are used as fuel. 5 or 6 households together own a kiln and the expenses of baking are shared among them. 3 or 4 households own separate kilns which they give on rent to others whenever not in use by themselves. Normally the breakage is as high as 25 per cent. During the rainy season it may even be higher but the industry practically closes down at that time.

89. The Kurumbranad Development Society aided by the Khadi Commission maintains workshed on the southern bank of the Elathur river and certain potters of the village who are members of the society do the work in that shed. The society supplies raw materials and gives the facility of a modern type of oven constructed there. Normally workers are given wages according to their output, but if they are desirous of marketing their products themselves the society gives the products to the workers at a concessional rate. Whether the members of the society or independent workers, the potters prefer to market their products themselves, since this alone will fetch them a reasonable return. They carry pots on their heads and wander from house to house in the village and neighbouring villages. The fairs and festivals in the temples of the adjoining areas provide good opportunities for marketing the vessels. The households in the surveyed area engaged in the industry produce annually about 21,000 vessels, most of which are for cooking purpose.

Oil Pressing

90. Vattakkatt Nairs are the traditional oil pressers in this region of the State. But unlike the Chaliyas and Anduran Nairs, many of them have given up the traditional occupation in favour of cultivation, trade or casual labour. Power driven oil mills started in the adjoining villages have made the country ghanis used by the Vattakkatt Nairs highly unprofitable. The oil extracted by the country ghanis is much smaller in quantity than that would be extracted by the mill from the same quantity of copra or oil seed. The ghani require hours of slow grinding whereas the mill finishes the work in few minutes. In these circumstances there is no wonder that only a handful of Vattakkatt Nairs are still engaged in oil pressing. Unable to maintain oxen, they themselves turn the ghanis which make the task still more arduous and uneconomic. Recently a co-operative society has been organised, to revive the industry introducing modern

techniques. Copra and oil seeds are issued to the workers by the society which takes back the oil and cake paying wages to the workers. The society also maintains a sales depot to market the products. However, the future of oil pressing as a traditional cottage industry seems to be doomed in the face of competition from the oil mills.

Coir Spinning

91. This is a comparatively new industry, limited to the southern portion of the village, lying adjacent to Elathur river. The greatest advantage of the village for running this industry is that the village itself supplies a large quantity of husk. However retting facilities are meagre. The coir co-operative society organised in the area purchases the husk, rets it at some convenient place and supplies the retted husk to the workers of the village. The society also distributes fibre brought from other places for spinning in the village. The finished products are purchased by the society and sold to the Central Marketing Society at Kozhikode. Majority of the coir workers of the village are females. Spinning is done by hand and the average daily earning of a worker is less than one rupee.

Beedi Making

92. There are a few small units engaged in *beedi* making. A few persons do the work in the shop or factory whereas most of the people do it at home as mentioned earlier. The total number of *beedi* workers in the village is small compared to the weavers, potters and oil pressers. In the surveyed area there are only 2 households entirely dependent upon *beedi* making for their livelihood.

Trade and Commerce

93. Trade and commerce is not an important occupation as far as the village is concerned. A few provision shops, a weekly market held every Saturday and a few pedlars sum up the commercial activity of the village. Some of the provision shops purchase the agricultural products such as cocoanut but they can not be said to be dealing in barter. It will be more correct to say that they carry on two separate activities of purchasing these village products and selling the provisions in the same shop under the same management. The value of the purchase is reckoned in money just as the value of sales is reckoned in money. Altogether in the village there are 174 trading establishments consisting of 131 provision shops, 25 tea-shops, nine stationery shops, 5 piece-goods shops and 4 shops dealing in indigenous medicine. Among the surveyed households 7 are engaged in trade of cloth, 4 in provision, 3 in stationery, pan and *beedi* and one in cooking. One household of the surveyed area runs a tea-shop.

Changes influencing the Economic Life of the Village

94. The change that has affected the economic life of the village in the most fundamental manner is the Kerala Land Reforms Act, 1963. The *Kanom* tenants who constitute a high percentage of the cultivators of the village have been assured by the Act of the permanency of the tenure and promised the ultimate ownership of the land for themselves. Certainly this has prompted them in taking greater interest in the improvement of the land. A small section of *Kudikidappukars* of the village have also been guaranteed the right to live on the present sites without fear of eviction.

95. Another important factor that has affected the economic life of Naduvannur is the construction of Kuttiyadi Dam. The project has not been completed, but it is certain that water from the dam will start flowing through the village not in the far off future. There is already an upward trend in land values in the areas through which the canal will pass. Besides facilitating the irrigation of the cocoanut gardens and thus enhancing the money income of the cultivators it is expected

that the project will bring under double crop some of the single crop lands of the village. Damage to crops due to drought will be stopped in future. Although the benefits of the projects will be received only after some time, it has already created some rumbles in the village economy.

96. Organisation of co-operative societies for the weavers, potters, oil pressers and coir spinners has infused some vitality into these faltering traditional industries. Not only have these societies prevented the ultimate extinction of these industries but have also succeeded in enhancing the income of the workers atleast by a small extent. It has prevented unemployment problem from further deterioration by keeping these industries alive. Worked honestly and efficiently, there is no doubt that these societies will be able to put the concerned industries on a firmer footing by organising them on modern lines.

Livelihood Classes

97. Out of the total village population 29.10 per cent consisting of 23.29 per cent males and 5.81 per cent females are workers according to the 1961 Census. These workers can be further subdivided as 10.75 per cent cultivators, 13.48 per cent agricultural labourers, another 13.48 per cent people engaged in mining, quarrying etc., 6.42 per cent workers in household industry, 9.29 per cent workers in other industries, 1.41 per cent workers in construction activities, 5.20 per cent traders, 5.07 per cent transport workers and 34.90 per cent workers in other services. 1951 Census figures show that 77.06 per cent of village population depended upon cultivation for their livelihood, 7.82 per cent on production other than cultivation, 5.61 per cent on trade and commerce, 2.03 per cent on transport and 7.48 per cent on other services. Among the 77.06 per cent persons who depended upon cultivation 6.72 per cent derived their income from land mainly owned by them, 31.37 per cent from land mainly taken on lease, 35.55 per cent from agricultural labour and the rest received their income by way of rents for their lands. Making some allowance for the fact that the industrial classification in the two censuses were slightly different it would appear that the occupation pattern of the village did not undergo any appreciable change during the last decade.

98. In the surveyed area 14.17 per cent of the total population are workers consisting of 25.33 per cent males and 15.84 per cent females. Of the total workers 8.20 per cent are cultivators, 3.41 per cent agricultural labourers, 18.61 per cent farm and general labourers, 51.10 per cent industrial workers, 3.16 per cent construction workers, 8.20 per cent traders and 7.25 per cent persons engaged in other services.

Employment Position

99. 3.47 per cent workers in the surveyed area are in 0–14 age-group, 46.06 per cent in 15–34 age-group, 41.95 per cent in 35–59 age-group and the remaining in 60 and over age-group. Most of the workers in 0–14 age-group are females and are engaged in weaving industry. More details on the workers of the surveyed area are given in the following table.

Table XVIII

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	770	385	385	317	195	122	453	190	263
0–14	320	172	148	11	5	6	309	167	142
15–34	232	107	125	146	86	60	86	21	65
35–59	169	86	83	133	85	48	36	1	35
60 and over	49	20	29	27	19	8	22	1	21

100. Classified by occupation, weaving engages the largest number of persons from the surveyed area. General labour is the next most important occupation followed by pottery, cultivation, trade and commerce, miscellaneous occupations and construction work. All the persons engaged in cultivation, trade, construction and *beedi* manufacturing are males while majority of workers engaged in agricultural labour, weaving and general labour are females. A table showing the distribution of the workers by sex, age-groups and occupation is given below.

Table XIX

WORKERS BY SEX, BROAD AGE-GROUPS AND OCCUPATION

Occupations	All age-groups			Age-groups											
				0—14			15—34			35—59			60 & above		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
All occupations	317	195	122	11	5	6	146	86	60	133	85	48	27	19	8
Cultivation	26	26	..	..	..	..	6	6	..	15	15	..	5	5	..
Agricultural lobourers	11	3	8	..	..	..	5	1	4	6	2	4	.	..	..
Weaving of cloth	109	52	57	3	1	2	59	27	32	39	20	19	8	4	4
Pottery making	47	27	20	3	1	2	23	14	9	15	8	7	6	4	2
Beedi making	5	5	..	1	1	..	4	4	..	..	..	..	..	..	..
Jaggery making	1	1	..	..	..	..	..	..	..	1	1	..	..	..	..
Construction	10	10	..	..	..	..	3	3	..	5	5	..	2	2	..
Trade	26	26	..	..	..	..	15	15	..	10	10	..	1	1	..
Government job	8	6	2	..	..	..	3	1	2	5	5	..	..	..	..
General labour	59	25	34	4	2	2	23	10	13	30	13	17	2	..	2
Miscellaneous	15	14	1	..	..	..	5	5	..	7	6	1	3	3	..
Farm workers	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

101. 61.51 per cent of the workers of the surveyed area are self-workers of whom the largest number is engaged in household industry followed by huose-hold business and cultivation. The distribution of the workers according as whether they are self-workers or otherwise is given in the following table.

Table XX

WORKERS BY SEX, BROAD AGE-GROUPS, 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		
	P	M	F	P	M	F	P	M	F	P	M	F
All ages	195	128	67	145	78	67	24	24	..	26	26	..
0–14	6	2	4	6	2	4	..	..	..	..	..	..
15–34	97	60	37	78	41	37	13	13	..	6	6	..
35–59	72	52	20	47	27	20	10	10	..	15	15	..
60 and over	20	14	6	14	8	6	1	1	..	5	5	..

102. As much as 70.90 per cent of the village population consisting of 27.29 per cent males and 43.61 per cent females are non-workers. In the surveyed area the percentage of non-workers is slightly less, viz., 58.83, consisting of 24.62 per cent males and 34.16 per cent females. The concentration of weavers and potters in the surveyed area accounts for the larger percentage of employment there. Out of the total non-workers in the surveyed area 68.21 per cent fall in the age-group of 0-14, 18.98 per cent in the age-group of 15-34, 7.95 per cent in the age-group of 35–59 and 4.86 per cent in the age-group of 60 and over. As in every other surveyed centre the sick, the old and the infants constitute a large percentage of the non-workers in this surveyed area also. 22.47 per cent of the non-workers are women engaged in household duties, 32.89 per cent children attending schools and 0.88 per cent persons seeking employment. A table showing the classification of the non-workers of the surveyed area according to sex, age and nature of activity is given below.

Table XXI

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

Age-group	Total No. of non-workers			Persons engaged in household duties only			Full-time students or children attending school			Sick, old and infants			Persons seeking employment		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
All ages	453	190	263	103	..	103	149	90	59	197	97	100	4	3	1
0–14	309	167	142	7	..	7	137	83	54	165	84	81	..	..	..
15–34	86	21	65	56	..	56	12	7	5	14	11	3	4	3	1
35–59	36	1	35	34	..	34	..	..	..	2	1	1	..	..	..
60 and over	22	1	21	6	..	6	..	..	..	16	1	15	..	..	..

Primary and Subsidiary Occupations

103. Out of the 118 households in the surveyed area 79 have subsidiary occupations. Some of those households have only one or two subsidiary occupations while others have even more. 64 households have cultivation as subsidiary occupation, 8 weaving, 5 trade, 2 *beedi* making, 14 pottery and 16 other occupations. The distribution of the surveyed households by the principal and subsidiary occupations is given below.

Table XXII

SUBSIDIARY OCCUPATION

Main occupation	Total No. of house-holds	No. of house-holds having subsi-diary occup-ation	No. of households having subsidiary occupation									
			House-hold cultiv-ation	Weav-ing	Trade	Beedi making	Const-ruction work	Pott-ery mak-ing	General labour	Govt. job. Cleri-cal post/ Teacher post etc.	Relig-ious service	Tree climb-ing
Weaving	24	13	13	..	..	..	..	..	..	1	..	..
Cultivation	22	9	..	1	2	..	..	..	5	1	..	..
Trade	10	9	9	4	..	..	..	..	..	..	..	..
Government Service/ clerical work etc.	7	7	7	..	..	1	1	..	1	..	..	..
Beedi making	2	2	1	..	..	..	..	..	2	..	..	..
Jaggery making	1	1	1	..	.	..	..	..	..	..	..	..
Carpentry	1	..	..	..	..	..	..	..	..	..	..	..
Cattle rearing	1	1	1	..	..	..	..	..	..	..	..	..
Construction work	4	4	4	..	1	..	..	2	..	..	..	..
Pottery making	1	1	1	..	..	..	..	..	1	..	..	..
General labour	41	31	27	3	2	1	..	12	..	1	1	1
Tree climbing	3	..	..	..	..	..	..	..	..	..	..	..
Sawing	1	1	..	..	..	..	..	..	1	..	..	..
Total	**118**	**79**	**64**	**8**	**5**	**2**	**1**	**14**	**10**	**3**	**1**	**1**

Occupational Mobility

104. The traditional occupations are followed by certain castes more assiduously in this village than in many other villages, as might be inferred from what has been said above. Only 11 households in the surveyed area have given up completely the traditional occupations, all the other households following the traditional occupations as the principal or subsidiary source of income. Out of the 11 households which have given up traditional occupation 6 belonging to Chaliya community abandoned weaving in order to take up trade, cultivation, general labour or teaching. Three families of Anduran Nairs have given up pottery and one Vattakkatt Nair has given up oil pressing in favour of general labour. One household of blacksmiths gave up that occupation in the absence of male members in the family for carrying on the work.

Family Budget

105. For studying the family budgets of the surveyed households they have been classified into 4 groups on the basis of their principal occupations. They are the weavers, the cultivators, the general labourers, and the miscellaneous occupational group. Among those 4 groups the households which mainly depend upon miscellaneous occupation for their income seem to be the most prosperous. There is no household in the group receiving less than Rs. 75 per month. Among the cultivators there are households receiving the highest income and the lowest income in the surveyed area. Generally they maintain a better consumption pattern than the rest of the groups. The weavers are economically

better off than the general labourers, but there is little difference in consumption pattern between these two groups. The weavers have the advantage that their income is more regular than the other three groups, and therefore they maintain an even consumption pattern through out the year unlike the others. The family budget tables of all the 4 groups are given in Appendix A and may be referred to for details on the income and expenditure patterns. A brief analysis of the data regarding the 4 groups is attempted in the following paragraphs.

Weavers

Income

106. Out of 24 weaver households in the surveyed area the monthly income of one household is between Rs. 25 and Rs. 50, 2 households between Rs. 51 and Rs. 75 7 households between Rs. 76 and Rs. 100 and the remaining 14 households above Rs. 100 per month. The average income for the household in the lowest income group works out to Rs. 40 per month while that for households in the higher income groups are Rs. 73.25, Rs. 95.25 and Rs. 171.72 per month in the ascending order. Considering all the households of the weavers the average monthly income works out to Rs. 135.15 per household. 85.96 per cent of the total income is derived by way of wage or salary from the weaving occupation and 13.24 per cent from household cultivation. A few households receive regular help from relatives employed elsewhere and some get a small income from unclassified sources. The average number of members and the number of gainfully employed persons increase with the increasing income with the result that the per capita earning and expenditure do not vary considerably from household to household.

Expenditure

107. The household in the lowest income group spends Rs. 44.03 on an average every month while the average monthly expenditures for the higher income groups are Rs. 76.43, Rs. 101.60 and Rs. 168.67 respectively in the ascending order. All except the households in the highest income group spend more than what they earn every month. The average monthly expenditure per household taking all the households together works out to Rs. 136.07. Out of this amount 71.99 per cent is spent on food, 4.87 per cent on clothing, 8.59 per cent on housing, light and fuel, 10.96 per cent on miscellaneous items and 3.59 per cent on cultivation or industry run by the households. Out of the total amount spent on food, the expenditure on rice alone covers 45.11 per cent, tapioca 6.51 per cent, cocoanut 4.63 per cent, fish 2.99 per cent, milk 1.44 per cent, sugar 5.83 per cent, smoking 2.74 per cent, chewing 4.45 per cent and other refreshments 6.25 per cent. The expenditure per equivalent adult male works out to be Rs. 18.24 every month for food alone. Under miscellaneous expenditure the amount spent on education constitutes 5.70 per cent, dhobi or soap 14.21 per cent, medicines 7.97 per cent, religious observances 5.90 per cent and amusements 2.08 per cent. 18.43 per cent of the miscellaneous expenditure is on account of investment in saving schemes and 18.97 per cent on clearing old debts. Out of the amount spent on cultivation or industry nearly two-thirds is spent on cultivation and only the rest is spent on household industry, although weaving is the principal occupation.

Cultivators

Income

108. 22 households of the surveyed area mainly depend upon cultivation for their livelihood. On classification according to the monthly income it is found that 2 households receive between Rs. 25 and Rs. 50, 3 households between Rs. 51 and Rs. 75, 4 households between Rs. 76 and Rs. 100 and 13 households above Rs. 100. The average monthly incomes of these groups are Rs. 47.00, Rs. 72.67,

Rs. 98.62 and Rs. 236.99 respectively. For all households together the average monthly income works out to Rs. 172.13, 81.58 per cent of the total income is derived from cultivation, 5.90 per cent from salary or wage, 4.76 per cent from business run by the households and 5.23 per cent from other sources. A few households receive pensions, gifts, presents or help from relatives and rent from land to supplement their principal income. The number of members in the households increases with the income except in the highest income group whose average membership is less than that in the income group next below. Unlike among the weavers the average number of earning members in the households does not increase among the cultivators according to the income. This is the case with most of the cultivator's households in other surveyed areas too. It would appear that in those households there is a lot of idle man-power which could be used for supplementing the family income.

Expenditure

109. The average monthly expenditure for the 4 income groups are Rs. 51 92, Rs. 75.00, Rs. 123.40 and Rs. 243.22 per month in the ascending order. All income groups spend more than what they earn every month. The average monthly expenditure for all the households together works out to Rs. 180.99 of which 56.63 per cent on housing, light and fuel and 1.16 per cent on cultivation, industry and business. 39.66 per cent of the expenditure on food is spent on rice, 3.15 per cent on tapioca, 7.30 per cent on cocoanut, 2.43 per cent on fish, 4.98 per cent on milk, 6.96 per cent on oils, 7.21 per cent on sugar, 3.04 per cent on smoking and 4.08 per cent on chewing. The average monthly expenditure on food for equivalent adult male is Rs. 21.80 which is the highest among the different occupational groups in the surveyed area. Out of the total amount spent on miscellaneous items 8.49 per cent is on education, 7.15 per cent on dhobi or soap, 3.95 per cent on travelling, 9.56 per cent on medicines, 2.80 per cent on religious observances and 10.24 per cent for helping their relations living elsewhere. 39.34 per cent of the miscellaneous expenditure is accounted by investment in savings schemes and 6.83 per cent by payment of old debts. 90.99 per cent of the expenditure on cultivation, industry and business is spent on cultivation and the rest on business run by the households. No household among the cultivators runs any industry.

General Labour

Income

110. 47 households in the surveyed area derive their income mainly from general or agricultural labour. 5 of these households receive between Rs. 25 and Rs. 50, 9 between Rs. 51 and Rs. 75, 12 between Rs. 76 and Rs. 100 and 21 above Rs. 100 per month. The monthly average income of the lowest income group is Rs. 40.72. For the succeeding income groups it is Rs. 66.78, Rs. 87 39 and Rs. 160.81 respectively. If all the households of general labourers are taken together, the average monthly income works out to Rs. 111.27. Out of this amount 73.34 per cent is derived by way of wage or salary, 7.05 per cent from industries run by the households, 1.34 per cent from business run by the households, 14.11 per cent from household cultivation, 0.95 per cent by way of pension and the rest from various other sources, the details of which are given in the tables in Appendix. Only the households in the highest income group receive any income from household business and pension. The average number of members and the average number of gainfully employed persons per household increase with increasing income unlike among the cultivators. The result is that as among the weavers the per capita income in the different income groups does not vary very much.

Expenditure

111. All the income groups spend every month more than the monthly average income. Thus the households in the different income groups spend Rs. 41.23, Rs. 72.87, Rs. 98.99 and Rs. 162.18 respectively per month. For all the households together the average monthly expenditure works out to Rs. 116.13. Out of this amount 73.12 per cent is spent on food, 4.17 per cent on clothing, 8.31 per cent on housing, light, fuel etc. 10.92 per cent on miscellaneous items and 4.48 per cent on cultivation, industry and business run by the households. Out of the total amount spent on food 42.62 per cent is on rice, 6.31 per cent on tapioca, 4.22 per cent on cocoanut, 3.44 per cent on fish, 1.04 per cent on milk, 5.51 per cent on sugar, 3.44 per cent on smoking, 4.94 per cent on chewing and the rest on various other items. Rs. 17.63 is spent per month on food for every equivalent adult male in this occupational group. Under the miscellaneous expenditure 7.97 per cent is spent on education, 13.72 per cent on dhobi or soap, 15.38 per cent on medicines, 3.71 per cent on religious observances, 24.68 per cent on savings schemes, and 6.55 per cent on the repayment of debts.

Miscellaneous Occupation

Income

112. There are 25 households in the surveyed area falling in this occupational group who derive their income from sources other than what have been classified under the above three groups. Out of these households 20 derive more than Rs. 100 per month and the rest between Rs. 76 and Rs. 100. The monthly average income per household of the above two income groups works out to Rs. 92.40 and Rs. 192.11. If all the households of the surveyed area under this occupational group are taken together the monthly average income works out to Rs. 172.17 per household. 27.76 per cent of the total income is derived by way of wage or salary, 13.13 per cent from industry run by the households, 37.99 per cent from business run by the households, 16.66 per cent from cultivation run by the households and 3.30 per cent from unclassified sources. One household in the higher income group receives regular help from relatives employed outside the village. Some of the potter's households and the oil pressers' households fall in this occupational group which explains the higher percentage of income derived from household industry and business. The number of members per household and the number gainfully employed persons per household are higher in the higher income group by nearly 70 per cent.

Expenditure

113. The households in the lower income group spend Rs. 102.85 per month and those in the higher income group Rs. 187.27. Taking all the households together the monthly average expenditure per household works out to Rs. 170.36. 62.63 per cent of this total amount is spent on food, 4.27 per cent on clothing, 13.68 per cent on housing, light, fuel etc. 8.24 per cent on miscellaneous items and 11.18 per cent on household cultivation, industry and business. Out of the amount spent on food 44.89 per cent is on rice, 3.80 per cent on tapioca, 5.65 per cent on cocoanut, 3.07 per cent on fish, 2.18 per cent on milk, 5.98 per cent on oil, 5.71 per cent on sugar, 3.37 per cent on smoking, 3.35 per cent on chewing and the rest on other items. Out of the total miscellaneous expenditure 7.74 per cent is on education, 13.09 per cent on dhobi or soap, 8.03 per cent on travelling, 8.54 per cent on medicines, 4.12 per cent on religious observances, 33.91 per cent on savings and the rest on other items. Some households in the higher income group regularly spend some amount on the clearance of old debts and in helping their dependants living

elsewhere. Out of the amount spent on cultivation, industry and business nearly one-third is spent on cultivation, one-fifth on industry and the rest on business.

Surplus or Deficit Budget

114. Considering all the households in the surveyed area 36.44 per cent have surplus budgets, 9.32 per cent balanced budgets and the rest deficit budgets. Households having surplus budgets mainly belong to the highest income group, particularly the highest income group among the miscellaneous occupational class. The difference between the income and expenditure is the highest in the case of the cultivators and the smallest in the case of the general labourers. The deficit in the budget is made up by most of the households by borrowing. Among the deficit households 40.63 per cent fall in the highest income group, 35.94 per cent in the next lower income group and 15.62 per cent in the income group of Rs. 51 and Rs. 75. Only 7.81 per cent households with deficit budgets fall in the lowest income group. A table classifying the households of the surveyed area according to the nature of budget and income is given below.

Table XXIII

NATURE OF FAMILY BUDGET

Occupation	Income group	Total No. of households	Nature of budget		
			Surplus	Balanced	Deficit
Weaving	Rs. 25–50	1	..	..	1
	Rs. 51–75	2	..	1	1
	Rs. 76–100	7	1	..	6
	Above Rs. 100	14	10	2	2
	Total	24	11	3	10
Cultivation	Rs. 25–50	2	..	..	2
	Rs. 51–75	3	..	..	3
	Rs. 76–100	4	..	..	4
	Above Rs. 100	13	6	1	6
	Total	22	6	1	15
General labour	Rs. 25–50	5	2	1	2
	Rs. 51–75	9	2	1	6
	Rs. 76–100	12	..	3	9
	Above Rs. 100	21	10	..	11
	Total	47	14	5	28
Miscellaneous occupation	Rs. 76–100	5	1	..	4
	Above Rs. 100	20	11	2	7
	Total	25	12	2	11

Indices of Prosperity

115. During the last decade 7 households in the surveyed area have cleared old outstanding debts but 4 of them have sold away landed properties for this purpose. 18 households in the surveyed area acquired new properties, 8 households made savings in cash and 53 households invested capital in new undertakings or buildings during this period. Altogether 10 households have sold properties inherited from their parents during the decade before the survey. The total debt cleared by the surveyed households during the last decade from the savings made by themselves amounts to Rs. 5,800 while the total debt cleared by all means including sale of properties amounts to Rs. 18,270. The value of properties newly acquired by

the households is estimated to be Rs. 19,050. They have made a cash savings to the extent of Rs. 15,650 and an investment of Rs. 40,790 during the last one decade.

Indebtedness

116. 61.02 per cent households of the surveyed area are in debt, the total amount of debt working out to Rs. 43,410. Households in Rs. 25–50 income group are free from debt but in all other income groups there are households having debts. Percentage of households in debt and the average amount of debt per household increase from the lower income group to the higher income group. In the income group of Rs. 51–75 the percentage of indebted households is 44.44 while that in the Rs. 76–100 income group is 56.00 per cent and in the highest income group 69.23 per cent. The average debt per household in debt is Rs. 125.00, Rs. 178.57 and Rs. 748.52 respectively in the ascending order.

117. The causes of debt are many. The families which have incurred debt for meeting ordinary needs of life form the largest percentage and the total amount of debt incurred this way constitutes as much as 32.00 per cent of the total debt amount of the surveyed area. Debt incurred for the management of household business covers 23.73 per cent, household industry 0.23 per cent and household cultivation 4.66 per cent. 22.23 per cent of the total debt amount has been incurred for the purpose of construction of new houses or repairs to the existing building, 2.30 per cent for marriage celebrations, 2.30 per cent for giving dowry, 3.45 per cent for the repayment of outstanding debts, 6.85 per cent for treatment and 0.81 per cent for meeting the expenses in connection with funerals. A table giving more details about the amount of debt, nature of debt etc. is given in the Appendix.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Age and Sex Distribution

118. In the village population the males have a slight majority while in the surveyed area both the males and the females are equal in number. In the surveyed population the males outnumber the females in the age-groups of 0–14 and 35-59. Of the total population in the surveyed area 41.56 per cent persons are in 0-14 age-group, 30.23 per cent in 15-34 age-group, 21.95 per cent in 35–59 age-group and the remaining 6.36 per cent persons are 60 or above years of age. More details are given in the table below.

Table XXIV

POPULATION BY AGE-GROUPS

	Total of all ages	Age-group										
		0-4	5-9	10-14	15-19	20-24	25-29	30-34	35-44	45-59	60 and over	Age not stated
Males	385	57	57	58	35	17	29	26	41	45	20	
Females	385	54	51	43	38	24	37	26	35	48	29	..
Total persons	**770**	**111**	**108**	**101**	**73**	**41**	**66**	**52**	**76**	**93**	**49**	..

Age and Marital Status

119. Among the surveyed population the never married persons constitute 52.99 per cent, married persons 36.88 per cent, widowed persons 6.23 per cent and the divorced or separated persons 3.90 per cent. Considering the two sexes separately, 60.78 per cent of the males and 45.20 per cent of the females are never married, 36.62 per cent of the males and 37.14 per cent of the females are married, 0.78 per cent of the males and 11.69 per cent of the females are widowed and the remaining 1.82 per cent males and 5.97 per cent females divorced or separated. There are a few married girls in 10-14 age-group; the number of married girls is considerable in 15-19 age-group and in 20-24 age-group majority of them are married. There are a few married males between the ages of 20 and 24 while in the age-group of 25-29 more than 60 per cent of them are married. Against 3 widowed males there are 45 widowed females in the surveyed area and all these persons are above 40 years of age, except one who falls in the age-group of 25–29. Among the divorced or separated persons also there is a preponderance of females. Among the 30 divorced or separated persons 17 are below the age of 35, 3 of them being males and 14 females. There are two divorced or separated females between the ages of 15 and 24. Of these 30 cases, 12 are cases of divorce and 18 are cases of separation. The households where separation has taken place include one Muslim, one Pulaya, two Thiyya, six Nair, five Chaliya and three Anduran Nair families and the households where divorce has taken place include one Kollan, two Thiyya, two Nair, five Chaliya and two Anduran Nair families. 14 households fall in the income group of above Rs. 100, 3 households in the income group of Rs 76-100, 5 households in the income group of Rs. 50-75 and 3 households in the income group of Rs 25-50. A table showing the distribution of the population of the surveyed area by age, sex and marital status is given below.

Table XXV

AGE AND MARITAL STATUS

Age-group	Total population			Never married		Married		Widowed		Divorced or separated		Unspecified status	
	Persons	Males	Fe-males	Males	Fe-males	Males	Fe-males	Males	Fe-males	Males	Fe-males	Males	Fe-males
All ages	770	385	385	234	174	141	143	3	45	7	23	..	..
0-9	219	114	105	114	105	..	..	..	..	..	..	..	..
10-14	101	58	43	58	40	..	3	..	..	..	..	..	..
15-19	73	35	38	35	23	..	14	..	..	..	1	..	..
20-24	41	17	24	13	4	4	19	..	..	..	1	..	..
25-29	66	29	37	9	..	18	29	..	1	2	7	..	..
30-34	52	26	26	3	1	22	20	..	..	1	5	..	..
35-39	46	28	18	..	..	27	16	..		1	2	..	..
40-44	30	13	17	..	1	12	12	..	1	1	3	..	..
45-49	38	16	22	..	..	14	12	1	8	1	2	..	..
50-54	36	19	17	1	..	17	7	1	8	..	2	..	..
55-59	19	10	9		..	9	5	..	4	1	..	..	..
60-64	21	10	11	1	..	9	4	..	7	..	..	..	..
65-69	13	4	9	..	..	4	2	..	7	..	..	..	..
70 and over	15	6	9	..	..	5	..	1	9	..	..	.	..
Age not stated	..	..	..	..	..	..	..	..	.	..	..	..	..

Youngest Age of First Marriage

120. Early marriages were common among most of the communities in the surveyed area. In former days the girls were generally married between the ages of 12 and 14 and the boys between the ages of 23 and 25. There were some cases of girls getting married before they had reached the age of 10 and boys between the ages of 10 and 15. But in the present decade the youngest age of marriage is higher than before. Now majority of the girls in the surveyed area get married between the ages of 20 and 23 and the boys between the ages of 25 and 28. The reasons for this rise in the age of marriage are the same as mentioned in the various monographs of this series.

Literacy and Education

121. 24.34 per cent villagers consisting of 18.48 per cent males and 5.86 per cent females were literate according to the Census of 1951. Among the males 36.83 per cent persons were literate whereas the percentage of literacy among the females was only 11.77 in 1951. Considerable progress has been made in this matter during the last decade. 37.93 per cent of the village population consisting of 26.59 per cent males and 11.34 per cent females were literate in 1961. The percentage of literacy among the males increased to 52.58 and that among the females to 22.93 during the decade. Still, in educational progress the village is behind both the taluk and the district, the percentage of literacy in the taluk being 43.26 and in the district 40.60.

122. In the surveyed area 50.91 per cent persons are literates. Among them 23.90 per cent persons have not passed any examinations, 25.71 per cent have passed primary or junior basic standards and the remaining 1.30 per cent persons have passed matric or higher secondary standards. The existence of a middle school in the surveyed area and a high school very near to the locality encourage the people of the area to send the children to school. But for these schools many of them would have stopped their studies after the primary or junior basic standards. The educational status of the surveyed population is given in the following table.

Table XXVI

EDUCATION

Age-group	Total	Illiterate	Literate without educational standard	Primary or junior basic	Matric or higher secondary	Intermediate
0- 4	111	111	..	..	..	..
5- 9	108	72	35	1	..	..
10-14	101	12	48	41	..	..
15-19	73	9	20	38	6	..
20-24	41	10	12	17	2	..
25-29	66	26	10	30	..	..
30-34	52	22	8	22	..	..
35-44	76	29	15	32	..	..
45-59	93	56	22	13	2	..
60 and over	49	31	14	4	..	..
Total	**770**	**378**	**184**	**198**	10	..

Emigration and Immigration

123. There have been only few cases of immigration or emigration from the village. Considering the surveyed area only five families have come and settled there during the last 60 years. Two families each of Pulaya and Nair and one family of Chaliya constitute the above five. The Nair family which settled in the village 60 years ago and the Chaliya family which settled 20 years ago, did so with a view to preserving their interest on the landed properties. The other Nair family which came to the village 4 years ago, came when the head of the household, who is a teacher, was transferred to a school in the village. The two Pulaya households came there from a neighbouring village in search of new dwelling places. One of them came to the village 8 years ago and the other only a few months before the survey.

Type of Families

124. 43 22 per cent households in the surveyed area are simple families consisting of husband, wife and children. 20.34 per cent households are intermediate families consisting of unmarried brothers, sisters or one of the parents of the husband or wife in addition to the members of a simple family and 36.44 per cent households are joint families consisting of two or more married couples. Considering the major communities of the surveyed area the percentage of joint families is greater among the Chaliyas, the percentage of simple families greater among the Muslims and the percentage of intermediate families greater among the Nairs. If the whole village is taken, the percentage of joint families may not be as great as in the surveyed area, for Chaliyas who even now prefer joint families, are few in number outside the surveyed area. The following table gives the distribution of the households in the surveyed area by the type of family and community.

Table XXVII

TYPE OF FAMILIES

Community	Total No. of households	Simple families	Intermediate families	Joint families
Chaliyas	36	17	3	16
Nairs	29	12	8	9
Kulalans	18	6	5	7
Thiyyas	17	6	5	6
Pulaya	3	2	..	1
Asari	1	1	..	..
Vattakatt Nair	1	..	1	..
Kollan	1	..	1	..
Velan	1	1	..	..
Para Kurup	1	..	..	1
Muslims	10	6	1	3
Total	**118**	**51**	**24**	**43**

Medical Care

125. The villagers have to go to Balussery situated 6 miles away from the village to get treatment from a public hospital. In the village there are three homoeopathic practitioners and two ayurvedic physicians but no private or public hospital providing allopathic treatment. The villagers actually feel the necessity of an allopathic dispensary.

126. In the surveyed area 89.83 per cent households utilise the services of unqualified midwives 8.47 per cent households call qualified midwives and 1.70 per cent households do not take any assistance from outside, on the occasion of childbirth. 8.48 per cent households almost completely depend upon allopathic system of treatment, 49.15 per cent households on ayurvedic system, 33.89 per cent households on both ayurvedic and allopathic systems and the remaining 8.48 per cent households on all the three systems. As many as 98.31 per cent households go to the private hospital or dispensary or physician for medical consultation while the remaining households go to the public hospital or dispensary for the purpose. All the members of 74 households have been vaccinated and in the remaining 44 households a few members, mainly children have not been vaccinated.

Births and Deaths

127. During the last decade the cases of still-birth have not been reported in the village. In 1951 there were 233 cases of birth and 220 cases of death. Both the number of births and deaths showed a general decline from 1951 to 1960. The birth and death rate collected for the above period for the village is given below.

Table XXVIII

BIRTHS AND DEATHS

Year	Still-births	No. of live births	Deaths
1951	..	233	220
1952	..	201	55
1953	..	159	50
1954	..	155	64
1955	..	177	66
1956	..	161	73
1957	..	140	72
1958	..	161	59
1959	..	147	51
1960	..	116	44

Dowry

128. All the Muslim and Thiyya households in the surveyed area have either given or received dowry, though this system, as a practice, exists only among the Muslims of the area. In the case of the Thiyyas (Ezhuvas) the bride is given new gold ornaments by her parents on the occasion of her marriage, mostly as a part of the agreement reached during the settlement of the marriage. There are also a few cases in which the dowry was given or received in cash or property by the Thiyya households of the surveyed area. In the case of the Muslims the practice of giving or receiving dowry is more popular. Dowry system is absent in the other communities of the surveyed area. Two households in the surveyed area have given or received dowry amounting up to Rs. 100 each, 11 households up to Rs. 500 each, 10 households up to Rs. 1,000 each. The households in the last two categories belong to the Muslim community. A table showing more details on the point is given below. The position of the village in the matter of dowry is not different from that of the surveyed area.

Table XXIX

DOWRY

Total No. of households	Name of the community	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. 100	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	Up to Rs. 100	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
36	Chaliya	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
29	Nair	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
18	Kulala	..	1	8	6	..	..	..	..	..	..	1	1	..	..	..	..	..
17	Thiyya or Ezhuva	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
3	Pulaya	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1	Asari	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1	Chackala Nair	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1	Kollan	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1	Velan	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1	Para Kurup	..	1	2	1	..	..	..	..	..	..	..	2	2	..	..	2	..
10	Muslim	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

Family Planning

129. The villagers, in general, know that some measures are being taken by the Government to check the growth of population through birth-control. They also know that the goal of these measures is to limit the number of children to a maximum of three in the case of every couple. Most of them have come to realise the importance of such a programme, but the number of persons who actually co-operate with these measures is small. The lack of positive co-operation on the part of the villagers may be due to the influence of traditional customs and beliefs the educational backwardness, the difficulties in getting the contraceptives and the required information regarding the actual practice of the various methods of birth control. All the 60 persons interviewed for this purpose during the survey were aware of the family planning programmes, but the number of persons who were in favour of the programme was only 48. Among the persons who desired to control the size of their family, 52.08 per cent preferred the use of contraceptives, 33.34 per cent both self control and the use of contraceptives, and the remaining 14.58 per cent sterilisation for achieving the end.

The people are eager to know more about the different methods of birth-control. In a village like Naduvannur, family planning programme can be successfully implemented by simply intensifying the field work and facilitating the supply of contraceptives. The attitudes of the interviewed persons by their community, and the number of children they have, is given in the following two tables.

Table XXX

ATTITUDE TO FAMILY PLANNING

Items	Chaliyas	Nairs	Anduran Nair	Thiyya	Pulaya	Asari	Vattakkatt Nair	Kollan	Velan	Para Kurup	Muslims
1. No. of persons interviewed	19	16	8	11	..	..	1	..	..	1	4
2. No. of persons aware of family planning programme	19	16	8	11	..	..	1	..	..	1	4
3 No. of persons in favour of the programme, out of item 2	18	14	3	10	..	..	1	..	..	..	2
4. No. of persons out of item 3 in favour of											
(a) Self restraint	..	..	..	..	..	..	..	..	..	..	
(b) Use of contraceptives	7	8	3	5	..	..	..	..	..	..	1
(c) By both (a) and (b)	10	2	..	4	..	..	1	..	..	..	..
(d) Sterilisation	1	4	..	1	..	..	..	..	..	..	1

Table XXXI

NO. OF CHILDREN AND ATTITUDE TOWARDS FAMILY PLANNING

No. of children	Attitude of parents towards family planning		
	In favour	Not in favour	Indifferent
0	12	4	..
1-2	17	1	2
3-4	16	3	1
5-7	3	1	..
Total	48	9	3

Social Awareness

130. Heads of 111 households in the surveyed area are aware of the fact that the practice of untouchability is prohibited by law while 4 have some idea about the Hindu Succession Act. The Dowry Abolition Act does not affect a major section of the village population, but even then a good percentage of them know that a legislation has been passed abolishing the dowry system. Some villagers are in touch with the other important social, economic and political developments also, taking place in the country.

Nature of Caste Relationship

131. The vestiges of the traditional way of life still lingering in the village check free social intercourse in many ways. Caste system has more meaning in this village than it has in a village like Cheruvannur or Thiruvangad on account of the continuance of traditional occupations. Each community, as far as possible, avoid intercommunal gatherings during most of the ceremonial occasions. Even if such a gathering takes place the caste feelings are given due consideration. The ladies belonging to high castes do not take food from the households of the lower castes although the men do not adhere to this tradition strictly. As in every other village changes are taking place in the social relationship among the people of the village. But these changes are slower compared to many other villages surveyed in these series.

Leisure and Amusements

132. A large majority of the villagers have to earn their bread by hard work and



Pl. 22 BEATING THE DRUM Page 315

therefore do not get much leisure for entertainments or cultural activities. The only free time that they enjoy is the evening hours after the work which they spend on the roadsides or around the shopping centres. The weavers go to their co-operative society with the finished cloths every evening to receive the wages. Many of them purchase provisions and other necessaries and return home straight. But on certain days they linger on the roadside meeting friends and spending some time in chit chat. Recently attempts have been made to organise reading-rooms, libraries, sports club, arts club etc. but they are yet to start functioning vigourously. Reading habit has not developed here as much as in some other rural areas. It is only 7 out of 118 households in the surveyed area that get newspapers daily. Picture going is also very rare since cinema theatres are available only 5 or 6 miles away from the village. So is the case with dramas and other entertainments. From the surveyed area 65 households go for films once in a year or so. 93 households have taken part in the festivals held in the village or in the neighbouring villages. The following table classifies the households of the surveyed area by the type of entertainments enjoyed by them.

Table XXXII

ENTERTAINMENTS

Sl. No.	Communities	Total No. of households in the community	No. of households going for films	No. of households going for dramas	No. of households going for other amusements
1	Chaliyas	36	23	..	36
2	Nairs	29	14	..	20
3	Anduran Nair	18	12	..	15
4	Thiyya	17	8	..	12
5	Pulaya	3	1	..	2
6	Asari	1	1	..	1
7	Vattakatt Nair	1	..	..	1
8	Kollan	1	..	..	..
9	Velan	1	..	..	1
10	Para Kurup	1	1	..	1
11	Muslim	10	5	..	4
	Total	118	65	..	93

Annual Cycle of Fairs and Festivals

133. Festivals are celebrated on a small scale in the temples of the Chaliyas and in certain family temples of the village. The festival held in Kannampala Theruvu temple lasting for 7 days is the most important of the village festivals. Sometimes people from the neighbouring villages also attend this as well as some other festivals. All the celebrations in connection with the temple festivals are strictly religious in character and unlike in the temples of the south performances of other entertainments such as *Kathakali* are not encouraged in these temples.

Organs of Democratic Decentralisation

134. A Panchayat for Naduvannur was constituted in 1962. The election for the Panchayat had not taken place at the time of survey and as such it is too premature to make any comment on the working of this institution. The Panchayat is estimated to have an annual income of Rs. 12,500. Construction of village roads and digging of wells for the supply of drinking water are two major items of activities undertaken by the Panchayat. It also gives grants to public institutions like reading rooms.

Co-operative Societies

135. In the village under survey co-operative movement has made some headway in recent years. The village has 6 co-operative institutions consisting of 4 industrial societies. one multipurpose society and one co-operative bank. The societies of the weavers, potters. oil pressers and coir workers are the 4 industrial co-operative societies while the others are known as Naduvannur multipurpose co-operative society and Naduvannur Regional Co-operative Bank.

136. The Naduvannur Co-operative Society started in 1947 has a membership of nearly 200 including almost all the weavers of the surveyed area. The society issues yarn to the members and receives the finished products on the payment of wage at a rate fixed by the board of management. Annually the society markets products worth rupees two lakhs. At the time of the survey the value of share amounted to Rs. 30,000 and the value of paid up shares amounted to Rs. 19,612.50. It has received some share capital loan and other loans from the Government sources and owns some land, looms and other weaving equipments.

137. The Oravil Potters' Co-operative Cottage industrial society has been functioning from 1958 with Naduvannur and another neighbouring village under its jurisdiction. It purchases the products from the members and markets them. Unlike in the weavers co-operative society the potters' society does not have the support of all the potters and its total membership is below 100. Although the members are supposed to sell all their products to the society some of them directly market the products without informing the society as this is found to be more profitable. Naturally the society is not very prosperous.

Developmental Activities

138. The village falls within Balusseri Development Block started in 1958. For the village under survey and a neighbouring village there is a Gramsevak who is primarily responsible for the activities of the Block in the area. Within the village cocoanut manure loans have been issued to 25 persons till the time of survey, and short term loans to 88 paddy cultivators. One person has been given help for the construction of a minor irrigation work. The Block has also distributed some cocoanut seedlings, vegetable seeds and improved variety of paddy seeds to the cultivators. Certain demonstration plots in Japanese method of cultivation are maintained by the Block within the village. Cocoanut demonstration farms, areca-nut demonstration farms and demonstration plots of plantains and ginger are the other activities undertaken by the Block in the area. A veterinary centre has been established in Naduvannur to improve the live-stock. A road of two miles length has been constructed and another road of three and a half miles length is under construction under the aegis of the Block. For the improvement of educational facilities the Block has aided some schools with the supply of furniture or construction of additional buildings. For the stimulation of the traditional industries the Block is giving loans and grants through the industrial societies. A kiln costing Rs. 2,400 has been constructed by the Block in the potters' workshed in the neighbouring village and some persons have been given loans for the purchase of sewing machines, looms etc.

139. The Gramsevak has visited 34.75 per cent households in the surveyed area. One of the households in the area has received better seeds from the Block, 13 households have received better manure and one household has received loan for starting the industry. 16 households of the surveyed area have received other benefits from the Block. Altogether 93 households of the surveyed area have contributed cash, land, material or labour for the schemes undertaken by the Block. It appears that the co-operation received by the Block from the public here is much better compared to many other villages under survey.

CHAPTER V

CONCLUSION

Social

140. Although Naduvannur was a flourishing taluk headquarters with many public offices and institutions in the beginning of the century, it has now become a quiet village possessing all rustic characteristics. It would appear as though the village has fallen into a slumber after a period of hectic activities. It has now become a sanctuary of orthodoxy affected only superficially by the social and economic revolutions through which the country is passing. In many of the social and economic problems its outlook is traditional and there does not appear to be even the feeling among a major section of the population that this outlook is incompatible with the ways of the modern world. Take for example the matter of caste relationship. There are Hindus and Muslims in the population and among the Hindus there are various communities which were assigned different social status in olden times. Some of these communities lived in exclusive areas in many of the villages of Kerala. But such communal clustering and social gradations have disappeared in most places now. Naduvannur cannot be said to be completely unaffected by this change, but it has been affected only superficially. Communal clusterings are still visible in many areas of the village, the Chaliya streets being good example for this. Not only does the village preserve the communal pattern of living to some extent but also it continues to honour the traditional pattern of intercommunal relationship. Intermingling between the communities is still restricted on many occasions. For the social functions of one community the members of other communities are not invited. The ladies of the so called high castes refuse to take food from the lower castes. Intermarriage is altogether out of question. Consanguineous marriages are still popular in the village although it has practically vanished from many villages of Kerala. Even in the matter of dress the strong influence of tradition can be seen in all the communities. This fastidiousness in clinging to the tradition has retarded both the social and economic progress of the village.

141. Health and sanitation are two important aspects of social life of the village requiring urgent attention. Scarcity of water is felt in many areas during the summer. Many households have to fetch water from far away for domestic purposes for three or four months. In a village like Naduvannur nobody will suggest the starting of a large water supply scheme. The present miseries can be relieved to a considerable extent by small schemes like the construction of tube-wells in the drought affected areas. The provision of better medical facilities in the village is another measure that can be adopted for the improvement of the health and sanitation. At present the villagers have to go to distant places for obtaining allopathic treatment from a hospital. Although there are private hospitals in the neighbourhood this prohibitive cost of treatment in these hospitals makes it beyond the reach of most of the villagers. The high incidence of epidemics can be directly attributed to this absence of facilities for treatment. More thorough innoculation of the people is another measure that can be adopted for improving the standard of public health.

