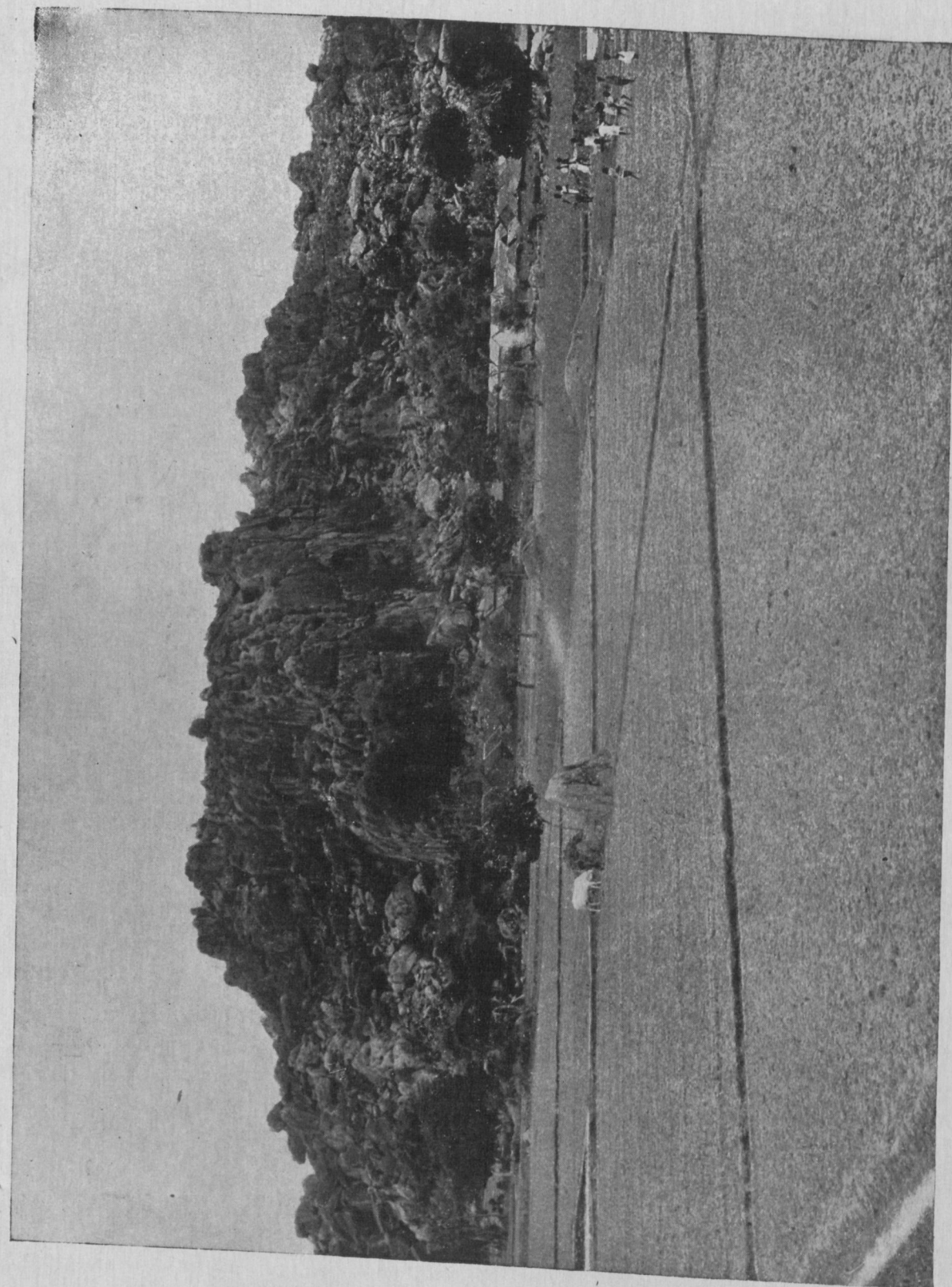




A distant view of the village from the southern border. The dwellings are huddled at the foot of 'Urandai Malai.'

Ayyanarkoilmalai occupies nearly one-eighth of the village site on the north and it runs further north upto Sethavarai village. On the south-western side, the village is bounded by Naivanatham village of Thiruvannamalai taluk.

7. Thadagam forms part of Sathiyamangalam firka of Gingee taluk. The firka headquarters is at a distance of twelve miles on the north and the taluk-headquarters is nineteen miles away. The village is far removed from the district headquarters which is at a distance of sixty five miles. Cuddalore lies on the sea coast on the eastern extremity of the district and this village lies on the western extremity of the district abutting the Thiruvannamalai taluk of North Arcot district. Thiruvannamalai and Thirukoilur are some of the urban centres which are frequented by the people of this village. Thirukoilur lies at a distance of thirteen miles to the south of the village and Thiruvannamalai is nineteen miles away. Vettavalam is a big village in Thiruvannamalai taluk and it is the nearest marketing centre for the people of this village. Vettavalam is at a distance of three miles to the west of the village and is connected only by a cart-track.

8. This village lies in one of the most inaccessible tracts of the taluk and it is not accessible by modern means of transport. It is connected with the neighbouring villages only

Transport and communications

by cart-tracks. There are two routes to the village, one of which is through its taluk headquarters, Gingee. A traveller from Gingee has to take the Gingee—Thiruvannamalai black-topped road and travel directly to the west from Gingee. On the tenth mile from Gingee, near the firka headquarters of Sathiyamangalam, he has to travel south through a motorable road to a village known as Nallanpillaipetral, which is situated at a distance of five miles directly to the south of Gingee—Thiruvannamalai road. Thadagam is three and half miles away from Nallanpillaipetral and it is connected only by a cart-track on which jeeps can go with some difficulty. Usually people going from Nallanpillaipetral to Thadagam walk the distance except the fortunate few who possess bicycles.

9. The alternative route to this village is much more convenient. Vettavalam village which lies on the Thiruvannamalai—Villupuram main road is connected with Thadagam with a jeepable cart-track. People of Thadagam mostly make use of this route because buses ply frequently on Villupuram—Thiruvannamalai route. Bus facilities at Nallanpillaipetral is very limited because buses ply between Nallanpillaipetral and Gingee only twice a day. So, even persons going to Gingee from Thadagam prefer to go to Vettavalam, and catch the bus to Thiruvannamalai from where they go to Gingee.

10. After the inclusion of this village in the Community Development Block, an attempt was made to construct a road connecting this village with Vettavalam. The proposal was finalised and the formation of the road was also about to be taken up. The Panchayat Union and the Government agreed to meet 75 per cent of the cost provided the Panchayat Board of the village was prepared to meet the other 25 per cent of the cost of construction. The proposal has been kept in abeyance because the Panchayat Board does not have sufficient funds to meet its share of the cost of construction. There are several disadvantages arising out of the inaccessibility of the village and a road to connect it with Vettavalam would be of immense benefit to the people of this village. But the Panchayat Board has not been active enough to marshal its resources and to take up the construction of the road.

11. The common mode of transport for the people of this village is the bus from Vettavalam and Nallanpillaipetral up to which places they have to walk necessarily. There are

Mode of transport

no bicycle shops in this village and only one household possesses a bicycle. Grains and merchandise are transported by bullock carts from this village to Vettavalam. Even the cart-track is not an even and straight one. At many places, it winds around the hillocks and passess through many ups and downs and the most difficult part of the cart-track is the rocky patches in between which can be traversed only with difficulty and strain to the bullocks. The nearest

railway station to the village is Thandarai at a distance of ten miles. Very few of this village make use of this railway station. Only long distance travellers like people going to Madras travel by train and even these go to Villupuram by bus and board the train there. Thadagam has no Post Office of its own and the nearest Post Office is situated at Sethavarai, at a distance of one and half miles from the village. There are absolutely no telegraphic facilities in the vicinity and the nearest Telegraph Office is at Thiruvannamalai, at a distance of nineteen miles from the village. There is a proposal to open sub-office with telegraphic facilities at Vettavalam, in which case the nearest Telegraph Office would be at a distance of three miles.

12. Thadagam lies amidst a circle of hillocks which form the southern extremity of the Gingee Hills. There is a small hillock in the centre of the village site and the dwellings are huddled at the foot of this hillock. This central hillock is known as the 'Urandaimalai' and it is about 700 feet high.

Physical features

It consists of a central core of hard granite rock with boulders of various shapes and sizes thrown about in wildest confusion. It is completely devoid of any soil or vegetation except for patches of thorny shrubs and some trees here and there. The Ayyanarkoilmalai and the Mothakkal which lie closer to the village on the north and south respectively are also of similar type without much of vegetation and soil. The Pakkam Hill and the Pavalamalai are covered with dense forests and the forests on Pakkam Hill are reserved forests.

13. The soil of the village is mostly of red loamy type and of low fertility. In addition to the hills in and around the village, there are also clusters of protruding granite stones all over the place. Nearly about 150 acres are covered by hillocks and rocky terrain. There are two irrigation tanks in the village, namely the 'Thalai Eri' at the eastern extremity of the village and the 'Mela Eri' abutting the Urandaimalai. The small extent of wet lands lies comparatively on a low level in the eastern half of the village between the Thalai Eri and the Mela Eri. The western half of the village, namely, the portion to the west of the Urandaimalai is on a higher level and it consists of vast stretches of dry lands and rocky terrain.