142. In the field of education the village is far behind many of the villages in the neighbourhood. It is true that there has been considerable progress in this

matter during the last decade, but the progress has to be on a more rapid rate if the village is to catch up with its neighbours. Facilities for primary education are available within the village itself. But in view of the increasing number of school going children even these facilities have to be augmented. Greater facilities for High School education within the village are even more important in view of the fact that high schools are few and far between in the area. Probably the orthodox outlook of the villagers in social matters is a direct outcome of the poor level of educational attainment.

Economic

143. A large section of the population depends upon agriculture for livelihood. Almost all cultivable lands have been brought under the plough and the cultivators of the village are a hard working lot. However the yield of the crops is not proportionate to the amount of labour spent on the fields. The greatest obstacle in getting better yield from the lands is the severe drought that is felt here. Irrigation facilities are absent in this village at present. Even the wells in certain areas do not yield sufficient water for domestic consumption. A large portion of the single crop paddy lands could have been converted into high yielding double crop lands only if irrigation facilities were available. The present yield of the single crop land, wherever it could not be converted into double crop land, could have been enhanced by the provision of irrigation facilities. The yield of the cocoanut gardens could improve substantially if the trees were watered during the summer. Cultivation of other crops could also have been made more profitable by providing irrigation facilities. There are no sources within the village that can be tapped for this purpose. Elathur river is saline for most part of the year and as such unsuitable for irrigation purpose. The village has, therefore, to depend entirely on other sources in this matter. The Kuttiyadi Project, recently undertaken, is not far away from the village and one of the main canals is proposed to be cut through the village under survey. It is likely to take a few more years before the project is completed and its benefits are received by the people. In the absence of any other alternative the people have to wait for its completion.

144. There are certain other measures that can be adopted by the people without further delay for improving the agricultural production of the village. Adoption of better agricultural practices including the application of chemical manures is one such measure. It is true that the soil of the area, particularly in the paddy lands, is somewhat fertile but in the absence of steps that would replenish the soil, the land is becoming more and more unproductive. One reason for the poor yield in the cocoanut gardens and paddy lands is the insufficiency of the manuring practice adopted at present. Adoption of better seeds and better cultural practices also would enhance the production. For example, in the cocoanut gardens the trees could be planted more systematically with proper spacing between the trees and with simultaneous plantation of each plot instead of the haphazard manner adopted at present. There should also be a regular system for the timely replantation of the old gardens. In some areas more effective soil conservation measures are desirable. Similar reforms are possible in the cultivation of paddy and other crops. These measures are sure to yield better income for the cultivators even with the existing supply of water.

145. Some of the traditional industries, such as weaving, pot making, and oil pressing provide employment and livelihood to a considerable number of people in the village. Unfortunately these industries are carried out in the traditional manner which is crude and uncompeittive in the

face of modern methods of production. For example the clothes produced in the village not only cannot face the competition from the mill clothes but also from the clothes produced by weavers of other villages with better looms. The pit looms which are the most common equipment used in the village is the crudest and perhaps the most uneconomic type of looms for weaving the kind of clothes produced here. Similar is the case with the potters who use the centuries old wheels and other equipments. The products of these two industries are limited in quality and variety and do not take into account the changed tastes of the consumers. The case of the oil pressers is still more deplorable. It is a matter of some satisfaction that recently co-operative societies, have been organised to promote these industries. However these societies are at present mainly engaged in the marketing aspects and credit facilities. The more fundamental way to sustain these industries is to modernise them by the introduction of improved equipments and giving training to the craftsmen in the production of articles of greater demand in the market.

146. Animal husbandry can certainly be made to contribute a greater share to the village economy. It is true that feeding facilities are limited in the village but even these limited facilities are now wasted on unproductive indigenous breeds of cattle and fowls. If improved varieties are introduced in the place of indigenous breeds the income of many households will increase considerably without great investment and additional labour. The households which already have the cattle and the poultry can take up this measure for improvement forthwith and assistance for this purpose can be obtained from the N. E. S. Block. In course of time when irrigation facilities are made available to the village on the completion of Kuttiyadi project, probably, most of the cultivators will be able to take up animal husbandry as a subsidiary occupation. If it does not augment the family income to any remarkable extent it will atleast improve the nutritive value of their food. The by-products of animal husbandry will serve as a fertiliser for their cultivation. Poultry can be deveioped by many households even with the present facilities available for them. Technical as well as financial aid is given for this purpose both by the Block and the Animal Husbandry Department and there should be no difficulty in getting improved variety of birds since this also will be arranged by the N. E. S. Block. At present nobody considers that poultry can become a major source of income for a household. This may be true as long as the birds are indigenous and the breeding is in the traditional method. If improved variety of birds are introduced and scientific methods are adopted there is no doubt that this can be an important source of income for many households in the village. In the absence of any scope for immediate industrial expansion and opening of new avenues of employment, occupations, such as this alone can solve the economic problems of a village.

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
Weaving	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25-50	1	1.00	1.00	..	..	2.00	1.90	2.00
	Rs. 51-75	2	1.00	2.50	1.00	1.00	5.50	4.25	2.00
	Rs. 76-100	7	0.71	1.14	1.14	1.57	4.56	3.10	2.57
	Above Rs. 100	14	2.93	3.00	1.21	1.36	8.50	6.91	5.36

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
Cultivation	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25-50	2	0.50	2.00	..	..	2.50	2.30	1.50
	Rs. 51-75	3	1.00	1.34	0.33	0.33	3.00	2.54	1.00
	Rs. 76-100	4	2.00	2.25	2.25	1.25	7.75	5.76	1.75
	Above Rs. 100	13	1.92	2.23	1.31	1.31	6.77	5.24	1.31

Table I (c)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household: Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12	Total	Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
Miscellaneous	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25-50	..	..	..	..	..	..	..	..
	Rs. 51-75	..	..	..	..	..	..	..	..
	Rs. 76-100	5	1.40	1.80	1.80	0.40	5.40	4.12	1.60
	Above Rs. 100	20	2.75	2.85	1.25	1.25	8.10	6.57	3.00

APPENDIX A

Table I (d)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household: Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12	Total	Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
General labour	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25-50	5	0.80	1.20	..	..	2.00	1.88	1.40
	Rs. 51-75	9	1.11	1.44	0.67	0.78	4.00	3.13	1.67
	Rs. 76-100	12	1.92	2.00	1.00	0.92	5.84	4.68	2.17
	Above Rs. 100	21	2.81	2.33	1.67	1.19	8.00	6.34	3.48

Table II (a)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income		All households		Households with a monthly income of: Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
	No. of households		24		1	2	7	14
			Rs.	Per cent	Rs.	Rs.	Rs.	Rs.
Weaving	(a)	Salary or wages	1.04	0.77	..	..	..	1.76
	(b)	Industry run by the household	115.64	85.19	30.00	71.25	81.42	145.20
	(c)	Business run by the household	..	..	..	..	..	..
	(d)	Cultivation run by the household	17.98	13.24	10.00	..	12.97	23.61
	(e)	Rent from land	..	..	..	..	..	..
	(f)	Rent of houses	..	..	..	..	..	..
	(g)	Pension	..	..	..	..	..	..
	(h)	Gifts and presents	..	..	..	..	..	..
	(i)	Help from relatives	0.17	0.12	..	..	..	0.29
	(j)	Other sources	0.92	0.68	..	2.00	0.86	0.86
		Total	**135.75**	**100.00**	**40.00**	**73.25**	**95.25**	**171.72**

Table II (b)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income		All households		Households with a monthly income of: Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
	No. of households		..		..	..	..	..
			Rs.	Per cent	Rs.	Rs.	Rs.	Rs.
Cultivation	(a)	Salary or wages	10.16	5.90	18.00	..	28.12	5.77
	(b)	Industry run by the household	..	..	..	..	..	..
	(c)	Business run by the household	8.18	4.76	..	..	..	13.85
	(d)	Cultivation run by the household	140.43	81.58	27.50	65.00	63.75	198.81
	(e)	Rent from land	0.78	0.45	..	..	..	1.33
	(f)	Rent of houses	..	..	..	..	..	..
	(g)	Pension	1.36	0.79	..	..	..	2.31
	(h)	Gifts and presents	0.54	0.31	..	..	..	0.92
	(i)	Help from relatives	1.68	0.98	1.00	5.00	5.00	..
	(j)	Other sources	9.00	5.23	0.50	2.67	1.75	14.00
		Total	**172.13**	**100.00**	**47.00**	**72.67**	**98.62**	**236.99**

APPENDIX A—*Contd.*

Table II (c)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation		Source of income	All households		Households with a monthly income of Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
		No. of households	25		..	..	5	20
			Rs.	Per cent	Rs.	Rs.	Rs.	Rs.
Miscellaneous	(a)	Salary or wages	47.80	27.76	..	..	36.00	50.75
	(b)	Industry run by the household	22.60	13.13	..	..	22.00	22.75
	(c)	Business run by the household	65.40	37.99	..	..	13.00	78.50
	(d)	Cultivation run by the household	28.69	16.66	..	..	21.40	30.51
	(e)	Rent from land	..	..	..	..	..	..
	(f)	Rent of houses	..	..	..	..	..	..
	(g)	Pension	..	..	..	..	..	..
	(h)	Gifts and presents		..	..	..	..	..
	(i)	Help from relatives	2.00	1.16	..	..	..	2.50
	(j)	Other sources	5.68	3.30	..	..	..	7.10
		Total	**172.17**	**100.00**	..	..	**92.40**	**192.11**

Table II (d)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation		Source of income	All households		Households with a monthly income of Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
		No. of households	47		5	9	12	21
			Rs.	Per cent	Rs.	Rs.	Rs.	Rs.
General labour	(a)	Salary or wages	81.65	73.38	31.50	54.44	71.25	111.19
	(b)	Industry run by the household	7.84	7.05	..	2.50	3.83	14.29
	(c)	Business run by the household	1.49	1.34	..	..	.	3.33
	(d)	Cultivation run by the household	15.70	14.11	3.00	6.17	8.54	26.93
	(e)	Rent from land	..	..	..	..	..	..
	(f)	Rent of houses	..	..	..	..	..	..
	(g)	Pension	1.06	0.95	..	..	..	2.38
	(h)	Gifts and presents	0.22	0.19	0.60	..	0.60	..
	(i)	Help from relatives	1.13	1.02	4.42	1.78	1.25	..
	(j)	Other sources	2.18	1.96	1.20	1.89	1.92	2.69
		Total	**111.27**	**100.00**	**40.72**	**66.78**	**87.39**	**160.81**

APPENDIX A

Table III (a-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on food	Households with a monthly income of Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
	No. of households	24			1	2	7	14
		Per household	per equivalent adult male					
Weaving	**A. Food Group**	Rs.	Rs.		Rs.	Rs.	Rs.	Rs.
	i. Cereals and Pulses							
	Rice	44.19	8.23	45.11	12.50	23.75	26.29	58.52
	Other grains	2.71	0.50	2.77	0.50	2.12	1.83	3.39
	Dhall	2.52	0.47	2.57	2.00	1.75	2.14	2.86
	Total	**49.42**	**9.20**	**50.45**	**15.00**	**27.62**	**30.26**	**64.77**
	ii. Vegetables							
	Potatoes	0.05	0.01	0.05	..	0.05	0.03	0.06
	Tapioca	6.45	1.20	6.59	3.75	4.12	5.35	7.53
	Onions	0.79	0.15	0.81	0.25	0.63	0.64	0.93
	Cocoanut	4.54	0.85	4.63	2.50	2.50	4.25	5.12
	Other vegetables	1.06	0.20	1.08	0.25	1.00	1.00	1.16
	Total	**12.89**	**2.41**	**13.16**	**6.75**	**8.30**	**11.27**	**14.80**
	iii. Meat and Fish							
	Meat	0.85	0.16	0.87	..	0.25	1.21	0.82
	Fish	2.93	0.55	2.99	0.50	2.00	2.96	3.22
	Total	**3.78**	**0.71**	**3.86**	**0.50**	**2.25**	**4.17**	**4.04**
	iv. Milk	1.41	0.26	1.44	..	0.50	1.07	1.81
	v. Ghee and Oils							
	Ghee	..	..	..	..	..	..	..
	Oils	5.37	1.00	5.48	1.50	3.13	4.53	6.39
	Total	**5.37**	**1.00**	**5.48**	**1.50**	**3.13**	**4.53**	**6.39**
	vi. Salt	0.33	0.06	0.34	0.10	0.25	0.27	0.40
	vii. Condiments							
	Chillies	2.00	0.37	2.04	0.50	1.50	1.69	2.34
	Tamarind	0.74	0.14	0.76	0.15	0.50	0.63	0.87
	Other condiments	0.55	0.10	0.56	0.15	0.37	0.50	0.63
	Total	**3.29**	**0.61**	**3.36**	**0.80**	**2.37**	**2.82**	**3.84**
	viii. Sugars							
	Sugar	5.15	0.96	5.26	1.94	3.75	4.66	5.83
	Jaggery	0.56	0.10	0.57	..	0.13	0.16	0.86
	Total	**5.71**	**1.06**	**5.83**	**1.94**	**3.88**	**4.82**	**6.69**
	ix. Coffee and Tea							
	Coffee	..	..	..	..	..	..	..
	Tea	2.59	0.48	2.64	0.94	1.50	2.29	3.02
	Total	**2.59**	**0.48**	**2.64**	**0.94**	**1.50**	**2.29**	**3.02**
	x. Liquor	..	..	.	..	..	..	..
	xi. Tobacco							
	Smoking	2.68	0.50	2.74	0.50	1.25	2.14	3.30
	Chewing	4.36	0.81	4.45	2.00	2.25	3.71	5.19
	Total	**7.04**	**1.31**	**7.19**	**2.50**	**3.50**	**5.85**	**8.49**
	xii. Other foods including refreshments							
	Pansupari etc.	6.12	1.14	6.25	1.00	2.75	4.55	7.75
	Total under food	**97.95**	**18.24**	**100.00**	**31.03**	**56.05**	**71.90**	**122.00**

(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 Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	24		1	2	7	14
		Expenditure per household	Percentage of total expenditure on miscellaneous items				
		Rs.		Rs.	Rs.	Rs.	Rs.
Weaving	**B. Clothing**	6.62	..	2.00	4.00	4.17	8.55
	C. Housing, Light, Fuel etc.	11.69	..	6.00	8.00	10.00	13.46
	D. Miscellaneous Expenditure						
	i. Education	0.85	5.70	..	1.00	0.43	1.11
	ii. Dhobi or soap	2.12	14.21	0.75	1.50	2.00	2.37
	iii. Barber	1.60	10.72	0.75	1.13	1.21	1.93
	iv. Travelling	0.70	4.69	..	0.25	0.96	0.68
	v. Medical fees and medicines	1.19	7.97	0.25	0.75	0.73	1.56
	vi. Religious observances	0.88	5.90	0.25	0.50	0.45	1.20
	vii. Amusements	0.31	2.08	..	0.25	0.12	0.43
	viii. Provident fund, kuri and other compulsory savings	2.75	18.43	..	..	4.43	2.49
	ix. Payments of debts	2.83	18.97	..	..	1.71	4.00
	x. Remittances to dependants living elsewhere	..	..	..	..	..	..
	xi. Other items	1.69	11.33	0.50	1.50	1.21	2.04
	Total	**14.92**	**100.00**	**2.50**	**6.88**	**13.25**	**17.81**
			Percentage of total expenditure on cultivation etc.				
	E. Cultivation, Industries and Business						
	i. Cultivation run by the household	3.04	62.17	2.00	..	1.21	4.46
	ii. Industry run by the household	1.85	37.83	0.50	1.50	1.07	2.39
	iii. Business run by the household	..	..	..	..	..	..
	Total	**4.89**	**100.00**	**2.50**	**1.50**	**2.28**	**6.85**
	F. Grand total of A to E	**136.07**	..	**44.03**	**76.43**	**101.60**	**168.67**

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 Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
	No. of households	22			2	3	4	13
		Per household	Per equivalent adult male					
Cultivation	**A. Food Group**	Rs.	Rs.		Rs.	Rs.	Rs.	Rs.
	i Cereals and Pulses							
	Rice	40.65	8.65	39.66	15.00	19.33	42.19	49.04
	Other grains	3.49	0.74	3.40	1.37	1.92	2.50	4.49
	Dhal	2.41	0.51	2.35	0.50	1.17	2.12	3.08
	Total	**46.55**	**9.90**	**45.41**	**16.87**	**22.42**	**46.81**	**56.61**
	ii. Vegetables							
	Potatoes	0.09	0.02	0.09	..	0.13	0.03	0.12
	Tapioca	3.23	0.69	3.15	3.75	1.42	3.00	3.65
	Onions	0.96	0.20	0.94	0.35	0.83	0.60	1.19
	Cocoanut	7.48	1.59	7.30	2.87	5.42	5.75	9.20
	Other vegetables	1.89	0.40	1.84	0.56	1.67	1.00	2.42
	Total	**13.65**	**2.90**	**13.32**	**7.53**	**9.47**	**10.38**	**16.58**
	iii. Meat and Fish							
	Meat	1.94	0.41	1.89	..	1.42	0.63	2.77
	Fish	2.49	0.53	2.43	1.00	1.33	2.31	3.04
	Total	**4.43**	**0.94**	**4.32**	**1.00**	**2.75**	**2.94**	**5.81**
	iv. Milk	5.11	1.09	4.98	0.50	1.00	1.19	7.98
	v. Ghee and Oils							
	Ghee	..	..	..	..	..	..	..
	Oils	7.14	1.52	6.97	3.12	4.79	4.22	9.20
	Total	**7.14**	**1.52**	**6.97**	**3.12**	**4.79**	**4.22**	**9.20**
	vi Salt	0.36	0.08	0.35	0.22	0.31	0.33	0.43
	vii. Condiments							
	Chillies	2.21	0.47	2.16	1.25	1.50	1.63	2.70
	Tamarind	0.88	0.19	0.86	0.37	0.42	0.50	1.18
	Other condiments	0.49	0.10	0.48	0.37	0.33	0.26	0.61
	Total	**3.58**	**0.76**	**3.50**	**1.99**	**2.25**	**2.39**	**4.49**
	viii. Sugars							
	Sugar	6.97	1.48	6.80	1.00	3.42	3.37	9.82
	Jaggery	0.42	0.09	0.41	0.20	0.18	0.13	0.60
	Total	**7.39**	**1.57**	**7.21**	**1.20**	**3.60**	**3.50**	**10.42**
	ix. Coffee and Tea							
	Coffee	0.09	0.02	0.09		..		0.15
	Tea	3.14	0.67	3.06	1.00	1.67	2.00	4.01
	Total	**3.23**	**0.69**	**3 15**	**1.00**	**1.67**	**2.00**	**4.16**
	x Liquor	..	..	..	..	..	..	..
	xi. Tobacco							
	Smoking	3.10	0.66	3.04	1.00	0.92	2.81	4.02
	Chewing	4.19	0.89	4.08	2.25	1.33	2.56	5.63
	Total	**7.29**	**1.55**	**7.12**	**3.25**	**2.25**	**5.37**	**9.65**
	xii. Other foods including refreshments							
	Pansupari etc.	3.76	0.80	3.67	1.25	2.16	2.37	4.93
	Total	**3.76**	**0.80**	**3.67**	**1.25**	**2.16**	**2.37**	**4.93**
	Total under food	**102.49**	**21.80**	**100.00**	**37.93**	**52.67**	**81.50**	**130.26**

(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 Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
	No. of households	22		2	3	4	13
		Expenditure per household	Percentage of total expenditure on miscellaneous items				
		Rs.		Rs.	Rs.	Rs.	Rs.
Cultivation	**B. Clothing**	6.62	..	3.00	3.00	3.87	8.86
	C. Housing, Light, Fuel etc.	10.68	..	7.00	8.53	11.22	11.57
	D. Miscellaneous Expenditure						
	i. Education	3.48	8.49	..	..	2.94	4.98
	ii. Dhobi or soap	2.93	7.15	1.00	1.50	2.25	3.77
	iii. Barber	1.35	3.29	0.25	0.92	1.56	1.56
	iv. Travelling	1.62	3.95	0.37	0.33	0.38	2.50
	v. Medical fees and medicines	3.92	9.56	0.25	1.00	1.08	6.04
	vi. Religious observances	1.16	2.84	0.12	0.67	0.22	1.72
	vii. Amusements	0.33	0.80	..	..	0.13	0.52
	viii. Provident fund, kuri and other compulsory savings	16.13	39.34	..	1.58	7.50	24.63
	ix. Payment of debts	2.80	6.83	..	..	2.50	3.97
	x. Remittances to dependants living elsewhere	4.20	10.24	..	..	..	7.11
	xi. Other items	3.08	7.51	1.00	1.58	1.75	4.15
	Total	**41.00**	**100.00**	**2.99**	**7.58**	**20.31**	**60.95**
			Percentage of total expenditure on cultivation etc.				
	E. Cultivation, Industries and Business						
	i. Cultivation run by the household	18.38	90.99	1.00	3.22	5.50	28.51
	ii. Industry run by the household	..	..	..	..	..	..
	iii. Business run by the household	1.82	9.01	..	..	..	3.07
	Total	**20.20**	**100.00**	**1.00**	**3.22**	**5.50**	**31.58**
	F. Grand total of A to E	**180.99**	..	**51.92**	**75.00**	**122.40**	**243.22**

APPENDIX A

Table III (c-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on food	Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	25			..	..	5	20
		Per household	Per equivalent adult male					
Miscellaneous	**A. Food Group**	**Rs.**	**Rs.**		**Rs.**	**Rs.**	**Rs.**	**Rs.**
	i. Cereals and Pulses							
	Rice	47.89	7.88	44.89	..	..	34.75	51.18
	Other grains	3.22	0.53	3.02	..	..	1.35	3.68
	Dhal	3.02	0.49	2.83	..	..	1.80	3.33
	Total	**54.13**	**8.90**	**50.74**	..	..	**37.90**	**58.19**
	ii. Vegetables							
	Potatoes	0.11	0.02	0.10	..	..	0.14	0.10
	Tapioca	4.06	0.67	3.81	..	..	1.40	4.73
	Onions	0.90	0.14	0.84	..	..	0.75	0.94
	Cocoanut	6.03	0.99	5.65	..	..	4.50	6.41
	Other vegetables	1.99	0.33	1.87	..	..	1.20	2.19
	Total	**13.09**	**2.15**	**12.27**	..	..	**7.99**	**14.37**
	iii. Meat and Fish							
	Meat	0.82	0.13	0.77	..	..	0.37	0.94
	Fish	3.28	0.54	3.07	..	..	2.50	3.47
	Total	**4.10**	**0.67**	**3.84**	..	..	**2.87**	**4.41**
	iv. Milk	2.33	0.38	2.18	..	..	1.49	2.54
	v. Ghee and Oils							
	Ghee	..	..	..	..	..	..	..
	Oils	6.33	1.04	5.93	..	..	5.48	6.54
	Total	**6.33**	**1.04**	**5.93**	..	..	**5.48**	**6.54**
	vi. Salt	0.37	0.06	0.35	..	..	0.30	0.38
	vii. Condiments							
	Chillies	2.04	0.34	1.91	..	..	1.57	2.16
	Tamarind	0.75	0.12	0.70	..	..	0.45	0.83
	Other condiments	0.46	0.07	0.43	..	..	0.40	0.49
	Total	**3.25**	**0.53**	**3.04**	..	..	**2.42**	**3.48**
	viii. Sugars							
	Sugar	5.38	0.88	5.04	..	..	3.65	5.81
	Jaggery	0.72	0.12	0.68	..	..	0.20	0.85
	Total	6.10	1.00	5.72	..	..	3.85	6.66
	ix. Coffee and Tea							
	Coffee	..	..	..	..	..	..	..
	Tea	2.47	0.41	2.31	..	..	2.05	2.57
	Total	**2.47**	**0.41**	**2.31**	..	..	**2.05**	**2.57**
	x. Liquor	..	..	..	..	..	..	..
	xi. Tobacco							
	Smoking	3.92	0.64	3.67	..	..	1.30	4.57
	Chewing	3.57	0.59	3.35	..	..	1.20	4.16
	Total	**7.49**	**1.23**	**7.02**	..	..	**2.50**	**8.73**
	xii. Other foods including refreshments							
	Pansupari etc.	7.04	1.16	6.60	..	..	3.05	8.03
	Total	**7.04**	**1.16**	**6.60**	..	..	**3.05**	**8.03**
	Total under food	**106.70**	**17.53**	**100.00**	..	..	**69.90**	**115.90**

(Continued)

APPENDIX A—*Contd.*

Table III (c-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
	No. of households	25		..	..	5	20
		Expenditure per household	Percentage of total expenditure on miscellaneous items				
		Rs.		Rs.	Rs.	Rs.	Rs.
	B. Clothing	7.28	..			4.00	8.09
	C. Housing, Light, Fuel etc.	14.03	..	..		10.10	15.06
	D. Miscellaneous Expenditure						
	i. Education	1.78	7.64	..	..	2.00	1.70
	ii. Dhobi or soap	3.05	13.09	..	..	1.45	3.45
	iii. Barber	1.80	7.72	..	..	1.27	1.99
	iv. Travelling	1.87	8.03	..	..	0.55	2.20
	v. Medical fees and medicines	1.99	8.54	..	..	0.43	2.37
	vi. Religious observances	0.96	4.12	..	..	0.28	1.13
	vii. Amusements	0.23	0.99	..	..	0.05	0.27
	viii. Provident fund, kuri and other compulsory savings	7.90	33.91	..	..	4.50	8.75
	ix. Payment of debts	1.04	4.46	..	..	..	1.30
	x. Remittances to dependants living elsewhere	0.60	2.57	..	..	..	0.75
	xi. Other items	2.08	8.93	..	..	2.60	1.95
	Total	**23.30**	**100.00**	..	..	**13.13**	**25.86**
			Percentage of total expenditure on cultivation etc.				
	E. Cultivation, Industries and Business						
	i. Cultivation run by the household	5.61	29.45	..	..	2.22	6.46
	ii. Industry run by the household	3.84	20.16	..	..	2.50	4.17
	iii. Business run by the household	9.60	50.39	..	..	1.00	11.75
	Total	**19.05**	**100.00**	..	..	5.72	22.38
	F. Grand total of A to E	**170.36**	..	..	..	**102.85**	**187.29**

APPENDIX A

Table III (d-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 Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
	No. of households	47			5	9	12	21
		Per household	Per equivalent adult male					
General labour	**A. Food Group**	Rs.	Rs.		Rs.	Rs.	Rs.	Rs.
	i. Cereals and Pulses							
	Rice	36.19	7.51	42.62	11.75	20.83	35.50	48.98
	Other grains	2.49	0.52	2.93	0.85	1.75	2.33	3.30
	Dhal	1.81	0.38	2.13	0.35	1.28	1.33	2.65
	Total	**40.49**	**8.41**	**47.68**	**12.95**	**23.86**	**39.16**	**54.93**
	ii. Vegetables							
	Potatoes	0.05	0.01	0.06	..	0.05	0.04	0.07
	Tapioca	5.36	1.11	6.31	3.68	4.10	4.38	6.86
	Onions	0.68	0.14	0.80	0.25	0.54	0.60	0.89
	Cocoanut	3.58	0.74	4.22	1.20	1.86	3.41	4.99
	Other vegetables	0.85	0.18	1.00	0.20	0.57	0.71	1.16
	Total	**10.52**	**2.18**	**12.39**	**5.33**	**7.12**	**9.14**	**13.97**
	iii. Meat and Fish							
	Meat	0.77	0.16	0.91	0.04	0.29	0.28	1.42
	Fish	2.92	0.61	3.44	1.05	2.71	3.02	3.38
	Total	**3.69**	**0.77**	**4.35**	**1.09**	**3.00**	**3.30**	**4 80**
	iv. Milk	0.88	0.18	1.04	..	0.23	0.75	1.42
	v. Ghee and Oils							
	Ghee	..	..	..	..	..	..	..
	Oils	4.31	0.89	5.08	1.70	3.58	3.80	5 54
	Total	**4.31**	**0.89**	**5.08**	**1.70**	**3.58**	**3.80**	5.54
	vi. Salt	0.29	0.06	0.34	0.20	0.26	0.27	0.34
	vii. Condiments							
	Chilleis	1.73	0.36	2 04	0.55	1.42	1.65	2.20
	Tamarind	0.56	0.12	0.66	0.17	0.47	0.49	0.74
	Other condiments	0.47	0.10	0.55	0.15	0.37	0.50	0.57
	Total	**2.76**	**0.58**	**3.25**	**0.87**	**2.26**	**2.64**	**3.51**
	iii. Sugars							
	Sugar	4.28	0.89	5.04	1.80	2.69	4.03	5.69
	Jaggery	0.40	0.08	0.47	..	0.41	0.63	0.37
	Total	**4.68**	**0.97**	**5.51**	**1.80**	**3.10**	**4.66**	**6.06**
	ix. Coffee and Tea							
	Coffee	..	..	..	..	..	..	..
	Tea	2.18	0.45	2.56	1.15	1.33	2.06	2.86
	Total	**2.18**	**0.45**	**2.56**	**1.15**	**1.33**	**2.06**	**2.86**
	x. Liquor	..	.	..	..		..	..
	xi. Tobacco							
	Smoking	2.92	0.61	3.44	0.95	1.78	1.78	4.54
	Chewing	4.20	0.87	4.94	1.20	2.82	3.28	5.96
	Total	7.12	1.48	8.38	2.15	4.60	5.06	10.50
	xii. Other foods including refreshments							
	Pansupari etc.	8.00	1.66	9.42	2.55	4.60	4.11	12.97
	Total	**8.00**	**1.66**	**9.42**	**2.55**	**4.60**	**4.11**	**12.97**
	Total under food	**84.92**	**17.63**	**100.00**	**29.79**	**53.94**	**74.95**	**116.90**

(Continued)

APPENDIX A—*Contd.*

Table III (d-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	47		5	9	12	21
		Expenditure per household	Percentage of total expenditure on miscellaneous items				
		Rs.		Rs.	Rs.	Rs.	Rs.
General labour	**B. Clothing**	4.89	..	2.03	3.23	4.29	6.50
	C. Housing, Light, Fuel etc.	9.65	..	6.95	7.31	9.14	11.58
	D. Miscellaneous Expenditure						
	i. Education	1.01	7.97	0.20	0.72	1.23	1.19
	ii. Dhobi or soap	1.74	13.72	0.65	1.14	1.65	2.29
	iii. Barber	1.29	10.17	0.38	0.76	1.04	1.87
	iv. Travelling	0.58	4.57	..	0.11	0.48	0.98
	v. Medical fees and medicines	1.95	15.38	0.10	0.86	0.64	3.61
	vi. Religious observances	0.47	3.71	0.13	0.83	0.29	0.51
	vii. Amusements	0.15	1.18	..	0.08	0.17	0.21
	viii. Provident fund, kuri and other compulsory savings	3.13	24.68	..	1.94	1.25	5.49
	ix. Payment of debts	0.83	6.55	..	..	0.83	1.38
	x. Remittances to dependants living elsewhere	..	..	..	..	..	..
	xi. Other items	1.53	12.07	0.70	1.11	1.46	1.95
	Total	**12.68**	**100.00**	**2.16**	**7.55**	**9.04**	**19.48**
			Percentage of total expenditure on cultivation etc.				
	E. Cultivation, Industries and Business						
	i. Cultivation run by the household	2.24	55.45	0.30	0.39	0.90	4.27
	ii. Industry run by the household	1.69	41.83	..	0.45	0.67	3.21
	iii. Business run by the household	0.11	2.72	..	..	..	0.24
	Total	**4.04**	**100.00**	**0.30**	**0.84**	**1.57**	**7.72**
	F. Grand total of A to E	**116.18**	..	**41.23**	**72.87**	**98.99**	**162.18**

APPENDIX A

Table III (a-2)

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

Items	All households	Percentage of total expenditure	Households with a monthly income of Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
No. of households	24		1	2	7	14
	Rs.		Rs.	Rs	Rs.	Rs.
I. Expenditure						
A. Food	97.95	71.99	31.03	56.05	71.90	122.00
B. Clothing	6.62	4.87	2.00	4.00	4.17	8.55
C Housing, light, fuel etc.	11.69	8.59	6.00	8.00	10.00	13.46
D. Miscellaneous	14.92	10.96	2.50	6.88	13.25	17.81
E. Cultivation, industry and business	4.89	3.59	2.50	1.50	2.28	6.85
Total expenditure	**136.07**	**100.00**	**44.03**	**76.43**	**101.60**	**168.67**
II. Income	**135.75**	..	**40.00**	**73.25**	**95.25**	**171.72**
III. Expenditure in relation to income	**—0.32**	..	**—4.03**	**—3.18**	**—6.35**	**+3.05**

Table III (b-2)

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

Items	All households	Percentage of total expenditure	Households with a monthly income of Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
No of households	22		2	3	4	13
	Rs.		Rs.	Rs.	Rs.	Rs.
I. Expenditure						
A. Food	102.49	56.63	37.93	52.67	81.50	130.26
B. Clothing	6.62	3.66	3.00	3.00	3.87	8.86
C. Housing, light, fuel etc.	10.68	5.90	7.00	8.53	11.22	11.57
D. Miscellaneous	41.00	22.65	2.99	7.58	20.31	60.95
E. Cultivation, industry and business	20.20	11.16	1.00	3.22	5.50	31.85
Total expenditure	**180.99**	**100.00**	**51.92**	**75.00**	**122.40**	**243.22**
II. Income	**172.13**	..	**47.00**	**72.67**	**98.62**	**236.99**
III. Expenditure in relation to income	**—8.86**	..	**—4.92**	**—2.33**	**—23.78**	**—6.23**

APPENDIX A—*Contd.*

Table III (c–2)

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

Items	All households	Percentage of total expenditure	Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
No. of households	25		..	..	5	20
	Rs.		Rs.	Rs.	Rs.	Rs.
I. Expenditure						
A. Food	106.70	62.63	..	..	69.90	115.90
B. Clothing	7.28	4.27	..	..	4.00	8.09
C. Housing, light, fuel etc.	14.03	8.24	..	..	10.10	15.06
D. Miscellaneous	23.30	13.68	..	..	13.13	25.86
E. Cultivation, industry and business	19.05	11.18	..	..	5.72	22.38
Total expenditure	**170.36**	**100.00**	..	..	**102.85**	**187.29**
II. Income	**172.17**	..	..	..	**92.40**	**192.11**
III. Expenditure in relation to income	**+1.81**	..	..	..	**—10.45**	**+4.82**

Table III (d–2)

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

Items	All households	Percentage of total expenditure	Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
No. of households	47		5	9	12	21
	Rs.		Rs.	Rs.	Rs.	Rs.
I. Expenditure						
A. Food	84.92	73.09	29.79	53.94	74.95	116.90
B. Clothing	4.89	4.21	2.03	3.23	4.29	6.50
C. Housing, light, fuel etc.	9.65	8.31	6.95	7.31	9.14	11.58
D. Miscellaneous	12.68	10.91	2.16	7.55	9.04	19.48
E. Cultivation, industry and business	4.04	3.48	0.30	0.84	1.57	7.72
Total expenditure	**116.18**	**100.00**	**41.23**	**72.87**	**98.99**	**162.18**
II. Income	**111.27**	..	**40.72**	**66.78**	**87.39**	**160.81**
III. Expenditure in relation to income	**—4.91**	..	**—0.51**	**—6.09**	**—11.60**	**—1.37**

APPENDIX A

Table IV

INDEBTEDNESS

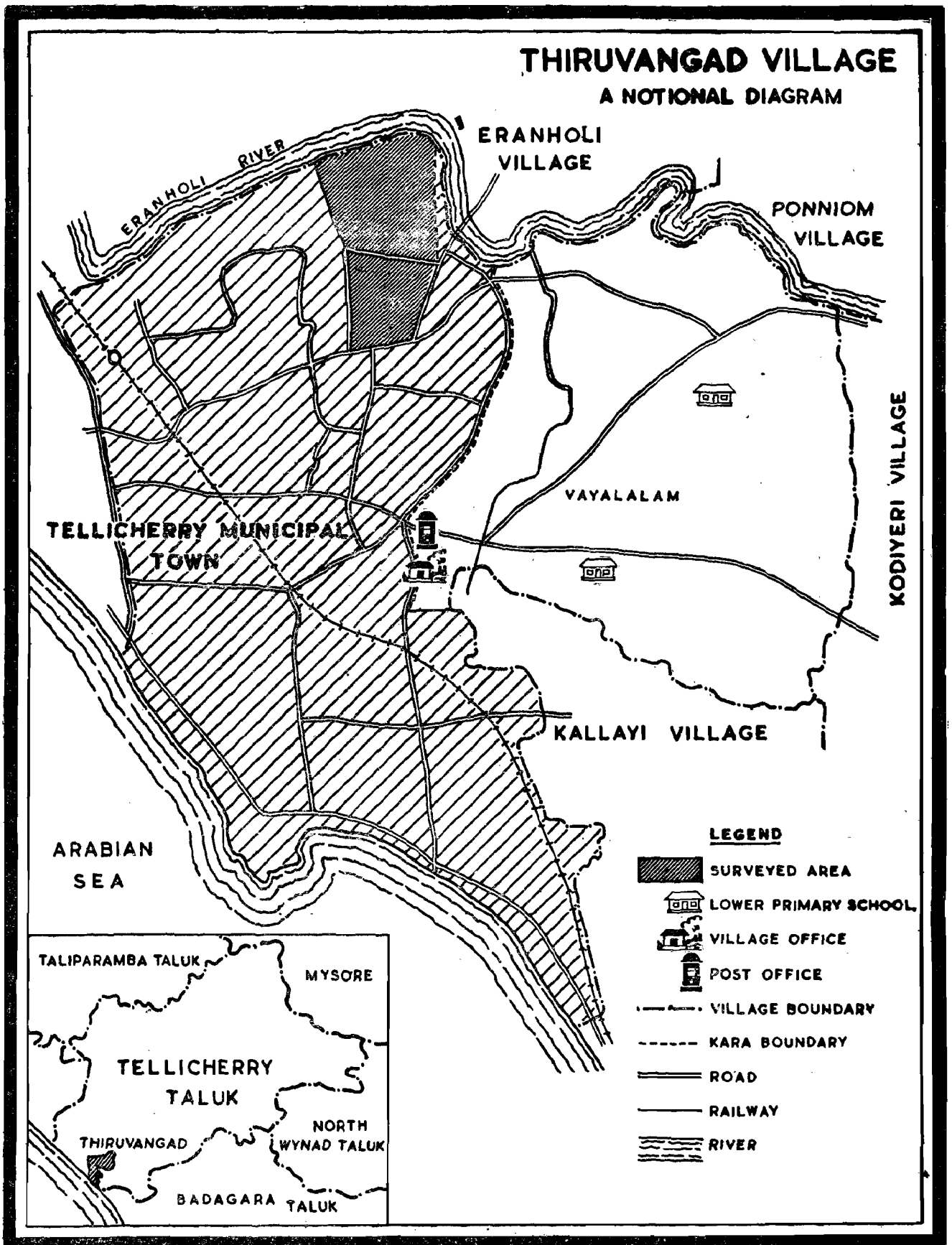
Indebtedness by income groups					Indebtedness by causes				
Income group	Total No. of house-holds	No. of house-holds in debt	Percentage of column 3 to column 2	Average indebtedness for house-hold in debt	Causes	Amount of debt	No. of houes-holds in debt	Average for families in debt	Percentage of debts due to causes to the total debt
1	2	3	4	5	1	2	3	4	5
Less than Rs. 25	..	..	..	..	(a) Purchase of land	650	3	216.67	1.50
Rs. 25–50	6	..	..	..	(b) House construction or repairs to existing building	9,650	11	877.27	22.23
Rs. 51–75	9	4	44.44	125.00	(c) Marriages	1,000	1	1,000.00	2.30
Rs. 76–100	25	14	56.00	178.57	(d) Funerals	350	2	175.00	0.81
Above Rs. 100	78	54	69.23	748.52	(e) To give dowry	1,000	1	1,000.00	2.30
					(f) To clear old outstanding debts	1,500	1	1,500.00	3.45
					(g) Sickness	2,975	10	297.50	6.85
					(h) Ordinary wants	13,895	50	277.90	32.00
					(i) Household cultivation	2,000	3	666.67	4.61
					(j) Industry run by the household	100	1	100.00	0.23
					(k) Business run by the household	10,300	8	1,287.50	23.72

APPENDIX B

QUESTIONNAIRE

(Please see after Appendix A of the monograph on Thiruvangad given infra)

THIRUVANGAD


THIRUVANGAD VILLAGE
A NOTIONAL DIAGRAM
ERANHOLI RIVER
ERANHOLI VILLAGE
PONNIOM VILLAGE
KODIYERI VILLAGE
VAYALALAM
TELLICHERRY MUNICIPAL TOWN
KALLAYI VILLAGE
ARABIAN SEA
LEGEND
SURVEYED AREA
LOWER PRIMARY SCHOOL
VILLAGE OFFICE
POST OFFICE
VILLAGE BOUNDARY
KARA BOUNDARY
ROAD
RAILWAY
RIVER
TALIPARAMBA TALUK
MYSORE
TELLICHERRY TALUK
THIRUVANGAD
NORTH WYNAD TALUK
BADAGARA TALUK

THIRUVANGAD *

CHAPTER I

INTRODUCTION

Location

The coastal village Thiruvangad lies between latitudes 11°43'35" and 11°45'50" north & longitudes 75°28'48" and 75°31'36" east. It has Eranholi river and Eranholi village on the north, Tellicherry village on the west, the Arabian sea on the south and Kodiyeri village on the east as its boundaries. A major portion of the village is under Tellicherry municipality which is the headquarters of Tellicherry taluk. The west coast road connecting Mangalore and Kozhikode and the Mangalore-Shoranur railway line pass through the village. The Tellicherry-Manantoddy road with all its branch roads is another important link in the communication system of the village, since it connects Tellicherry town to the rich hinterland and facilitates the easy flow of agricultural commodities, the trade of which forms an important economic activity of Tellicherry. The district headquarters, Cannanore lies about 13 miles away to the north from this town. The different parts of the village are known by different names, such as Thiruvangad, Narangapuram, Mariamma, Chirakkara, Gopalapetta Thalai etc.

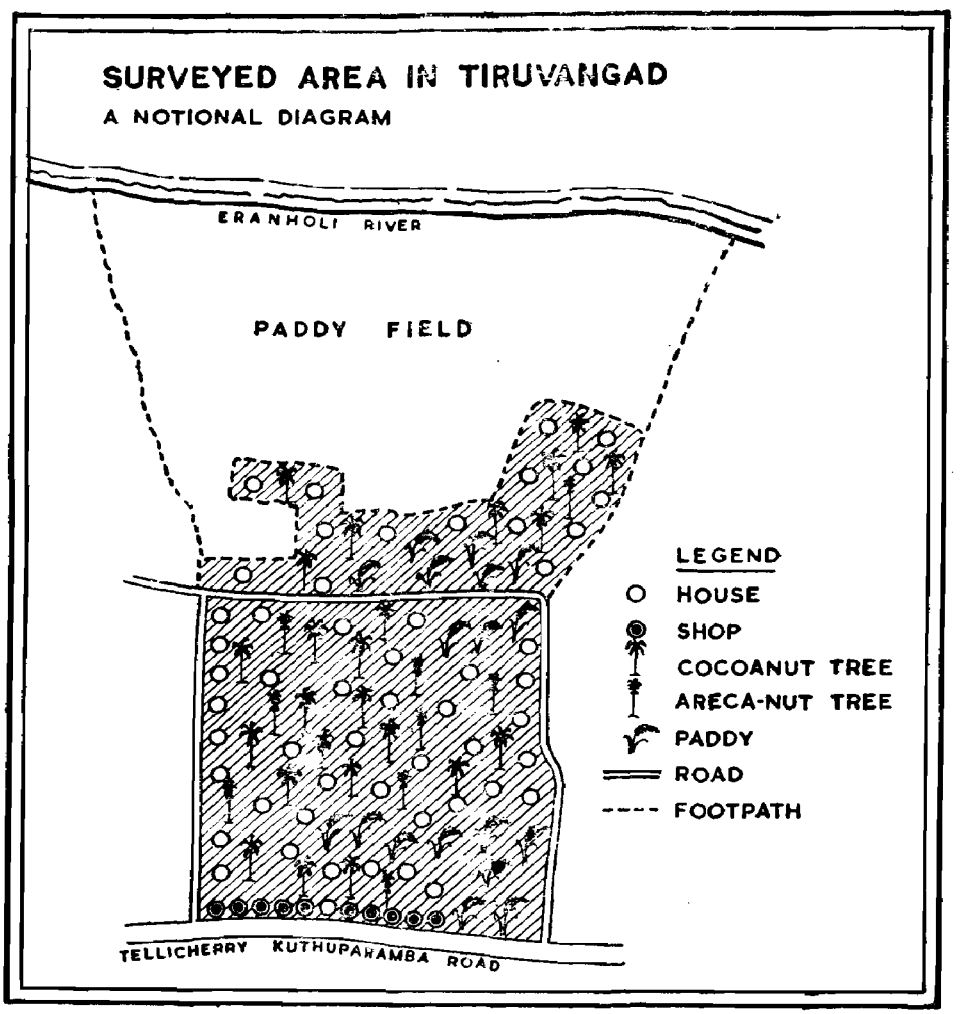
Surveyed Area

2. An area of about 58 acres with 112 households in it was selected for the survey from the locality called Chirakkara which constitutes the 16th ward of Tellicherry municipality. The surveyed area lies to the north of the Tellicherry-Manantoddy road. Its northern boundary coincides with Eranholi river. A motorable road branching from the Tellicherry-Manantoddy road towards the north at a point opposite to the Chirakkara post office passes through the western side of the surveyed area. A good portion of its eastern boundary towards the south is bounded by a similar footpath, now under improvement. The remaining portion of the eastern boundary is marked by a lane leading to the paddy fields adjoining the Eranholi river.

Name of the Village

3. In good old days the village was known by the name 'Shwetharanyapuram' literally meaning the town of white forests. In the neighbourhood of Thiruvangad temple there is a huge 'Pala' tree (Alstonia scholaris) which is considered to be a surviving representative of myriads of such trees that grew in the village some hundreds of years ago. All these 'Pala' trees made the village a 'Shwetharanya' with their white flowers and hence the name of the village. The local people called the village 'Thiruvenkadu' which means 'holy white forest'. The present name 'Thiruvangad' is a corruption of this former name. From the paddy fields lying in the eastern part of the village trunks of huge trees have been dug out by cultivators and the people believe that more such tree trunks lie buried in these fields. This supports the popular belief behind the origin of the name of the village.

* The basic survey in this area was conducted between 20-1-1963 and 5-2-1963.


SURVEYED AREA IN TIRUVANGAD
A NOTIONAL DIAGRAM
ERANHOLI RIVER
PADDY FIELD
LEGEND
HOUSE
SHOP
COCOANUT TREE
ARECA-NUT TREE
PADDY
ROAD
FOOTPATH
TELLICHERRY KUTHUPARAMBA ROAD

4. The locality where the intensive survey was conducted might have got its name 'Chirakkara' on account of the existence of a water-spread on its northern side which has been preserved mainly for catching shrimps. The land adjoining a water-spread area is called 'kara' in most part of the State and a tank is called a 'chira' in the Malabar region. So the locality is rightly called 'Chirakkara' meaning the land lying adjacent to a tank or a water-spread.