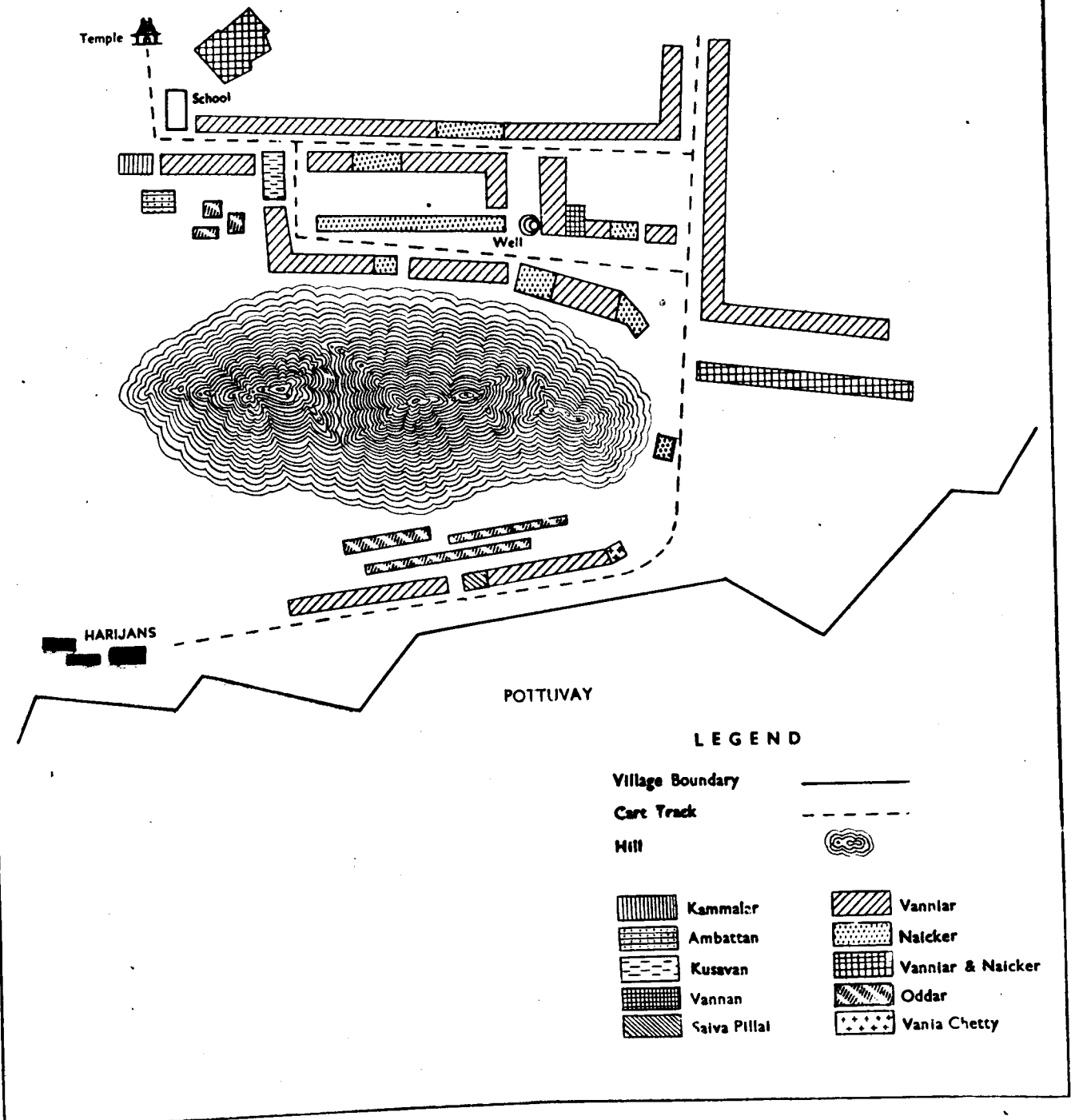
14. The flora of the village can be discussed in two parts, namely, the flora of the plains and the flora on the hills around the village. In and around the village, there are scattered clusters of shadow trees and the landscape is also dotted with thick clusters of thorny shrubs and waste plants. The shade trees which are found in the village site and in the fields

Flora

around it are *Poovarasu*, *Illuppai*, *Puliyamaram*, *Vembu*, and *Pungal*. Among the fruit trees, there are about fifteen to twenty mango trees and a large number of tamarind trees. There are a large number of *Murungai* trees in the village site. There are about 100 coconut trees found mostly along the hedges of the wet lands and there are also a number of palmyra trees. Shrubs of *Sadurakalli* and *Kodikalli* are found in large numbers and thorny shrubs and waste-plants have grown wildly all over the uncultivable waste lands of the village. The yellow flowers of the *Arali* plants which are in abundance, add to the beauty of the landscape. Manure plants like *Glyricidia* are found on the borders of the wet lands.

15. There are, of course, a greater variety of flora on the hills surrounding the village. The forests on the Pakkam Hill and those on Pavalamalai are partly of deciduous type and partly of ever green type. The trees frequently come across in these forests are *Puli*, *Poovarasu*, *Vembu*, *Veeramaram*, *Pungamaram*, *Thurunjimaram*, *Othiyamaram*, and *Navalmaram*. There are wild growths of thorny shrubs like *Pulthanakkanputhir*, and *Sooraputhir*. The fruits of this *Sooraputhir* are edible. There are no valuable trees like sandal wood trees, teak or jack trees in these forests and all the bamboos for which Pakkam forests were once famous are reported to have been out mostly. There are very few fruit trees like custard apple and wood apple in these forests, but there are a number of roots which serve as food for people of this village. *Serma* root, *Kattukarunai* are some of the edible roots which the villagers seem to relish. These roots when fried with oil and other condiments seem to be favourite delicacies. Another root by

SITE PLAN OF THADAGAM VILLAGE (Not to Scale)



name *Kavalai* root seems to have some medicinal value and it is taken for some ailments. *Kuttu pagal* or forest bitter guard is also available in plenty in these forests and fruits like *Soora Pothai* and *Naval* are in plenty. The forests also abound in various types of grasses some of which are used for roofing the huts and the rest for grazing the cattle.

16. The *ferae naturae* of the village, found mostly in the Pakkam Reserved Forests, comprises of leopards, bears and hyaenas. Wild dogs and pigs are in abundance in the forests.

Fauna

Bears are said to be quite common in the Pakkam forests. Leopards are occasionally come across and as Mr. Francis says, "Great caves formed by the piles of boulders must be giving them admirable covers". Even four years ago a leopard was shot near the village. Every year, at least about four or five heads of cattle are picked up by these leopards though there has not been any loss of human life in the recent past. The hyaenas also occasionally encroach into village limits and pick up the goats and sheep. Bears and the wild pigs eat away an appreciable portion of the groundnuts in the lands abutting the Pakkam Hill, unless they are constantly watched. Wild pigs and porcupines are also said to be common in these forests and Jackals are in plenty. There are no elephants or tigers in these forests. Of the smaller game, there are several varieties such as partridges, jungle fowls, pigeons and rabbits. The pythons are also seen in these forests. In the thorny shrubs both on the hills and on the plains, snakes are said to be quite common. The fauna of the plains consist only of domestic animals like bulls, cows, buffaloes, goats and sheep. The bulls and cows are not of any distinct variety and they are of indigenous kind used mostly for draught purposes. The sheep and the goats are greatly used as manuring agents and they are hired from their owners to be penned on the lands at nights. There are a good number of pigs in the village reared by the Oddans.

17. The village lies in the hilly tract of the taluk where dry weather prevails for the best part of the year. The rainfall in this region is governed

Climate and rainfall

by the two monsoons, namely, the north-east and the south-west monsoons. The twelve months of the year can be classified into four seasons as follows:

(1) South-west monsoon period (June to September); (2) north-east monsoon period (October to December); (3) dry weather (January to March) and (4) hot weather (April and May.) This village gets an annual rainfall of about 35 to 40 inches per annum, and this is subject to fluctuation from year to year. Most of its rains are got from the north-east monsoon during the months from October to December. The nearest rainfall recording station to the village is at Thirukoilur at a distance of thirteen miles from the village. Thirukoilur has recorded an average of 1,019 m.m. of rain per annum with about 53 rainy days in a year. The bulk of the rainfall, that is, about 550 m.m. is received during the three months of October, November and December. During the south-west monsoon period lasting from June to September, this region gets about 400 m.m. of rain. It also gets some showers during April and May and there is practically very little rain during the months of February and March. Rainfall in this region is much less than the coastal region where it ranges from 40 to 50 inches per annum. April and May are the hottest months of the year when the temperature rises above 95° F. The onset of summer is felt in the month of March itself when the weather warms up and the scorching heat of summer does not subside till the end of June. The summer in this village is all the more scorching because of the radiation caused by the surrounding rocky hills and the experience of a visitor to this village during a May afternoon should be lived through to be believed. With absolute stillness in the air and the scorching heat making sweat profusely, one is tempted to think that the frying pan would be more tolerable. The evenings are comparatively pleasant with the winds setting in from the nearby forests. The cold weather lasts from October to December and there is heavy fall of dew during the nights.



The village is situated amidst a circle of hills; on the extreme right is the tapering end of Pavalamalai and at the far end is the forest-clad Pakkam Hills.

18. As observed earlier, the dwellings in this village are clustered around the hillock known as Urandaimalai. They are clustered on all the three sides of this small hillock except the western side. The majority of the dwellings

Residential pattern are found on the north of the hillock and there are two main streets running from west to the east. These two main streets on the north of the hillock are occupied mostly by the Vanniars and Naickers except for a little cluster of dwellings at the western side in which the Kusavans and the Pandithars are dwelling. The Acharis' dwellings are clustered in the western extremity of the first main street. Another main street running from north to south meets these two main streets on the eastern end and it winds round the eastern side of the hillock. This street is also predominantly occupied by the Vanniars and Naickers. Two small lanes branch off from this main street and run further east. These lanes are also occupied by the Vanniars. On the southern side, there are three main streets running from east to west. The street abutting the hillock on the southern side is occupied solely by the Oddans and the other main street which is a little removed away from the Oddans' street, is occupied by the Vanniars. The Saiva Pillais and the Vania Chettiars of this village are dwelling in the narrow street which winds round the hillock on the eastern side. The Harijans' dwellings lie at the south-western extremity of the village and these are a little removed from the other portions of the village. Within the village itself, the Oddans' houses are a little segregated from the Vanniars' dwellings. Generally, the Naickers and the Vanniars live side by side. The Kusavans and the Acharis are also dwelling by the side of the Vanniars at the north-western corner of the village and one of the dhoby households is dwelling amidst the Vanniars in the centre of the village.

19. The segregation of the dwellings on the basis of castes seems to apply only to the very low castes of Harijans and Oddans and other communities including the dhobies are living together. Saiva Pillais, Acharis and Vania chettiars who normally claim social precedence over the Vanniars are living amidst them. At the north-western corner of the village, the potters' and the pandithars' houses are separated from the Vanniars' and Acharis' houses only by two feet. Another interesting feature about this village is that the dwellings of Pothuvoi village are situated right across the dwellings of this village. The boundary between Pothuvoi and Thadagam runs along the middle of the second main street on the southern side of the hillock. In this street, the residents of Pothuvoi and the residents of Thadagam live on two sides of the street which is about six to seven feet broad. The dwellings of Pothuvoi village which are situated on the other side of the street are all occupied by the Vanniars. Even the paracheri of Thadagam seems almost a part of the paracheri of Pothuvoi village, as only a cart-tract separates the Harijan dwellings of Thadagam from the paracheri of Pothuvoi.