Physical Aspects

5. Thiruvangad is a coastal village falling into the lowland region of Kerala by natural classification. In the coastal strip and in a major portion of the village the ground has a level surface with small bits of paddy fields scattered here and there. Most of these paddy fields lie on the north-eastern corner of the village and the fields in the eastern portion merge into a small hill called 'Mukunnu'. The locality occupied by the Thiruvangad temple is also a slightly raised portion. The coastal line of the village is subject to frequent sea erosion and a sea wall has been constructed recently to check this menace.

The Soil

6. Red laterite soil is found in certain parts of the village, but in most of the garden lands the soil is predominantly red-loam. In the coastal area the soil is sandy but red-loam has influenced its texture. Even the alluvial soil in the paddy fields has a reddish tinge, showing the predominance of the red laterite in the soil composition of the village. The soil is generally fertile and the crops yield a good harvest in normal years.

The Climate and Rainfall

7. What is said about the climate and rainfall of Edakkad in the monograph of that village is applicable to this village also. The first quarter of the year is essentially dry but the summer heat is occasionally checked in April by a few moderate showers. The regular rainy season begins by the end of May. The maximum rain is obtained either in June or July. During the 10 years between 1951 and 1960, the highest rainfall was received in 1959 in which year there was as much as 467.1 cm. of rainfall. The rainfall readings taken at Tellicherry are given in the following table.

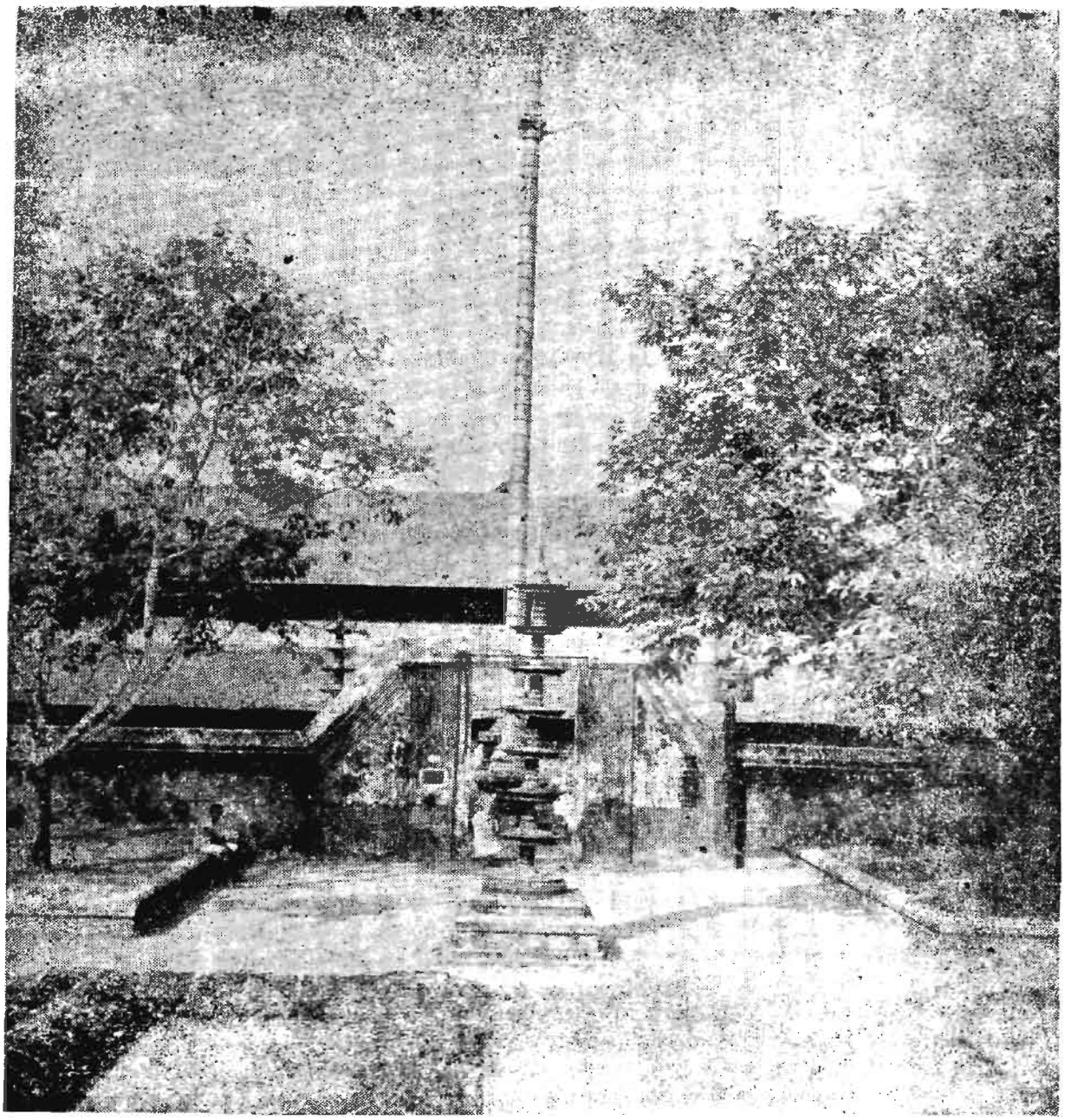
Table 1

RAINFALL

Year		January	February	March	April	May	June	July
1951	I	..	..	..	6	2	29	25
	II	..	..	..	123.2	17.0	1120.1	770.6
1952	I	..	1	..	4	10	27	25
	II	..	13.5	..	53.9	107.4	830.6	516.9
1953	I	..	2	..	3	2	23	29
	II	..	40.4	..	18.3	36.3	478.0	1483.4
1954	I	1	..	4	4	6	27	26
	II	3.3	..	73.1	89.4	84.1	1452.9	962.4
1955	I	1	..	..	5	17	28	23
	II	0.8	..	..	82.5	634.7	888.2	603.3
1956	I	..	..	1	5	16	27	29
	II	..	..	7.1	101.9	576.6	1036.3	771.9
1957	I	..	..	..	..	10	29	26
	II	..	..	..	..	273.6	1312.4	1514.1
1958	I	..	..	1	5	16	22	27
	II	..	..	23.1	97.3	363.5	1605.4	1144.5
1959	I	..	..	..	7	17	22	30
	II	..	..	..	118.0	465.8	1091.8	1627.0
1960	I	..	..	2	8	22	26	NA
	II	..	..	41.0	141.7	671.4	734.3	NA
1901 to	(1)	6.9	5.3	9.9	66.8	235.2	916.4	980.4
1950	(2)	0.6	0.3	0.7	3.2	8.8	24.1	26.9

Year		August	September	October	November	December	Annual
1951	I	19	11	7	7	1	107
	II	244.3	310.4	104.7	95.5	17.0	2802.8
1952	I	24	2	10	..	3	106
	II	372.9	16.0	218.9	..	37.6	2167.7
1953	I	23	13	25	1	..	121
	II	357.4	36.1	396.0	17.3	..	2863.2
1954	I	17	12	5	..	3	105
	II	654.1	200.9	38.9	..	20.1	3579.2
1955	I	21	16	16	2	1	130
	II	329.9	477.3	410.7	54.6	2.5	3484.5
1956	I	18	15	16	9	..	136
	II	377.2	242.3	362.5	128.3	..	3604.1
1957	I	22	5	14	6	1	113
	II	519.9	70.4	346.5	159.5	46.2	4242.6
1958	I	26	12	5	5	..	119
	II	817.1	91.2	71.2	130.9	..	4344.2
1959	I	24	23	7	6	2	138
	II	689.5	431.7	77.2	137.9	32.0	4670.9
1960	I	12	11	7	14	..	102
	II	350.0	202.7	60.8	313.0	0.3	2515.2
1901 to	(1)	509.8	221.0	221.7	106.7	23.4	3303.5
1950	(2)	21.1	12.7	10.2	5.6	1.3	115.5

I No. of rainy days
II Total rainfall in millimetres
(1) Mean monthly total rainfall in millimetres
(2) Mean number of rainy days



Pl. 23 SREERAMA TEMPLE Page 340

8. A table showing the diurnal variations of temperature at Tellicherry during the years 1959 and 1960 is given below. The highest temperature went above 34°C and the lowest temperature fell below 24°C during 1960 whereas the range was smaller in 1959. Though figures are not available it can be said with certainty that the percentage of humidity is high as the village is located on the seacoast.

Table II

TEMPERATURE

Months	1959		1960	
	Highest temperature in °C	Lowest temperature in °C	Highest temperature in °C	Lowest temperature in °C
January	31.1	25.5	31.2	28.4
February	32.2	25.5	31.1	28.8
March	32.2	25.5	31.1	27.7
April	33.3	26.6	34.4	28.8
May	33.8	27.2	33.3	23.8
June	30.5	25.5	28.3	23.8
July	28.8	25.6	30.0	25.0
August	30.0	25.6	30.0	26.6
September	30.0	26.6	30.0	26.6
October	31.1	27.7	30.0	26.6
November	31.7	28.4	30.5	26.6
December	31.1	28.4	30.0	26.1

The Flora and the Fauna

9. The cocoanut palms dominate the flora of the village as they do in most of the coastal villages of the State. They are grown everywhere in the village in garden plots. The areca-nut (Areca catechu), jack (Artocarpus integrifolia), mango (Mangifera indica), tamarind (Tamarindus indica) and pepper grow in a good many compounds and teak (Tectona grandis), cashew, red cotton tree (Bombax malabarica), 'Anjili' (Artocarpus hirsuta), 'Vatta' (a gum tree), 'Kanjiram' (Strychnos nux vomica), 'Vaka' (Albizia oderatissima), 'Pala' (Alstonia scholaris) etc., stand isolated here and there in certain compounds and on the road sides. The medicinal plant 'Adalodakam' (Justicia adhatoda) is grown as a hedge plant and the holy basil and flower plants of different varieties are grown in the courtyards of many Hindu houses. The fruit trees like 'Sappota' papaya (Carica papaya), 'Vallinarakam' (a kind of lemon), 'Pera' (Guava) and pineapple are grown around the houses, a little away from the courtyard. Clusters of plantains are seen in many compounds and small gardens with different kinds of vegetables are found near the paddy fields. Paddy is cultivated in the fields in the eastern part of the village.

10. The fauna of the village mainly consists of the domestic live-stock such as cows, buffaloes, goats, dogs and cats and poultry. Snakes and reptiles are very rare in the locality. Among the birds, the crows are the most numerous and both in the morning and evening their cawing reverberates in every part of the village, particularly near the temples, where the big trees serve as their havens.

Communications

11. As a major portion of the village is in the Tellicherry town, the village enjoys better communication facilities than all the other villages covered in this volume. A network of roads, footpaths and lanes connect the different parts of the village to the main roads and further improvements are being made every year. The Cannanore-Calicut road passes through the south-western corner of the village. The railway stations in the centre of the town and near the Jagannath temple are situated inside the village itself. There are two post offices in the village, one of which situated near the Thiruvangad temple provides telegraph and telephone facilities. Besides, there are several households and institutions in the village with telephone connections.

Public Insitutions

12. Tellicherry was one of the chief centres of European activities on the west coast from early 17th century. The importance of Tellicherry increased with the ascendancy of English power and the town was the scene of several historical events which promoted the hegemony of English East India Company in the country. Naturally Tellicherry became an administrative centre from the second half of the 18th century. Hence public institutions of different types-administrative, judicial, educational etc., were established here from early times The village under survey which forms a part of the town, also got its share of institutions.

13. The village office, the Assistant Engineer's Office, the Subdivision Engineer's Office, the District Agricultural Office, the office of the Land Tribunal and the office of the Inspector of Weights and Measures, not to mention the offices like that of the Co-operative Inspector, the Statistical Inspector, the Gramasevak, the Key Village Centre, the post offices etc., are some of the important public offices located in Thiruvangad now. A poor home, a Government Ayurvedic dispensary and two maternity centres are other notable public institutions of the village. There are also two fish curing yards.

14. As many as 24 schools lie scattered in different parts of the village. They consist of 15 lower primary schools, 7 upper primary schools and 2 high schools. A higher secondary school, 4 lower primary schools and 3 upper primary schools are run by the Government, while all the others are managed by individuals or private institutions. The first grade college and the training college at Dharmadom, which is about 2 miles away from the village, provide facilities for higher studies to the students of the village. There is also a polytechnic and an industrial estate in the neighbourhood of the village.

15. All the other offices and institutions such as the taluk office, police station, courts of law etc., are in Tellicherry village. The Government allopathic hospital, the Municipal library, the Traveller's Bungalow, the tourist house, the municipal office etc., in addition to a number of minor offices, schools and other institutions are located in that village. However, since the village under survey and Tellicherry village form one compact unit under the Tellicherry municipality, Thiruvangad takes as much advantage of these offices and institutions as Tellicherry village itself.

Religious Institutions

16. The Thiruvangad Sree Ramaswamy temple, the Thiruvangad Jagannath temple and the Thrikai temple dedicated to Siva are the most important religious institutions of Hindus in the village. Among them, the Sree Ramaswamy temple is very famous in North Malabar region. The legend about it says that Sree Rama enshrined himself in the temple after having killed the demon Khara. Rama, entrusting Sita to the care of Lekshmana, proceeded from Tirunelli to Thiruvangad to kill the demon who was a great devotee of God Siva. Since Sree Rama found it difficult to kill the demon, he, by his divine power, gained the strength of Siva during his fight against Khara. The demon mistook Sree Rama for Siva, his favourite god and got frightened by the mystery of the matter, Sree Rama then killed him. Even after the demon's death, Sree Rama's wrath was not satisfied and in anger he held his weapon inverted. The idol of the temple is said to represent Rama in this posture. The story of Khara's death used to be enacted in the temple premises by Kathakali actors, but this was given up after a mishap which occurred long ago during one such performance. Adjoining the northern wall of the Sree Rama temple there are two small temples of Siva, the idols of which face each other. It is

from the idol facing the east that Sree Rama is said to have derived the power to kill Khara. The fields in front of the temple remained desolate and would not yield anything because of the heat radiated from the eye of Siva, the god of destruction. So Sree Rama enshrined another idol facing the former, so that the distructive powers of the two idols would cancel each other. This temple is considered to be one of the few ancient temples of Kerala which existed prior to Sankaracharya, the great Hindu philosopher.

17. The Sree Rama temple faces the east and it is said that the famous temple at Tirunelli was visible from the tower in front of the temple. Tipu's soldiers demolished that tower. The temple has a golden spire and its roof has been thatched with copper. The following extract from the Malabar Gazetteer about the temple is worth quoting here. "The Tiruvangad Temple, dedicated to Sree Rama and one of the few temples in Malabar with a golden spire, is the most important temple. It is generally known as the Brass Pagoda from the copper sheeting of its roof. It was one of the outposts of the fort in the eighteenth century. Its ruined walls were restored by Mr. Baber. Attached to the temple is the largest tank in Tellicherry."[1]

18. The Thrikai temple is supposed to have been founded by Parasurama. The Jagannath temple is of a recent origin where the consecrating ceremony of the idol was performed by Sree Narayana Guru, the well-known social reformer of Ezhuva community. A few family temples available in the village are not so important as to deserve mention here.

19. Scattered in different parts of the village, the Muslims have got five mosques, the most important of which is the Saitharpalli at Thiruvangad. It is believed to have been built by Syed Muhammed, one of the pioneers of Islam in Kerala. The famous Odathil mosque which has a copper roof and has the appearance of a Hindu temple is situated in the Tellicherry village very near to the western boundary of the village under survey. The Hindus believe that the mosque is situated where there had been a Siva temple formerly. The mosque was built by Chovvakkaran Mussa, a wealthy Muslim trader of the area. He got the plot for the construction of the mosque from the English East India Company which had secured it from the Dutch. It would appear that originally the plot was a garden[2]. A story relating to the inauguration of the mosque says that Mussa wished to supply sugar water to all those who came to participate in the ceremony. Owing to the scarcity of water, he ordered the digging of a new well which was soon carried out. Bags and bags of sugar were put into it. Those who gathered on the occasion refreshed themselves drinking the sweet well water. The well situated near the police station at Tellicherry is believed to be the well thus constructed by Mussa. The mosque at Dharmadom which is situated about two miles away from the village under survey, is one of the four ancient mosques in North Malabar supposed to have been built somewhere in the 9th century by Malik Ben Habib, one of the members of a Muslim Mission that came to Kerala from Arabia. The Roman Catholics of the village have a church at a locality called Chalil.

Markets

20. There are three regular markets in the village - Puthiyachanda, Temple gate market and Narangapuram market. Narangapuram market is held only on Monday but the others meet daily. Tellicherry, once the most important trading centre of the East India Company

1 Madras District Gazetteers, Malabar by C. A. Innes and F. B. Evans, 1951, Volume I, page 458
2 Malabar by William Logan, Volume II, page ccvii, 1951 edition

on the west coast is still a great business centre and a number of wholesale and retail shops carry on business there.

Cemeteries and Crematoria

21. The Christian church and the Muslim mosques in the village have burial grounds attached to them for the use of the respective communities. The Thiyyas and the Saraswath Brahmans have separate burial grounds and all the other sections of the Hindus satisfy by a common crematorium in the village.

Health and Sanitation

22. The table at the end of this para gives the number of death by causes occurred during the years 1951 to 1961 in Tellicherry municipality. A glance at the figures show that a considerable percentage of deaths caused every year is due to contagious diseases. Diseases like typhoid, pneumonia, tuberculosis, other respiratory diseases, dysentery and diarrhoea take a heavy toll every year and smallpox occurs frequently. There are facilities for free treatment in allopathic and ayurvedic systems. The services of qualified midwives are also available to attend to child-births. Moreover private dispensaries and nursing homes providing allopathic, ayurvedic and homeopathic treatment are numerous in Tellicherry. In spite of all these facilities the health condition of the people is not satisfactory. The poor sanitary conditions existing in this area is the chief cause of the tragedy. There is no satisfactory drainage system in any part of the town or in the suburbs. There are slums in certain parts of the municipality and crowded houses in certain other parts. All high and middle class houses and a good number of poor class houses have separate latrines, but the design of the latrines and the system of scavenging are not hygienic. Some among the town population and most of the vagrants use the sides of the roads, railway lines, open compound and other lonely places for answering the calls of nature. The backside of most of the hotels serve as fertile breeding places for the flies and mosquitoes. In the absence of regular flow of water, the gutters on the side of roads also give protection to them. The people of the area depend upon well water completely for drinking and to a great extent for washing and bathing purposes. In certain areas this is not available throughout the year. Sometimes the people living in the northern part of the village has to fetch drinking water from one or two furlongs away. Public tanks are not kept clean, though a number of people regularly take bath in them.

Table III

DEATH BY CAUSES IN TELLICHERRY MUNICIPALITY

Year	Diseases									
	Smallpox	Hydrophobia	Diptheria	Typhoid	Other fevers	Pneumonia	Consumption	Other respiratory diseases	Dysentery	Diarrhoea
1951	10	2	1	30	8	28	74	9	9	30
1952	25	1	3	12	4	45	91	13	10	36
1953	..	2	1	36	3	44	91	26	26	60
1954	7	4	..	25	7	22	52	29	13	18
1955	24	2	7	16	25	50	55	17	14	32
1956	..	1	1	15	4	31	41	14	10	12
1957	39	1	1	18	3	55	61	18	17	27
1958	46	3	1	14	3	59	38	11	13	26
1959	1	1	5	9	4	26	35	21	13	33
1960	..	2	2	12	3	26	52	21	6	28
1961	3	2	3	16	1	25	51	20	10	32

(Contd.)

Table III—*Concld.*

DEATH BY CAUSES IN TELLICHERRY MUNICIPALITY

Year	Death from child-birth	Suicide	Wounds and accidents	Snake bite	Malaria	Influenza	Killed by wild beast	Measles	Other causes	Total
				Diseases						
1951	19	1	9	..	3	1	..	..	498	732
1952	29	1	11	..	3	..	..	..	510	794
1953	29	..	16	..	4	..	..	..	559	897
1954	12	3	23	..	1	..	..	..	479	695
1955	22	2	18	..	..	..	1	17	538	840
1956	22	2	9	2	3	..	..	..	597	764
1957	18	..	20	..	..	2	..	..	659	939
1958	26	2	23	2	..	..	..	..	513	780
1959	26	1	14	..	..	..	..	..	519	708
1960	21	..	35	..	1	..	..	..	484	693
1961	18	1	19	..	..	..	..	1	533	735

Residential Pattern

23. As in some other surveyed centres the traditional residential pattern in the village is undergoing changes. But in certain localities the speed of change is rather slow and the old pattern is clearly visible. In the coastal areas the Mukkuvas, Christians and Muslims live with some clustering on communal basis. The Harijans or Pulayas have their dwellings mostly on the sides of the paddy fields or in the isolated plots within them. The big mansions of the rich Muslims are seen in clusters in some parts of the village while the houses of the middle and low class Muslims and Thiyyas lie intermingled. The houses of the caste Hindus have their location in the neighbourhood of the Thiruvangad temple. The Saraswath Brahmans and the Kudumbis live in the western portion of the village. In the surroundings of the Jagannath temple there is a concentration of Thiyya households. Due to the expansion of the township, development of economic activities, increased occupational diversity and the break-up of the joint family system, the traditional residential pattern based on communal clustering is changing resulting in the diffusion of communities throughout the village.

CHAPTER II

PEOPLE AND THEIR MATERIAL EQUIPMENTS

Area, Houses and Population

24. During the last Census the village had an area of 1,870.57 acres of which 62.31 per cent was in the Tellicherry municipality. The area within municipal limits covers 9 wards and portions of two other wards. The area outside the town limits forms Vayalalom desom of the village. The data regarding the population, houses etc., are available separately for the 9 wards and the rural tract and those for the area forming parts of the two municipal wards have been estimated from the concerned ward totals. Thus, in 1961 there were 31,955 persons consisting of 15,493 males and 16,462 females in the village. The density of population works out to 10,933 persons per square mile. Altogether there are 3,587 houses and 3,936 households in the village. The unusually large disparity in the latter two figures is explained by the fact that many Muslim houses accommodate more than one household. On an average each house provides accommodation for 8.91 persons and each household consists of 8.12 persons in 1961.

25. In 1951, applying the same method of estimation, the population of the village consisted of 28,029 persons among whom 13,476 were males and 14,553 were females. During that year the village had a density of 9,590 persons per square mile. The dwelling houses numbering 3,315 on an average accommodated 8.46 persons each and each of the 3,812 households consisted of 7.35 persons in 1951. During the decade between 1951 and 1961, the population of the village increased by 14.01 per cent, the dwelling houses by 8.21 per cent and the households by 3.26 per cent. The percentage of females in the village population was 51.95 in 1951 and 51.52 in 1961. The youngmen belonging to the middle and poor class families who leave the village in search of jobs are not a few in number. They visit their homes only once in a while. This partially accounts for the comparatively smaller increase of population in the last decade and the higher sex-ratio.

26. The surveyed locality covers an area of 58 acres with 76 dwelling houses and 112 households. The population consists of 885 persons, 412 of them being males and 473 females. As in the village, the females are greater in number and constitute 53.45 per cent of the total population of the surveyed area. The density of population works out to 9,766 persons per square mile. The average strength per dwelling house in the surveyed area is 11.65 which is much higher than that in the village whereas the strength of a household is 7.90 in the surveyed area which is slightly smaller than that in the village. Two or more families live in most of the Muslim houses in the surveyed locality which accounts for the higher number of inmates for each house. The table below gives the number of houses and population of the surveyed area.

Table IV

AREA, HOUSES AND POPULATION

Area in		Density of population	No. of	No. of			
Acres	Hectares	per sq. mile	houses	households	Persons	Males	Females
58	23.47	9,766	76	112	885	412	473

Size of the Households

27. 1.68 per cent households in the village are single member households, 11.21 per cent contain 2 or 3 members each, 28.64 per cent 4 to 6 members each, 27.77 per cent 7 to 9 members each and 30.70 per cent 10 or more members each.

28. In the surveyed area the single member households form 0.89 per cent, the households with 2 or 3 members each 10.72 per cent, those with 4 to 6 members each 28.57 per cent, those with 7 to 9 members each 32.14 per cent and the households with 10 or more members each 27.68 per cent. The table given below classifies the households of the surveyed area on the basis of strength.

Table V

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
112	1	12	32	36	31

Ethnic Composition

29. The Hindus and the Muslims form the two major religious groups of the village. In numerical strength they are more or less equal. The Christians are smaller in number than Hindus and Muslims and their houses are mainly clustered in the locality called 'Chalil'. Among the Hindus the Thiyyas are the most prominent group and the Nairs succeed them. The Saraswath Brahmans, Tamil Brahmans, Namboothiri Brahmans, Asaris, Kollans, Thattans, Kanians, Kudumbis, Panans, Chaliyans, Pulayas etc., form minor constituents of the Hindu population. Among the Muslims the Keyees form a separate division. They have been enjoying power and position and they claim to be superior to the other Muslims of the locality. From very early times, Islam found a favourable climate in this area. Cheraman Perumal who is believed to have become a convert to Islam is said to have set sail bidding farewell to Kerala from Dharmadom, 2 miles away from the village[1]. In the latter centuries, the Tipu's invasion and the consequent increase of Muslim influence provided further opportunities for the religion to spread. During the time of the French and English settlement in Tellicherry the seed of Christianity was sown in the village.

30. In the surveyed area the Muslims constitute 74.35 per cent, the Hindus 25.08 per cent and the Christians 0.57 per cent of the total population. The Thiyyas forming 11.52 per cent, Pulayas 7.80 per cent, Nairs 2.60 per cent, Thattans 1.47 per cent and Kaniyans 1.69 per cent of the total population, constitute the Hindus of the surveyed area. Among them the Pulayas are a Scheduled Tribe. The table below gives the ethnic composition of the surveyed area.

Table VI

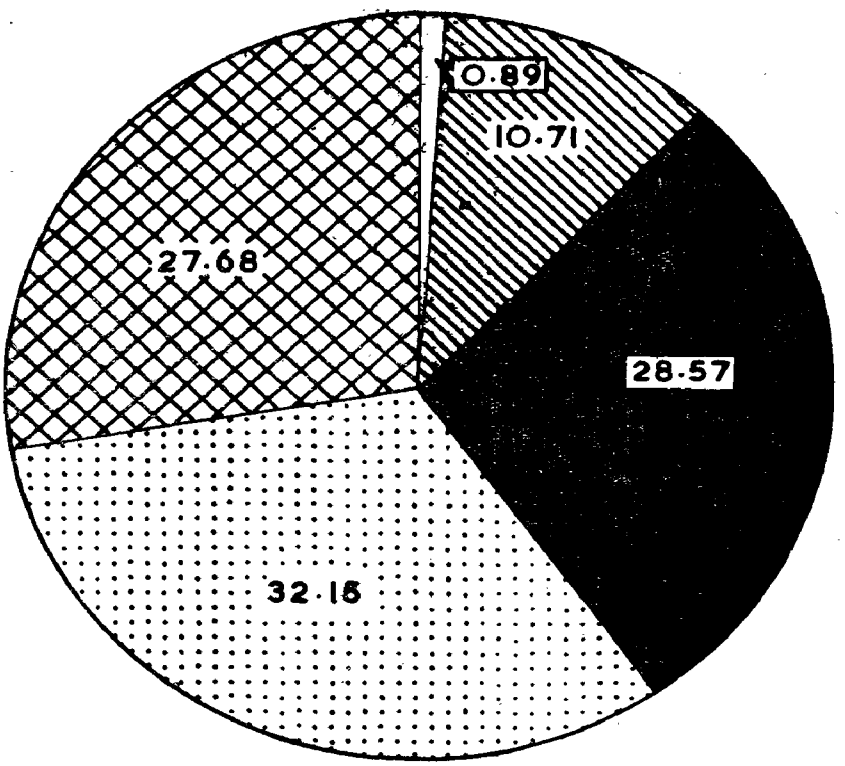
RELIGION, COMMUNITIES, CASTES OR SUB-CASTES

Community	No. of households	Persons	Males	Females
Hindus				
Thiyyas	15	102	49	53
Pulayas (Scheduled Tribe)	10	69	33	36
Nairs	2	23	13	10
Thattans	2	13	5	8
Kaniyans	2	15	9	6
Total	**31**	**222**	**109**	**113**
Christians				
Latin Catholics	1	5	4	1
Muslims	**80**	**658**	**299**	**359**

1 Malabar by Willian Logan, Volume I, page 193, 1951 edition

SIZE AND COMPOSITION OF HOUSEHOLDS

(PERCENTAGE)

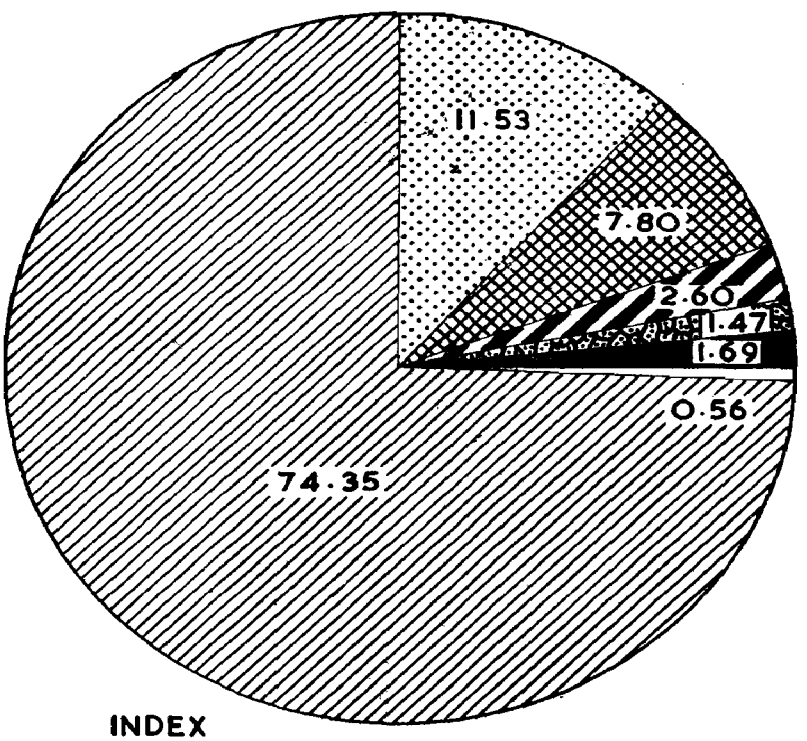


INDEX

- SINGLE MEMBER HOUSEHOLDS
- 2 OR 3 MEMBERS
- 4 — 6 MEMBERS
- 7 — 9 MEMBERS
- 10 MEMBERS AND OVER

ETHNIC COMPOSITION

(PERCENTAGE)



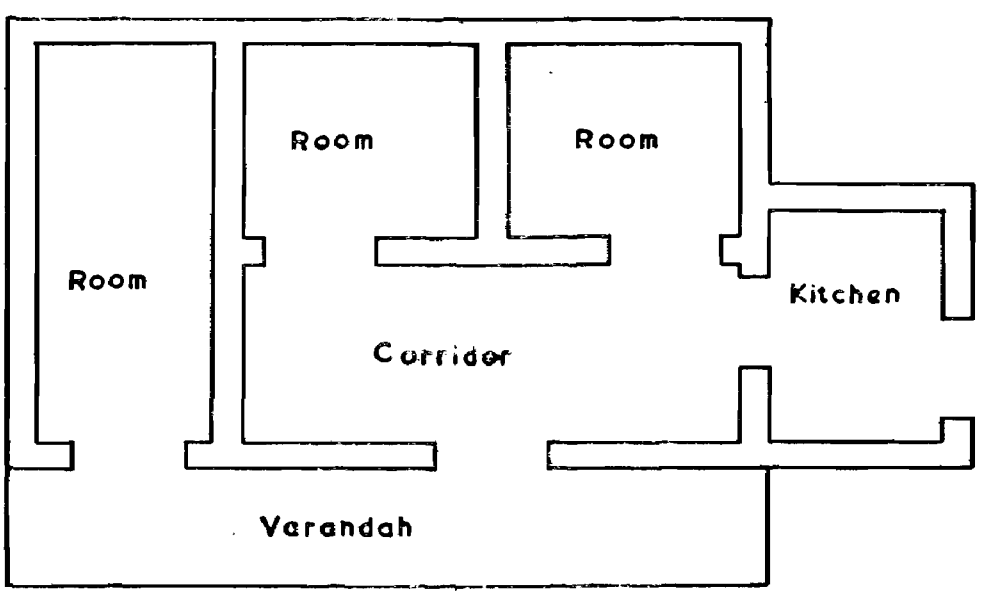
INDEX

- THIYYAS
- PULAYAS (S.T.)
- NAIRS
- THATTANS
- KANIYANS
- LATIN CATHOLICS
- MUSLIMS

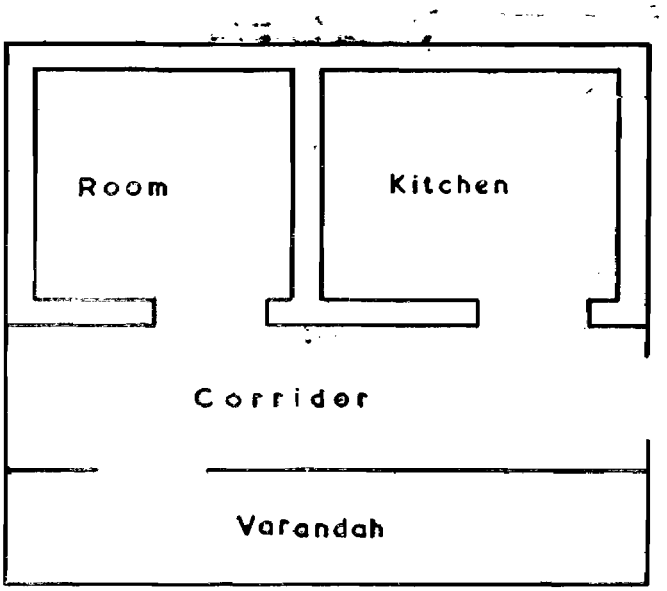
House Types

31. The middle and high class houses form a good percentage of the total houses in the village. Most of the old Muslim houses are big mansions falling in the high class and are quite a class by themselves. The middle class houses belonging to the Muslims also reveal certain peculiarities distinguishing them from those of the others. The poor class houses mostly belong to the Pulayas and to the fishermen of different communities.

32. The plinth area of a typical poor class house which was studied for the survey comes to 275 square feet. It has a small verandah in front measuring 18'x3.5'. The inner space is divided into three or four rooms or compartments. However small the rooms might be, they afford good privacy to the inmates. In this respect the poor class houses of this area differ from the poor class houses in the southern villages. The typical poor class house, the sketch of which is given below, has three rooms, a hall and a kitchen. The side rooms measure 5'x11.5', the rooms behind the hall 6.5'x5.5' each, the hall 13'x6' and the kitchen 5.5'x7.5'. From the verandah entrances are provided to the side room and to the hall. One can enter the rooms only from the hall. The kitchen is provided with two doors, one of them serving as an entrance to the hall and the other as an exit from the kitchen. Windows are practically absent and the doors are 2'x4' in size. The house is built of cheap materials like the poor class houses in other parts of the State. The basement is constructed with broken pieces of laterite stones and clay. The walls are built of cadjan and reeds or slices of cheap timber and the roof is thatched with cadjan A coating of charcoal mixed with cow-dung keeps the floor neat and clean.



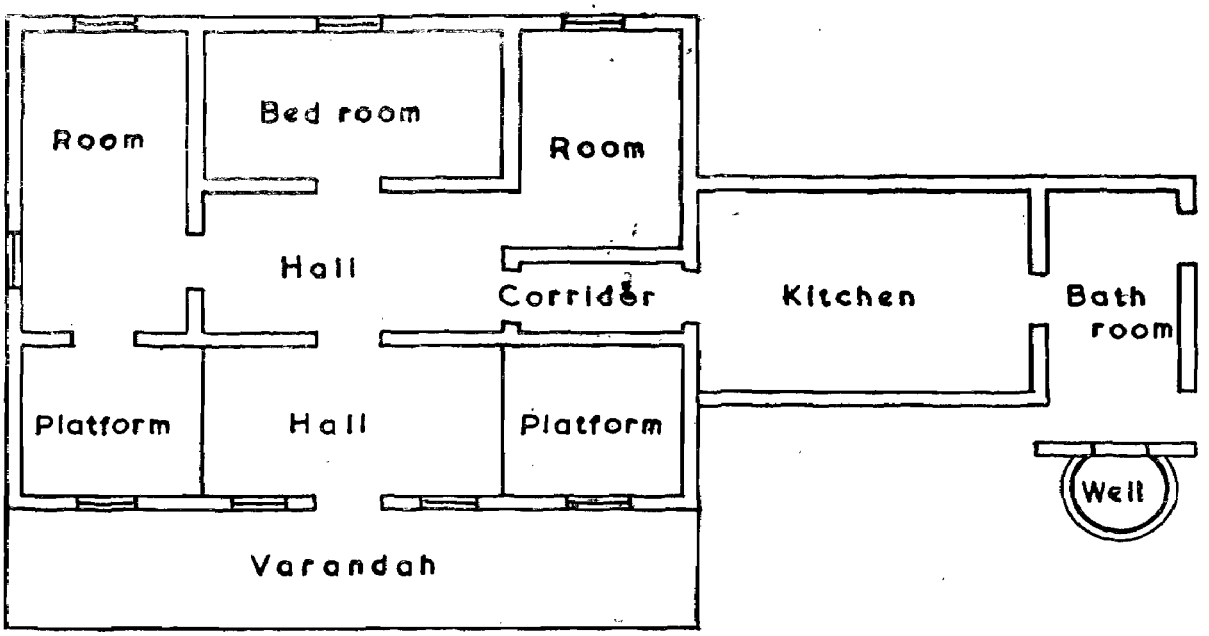
POOR CLASS HOUSE — TYPE I



POOR CLASS HOUSE — TYPE 2

33. Most of the middle class houses, especially those belonging to the Muslims are situated in separate compounds. The plinth area of a Muslim middle class house varies between 600 square feet and 800 square feet. Most of these houses have a broad verandah in front and a hall with platforms of about 2' height at both ends. In certain cases the verandah is provided with platforms. The space behind the hall is divided into three or more rooms and a hall. The kitchen and the bathroom are housed in an extension to the main structure. The ground plan of a typical middle class house is given below. This house has three bedrooms of varying size. The room in the middle has a floor area of 10.5'x8', the room on the right 15'x7' and the room on the left 12'x9'. The hall in between the central room and the front hall are of the size 10.5'x7'. The floor of the kitchen measures 15'x10' and that of the bathroom 11.25'x6.25'. The rooms and the halls are provided with large windows, most of which measure 5.25'x2.5' each. Each room has only one door and in all cases it opens to the central hall. The hall in the front has two doors, one providing entrance from the verandah and the other from the central hall. The kitchen has two doors—one opening to the bathroom and the other to the narrow passage leading to the central hall. The bathroom is also provided with another door for the males to enter from outside. The size of the doors varies. The main doors are of 6.75'x3.75' size.

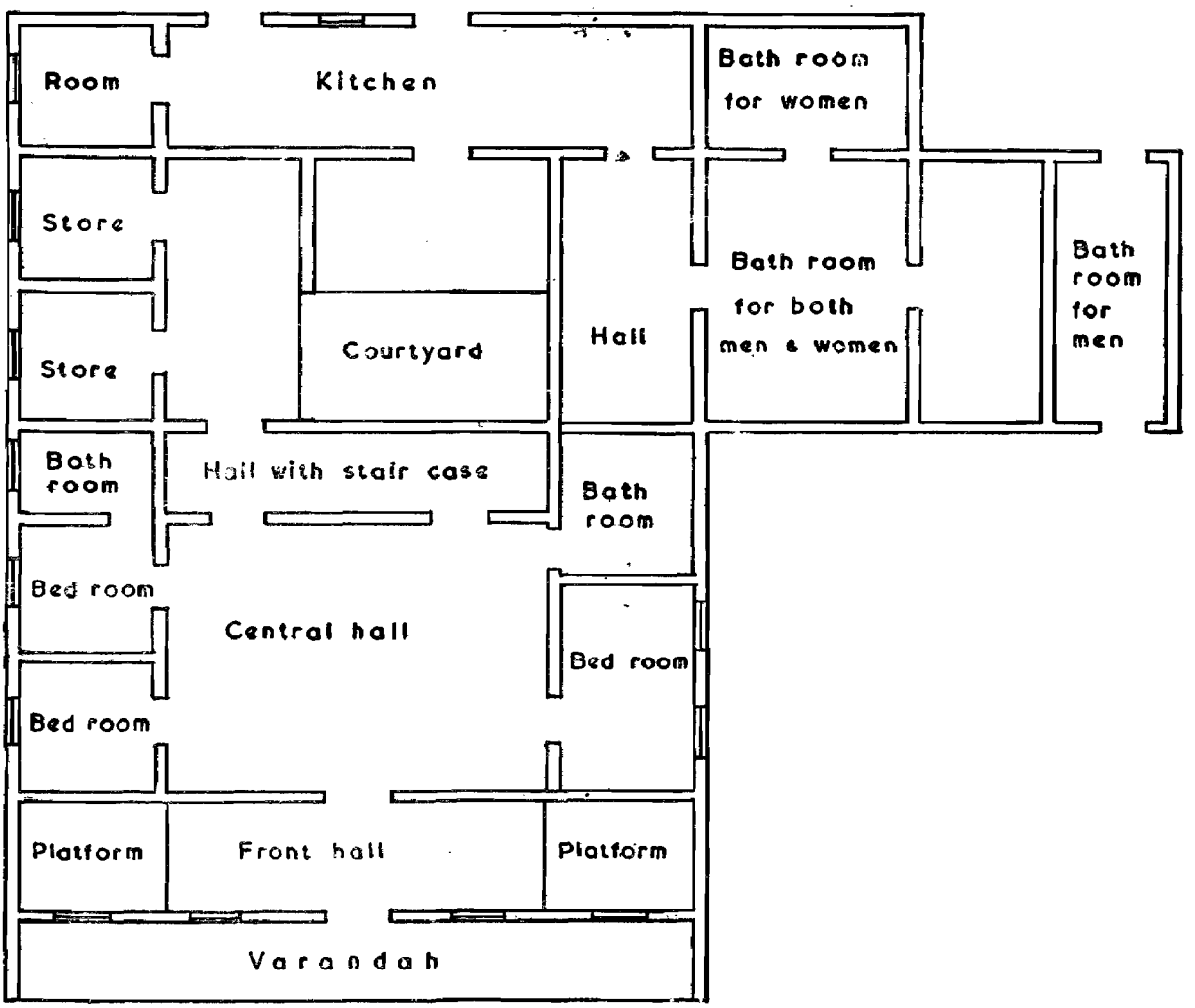
34. The materials used for the construction of the middle and upper class houses are the same. The superstructure is built on strong laterite foundation with hard laterite stones. Doors and windows are made of quality timber which is used rather lavishly. The windows are sometimes provided with coloured glass panes. The floor is done in flooring tiles or cement and a good percentage of the middle class houses have tiled roofs. The walls are plastered with lime and whitewashed annually.



A MIDDLE CLASS HOUSE

35. The high class Muslim houses are invariably two storeyed. In some cases the plinth area of these houses exceeds 2,500 square feet but in most cases it ranges between 2,000 and 2,500 square feet. As in the case of a middle class house there is a long hall in front with platforms at both ends. The staircase to the upper storey is put upon one of these platforms. Behind the front hall there is another hall and behind this hall there is yet a third hall with smaller dimensions. Behind this hall are the inner courtyard and the servant's quarters. The kitchen is at the back side of the building, just behind the servant's quarters. A bathroom for women is attached to the kitchen. On both sides of the well there are two bathrooms, one a common bathroom and the other exclusively for the use of men of the household. The common bathroom is constructed close to the main structure. The bedrooms are on the sides of the central hall and one can enter these rooms only through this hall. Behind the bedrooms on the right side of the building bathrooms and storeroom are constructed one after the other. The first floor is also constructed more or less on the same pattern. There are arrangements for drawing water directly from the well to the bathrooms in the upstair. The actual number of rooms vary according to the size of the family living in the house. The house is so designed that bedrooms can be added according to the need without affecting the conveniences of those who occupy the existing bedrooms. High class Muslim houses having more than 20 rooms are not rare in the village. The rooms and the halls are well ventilated by a number of large windows with stained glass shutters. The Muslims spend a lot to decorate the bedrooms. Some of them have mosaic floors while others are provided with valuable floorspreads. Each bedroom is self contained and is furnished with cots, almirahs, chairs,

tables etc., of a fine variety. The cots are provided with costly beds and beautiful canopies. Rare gilted glass and porcelain articles adorn the almirahs. The scent of cosmetics and toilets always fills the room. In short, inside the house it is a beautiful little palace, but it is a pity that the exterior of the houses and the surroundings are not maintained in a befitting manner. Even the modern houses built by the Muslims have adopted all the essential features of the old houses.



GROUND PLAN OF A HIGH CLASS HOUSE

36. The houses belonging to the Hindus are of the same type described in the monographs of Edakkad supra.

37. Laterite stone for the house construction is brought from the villages of Kathirur, Kuthuparamba and Kaithari, all of which lie within a radius of 15 miles. Timber for building construction is obtained from Kappad and Kannavam forests through timber merchants. The lime-shell required for mortar is quarried at Dharmadom about 3 miles away. Tiles are mainly brought from Kozhikode. All materials for the construction of the poor class houses are available in the village. The laterite stones ordinarily used for building purpose are of the size 18" x 9" x 6", each and they cost Rs. 325 to Rs. 340 per thousand stones. The price of the cadjan leaves used for thatching varies between Rs. 14 and Rs. 15 per hundred. The carpenters and the masons are to be paid at the rate of Rs. 5 per day and the labourers engaged in construction work between Rs. 3 and Rs. 4 a day.

38. Several ceremonies in connection with the building construction are performed by the Hindus and Muslims of the area. If the owner is a Muslim, the carpenter is allowed to perform the ceremonies according to the Hindu faith, during the different stages of construction such as the installation of the door-frames in the wall, placing of the beam over the wall etc. At the stage of the installation of the door-frame the Muslims prepare rice-cake in ghee and distribute among the workers. Presents are given to the carpenters, masons and other workers. When the building is completed the carpenter lights the fire in the hearth for the first time and boils milk according to the Hindu customs. Afterwards the Muslim priests enter the house and says a prayer. Only after this prayer the Muslims occupy a new house.

39. A comparative study of the housing condition in the village and in the surveyed area will be of interest. In the village 0.88 per cent households have timber walls, 2.99 per cent cadjan walls, 33.87 per cent walls of unburnt bricks, 0.12 per cent walls of burnt bricks and the remaining 62.14 per cent stone walls. In the surveyed area 1.78 per cent houses have cadjan walls, 27.68 per cent walls of unburnt bricks and 70.54 per cent laterite walls. 45.52 per cent houses in the village have cadjan roofs, 53.62 per cent have tiled roofs, 0.68 per cent have timber for their roofing and the remaining 0.18 per cent have terraced roofs. The roofs of 28.57 per cent houses in the surveyed area are thatched with cadjan while all the others are tiled. The following table shows the materials used for house construction in the surveyed area.

Table VII

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

Total No. of households	Material of wall			Material of roof	
	Grass, leaves, reeds or bamboo	Unburnt bricks	Stone	Grass, leaves, reeds, thatch or bamboo	Tiles
112	2	31	79	32	80

40. The households with one room each form 16.47 per cent, those with two rooms each 21.22 per cent, those with three rooms each 24.86 per cent, those with four rooms each 18.31 per cent and those with five or more rooms each 19.14 per cent of the total households in the village. These are figures taken



Pl. 24 A MUSLIM GIRL Page 345

from the house list prepared in 1960. In the surveyed area 1.78 per cent households live in houses with no regular room. They obviously represent new households which came to the surveyed area during the period between the preparation of the house list and the field investigation for the village survey. 5.36 per cent households in the surveyed area have one room each, 23.22 per cent have two rooms each, 22.32 per cent have three rooms each, 25.00 per cent have four rooms each and 22.32 per cent have five or more rooms each. The table below classifies the households of the surveyed area according to the number of rooms which each one of them enjoys.