CHAPTER II

PEOPLE AND THEIR MATERIAL CULTURE

20. This village has a total population of 1,404 persons distributed among 303 households. Except a solitary household of Muslims, all the others are Hindus. There are ten different communities of Hindus, the most important of which are the Vanniars or the Gounders, the Oddars and the Naickers as detailed in the table below :

TABLE No. 1					
Ethnic Composition					
Community	Sub-caste or sub-sect	Total No. of households	Total No. of persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)
HINDUS					
Vanniar	Gounder	239	1,085	563	522
Oddar	Man Oddar	25	127	61	66
Naicker	Thozhuva Naicker	22	108	53	55
Kusavan	...	2	11	5	6
Vellala	Pillai	1	3	1	2
Ambattan	...	2	9	4	5
Vania Chetty	...	1	13	8	5
Kammalar	...	2	10	5	5
Vannan	...	3	12	3	9
Parayan * S. C.	...	5	22	13	9
MUSLIMS	...	1	4	2	2
Total		303	1,404	718	686

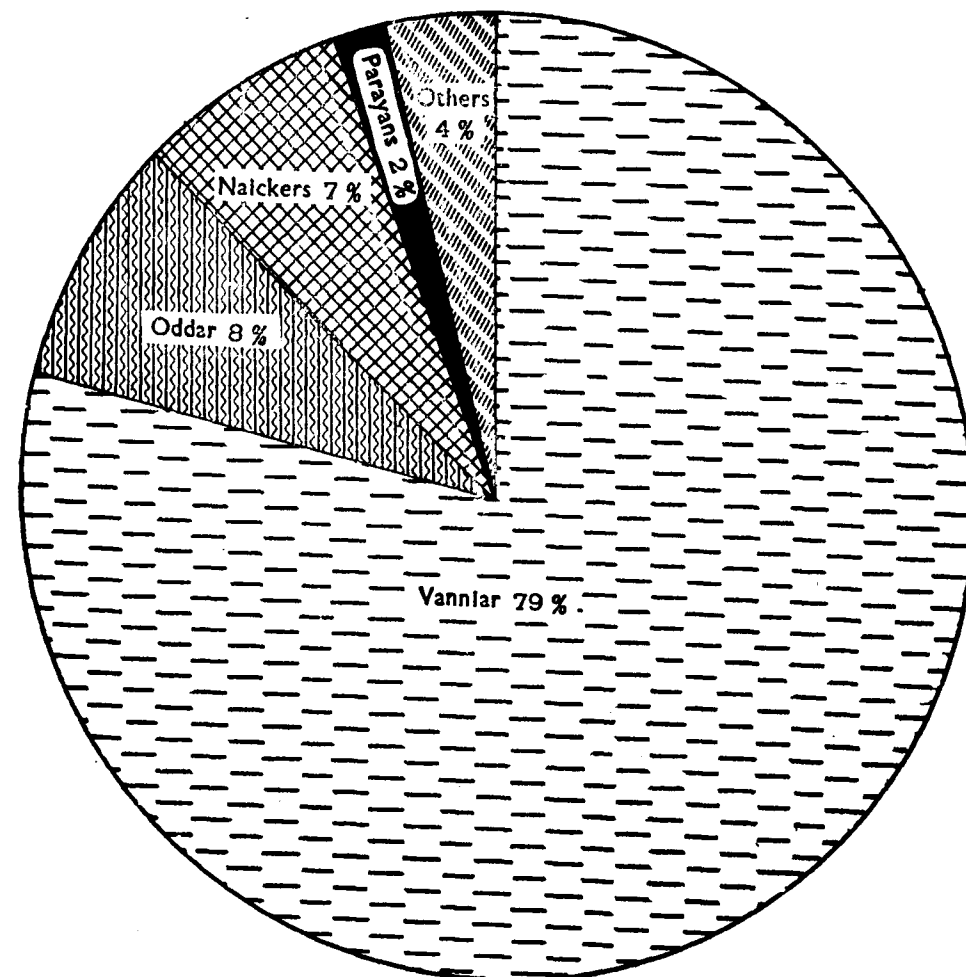
* S. C. Scheduled Caste

The Vanniars form the largest single community and they account for 77.28 per cent of the population. The Oddars and the Naickers respectively constitute 9.5 per cent and 7.7 per cent of the total population. The artisan communities like Kammalars and Kusavans constitute about three per cent of the population and the Scheduled Castes 1.7 per cent of the population.

21. The community of Vanniars is an interesting one which deserves a detailed study. The Vanniars are also known as Pallis or Palliyars and there is a lot of controversy over the origin and status of this community. This community have an exalted account of their origin

and the name *Vannian* is said to denote Vanniyakula Kshatriyas which means Kshatriyas of Agni kula or the fire race. The other name Palliyar is said to denote their Pallava origin on the basis of which they claim to have belonged to the ruling race once. According to Mr. H. A. Stuart, the term Vannian is derived from the Sanskrit word *Vahini* meaning 'fire' in consequence of the following legend: "In olden times, two giants named Vatapi and Mahi worshipped Brahma with such devotion that they obtained from him immunity from death from every cause except fire, which element they carelessly omitted to include in their enumeration.

ETHNIC COMPOSITION



Protected thus, they harried the country and Vatapi went to the length of swallowing Vayu, the God of the winds, while Mahi devoured the Sun. The earth was, therefore, enveloped in perpetual darkness and stillness, a condition of affairs which struck terror into the minds of the Devas and led them to appeal to Brahma. Brahma, recollecting the omission made by the giants, directed his suppliants to desire the Rishi Jambava Maha Muni to perform a *Yaga* or sacrifice by fire. The order having been obeyed, armed horse-men sprung from the flames and undertook twelve expeditions against Vatapi and Mahi whom they first destroyed and released Vayu and the Sun from their bodies. Their leader then assumed the Government of

the country under the name Rudra Vannia Maharaja who had five sons, the ancestors of the Vanniars caste". Mr. Stuart further adds that "This tradition alludes to the destruction of the city of Vatapi by Narasimha Varman, a king of the Pallis or Pallavas in 642 A. D. Vatapi was the ancient capital of the Chalukkyas who, during the seventh century were at feud with the Pallavas of the South, till Narasimha Varman I carried the war into the Chalukky territory and captured their capital of Vatapi". Mr. F. R. Hemingway has a slightly different legend to explain the origin of the Pallis or the Vanniars. According to him, the Vanniars are the descendants of one Veera Vannian who was created by the sage Sambava Maharishi, when he wanted to destroy the two demons named Vatapi and Enatapi. This Veera Vannian married the daughter of God Indra and had five sons named, Rudra, Brahma, Krishna, Sambava and Kai. The Vanniars are the descendants of these five sons of Veera Vannian.

22. The village people recount a legend somewhat similar to the story recorded by Mr. Hemingway. According to the legend current in the village, Vanniars are the descendants of the hero Veera Vannian who was born out of the fire when Sambava Maharishi did 'Yagam' or a sacrifice of fire to destroy a demon by name Vatapi. By virtue of this birth of Veera-Vannian from fire, the Vanniars claim to belong to the *Agni Kula* or the Fire Race and call themselves as *Agni Kula Kshatriyas*. The legend further runs to say that this Veera Vannian married the daughter of God Indra and had five sons who are the ancestors of the Vannia kula Kshatriyas. The descendants of the five sons of Veera Vannian formed five different sub-sects namely, (1) Rudra Vanniars, (2) Brahma Vanniars, (3) Sambava Vanniars, (4) Krishna Vanniars and (5) Palli Vanniars. The people of this village are said to belong to the last named sect of Palli Vanniars. This legend explaining the origin of the Vanniars has been dramatised and it is enacted during the village festivals. The people of this village are, however, not able to say the difference between the various sub-sects of Vanniars and their account is at variance with Mr. Thurston's statement that the word 'Palli' is only a synonym of the word 'Vannian' and that it denotes the Pallava origin of the Vanniars. Mr. Thurston also enumerates the five different sects of Vanniars among which the sub-sect Palli Vannian is not mentioned and instead, the sub-sect named Indra Vanniars has been mentioned.

23. The Vanniars or the Pallis have come to adopt several titles which they suffix to their names. Some of the titles indicate authority and superiority. The titles are Padayatchi meaning head of an army, Gounder, Naicker, Sambavarayan etc. Different titles do not indicate different sub-divisions and people with different titles freely inter-marry and inter-dine. Even people belonging to same sub-sect have different titles depending either on the region in which they are settled or on their economic status. All the Pallis of this village have adopted the title of Gounder and they resent their being referred to as the Pallis. It has been a common phenomenon for the Pallis to change their title with the improvement in the economic status and the spread of literacy. This process of adopting more honorific titles is very well brought out in a Tamil proverb which runs as follows:

“பள்ளி முத்தினால் படையாச்சி
படையாச்சி முத்தினால் கவுண்டர்
கவுண்டர் முத்தினால் நாயக்கர்”

This proverb literally means that a Palli first ripens into a Padayatchi and Padayatchi in turn ripens into a Gounder. The Gounder finally ripens into a Naicker. This being the case, it will not be possible to identify the particular sub-sect of the Pallis from their titles and their titles very often only indicate the degree of social progress, because with the improvement in the economic status and with the spread of literacy they have begun to cast off their old titles and adopt more honorific titles of Gounders and Naickers.

24. The Pallis or the Vanniars usually marry their children after the attainment of puberty and before a matrimonial alliance is settled, they usually consult the astrologer who examines the astrological agreeability of the parties to the wedding. It is only a few who

have correct records of their horoscopes; but in the case of others, the agreeability is examined by the astrologer with reference to their names. In addition to consulting the astrologer, some of the orthodox people observe a peculiar custom to ascertain whether the proposed

Marriage customs

alliance has the approval of the Divinity because of their belief that 'marriages are made in heaven'. This peculiar custom is known as seeing *Poo Porutham*. When a matrimonial proposal is made, the party who wants to see the poo porutham visits a temple and places a heap of flowers on the idol's head and waits to see which side, whether the right or the left, the first flower falls down from the head of the deity. If the first flower falls on the right, it is considered an auspicious omen implying that the settlement of the alliance could be pursued further. If the flower on the other hand falls on the left, it is considered a bad omen and in many cases the alliances did not materialise because of such bad omens. According to a rough estimate, about twenty to twenty five per cent of the people in this village observed this custom of poo porutham. After the alliance is settled, the date for the betrothal is fixed and the betrothal ceremony usually takes place in the bride's residence.

25. During the betrothal, the bridegroom's headman or his father places auspicious articles like betel leaves, flowers, bride's price *Pariyam* and the milk money *Mulaippal Kooli* and a coconut on a tray and presents it to the bride's party.

Betrothal

The bride's price is the traditional amount of Rs. 10-50 which is paid by the groom's party to the bride's people at the time of the betrothal. Milk price is the nominal present to the mother of the bride as consideration for her having given nourishment to the girl during her infancy. The traditional amount of this milk money or *Mulaippal Kooli* is two annas. All these things are handed over by the bridegroom's headman or his father to the bride's father saying, 'The money is yours and the girl is ours'. The bride's father receives them saying, 'The money is mine and the girl is yours'. The exchange is repeated thrice and this symbolises the agreement between the parties to enter into the alliance. This is followed by an informal feast to the groom's party and the other invitees. The auspicious date for the wedding is fixed at the time of the betrothal.