Table VIII

HOUSEHOLDS BY NUMBER OF ROOMS AND BY NUMBER OF PERSONS OCCUPYING

No. of rooms	Total No. of households	No. of households according to number of persons in the household				
		1 person	2-3 persons	4-6 persons	7-9 persons	10 persons and over
No regular room	2	..	1	1	..	..
1 room	6	..	2	2	1	1
2 rooms	26	..	4	13	6	3
3 rooms	25	..	4	4	13	4
4 rooms	28	..	1	6	11	10
5 rooms and over	25	1	..	6	5	13

41. Among the different occupational groups, the housing condition is better among the traders while it is the least satisfactory among the general labourers who mainly belong to the Pulaya community. As can be normally expected, the households in the higher income groups possess greater number of rooms than those in the lower income groups. The following table shows the distribution of the households in the surveyed area by income group, occupation and number of rooms.

Table IX

HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF ROOMS

Occupation	Income group	Total No. of households	Households with					
			No regular room	One room	Two rooms	Three rooms	Four rooms	Five rooms and over
Cane workers	Above Rs. 100	5	..	..	1	1	1	2
Trade	Rs. 76-100	5	..	1	1	2	..	1
	Above Rs. 100	31	..	..	6	5	10	10
	Total	**36**	..	**1**	**7**	**7**	**10**	**11**
General labour	Rs. 51-75	3	..	..	3	..	..	..
	Rs 76-100	2	..	..	2	..	..	..
	Above Rs. 100	10	1	2	3	2	2	..
	Total	**15**	**1**	**2**	**8**	**2**	**2**	..
Miscellaneous	Rs. 25-50	6	..	1	2	2	..	1
	Rs. 51-75	4	..	1	1	1	..	1
	Rs 76-100	11	1	..	3	4	2	1
	Above Rs. 100	35	..	1	4	8	13	9
	Total	**56**	**1**	**3**	**10**	**15**	**15**	**12**

42. Almost all Muslim houses have bathrooms attached to the well as has been indicated earlier. The high class and middle class houses belonging to the other communities are also provided with bathrooms but they are constructed a little away from the wells unlike in the Muslim houses. In the case of most of the other households there are enclosures with cadjan leaves by the side of the well to serve the purpose of bathroom. The villagers depend a great deal upon the well water for bathing and washing purposes and hence some sort of enclosure to serve the purpose of a bathroom is a necessity for every household. Similarly in the town portion of the village every house has got its own latrine, although in several cases it is not hygienic by modern standards. Most of the households keep their courtyard neat, sweep it daily and certain high and middle class houses spread fresh sand once in a year or once in two years in the courtyard. The regular tilling of the compound keeps it clear of wild growths.

Dress and Ornaments

43. The different sections of the Hindu males dress like their counterparts at Edakkad. As in Edakkad, the most popular form of dress among the young and middle aged men of the village under survey consists of shirt and 'dhoti' while for the boys it is shorts and shirt. Among the Muslim males also the same dress pattern is prevalent but some of them use a shawl in addition to the shirt and 'dhoti'. They wear the 'dhoti' in the same style as the Muslims in other parts of the State. Some of them wear caps also Those who do so prefer the fur cap popularly called 'Jinna cap'; the 'Turkish' or 'Mappila' cap has become out of fashion. Shirt and pants are worn by some people whose number is greater among the Muslims than among the other sections of the population. A good number of Muslim boys wear 'Pyjamas' and shirt, distinguishing themselves from the Hindu boys in shorts and shirt. Most of the Muslim males who wear only shirts and 'dhotis' keep kerchiefs around the neck beneath the shirt collar. The Christian males of the surveyed village are indistinguishable from the Hindu as regards dress.

44. The Goudasaraswath Brahman and Kudumbi women and the women belonging to the Tamil communities like Chetty and Tamil Brahman dress themselves in 'saree' and blouse even when they remain at home, with the exception of some old women who wear only 'saree'. Among the women belonging to the indigenous communities, the very old ones sometimes wear only a 'dhoti' even when they go out of the house. 'Dhoti', blouse and a shawl which serves the purpose of a 'half saree' is the most popular mode of dress among the young Hindu women in the village. Though the dress of a Thiyya woman engaged in trade and transport mainly consists of only a 'dhoti', blouse and shawl, the style in which she dresses herself distinguishes her from the other women. A pure white 'dhoti' from waist to heel is worn over a skirt, white or coloured, reaching just below the knees. To cover the upper part of her body she wears a nice blouse white or lightly coloured, tightly fitting over the bodice. A long white shawl, generally without any border lines is worn like a 'half saree'. The lower corner of the outer flap of the 'dhoti' is raised and tucked at the waist before she carries some weight on her head to permit maximum freedom of movement to the legs. The cleanliness and tidiness of her dress is remarkable and captures the attention of even a casual visitor. The school-going girls of all communities wear skirts and blouse, with the distinction that the Muslim girls always cover the head with a coloured piece of cloth.



Pl 25 A MUSLIM FAMILY Page 354



Pl. 26 A MUSLIM WOMAN IN TRADITIONAL DRESS AND ORNAMENTS Page 354

45. Many changes have taken place in the dress pattern of the Muslim women of the village during the last two decades. Formerly they preferred certain types of silk with lace work of particular design on them for their dress, although poor people who could not afford such expenditure, reserved the silk dresses for special occasion only and used cotton clothes for ordinary occasions. The dress consisted of three pieces, one of them being a 'dhoti' for wearing around the waist. The fashion in which the Muslim women wore the 'dhoti' differed from the way in which the other communities used it. Over this 'dhoti' they put on a loose blouse of very thin cloth. The blouse had a round neck and sleeves reaching up to the wrist. In appearance this blouse resembled more a 'cummice' than a blouse. If the blouse was made from white cloth, certain lines were embroidered in it lengthwise and breadthwise. A piece of white cloth with laced borders was used to cover the head. This cloth was of a larger size than the similar clothes used by the Muslim women in the southern part of the State and as such covered a good portion of the back side and even the shoulders. Women of aristocratic families used to put on a mantle called 'purdah' which covered the entire body from head to foot. Usually this mantle was made of coloured silk, brown colour being the most popular. The face portion was covered with a piece hanging from the head portion but this could be lifted whenever required and the face exposed. Ordinarily this would be done only in the presence of other ladies. Otherwise they made use of small holes in the dress near the eye to see around. As if the additional covering is not sufficient, they used to carry an unfolded umbrella while walking along the road, even when there is no sun or rain. This type of old dress is still worn by some elderly women of the village. Women wearing 'purdah' have become rare now, although not completely absent. Even now certain aristocratic families insist that their women put on this cloth while moving outside the house. But many educated Muslim women of the village have thrown away this covering and move outside the house with the 'dhoti', blouse and veil. Young Muslim ladies wearing saree and ordinary blouse are also numerous at present in the village. Muslim girls now wear skirt and blouse like the girls of the other communities but their blouse has longer sleeves than the blouse used by the other girls. They always cover the head with a veil of fine cloth. A few Muslim girls of school-going age wear 'pyjamas' and 'cummice'.

46. In the surveyed area 13.59 per cent males wear shirt, shawl and 'dhoti' reaching down to heel, 45.15 per cent shirt and 'dhoti' down to heel, 1.94 per cent shirt and pants, 26.94 per cent shirt and shorts and 12.38 per cent some other type of dress while moving outside their house. Among the women of the surveyed area 11.84 per cent wear full saree, 1.90 per cent blouse and 'dhoti', 0.64 per cent dhoti from waist to knees and a shawl, 56.03 per cent half saree with blouse and 'dhoti' from waist to heels, 6.55 per cent blouse and skirts and 23.04 per cent some other type of dress including the special dresses of the Muslim women mentioned above.

Table X

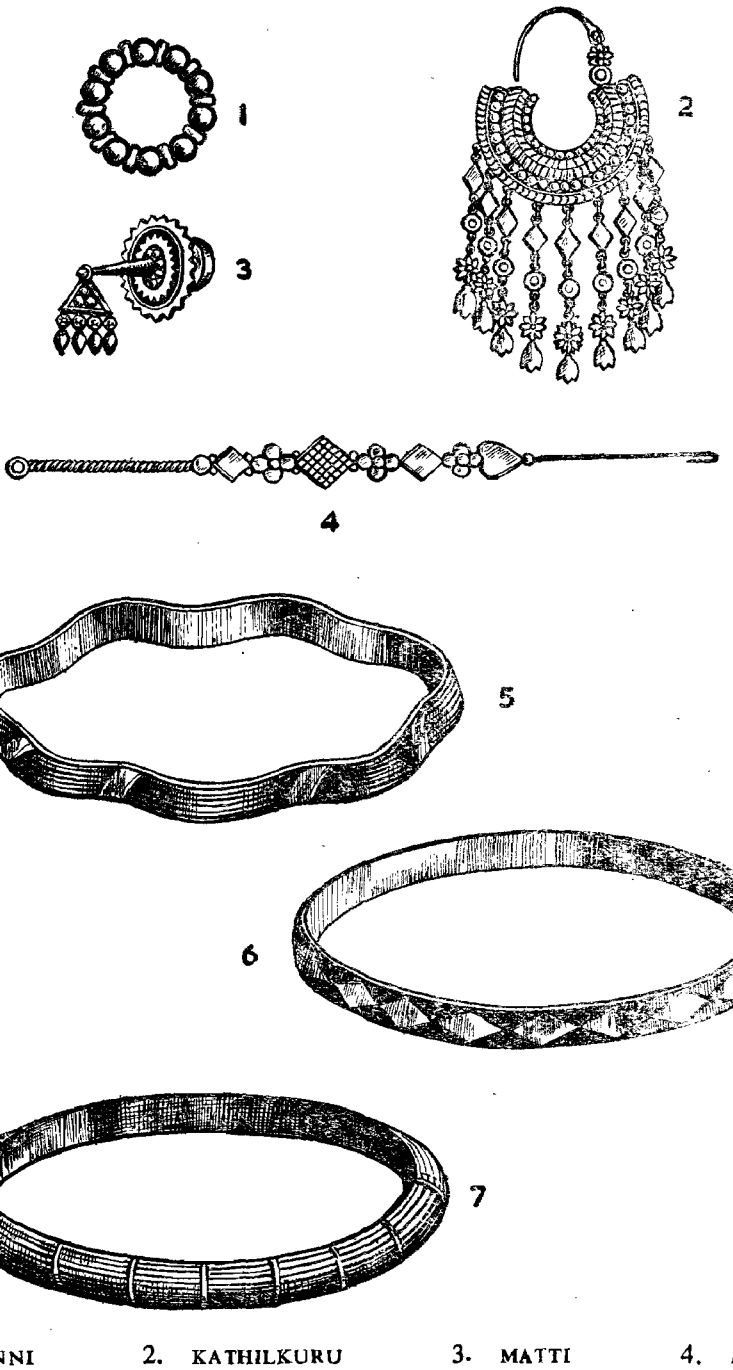
DRESS

Total population			Communities						
Males	Females		Thiyyas	Pulayas	Nairs	Thattans	Kaniyans	Latin Catholics	Muslims
412		Total No. of males in the community	49	33	13	5	9	4	299
	473	Total No. of females in the community	53	36	10	8	6	1	359
		I. No. of males wearing							
56		1. Shirt, shawl and dhoti upto heels	3	1	..	..	1	..	51
186		2. Shirt and dhoti upto heels without shawl	29	19	3	2	3	1	129
8		3. Shirt and pants	..	..	..	..	..	..	8
111		4. Shirt and shorts	15	11	7	2	4	1	71
51		5. Any other type	2	2	3	1	1	2	40
		II. No. of females wearing							
	56	1. Full saree	19	9	3	..	3	..	22
	9	2. Blouse and dhoti from waist to heels	3	3	..	2	..	1	..
	3	3. Dhoti from waist to knee only with shawl	2	..	..	..	1	..	..
	265	4. Half saree with blouse and dhoti from waist to heels	11	8	2	2	2	..	240
	31	5. Skirts and blouse	11	12	4	4	..	..	..
	109	6. Any other type	7	4	1	..	..	..	97

47. Men of the village, whether Muslim or Hindu, do not ordinarily wear any ornament. If at all they wear any ornament it is limited to a gold finger ring and a gold chain round the neck, the latter being even rarer than the former. The Hindu women generally put on bangles of rubber, plastic or steel in the case of poor class and of silver or gold in the case of high class. Neck chains and ear-studs of various designs are also fairly common among the Hindu women. The Muslim women have innumerable varieties of ornaments for the different parts of the body. 'Mudipoo' and 'Mudichakram' both resembling flowers and made from gold are used to adorn the hair. An ornament called 'Nettipattam' is worn on the forehead. Several varieties of neck chains such as 'Pathakam', 'Ashtika' 'Ottapathakam', 'Mullamottumala' 'Padimala', 'Pavangoa', 'Chakra Kannimala' etc. are some of the fashionable neck ornaments. A certain variety of neck chain which was popular in olden days and is even now worn by the old ladies of aristocratic families, weighs more than 800 grams of pure gold. The popular variety of ear ornaments are 'Etti' and small and large 'Kummatty'. 'Alikathu', a gold ring, is put on in the holes bored along the rim of the ear. The rule is that 8 of them should be put on the left ear and 9 on the right ear. The 'Alikathu' itself can be of different style, some resembling plain rings, some having pendants attached to the rings. 'Kathilkuru', 'Allenthodi', 'Minni' and 'Matti' are also ear ornaments traditionally popular in the Muslim community. Gold and silver waist belts of different styles are worn around the waist above the 'dhoti'. The tying of 'Urikku' or 'Raksha', although it is not considered as an ornament, is fairly common both among the men and women of the community, since it is

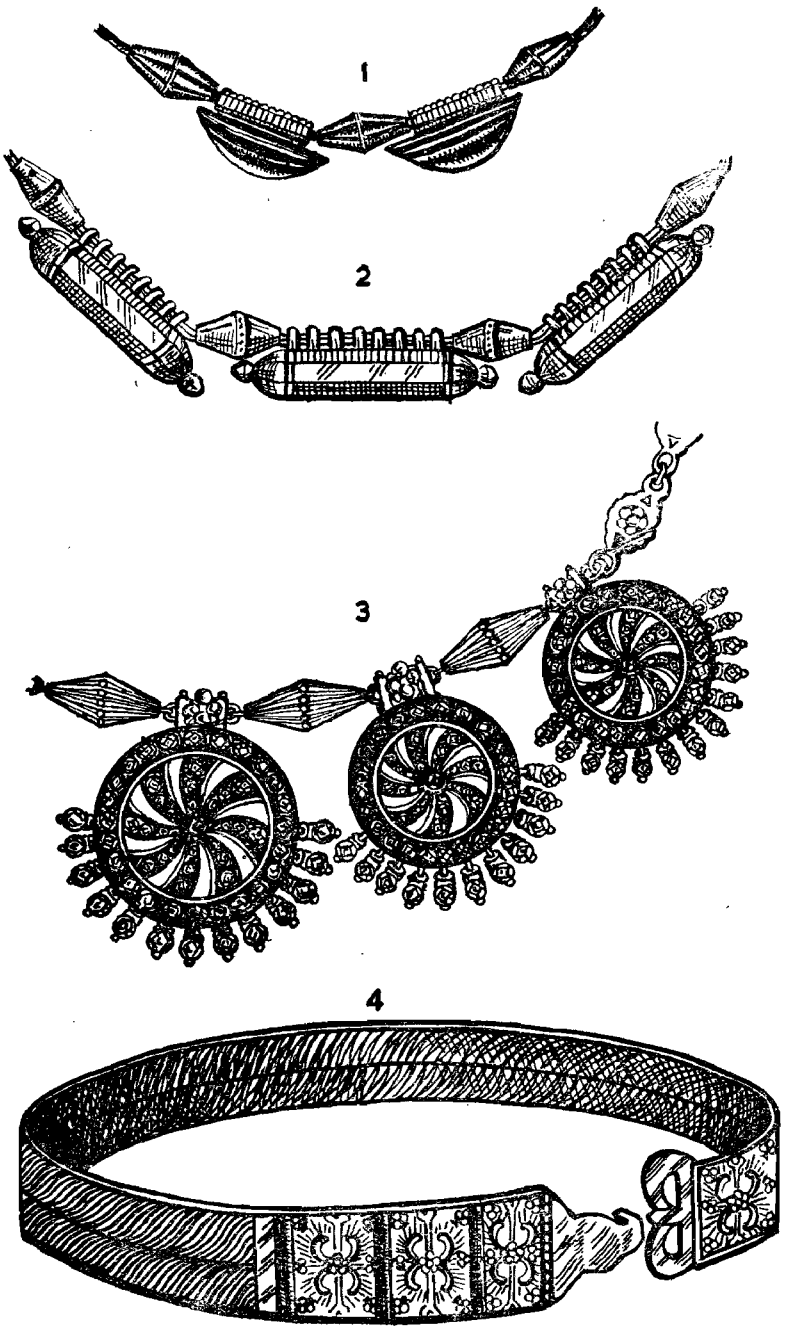
believed to possess protective power against evil spirits and misfortunes. Bangles of different variety are in fashion among the Muslim ladies. The optimum number of bangles on each arm is 16 and at least on the occasion of marriage, every girl puts on this number. A few bangles that are very popular in the area are 'Chathuku', 'Kaden' and 'Parankivala'. There are various others such as 'Archvala', 'Erattavala', 'Bridjuvala' and 'Pirivala'. Ankle chains and anklets of gold and silver are put on the leg. When a child completes the first year, a gold chain is put around its waist, if the father is rich and a silver chain called 'Noolu' if the father cannot afford a gold chain. Small boys wear 'Kalthanda' which is a ring of silver for the ankle and small girls wear 'Padasaram' which is an ankle chain of silver. As in the case of dresses certain changes have taken place with regard to the ornaments also. The heavy ornaments have now been given up and less number of items are worn nowadays. The 'Nettipattam', 'Alikathu' etc., have become almost obsolete. The neck chains and bangles are changing their pattern to look more and more like the ornaments worn by the Hindus.

EAR ORNAMENTS AND BANGLES



1. MINNI 2. KATHILKURU 3. MATTI 4. ALIKATHU
5. PARANKIVALA 6. CHATHUKKU 7. KADEN

NECKLACES AND WAIST BELT



1. PATHAKAM 2. URIKKU 3. URIKKU 4. WAIST BELT (Aranjan)

48. In the surveyed area all the households possess ornaments and this surveyed area stands apart from all the others in this respect. 12.50 per cent of the households possess ornaments, the value of which goes up to Rs. 100 in each case, 49.11 per cent up to Rs. 500, 25.00 per cent up to Rs. 1,000, 6.25 per cent up to Rs. 1,500, 1.78 per cent up to Rs. 2,000 and 5.36 per cent up to Rs. 3,000 and above. Of all the surveyed areas dealt with in this volume the largest investment on ornaments is made here. This is due to the fact that in this surveyed area several Muslim households still cherish their old fascination for ornaments. A table showing the distribution of the households of the surveyed area according to the investment they have made on ornaments is given below.

Table XI

ORNAMENTS

Total No. of households		Community						
		Thiyyas	Pulayas	Nairs	Thattans	Kaniyans	Latin Catholics	Muslims
112	Total No. of households in the community	15	10	2	2	2	1	80
112	Total No. of households using ornaments	15	10	2	2	2	1	80
14	No. of households using ornaments of the value of Rs. 100 or below	3	2	..	..	..	1	8
55	No. of households using ornaments upto Rs. 500	8	7	2	2	2	..	34
28	No. of households using ornaments upto Rs. 1,000	3	1	..	..	..	..	24
7	No. of households using ornaments upto Rs. 1,500	1	..	..	..	..	..	6
2	No. of households using ornaments upto Rs. 2,000	..	..	..	..	..	..	2
6	No. of households using ornaments upto Rs. 3,000 and above	..	..	..	..	..	..	6

Footwears

49. 55.71 per cent people in the surveyed area use footwears. In 72.32 per cent households, males use footwears, 62.50 per cent households, females use footwears and 68.18 per cent households, children use footwears. In this respect also this is the foremost of all the surveyed areas of the State. The footwears are more popular among the Muslims of the surveyed area than among the Hindus. This is particularly so in respect of the females. Some of the grown-up Muslim males put on wooden sandals while at home and shoes while going out. The Muslim women use leather shoes while going outside the house but generally use no footwears while remaining at home. A table showing the distribution of the households using footwears in the different communities of the surveyed area is given below. It is worthy of note that even in the Pulaya community some women use footwears.

Table XII

FOOTWEARS

Community	Total No. of persons	Total No. of persons using footwears	No. of households in which Males use footwears	Females use footwears	Children use footwears
Thiyyas	102	38	12	3	7
Pulayas	69	24	6	3	6
Nairs	23	8	2	..	2
Thattans	13	4	1	..	1
Kaniyans	15	6	2	..	2
Latin Catholics	5	2	1	..	1
Muslims	658	411	57	64	54
Total	**885**	**493**	**81**	**70**	**73**

Washing and Toilets

50. Daily bath is common among the men of all communities whereas the women take bath less frequently. Even working class people wear ordinarily clean clothes. This is particularly so with respect to the women employed as head-load workers Only 10 per cent households in the surveyed area send clothes to the dhobi for washing. 84.85 per cent households of the surveyed area use toilet soap while all the households use washing soap. A community-wise distribution of the surveyed area using toilet soap, washing soap and sending clothes to the dhobi is given below.

Table XIII

HOUSEHOLDS USING WASHING AND TOILET SOAPS AND SENDING CLOTHES TO WASHERMAN

Community	Total No. of households	No. of households using Toilet soap	Washing soap	Services of washerman
Thiyyas	15	13	15	3
Pulayas	10	9	10	..
Nairs	2	2	2	..
Thattans	2	1	2	..
Kaniyans	2	2	2	..
Latin Catholics	1	1	1	..
Muslims	80	67	80	12
Total	**112**	**95**	**112**	**15**

Household Goods

51. 87.50 per cent households of the surveyed area possess chairs, 83.04 per cent tables, 95.53 per cent cots, 52.68 per cent stools, 75.89 per cent benches and 69.64 per cent almirahs. With respect to the possession of furniture also this surveyed area stands above several other surveyed areas of the State. On an average each household possesses four or more chairs and three or four cots. Some households possess two almirahs while some possess even three or four. There are lanterns in 80.36 per cent households and battery torches in 59.82 per cent households. 47.32 per cent households of the surveyed area are electrified. 10.71 per cent households possess kerosene stoves, 1.79 per cent bicycles and 23.21 per cent radio sets. One

household of the surveyed area own a car. Several households use mosquito nets for sleeping and some possess electric or ordinary irons. The household goods are greater in number and richer in variety in the Muslim households than in the other households. Cane furniture is very popular in the area due to the fact that they are manufactured in the locality and hence available at comparatively low rates.

52. Among the household utensils copper and bell-metal vessels are found in both Muslim and Hindu households. Brass and aluminium vessels are also common. The poor class households use earthenwares. The high class Hindu households nowadays show preference to steelwares whereas the high class Muslim households prefer porcelainwares for dining purposes.

Food and Drink

53. All the families in the surveyed area are non-vegetarians. Rice and wheat form the staple diet for 0.89 per cent families and a combination of rice and tapioca for 8.93 per cent families. The remaining households take rice alone as staple diet. Many surveyed households use fish, mutton, eggs, chicken etc. and the consumption of tapioca is on the increase. A table showing the distribution of households of the surveyed area on the basis of the staple food is given below.

Table XIV

DIET (STAPLE DIET AND FOOD HABITS)

Community	Total No. of households	No. of non-vegetarian households	No. of households having staple food as: Rice	Combination of rice and wheat or other coarser grains	Combination of rice and roots including tapioca
Thiyyas	15	15	11	1	3
Pulayas	10	10	6	..	4
Nairs	2	2	2	..	..
Thattans	2	2	2	..	..
Kaniyans	2	2	2	..	..
Latin Catholics	1	1	..	..	1
Muslims	80	80	78	..	2

54. The food habits show at least minor variations from community to community and from income level to income level. During the breakfast, the Muslims take tea and a 'dosai' like preparation made of wheat. Most of the middle and poor class households purchase the dish and tea from the local tea-shops instead of making them at home. At noon they take a heavy lunch consisting of rice and vegetables. Some people take tea with some sweets in between the noon-meal and supper. Only poor Muslims prepare boiled rice for the meal at night; the others take tea and some preparation of rice flour. Fish, mutton and eggs may also be taken during the principal meals. They generally eschew shark from their food and take the flesh of only those animals which have been killed observing the formalities prescribed in the holy scripts. There are a good many Hindu families in the village taking rice gruel for the breakfast in addition to a bed coffee in the morning. Boiled rice at noon and rice gruel or boiled rice at night form the other two principal meals. In between the principal meals some members, particularly the male workers, take coffee or tea with or without sweets from tea-shops. Lower and middle class Hindu families take only tea or coffee in the morning and rice gruel for lunch. For supper they take rice and other dishes. In certain houses tapioca is consumed for the breakfast. In the surveyed area 31.25 per cent families live on two meals a day, 50.00 per cent families on three meals a day and 18.75 per cent families on more than three meals a day. The table XV gives the community-wise distribution of these households.

Table XV

DIET (NUMBER OF MEALS)

Total No. of households	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
112	Thiyyas	15	1	11	3
	Pulayas	10	..	8	2
	Nairs	2	..	1	1
	Thattans	2	..	2	..
	Kaniyans	2	..	1	1
	Latin Catholics	1	1	..	..
	Muslims	80	33	33	14
	Total	**112**	**35**	**56**	**21**

55. All the households in the surveyed area cook special dishes during festival occasions. The number and type of the items prepared in this connection vary according to the community, the financial position and the importance of the festival. The Muslims prepare 'biriyani', 'neychoru', different variety of dishes of mutton, egg and chicken and various sweetmeats. They use both ghee and cocoanut oil in the preparation of these items. The Hindus make banana chips, pudding and a number of curries on such occasion. In the surveyed area 28.57 per cent households use only cocoanut oil for cooking purposes and 71.43 per cent households use both cocoanut oil and ghee. All the households have separate utensils for preparing the different items of food and all of them use both firewood and dry leaves as fuel. Only 8.04 per cent households in the surveyed area have new hearths, constructed on raised platforms with ventilation for smoke. The table below gives detailed information in these matters.

Table XVI

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	Cocoanut oil	Cocoanut oil and ghee	Separate utensils for cooking	New hearths	Firewood and dry leaves
Thiyyas	15	15	15	..	15	3	15
Pulayas	10	10	10	..	10	..	10
Nairs	2	2	2	..	2	2	2
Thattans	2	2	2	..	2	..	2
Kaniyans	2	2	2	..	2	1	2
Latin Catholics	1	1	1	..	1	..	1
Muslims	80	80	..	80	80	3	80
Total	**112**	**112**	**32**	**80**	**112**	**9**	**112**

Customs and Manners of Muslims
Childbirth

56. In the fourth month of pregnancy the glad news is formally communicated to the husband's people who arrange a reception to the girl in the sixth month. On the appointed day the girl and her mother visit the husband's house. A group of ladies welcome the girl and her mother with music. They lead the guests from the gate to the house where special seats are arranged for them. This ceremony is called 'Garbhasalkaram'. Among the different kinds of sweets prepared on the occasion the 'Kunhikal appam' is an important item. The ladies who prepare this sweet-cake forecast the sex of the child in the womb from the shape of the cake. The popular belief is that the central portion of the cake will bulge out if it is a male child. On the third day after this reception the boy's mother or sister accompanies the girl and her mother back to their house. The ladies there receive them, singing in group.

57. A ceremony comparable to the 'pulikudi' ceremony common among the Hindus is performed in the 7th month in the girl's house. The splendour of the celebration on this occasion depends on the financial ability of the parents of the boy and the girl. The relatives of both the parties and a Musaliar (priest) are invited for the function. The girl puts on new dress presented by her husband's people for the occasion. Before the meal the priest gives her a cup of sanctified water to drink. The 'muttamala', a preparation from the yellow of egg and sugar, another preparation from wheat, ghee and goat's fat and 'biriyani' form the important items of food served during the feast. The ceremony is called 'anname' and on every day thereafter till the childbirth the Musaliar gives a cup of sanctified water to the girl, the drinking of which is believed necessary for avoiding complications during the childbirth. Though 'anname' is not performed by the poor with grandeur, they also utilise the service of the priest for giving the water. The families taking part in the ceremony are expected to bring sweets to the girl's house within a few days after the ceremony. But this formality is not observed nowadays on the ground that it is a meaningless and unnecessary custom causing difficulties to the concerned people.

58. As soon as the labour pain begins a messenger is sent to the boy's house to convey to them the news and he returns with a sum of Rs. 10 or Rs. 5 for meeting the initial expenditure in connection with the childbirth. After the childbirth he is sent again whereupon the boy's mother, uncle or elder brother goes to the girl's house. Meanwhile the Musaliar or priest comes and blesses the child by taking it in his hands and reciting the relevant passage from the 'Koran'. The man who comes from the boy's house names the child and gives it gold in honey for the first time. The person also pays the priest and the midwife for their services. The girl's family arranges a feast on the occasion. The placenta in case of a male child is folded in a cloth and buried in the front courtyard whereas in the case of a female child, it is buried behind the kitchen. On the fourth day the husband himself goes to his wife's house and gives an amount, say Rs. 101 or Rs. 41, to the girl's father or uncle. On the 22nd day and on the 28th day after the childbirth the girl's parents receive money from the boy for the expenses towards the childbirth. According to the custom in vogue, on the eve of all these days somebody from the girl's house goes to the boy's house to remind the boy's people of the serial number of the following day counted from the date of the childbirth. On the 28th day the boy's people fix the day for informing them of the 40th day

by the girl's mother or sister in person. On that day she is given a cordial welcome and special meal is served to her in the boy's house. The boy's mother, sister or grandmother attends the celebration on the 40th day held in the house of the girl. The celebration on this day is exclusively reserved for the womenfolk. A male calf is butchered on that day and the meat is sent to the neighbours. Nowadays this is done only by rich people. The same day the hair of the child is cut for the first time. The poor families give some money as alms. It is said that the money given should be in silver coins and should be more than sufficient to balance the weight of the hair cut from the head of the child. Before the ceremony begins the mother of the child receives some sets of dress and a sum of money ranging between Rs. 20 and Rs. 30 from her husband's people. The guests are received by the ladies who sing in group and the guests take leave only after a sumptuous meal.

Ear-boring and Circumcision

59. The 'kathukuthu' ceremony is performed only in the case of a girl and it is performed twice. The first is performed in the sixth month and second between the ages of 8 and 12. The first is more important. The date for the ceremony is selected by her father's people. Her mother's people invite her father's people three or four days earlier than the appointed day. The father's mother, sister or brother's wife attends the ceremony and presents money, dress and ornaments for the child. It is the 'Thattan' (goldsmith) who bores holes in the ear-lobes of the child. If the child does not cry when the ear is bored, it is made to do so, since it is believed that the ear-lobe would swell, if the child does not cry on the occasion, owing to the jealous admiration of the guests for the patience of the child. The ceremony is performed on a grand scale only in the case of the first child. The relatives and friends who attend the ceremony are expected to bring sweets to the child within a period of one week. The date for the second 'kathukuthu' is also fixed as before and the child gets money, ornaments and dress on the occasion. During the ceremony the Thattan bores nine holes on the rim of right ear and eight on the rim of left ear of the child. In connection with the tooth formation of the child, the mother's people send sweets to the house of its father.

60. Between the ages of 12 and 15 a ceremony called 'Marka Kallyanam' is performed in the case of a boy. It is held on a Monday or a Friday night. Relatives, friends and priests attend the function. The boy remains in a room wearing 'lungi' and neck ornaments. In the din and buzzle of the prayer recited by the priests, a Muslim barber assisted by two priests performs the circumcision of the boy. Then the boy is taken to another room where he remains till the wound is healed. Nowadays allopathic medicines are applied to the wound and so the healing is quicker than in olden days.

Puberty

61. Even though no pollution is observed during puberty, the girl is not allowed to touch the 'Koran' or to take part in prayers. Formerly a feast was held on the 4th day, the day on which the girl took bath. A preparation of rice in milk called 'palchoru' was served on the occasion, if the girl was unmarried and 'neychoru' i.e. rice cooked in ghee, if the girl was married. In the latter case her husband's people were informed sufficiently early and they presented the girl new dress and money. Only very close relatives were invited for the feast. Nowadays no feast is held in the case of the puberty of an unmarried girl. But married girl receives some money from her husband on

the fourth day and instead of ordinary rice, 'neychoru' is served to her husband on this day.

Marriage

62. The parents have to do a lot of preparation before they think of selecting a suitable husband for their daughter. By the time the girl completes the age of 15, she is given a separate sleeping room. If there is no vacant room in the building a new room is constructed by adjusting the space available within it or as an annexe to the building. If the parents do not have the means to incur necessary expenditure for this purpose, they themselves vacate the room which they have been using so far and give it to the girl. The room is furnished with cots, table, chairs and a wardrobe and provided with fancy articles like beautiful glass vessels and mirrors. Toilets and cosmetics are also supplied in the room, if possible.

63. Now the girl's father looks for a bridegroom. When he finds out a suitable boy, he directly approaches the father or the uncle of the boy with the marriage proposal. If the girl's father is a stranger to the boy's people, the latter try to elicit the details about the girl's family and her relations through apparently innocent questions. For example, they enquire the details about the person who has married the elder sister of the girl, if she has one, and the amount of dowry given to her instead of putting any direct question concerning the social and economic status of the girl's family. Then a convenient date is fixed for the formal visit of the girl's father to the boy's house for further negotiations.

64. When once the proposal is made, the female-folk of the girl's house take every care in keeping the house and its surroundings neat and clean and the girl is instructed to appear in her best dress always. This is because the boy's family sends some lady to investigate and report the required details regarding the girl and her family and she is expected to collect the information without disclosing her identity. She comes to the girl's house without any prior intimation, in the guise of a traveller wanting to quench her thirst or answer the calls of nature. But the ladies of the house are wise enough to recognise the woman and they extend a hearty welcome to her. Only if the woman approves of the alliance; she takes tea from that house.

65. On an appointed day the girl's father visits the house of the boy and the boy's father or uncle receives him. Their conversation mainly centres round the dowry and the ornaments to be given by the girl's father. It is reported that even an ordinary middle class family has to give not less than Rs. 2,000 as dowry along with ornaments weighing about 10 sovereigns to win a suitable bridegroom. If they come to an agreement, the date for the formal settlement of the marriage is selected. On the appointed day, dinner or tea is arranged for the relations and friends in the girl's house. After the reception in the girl's house, the girl's father or uncle followed by a priest proceed to the boy's house where the boy's parents, relatives and priest wait for them. Tea or dinner is served there also. An auspicious day for the marriage is selected with the help of the priest.

66. Five days prior to the date of the marriage two persons, one from the girl's family and the other from the boy's family, go together to invite the relations of both the parents. The bride's relations are invited first by the member of her family and then by the boy's and vice-versa. Friends and the neighbours are similarly invited three days before the marriage.

67. Nowadays the priests sing devotional songs in the previous night of the

marriage, but in former days the night was spent in singing the 'mylanchi songs' in both the houses. A girl dressed in valuable clothes was seated on a chair with a plate containing sweets, clothes, pulp of 'mylanchi' (Lawsonia alba) leaves and valuable ornaments in her lap. Men gathered around her and sang the 'mylanchi' songs clapping their hands. After three or four hours they proceeded to a neighbouring house along with the girl where also they spent some time in singing, and returned taking tea. They continued the performance for the rest of the night. This practice is gradually vanishing.

68. On the day of marriage, the feast in the bride's house comes to a close by 10 o'clock in the night. The bridegroom's people do not take part in the dinner. After the feast a band of singers and the neighbours of the bride go in procession with a number of lighted lamps to the bridegroom's house. The boy's people receive them and serve tea to them. By the time they take tea, the boy puts on his wedding dress and wears flower and lace garlands presented to him by his friends. Along with his father, uncle and other relatives he proceeds to the bride's house accompanied by the singers and the light bearers. This is called 'Thedipokku'.

69. The bride's parents and relations wait at the gate to welcome the bridegroom and his party. As the boy steps on the verandah, the girl's brother pours water from a vessel on the feet of the boy. In former days, the bridegroom used to drop a golden ring into the vessel as a present to his future brother-in-law but this custom is not observed now. After washing the feet the bridegroom occupies his seat in a well-decorated room along with his friends while his father, uncle and priest take their seats on the platform in the front hall of the house. Some ladies now enter the room where the girl is sitting and assists her to wear the bridal dress and ornaments, singing songs. The girl's father hands over the promised dowry to the priest who counts it carefully and gives it to the boy's father. The priest, the girl's father and the boy hold their right hands together and the priest recites certain passages from the 'Koran'. The girl's father and the boy, according to the instruction from the priest, repeat certain passages from the holy script which he reads to each of them separately.

70. The boy now goes to the room set apart for the new couple in the house. The ladies push the girl into the room and close the door behind her. The bridegroom puts a ring on her finger as a sign of having touched her. He also puts around her neck, some of the garlands, he has been wearing and leaves the room within 10 minutes, placing some money beneath the pillow of her bed. The bridegroom goes to his house followed by one of the younger brothers of the girl. This boy returns to his house early in the next morning.

71. The elder brother of the girl goes to the bridegroom's house in the morning to invite him for breakfast, but the bridegroom does not accept it. Again he is invited for lunch and supper. He accepts the invitation for supper and accompanies his brother-in-law toh is wife's house. He spends the night there and tries to leave the house early in the morning even without taking the bed-coffee. The girl's people, on the other hand compelhim to take something before he leaves the house and sometimes ladies or men sleep blocking the door of the bridal chamber so that the bridegroom does not go away unnoticed by them. The bridegroom should be invited on the succeeding days also for the breakfast, dinner and supper till the boy's people inform the brother of the girl that there is no need for further invitation. Even now this formality is observed atleast for three days succeeding the day of the marriage.

72. Sometimes practical jokes are organised at the expense of bridegroom while he is in the bride's house. All the male members take rice from a common vessel during the meals. The rice may be served in such a way that a plate or a cup hidden in the rice comes up when the bridegroom tries to take rice. It is also not rare to hide a frog or some other small animal in the cup. For all the men and women watching him, this provides great fun. Similarly the bridegroom may be served butter-milk or dilute lime solution instead of milk and unbroken egg shells in the place of eggs. The boy's people on their part create similar situations when the girl's brother goes to the bridegroom's house to invite him.

73. Fish is not cooked in the girl's house for the first 41 days after the marriage. But if the boy so desires he can send some fish to her house before the expiry of this period in which case from that day onwards the taboo ceases. On the 31st day the bridegroom is expected to give dress and toilets to his wife, her parents and the children of her household. On the first Friday after the marriage a feast is held in the girl's house for the male relations of the boy. Some days after the marriage the girl is invited to her husband's house where she lives for three or four days. On the 40th day the boy gives the girl some money, the amount of which exceeds by Rs. 10, the value of the milk he consumed during the period from her house and the amount of the money he proposes to give her every month for her subsistence.

74. Divorce is permitted among the Muslims. The husband tells his decision and the reasons thereof to the priest of the girl's family and returns the dowry he received from her father, if he desires a divorce. The priest in his turn informs the girl's family of the divorce and hands over the money to the girl's father or uncle as the case may be. The wife can also similarly obtain divorce, though such cases are very rare. Divorce can also be obtained through mutual agreement and the execution of the required documents. Remarriage is allowed in the community after the expiry of one year's widowhood.

Funeral

75. The funeral ceremony begins with the cleaning of the body. The dead body is taken to the bathroom and laid on a cot. The palms are joined together, rubbed and washed three times. The nostrils are similarly washed three times. The back side of the ears and feet are also specially cleaned and the remaining part of the body is washed. Some relations of the dead pour water for washing the body but those who actually wash the body are unrelated to the departed one. The stomach is pressed well to purge it of all the excreta. Then the body is rubbed dry with a towel and dressed with the cloth stitched by the priest. The members of the household have the last sight of the body in the bathroom. Now the body is taken to the verandah or the hall in the front and laid on a mat and covered with white cloth. The priest and the mourners recite passages from the 'Koran' and the priest inserts cotton in the nostrils, in the eyes, in between the fingers, in the mouth, in the ears and in between the toes of the dead body. The two big toes are tied with a piece of cloth. Both the hands of the dead are placed on the chest with the right palm over the left one. Rose water is sprinkled on the body, 'attar' is smeared on it and camphor and 'mylanchi' (Lawsonia alba) leaves are thrown on it. Now the two ends of the clothes are rolled together and tied with a piece of cloth. Again rose water is sprinkled on the body. The prayer 'la-illaha-illa-lla' is chanted now 101 times. Another passage from the 'Koran' is read while the body is removed to the bier brought from the mosque. The bier is covered

with a white cloth if the deceased is a male and with a coloured cloth if it is a female. Four persons carry the bier to the mosque, the priest going in front and the relatives and friends behind. The bier is taken inside the mosque and placed near the wall on the western side. Then the priest and the mourners arrange themselves in line and offer prayers. During the prayer the priest performs 'Vanku vili'. After this, the bier is carried to the grave which is dug in north-south direction. The grave is of 6' depth and a small pit is constructed in it with laterite to contain the body. The body is lowered, the two ends of the sheet covering the body are untied and the body is turned so as to rest on its right side, facing Mecca. The son of the deceased places a handful of earth near the head of the body. The inner pit of laterite is covered with large slabs of laterite so that the body is not squeezed. The pit is covered with earth. A granite stone is planted at the head of the grave such that about three-fourths of the stone projects above the ground. A laterite stone is similarly planted at the foot of the grave also and a branch of the plant called 'adalodakam' (Justicia adhatoda) planted near it. The members of the family of the deceased, the priests and those who were engaged in the washing of the body and the carrying of the bier return to the house of the deceased and take tea.

76. When a rich person dies, rice and money are given as alms to the poor after the burial. A 'pandal' is constructed above the grave and benches and table are put in it for the priests to sit and recite 'Koran' for the succeeding three days. It is believed that such prayers would expiate the sins of the deceased and enable him to attain the eternal bliss. Some ceremony is performed on the third night in which the relations, neighbours and priests take part. A mass recital of 'Koran' takes place and afterwards the priests pray to God for the transmission of the grace attained by the members of the family of the departed to his favour. Feast is also served on this occasion. Certain items such as 'pappadom' and pickles are taboo for this feast.

77. On the 40th night a ceremony is held in the house of the deceased and a feast served to the participants. The anniversary is also similarly celebrated. During the mourning period widows of the neighbourhood are engaged for reading 'Koran' for the benefit of the departed soul. The widow of the deceased is expected to remain in a separate room for 100 days without seeing men or even hearing their voice and sometimes cotton is inserted in her ears to prevent hearing. This custom is not strictly observed nowadays.

Other Beliefs and Practices

78. The Muslims of the area have strong faith in the power of saints and holy men and pray to them for help in distresses. Offerings are made for recovery from diseases, for changing the bad character of one's son, husband or father, to avoid complications during the first childbirth to remove sterility in women etc. The offerings generally consist of valuable silk pieces, coins cocoanut oil and sandal 'bathi' and are offered at the mortal remains of these holy men. Sometimes prayer sessions are arranged during which goat, male calves and cocks are butchered and feast served to the poor people. But the popularity of such observances is dying out nowadays.

79. Apart from all these, the Muslims observe fasts during certain occasions of which the fast during 'Ramsan' is the most important. During this period they do not take even drinking water at day time. In the evening, as the prayer or the 'Vanku vili' resounds from the local mosque, the womenfolk rush to the kitchen to prepare different variety of

food items. Each day the fast is broken by taking a date and a little water. During the night they eat and drink several times and keep awake almost till the daybreak.

Consanguineous Marriages

80. Till very recently practically all the Muslims in the village preferred only consanguineous marriages. By doing so they succeeded in preserving the economic and social status of the families for a long time. But during the last few decades the families became larger in size and the economic position naturally deteriorated. The social and family considerations also lost much of their meaning as many families that newly became rich were conceded a high social status. Thus the consideration of kinship was superseded by the problem of dowry in a marriage settlement. However the change is not complete, for even now some well-to-do Muslim families prefer only consanguineous marriages, if it is otherwise desirable. Among the Hindus, the Nairs showed great preference for this type of marriage while in the case of the other communities such marriages were not so common. In the surveyed area consanguineous marriages have taken place in 46.43 per cent households, the total number of such marriages being 74. Out of them 67 marriages have taken place between cross-cousins, 3 between other blood relations and the remaining between non-blood relations. The following table gives more particulars about these marriages.

Table XVII

CONSANGUINEOUS MARRIAGES

	Community			
	Thiyyas	Pulayas	Nairs	Muslims
No. of households in the community	15	10	2	80
No. of households where consanguineous marriages have taken place	3	1	2	46
Total No. of consanguineous marriages	3	1	4	66
Married to one's own mother's brother's daughter	1	1	3	35
Married to one's own father's sister's daughter	2	..	1	24
Other blood relations	..	..	..	3
Non-blood relations	..	..	..	4

Inheritance

81. The Muslims of Tellicherry unlike the Muslims elsewhere follow a peculiar system of inheritance which shows some resemblance to the 'Marumakkathayam' system prevalent among the Nairs and certain other communities of the Hindu faith. When a Muslim family is partitioned, a male gets only a less share than his sister. Generally the share of the male is limited to half of that of a female. Younger generation in the community considers this system out of date and signs of change are visible here and there. The Hindus of the area follow the Hindu Succession Act as the Hindus in many other surveyed villages do.

CHAPTER III

ECONOMY

Economic Resources

82. Due to the location of the village partly within the municipality and partly outside, the nature of the economy of the village is different from that of the surveyed areas which are purely rural in character. The contribution of agriculture towards the economic resources of the village is considerably small. In the portion of the village falling within the municipality the land is mainly utilised for putting up buildings since the rent received from the buildings is much more than the income that would accrue from cultivating a corresponding area. Outside the municipal limits, however, there is less construction activity and some area has been brought under cultivation. Being a coastal area the land is suitable for cocoanut plantation and naturally most of the available area has been planted with cocoanuts. Around the houses and amidst the cocoanut gardens plantains have also been raised partly for domestic consumption and partly for sale in the town where the plantains always have a good market. There are certain marshy areas within the village which are not suited for cocoanut cultivation. These areas have been converted into single crop or double crop paddy lands. Gradually these paddy fields are being filled up and converted into cocoanut gardens since the yield of paddy is not high and consequently the paddy cultivation is not as attractive as cocoanut plantation. The paddy produced in the village at present will not contribute even 20 per cent of its requirements. Amidst the cocoanut gardens there are some small areas over which tapioca is cultivated but its contribution to the economy is even less than that by paddy cultivation. Tapioca has to be brought from the eastern villages for the requirements of the villagers.

83. About 900 Families in the village living in the coastal area depend upon fishing for their livelihood. This occupation also provides employment to some people as fish mongers, fish curers and merchants. Subsidiary occupations like net making, boat building and repairing also earn livelihood for some people. Although the total value of the fish landed in the coast of the village may not make any sizeable proportion of the total economic resource of the village, this source of income has, nevertheless, to be conceded some importance, since about 15 per cent population of the village earn their livelihood from fiishing and allied occupations.