26. The marriage usually closely follows the betrothal and it is celebrated in the groom's residence. On the day preceding the wedding, the bride is brought to the village of the groom and at the outskirts of the village they are received by the groom's party. The groom's party receives them and gives them a refreshing drink of jaggery mixed water called *Panagam* and they are taken in a procession to the groom's place. That night itself the bride and the groom go through the ceremonies known as *Nalangu*. The *Nalangu* ceremonies are performed separately for the bride and the groom. The bride and the groom are seated on a plank and five women smear them with oil and turmeric paste. Water coloured with turmeric and chunnam is also waved around them to ward off the evil eye.

27. The next day, the ceremonies start with the ceremonial baths given to the bride and the groom. Water is brought from the village tank in a procession headed by music and with this water the bridegroom and the bride are separately given ceremonial baths. In the meanwhile, the decorated pots are brought from potter's house in a procession and the marriage

Wedding

dais is got ready. The milk post or the *Pandhal Kal* is set up in the midst of the marriage pandhal and by its side are placed a grinding stone, an array of decorated pots called *Arasani* and two lamps. It is considered an unlucky omen, if any of the lights goes out before the conclusion of the wedding ceremonies.

28. After the ceremonial bath, the bride and the groom are dressed in the wedding finery and they are brought to the marriage pandhal. The first of the ceremonies is known as *Kappu Kattuthal* which consists of tying turmeric stained strings on the right wrist of the groom and on the left wrist of the bride. The Brahmin purohit ties the *Kappu* strings on the wrists of the couple. He also lights the sacred fire in front of the couple and performs oblations in it.

The Brahmin priest also invests the groom with the sacred thread or *Poonul* while chanting the Mantras. Two other ceremonies known as *Patha Pujai* and *Dharai Varthal* are gone through before the most important ceremony of tying the *Thali*. The ceremony called *Patha Pujai* consists of the bride and the groom paying their respects to their parents after offering prayers to their caste and family deities. The *Patha Pujai* is first done for groom's parents and then for the bride's parents. The groom's father and the mother place one of their feet in a tray placed in front of the couple and the couple wash their feet and pay their respects to the elders. Similar respects are then paid to the bride's parents. This is followed by the ceremony known as the *Dharai Varthal* which consists of the bride's parents pouring milk and water over the united hands of the couple and this is symbolic of their giving away their daughter in marriage. Then the *Thali* is passed round the elders assembled, to be blessed by them and it is also blessed by the Brahmin purohit before he hands it over to the groom and the groom ties it round the neck of the bride amidst the raised crescendo of *Muhurtham* music. As soon as the *Thali* is tied, the assembled guests bless the couple by throwing turmeric stained rice over them. After the *Thali* tying ceremony, the couple change their seats and the ends of their clothes are tied together. After this, the near relatives like maternal uncle of the bride and the sister of the groom tie small silver or golden plates known as the *Pattam* round the heads of the bride and the groom. Some people have a few light hearted games after these ceremonies with a view to familiarise the bride and the groom with each other and to help the bride to cast off her shyness. In a potful of water they drop a rupee coin or a ring and then ask the bride and the groom to pick it up. Whoever picks the ring or the coin becomes the owner of it. After some such fun, the friends and relatives give their gifts of cash or kind to the couple. The couple then go round the sacred fire and the milk post thrice and at the end of the second round, the groom lifts the left foot of the bride and places it on the grinding stone. This ceremony known as *Ammi Mithithal* is essentially a brahminical custom followed by the high castes. At the end of the third round, the brother-in-law of the groom places the groom's left foot on the stone and puts silver rings round the toes for which he is given a nominal price. After this, the Brahmin priest points the *Arunthathi* star to the couple which marks the end of the wedding ceremonies and the couple retire from the gathering. While couple are being led into the inner house, the sister of the groom closes the door and nominally blocks the groom and the bride from entering the house. The sister poses a question to the newly wedded couple whether they would like a son or a daughter. After the couple reply to this question, the groom's sister or the *Nathanar* of the bride opens the door. This marks the end of the ceremony, the purpose of which is to have some fun. This is followed by the wedding feast.

29. In the evening, they have a ceremony called *Pali Kumbiduthal* which consists of a mock ploughing ceremony and some fun and frolic. The bride and the groom are taken in a procession to a river bank or a tank bund where a small patch of ground is turned up and puddled with the sticks so as to resemble a miniature field. The bride and the groom plant the *Navathanyam* or the nine kinds of grains that is kept in the marriage pandhal. The bridegroom formally clears the ground with the sticks and the bride plants the seeds. A miniature Pillaiyar or Ganesa is made with cowdung and prayers are offered to it. This is followed by the ceremony known as *Manjal Neeraduthal* during which the bride and the groom throw yellow coloured water on each other. It is also the occasion for people within marriageable degrees of relationship to duck each other with yellow coloured water. After some fun during this ceremony, the bride and the groom return home where the *Kappu* strings are removed from their wrists and *Arathi* is done to ward off the effects of evil eye. Usually, only very close relatives take part in the evening ceremonies and the evening ceremony of *Pali Kumbiduthal* marks the end of the wedding. Before the bride and the groom go to the groom's village next day, they are presented with *Seervarisai* or the traditional gifts which consist of a minimum of a couple of mats and pillows and one or two domestic utensils. The quantum of *Seervarisai*, of course, differs according to the economic status of the parties. There is no

separate ceremony for the consummation of the marriage and it is usually celebrated on the night of the wedding itself. It is customary for the newly wedded couple to visit temples or holy places immediately after the marriage. The people who are married in this village usually visit the neighbouring Thiruvannamalai temple within a week or ten days after the marriage.