84. Nearly 2,000 people of this village are engaged in industries and about as many families earn their livelihood from the industrial sector. Considering the number of families earning their livelihood, beedi manufacturing should be given the top place among the various industries carried on in the village and neighbourhood. More than 1,000 workers are engaged in this industry alone. Weaving takes the second place in this respect. Coir spinning is carried out on a small scale. There are also some metal works, automobile repair shops, establishments manufacturing furniture with cane and a number of small units engaged in engineering works. There are some dress makers, bakers, jewellery manufacturers and manufacturers of ayurvedic medicines, all of whom carry their business in small units engaging four or five persons each. Unlike agriculture and fishing, the industrial field is undergoing expansion and may play a more important part in the village economy in the future.

85. Trade and commerce always played an important role in the economy

of Tellicherry and adjoining villages. In fact, Tellicherry came to limelight and became a bone of contention among the European trading powers in the middle centuries on account of its commercial fame. It has a vast hinterland producing spices which were in great demand in the foreign countries. Although its foreign trade has now considerably declined its total commercial activity is on the increase. Big foreign firms still have their godowns in the town. With the extension of cultivation in the surrounding hilly areas the volume of commodities pouring into the town has increased. The village under survey being a part of the municipality derives a portion of its income from these commercial activities. Several people from the village carry on trade not only within the village but also in other parts of the municipality. The trading establishments provide employment to a number of workers from the village as shop assistants, accountants, brokers and porters. Tellicherry is famous for oranges. With the further development of the hinterland where rubber plantations are being rapidly developed and many cash crops like pepper, ginger, lemon grass etc., are increasingly cultivated, the commercial activity of Tellicherry is bound to increase. Therefore, just as industry, trade and commerce will also play an increasing role in the economy of the village in future.

86. As in all other places, the other services are of some importance in the village economy, since a large number of households depend upon it for their livelihood. These services include Government jobs, work in the teaching institutions, conduct of tea-shops and professional services such as those of physicians, lawyers etc.

Land and Land Utilisation

87. Since the 1961 Census the village was reorganised by bringing more areas under its jurisdiction. Therefore the total area at the time of survey was 2,591.27 acres as against 1,870.57 acres at the time of the census. The statistics regarding land utilisation has been collected on the basis of the present area since by the time of the survey the village records had already been corrected. Although due to the addition in the area of the village the picture of land utilisation has slightly changed, due to the fact that the newly added area consisted of rural tracts, still the present land distribution and land utilisation pattern will give an approximate idea of the conditions that existed in this regard even at the time of 1961 Census. Of the present total area of the village 33.93 per cent is wet land, 1.80 per cent dry land, 53.04 per cent garden land, 8.75 per cent 'poramboke' land belonging to the Government, 0.74 per cent partial dry land and 1.74 per cent other waste lands. The last three category can be together classified as uncultivable waste.

88. Altogether there are 2,479 registered holders in the village, the total area under their ownership being 2,276.70 acres. Classified by size of holdings 8.55 per cent of the registered holders own only less than 5 cents each, the total area under their possession being 0.28 per cent of the total registered holdings. 9.84 per cent registered holders own between 6 cents and 10 cents and altogether they possess 0.85 per cent of the private land, 16.14 per cent registered holders own between 11 cents and 20 cents, the total land under their possession being 2.59 per cent of the registered holdings and 25.58 per cent registered holders own between 21 cents and 50 cents, they altogether possess 9.70 acres of the private land. Persons owning between 51 cents and one acre from 21.38 per cent and those owning between 1 acre and 2.5 acres 13.11 per cent of the registered holders, the percentages of total holdings under their

possession being 14.03 and 22.24 respectively of the total private holdings of the village. 5.40 per cent registered holders own more than 5 acres each and 50.31 per cent of the total private land of the village is possessed by them. In the entire village there is only one landlord who owns more than 100 acres of land. Most of the registered holders of the village live within the village on their plots and the absentee landlord altogether possess only 5.63 per cent of the private holdings. The following table gives the distribution of the land of the village according to the extent and the residence of the registered holders.

Table XVIII

DISTRIBUTION OF LAND-HOLDINGS BY SIZE AND RESIDENCE OF THE REGISTERED HOLDERS

	No. of holdings		Area of holdings		Details of the holdings the owners of which live outside the village			
Size of holdings	Total	Percentage	In acres	Percentage	No. of holdings	Percentage of holdings	Area of holdings in acres	Percentage of area
5 cents and below	212	8.55	6.39	0.28	..	..	..	..
6 to 10 cents	244	9.84	19.34	0.85	..	..	..	..
11 to 20 cents	400	16.14	58.96	2.59	..	..	..	..
21 to 50 cents	634	25.58	220.90	9.70	..	..	..	..
51 cents to 1 acre	530	21.38	319.38	14.03	..	..	..	..
1 to 2.5 acres	325	13.11	506.44	22.24	..	..	..	..
2.5 to 5 acres	80	3.23	273.49	12.01	..	..	..	..
5 to 10 acres	28	1.13	202.60	8.90	..	..	..	..
10 to 15 acres	13	0.52	161.07	7.07	..	..	..	..
15 to 20 acres	7	0.28	113.94	5.01	2	0.08	34.40	1.51
20 to 30 acres	4	0.16	99.65	4.38	2	0.08	47.47	2.09
30 to 50 acres	1	0.04	46.26	2.03	1	0.04	46.26	2.03
50 to 100 acres	..		..	..	..	..	..	..
100 acres and above	1	0.04	248.28	10.91	..	..	..	..
Total	**2479**	**100.00**	**2276.70**	**100.00**	**5**	**0.20**	**128.13**	**5.63**

89. 74.79 per cent of the registered holders of the village are Hindus, 25.17 per cent Muslims and 0.04 per cent Christians. The Hindus own 71.36 per cent of the total private land, the Muslims 28.46 per cent and the Christians 0.18 per cent. All the absentee landlords are Muslims whereas the biggest landlord of the village is a Hindu. The table XIX gives the distribution of the private land of the village according to the community of the registered hodler.

Table XIX

DISTRIBUTION OF LAND BY COMMUNITY AND RESIDENCE OF THE REGISTERED HOLDER AND EXTENT

Size of holdings	Land-holdings with the owners living inside the village						Land-holdings with the owners living outside the village					
	Hindus		Muslims		Christians		Hindus		Muslims		Christians	
	No.	Area in acres	No.	Area in acres	No.	Area in acres	No.	Area in acres	No.	Area in acres	No.	Area in acres
5 cents and below	142	4.09	70	2.30	..	..	..	..	..	..	..	..
6 to 10 cents	192	15.61	52	3.73	..	..	..	..	..	..	..	..
11 to 20 cents	350	51.57	50	7.39	..	..	..		..	..		..
21 to 50 cents	404	148.50	230	72.40	..	..	..	..	..	..	..	..
51 cents to 1 acre	470	271.78	60	47.60	..	..	..	..	..	..	..	..
1 to 2.5 acres	225	351.74	100	154.70	..	..	..	..	..	..	..	..
2.5 to 5 acres	30	124.89	49	144.54	1	4.06	..	..	..	..	..	..
5 to 10 acres	25	183.90	3	18.70	..	..	..	..	..	..	..	..
10 to 15 acres	9	109.31	4	51.76	..	..	..	..	..	..	..	..
15 to 20 acres	4	62.74	1	16.80	..	..	..	..	2	34.40	..	..
20 to 30 acres	2	52.18	..	..	..	..	..	..	2	47.47	..	..
30 to 50 acres	..	..	..	..	..	..	..	..	1	46.26	..	..
50 to 100 acres	..	..	..	..	..	..	..	..	..	..	..	..
100 acres and above	1	248.28	..	..	..	..	..	..	..	..	..	..
Total	**1854**	**1624.59**	**619**	**519.92**	**1**	**4.06**		..	**5**	**128.13**	..	..

90. The above details for the surveyed area have been separately collected at the time of the survey. 91.07 per cent of the surveyed households own or possess lands under various tenures or tenancies, the total area under their possession being 67.93 acres. Of this total area 44.41 acres are proprietary land over which the households have absolute ownership and 23.52 acres are land held from private persons or institutions under tenancies of one kind or another. The surveyed households have given out 8.91 acres of land to others for cultivation, keeping the balance with them either as house sites or as cultivated plots. The latter area comes to 50.59 acres, a part of it being proprietary land and the remaining leased land. Among the households possessing no land, four belong to Pulaya community, three to Muslim community, one each to Thiyya, Thattan, Kaniyan and Christian communities. A table showing the distribution of ownership among the surveyed households is given below on the basis of extent and nature of ownership.

Table XX

AREA OF THE HOLDINGS

Community	Toatl No. of house-holds	No. of house-holds having land	Area of			Area of land given out to others for cultivation from		
			Land owned in acres	Land held from Government in acres	Land held from private persons or institutions in acres	Land owned in acres	Land held from Government in acres	Land held from private persons or institutions in acres
Thiyyas	15	14	3.00	..	9.82	..	..	..
Pulayas	10	6	0.13	..	3.23	..	..	..
Nairs	2	2	0.37	..	0.80	..	..	..
Thattans	2	1	..	..	0.50	..	..	..
Kaniyans	2	1	..	..	0.08	..	..	..
Latin Catholics	1	..	..	..	..		..	..
Muslims	80	77	40.91	..	9.09	8.54	..	0.37
Total	**112**	**101**	**44.41**	..	**23.52**	**8.54**	..	**0.37**

91. In the surveyed area a major share of the proprietary land is held by the Muslims and a good portion of the leased land is also under their possession. The households of the Thiyya community come second with regard to possession of the land and Pulayas third. This order, of course, conforms to the order of the number of households in these communities.

92. In the surveyed area the largest number of registered holders own between 21 cents and 50 cents each and there is no household possessing less than 5 cents or above 10 acres of land among the registered holders. A table showing the distribution of the land according to the extent under the possession of each household is given below.

Table XXI

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 to 2.5 acres	2.5 to 5 acres	5 to 10 acres	10 acres and above
Land owned	Thiyyas	11	..	..	..	2	1	1	..	..	..
	Pulayas	9	..	..	1	..	..	..	..	..	..
	Nairs	1	..	..	..	1	..	..	..	..	..
	Muslims	25	..	..	8	25	7	14	..	1	..
Land held from private persons or Institutions	Thiyyas	4	..	..	3	2	2	3	1	..	..
	Pulayas	5	..	3	..	..	..	2	..	..	..
	Nairs	1	..	..	..	..	1	..	..	..	..
	Thattans	1	..	..	..	1	..	..	..	..	..
	Kaniyans	1	..	1	..	..	..	..	..	..	..
	Muslims	58	..	2	4	12	3	1	..	..	..
Land given out to others for cultvation	Muslims	72	..	..	3	1	1	2	..	1	..

Cultivation

93. According to the crop pattern of 1960 the cocoanut plantations covered 40.51 per cent of the total area of the village, the single crop paddy fields 16.87 per cent, the double crop paddy fields 12.24 per cent, tapioca cultivation 3.86 per cent and plantain cultivation 5.60 per cent. Except for the reclamation of small extents of paddy fields for the purpose of expanding the cocoanut cultivation little change has taken place in the crop pattern during the last decade. The filling up of the paddy lands takes place more rapidly along the northern boundary of the village where the cost of paddy cultivation is high and the yield is poor. Salt water has access to this area through the Eranjikal river. The cultivation practices of cocoanut and paddy are briefly described below.

Cocoanut Cultivation

94. The plantations are not systematically raised as is the case in all the coastal areas of the State. Each plantation contains trees of different ages with varying distances between

them. The number of cocoanut trees per acre varies widely from plot to plot. It is satisfactory to note that more attention is being paid in the new plantations towards symmetry and uniformity. Regular tilling and manuring are not undertaken in several plantations, some due to the constitution of the families where the property is jointly owned and therefore nobody takes particular interest in the development of the land as is the case with some of the large Muslim households and some for want of financial resources. According to the existing practice in the village the plantations are tilled twice a year, the first tilling being between 15th April and 15th June, when a small pit is made around each tree for the collection of rain water. Ash and river sand are put in this pit and nowadays chemical manures are also applied. The second tilling takes place in November or December after the retreating monsoon. This time the field is levelled, filling up the pits around the trees. The second tilling is meant more for the aeration of the soil and preservation of moisture by permitting easy absorption of water that may be available from unexpected rains. No diseases have yet appeared in the plantations and the trees generally yield a good crop. In some areas the annual production exceeds 6,000 nuts per acre per year, although there are also some other areas where this falls even below 3,000 nuts.

Paddy Cultivation

95. Over 58 per cent of the total paddy lands of the village, single crop is raised and in the remaining areas two crops are raised. The agricultural operation for the first crop begins in April-May. Some of the fields are picked with spade whereas some other fields are ploughed. Cow-dung is now spread over the land and it is ploughed three turns. Ash, if available, is applied to the land before the last turn of ploughing. The big clods are broken by means of a T-shaped wooden implement. The seed is then broadcast and the land ploughed once more superficially so that the seeds go under the soil. In the low lying areas puddled type of cultivation is followed. In that case the land is ploughed six or seven times in water and the seedlings transplanted in the month of June. In either case chemical manures or compost manure is applied twice, the first instalment being applied by the time the plants grow about 6″ tall. The second instalment is applied before the plants start flowering. Water is let out to make the field dry before the harvest. The harvesting is done by cutting the plants right at the bottom since the straw is in good demand as fodder. Generally the sheaves are carried to the house of the cultivator for threshing as there are no facilities around the paddy fields for this purpose. The threshing is carried out by trampling the sheaves under feet or by beating them against a stone, the latter method being more suitable if the stalk of the plant is very long Over some of the single crop land a long term crop is taken in which case the transplantation takes place in July and the harvesting in January-February. Normally the harvesting of the first crop takes place in July-August.

96. For the second crop transplantation is adopted almost in all areas. After the first harvest the land is ploughed several times and levelled. Green manure is added during the ploughing. The seedlings of about 35 to 40 days' growth are transplanted in the puddled fields. Some people apply chemical or

organic manures for the second crop also. The harvesting and threshing are done as for the first crop. Crop failures are more common in the case of the first crop due to the vagaries of monsoon, while, on the other hand, the second crop may not be possible in certain areas due to flood. The yield in the case of first crop goes up to 10-fold, if conditions are favourable whereas that for the second crop often exceeds 10-fold.

97. It is difficult to estimate the total annual agricultural production of the village but details have been collected from the surveyed households. The surveyed households altogether produce 53,380 cocoanuts of which 23,576 are consumed by the households themselves and the balance sold. They produce also 575 *paras* of paddy of which 275 *paras* are given as rent to the landlords and the balance consumed by the households. The registered holders possess the land under 'Jenmom' tenure which bestows on them absolute ownership. However among the registered holders, many have given out their lands to tenants for putting up houses and for the cultivation under a tenancy known as 'Kuzhikanam', the incidence of which has been mentioned in the monograph of Edakkad.

Fishing

98. Out of about 900 families depending upon this occupation for their livelihood about 500 are Hindus belonging to the Mukkuva community, 300 are Christians and about 10 are Muslims. Almost all the people engaged in fish trade are also Muslims. Nearly 300 country boats are engaged on the coast of the village in fishing operation. The method of fishing and the fishing gears used are the same as those mentioned in the monograph on Edakkad Recently a fishermen co-operative society has been organised here for introducing mect hanised fishing but their attempts are yet to bear fruit. Within the village there are two fish curing yards where a number of women from the fishermen households are engaged in the curing operation as well as net making. The chief market of fresh fish is Tellicherry Town. The Muslim fish-mongers carry fresh fish to the interior villages, particularly to those lying on the eastern side. The best catching season is November to February when the fishermen are rewarded handsomely for their efforts. From March to May the occupation is not wholly unprofitable but during the months of June and July all the fishermen remain indoors since the weather conditions are extremely unfavourable, on account of the north-east monsoon. A few people are engaged in the collection of shells, which has good demand in the area. During the monsoon months all the fishermen are put to starvation and Government organise relief measures. Recently concerted efforts have been made by Government to improve the living conditions of the fishermen. A colony of 20 houses each costing Rs. 1,300 has been established now.

Animal Husbandry

99. Milk and milk products as well as poultry products are in good demand in the area but facilities for developing animal husbandry are limited due to obvious reasons. In the municipal area there is hardly any space in private compounds to keep even poultry, not to mention cattle. Outside the municipal limits the conditions are more favourable but the scarcity of fodder puts some limit on the expansion of animal husbandry there also. Nevertheless, many households in this part keep cattle. The poultry and goats are kept by

Muslim households in all parts of the village. The goats of Tellicherry have a reputation for high yield of milk and are now being propagated in other parts of the State. Among the cows there are both indigenous variety as well as 'Kutch' variety. The goats and cattle are milched both in the morning and the evening. The goats yield as much as 1.70 litres a day while the indigenous breed of cows yield 2.73 litres and 'Kutch' variety as much as 5.45 litres. Indigenous breed of buffaloes is also reared in some households and their yield is reported to be about 6.82 litres. Buffalo's milk costs Rs. 1.10 per litre whereas cow's milk and goat's milk cost 93 paise per litre.

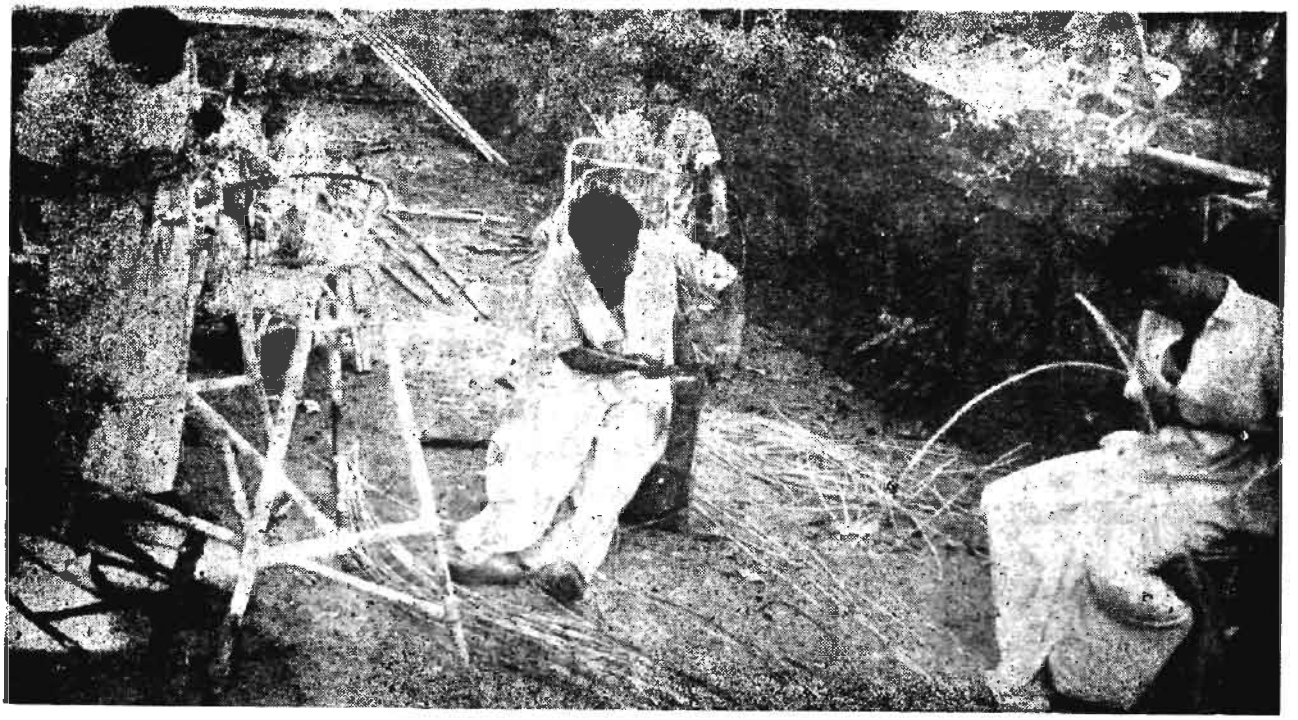
100. In the surveyed area 4 households keep cows and 38 households goats. Poultry is found in 68 households, most of which belong to Muslim community. A co-operative society has been organised recently for the collection of milk from the rural parts of the village and its distribution in the municipal area.

Industry

101. All the Industrial units functioning in the village are small in size, although many of them do not fall under the classification of household industry. As mentioned above, 'beedi' making is the most important industry of the area and employs a large number of workers. The 'beedi' manufactured here are sent to various parts of the district and even outside the district. There are 'beedi' manufacturing concerns employing 50 or more workers daily and altogether it is estimated that in the municipality there are 1,500 'beedi' workers. Only men are employed in the factories whereas in small establishments where the work is carried out on the scale of household industry, women workers are also employed. Majority of workers of the industry are Muslims. Weaving is carried on in the houses by about 200 households in the village. Most of the people employed in this industry belong to Chaliya community for whom handloom weaving is the traditional occupation. The other households engaged in the industry are Thiyyas and some other Hindus. Among the other industries, production of food articles, repairing and servicing of motor vehicles, cycles and machinery, dress making, manufacture of furniture and cane industry deserve special mention. Although cane industry is a new development, Tellicherry has already established a reputation for its fine cane products and therefore a small note on that industry is given below.

Cane Industry

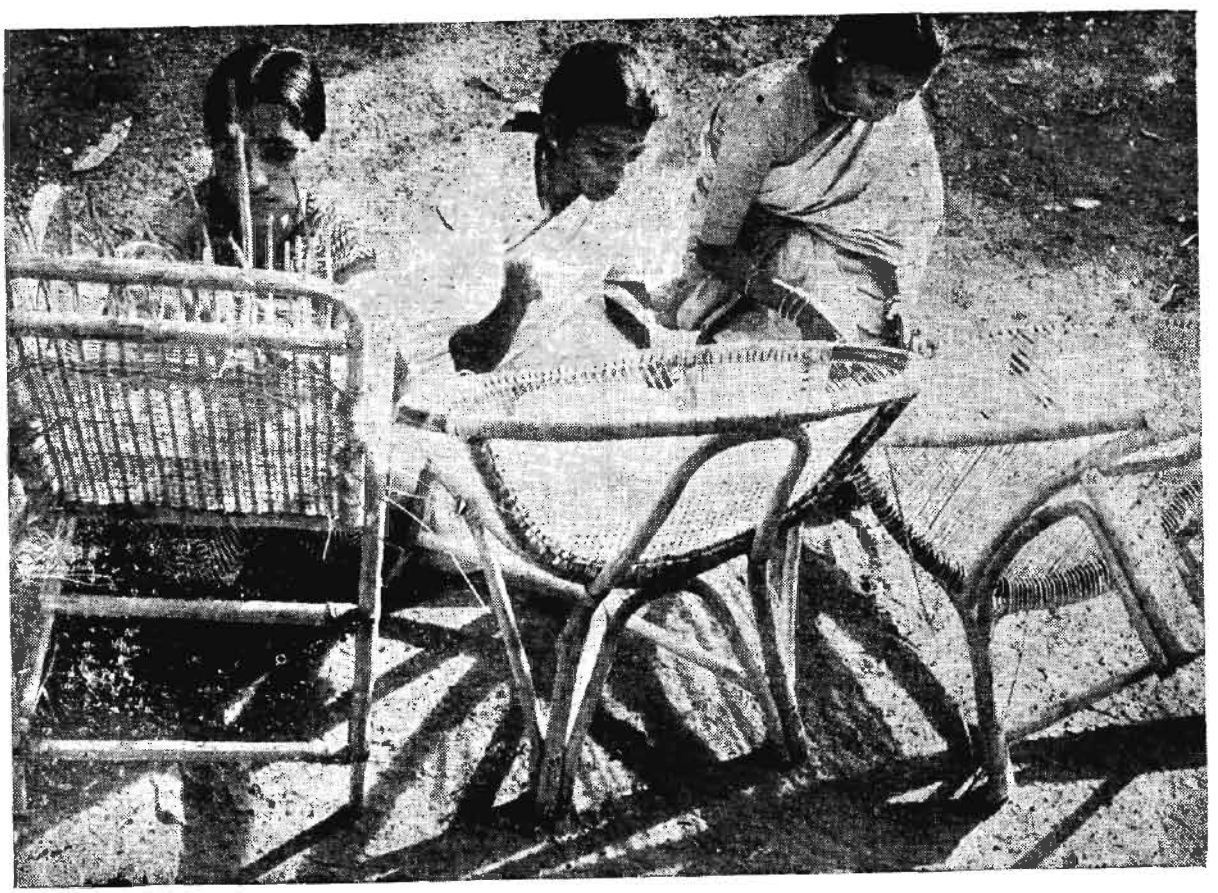
102. During the last 40 years one of the adjoining villages by name 'Menaprom' has developed as the most important cane trading centre in Malabar region. Cane is brought here from the western ghats lying within the State as well as Mysore State. The raw cane is collected from the forest by the forest department or by contractors during the summer season between January and April. Each plant grows to 150 feet or in some cases to 200 feet length and takes not less than 12 years to mature. Only the mature plants are collected since immature cane is not useful for the manufacture of furniture. Leaving a few yards of tender portion at the top of the cane is cut and its skin peeled away. It is then brought to the Menaprom centre in lorries. Here it is further cleaned, sorted into various sizes and cut into standard length. They are also graded according to the quality. The cane with red colour is supposed to be better than that with white colour, since the red colour indicates full maturity. Generally the former variety is



Pl. 27 CANE INDUSTRY — SPLITTING THE CANES Page 379



Pl. 28 CANE INDUSTRY — BENDING THE FRAME Page 379



Pl. 29 CANE INDUSTRY — WOMEN AT INTERLACING WORK Page 379

used for the manufacture of umbrella handles, walking sticks, sports goods etc. The white variety is used for the manufacture of furniture. The trade in cane requires a large investment and therefore it is monopolised by a few wealthy people.

103. It is the finished cane product that is of greater economic importance in the life of the village. They consist of mainly walking sticks, canes and furniture. The first two items are manufactured now only at Menaprom and both have good foreign market, particularly in the Arab countries. Some of the cane businessmen of Menaprom are engaged in the export of these items to the Middle East and make a good profit out of it. The manufacture of furniture is undertaken in the village under survey on a large scale. The items of furniture mainly consist of different kinds of chairs and settees. For manufacturing these items thick cane is bent after heating it in a flame and a framework is made with it in the required shape. The furniture is made out of this framework by weaving suitable patterns with cane strips. This is then painted in bright colours and sold in the local market or sent to other parts of the State. Cane furniture from Tellicherry is being sent to all parts of India.

104. Chairs, drawing room tables, radio stands, almirahs, cots, name boards, baskets and various other fancy articles are produced but chairs are the most important item. The manufacturers of the area claim to be able to produce almost all items of furniture out of cane, if they get sufficient demand for the articles.

105. A list of the industrial establishments functioning in the village in 1960 is given below.

Name of Establishment	No.
Bakery	10
Motor workshop	16
Cycle repair	17
Lime manufacture	3
Ornament making	15
Dress making	38
Beedi & tobacco products making	34
Weaving	12
Ayurvedic medicines	15
Watch repair	4
Tin work	2
Coffee powder manufacturing	1
Gunny bag repair	3
Photography	3
Saw mill	5
Furniture making	8
Painting	1
Production of oil	2
Tyre repair	9
Battery charging	1
Welding	1
Rice flour mills	3
Leather work	1
Cane work	2
Soda manufacturing	4
Bell-metal works	5
Copper vessel manufacturing	7
Cutlery and ironsmithy	3
Book binding	1
Electroplating	1
Umbrella repairing	1
Framework	2
Repairing of auto-rickshaw, cart etc.	3
Total	233

Trade and Commerce

106. From the 16th century Tellicherry is noted to have been the most important trading centre of the North Malabar region. Tellicherry port established contacts with the foreign traders in 1670 when the French got permission from the local ruler to settle there for the

purpose of trade. The French constructed some godowns and carried on the trade in spices, particularly pepper. By the end of the 17th century the English East India Company almost ousted the French from the area and they shifted their trading centre to Mahe about 5 miles south of Tellicherry. During the time of East India Company the commercial activities of the town expanded further and several godowns were constructed along the coast for stocking the hill products pouring down from the Wynad plateau. For a long time the chief English factor of the west coast resided in Tellicherry where the British also constructed a fort for the protection of their commercial interests. At the time of Tippu's invasion of Malabar, one of his chief objective was to deal a blow to the commercial activities of Tellicherry and for a time he succeeded in his attempt. After Tippu's defeat the commercial activities of the town revived with greater vigour but in course of time its importance declined due to the development of other trading centres on the west coast and also consequent on the ascendency of the British Power to political supremacy. The commercial activities of Tellicherry, however, did not cease altogether. In fact, it is now on the increase due to the development of the hinterland. The chief commodities of the town are hill produce such as pepper, rubber, lemon grass, cashew, coffee etc. Even now reputed foreign firms have their godowns and trading establishments in Tellicherry town. In the surveyed village there are altogether 472 shops consisting of 60 stationery shops, 105 provision shops and about 101 tea-shops.

Changes influencing the Economic Life of the Village

107. There is some similarity between this village and Edakkad village[1] in the matter of possession and distribution of land. The 'Kuzhikanam' tenancy is a very important right over land existing in both villages. In fact all the large land holdings have been parcelled out to 'Kuzhikanam' tenants for cultivation and house construction. Landless 'Kudikidappukars' are few compared to the villages in the southern parts of the State but households living in rented houses are many since this is a municipal area. The Kerala Land Reforms Act will confer absolute ownership over the land on many households who now own them under 'Kuzhikanam' tenancy.

108. Another important change that will affect the economic life of the village is the protection of its coast against sea erosion. During certain years, the sea erosion takes place on a very violent scale and several houses on the coastal area are wiped away. It also causes damage to crops, particularly the cocoanut plantation, besides affecting the communication system since both the railway and the Calicut-Cannanore road pass along the coast. Recently a sea wall has been constructed along the coast of the village in order to check this danger and for the present, the danger seems to be kept at bay. Although to a smaller extent, the land improvement measures adopted by the villagers also will have some effect on its economy. This mainly consists in the filling up of some of the waterlogged areas for converting them into cocoanut plantations. As mentioned earlier these areas were put to paddy cultivation first but the paddy cultivation was not a success. On the other hand, after conversion, they become

[1] See the monograph supra

high yielding cocoanut plantations, fetching a much better income. The adoption of chemical manures, in recent years, will also improve the agricultural production and thereby the economy of the people. The recent trend among the Muslim families to give up the old system of inheritance and to divide the properties among the heirs will give further incentive to improve the land.

109. In the field of industrialisation not much has been taken place in the recent past. An industrial estate has been started in the neighbourhood of Tellicherry Municipality and an industrial training centre has been opened in the village of Edakkad. Both these will encourage the industrial incentive, although they may directly produce little effect on the existing industries. In the marketing and communication facilities also little expansion has taken place in the village in the last few years. Already the existing facilities in this regard satisfy the needs of the village. However the improvement that is taking place in communication facilities in the hinterland of the village will have a direct effect on the economy of the village, since it will further improve the commercial activities of the region. Several banks and co-operative credit societies are working in Tellicherry, all of which together provide large credit facilities to the villagers. No expansion in this regard is required, although it would help the villagers to avail of this credit facilities more easily, if the terms and conditions of the credit facilities are made simpler.

Livelihood Classes

110. According to the 1961 Census 26.06 per cent of the population consisting of 21.49 per cent males and 4.57 per cent females are workers. The women workers almost entirely consist of Hindus since the Muslim women do not go outside their house for any work, however poor they are. Among the workers 2.22 per cent are cultivators, 1.09 per cent agricultural labourers, 11.36 per cent workers engaged in mining, quarrying, fishing and plantation labour, 2.22 per cent workers in household industry and 19.08 per cent workers in larger industries. 0.77 per cent of the workers are engaged in construction, 19.43 per cent in trade and commerce, 6.58 per cent in transport and 37.25 per cent in other services. The large number of workers in trade is a noteworthy feature and confirms what has already been stated about the importance of commercial occupations in the economy of the village. According to 1951 Census 9.21 per cent of the village population depended upon agricultural activities, 20.42 per cent on production other than cultivation, 28.85 per cent on commerce, 3.26 per cent on transport and 38.26 per cent on other services for their livelihood.

111. In the surveyed area 20.68 per cent of the population are workers, 17.97 per cent of them being males and 2.71 per cent females. Among the total workers cultivators form 0.55 per cent, agricultural and general labourers 16.39 per cent, industrial workers 16.94 per cent, traders 41.53 per cent and workers engaged in other services 24.59 per cent.

Employment Position

112. Among the workers in the surveyed area 2.19 per cent persons fall in 0–14 age-group, 42.62 per cent persons in 15–34 age-group, 51.37 per cent persons in 35–59 age-group and the remaining 3.82 per cent workers in 60 and over age-group. The able XXII gives the distribution of the workers tand non-workers in the surveyed area by sex and age-group.

Table XXII

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	885	412	473	183	159	24	702	253	449
0-14	363	201	162	4	4	..	359	197	162
15-34	270	103	167	78	66	12	192	37	155
35-59	204	91	113	94	82	12	110	9	101
60 and over	48	17	31	7	7	..	41	10	31

113. Of the 183 workers in the surveyed area one person is engaged in cultivation, 15 persons are engaged in cane industry, 16 persons in other industries, 76 persons in trade and 26 persons in Government service. The 30 workers classified as general and agricultural labourers, mainly depend upon land for their livelihood. For most part of the year they work in the paddy fields and in cocoanut plantations but during certain months they may have to take up sundry jobs. The 19 persons classified under the miscellaneous occupations include two persons engaged in transport, one engaged in laundry work and one allopathic doctor. The persons who completely depend upon casual labour, health and sanitation work, clerical work etc., constitute the remaining 15 workers under this group. Among the 24 female workers 8 are engaged in agricultural labour, 9 in cane industry and 6 in Government service. One female is engaged in sanitation work. The distribution of the workers by sex, age-group and occupation is given in the following table.

Table XXIII

WORKERS BY SEX, BROAD AGE-GROUP AND OCCUPATION

Occupation		Age-groups				
		All ages	0-14	15-34	35-59	60 & over
Cultivation	Persons	1	..	..	1	..
	Males	1	..	..	1	..
	Females	..	..	..	..	..
Agricultural and general labour	Persons	30	..	10	19	1
	Males	22	..	7	14	1
	Females	8	..	3	5	..
Cane industry	Persons	15	..	8	7	..
	Males	6	..	4	2	..
	Females	9	..	4	5	..
Other industries	Persons	16	2	8	6	..
	Males	16	2	8	6	..
	Females	..	..	..	..	..
Trade	Persons	76	2	35	34	5
	Males	76	2	35	34	5
	Females	..	..	..	..	..
Government job	Persons	26	..	10	16	..
	Males	20	..	6	14	..
	Females	6	..	4	2	..
Miscellaneous	Persons	19	..	7	11	1
	Males	18	..	6	11	1
	Females	1	..	1	..	..

EMPLOYMENT POSITION

114. Of the total workers 32.24 per cent persons are self-workers consisting of 9.29 per cent persons engaged in industry belonging to the household, 22.40 per cent persons engaged in business run by the household and 0.55 per cent persons engaged in household cultivation. A good number of families in the surveyed area run independent business. The following table gives a detailed classification of the self-workers of the surveyed area by age-group and occupation.

Table XXIV

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

	Total			Working in industry belonging to the household			Working in business belonging to the household			Working in cultivation belonging to the household		
Age-group	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	59	50	9	17	8	9	41	41	..	1	1	..
0—14	..	..	..	..	..	..	..	..	..	..	..	..
15—34	22	18	4	7	3	4	15	15	..	..	..	..
35—59	32	27	5	10	5	5	21	21	..	1	1	..
60 and over	5	5	..	..	..	..	5	5	..	..	..	..

115. The percentage of non-workers is high both in the village and in the surveyed population. They constitute 79.32 per cent of the population of the surveyed area consisting of 28.59 per cent males and 50.73 per cent females. Of the total non-workers of the surveyed area the percentage of persons falling in 0–14 age-group is 51.14, that in the 15–34 age-group 27.35 and in the 35–59 age-group 15.67. 5.84 per cent of the non-workers are over 60 in age. As many as 40.46 per cent of the non-workers are engaged in household duties, all of them being females. The full-time students or children attending schools form 32.90 per cent, sick, old and infants 23.08 per cent, retired persons, rentiers etc., 0.43 per cent, beggars 0.14 per cent, persons seeking employment 2.56 per cent and persons who have no special reason for not seeking employment and who do not belong to any of the above categories 0.43 per cent of the total non-workers. Of the 18 employment seekers 4 persons have S.S.L.C. or higher educational qualifications and 3 of them have registered in the employment exchange. Most of the others have completed only 7th or 8th standard and are aged below 25. The distribution of the non-workers of the surveyed area by sex, age and the nature of activity is given below.

Table XXV

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

Name of activity		Age-groups				
		All ages	0-14	15-34	35-59	60 & over
Total No. of non-workers	Persons	702	359	192	110	41
	Males	253	197	37	9	10
	Females	449	162	155	101	31
Persons engaged in household duties only	Persons	284	12	151	99	22
	Males	..	..	..	..	..
	Females	284	12	151	99	22
Full-time students or children attending school	Persons	231	209	22	..	..
	Males	142	124	18	..	..
	Females	89	85	4	..	..
Sick, old and infants	Persons	162	136	2	6	18
	Males	87	71	2	5	9
	Females	75	65	..	1	9
Retired persons not employed again, rentiers, persons living on agricultural and non-agricultural royalty rent or dividend or other persons of independent means	Persons	3	..	..	2	1
	Males	2	..	..	1	1
	Females	1	..	..	1	..
Beggars, vagrants, independent woman without indication of source of income and others of unspecified source of existence	Persons	1	..	..	1	..
	Males	1	..	..	1	..
	Females	..	..	..	..	..
Persons seeking employment	Persons	18	2	16	..	..
	Males	18	2	16	..	..
	Females	..	..	..	..	..
Persons who have no special reason for not seeking employment and who do not belong to any other category	Persons	3	..	1	2	..
	Males	3	..	1	2	..
	Females	..	..	..	..	..

Primary and Subsidiary Occupation

116. Figures for the entire village for finding out the distribution of primary and subsidiary occupations are not available but it is hoped that the figures of the surveyed area will give some inkling into the state of affairs prevalent in the village in this regard. Out of 112 households in the surveyed area 36 derive their principal income from trade, 15 from general labour, 15 from other services, 12 from industries, 6 from household cultivation and 2 from transport. 26 households almost completely depend upon the help received from their relatives. Most of these households belong to the Muslim community and the relative is none other than the husband of the house-wife. He is not treated as a member of that family and his main financial responsibility towards his family ceases once, he gives a fixed amount every month for the maintenance of the wife and children. If he earns anything more, he gives it to his mother and sister but if his income is not sufficient to discharge his obligation towards his wife, he has to obtain sufficient money for it from his own family. 58 households of the surveyed area have subsidiary occupations, 43 of them having cultivation, 3 animal husbandry, 3 industry, 6 trade, 2 general labour and 10 other services as subsidiary occupations. 9 households have more than one subsidiary occupation.

Table XXVI

SUBSIDIARY OCCUPATION

Main occupation	Total No. of households	No. of households having subsidiary occupation	No. of households having subsidiary occupation					
			Household cultivation	Animal husbandry	Industry	Trade	General labour	Other services
Trade	36	24	19	1	2	..	..	5
General labour	15	7	4	..	1	2	..	2
Other services	15	7	6	..	..	1	..	..
Industry	12	5	4	..	..	2	..	1
Household cultivation	6	5	..	1	..	1	2	1
Transport	2	1	1	..	..	..	..	..
Help from relatives	26	9	9	1	..	..	..	1
Total	**112**	**58**	**43**	**3**	**3**	**6**	**2**	**10**

Traditional Occupation

117. Regarding the traditional occupation also only the figures for the surveyed area are available. Out of 112 households in the surveyed area 56 had trade, 11 cultivation, 17 trade and cultivation, 23 general labour and 2 goldsmithy as their traditional occupations Two households belonging to the Kaniyan community earned their livelihood from the practice of astrology and one household was traditionally engaged in laundry work. 44 households of the surveyed area have completely given up their traditional occupation, 14 of whom now completely depend upon the help from their relatives for their livelihood. One of these households newly took up cultivation, one work in transport, 7 in industry, 3 in trade, 15 in other services and 3 in general labour at present. Those who gave up trade in cultivation did so on account of some severe loss in trade or the loss of properties by litigation of the shrinking of the holdings by partition. The table below gives more details about the change in traditional occupation in the surveyed area.

Table XXVII

TRADITIONAL OCCUPATION

Traditional occupation	Total No. of households	No. of households which have completely given up the traditional occupation	Main occupation or source of income of the households which have completely given up the traditional occupation						
			Household cultivation	Industry	Trade	Other services	Transport	General labour	Help from relatives
General labour and agricultural labour	23	13	1	6	2	4	..	..	..
Household cultivation	11	1	..	..	1	..	..	..	..
Trade	56	26	..	..	..	9	1	3	13
Trade and household cultivation	17	2	..	1	..	..	..	..	1
Goldsmithy	2	..	..	..	..	..	..	..	..
Astrology	2	2	..	..	..	2	..	..	..
Washing of cloth	1	..	..	..	..	..	..	..	..
Total	**112**	**44**	**1**	**7**	**3**	**15**	**1**	**3**	**14**

Family Budget

118. Of the 112 households in the surveyed area, 5 households receive the major portion of their income from the cane industry, 36 households from trade, 15 households from general labour and the remaining 56 households from various other occupations or sources The income and expenditure of the households in each group have been separately collected and classified. The detailed tables prepared in this connection are given in Appendix A but the main features of these tables are discussed below with a view to give a general idea about the domestic economy of these households.

Cane Industry

Income

119. The cane industry forms the major source of income for 5 of the households in the surveyed area and each of them receives above Rs. 100 per month as income. The average income of a household of this group works out to Rs. 690.60 per month. On an average there are 11.40 persons, 9.44 equivalent adult males and 4.20 gainfully employed persons in a household in this group. Of the total income 24.62 per cent is earned in the form of wages or salary, 47.64 per cent is derived from the industry run by the household, 10.43 per cent from business run by the household, 3.27 per cent from cultivation run by the household, 2.61 per cent as rent from land, 11.15 per cent from the relatives in the form of help and the remaining 0.28 per cent from other sources. The average monthly income per household is the highest in this occupational group. It has to be pointed out that three out of the five households in this group own the industry and get considerable profit out of it.

Expenditure

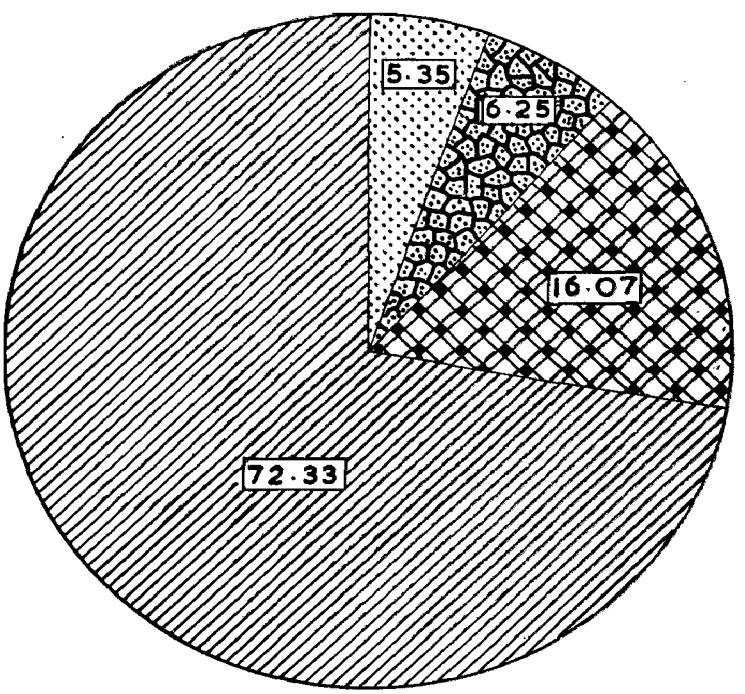
120. A household in this occupational group spends on an average Rs. 584.07 per month. Of the total expenditure 30.80 per cent is spent on food, 2.69 per cent on clothing, 3.39 per cent on housing, light, fuel etc., 26.48 per cent on miscellaneous items and 36.64 per cent on cultivation, industry and business run by the household. Out of the total expenditure on food the percentage of expenditure on rice is 43.35, on tapioca 0.31, on cocoanut 4.72, on fish and meat 10.78, on milk 5.92, on ghee and oils 7.67, on sugar and jaggery 7.41, on coffee and tea 2.67, on tobacco 5.03 and on refreshments 3.61. The expenditure per equivalent adult male works out to Rs. 19.08 per month on food and the households in this occupational group maintain a higher standard in the consumption pattern than the households in the other groups. As a contrast from all the other surveyed centres the remittances to dependents living elsewhere cover a major portion of the expenditure under the miscellaneous items. The reason for such high expenditure on this item is that the Muslim males have to give to their wives every month on account of their maintenance. More amount is spent on dhobi and soap than on education. Of the total expenditure under miscellaneous expenditure the remittances to dependents living elsewhere covers as much as 71.13 per cent, provident fund, 'kuri' and other saving schemes 8.41 per cent dhobi or soap 4.27 per cent and education 2.33 per cent. No household incurs any expenditure for repaying debts. The industry takes away 93.46 per cent, cultivation 1.40 per cent and business 5.14 per cent of the total expenditure incurred on cultivation, industry and business run by the household.

Trade

Income

121. There are 35 households in the surveyed area which receive the major portion of their income from trade. 5 of these households fall in the income group of Rs. 76-100 and the others in the income group of above Rs. 100 per month. On an average there are 4 persons

HOUSEHOLD MONTHLY INCOME

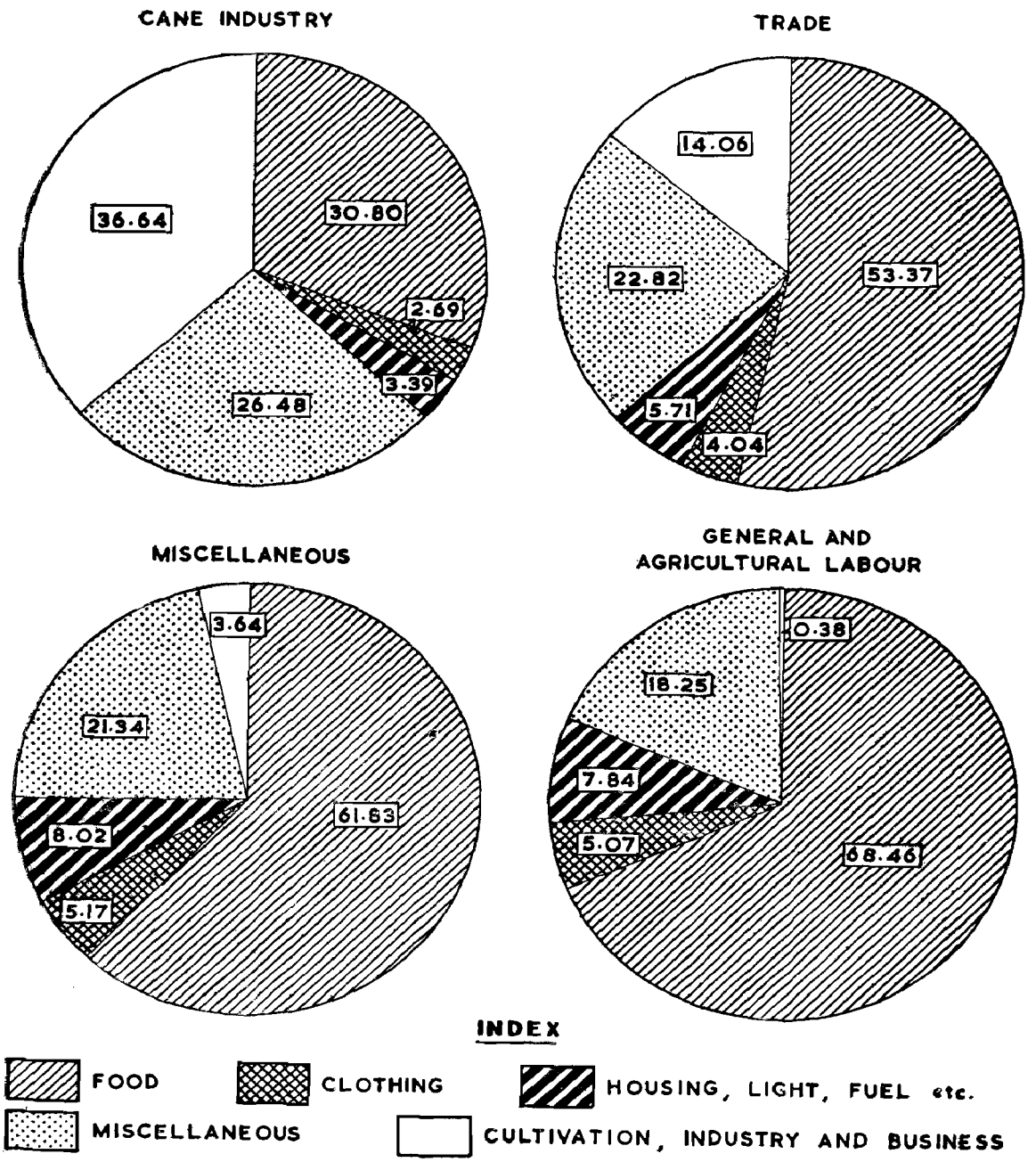


INCOME GROUP

Rs. 25—50 Rs. 76 — 100

Rs. 51—75 ABOVE Rs.100

MONTHLY EXPENDITURE BY OCCUPATIONAL GROUPS



Pl. 31

3.50 equivalent adult males and 1.20 gainfully employed people in a household in the lower income group and 9.48 persons, 7.79 equivalent adult males and 2.29 gainfully employed people per household in the higher income group. The households in the lower income group, on an average, receive Rs. 95.00 each per month and those in the higher income group Rs. 314.56 each per month. When all the households are put together, the average monthly income per household works out to Rs. 284.06 for the occupational class. As much as 49.68 per cent of the total income is derived from business run by the household, 8.26 per cent from cultivation, 21.76 per cent from wage labour or employment, 17.75 per cent from relatives in the form of help, 1.46 per cent from unclassified sources and 1.09 per cent from the land and building given for rent.

Expenditure

122. The households in the lower income group spend on an average Rs.102.11 each per month and those in the higher income group Rs. 278.63 each per month. When all the households are taken together the average expenditure amounts to Rs. 254.07 per month. 53.37 per cent of this amount is spent on food, 4.04 per cent on clothing, 5.71 per cent on housing, light, fuel etc., 22.82 per cent on miscellaneous items and 14.06 per cent on cultivation, industry and business run by the household. Considering the expenditure under the food items, rice takes away 37.85 per cent, tapioca 0.19 per cent, cocoanut 5.72 per cent and milk 4.53 per cent. Ghee and oil take away 5.76 per cent, fish and meat 10.83 per cent, sugar 8.25 per cent, tea and coffee 2.20 per cent, smoking and chewing 5.43 per cent and other food items including refreshments 8.78 per cent of the total expenditure on food. The expenditure on equivalent adult male comes to Rs. 18.88 per month on food. Among the miscellaneous items the percentage of expenditure on education is 3.97, on dhobi or soap 8.07, provident fund, 'kuri' and other compulsory saving schemes 11.59 and remittances to dependents living elsewhere 46.52. The reason for the high expenditure on the last item is none other than what is mentioned in connection with the first occupational class. From what is spent on cultivation, industry or business run by the household, business takes away 94.29 per cent and cultivation 5.71 per cent.

General Labour

Income

123. Of the 15 households in this occupational class 3 households fall in the income group of Rs. 51-75, 2 households in the income group of Rs. 76-100 and 10 households in the income of above Rs. 100 per month. The average strength of the household, the average number of equivalent adult males per household and the average number of gainfully employed persons per household increase from the lower income group to the higher income group. To mention the strength, there are, on an average 4.33 persons in a household in the lowest income group, 6.00 persons in a household in the next income group and 7.20 persons in a household in the highest income group. In the above order the average number of equivalent adult males per household is 3.49, 4.35 and 6.17 and the average number of gainfully employed people per household is not strictly proportional to the average number of gainfully employed persons per household. The households in the lowest income group receive Rs. 74.16 each, those in the next income group Rs. 92.00 each and those in the highest income group Rs. 147.95 each, per month. The average income per household for all the households together works out to Rs. 125.71 per month. Of this total income 81.78 per cent is derived in the form of salary or wages, 3.56 per cent from the business run by the households, 1.88 per cent

from cultivation run by the households and 9.28 per cent from relatives in the form of help. The rent from land, gifts and presents and the unclassified sources together contribute the remaining portion of the income. For the households in the different income groups salary or wages form the major source of income. No household in the two lower income groups receives rent from land and no household in the lowest income group derives income from the business run by the household.

Expenditure

124. The households receiving a monthly income between Rs.51 and Rs.75 spend Rs. 74.34 each per month, those receiving an income between Rs.76 and Rs.100 spend Rs.87.55 each per month and those receiving above Rs. 100 spend Rs. 142.63 each per month. The average monthly expenditure of a household, when all the households in this occupational group are considered together amounts to Rs. 122.27 per month of which the percentage of expenditure on food is 68.46, on clothing 5.07, on housing, light and fuel etc., 7.84, on miscellaneous items 18.25 and on cultivation, industry and business belonging to the household 0.38. Of the total amount spent on food, 43.64 per cent is spent on rice, 2.81 per cent on tapioca, 5.67 per cent on cocoanut, 0.69 per cent on meat, 7.07 per cent on fish, 1.11 per cent on milk, 4.95 per cent on oil, 5.57 per cent on sugar, 2.41 per cent on coffee and tea, 7.46 per cent on smoking and chewing and 8.67 per cent on other foods including refreshments. The expenditure per equivalent adult male on food works out to Rs. 15.52 per month. Examining the miscellaneous items of expenditure the percentage of expenditure on education is found to be 10.62 on dhobi or soap 12.10 and on remittances to dependents living elsewhere 43.32. In this case also the presence of the Muslim families accounts for the high expenditure on remittances to relatives. The households in this group spend a greater percentage on education of their children than the previous occupational classes but no household has compulsory savings of any kind. A few households in the highest income group spend a small amount on business run by the household.

Miscellanous Occupation

Income

125. As many as 50 per cent households in the surveyed area fall under this occupational class. Of the households in this group 6 fall in Rs. 25-50 income group, 4 households in Rs. 51-75 income group, 11 households in Rs. 76-100 income group and 35 households in the income group of above Rs.100. On an average there are 3.16 persons, 2.55 equivalent adult males and no gainfully employed person in a household falling in Rs. 25-50 income group, 4.25 persons, 3.13 equivalent adult males and 0.25 gainfully employed persons in a household in Rs.51-75 income group, 5.91 persons, 4.74 equivalent adult males and 0.73 gainfully employed persons in a household in the next higher income group and 9.03 persons 6.95 equivalent adult males and 1.17 gainfully employed persons in a household in the highest income group. The households in the different income groups receive Rs.42.17, Rs.64.75, Rs.91.77 and Rs. 217.33 each per month. Taking all the income groups together the average monthly income per household works out to Rs. 163.01, the percentage of the income got from salary or wages being 43.92, industry run by the households 4.55, business run by the households 2.47, cultivation run by the households 8.13 and help from the relatives 33.17. The number of sources increases from the households in the lowest income group to those in the highest income group. The families in the first two lower income groups almost completely depend upon the help from their relatives. For the households in the income group of Rs. 76-100 this source contributes the largest share of income.

Expenditure

126. On an average the households in Rs.25-50 income group spend Rs.45.59 each per month, those in Rs.51-75 income group

Rs. 64.95 each per month, those in Rs. 76-100 income group Rs. 95.08 each per month and those in the highest income group Rs. 215.02 each per month. Taking all the households together a household in this occupational group spends on an average Rs. 162.55 every month. Of this amount 61.83 per cent is spent on food, 5.17 per cent on clothing, 8.02 per cent on housing, light, fuel etc., 21.38 per cent on miscellaneous items and 3.64 per cent on cultivation, industry and business run by the households 41.88 per cent of the total expenditure on food is spent on rice, 0.44 per cent on tapioca, 6.70 per cent on cocoanut, 9.10 per cent on fish and meat, 3.19 per cent on milk, 6.03 per cent on ghee and oil, 7.73 per cent on sugar, 3.19 per cent on tea and coffee, 3.52 per cent on smoking and chewing and 6.00 per cent on other food items including refreshments. The expenditure per equivalent adult male on food amounts to Rs. 17.44 per month. The consumption pattern maintained by the households in this occupational group is better than that of the general labourers but poorer than that of the traders. Among the miscellaneous items the expenditure on education takes away 13.49 per cent, dhobi or soap 10.84 per cent, compulsory savings 11.10 per cent and remittances to dependents living elsewhere 21.63 per cent. Certain households spend a small amount on cultivation, industry and business run by the households. Of the total amount spent on this item, 32.09 per cent is spent on cultivation, 52.87 per cent on industry and 15.04 per cent on business run by the households. Only the households in the highest income group spend anything on industry and business run by the households.

Surplus and Deficit Budgets

127. 60.71 per cent households in the surveyed area have surplus budget, 9.82 per cent households balanced budget and 29.47 per cent households deficit budget. Among the households having deficit budget 75.76 per cent fill the gap in the budget by borrowing. Some of the remaining households take money from the previous savings for this purpose and the others cut down the consumption of certain items in the succeeding periods to balance the budget. Of the total households with deficit budget, 54 55 per cent fall in the income group of above Rs. 100, 24 24 per cent in Rs. 76-100 income group, 12.12 per cent in Rs. 51-75 income group and the remaining 9.09 per cent in the lowest income group. The percentage of households with surplus budget is greatest among the households of the cane workers and the least among those engaged in miscellaneous occupations. The following table gives a detailed distribution of households in the surveyed area by income group, occupation and nature of budget.

Table XXVIII

SURPLUS, BALANCED AND DEFICIT BUDGETS

Occupation	Income group	No. of households with		
		Surplus	Balanced	Deficit
Cane Industry	Above Rs. 100	4	..	1
Trade	Rs. 76—100	1	1	3
	Above Rs. 100	21	3	7
	Total	**22**	**4**	**10**
General labour	Rs. 51—75	1		2
	Rs. 76—100	2	..	..
	Above Rs. 100	7	1	2
	Total	**10**	**1**	**4**
Miscellaneous	Rs. 25—50	1	2	3
	Rs. 51—75	2	..	2
	Rs. 76—100	4	2	5
	Above Rs. 100	25	2	8
	Total	**32**	**6**	**18**

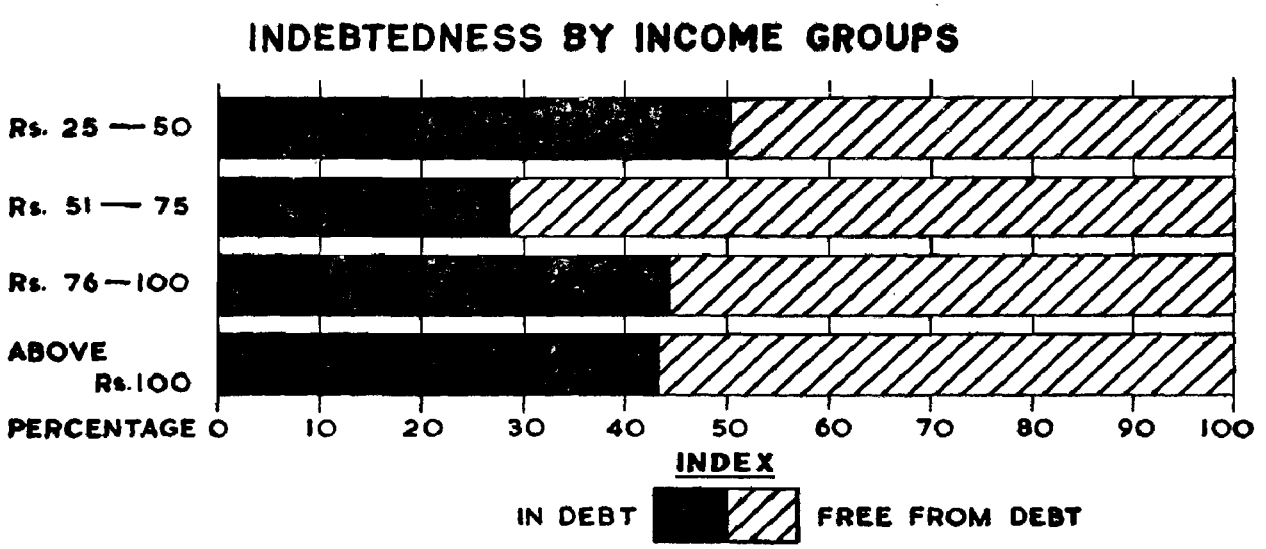
Indices of Prosperity

128. Four households in the surveyed area have cleared debts amounting to a total of Rs. 13,000 which existed prior to 10 years, during the last decade. Some had to dispose of property for the purpose. Of the total households in the surveyed area 12 households have acquired properties worth of Rs. 16,700, 2 households made savings in cash amounting to Rs. 7,000 and 20 households invested capital worth Rs. 40,750 in new undertakings or on buildings during the last decade. 9 households disposed of properties for this, the value of which amounted to Rs. 27,500.

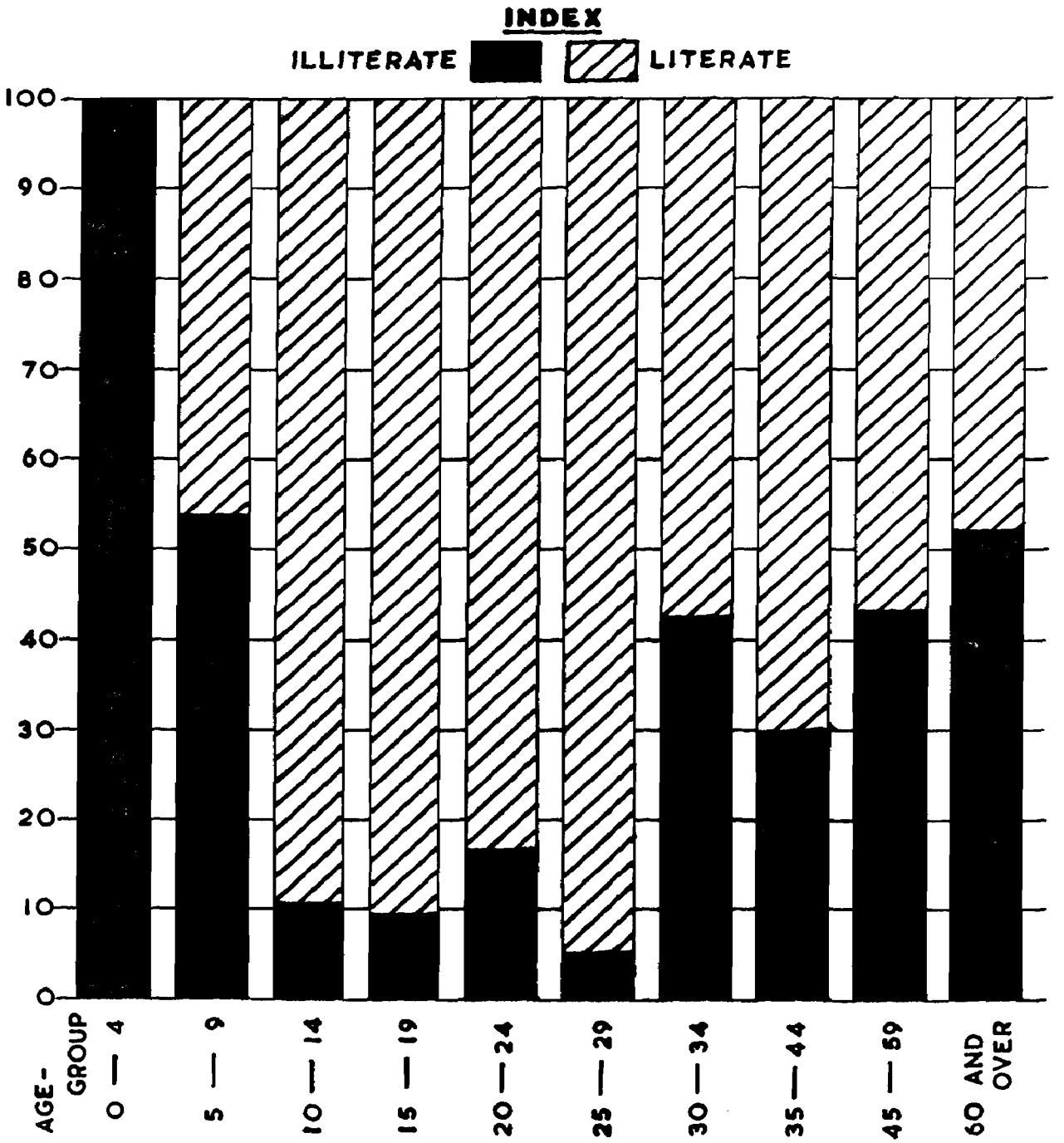
Indebtedness

129. 42.86 per cent households in the surveyed area are in debt. When the households in debt alone are considered, the average indebtedness per household works out to Rs. 609.85. The percentage of households in debt and the average amount of debt per household vary from income to income group. In Rs. 25-50 income group the percentage of households in debt is 50.00, in Rs. 51-75 income group it is 28.57, in Rs. 76-100 income group it is 44.44 and in the highest income group it is 43.21. The average indebtedness of a household in debt in the income group of Rs. 25-50 is Rs. 900 it is Rs. 87.50 in the case of the indebted households in Rs. 51-75 income group, Rs. 234.38 in the case of such households in Rs. 76-100 income group and Rs. 700.67 in the case of such households in the highest income group.

130. On analysing by causes, the debt incurred in connection with marriages accounts for 43.73 per cent, satisfaction of ordinary wants 26.01 per cent, house construction or repair to existing building 24.12 per cent, purchase of land 2.05 per cent, household cultivation 2.73 per cent and treatment 1.36 per cent of the total debt of the surveyed area. A table showing more details about indebtedness is given in Appendix A.


INDEBTEDNESS BY INCOME GROUPS
Rs. 25 — 50
Rs. 51 — 75
Rs. 76 — 100
ABOVE Rs. 100
PERCENTAGE 0 10 20 30 40 50 60 70 80 90 100
INDEX
IN DEBT
FREE FROM DEBT

LITERACY



Pl. 33

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Age and Sex Distribution

131. Both in 1951 and in 1961, the females had a majority in the village population, but there was a slight fall in the sex ratio during the decade. For every 1,000 males there were 1,080 females in 1951 whereas in 1961 it was 1,062. The sex ratio is still higher in the surveyed area according to the figures collected during the survey. Of the total population in the surveyed area 41.02 per cent persons are in the age-group of 0–14, 30.51 per cent in the age-group of 15–34, 23.05 per cent in the age-group of 35–59 and the remaining 5.42 per cent in the age-group of 60 and above. The males outnumber the females in the age-group of 0-14. The female preponderance in the village is partially explained by the fact that a good many Muslim males have gone from the surveyed area and settled temporarily in other parts of the State for the purpose of business or for some other occupation. Some of the Muslim males who have married from the households in the village do not live along with their wives. According to the custom the husband and wife live in their own houses where they have been born and brought up and are counted as members of the respective households. A distribution of the population in the surveyed area by age-groups is given in the table below.

Table XXIX

POPULATION BY AGE-GROUPS

	Total of all ages	Age-group									
		0–4	5–9	10–14	15–19	20–24	25–29	30–34	35–44	45–59	60 and over
Males	412	55	71	75	31	28	25	19	44	47	17
Females	473	47	50	65	53	38	34	42	63	50	31
Total persons	**885**	**102**	**121**	**140**	**84**	**66**	**59**	**61**	**107**	**97**	**48**

Age and Marital Status

132. 54.58 per cent of the persons in the surveyed area are never married, 35.82 per cent married, 8.81 per cent widowed and 0.79 per cent divorced or separated. Among the males never married persons form 68.45 per cent, married persons 30.83 per cent and the widowed persons 0.72 per cent while among the females the never married girls constitute 42.49 per cent, married women 40.17 per cent, widows 15.86 per cent and divorced or separated women 1.48 per cent. There are no divorced or separated males in the surveyed area. Majority of the girls in the age-group of 15-19 are never married. Three females above the age of 40 remain never married in the surveyed households while there are 8 males of the same age-group remaining bachelors. There is only one married male below the age of 20. Against 3 widowed males there are 75 widowed females in the population under study and all of them are above 25 years of age. Six out of seven divorced or separated females are between the age of 15 and 34. Of these seven, 6 are cases of divorce and 1 is a case of separation. 6 of these cases are found in the Muslim households while one case is in a Hindu household. Among the 7 households where divorce or separation has taken place 4 families are economically very poor, 2 are middle class families and the remaining one is a wealthy family. A table giving the distribution of the population of the surveyed area by age and marital status is appended below.

Table XXX

AGE AND MARITAL STATUS

Age-group	Total population			Never married		Married		Widowed		Divorced or separated	
	Pesons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All-ages	885	412	473	282	201	127	190	3	75	..	7
0- 9	223	126	97	126	97	..	..	..	..	..	..
10-14	140	75	65	75	64	..	1	..	..	..	..
15-19	84	31	53	30	27	1	25	..	..	..	1
20-24	66	28	38	23	6	5	30	..	..	..	2
25-29	59	25	34	11	4	14	29	..	1	..	..
30-34	61	19	42	5	..	14	33	..	6	..	3
35-39	57	20	37	4	..	15	31	1	6	..	..
40-44	50	24	26	..	2	24	15	..	9	..	..
45-49	37	11	26	..	..	10	16	1	9	..	1
50-54	35	23	12	2	..	21	4	..	8	..	..
55-59	25	13	12	..	..	13	4	..	8	..	..
60-64	25	9	16	4	1	5	2	..	13	..	..
65-69	11	4	7	1	..	3	..	..	7	..	..
70 and over	12	4	8	1	..	2	..	1	8	..	..

Youngest Age of Marriage

133. As already pointed out above in the surveyed area there is one married girl in 10-14 age-group and one married male in 15-19 age-group. Such early marriages were common till some 15 or 20 years back in all communities of the village. Most of the girls among the Muslims were married before they attained puberty while the Hindu girls were married at the age of 14, 15 or 16 in those days. In the case of the boys belonging to all the communities, the youngest age of marriage ranged between 23 and 25. But this system has almost gone out of existence. Now most of the girls get married between the ages of 20 and 24 and the males between the ages of 25 and 30. The change from the tradition regarding the age of marriage in the case of Muslim girls is not due to social progress alone but is partly due to the increasing importance of dowry in the marriage settlement. As indicated earlier the economic status of a good number of families has declined while the consideration of social status has lost much of its influence in the settlement of marriage. Many instances could be pointed out to show that not a few girls remain unmarried due to the difficulty of the parents in satisfying the demand for dowry. As far as the boys are concerned the change in the youngest age of marriage is not so glaring as in the case of girls. The data regarding the youngest age at which marriages of the boys and girls have taken place in the surveyed households in the memory of the present heads have been collected and presented in the following table. The data mainly reflects the custom that prevailed in the past when early marriages were common, rather than the present practice.

Table XXXI

YOUNGEST AGE OF FIRST MARRIAGE BY SEX AND AGE-GROUPS

Community	Age-group									
	0—14		15—19		20—24		25—29		30 and over	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Thiyyas	..	4	1	8	8	3	5	..	1	..
Pulayas	..	5	3	4	6	1	1	..	..	..
Nairs	..	..	..	2	1	..	1	..	..	..
Thattans	..	1	..	1	1	..	..	..	1	..
Kaniyans	..	1	..	1	1	..	1	..	..	..
Latin Catholics	..	..	..	1	..	..	1	..	..	..
Muslims	..	51	10	27	53	2	11	..	6	..

Literacy and Education

134. The first English School in North Malabar was started at Tellicherry in the middle of the 19th century and Tellicherry played no small part in promoting modern education in that region. However the percentage of literacy in the village is not as high as one would expect, due to the fact that the Muslims of the area were reluctant to send their children, particularly the girls, to secular schools. In the village 59.83 per cent persons consisting of 32.39 per cent males and 27.44 per cent females are literate. Among the total males the literates form 66.80 per cent and among the total females they form 53.27 per cent. In 1951 the percentage of literacy in the village was 57.19, the percentage of literate males being 29.77 and that of the literate females being 27.42. During the period between 1951 and 1961 the literacy has increased by 2.64 per cent as against 6.22 per cent increase in the whole State and 6.85 per cent increase in Cannanore district.

135. In the surveyed area the literates form 62.82 per cent of the total population consisting of 21.58 per cent literates without educational standards, 37.51 per cent having passed primary or junior basic standards, 3.16 per cent holding S.S.L.C or equivalent qualifying certificates, 0.34 per cent having passed the intermediate examination and 0.23 per cent graduates. Though there are enough facilities for higher education in the town, students going for college education from the surveyed area are few. Between the ages of 15 and 34 there are 18 students among whom only four are girls. The Muslim girls, in general, leave the school on completing the primary or junior basic standards. Even this is a new development. The Muslim boys also do not receive so much education as the boys in the other communities do. They become earning members at an earlier age than the Hindu or Christian boys. The surveyed population is classified according to the educational standards in the following table.

Table XXXII

LITERACY AND EDUCATION

Age-group	Total	Illiterate	Literate without educational standard	Primary or Junior Basic	Matric or Higher Secondary	Intermediate	Graduates and above
All ages	885	329	191	332	28	3	2
0— 4	102	102	..	..	..	..	..
5— 9	121	65	55	1	..	..	..
10—14	140	15	54	71	..	..	..
15—19	84	8	18	54	3	1	..
20—24	66	11	12	38	4	1	..
25—29	59	3	12	36	6	1	1
30—34	61	26	6	24	4	..	1
35—44	107	32	11	54	10	..	..
45—59	97	42	12	42	1	..	..
60 and over	48	25	11	12	..	..	..

Immigration and Emigration

136. In the village immigration or emigration has not taken place on any notable scale, except as has already been pointed out, some young men leaving the village temporarily to try their fortune in other places, inside the State or outside the State During a period of 40 years, only 6 families consisting of a Muslim family, a Christian family and 4 Hindu families have immigrated to the surveyed area from other villages. The Muslim family came to the village some 18 years ago in search of better dwelling place whereas all the others came in search of job. Among them a Thiyya household has been staying in the area for the last 40 years while the other Hindu households immigrated within a period of two years.

Type of Families

137. In the surveyed area the simple families constitute 19.64 per cent of the total households, intermediate families 8.93 per cent and joint families 71.43 per cent. A simple family consists of husband, wife and children, an intermediate family husband, wife, children, unmarried brothers, sisters or one of the parents of the husband or wife and a joint family two or more married couples. More than 80 per cent Muslim households in the surveyed area are joint families. A table showing the distribution of the surveyed households by the type of family and community is given below.

Table XXXIII

SIMPLE, INTERMEDIATE AND JOINT FAMILIES

Community	Total No. of households	Types of families living in the household		
		Simple	Intermediate	Joint
Thiyyas	15	5	3	7
Pulayas	10	7	1	2
Nairs	2	..	..	2
Thattans	2	2	..	..
Kaniyans	2	..	..	2
Latin Catholics	1	1	..	..
Muslims	80	7	6	67

Medical Care

138. The medical facilities existing in the village have already been mentioned earlier. Both public and private medical institutions provide ample facilities for treatment. In the surveyed area 58.93 per cent families depend upon allopathic system of treatment, 0.89 per cent households on ayurvedic system of treatment and 0.89 per cent households on homeopathic system of treatment. 34.82 per cent families take both ayurvedic and allopathic medicines and 4.47 per cent families all the three types of medicines. The members from 26.79 per cent households go to some public hospital or dispensary for medical consultation, those from 55.35 per cent households go to private hospital or dispensary for the purpose and 17.86 per cent households get doctor at home. The maternity cases are attended to by qualified midwives in 60.71 per cent households in the surveyed area and by unqualified midwives in the remaining households. All the members in 88.39 per cent households of the area have been vaccinated while some members, mainly children, belonging to the other households have not been vaccinated.

Dowry

139. The Brahmans among the Hindus, the Christians and the Muslims give and receive dowry but the system does not exist among the other sections of the Hindu community. In the surveyed area only the Muslim households have given or received dowry. 32.50 per cent of the Muslim households have given or received dowry in cash or property and the remaining households have done so in cash or property and in ornaments. The households which have given or received dowry worth up to Rs. 500 each form 5.00 per cent, up to Rs. 1,000 each 17.50 per cent, up to Rs. 1,500 each 15.00 per cent, up to Rs. 2,000 each 8.75 per cent, up to Rs. 2,500 each 6.25 per cent, up to Rs. 3,000 each 5.00 per cent and above Rs. 3,000 each 42.50 per cent of the total households. The middle and poor class Muslim families suffer a great deal from the continuance of this social practice. Sometimes even the well-to-do families groan under its burden.

Family Planning

140. The villagers, in general, are well aware of the family planning programmes, but it is likely to take some more time before it is approved and adopted by all. While certain sections of the population are eager to control the size of the family some others are indifferent, if not hostile towards the programme. The opinion of 32 persons in the surveyed area were collected to ascertain the popularity of the programme among the surveyed population. Among them 23 persons were in favour of the programme. 19 of these persons preferred the use of contraceptives and the practice of self-restraint, 2 preferred self-restraint alone and 2 preferred sterilization to achieve this end. Most of the newly married persons are in favour of the programme, indicating that the programme will receive greater welcome in the future. The two tables given below throw some light on the attitude of the interviewed persons towards the family planning programme.

Table XXXIV

NO. OF CHILDREN AND ATTITUDE TOWARDS FAMILY PLANNING

No. of children in the family	Attitued of parents towards family planning		
	In favour	Not in favour	Indifferent
0	7	3	..
1-2	13	2	..
3-4	3	2	1
5-7	0	1	..

Table XXXV

ATTITUDE TO FAMILY PLANNING

	Thiyyas	Pulayas	Nairs	Thattans	Kaniyars	Muslims
1. Total No. of persons interviewed	6	5	1	1	3	16
2. No. of persons aware of family planning	6	5	1	1	3	16
3. No. of persons in favour of family planning out of item No. 2	5	2	1	1	3	11
4. No. of persons out of item No. 3 in favour of						
(a) Self-restraint only	..	..	..	..	..	2
(b) Contraceptives only	..	..	..	..	..	..
(c) Contraceptives and self-restraint.	4	2	..	1	3	9
(d) Sterilization	1	..	1	..	..	..

Social Awareness

141. All the heads of the households know that it is an offence to practise untonchability, but only the heads of 18.75 per cent households have at least a vague idea of the Hindu Succession Act. The main features of the Dowry Abolition Act are known to most of the heads of households. During the time of the survey the measures taken in connection with the gold control formed the main topic of discussion whenever people gathered together. The level of social awareness among the Muslim women is poorer compared to that among the women of the other communities, which is to be expected in the light of what has been said about their social life.

Nature of Caste Relationship

142. In social intercourse all Communities preserve certain amount of reservation. Although for certain social functions persons belonging to the other communities are also invited, their mingling on these occasions are not without restraint. Females, especially the Muslim women, do not participate in such functions held in the households of the other faiths. Even when the men of different communities gather on such occasions, caste superiority and inferiority came into play. For example, members of some communities do not take food from the houses of some other communities or do not take food along with the members of some communities. However there are no frictions in the daily life on account of caste feelings.

Organisation of Democratic Decentralisation

143. During the last Census more than half of the village was in the Tellicherry Municipal town. Tellicherry Municipality came into existence in 1866 along with the other municipalities of Malabar. It was first constituted under the provisions of Town Improvement Act (Madras) of 1865 and was called "Municipal Commission". The head of the institution was called President and he was nominated by the Government. The town police was under him. The area of the municipality which was only 2.71 square miles in 1884 extended to 3 square miles by 1942 The population increased from 25,004 in 1871 to 40,040 in 1951. Now the population of the municipality is 44,763 persons. From 1885 the institution came to be known as a Municipal Council and from that year an elected person became the chairman of the council. Apart from the routine work such as street lighting, sanitary

works, public works etc., this municipality has done great service for the social, cultural and economic progress of the area. It introduced the compulsory education in 1922 and in this respect it claims to be the pioneer among the other municipalities of Malabar. The Brennan College was under the Municipal Council till 1919. It started an hospital in 1889 at Chalil. The Victoria Memorial Library established in 1908 and the Town Hall built in 1942 are also under the municipality. The municipality has established markets to improve the economic activities of the town and has built a Traveller's Bungalow for promoting tourist traffic.

Co-operative Societies

144. There are about 20 societies in the village consisting of credit, industrial, multipurpose and fishermen co-operatives. The Tellicherry co-operative credit society, the Tellicherry Co-operative Urban Bank, the Tellicherry Co-operative Rural Bank, the Tellicherry Cane Workers' Industrial Co-operative Society, the Indian Coffee Workers' Co-operative Society, the Women Industrial Co-operative Society, the Beedi Workers' Industrial Co-operative Society, the Tellicherry Weavers' Industrial Co-operative Society etc., form some of these societies. Almost every secondary school in the village has organised its own co-operative society for supplying text books, paper, note books, pencils and other articles to the students at reasonable rates. Among the other societies the Public Servants' Co-operative Society dealing with credit and the different societies organised by the fishermen are worthy of special mention. The fishermen of the village have organised five co-operative societies of which the Thalai Fishermen Co-operative Society, the Tellicherry Fish Curers' Co-operative Society and the Thalai Fish Curers' Co-operative Society are credit societies. The Thalai Malsyolpadaka Co-operative Society has been recently organised with a view to encouraging the fishing and marketing of fish by advanced methods. The society hopes to start soon fishing with mechanised boats. The fifth society has been organised by the fisher women at Chalil to co-ordinate the activities of the fishing-net workers of the area and to promote the industry by supply of credit and raw materials. In the surveyed area the households benefited by the working of these co-operative societies are very few in number. There are only three persons in the surveyed area who have membership in one or the other co-operative society.

Developmental Activities

145. The village comes under the N.E.S. Block, Tellicherry which was started in 1955. The area under the Block covers 49.86 square miles with a population exceeding 1,45,000 persons. Under the agricultural scheme for the village issue of loans, supply of manure and pesticides, maintenance of demonstration plots etc., are included. The supply of improved variety of poultry, goats, issue of loans, fodder etc , come under the scheme for the development of animal husbandry. With a view to promoting the industry several industrial co-operatives have been organised by the Block. Other societies organised by the Block include credit societies, farming societies and miscellaneous societies. The Block has also started production centres for weaving, pottery, tile making etc., and training is given to young men in these crafts. There is a scheme for the supply of agricultural and weaving implements and beehives to cultivators and artisans. The Block has organised 8 women's club, one nursery school, 3 child welfare centres, 17 children's parks until the period of survey.

146. The institution has done considerable service in the field of health, sanitation, housing and communication. There are 4 baby clinics, 4 maternity and child welfare centres and a health centre under the Block. A mobile health unit organised by the Block is rendering invaluable service to the rural population. Under rural housing scheme 9 persons were given loans. The construction of new roads extending 4.12 miles and the improvement of old roads extending to 22.85 miles, have been undertaken. The Block also runs a family planning advisory centre.

CHAPTER V

CONCLUSION

Social

147. In the village population the Muslim community is a predominant section both in number and wealth. Muslims of the area have a history of centuries behind them and they form one of the most aristocratic set of Muslims in Kerala. A section of the local Muslims known as Kayees is a very prosperous set of people. However, it is sad to note that the advancement made by the community in the social sphere is far behind the achievements of their brotheren elsewhere in the State. The comparative backwardness of the Muslims of the area is evident in many respects. Their family structure and inheritance system resemble the practices available in the Hindu joint families of olden times. After the marriage the girl does not leave her maternal house but sets up a separate household for herself in one of the rooms there. The husband comes to stay with her there. Being not a full member of the household he often finds himself not in a position to take serious interest in the family matters. Even after a long stay his interest in the wife's family and properties is only superficial. He spends the day time in his own house looking after his father's properties, most of which will ultimately go to his sisters and their children, and generally spends only the night in his wife's house. This double loyalty of the man results in the neglect of the properties of both the houses. The system has a similar deleterious effect on the bringing up of the children also. The children grow up in their mother's house along with the children of their mother's sisters. The father being away most of the time and the maternal uncles feeling some reluctance in their chastisement, they do not get proper care and attention. Similarly this set up has unwholesome effect on the family relations too, although it is not brought to the surface for fear of public condemnation. Thus on the whole the system has not been helpful to the social and economic advancement of the community. It is only natural that in these circumstances it has come to be looked upon with disfavour by the younger generation. One would wish that the wind of change blows faster.

148. The village under survey is in a luckier position compared to many other villages in the matter of educational facilities. There are not only many elementary schools but there are colleges and Technical schools in the immediate neighbourhood of the village. However it is sad to note that the villagers, particularly the Muslims, are not using these facilities to the full. In recent years there has been some improvement in the education of the Muslim boys, but progress has been very tardy in the community in the field of female education. Many Muslim families of the locality are well able to afford higher education for their children, both males and females. Nevertheless many of them stop the education of the boys after S.S.L.C. class or go to some far off city seeking employment. One would not suggest that they should stop earning their livelihood as early as possible but only point out that they would be better equipped for the purpose had they obtained some more education. Higher education of the women folk would have accelerated the pace of social progress in the community.

149. Sanitation facilities of the village are far from satisfactory. Arrangements

for the drainage of water is insufficient. Menace of filaria is still very high in spite of the anti filaria measures adopted by the Health Department. Epidemics are not rare and general health condition of the people is not satisfactory. The first important step that can be taken to correct the situation is to supply good drinking water to the people. The Municipality has a scheme for the purpose but its execution has been inordinately delayed, whatever be the cause for the delay. Better drainage facilities are equally important. While the above two matters are to be attended to by the local body, there are certain other measures which the individuals and households can take up for the improvement of sanitation. Many people attempt to keep the house and surroundings clean but many others pay less attention to these matters. Greater co-operation with the public health authorities in thorough innoculation and timely adoption of preventive measures is also required to improve the health standard and prevent the outbreak of epidemics.

150. Housing condition of the village is on the whole satisfactory. But improvements are desirable in this respect in some areas or with regard to certain communities. The houses of the fishermen on the coastal area and those of the Scheduled Castes like Pulayas are very poor and quite insufficient for satisfactory living, not to mention comfortable living. The situation has improved to some extent in the coastal area after the construction of some houses for the fishermen. Further extension of the scheme would have mitigated the misery of the fishermen in this respect. The joint living prevalent in the Muslim community has kept the housing problem from deteriorating. As already mentioned this system is being gradually abandoned. The change will require construction of many more houses and probably one reason why the change is very slow is the high cost involved in the construction of new houses.

151. There is nothing inviting grave criticism as regards the social relations between the different communities. Although Hindus and Muslims are equally powerful in the village there is no disharmony between these two sections. The Muslims regard themselves as much an integral part of the village community as anybody else and this position is conceded by the Hindus. Consequently they do not treat each other with hostility or distrust. However beyond this peaceful coexistence there is no cordiality between the two communities. The social and cultural functions of one are not generally attended by others and the others are not invited either. Of late there has been some change in this respect but the pace of change has been not as fast as would be desirable. Lack of intimacy exists between the various communities of the Hindu group also. Interdining is rare and intercaste marriages are rarer still. Although nobody now dares to practise untouchability or to act on the basis of caste superiority the vestiges of old prejudices still colours the social life of the village. Educated modern youth can do a lot in changing the remaining influence of religious prejudice and caste system on the village community.

Economic

152. The economy of the village depends upon several sectors such as agriculture, trade, industry and fishing. Many households are dependent on more than one of these sectors for their livelihood. Therefore improvement in one sector alone will benefit only a small section of the population, leaving the majority untouched. Unless there is an all round improvement, which is not an easy objective to be achieved, not only will the economic problems remain unsolved but also it will bring new social problems in its wake.

153. The agricultural sector of the village is gradually losing importance on account of the expansion of trade and

industry. In a village like Thiruvangad which partly lies in a big town this is natural and does not in itself forebode any economic disaster. The agricultural sector has been affected not only in the shrinkage of the area but also in the neglect of the cultivation. While the former factor cannot and need not be remedied some corrective measure is necessary with regard to the latter factor. It is possible to increase the yield of all types of crops of the village by better agricultural practices. There seems to be a growing feeling in the minds of the people that in modern times agriculture is not a paying business. This feeling is stronger in the urban areas and the rural areas adjoining the towns. The village under survey illustrates this point very well. While trade or industry may be very profitable in themselves, agriculture can be made equally profitable if better technics are adopted. Agricultural improvement has a special relevance in the State at the present time. It not only will contribute to the improvement of the economy of the individual households but will also be a service rendered to the country as a whole. The paddy and cocoanut cultivators and other people who are engaged in the agricultural activities, however insignificant the activity may be, should bear this point in mind. Better agricultural practices, application of chemical manures and selection of suitable seed will certainly increase the agricultural production of the village.

154. Fishing is the only occupation of the fisherfolk, whose number in the population is not so small. Tellicherry town and the hinterland provide a good market for fresh fish. If there is any excess catch that cannot be locally marketed it is possible to develop canning industry to consume it as has been done in some other fishing villages of the State. Therefore enhancement of the catch will certainly improve the economy of the fishermen and contribute to the total economic progress of the village. The present fishing methods are not adequate for improving the catch. Mechanisation has to be introduced for this purpose, after giving proper training to the fishermen. Distribution of nylon nets can be taken as a first step in this direction. Later the fishermen might be brought under co-operative sector and mechanised boats and other improved gears supplied to them.

155. Although the comparative importance of Tellicherry as a trading centre has declined from the beginning of the present century, the total volume of trade in the place is probably on the increase. With the development of the hinterland, which is taking place at a rapid pace, the volume of trade is bound to increase further. The facilities available at Tellicherry are not sufficient to handle even the present volume of trade. There is a lot of congestion in the trading sectors of the municipality and many of the shops have made encroachments on the roads. The market at Tellicherry is small and insanitary; a lot of trade in agricultural commodities take place on the road margins. A new market with better stalls is an urgent necessity in the municipal area. Construction of better godowns and shops, if possible under the auspices of the municipality, will also be a desirable and profitable proposition. It may provide a source of recurring income to the municipality, besides improving the facilities for trade. The improvement of the facilities at the minor port at Tellicherry will also boost the trade, particularly in exportable commodities like spices.

156. Compared to the agricultural and trade sectors the industrial sector of the village is younger and smaller, but this sector offers opportunities for greater expansion than the other two sectors. As already mentioned, there is scope for the development of fish canning industry in the area. There is also room for expansion and improvement of the cane industry. The village has already some

units for manufacturing cane articles and there are trained men available in the area, but the availability of cane is not going to continue indefinitely at the present rate. This factor will affect the industry in future. Moreover cane furniture is now meeting with stiff competition from the furniture made with artificial fibers, like plastic. Cane has been replaced with plastic in the manufacture of many items of furniture for which cane alone was used till recently. Therefore the cane furniture manufacturers of the area will do well to orient their industrial efforts in such a way as to replace cane with synthetic material without further delay. With the facilities and trained personnel available in the area this is not a difficult proposition. The change will not only enhance the profit but also assure a stable future for the industry.

157. There is a lot of idle man-power —mainly in the Muslim community— which could be utilised to improve the economic situation of the village. Almost all women in the high class and middle class and some women even in the low class section of Muslim community generally do not go out of their houses as it is considered to be immodest and unbecoming according to traditions. Although there is some change in the outlook in recent times it will take a long time before they will seek employment outside the house and contribute to the domestic income. The only way by which they can be immediately employed is by training them for some handicrafts which could be carried on at home. Manufacture of a type of cap worn by Muslims was undertaken by the women of the area some time in the past. But the industry has died out now. Its revival with modern facilities is an attractive proposition Training the women for the manufacture of some other articles which are customarily used in the community also might be feasible. If furniture are manufactured with plastic fibre the women could very well be assigned some items of work in that industry.

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
Cane Industry	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25-50	..	..	..	..	..	..		..
	Rs. 51-75	..	..	..	..	..	..	..	..
	Rs. 76-100	..	..	..	..		..	..	..
	Above Rs. 100	5	4.60	3.60	1.60	1.60	11.40	9.44	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
Trade	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25-50	..	..	..	..	..	..	..	..
	Rs. 51-75	..	..	..	..	..	..	..	..
	Rs. 76-100	5	1.40	2.00	..	0.60	4.00	3.50	1.20
	Above Rs. 100	31	3.26	3.55	1.58	1.09	9.48	7.79	2.29

Table I (c)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household: Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12	Total	Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
Miscellaneous	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25-50	6	0.33	2.00	0.50	0.33	3.16	2.55	0 00
	Rs. 51-75	4	0.50	2.00	0.50	1.25	4.25	3.13	0.25
	Rs. 76-100	11	1.09	3.09	1.09	0.64	5.91	4.74	0.73
	Above Rs. 100	35	2.09	3.48	1.97	1.49	9.03	6.95	1.17

APPENDIX A

Table I (d)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household: Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12	Total	Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
General and Agricutural labour	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25–50	..	..	..	..	..	..	..	..
	Rs. 51–75	3	1.33	1.66	0.67	0.67	4.33	3.49	1.00
	Rs. 76–100	2	1.50	1.50	1.50	1.50	6.00	4.35	2.00
	Above Rs. 100	10	2.90	2.80	0.80	0.70	7.20	6.17	2.90

Table II (a)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation		Source of income	All households		Households with a monthly income of: Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
		No. of households	5					5
			Rs.	Per cent	Rs.	Rs.	Rs.	Rs.
Cane Industry	(a)	Salary or wages	170.00	24.62	..	..	..	170.00
	(b)	Industry run by the household	329.00	47.64	..	..	..	329.00
	(c)	Business run by the household	72.00	10.43	..	..	..	72.00
	(d)	Cultivation run by the household	22.60	3.27		..	..	22.60
	(e)	Rent from land	18.00	2.61	..	..	..	18.00
	(f)	Rent of houses	..	..	..	..	..	..
	(g)	Pension	..	..	..	..	..	..
	(h)	Gifts and presents	..	..	..	..	..	..
	(i)	Help from relatives	77.00	11.15	..	..	..	77.00
	(j)	Other sources	2.00	0.28	..	..	..	2.00
		Total	690.60	100.00	..	..	..	690.60

Table II (b)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation		Source of income	All households		Households with a monthly income of: Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
		No. of households	36				5	31
			Rs.	Per cent	Rs.	Rs.	Rs.	Rs.
Trade	(a)	Salary or wages	61.81	21.76	..	..	47.00	64.19
	(b)	Industry run by the household	..	..	..	..	..	..
	(c)	Business run by the household	141.11	49.68	..	..	27.00	159.52
	(d)	Cultivation run by the household	23.46	8.26	..	..	8.80	25.83
	(e)	Rent from land	0.35	0.12	..	..	..	0.40
	(f)	Rent of houses	2.78	0.97	..	..	..	3.23
	(g)	Pension	..	..	..	..	..	..
	(h)	Gifts and presents	..	..	..	..	..	..
	(i)	Help from relatives	50.41	17.75	..	..	9.00	57.10
	(j)	Other sources	4.14	1.46	..	..	3.20	4.29
		Total	284.06	100.00	..	..	95.00	314.56

APPENDIX A —*Contd.*

Table II (c)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation		Source of income	All households		Households with a monthly income of Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
		No. of households	56		6	4	11	35
			Rs.	Per cent	Rs.	Rs.	Rs.	Rs.
Miscellaneous	(a)	Salary or wages	71.59	43.92	..	16.25	36.09	101.34
	(b)	Industry run by the household	7.41	4.55	..	..	5.91	10.00
	(c)	Business run by the household	4.02	2.47	..	..	..	6.42
	(d)	Cultivation run by the household	13.25	8.13	10.17	2.25	3.84	17.99
	(e)	Rent from land	2.01	1.23	..	..	2.95	2.28
	(f)	Rent of houses	1.52	0.93	..	1.25	..	2.29
	(g)	Pension	1.28	0.79	5.00	..	..	1.20
	(h)	Gifts and presents	3.08	1.89	..	..	..	4.93
	(i)	Help from relatives	54.08	33.17	21.83	42.50	39.09	65.64
	(j)	Other sources	4.77	2.92	5.17	2.50	3.89	5.24
		Total	**163.01**	**100.00**	**42.17**	**64.75**	**91.77**	**217.33**

Table II (d)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation		Source of income	All households		Households with a monthly income of Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
		No. of households	15			3	2	10
			Rs.	Per cent	Rs.	Rs.	Rs.	Rs.
General and Agricultural labour	(a)	Salary or wages	102.80	81.78	..	57.34	55.00	126.00
	(b)	Industry run by the household	..	..	..	..	..	..
	(c)	Business run by the household	4.47	3.56	..	..	15.00	3.70
	(d)	Cultivation run by the household	2.37	1.88	..	5.82	4.00	1.05
	(e)	Rent from land	0.13	0.10	..	..	..	0.20
	(f)	Rent of houses	..	..	..	..	..	..
	(g)	Pension	..	..	..	..	..	..
	(h)	Gifts and presents	2.27	1.81	..	..	0.50	3.30
	(i)	Help from relatives	11.67	9.28	..	10.00	15.00	11.50
	(j)	Other sources	2.00	1.59	..	1.00	2.50	2.20
		Total	**125.71**	**100.00**	..	**74.16**	**92.00**	**147.95**

APPENDIX A

Table III (a-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Item of expenditure	All households		Percentage of total expenditure on food	Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	5						5
		Per household	Per equivalent adult male					
Cane Industry	**A. Food Group**	**Rs.**	**Rs.**		**Rs.**	**Rs.**	**Rs.**	**Rs.**
	i. Cereals and Pulses							
	Rice	78.00	8.26	43.35	..	..	..	78.00
	Other grains	1.50	0.16	0.84	..	..	..	1.50
	Dhall	2.50	0.27	1.39	..	..	..	2.50
	Total	**82.00**	**8.69**	**45.58**	..	..	..	**82.00**
	ii. Vegetables							
	Potatoes	1.05	0.11	0.58	..	..	..	1.05
	Tapioca	0.55	0.06	0.31	..	..	..	0.55
	Onions	1.60	0.17	0.89	..	..	..	1.60
	Cocoanut	8.50	0.90	4.72	..	..	..	8.50
	Other vegetables	1.60	0.17	0.89	..	..	..	1.60
	Total	**13.30**	**1.41**	**7.39**	..	..	..	**13.30**
	iii. Meat and Fish							
	Meat	7.40	0.78	4.11	..	..	..	7.40
	Fish	12.00	1.27	6.67	..	..	..	12.00
	Total	**19.40**	**2.05**	**10.78**	..	..	..	**19.40**
	iv. Milk	10.65	1.13	5.92	..	..	..	10.65
	v. Ghee and Oils							
	Ghee	0.80	0.09	0.45	..	..	..	0.80
	Oils	13.00	1.38	7.22	..	..	..	13.00
	Total	**13.80**	**1.47**	**7.67**	..	..	..	**13.80**
	vi. Salt	0.44	0.05	0.24	..	..	..	0.44
	vii. Condiments							
	Chillies	3.75	0.40	2.09	..	..	..	3.75
	Tamarind	1.75	0.19	0.97	..	..	..	1.75
	Other condiments	1.15	0.12	0.64	..	..	..	1.15
	Total	**6.65**	**0.71**	**3.70**	..	..	..	**6.65**
	viii. Sugars							
	Sugar	10.40	1.10	5.78	..	..	..	10.40
	Jaggery	2.93	0.31	1.63	..	..	..	2.93
	Total	**13.33**	**1.41**	**7.41**	..	..	..	**13.33**
	ix. Coffee and Tea							
	Coffee	1.10	0.12	0.61	..	..	..	1.10
	Tea	3.70	0.39	2.06	..	..	..	3.70
	Total	**4.80**	**0.51**	**2.67**	..	..	..	**4.80**
	x. Liquor	..	..	..	..	..	..	..
	xi. Tobacco							
	Smoking	6.70	0.71	3.72	..	..	..	6.70
	Chewing	2.35	0.25	1.31	..	..	..	2.35
	Total	**9.05**	**0.96**	**5.03**	..	..	..	**9.05**
	xii. Other foods including refreshments							
	Pansupari etc.	6.50	0.69	3.61	..	..	..	6.50
	Total under food	**179.92**	**19.08**	**100.00**	..	..	..	**179.92**

(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 Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	5					5
		Expenditure per household	Percentage of total expenditure on miscellaneous items				
		Rs.		Rs.	Rs.	Rs.	Rs.
Cane Industry	**B. Clothing**	15.70	..	..	..	..	15.70
	C Housing, Light, Fuel etc.	19.80	..	..	..	..	19.80
	D. Miscellaneous Expenditure						
	i. Education	3.60	2.33	..	..	..	3.60
	ii. Dhobi or soap	6.60	4.27	..	..	..	6.60
	iii. Barber	2.35	1.52	..	..	..	2.35
	iv. Travelling	5.60	3.62	..	..	..	5.60
	v. Medical fees and medicines	4.40	2.84	..	..	..	4.40
	vi. Religious observances	1.40	0.90	..	..	..	1.40
	vii. Amusements	1.80	1.16	..	..	..	1.80
	viii. Provident fund, kuri and other compulsory savings	13.00	8.41	..	..	..	13.00
	ix. Payments of debts	..	..	..	..	..	
	x. Remittances to dependants living elsewhere	110.00	71.13	..	..	..	110.00
	xi. Other items	5.90	3.82	..	..	..	5.90
	Total	**154.65**	**100.00**	..	..	..	**154.65**
			Percentage of total expenditure on cultivation etc.				
	E. Cultivation, Industries and Business						
	i. Cultivation run by the household	3.00	1.40	..	..	..	3.00
	ii. Industry run by the household	200.00	93.46	..	..	..	200.00
	iii. Business run by the household	11.00	5.14	..	..	..	11.00
	Total	**214.00**	**100.00**	..	..	..	**214.00**
	F. Grand total of A to E	**584.07**	..	..	..	..	**584.07**

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 expenditue on food	Households with a monthly income of			
					Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	36					5	31
		Per household	Per equivalent adult male					
Trade	**A. Food Group**	Rs.	Rs.		Rs.	Rs.	Rs.	Rs.
	i. Cereals and Pulses							
	Rice	51.33	7.14	37.85	..	..	26.00	55.41
	Other grains	0.53	0.07	0.39	..	..		0.62
	Dhall	2.35	0.33	1.74	..	..	1.85	2.44
	Total	**54.21**	**7.54**	**39.98**	..	..	**27.85**	**58.47**
	ii. Vegetables							
	Potatoes	0.56	0.08	0.41	..	..	0.10	0.63
	Tapioca	0.25	0.04	0.19	..	..	0.35	0.24
	Onions	2.04	0.28	1.51	..	..	1.00	2.21
	Cocoanut	7.76	1.08	5.72	..	..	4.50	8.29
	Other vegetables	3.17	0.44	2.33	..	..	1.45	3.45
	Total	**13.78**	**1.92**	**10.16**	..	..	**7.40**	**14.82**
	iii. Meat and Fish							
	Meat	5.54	0.77	4.08	..	..	1.05	6.27
	Fish	9.15	1.27	6.75	..	..	4.23	9.94
	Total	**14.69**	**2.04**	**10.83**	..	..	**5.28**	**16.21**
	iv. Milk	6.14	0.85	4.53	..	..	0.60	7.03
	v. Ghee and Oils							
	Ghee	0.31	0.05	0.23	..	..	..	0.35
	Oils	7.50	1.04	5.53	..	..	3.40	8.16
	Total	**7.81**	**1.09**	**5.76**	..	..	**3.40**	**8.51**
	vi Salt	0.38	0.05	0.28	..	..	0.31	0.39
	vii. Condiments							
	Chillies	3.08	0.43	2.27	..	..	1.85	3.28
	Tamarind	1.21	0.17	0.89	..	..	0.85	1.28
	Other condiments	0.87	0.12	0.64	..	..	0.70	0.89
	Total	**5.16**	**0.72**	**3.80**	..	..	**3.40**	**5.45**
	viii. Sugars							
	Sugar	9.83	1.37	7.25	..	..	4.79	10.64
	Jaggery	1.35	0.19	1.00	..	..	0.30	1.52
	Total	**11.18**	**1.56**	**8.25**	..	..	**5.09**	**12.16**
	ix. Coffee and Tea							
	Coffee	0.71	0.10	0.52	..	..	0.60	0.73
	Tea	2.28	0.32	1.68	..	..	1.75	2.36
	Total	**2.99**	**0.42**	**2.20**	..	..	**2.35**	**3.09**
	x. Liquor	..	..	..	..	..	..	..
	xi. Tobacco							
	Smoking	5.09	0.71	3.75	..	..	2.75	5.47
	Chewing	2.27	0.32	1.68	..	..	1.35	2.42
	Total	7.36	1.03	5.43	..	..	4.10	7.89
	xii. Other foods including refreshments							
	Pansupari etc.	11.90	1.66	8.78	..	..	5.20	12.98
	Total under food	**135.60**	**18.88**	**100.00**	..	..	**64.98**	**147.00**

(Continued)

APPENDIX A—*Contd.*

Table III (b-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
	No. of households	36				5	31
		Expenditure per household	Percentage of total expenditure on miscellaneous items				
		Rs.		Rs.	Rs.	Rs.	Rs.
Trade	**B. Clothing**	10.27	..	..	..	4.60	11.19
	C. Housing, Light, Fuel etc.	14.50	..	..	..	9.43	15.32
	D. Miscellaneous Expenditure						
	i. Education	2.30	3.97	..	..	0.60	2.57
	ii. Dhobi or soap	4.68	8.07	..	..	2.25	5.07
	iii. Barber	1.95	3.36	..	..	1.05	2.10
	iv. Travelling	3.02	5.21	..	..	1.10	3.35
	v. Medical fees and medicines	4.52	7.80	..	..	0.60	5.15
	vi. Religious observances	1.95	3.36	..	..	0.90	2.12
	vii. Amusements	1.33	2.30	..	..	0.80	1.42
	viii. Provident fund, kuri and other compulsory savings	6.72	11.59	..	..	1.00	7.65
	ix. Payment of debts	..	..	..	..	..	..
	x. Remittances to dependants living elsewhere	26.97	46.52	..	..	7.00	30.19
	xi. Other items	4.53	7.82	..	..	1.80	4.97
	Total	**57.97**	**100.00**	..	..	**17.10**	**64.59**
			Percentage of total expenditure on cultivation etc.				
	E. Cultivation, Industries and Business						
	i. Cultivation run by the household	2.04	5.71	..	..	0.40	2.30
	ii. Industry run by the household	..	..	..	..	..	..
	iii. Business run by the household	33.69	94.29	..	..	5.60	38.23
	Total	**35.73**	**100.00**	..	..	**6.00**	**40.53**
	F. Grand total of A to E	**254.07**	..	..	..	**102.11**	**278.63**

APPENDIX A

Table III (c-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on food	Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	56			6	4	11	35
		Per household	Per equivalent adult male					
Miscellaneous	**A. Food Group**	Rs.	Rs.		Rs.	Rs.	Rs.	Rs.
	i. Cereals and Pulses							
	Rice	42.09	7.29	41.88	15.75	17.55	32.36	52.44
	Other grains	0.78	0.14	0.78	0.23	0.16	0.32	1.09
	Dhall	1.76	0.31	1.75	0.48	0.63	1.39	2.23
	Total	**44.63**	**7.74**	**44.41**	**16.46**	**18.54**	**34.07**	**55.76**
	ii. Vegetables							
	Potatoes	0.27	0.05	0.27	0.04	0.06	0.18	0.36
	Tapioca	0.44	0.08	0.44	0 27	0.19	0.41	0.50
	Onions	1.49	0.26	1.48	0.42	0.62	1.07	1.90
	Cocoanut	6.73	1.17	6.70	2.58	4.31	4.46	8.43
	Other vegetables	2.83	0.49	2.82	0.38	0.31	0.86	4.15
	Total	**11.76**	**2.05**	**11.71**	**3.69**	**5.49**	**6.98**	**15.34**
	iii. Meat and Fish							
	Meat	2.13	0.37	2.12	0.25	0.69	1.02	2.97
	Fish	7.01	1.21	6.98	1.54	3.31	4.17	9.25
	Total	**9.14**	**1.58**	**9.10**	**1.79**	**4.00**	**5.19**	**12.22**
	iv. Milk	3.21	0.56	3.19	0.79	0.50	0.36	4.84
	v. Ghee and Oils							
	Ghee	0.20	0.03	0.20	..	..	..	0.33
	Oils	5.86	1.02	5.83	2.21	2.69	4.00	7.44
	Total	**6.06**	**1.05**	**6.03**	**2.21**	**2.69**	**4.00**	**7.77**
	vi. Salt	0.34	0.06	0.34	0.19	0.26	0.31	0.38
	vii. Condiments							
	Chillies	2.73	0.47	2.72	0.79	1.84	2.06	3.38
	Tamarind	1.25	0.22	1.24	0.35	0.91	1.02	1.51
	Other condiments	0.82	0.14	0.82	0.31	0.63	0.82	0.93
	Total	**4.80**	**0.83**	**4.78**	**1.45**	**3 38**	**3.90**	**5.82**
	viii. Sugars							
	Sugar	6.46	1.12	6.43	2.37	3.50	3.53	8.42
	Jaggery	1.31	0.23	1.30	0.23	0 69	0.50	1.82
	Total	**7.77**	**1.35**	**7.73**	**2.60**	**4.19**	**4.03**	**10.24**
	ix. Coffee and Tea							
	Coffee	0.63	0.11	0.63	0.17	0.00	0.19	0.91
	Tea	2.58	0.45	2.56	1.33	1.63	1.71	3.18
	Total	**3.21**	**0.56**	**3.19**	**1.50**	**1.63**	**1.90**	**4.09**
	x. Liquor	..	..	..	..	..	..	..
	xi. Tobacco							
	Smoking	2.06	0.36	2.04	0.33	..	1.97	2.62
	Chewing	1.49	0.26	1.48	1.04	0.75	1.14	1.76
	Total	**3.55**	**0.62**	**3.52**	**1.37**	**0.75**	**3.11**	**4.38**
	xii. Other foods including refreshments							
	Pansupari	6.03	1.04	6.00	0.50	..	3.36	8.51
	Total under food	**100.50**	**17.44**	**100.00**	**32.55**	**41.43**	**67.21**	**129.35**

(Continued)

APPENDIX A—*Contd.*

Table III (c-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	56		6	4	11	35
		Expenditure per household	Percentage of total expenditure on miscellaneous items				
		Rs.		Rs.	Rs.	Rs.	Rs.
	B. Clothing	8.41	..	2.83	4.13	5.55	10.77
	C. Housing, Light, Fuel etc.	13.04	..	4.67	7.74	10.36	15.93
	D. Miscellaneous Expenditure						
	i. Education	4.68	13.49	0.25	1.50	1.34	6.85
	ii. Dhobi or soap	3.76	10.84	1.29	2.06	2.73	4.70
	iii. Barber	1.37	3.95	0.33	0.50	1.01	1.76
	iv. Travelling	2.37	6.83	..	2.25	0.70	3.54
	v. Medical fees and medicines	4.71	13.58	0.38	3.87	1.16	6.67
	vi. Religious observances	0.73	2.11	0.25	0.31	0.51	0.93
	vii. Amusements	0.69	1.99	0.04	0.06	0.46	0.95
	viii. Provident fund, kuri and other compulsory savings	3.85	11.10	..	..	0.54	5.99
	ix. Payment of debts	0.27	0.78	..	..	..	0.43
	x. Remittances to dependants living elsewhere	7.50	21.63	..	..	..	12.00
	xi. Other items	4.75	13.70	2.17	3.00	3.27	5.86
	Total	**34.68**	**100.00**	**4.71**	**11.55**	**11.72**	**49.68**
			Percentage of total expenditure on cultivation etc.				
	E. Cultivation, Industries and Business						
	i. Cultivation run by the household	1.90	32.09	0.83	0.00	0.14	2.86
	ii. Industry run by the household	3.13	52.87	..	..	..	5.00
	iii. Business run by the household	0.89	15.04	..	..	..	1.43
	Total	**5.92**	**100.00**	**0.83**	..	**0.14**	**9.29**
	F. Grand total of A to E	**162.55**	..	**45.59**	**64.85**	**94.98**	**215.02**

APPENDIX A

Table III (d-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 Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	15				3	2	10
		Per household	Per equivalent adult male					
General and Agricultural labour	**A. Food Group**	Rs.	Rs.		Rs.	Rs.	Rs.	Rs.
	i. Cereals and Pulses							
	Rice	36.53	6.78	43.64	..	23.33	28.75	42.10
	Other grains	0.35	0.06	0.42	..	0.15	0.62	0.35
	Dhall	1.27	0.24	1.52	..	0.53	1.00	1.55
	Total	**38.15**	**7.08**	**45.58**	..	**24.01**	**30.37**	**44.00**
	ii. Vegetables							
	Potatoes	0.09	0.01	0.11	..	0.05	0.00	0.12
	Tapioca	2.35	0.44	2.81	..	0.25	0.38	3.38
	Onions	1.18	0.22	1.41	..	1.00	0.50	1.38
	Cocoanut	4.75	0.88	5.67	..	2.92	7.50	4.75
	Other vegetables	1.03	0.19	1.23	..	0.83	1.00	1.10
	Total	**9.40**	**1.74**	**11.23**	..	**5.05**	**9.38**	**10.73**
	iii. Meat and Fish							
	Meat	0.58	0.11	0.69	..	0.33	0.25	0.72
	Fish	5.92	1.10	7.07	..	3.17	4.50	7.03
	Total	**6.50**	**1.21**	**7.76**	..	**3.50**	**4.75**	**7.75**
	iv. Milk	0.93	0.17	1.11	..	0.33	0.00	0.30
	v. Ghee and Oils							
	Ghee	..	..	..	..	..	..	..
	Oils	4.14	0.77	4.95	..	2.58	3.38	4.76
	Total	**4.14**	**0.77**	**4.95**	..	**2.58**	**3.38**	**4.76**
	vi. Salt	0.34	0.06	0.41	..	0.27	0.34	0.36
	vii. Condiments							
	Chillies	2.12	0.39	2.53	..	1.58	2.00	2.30
	Tamarind	1.06	0.20	1.27	..	0.72	1.00	1.18
	Other condiments	0.88	0.16	1.05	..	0.42	1.00	1.00
	Total	**4.06**	**0.75**	**4.85**	..	**2.72**	**4.00**	**4.48**
	viii. Sugars							
	Sugar	3.57	0.66	4.27	..	3.17	4.75	3.45
	Jaggery	1.09	0.20	1.30	..	0.30	0.50	1.45
	Total	**4.66**	**0.86**	**5.57**	..	**3.47**	**5.25**	**4.90**
	ix. Coffee and Tea							
	Coffee	0.22	0.04	0.26	..	0.00	0.00	0.33
	Tea	1.80	0.33	2.15	..	1.83	2.00	1.75
	Total	**2.02**	**0.37**	**2.41**	..	**1.83**	**2.00**	**2.08**
	x. Liquor	..	..	..	..	..	..	..
	xi. Tobacco							
	Smoking	3.68	0.68	4.40	..	1.00	2.25	4.76
	Chewing	2.56	0.48	3.06	..	1.33	1.75	3.09
	Total	**6.24**	**1.16**	**7.46**	..	**2.33**	**4.00**	**7.85**
	xii. Other foods including refreshments							
	Pansupari etc.	7.26	1.35	8.67	..	2.25	4.38	9.34
	Total under food	**83.70**	**15.52**	**100.00**	..	**48.34**	**67.85**	**96.55**

(Continued)

APPENDIX A—*Contd.*

Table III (d-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	15			3	2	10
		Expenditure per household	*Percentage of total expenditure on miscellaneous items*				
		Rs.		Rs.	Rs.	Rs.	Rs.
General and Agricultural labour	**B. Clothing**	6.20	..	..	4.00	4.50	7.20
	C. Housing, Light, Fuel etc.	9.58	..	.	8.50	7.32	10.35
	D. Miscellaneous Expenditure						
	i. Education	2.37	10.62	..	1.08	1.25	2.95
	ii. Dhobi or soap	2.70	12.10	..	2.17	1.75	3.05
	iii. Barber	1.36	6.09	..	1.00	1.25	1.50
	iv. Travelling	0.85	3.81	..	0.25	..	1.20
	v. Medical fees and medicines	0.95	4.26	..	0.75	1.00	1.00
	vi. Religious observances	0.45	2.01	..	0.25	0.38	0.53
	vii. Amusements	0.60	2.69	..	0.17	0.25	0.80
	viii. Provident fund, kuri and other compulsory savings	.	..	..	..	..	..
	ix. Payment of debts	..	..	..	..	..	..
	x. Remittances to dependants living elsewhere	9.67	43.32	..	5.00	..	13.00
	xi. Other items	3.37	15.10	..	2.83	2.00	3.80
	Total	**22.32**	**100.00**	..	**13.50**	**7.88**	**27.83**
			Percentage of total expenditure on cultivation etc.				
	E. Cultivation, Industries and Business						
	i. Cultivation run by the household	0.00	..	..	..	..	0.00
	ii. Industry run by the household	0.00	..	..	..	..	0.00
	iii. Business run by the household	0.47	100.00	..	..	..	0.70
	Total	**0.47**	**100.00**	..	..	..	**0.70**
	F. Grand total of A to E	122.27	..	..	74.34	87.55	142.63

APPENDIX A

Table III (a-2)

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

Items	All households	Percentage of total expenditure	Households with a monthly income of Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
No. of households	5					5
	Rs.		Rs.	Rs.	Rs.	Rs.
I. Expenditure						
A. Food	179.92	30.80	..	..	..	179.92
B. Clothing	15.70	2.69	..	..	..	15.70
C. Housing, light, fuel etc.	19.80	3.39	..	..	..	19.80
D. Miscellaneous	154.65	26.48	..	..	..	154.65
E. Cultivation, industry and business	214.00	36.64	..	..	..	214.00
Total expenditure	**584.07**	**100.00**	..	..	..	**584.07**
II. Income	**690.60**	..	..	..	..	**690.60**
III. Expenditure in relation to income	**+106.53**	..	..	..	..	**+106.53**

Table III (b-2)

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

Items	All households	Percentage of total expenditure	Households with a monthly income of Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
No. of households	36				5	31
	Rs.		Rs.	Rs.	Rs.	Rs.
I. Expenditure						
A. Food	135.60	53.37	..	..	64.98	147.00
B. Clothing	10.27	4.04	..	..	4.60	11.19
C. Housing, light, fuel etc.	14.50	5.71	..	..	9.43	15.32
D. Miscellaneous	57.97	22.82	..	..	17.10	64.59
E. Cultivation, industry and business	35.73	14.06	..	..	6.00	40.53
Total expenditure	**254.07**	**100.00**	..	..	**102.11**	**278.63**
II. Income	**284.06**	..	..	..	**95.00**	**314.56**
III. Expenditure in relation to income	**+29.99**	..	..	..	**—7.11**	**+35.93**

APPENDIX A—*Contd.*

Table III (c-2)

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

Items	All households	Percentage of total expenditure	Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
No. of households	56		6	4	11	35
	Rs.		Rs.	Rs.	Rs.	Rs.
I. Expenditure						
A. Food	100.50	61.83	32.55	41.43	67.21	129.35
B. Clothing	8.41	5.17	2.83	4.13	5.55	10.77
C. Housing, light, fuel etc.	13.04	8.02	4.67	7.74	10.36	15.93
D. Miscellaneous	34.68	21.34	4.71	11.55	11.72	49.68
E. Cultivation, industry and business	5.92	3.64	0.83	..	0.14	9.29
Total expenditure	**162.55**	**100.00**	**45.59**	**64.85**	**94.98**	**215.02**
II. Income	**163.01**	..	**42.17**	**64.75**	**91.77**	**217.33**
III. Expenditure in relation to income	**+0.46**	..	**—3.42**	**—0.10**	**—3.21**	**+2.31**

Table III (d-2)

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

Items	All households	Percentage of total expenditure	Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
No. of households	15		..	3	2	10
	Rs.		Rs.	Rs.	Rs.	Rs.
I. Expenditure						
A. Food	83.70	68.46	..	48.34	67.85	96.55
B. Clothing	6.20	5.07	..	4.00	4.50	7.20
C. Housing, light, fuel etc.	9.58	7.84	..	8.50	7.32	10.35
D. Miscellaneous	22.32	18.25	..	13.50	7.88	27.83
E. Cultivation, industry and business	00.47	0.38	..	..	..	0.70
Total expenditure	**122.27**	**100.00**	..	**74.34**	**87.55**	**142.63**
II. Income	**125.71**	..	..	**74.16**	**92.00**	**147.95**
III. Expenditure in relation to income	**+3.44**	..	..	**—0.18**	**+4.45**	**+5.32**

APPENDIX A

Table IV

INDEBTEDNESS

Indebtedness by income groups					Indebtedness by causes				
Income group	Total No. of house-holds	No. of house-holds in debt	Percen-tage of column 3 to col-umn 2	Average indebted-ness for house-hold in debt	Causes	Amount of debt	No. of house-holds in debt	Average for families in debt	Percent-age of debts due to causes to the total debt
1	2	3	4	5	1	2	3	4	5
				Rs.		Rs.		Rs.	
Less than Rs. 25	..	..	..	..	(a) Purchase of land	600.00	1	600.00	2.05
Rs. 25–50	6	3	50.00	900.00	(b) House construction or erepairs to xisting building	7,060.00	16	437.50	24.12
Rs. 51–75	7	2	28.57	87.50	(c) Marriages	12,800.00	15	853.33	43.73
Rs. 76–100	18	8	44.44	234.38	(d) Funerals	..	..	..	..
Above Rs. 100	81	35	43.21	700.67	(e) To give dowry	..	..	..	..
					(f) To clear old outstanding debts	.	..	..	..
					(g) Sickness	400.00	3	133.33	1.36
					(h) Ordinary wants	7,613.00	22	346.05	26.01
					(i) Household cultivation	800.00	1	800.00	2.73
					(j) Industry run by the household	..	..	..	..
					(k) Business run by the household	..	..	..	..

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

Sl. No.	Name (with full name for head and name for others)	Sex	Relationship to Head	Age	Marital status	Educational status	Occupation if any
1	2	3	4	5	6	7	8

II. Duration of residence

1. Has this household or the ancestral one originated in this village or immigrated to this village?
2. If immigrated to this village state-
   (a) how many years ago
   (b) the place from which migrated
   (c) the cause of migration

III. Religion

1. What is the religion of the household?
2. (a) Does the household belong to a Scheduled Caste or Scheduled Tribe?
   (b) And if so, state the Caste or Tribe indicating also whether it is a Scheduled Caste or Scheduled Tribe.
3. What is the community, caste or subcaste to which the household belongs?

IV. Diet

Indicate the daily routine of diet of the household under the following heads by scoring off the inapplicable items under 1 to 6 below:

1. Breakfast—
   (a) Kanji

(b) Tea or coffee alone
(c) Tea or coffee along with other dishes

2. Noon meal
3. Supper
4. Tea or coffee between noon meal and supper
5. Tea or coffee with light dishes between noon meal and supper
6. Tea or coffee at any other time. State how many times.
7. What is the staple food of the household? (Name the cereal or other items)
8. What are the other items of food commonly taken?
(Score off the inapplicable items from the following or add others, if any):—
Pulses
Vegetables
Beef
Bacon
Chicken
Mutton
Other kinds of meat
Milk and milk products
Eggs
Sweets
Spices
Oil
Other items
9. (a) Are special preparations made on festive and ceremonial occasions?
(b) How many such occasions are there in the year?
(c) What are the items usually prepared on such festive occasions?
10. What fat or oil is most commonly used for cooking
(a) Average meal?
(b) Ceremonial meal?
11. Are separate utensils used for cooking different kinds of food and for different types of preparations like baking, boiling and frying?
12. Is the hearth used for cooking of the simple old type or of modern types? Indicate the model.
13. What is the fuel usually used for cooking? (Score off the inapplicable items or add others, if any)
(a) Dry leaves
(b) Firewood
(c) Coal
(d) Kerosene
(e) Saw dust
(f) Cow dung cake
(g) Paddy husk
(h) Electricity
(i) Others

V. **Dress, ornaments and footwear**

NOTE—These questions need be answered only in respect of clothing used when the members of the family move out of their houses. The members should be grouped under the respective items shown below. Items may be shown separately for males and females.

1. **Males**

Shirt, shawl and dhoti up to heels
Shirt and dhoti up to heels without shawl
Shawl and dhoti up to heels
Dhoti from waist to heels only
Dhoti from waist to knee only
Banian and shorts
Banian and pants
Shirt and pants
Shirt and shorts
Full suit
Any other type

2. **Females**

Full saree
Blouse and dhoti from waist to heels
Dhoti from waist to heels only
Dhoti from waist to knee only with shawl
Dhoti from waist to knee only
Half saree with blouse and dhoti from waist to heels
(Score off the inapplicable items or add new ones)

3. Are ornaments used
   (a) By adult female members of the household?
   (b) By adult males of the household?
   (c) By children?
   (d) What will be the approximate cost of the ornaments used by the members of the household together?
4. Are footwears used by
   (a) Males?
   (b) Females?
   (c) Children?
5. Is the dress made in the village or got from outside?
6. Does the household use toilet soap or washing soap?
7. Are clothes sent to washermen for cleaning?
8. Living rooms
   a) How many rooms are there in the household used for sleeping purposes?
   (b) Is there a separate room for sleeping for every couple?
   (c) Is the house rented or owned?
   (d) What is the material of the walls and roof?

VI. Furniture and miscellaneous goods

NOTE—Score off the inapplicable items and add wherever necessary. The number under each item should also be given.

1. What are the items of furniture in the household?

   Number

   (a) Chairs
   (b) Tables
   (c) Cots
   (d) Stools
   (e) Benches
   (f) Almirahs
   (g) Any other 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

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. Shebuffaloes
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. Madical 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) Homoepathic
   (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 household are engaged part-time in cultivation during the working season?

XII. Household expenditure

(a) Food—

What is the expenditure of the household on the following:—

	Monthly	Annual
1. Cereals and pulses		
(1) Rice		
(2) Other grains		
(3) Dhal		
2. Vegetables		
(1) Potatoes		
(2) Tapioca		
(3) Onions		
(4) Cocoanuts		
(5) Other vegetables		
3. Meat etc.		
(1) Beef		
(2) Mutton		
(3) Chicken, duck, bacon and other kinds of meat		
(4) Fish		
4. Condiments		
(1) Chillies		
(2) Tamarind		
(3) Others		
5. Ghee and oils		
6. Salt		
7. Sugar		
8. Coffee and tea		
9. Liquor		
10. Tobacco		
(1) Smoking		
(2) Chewing		
11. Other foods		
(a) Refreshments		
(b) Pansupari		
(c) Others		
Total annual expenditure		

(b) Clothing—

What is the annual expenditure on clothing?

(c) Housing etc.—

What is the expenditure on the following:—

	Monthly	Annual
1. Housing (Rent)		
2. Fuel		
3. Light		
Total annual expenditure		

(d) Miscellaneous Expenditure—

What is the annual expenditure on the following:—

1. Education
2. Dhobi 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 aunual 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 household under the following items?

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

Total

XIV. **Is the annual income of the household sufficient to cover the expenditure?**

XV. **How is the expenditure not covered by the income met?** (To be answered only in respect of households the income of which is less than the expenditure.)

XVI. **Indebtedness**

1. Is the household in debt? If so, what is the extent of debt? How much of this was incurred during the last ten years?
2. What is the extent of debt incurred for the following purposes?
   (a) Purchase of land
   (b) House construction or repairs to the existing building
   (c) Marriages
   (d) Funerals
   (e) To give dowry
   (f) To clear old outstanding debts
   (g) Sickness
   (h) Ordinary wants
   (i) Household cultivation
   (j) Industry run by the household
   (k) Business run by the household
3. (a) Has the household cleared any debt which existed prior to 10 years and if so, how much?
   (b) How was the debt cleared? Is it from the income of the household or by sale of any property or by the liquidation of any other asset or the realisation of any other outstanding credit or by borrowing or from any other source?

XVII. **Land**

1. Does the household own any land and if so how much?
2. Does the household hold any land direct from Government under a tenure less substantial than full ownership and if so, how much?
3. Does the household hold any land from private persons or institutions and if so, how much?
4. Has the household given out for cultivation any land and if so, how much is it under item:
   1
   2
   3
   shown above?
5. Is the household cultivating by its own labour or by hired labour any land covered by items 1 to 3 above and if so, how much under item:
   1
   2
   3
   is so cultivated?
6. Why is the rest of the land not given out for cultivation by the household left uncultivated? Are such uncultivated lands cultivable?

XVIII. **Wages**

1. What does an adult member of the 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 household get down any daily newspaper?
2. Does any member or members of the household work for social uplift? If so, how many?
3. Does any member or members of the household take active part in politics? If so, how many?
4. Does any member or members of the household visit places of public worship and if so, how many and at what intervals?
5. Has the household taken advantage of any item of National Extension Service or Community Project? If so, what is that item?
6. Has any member of the household joined a Co-operative Society? If so, what is the nature of the Society?

7. Has it been possible for the household to sceure 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 ten 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 marriage 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?
(b) 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 likey 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

FORM TO BE FILLED UP IN THE ENQUIRY INTO THE ATTITUDE ON FAMILY PLANNING

Sl. No. of the household	First Couple	Second Couple	Third Couple	Fourth Couple
Name of persons interviewed Age Sex If the husband or wife is in the same household furnish details Duration of present marriage				
No. of living children Are you aware of the family planning programme? Are you in favour of family planning?				
If you are in favour of family planning should it be achieved in your opinion (a) by self-restraint only? (b) or by contraceptives only? (c) or by both? (d) or by sterilization?				
What is the ideal size of the family according to you?				

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" — Malabar and the Dutch

Thurston, Edgar — Castes and Tribes of Southern India, Vol. V

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GLOSSARY OF LOCAL TERMS

Ambalavasi	A group of Hindu high castes, traditionally employed for the services in the temple such as making flower garlands etc.
Anjili	Artocarpus hirsutus, a strong timber tree
Bali	An offering (chiefly obsequies performed by heirs)
Bathi	A thin splinter coated with sandal paste emitting fragrant smoke when burnt
Beedi	A locally made country cigarette, used mainly by poor class people
Bhajana	Worship of God. Also a course of fasting and prayer practised by Hindus with some objective for a fixed number of days
Biriyani	A preparation of high quality rice, pieces of chicken, cashewnut, raisin etc. with ghee, used as a special dish by Muslims
Brahmmachari	Brahmin student (Bachelor) undergoing religious instruction under the preceptor
Brahmmacharya	The first of the four stages of Brahmanical life, viz. the State of a Brahmin student
Chaliya	A weaver caste
Chamatha	Butea frondosa, a tree
Chatta	A white cotton blouse having a heart-shaped neck and long sleeves worn by Christian women of old
Chemparathi	Hibiscus Rosa Sinensis, a fencing plant having red flowers
Cheruman	A caste of agricultural serfs
Chitha	Funeral pyre
Choondapana	Caryota urens, a palm tree
Copra	Dried cocoanut kernel
Darbha	Poa eynosuroides, a kind of long grass used in Hindu religious rites
Dosai	A flat cake prepared from the pulp of rice and black gram as an item of breakfast in South India
Edangazhy	A local measure equivalent to 1.31 litres (80 cubic inches) in former Travancore and with slight variations in capacity in former Malabar and Cochin areas
Elayadu	An ambalavasi caste
Elenji	Mimusops elingi, a timber tree
Empranthiri	Canarese Brahmin
Ezhuthachan	Professional village school masters by traditional occupation

Ganapathy	A Hindu God
Gotra	Clan
Iddli	A kind of unsweetened round cake popular in South India as an item of breakfast prepared from the pulp of rice and black-gram and cooked over steam
Illam	Namboodiri house. Also means clan in the community of Kuravas and such other castes
Inam	A land tenure
Jacobites	A sect of Syrian Christians
Jenmi	Holder of a jenmom right (landlord)
Jenmom	Complete ownership of land equivalent to fee-simple
Kaithari	Handloom
Kammala	Artisan caste usually known as 'Viswakammala'
Kanacharthu	Transaction by which land is assigned on Kanam
Kanam	A land tenure
Kaniyan	A member of the Ganaka community who is astrologer by profession
Kanjiram	Strychnos nux-vomica, a tree
Karanavan	Head of a family
Karkadaka vavu	New moon day in the month of Karkadakam
Kathakali	A story-play or a dance drama in which stories (mostly from Hindu mythology) are enacted by means of gestures, facial expressions and dance movements of actors interpreted by signs and attended by rythm of drums, cymbals and gongs
Kathila	An ear ornament
Kodampuli	Garcinia cambogia, the fruit of a tree used while preparing fish curry
Kolkali	A type of folk dance using small sticks
Kollam	Malabar era otherwise known as Kollam
Kollan	Blacksmith
Kudikidappukars	Plural of Kudikidappukaran. 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
Kulams	Clans
Kumbhom	A month of the Malayalam almanac falling in February-March
Kurava	A chorus of shout by women announcing an auspicious event
Kuri	(1) Kuri or chitti means a transaction by which one or more persons called the foreman or foremen enter into an agreement with a number of persons that everyone of the contracting parties shall subscribe a certain amount of money or quantity of grains by periodical instalments for a certain definite period and that each in his turn as determined by lot or by auction or in such manner as may be provided for in the viampu shall be entitled to the prize amount
	(2) Letter given by the parish priest in Christian marriages informing the priest of the parish of the bride or bridegroom as the case may be that there is no objection to the marriage
Kurumans	A hill tribe of Malabar
Kuzhikanam	A type of lease with permission to effect the improvements on land
Lungis	Dhoti of checkered designs
Madrasa	A Muslim school where Koran and Arabic are taught
Makkathayam	The system of inheritance whereby the children of the deceased inherit his properties
Mannathi	Washer woman
Manthrakodi	A wedding veil put over the head of the bride by the bridegroom at the time of marriage in some communities
Manthra	A hymn or prayer to God generally in Sanskrit
Mappillas	The Muslims of Malabar
Markakallyanam	A ceremony in connection with the circumcision of a Muslim boy
Marumakkathayam	Matriarchal system of inheritance
Musaliar	A Muslim priest
Mylanchi	Lawsonia alba, a plant
Naluket	A quadrangular building-the traditional Malayali house with a courtyard in the centre
Namakaranam	Giving the infant a name

Nettipattom	Ornamental head-cover of elephants; Also an ornament worn on the forehead by the bride in certain Christian communities in olden days
Neychoru	A preparation of rice in ghee
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
Otti	Mortgage
Palchoru	Rice cooked in milk
Pandal	Tent or temporary shed
Pappadam	A kind of thin crisp cake made of blackgram flour
Para	A large bushel generally 13.1 litres in capacity
Pathiri	A kind of flat unsweetened cake made of rice flour
Perumal	A dynasty which ruled Malabar
Pooja	A worship in the prescribed form
Poramboke	Unassigned Government land
Pudavamuri	Presenting pudava–a dhoti worn by woman around the loin—to a lady signifying marriage
Punyaham	Holy water
Puttu	A mixture of rice flour and cocoanut kernel (shavings) filled in a bamboo tube and cooked by passing steam through it
Raksha	An ornament worn as talisman
Ramzan	A religious festival of Muslims
Sanchayanam	The ceremony of collecting the bones after cremation
Seemakonna	Glyricidia–A plant which is used as green manure
Sheristadar	A supervisory officer in the District Revenue Office and Courts
Tali	Marriage badge tied round the neck of the girl at the time of her marriage
Thal kettu Kalyanam	A ceremony of tying the tali (marriage badge) on a girl before she attained puberty, but which did not amount to real marriage. This custom which was prevailing in certain Hindu communities has become obsolete
Tampuratty	A goddess worshipped by chetties
Thattans	A set of Kammalas whose traditional occupation is goldsmithy
Therra	A festival performed to propitiate family deities
Udakakriya	Rite performed to a person after death
Upanayanam	Religious ceremony denoting the commencement of student life for a Brahman boy
Vettilakettu	A type of marriage

INDEX

A

Aarpu—288
Able-bodied men—49
Absentee landlords—38
Acacia indica—124
Accountants—372
Achil—99
Acorus Calamus—29
Actual Status—38
Adalodakam—339, 369
Adherents—177
Adhyans—14
Administrative—14
Adultery—15
Adult males—60
Aegle mermales—98
Aerodrome—267
Africa—49
Age and sex distribution—64
Age of marriage—65, 151
Agriculture—44
Agrostis linearis—125
Agriculture forms—36
Agricultural commodities—8
Agricultural implements—43
Agricultural labour—9, 12, 49, 50, 136, 195, 220, 221, 223, 305
Agricultural occupation—49
Agricultural operation—216, 376
Agricultural production—42, 49
Agricultural products—299
Agricultural resources—36
Agricultural sector—139
Agricultural seed farm—7
Ahamedabad—73
Ailanthus malabaricum—6, 47
Aiyinikad—263
Alathuran—189
Albizia Oderatissima—6
Alcoholic Liquors—202
Alikathu—356, 357
Allenthodi—356
Allexandrian lorrel—98
All—India handloom board—72
Allopathic system—154
Allopathic treatment—29, 204, 269, 312
Alluvial Soil—337
Almanac—29
Almirahs—25, 201, 350, 351, 361, 379
Alstonia Scholaris—6, 47
Aluminium—25, 285
Aluminium pots—201
Alwaye—44
Amaravila—106
Ambalachira—182
Ambalavasi—15
Ambalavayal—173, 213
Amildars—175
Amusements—57, 155
Ammonium Sulpbate—161
Ana parada—189
Ancestors—33
Ancient practices—75
Andhra—73, 106
Anduran Nairs—272, 274, 276, 287, 294, 298, 303, 309
Anduvalli—219, 244
Angadicherry—189
Animal wealth—135
Animal husbandry—36, 43, 49, 226, 243, 291, 319, 378
Ankle chains—357
Ankles—22
Anklets—357
Ankle rings—118
Anname—364
Anniversary—35
Annual crops—6
Anona Squamosa—6, 98
Anti-filaria—399
Antiquity—15
Arab countries—379
Arabia—341
Arabica—214
Arabian coast—93
Arabs—77
Aralat Cootty Nambiar—177
Arabian Sea—93, 335
Arbortristis—6

Areca catechu—6
Areca-nut—3, 6, 43, 181, 207, 208, 211, 219, 242, 267, 289, 291
Areca-nut gardens—98
Archvala—357
Arikulam—263, 267
Arms—197
Arrow root—98
Articles—1
Artocarpus integrifolia—6, 98
Arts club—315
Aryakudi mosque—7
Aryan domination—95
Aryan tribe—14
Asaris—12, 35, 65, 187, 272, 290, 294, 345
Ashta Vaidyans—14
Ashtika—356
Asia—1
Asian—6
Assam—139
Astrologers—31
Astrology—15
Aswa layana—16
Athakassery—3
Athiralan—189
Athiralan Kavu temple—7
Atmospheric conditions—4
Atmospheric heat—45
Attadappa—93
Attar—368
Anjarakkandi—176
Anjili—181, 193, 339
Auspicious—31, 33
Australia—6, 44, 46, 69
Authenticity—15
Average membership—56
Average rainfall—4
Ayini oonu—31
Ayurvedic medicines—43, 238, 371
Ayurvedic physicians—269, 312
Ayurvedic system—154
Azhuvancheri thambrakkal—14

B

Baber—176, 177, 341
Badagara—265, 267
Bakers—43, 371
Bakery—379
Bakrid—70
Balanced budget—62
Bali—34, 35, 125, 207
Balia patam—114
Balipushpam—33
Balusserry—263, 267, 312
Balusserry Development Block—316
Bamboo—6, 16, 98, 181, 191, 192, 193, 194, 247, 248
Bamboo basket—214
Bamboo mat—193
Bamboo pillar—17
Bambusa arundinacea—6, 98
Banana cultivations—161
Bangles—198, 199, 357
Banyan tree—6, 98
Barber—55, 228, 236
Barter trade—218
Basket weaving—72
Bathi—369
Bath rooms—17, 193, 245
Battery torches—25, 201, 285, 361
Bead chains—199
Beams—116
Beans—295
Bed-coffee—367
Beedi—291, 296, 297, 298, 301, 302
Beedi makers—52
Beedi manufacturing concerns—43
Belikala—287
Bell-metal—116, 218, 285, 362
Belt conveyors—44, 45
Benares—31, 33
Benches—25, 201
Bengal—139
Betel leaf—206, 207, 289
Beypore—1, 6, 10
Beypore-Cheruvannur road—6
Beypore Panchayat—49, 72
Beypore Port—6, 44, 46
Bhagavathi—182
Bhajanas—7
Bhutaraya Perumal—14
Bicycles—25, 201
Bidi rollers—120
Bier—368, 369
Binding—77
Biotite—178

Birds—339
Biriyani—363, 364
Birth—69
Birth control—313, 314
Bitumen—77
Bitter gourd—98, 267
Blacksmiths—46, 218, 236
Blacksmithy—7, 12, 136
Blacksmithy units—218
Block Office—98
Blood Relations—35
Blouse—21, 196, 197, 282
Bobbins—77
Bombax Malabarica—6, 98
Bombay—73, 102
Bone-meal—161
Bothathan kunnu—99
Boudayana—16, 28
Bracelet—189, 206
Brahman—12, 14, 15, 26, 29, 33, 35, 177, 182
Brahman family—7
Brahmanhood—30, 106
Brahmmacharis—99
Brahmmacharya—31
Brahmanical origin—15
Brahman priests—182
Brass—285
Brass pagoda—341
Brass vessels—25
Breakfast—48, 202
Brennan College—397
Bricks—19, 45, 77, 193, 194
Bridegroom—31, 32, 206, 367
Bride-price—123
Bridge—1
Bridjuvala—357
Brinjal—58
Brinnikal puzha—94, 95
British administration—178
Broad-gauge—6, 98
Brokers—372
Brother-in-law—367
Bud-rot—132
Buffaloes—43, 98, 135, 208, 218, 267, 291, 296, 339
Bullock-cart—201, 221
Bullock-heart—6, 98
Bullocks—39
Bulls—296
Burma—44
Burners—45, 46
Business organisers—47
Butea frondosa—6, 30
Buzzle—365

C

Cadjan—19, 20, 194
Cadjan enclosure—34
Calendar—205
Calicut—1, 3, 4, 6, 8, 20, 66, 173, 181, 182, 194
Calicut tile—44, 46
Calicut to Mangalore—93
Calophylluminophyllum—98
Canarese Brahman—7
Cannanore—335
Cannanore-Calicut road—339, 380
Cannanore Co-operative Spinning Mill-156
Cannanore District—3, 93, 392
Cannanore Spinning Mill—139
Cannanore Taluk—93
Capital investments—62
Carica papaya—6
Carpenters—20, 46, 51, 221, 223
Carpentry—12
Caryotaurens—6, 98
Cash crops—219, 372
Cashew—1, 6, 339
Cashew factory—127
Cashew processing factory—43
Caste—15
Caste relationship—72
Casual labourers—12, 59, 140
Casuarina—6, 98
Cattle Census—296
Cattle rearing—208
Caustic soda—137
Cauvery—178
Ceiling tiles—45
Cement—20
Cemeteries—7, 100
Census—220, 263, 270, 296, 310, 372, 381
Central Co-operative Marketing Society—297
Central forest—95
Central Marketing Society—299

Central Social Welfare board—240
Central structure—18
Central Travancore—199
Century—1, 14, 74
Ceramic factory—43
Cereals—208
Ceremonial bath—31
Ceremonial dress—31
Ceremonies—28, 30, 32, 33, 34
Ceylon—44, 46
Chadangudakshina—33
Chains—23
Chairs—25, 201, 350, 366, 379
Chakracannimala—356
Chala Bhagavathy temple—99
Chala padinhare kara—93
Chala pandrandu kandi—93
Chalil—341, 343, 397
Chaliya—93, 297, 303, 378
Chaliyan—93, 94, 102, 134, 143
Chaliyas—178, 268, 269, 270, 272, 298, 309, 311, 315, 345
Chaliyar river—1, 3, 6, 44
Chamatha—30, 32
Chamatha stick—31, 33, 34
Characteristic—113
Charnockite—178, 179
Charthu—209, 210
Chathuku—357
Chatta—197
Cheap—93
Cheerala—189
Chembilode—93
Chemical fertilizers—39
Chempakassery—3
Chemparathi—6, 17
Chendakottikali—189
Cheraman Perumal—106, 345
Cherukanwan—2, 3
Cherukanwannur—3
Cherumans—9, 12
Cheruvannur—1, 3, 7, 10, 43, 69
Cheruvannur Jamaith Mosque—7
Cheruvannur Mahila-Kudil-Vyavasaya Sahakarana Sanghom—72
Cheruvannur Panchayat—69
Cheruvannur Subramonya Swamy Temple—1
Chethaleth—189
Chetties—186, 187, 189, 190, 192, 193, 194, 196, 200, 201
Chetties of Wynad—190
Chetty Communities—198, 205, 207
Chewing—145
Chicken—48, 202, 362, 363
Chief markets—47
Chief mourner—33, 34
Child-birth—28, 29, 204, 287, 288, 342, 361, 369
Chinese aggression—139
Chinese Terracotta—46
Chips—47
Chippings—27
Chirakkal—176
Chirakkara—335, 337
Chirakkara Post Office—335
Chirakkuthazha—93
Chitha—34
Chola King—106
Cholera—93, 268
Choondapana—6
Chopper—34
Chovour village—14
Chovvakkaran mussa—341
Chowtam—30
Christian—7, 8, 9, 12, 37, 38, 183, 184, 186, 197
Christian family—394
Christian landlords—209
Church—7, 8
Cinema theatre—155
Clay—44
Climate—3
Clothing—60
Coastal—76, 132
Cochin area—188
Cocoanut—3, 6, 8, 9, 20, 31, 33, 41, 57, 59
Cocoanut cultivation—41, 133
Cocoanut flower—288
Cocoanut gardens—17, 38, 41
Cocoanut husk—298
Cocoanut oil—27, 287
Cocoanut palms—339
Cocoanut trees—38
Coffee—181, 202, 208, 210, 212, 213, 219, 220, 228, 247
Coffee cultivation—214, 215

Coffee cultivators—215
Coffee estates—224
Coffee plantations—193, 213
Coir Co-operative Society—299
Coir spinning—371
Coir spinners—52
Collection—1
Colacasia—6
Colonel Arthur Wellesley—175
Colonel Stevenson—176, 177
Colonel Wellesley—176
Colonisers—173, 208
Commerce—49
Commercial activities—8, 36
Commission agents—36
Communications—49
Compensation—44
Component minerals—178
Compounds—9, 20
Compound walls—9
Communal clustering—101
Communal organisation—155
Communal relations—75
Communities—9, 12, 14
Concrete—19
Confinement—69
Consanguineous marriages—35, 125
Construction—50
Consumption pattern—59
Contepon powder—137
Continuous kiln—44
Contraceptives—71, 157
Conventional Methods—77
Conveyor belt—44
Co-operative bank—316
Co-operative credit societies—381
Co-operative institutions—73, 316
Co-operative societies—319
Copper—197, 198, 199, 285
Copper Smiths—52
Copper spoon—217
Copper rings—198
Copper vessels—25, 43
Copra—100, 127, 291, 299
Cots—25, 201, 350, 366, 368
Cotton bed—25
Cotton yarn—34
Country—75
Country boats—144
Country-crafts—44
Court yard—17, 18, 31, 33, 193, 269
Cows—6, 202, 208, 218, 296, 339
Cow-dung—18, 39, 111, 193, 213, 214, 215, 217, 276, 277
Cow's Milk—20
Cow-shed—17
Crane—6, 98
Cranganore—14
Crematoria—7, 100
Cremation ground—74
Crockery—77
Cross-cousins—35, 124, 370
Cross-cutting—47
Crows—6, 339
Cultivation—41, 42, 148
Cultivators—12, 36, 49, 51, 52
Culvert—72
Cummice—355
Curd—29
Cushion covers—73
Custodians—15
Custom—29, 31, 35
Customary—31, 115
Customary dues—49
Cutcha—263
Cutlery items—43
Cycar circinalis—6
Cylindrical pieces—47

D

Daily worship—7, 16
Daivathan—99
Dakshayaga—276
Darbha—28, 30
Darbha grass—32, 33
D. D. T.—215
Dearness allowance—47
Deaths—69
Debts—57
Decade—391
Decoctions—28
Dekshina—33
Delhi—73
Democratic decentralization—72
Denizen—3
Denuded rocks—95
Desamehani—33

Desoms—93, 263
Developmental activities—73, 157
Development block—139
Dhara—108
Dharmadom—341, 345, 352
Dhobi—57, 304, 305, 361, 386, 388, 389
Dhoti—15, 21, 196, 281, 282, 354, 355, 356
Diarrhoea—8
Diocese of Kozhikode—7
Dipping factory—47
Dipping units—47
Diseases—41
Dispensary—312
District—10, 93, 176
Distribution—70
Divorced—150
Doctors—29
Dogs—267, 337
Domestic duties—159
Door frame—116
Doors—8, 111, 191, 193, 348
Dosais—120, 224, 225, 286
Dauble crop lands—39
Dowry—70, 157, 239, 241, 308, 313, 366, 367, 368, 370
Dowry Abolition Act—72, 314
Drawers—46
Drawing room tables—379
Dress pattern—21
Drink—25
Drummers—32
Dry cultivation—39
Dry land—3, 8, 9
Duke of Wellington—175
Dumps—44
Dutch—341

E

Ear-lobes—22, 23, 117, 198, 365
Ear-rings—31, 97, 283
Ears—197
Earthenwares—25
Ear-studs—22, 23, 97, 117, 198, 199, 283, 356
East—6
East African countries—76
Economic activities—36, 49
Economic life—48, 49, 138
Economic resources—36
Edakkad—37, 93, 136, 193, 227, 337, 354, 377, 381
Edakkalmala—174, 178
Edakkad Oorpazhachi temple—99
Edakdad panchayat—155
Edakkad railway station—98
Edangai—106, 109
Edangazhies—224
Edakkad village—3, 297, 380
Edakkad Vishnu Temple—99
Education—60, 393
Eenthal—6
Egg—357, 368
Egg shells—368
Elaborate ceremonies—115
Elare—198
Elankamal—263, 267, 268
Elathur puzha—263, 268
Elathur river—298, 299, 318
Elavu—6, 47, 267
Elayachetty—107
Elayadus—14
Elayavoor—93
Elanji—98
Electricians—46
Electric power—45
Elephant-foot yam—98, 211, 212, 267
Emblic—6, 98
Embranthiris—12, 26
Emigration—68, 154, 311, 394
Employment—10, 12, 16, 36, 43
Employment opportunities—53
Employment position—51
Employment seekers—53
Enangan—122
Engine drivers—46
Engineering works—43
Engineering workshop—57
English companies—179
English East India Company—341, 380
Entrants—48
Eranholi river—335
Eranholi village—335
Eranjikal river—375
Erannikal Bhagavathy temple—99
Erattavala—357
Erythrina—98
Erythrina fulgens—6
Erythrina indica—6, 98

Essential demands—43
Establishment—139
Ethnic composition—12
Ethyl alcohol—77
Etti—356
European Companies—179
European trade—1
Eviction of kudikidappukars—48
Evodia roxburghiana—6
Exorcists—12
Expenditure—56, 144, 146
Export—46
Extension officers—245
Extra-curricular—7
Eye—32
Eyetex—29, 32
Ezhuthachan—275
Ezhuva community—22
Ezhuva girls—65
Ezhuva households—64
Ezhuvas—12, 35, 38, 187, 199, 211, 233, 288, 294, 341

F

Factories—1, 7, 8, 10, 21, 23, 24, 25, 26, 36
Factory workers—1, 25
Fairs—23
Fairs and Festivals—70
Families—11, 12, 14, 15, 16, 26, 36
Family budget—43, 55, 225
Family planning—71, 157, 240
Family structure—154
Far reaching consequences—48
Fasting—31
Feasts—20
Feast of St. Sebastian—70
Feathers of Porcupine—28
Feeding facilities—36
Felspar—178, 179
Female beggar—53
Female folk—32
Female workers—47, 57
Feroke—1, 6, 20, 44, 46, 66
Feroke tiles—44
Feroke Service Co-operative Bank—73
Fertility level—3
Festive occasions—15
Festivals—23, 27
Fibre—76
Fibre boards—77
Ficusbengalensis—6, 98
Ficus religiosa—6, 98
Field rats—6
Field owners—44
Fig tree—28
Filaria—399
Financial reasons—65
Finger rings—117
Firemen—45
Firewood—27, 34, 44, 45, 203, 287, 298, 363
Firewood cutters—46
Firewood shops—48
Firing helpers—46
First Monsoon—4
Fish—26, 362, 368, 388, 389
Fishermen—55, 378
Fishermen Co-operative Society—377, 397
Fishing—49
Fitters—46
Floor—18, 25, 27
Flora and Fauna—6, 98
Flower—6, 29, 32, 34
Folklore—2
Food—25, 27
Foot-paths—6, 339
Foot-wears—23, 24, 118
Forehead—32
Foreign consumers—46
Foreign countries—46
Foreign domination—95
Foreign markets—46, 76
Foreign trade—46
Forest—7
Forest God—7, 189
Forest tracks—1
Fork—40
Foundation stones—20
Fowls—135, 296
French—345, 380
French tile factories—43
Fruit bearing trees—38, 42
Fruit trees—6
Fuel—1, 59, 227, 228, 306, 389
Furniture marts—48
Funeral ceremonies—35
Funeral procession—34
Funeral pyre—34

G

Ganapathi—182
Ganapathi temple—94, 99
Garbhasalkaram—364
Garcinia cambogia—98
Garden crops—75
Garblers—45, 46
Garment making—72
Garnet—178
Gayatri—30
Gayatri hymn—16
General labourers—51, 55, 57, 116, 143
Generations—68, 136
Geographical classification—1
Geography—178
German Basel Mission—43
Ghee—29, 203, 363, 364, 365, 387, 389
Ghee-lamps—33
Ginger—204, 208, 211, 212, 213, 215 242, 372
Ginger cultivation—215
Girls hostel—6
Glass—198
Glass bangles—22, 23, 118, 199
Glyricidia—98, 242, 267
Goats—43, 98, 202, 218, 267, 296, 339
Godavary—14
Gold—356
Gold dust—s29
Gold ornaments—199
Gold ring—29
Goldsmiths—52
Goldsmithy—12
Gopalapetta thalai—335
Gopichandanam—34
Gossip—26
Gotras—15, 189, 205, 206, 207
Gouda Saraswath Brahman—354
Government—37, 42, 177, 178, 193, 244, 246, 247, 313, 316
Government job—36
Government lands—246
Government seed farms—37
Government service—51
Gramakkar—14
Gramani Namboothiris—14
Gramaphone—25, 239
Gramasevak—98, 243, 267, 316
Grams—6, 17
Granite—193, 369
Grass—78, 181, 192, 194, 216, 217
Ground-plan—276, 278
Grown-up person—34
Guerilla—176
Gujarat—106
Gulf ports—46
Gum tree—6, 98
Gunny bags—47
Guruvayur temple—206

H

Half saree—21, 116, 354
Handloom weavers—227
Handloom weaving—43, 72, 146
Hand press—45
Hamlets—93
Harijans—343
Harijan Welfare Department—244, 245, 247
Harijan Welfare School—267
Harrow—40
Head-dress—21
Head-load workers—46
Head-piece—117
Health—8
Hearth—17, 27
Hedge plants—9
Hibiscus—6
Higher secondary school—268
Highest income group—56, 144
Hindu Adoption Act—72, 158
Hindu Community—12, 26, 199, 204, 205
Hindu families—38
Hindu landlords—128, 209
Hindu population—8
Hindus—8, 12, 21, 25, 38, 183, 186, 190, 197, 209
Hindu Succession Act—72, 158, 313, 370
Hindu temple—7, 15
Hindu worship—7
History of Kerala—14
Holy basil—32, 33
Holy basil plant—16, 18
Holy water—28
Homeopathic practitioners—269
Homeopathic system—395

Homam—28, 29, 31, 33
Honey—29
Horizontal—16
Horoscope—31
House construction—63
House crows—98
Households—3, 8, 10, 11, 16, 17, 23, 24, 25, 27
Household cultivation—56, 59
Household economy—75
Household goods—25, 119
Household increase—56
Household industry—50, 220
House types—16
House-warming—20
Housing—59
Husband—29
Hultzh—175
Human labour—45
Hygienic type of latrines—8
Hymns—28, 29, 32

I

Iddli—120, 286
Illams—3, 15, 107
Immigrant households—68
Immigrants—223, 224, 228, 241, 242, 244
Immigration—68, 154, 311, 394
Implementation—72
Important factors—72
Improvement of communications—139
Inadequate—160
Inam—127
Income—56
Indebtedness—62, 148
Independence day—70
Index—47
Indian Coffee Workers Co-operative Society—397
Indices of prosperity—62
Indigenous medicines—28
Individuals—57
Industrial and technical school—7
Industrial development—10
Industrial housing scheme—75
Industrialisation—29, 49, 72
Industrial societies—316
Industrial workers—62
Industry—1, 36, 43, 44, 148
Inexhaustible—119
Infants—142
Infantry regiments—176
Inhabitants—14
Inner—129
Inner veneers—47
Institutions—7, 41, 42
Inter communal—155
Intermediate—152
Intermediate families—394
Internal competition—46
Internal market—44, 46
Inter-religions—155
Inter space—216
Intrusive rocks—178
Iron piece—45
Ironsmiths—221, 223
Iron wires—44
Iron wood—193
Irregular—120
Islam—345
Islamic law—207

J

Jack—6, 98, 114, 181, 193, 267, 339
Jackals—267
Jackfruit—127
Jack tree—20, 29, 33, 34
Jacobites—187
Jagannatha temple—339, 343
Jaggery—386
Jain landlords—209
Jains—182, 183, 184, 186, 209
Janmi—12, 129, 187
Janmom—14, 37, 208, 291, 377
Japanese—39, 316
Jathakarmam—29
Jathinirnaya—274
Jati matras—14
Jasmine flowers—33
Jewellery manufacture—43
Jinnacap—354
Joint commissioners—175
Joint families—394

K

Kabbani river—178
Kadalai—107
Kadambur—93
Kadan—357
Kaithari—352
Kakkancherry—263
Kakkavayal—173, 182, 219, 243, 246
Kalimala Thamburan—189
Kallayi—1, 20, 77
Kalpatta—173, 179, 181, 182, 183
Kalthanda—357
Kambili—6, 47
Kammalas—12
Kammatty—356
Kanacharthu—49
Kanakkans—12
Kanam—37, 38, 42, 48, 129, 189, 209
Kanam tenure—41
Kanamvaipu—206
Kanapanam—124
Kanapatom—129
Kancheepuram—106
Kanians—345
Kanikonna—98
Kanjiram—6, 181, 339
Kannancherry Weavers Industrial Co-operative Society—72
Kannavan—352
Kanom—293, 299
Kanwa—2
Kappad—352
Karanavan—189
Karayad—267
Kariyanpady—182
Kariyathan—189
Karkadaka vavu—225
Karuga—290
Karuka grass—124
Karuvannur—267, 268
Karuvan temple—7
Kasi—31
Kathakali—315
Kathila—198
Kathil kuru—356
Kathirur—352
Kathukuttu—365
Kathunayakam—224
Kattunayakan—187
Kauvary—14
Kavil—263, 267, 268
Kavumthara—267
Kayees—398
Kerala—14, 43, 46, 47, 173, 185, 188, 193, 194, 263, 265, 337
Kerala Agrarian Relation—130, 246, 293
Kerala Land Reforms Act—49, 299
Kerala Mahatmyam—14
Kerala Pazhama—14
Kerala Varma Raja—177
Keralotpathi—14
Kerosene—27
Kerosene stoves—25, 119, 361
Key Village Centre—7, 398
Khadi Commission—298
Khara—341
Kiln—45
Kiln chambers—45
Kiln firing—46
Kiln foreman—45, 46
Kiln setters—46
Kingfisher—6, 98
Kinsman—28
Kitchen—17, 18, 20, 25, 109, 193, 277, 348, 350, 364, 369
Kitchen garden—48
Kites—98
Kittul palm—98
Kizhakottu—268
Kizhunna—93
Kodampuli—98
Kodiyidal—289
Kolapulli—189
Kolimadan—189
Kolkali—189, 238
Kollam—187, 239, 272, 290, 309, 345
Kollan—12, 41, 104
Komaram—108, 109, 189
Kondotty—26
Konkani—189
Koovalam—98
Koran—364, 365, 367, 368, 369
Kothaparanbakunnu—107
Kottapadi—173, 219
Kottathara—173, 242
Kottayam—187, 236, 263
Kottiyur—176

Koyakad—263
Kozhikode—1, 69, 156, 173, 238, 263, 265, 266, 267, 279, 299, 352
Kozhikode kunnu—107
Kozhikode taluk—72
Krishna—14
Kshatriya—175
Kshatriya Rajah of Kottayam—189
Kudanjukuli—290
Kudapana—6
Kudikidappukaran—48
Kudikidappukars—17, 48, 138, 299, 380
Kudumbis—188, 343, 345, 354
Kulams—275, 276
Kulathara road—1
Kumbakonam—106
Kumbhom—155
Kunhikalappam—364
Kurava—29, 31, 32
Kuri—386, 387
Kurichiyans—176, 186, 187
Kuriyidal—121, 122
Kurumbanad—175
Kurumbar tribe—265
Kurumbranad—265
Kurumbranad Development Society—298
Kurumans—182, 184, 186, 187, 188, 190, 191, 192, 196, 201
Kusavas—276
Kutch—378
Kuthuparamba—352
Kutch—378
Kuttan—224
Kuttanad—224
Kuttikkakam—93, 99
Kuttikkakam Weavers' Co-operative Society—156
Kuttiyadi—267
Kuttiyadi Dam—299
Kuttiyadikkal—20
Kuttiyadi irrigation project—295
Kuttiyadi project—318, 319
Kutumbiya family—175
Kuzhikanam—129, 377, 380
Kuzhikanamdars—138
Kuzhimattal—207

L

Labour charges—131
Labourers—20
Lady's finger—98, 267
Lakes—3
Lamp—29
Landlords—12, 38, 203, 373, 377
Landlordship—128
Land-owners—49
Land owning class—42
Land reforms—48
Landscape—3
Land utilisation—36, 127
Lanterns—201
Laterite foundation—17
Laterite soil—3, 6
Laterite stones—19, 276, 277, 278, 291, 348, 352, 369
Latin Catholics—182, 187
Latin rite—7
Latrine—193, 268
Leaf roller—131
Leather goods—43
Leather shoes—360
Leaves—27, 194
Legal owners—49
Legend—14
Leisure and recreation—69
Lemon—181
Lemon grass—208, 210, 212, 213, 215, 217, 372
Lemon grass oil—217, 279, 380
Libraries—315
Light—59
Lime—18, 20
Literacy and education—66
Litre—217
Little flower upper primary school—7
Live-births—69, 152
Livelihood—1, 127
Livelihood classes—49
Livestock—208, 298, 316, 339
Lizards—98
Locality—3
Local markets—45
Local midwives—28
Location—1, 93
Lockets—22

Logan—129
Loin-cloth—281
London—179
Looms—316
Lord Ganapathi—29
Lower occupation—15
Lower primary school—7, 267
Lowest income group—56, 57, 144
Lowland—1
Lunch—46
Lungis—93
Lungs—8

M

Mackeral—135
Madakkimala—242
Madhya devi—98
Madras—47, 73, 129, 175, 188
Madrasas—99, 182
Madras-Calicut road—6
Madurai district—47
Mahe—380
Mahila Samajam—69
Makkathayam—207
Makom—49
Malabar—15, 16, 48, 74, 175, 176, 188, 193, 199, 208, 210
Malabar area—1, 15, 16, 55
Malabar blue thrush—181
Malabar district—1
Malabar forest—3
Malabar gazetteer—178, 341
Malabar history—14
Malabar society—15
Malabar squirrel—181
Malabar Tenancy Act—138
Malabar village—49
Malankara—173
Malappuram—26
Malaria—183, 219
Malaria Eradication—183, 219
Malaya—44, 46
Malayala Brahman community—14
Malayalam—95, 121, 189, 275
Malayalee house—34
Malayans—122
Malik Ben Habib—341
Manaatoddy—176, 177, 181, 182
Mangalore—44
Mangalore-Shoranur—139
Mangalore-Shoranur railway line—335
Manghas—6
Mangifera indica—6, 98
Mango—6, 98, 181, 267, 339
Mangoose—6
Manjeri-Attan Gurukkal—176
Mannamkavu—263, 267
Mannans—186, 187, 188, 239, 289
Mannathi—31
Manners—15, 16
Manthrakodi—33
Manthras—28, 29, 31, 33, 34
Manual labour—47
Manufacture of standardized doors—77
Manufacturers—43
Mappila lower primary school—7
Mappilas—175, 354
Maran—290
Marar—32, 104
Marathondi (Wynad-2)—213
Mariamma—335
Marital alliances—31
Marital status—150
Markakallyanam—365
Marketing facilities—139, 161
Markets—8, 26
Marquentry work—77
Marriage—23, 31
Marriage feast—31
Marriage negotiations—31
Married male—64
Marscilles—44
Marumakkathayam—106, 126, 189, 207, 370
Marupattom—209, 210
Marutha—181
Masons—20, 46, 194
Mat—201, 206
Match box—47
Match factories—27, 36, 43, 49, 127
Match industry—47, 48, 57
Match sticks—47
Maternal grandfather—16
Maternal uncle's wife—32
Maternity centre—7, 69, 72, 182
Mathi—6, 47
Mathura Meenakshy—276

Matriculates—142, 152
Matti—356
Mattu—31, 204, 207, 288
Meagre—120
Meat—26
Mecca—369
Mechanical contrivances—44
Mechanical drivers—45
Mechanical equipments—45
Mechanists—46
Medical care—69, 154
Medical consultation—395
Medical institutions—395
Medical shops—136
Medicinal herbs—28
Medicines—15, 57, 60
Meenachil taluk—187
Meenam—189
Mekhala—30
Melancholy pelican—181
Melon—6, 98, 267
Memalikadavu Bhagavathi temple—7
Memorable past—160
Menaprom—378, 379
Meppadi—179
Metal chains—199
Metal finger rings—199
Metal hearths—27
Metal mirror—32, 33
Metal plates—28
Metal vessel—204
Metalwares—25
Mice—267
Michavaram—129, 130
Middle income group—56
Midwives—29
Milk—202, 217
Milkgoat—135
Milk production—76
Mimusopselengi—98
Minangadi—175, 183, 217
Minas—98
Minimum wages—47, 139
Minimum Wages Act—46
Mining—49
Minni—356
Minor communities—65
Miscellaneous—51, 55, 140, 146
Mobile dispensary—183
Modern facilities—401
Mofussil buses—6
Monkeys—181
Monograph—37, 93
Monsoon—4, 39, 45, 161, 202, 377
Monthly expenditure—59
Moore—129
Moosads—12, 14, 15, 16, 26, 28
Moothachetty—107, 124
Moppilla rebellion—15
Moringa obeifera—6
Mosques—7, 8, 93
Mosquito—25
Mosquito nets—119
Mudian pilli—175
Mudichakram—356
Mudipoo—356
Muharram—287
Mukhavaram—16, 113
Mukkuva community—377
Mukkuvas—12, 343
Mukunnu—337
Mullamothumala—356
Mundakattussery—3
Municipal commission—396
Municipal council—396
Municipal town—93
Muppan—224
Musaliar—364
Musical instrument—28
Muslim—1, 9, 12, 21, 22, 23, 25, 35, 38, 41, 201
Muslim community—24
Muslim educational institutions—66
Muslim families—112
Muslim girls—65
Muslim households—6, 41, 43
Muslim landlords—128, 209
Muslim mission—341
Muslim quarters—7
Muslim soldiers—182
Muslim women—21
Mussalmans—175
Muthurthokula—205
Muttamala—364
Muttar village—298
Muttil—242
Muttil temple—182
Muttil village—173

Muttom—26, 202
Mutual relatives—31
Muzhappilangad—93
Myladumpara—3
Mylanchi—367, 368
Mylanchi Sough—367
Mysore—173, 175, 176, 181, 182, 378

N

Nadal—100
Naduvannur—263, 265, 266, 268, 299, 314, 315, 316
Naduvannur Multi-purpose Co-operative Bank—316
Naduvannur Regional Co-operative Bank—316
Naduvannur village—291
Naduvattom village—1
Nair—1, 3, 9, 12, 15, 23, 26, 32, 35, 64, 184, 186, 309
Nair families—3, 41
Nair households—68
Nair lady—32
Nallalam—1
Naluket—34
Namakaranam—29
Namboothiri—3, 14, 15, 16, 28, 272
Namboothiri Brahmans—120
Namboothiri households—14
Nancha—208
Naragapuram—335, 341
Narikadiyan—189
Narmada—14
Nasakom-Evodia rexburghiana—47
National Extension Service—246
Natural fauna—6
Navigable river—1, 77
Neck chains—117, 199, 283, 356
Neighbourhood—1, 3, 27, 135
Nenmeni—189
N. E. S. Block—242, 245, 267, 295
Nettipattom—356, 357
Never married—150
Neychoru—363, 365, 366
Nilgiri—173, 189
Niranazhi—122, 123, 124
Nishakam—33
Nishkramanam—29
Nizhalkoodi prarthikal—108
Nochad—263
Non-blood relations—35
Non-monsoon months—44
Non-municipal town—1
Non-vegetarians—120, 286
Non-workers—142
Noolu—357
Noon-meal—26, 39
North-east Monsoon—4
Northern States—46
North Kerala—66, 175
North Malabar—16, 93, 113, 265, 341, 380, 393
North-South—206
North Wynad—176
Nursery School—7
Nutritional value—76
Nyetanthus—6

O

Occupational—12, 56
Occupations—47
Odathil mosque—341
Odoratissimus—6
Oil—387, 389
Oil bath—29
Olavanna village—1
Oligarchy—14
Onam—49, 70, 203, 206, 207, 225, 287
Onapanikar—224
Oorapazhachi temple—155
Oorilpazhakiya achilkavu—99
Oranges—372
Oravil Potters Co-operative Cottage Industrial Society—316
Orchards—49
Organic manure—75, 219
Organised agency—77
Orissa—139
Ornaments—21, 22, 23, 118
Orthodox—74, 75
Orthodox families—28, 30, 33
Orthodoxy—109
Othalam—6
Othillathavar—14
Othullavar—14
Otti—292

Ottapathakam—356
Owners—148
Ownership—146

P

Pabrikunnu—107
Padasaram—357
Paddy—6, 32, 43, 203, 208, 210, 212, 213, 219, 220
Paddy cultivation—75, 201, 214, 218, 371, 375, 380
Paddy cultivators—316
Paddy fields—3, 9, 41, 43, 75, 194, 202, 214, 265, 267
Paddy flats—44
Paddy lands—318, 371, 375
Paddy seeds—316
Padimala—356
Padiri rock—175
Pagodas—177
Pagoda type—16
Pala—6, 47, 181, 335, 339
Palchoru—364
Palghat—156
Palghat gap—176
Pallets—45
Palmcorypha—6
Palm trees—267
Palthondi—213
Pan—8
Panamaram fort—176
Panancherry village—227
Panans—12, 104, 345
Panchagavy—28
Pahchagavya—108
Panchamehani—33
Panchayat—7, 8, 10, 182, 267
Panchayat council—72
Pandal—123, 289, 369
Pandalil Pakuthy kodukal—122
Pandanus—6
Pandanus odoratissimus—98
Panel—6
Paniya messenger—206
Paniyans—182, 184, 187, 188, 190, 196, 199, 200, 201, 202
Pan mill—44, 46
Panniyur—14
Panniyur village—14
Panthers—181
Pants—355
Papaya—6, 339
Papishtanmar—14
Pappadam—43, 225, 369
Papper-vines—6
Paradise tree—6
Paradox—144
Parakurup—272, 290
Parankivala—357
Parapuram Temple—7
Paras—39, 43, 213, 296
Parasurama—14, 15, 341
Parayas—172
Parbutties—177
Parijatham—6, 17
Parisham—206
Paroden—189
Partial starvation—36
Patayali—108
Paternal grandfather—16
Patha—198
Pathakam—356
Pathiri—120
Pattarayas—106
Pattu—289
Pavan Goa—356
Pavizhamalli—6, 17
Pazhassi Raja—175, 182, 190
Peacock—3
Pegmatite veins—179
Pencil factory—43
Pepper—98, 204, 213, 219, 242, 267, 291, 372, 380
Pera—339, 377
Perambra—263, 267
Periya passes—176
Persian—46
Perumals—106
Perumannans—12, 104
Perumaram—41
Peruvakottu—189
Petty shops—93
Phosphorus—95
Photo studios—43
Phyllanthus emblica—6, 98
Physical developments—7
Physical exercises—7

Physical features—3
Physician—69
Pickles—369
Piece goods—8, 136
Piece goods shops—299
Piece-rate—137
Pilgrimage—31, 33
Pillow covers—73
Pillows—25
Pineapple—339
Pink borders—21
Pipal—267
Pipal tree—6, 98
Piper nigrum—98
Pipes—45
Pirivala—357
Planers—46
Plantain—6, 25, 29, 33, 132, 181
Plantations—20, 49, 140
Plastic bangles—198
Plasticity—44
Plasu—6
Plinyard—265
Plough—39
Plywood articles—43
Pneumonia—342
Poa cynosuriodis—28, 30
Polishers—46
Pollution—31, 33, 34, 35, 109
Polyandry—33
Polygamy—16, 33
Ponginichichallur—173
Poojas—7, 15, 28, 107, 108, 109, 182, 274
Poonjan—189
Population—10, 12, 14, 51, 102
Poramboke—37, 127, 185, 208, 291, 372
Porcelain wares—25
Porters—372
Portuguese—265
Post and Telegraph Office—7, 267
Post-graduate—142
Post-harvesting period—44
Post office—7, 182
Potash—161
Potassium—95
Pothi—225
Pothuvan—124
Potters—316
Poultry—6, 43, 218, 296, 319, 339, 378
Poultry-pan—192
Prayers—31
Pregnancy—28, 34, 121, 204
Previous history—14
Primary occupation—223
Primary schools—7, 66
Principal income—54
Principal meal—25, 29
Printer—43
Private hospitals—69, 312
Production activities—51
Prohibition—55
Prohibition of untouchability—72
Proprietary—41, 42
Proprietary ownership—37, 41
Protestants—12
Province—175
Provision—136
Provision shops—299
Pruning—214
Puberty—16, 31, 123
Public hospital—312
Public institutions—7
Public servants' co-operative society—397
Pudavamuri—289
Pudavamurikkal—124
Pudding—28
Pugmill—44
Pulayas—104, 272, 294, 309, 311, 343, 345, 348
Pulikudi—121, 204, 287, 364
Pumsavanam—28
Punam—213
Puncha—208
Punjab—73, 129
Punyaham—207
Purakkadi—173
Puranas—276
Purdah—117, 355
Purificatory ceremony—15
Puthari day—225
Puthentheruvu—263
Puthiyachanda—341
Puttu—120, 286
Pychy Raja—175, 176, 177
Pyjamas—354, 355
Pyre—34, 207
Pyrites—179

Q

Qualification—152
Qualified midwife—69
Quantities—73
Quarry—20
Quarrying—49, 140
Quartz—178, 179
Quilandy—265, 266, 267
Quilandy taluk—263
Quilon—44

R

Racks—45
Radio—357
Ragi—203
Railway—6, 44
Railway line—6
Railway station—6, 45, 182
Railway wagons—1
Rainfall—3, 4
Rain-trees—6
Rainy months—4
Raised platforms—27
Raksha—22
Ramnad—47
Ramzan—70, 287, 369
Raw rice—204
Reading rooms—69, 315
Reception room—17
Recreation—154
Red cotton—6, 47, 98, 187
Red laterite—337
Red loam—3, 337
Red sand—3
Reeds—194
Refreshments—8
Region—1, 3, 7, 41
Registered holders—37, 48
Religious—16, 24, 27, 60
Religious institutions—7
Religious rites—28
Remnants—15
Reptiles—98
Republic day—70
Residential pattern—9
Retted husk—76
Revolving press—44, 46
Rhythm—1
Rice—25, 26, 29, 202, 207, 286, 362, 388
Rice giving—29, 122
Rickards—176
Rigveda—28
Rigvedists—16
Ring-finger—29
River—3
Road transport—44
Robusta—214
Rock—3
Rocky—95
Rocky mountains—173
Roman—182
Roman catholic—7, 12, 187, 200, 241, 341
Roman Catholic households—211
Roof—111
Roofing tiles—45, 46
Rosa Sinensis—6
Rose-water—289
Rose-wood—181, 193
Rubber—181, 208, 211, 356, 380

S

Sacred thread—30
Sacrificial fire—28, 34
Saithar pillai—341
Saivite—15
Saivite image—15
Saivite worship—14, 15
Salem—100
Saliyans—106
Salya—106
Samanyas—14
Samavarthanam—30, 31
Samaveda—28
Sanchayanam—34, 125
Sanctification—29
Sanctuary—15
Sandal paste—29, 32, 34
Sandals—37
Sandal-wood tree—6
Sandy—95
Sandy soil—3
Sanitation—8
Sanitorium of Malabar—179
Sankaracharya—341
Sankara Narayanan—99

Sanskrit—15, 95
Sanskrit works—14
Sapa grasthas—14
Sarada Mandiram—7
Saraswath Brahmins—342, 343, 345
Sardine—135
Saree—282, 354
Sattur—47
Saving shemes—60
Sawdust—27, 77
Saw-mills—36, 43, 48, 379
Scheduled Castes—12, 17
Screw-pine—6, 73, 119, 205
Screw-pine leaves—73
Screw-pine mats—25, 201
Seacoast—1
Secondary income—54
Second World War—47
Seed rate—39
Seema konna—181
Seemantham—28
Sekam—33
Self-workers—141
Separated persons—64, 150
September—49
Seringapatam—175
Service castes—3
Sesame seeds—33, 34
Sesqui oxide—178
Settlement—68
Sewing machines—316
Share capital—73
Sharma—29
Shawl—21, 116, 196, 282, 354, 355
She-buffaloes—296
Sheet-metal works—7
Sheristadar—177
Shirt—355
Shop-assistants—372
Shops—26
Shoranur-Mangalore—93
Shoranur-Mangalore railway—1
Shrimp shells—131
Shrine—15
Shrines—16
Shwetharanya—335
Shwetharanyapuram—335
Sick—142
Sickle—40, 131
Sickness—149
Silk cotton tree—181
Silver—197, 198, 199, 356, 357
Silver coins—365
Silver ornaments—22
Silver vessel—29
Singapore—46
Siva—15, 106, 341
Sivadvijas—14, 15
Sivakasi—47
Skinbelt—30
Skirt—196, 354
Sky light—45
Slab beaters—46
Slab placers—46
Slicers—46
Small-pox—8, 34, 268, 342
Small reptiles—6
Smarthavicharam—15
Snake gourd—98, 267
Snakes—181, 339
Social amenity—8
Social and political awareness—75
Social awareness—72, 74
Social Government—15
Social relationships—72
Soda manufacturer—43
Soft-wood—47, 48
Soil condition—41
Soil Conservation Department—247
Sorcery—15
South-Canara—175
Southern boundary—155
Southern-districts—21
Southern States—46
South India—139, 208
South Kerala—107
South-west monsoon—4
Sovereigns of Malabar—14
Spade—40
Spades—132
Spinning establishment—43
Spiral pipe—217
Spiral tube—216
Splinters—1
Splints—47
Splints and veneers factory—47
Sports club—315

Square block—44
Squeeze—113
Squirrels—6
Sree Narayana Guru—341
Sree Rama—341
Sree Rama Krishna Mission School—7
Staple food—202
State Government—241
Stationery articles—8
Stationery-cum-pan-beedi shop—136
Stationery-shops—48
Stay—48
Steel—197, 198, 199, 356
Steel wares—25
Stem-borer—131
Sterilization—71, 157, 395
Stick tree—6
Still-birth—69
Stock-yard—45
Stools—25, 201
Storage—49
Store-room—18
Straw—192, 193, 194
Strychnos nuxvomica—6
Sub-castes—272, 287
Sub-Collector of Tellicherry—176
Subramonya swamy temple—2, 6, 7, 12, 70
Sub-registrar's Office—263, 267
Subsidiary occupations—54, 319
Sub-soil—265
Sub-tenants—293, 294
Suchindra Mahatmyam—15
Sudras—189, 274
Sugar—364, 386, 389
Sultan's Battery—173, 175, 176, 179, 182 183, 196, 242
Summer season—74
Sumptuous meal—30
Sunbird—181
Super phosphate—161
Supper—367
Supreme court—175
Surname—29
Surplus—148
Surplus and deficit budgets—62
Surplus budgets—148
Surveyed area—1, 7, 8, 10, 11, 12, 17, 19, 23, 24
Surveyed households—65
Surveyed villages—23
Sutras—16
Syed Muhammed—341
Syrian Catholics—182, 187, 199, 234, 421
Systematic plantation—76
System of treatment—69

T

Table—185, 366
Tailors—52
Tali—32, 34, 122, 124, 189, 205, 299
Thalikettu—205
Thalikettu Kalyanam—128, 189, 204
Tamil—189
Tampuratty—189
Tamil Brahman—184, 186, 354
Tamarasseri ghat—176
Tamarind—6, 98, 399
Tamarindus indica—6, 98
Tapioca—6, 8, 17, 26, 43, 57, 59, 60, 133, 181, 202, 203, 208, 242
Teachers—28
Teak—6, 98, 181, 339
Tea-shops—48, 202, 217, 268, 286, 299, 362, 372, 380, 389
Technical school—7
Tectona grandis—6, 98
Telegraph—6, 182, 339
Telephone—182, 339
Telephone connections—7
Telephone facilities—6
Tellicherry—93, 95, 114, 337, 339, 341, 342, 380
Tellicherry cane workers industrial co-operative society—397
Tellicherry co-operative credit society—397
Tellicherry co-operative rural bank—397
Tellicherry co-operative urban bank—397
Tellicherry fish curer's co-operative society—397
Tellicherry-Manantoddy—335
Tellicherry municipality—335, 342, 344, 381
Tellicherry municipal town—396
Tellicherry taluk—335
Tellicherry town—335, 377, 380
Tellicherry village—335, 341

Tellicherry weaver's industrial co-operative society—397
Temple—3, 12, 93, 204
Tenancy Act—48, 49
Tenant cultivators—138
Tenants—37, 49, 293, 294
Tender cocoanut—34
Terraced roofs—19
Thalai fishermen co-operative society—397
Thalai malsyolpadaka co-operative society—397
Thalapattom—224, 225
Thachanadan Moopan—186, 187
Theruvupanam—123, 124
Thattans—12, 104, 345, 365, 374
Thedipokku—367
Therra—155
Theruvus—107
Thirukunnu—107
Thiruvanchikulam temple—106
Thiruvangad—193, 287, 314, 337, 341, 400
Thiruvangad temple—335, 339, 341, 343
Thiruvangad village—112, 281
Thiruvenkadu—335
Thiyya—1, 12, 186, 187, 207, 272, 274, 275, 309, 342, 345, 374
Thiyya community—137
Thiyya households—315, 394
Thodas—22, 283
Thorny plants—17
Thottada—93, 98, 126
Thovattu—189
Thrikai temple—341
Thumb—29
Thulam—121, 225
Tigers—181
Tile—1, 6, 20, 194
Tile business—1
Tile conveyors—46
Tile factories—1, 16, 36, 4,3 44, 46, 49, 51
Tile factory workers—19, 56
Tile manufacturing—43
Tile receivers—46
Timber—18, 20, 193, 194
Timber trees—114
Timber yard—1
Tipu—182, 183, 341, 380
Tirunelly—341
Tirunelly temple—207
Titaniferous iron—178
Tobacco—59, 289, 297
Todda pana—6
Toilet soap—199, 361
Torch battery—219
Tourist traffic—397
Towel—282
Town hall—397
Town Improvement Act (Madras)—396
Town fo Calicut—36
Trade and Commerce—48
Traders—12
Tradition—392
Traditional craft—55
Traditional industries—318
Traditional occupation—12, 54, 55, 104, 223
Trade Union Movement—75
Transhipments—44
Transplantation—39
Transport waggon—176
Travancore—98, 173, 181, 184, 188, 194, 208, 218, 219, 244
Travancore and Cochin areas—35
Travancore area—187
Travancore Census Report—106
Travellers Bungalow—397
Tribals—194, 199, 201, 208
Trichur—44
Trichur district—110, 227
Trik ottam—109
Trimmers—46
Trivandrum—298
Trolly turners—46
Tropical birds—6
Truck—44
Tuberculosis—342
Tubers—296
Turban—197
Turkish—354
Turnel—45
Turners—46
Twigs—28
Two-storeyed house—18
Typhoid—342

U

Uchar—225
U. C. Memorial industrial—7
Udakakriya—34
Ulleri—267
Unapproachability—74
Umburnt bricks—19, 114, 159, 193, 194
Unni Mutta Muppan—176
Unqualified midwives—69
Untouchability—74
Upanayanam—16, 30, 107
Upper primary schools—7, 241, 263, 267, 268
Uralans—107
Urbanization—72
Urea—161
Urikku—356
Utensils—27
Uvaria Odorata—6
Uzhuvattu Kadavu—263, 267

V

Vaikom—187, 236
Vaikom sthalapuranam—15
Vaishnavites—14, 15
Vaka—6, 339
Vakayad—267
Valangai—106, 108, 109
Valkannadi—32
Vallinarakam—339
Vanitha Industrial Co-operative Society—156
Vaniyans—104
Vankuvili—369
Varandah—18, 109, 193, 201, 367
Vasavan—189
Vasco-da Gama—95
Vatta—6, 98, 181, 339
Vattakali—189, 206, 238
Vattakkatt Nairs—272, 276, 287, 290, 298, 303
Vayalalam desom—345
Vayanbu—29
Vayittiri—178
Vazhavatta—173, 182, 219, 246
Vazhavatta Church—243
Vedas—14, 28
Veenas—28
Vegetables—26, 202, 208
Vegetable shops—48
Vegetarian households—26
Vehicular traffic—160
Veil—32
Velans—272, 276
Velikala—122
Vellalas—12
Vellarimala—178
Veluthedans—104
Veneer chopping machine—47
Veneers factory—47
Venga—181
Verumpattom—293
Veterinary department—76
Venteak—181
Ventilation—16, 18, 191, 193
Ventilators—17, 45
Vettakorumakan—182
Vettila kettu—124
Victoria Memorial Library—397
Vilakkithala Nairs—187, 207, 239
Village—1, 2, 3 4, 6, 7, 8, 9, 10, 11
Village Boards—12
Village economy—36
Village Office—7, 98, 182, 263, 267
Village record—37
Violet—21
Vilwamangalam—99

W

Ward robe—366
Warping—137
Warriers—104, 274
Washermen—12, 24, 199, 223, 236
Washer-women—31
Watch repairing shops—43
Water transport—44
Water transport system—47
Water-way—6
Weathering—44
Weavers—316
Weaver's co-operative society—296
Weaver's society—72
Weaving—318
Weaving income—143
Wedding dress—367

Wedding veil—33
Welfare—159
Welfare centre—397
Well-water—268
West-coast—139
Western—3
Western boundary—1
Western ghats—173, 178, 181, 189, 378
Wheat—28, 362, 364
Wheel barrows—44
Wheel turners—46
White clothes—108
Widow—28, 64
Widowed persons—64, 150
Widowers—64
Widow-hood—122, 368
Widow remarriage—16, 33
Wife—28
Wild pigs—181
Windows—17, 18, 111, 191, 193, 348
Womb—34, 364
Womenfolk—29, 31, 76
Women's club—397
Wooden frame work—34
Wooden granaries—201
Wooden pillars—17
Wooden plank—206
Wooden sandals—33
Wooden tube—216
Workers—1, 20, 24
Working—24
Workshops—36, 43
Worship—14, 24
Wynad—173, 176, 177, 178, 179, 181, 182, 189, 190
Wynadan Chetty—188, 189, 204, 207
Wynad plateau—190, 208, 219, 380

Y

Yajurveda—28
Yams—6
Yarn—316
Yatrakalikkar—14
Yejurvedists—28
Yoke—40, 130
Young enterprise—47
Younger children—159
Youngest age—65

Z

Zamorin of Kozhikode—3

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2 South India Traders C/o Constitutional Journal (Reg.)

FEROZEPUR—English Book Depot, 78, Jhoke Road (Reg.)

GAUHATI—Mokshada Pustakalaya .. .. .. (Reg.)

GAYA—Sahitya Sadan, Gautham 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 Dept, Patankar Bazar, Laskhar .. (Reg.)
3 M.C. Daftari, Prop. M.B. Jain & Bros., Booksellers Sarafa, Laskhar .. .. .. (Rest.)

HUBLI—Pervaje's Book House, Koppikar Road .. (Reg.)

HYDERABAD—

1 Director, 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 Brothers, 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.) Ltd., Hazratganj .. (Reg.)
6 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.)

MUDURAI—
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, Chhipi 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, Krishnamurthipuram .. .. (Rest.)
4 News Paper House, Lansdowne Building .. (Rest.)
5 Indian Mercantile 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, Booksellers, 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. Natus 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, Wosiur .. .. .. (Reg.)
2 S. Krishnaswami & Co., 35, Subhash Chander Bose Road .. .. (Reg.)
3 Palaniappa Bros. .. .. (Rest.)
TRIVANDRUM—
1 International Book Depot, Main Road .. .. (Reg.)
2 Reddiar 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. Venkatasubban, 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, Gutenbergstra 21, Stuttgart No. 1 1245, Stuttgart den (Germany West)
4 Shri Iswar Subramanyam 452, Reversite Driv Apt. 6, New York, 27 NWY
5 The Proprietor, Book Centre, Lakshmi Mansions, 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. I, 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 & Ajmeri 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, Everst 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 in-charge, 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 Publicity and Information, Vidhana Saubha (P.B. 271), Bangalore