30. The marriage ceremonies of the Vanniars seem to be a curious mixture of ceremonies peculiar to the high castes and those peculiar to the low caste of Hindu society. The *Pariyam* or the bride's price paid to the bride's party and the *Milk money* are not in vogue among the high castes and these customs are observed by many of the socially inferior communities. Further, the Vanniars recognise and allow divorce and remarriage of widows and divorced women. Usually the communities which allow divorce and widow remarriage do not observe the ceremonies of *Ammi Mithithal* and *Arunthathi Parthal* and these ceremonies are observed by the high caste people who do not allow divorce or widow remarriage. It is generally believed that these ceremonies emphasise the sanctity of monogamy for the females. But in the case of Vanniars of this village, they allow divorce and widow remarriage, but all the same they observe these brahminical customs of Arunthathi Parthal and Ammi Mithithal. These facts lend support to the theory that the Vanniars must have been originally one of the socially inferior communities and they must have striven to raise themselves in the social scale by adopting these brahminical customs and manners. The other brahminical custom they observe is the wearing of *poonul* by the males prior to the wedding. This custom is also followed by the Acharis and it is only after a man has gone through the *Poonul* ceremony that he can get married. The Vanniars, of course, make it a very informal ceremony as a part of the wedding ceremonies and they do not, like the Brahmins and the Acharis, have a separate *Upanayanam* ceremony. All that they observe is that before the Thali tying ceremony, the Brahmin priest invests the groom with the sacred thread. Many people remove the sacred thread after the marriage but some of them retain it. It does not seem to be obligatory to retain the sacred thread after the marriage but it is essential that a Vannia groom should wear it for the duration of the wedding ceremonies. When we asked these people why some of them were wearing the *poonul* and the others were not, an elderly gentleman pointed out that religious or social obligation did not demand the retention of the *poonul* after the wedding, but he sarcastically remarked that many people retained *poonul* for the sake of convenience like tying their keys!

31. Consanguineous marriages are quite common among the Vanniars and the preferred degrees of relationship for a boy is his maternal uncle's daughter or paternal aunt's daughter.

Consanguineous marriages

The custom of dowry is not prevalent among the Gounders of this village though the traditional amount of *Pariyam* and the *Mulaippal Kooli* are still paid by the groom's party to the bride's party. Divorce and widow remarriage are permitted by the Gounders and divorced women very often remarry. The remarriage of a widow or a divorced woman is a very informal ceremony which does not involve such pomp and festivities as in a regular marriage. But in stray cases of well-to-do people, when the divorced or widowed girl is young, they celebrate the wedding in a grand fashion. But in the generality of cases, the remarriage of widows or divorced women is a very informal occasion when the close relatives are treated to a feast. Such weddings usually take place in a temple and the only important ceremony is tying of the Thali. No Muhurtham music is provided and nor does the Brahmin purohit officiate at such weddings. The other ceremonies attendant on an usual wedding are not observed during the widow remarriage.

32. The dead among the Vanniars are sometimes buried and sometimes cremated, and the practice is not uniform. Generally the first member of the family is invariably cremated, and the others are buried. Some of the well-to-do people who believe that the cremation hastens the soul of the deceased to eternal rest, burn their dead. But in the majority of the cases, the Vanniars bury their dead. Some of the rich people who intend building tombstones

or *Samathis* bury the corpse in sitting position. The funeral ceremonies for the burial as well as for the cremation is, however, the same. As soon as a person dies, his thumbs and toes

Funeral ceremony

are tied together with strings and the mouth of the corpse is also covered. The son of the deceased goes round the corpse three times carrying an iron measure *Marakkal* wherein a lamp rests on unhusked paddy. This ceremony is known as *Marakkal Suthuthal*. After all the relatives are assembled and have paid their condolences, the corpse is bathed and dressed in new clothes. When a woman dies, water is brought from her parent's house for this last bath and now this practice generally consists of the woman's relatives bringing water in a small vessel to be mixed with the other water. After the bath, the corpse is dressed in new clothes and this new cloth is white-coloured for the males and red coloured for the females. When a woman dies, this new cloth is also brought from her parents house. The corpse is carried to the burning or the burial ground on a bamboo stretcher and half way to the burial ground, the bier is set on the ground. The Vettiyan sings a customary song about Harichandra, a legendary king who finally became a slave of the Paraiyans and who is supposed to be in charge of the burial ground. The usual price to be paid to Harichandra before entering the burial ground is paid to the Vettiyan, which consists of one piece of cloth and two annas. After the fees of Harichandra is paid, the corpse is taken to the burial ground. At this point the corpse is also reversed, that is, till this point the corpse was facing homewards and beyond this point the corpse faces the burial ground. At the burial ground, the funeral celebrant lights the pyre and performs the ceremony known as *Kollikudam Udaithal* which consists of his going round the pyre three times with a potful of water and breaking it on the head-side at the end of the third round. In the cases of burial also this ceremony is performed after the corpse is lowered down into the pit and covered with earth.

33. On the next day, the funeral celebrant and the relatives visit the grave and pour milk over the grave in the case of burial, and in the case of cremation they collect the ashes and bones of the deceased and throw it into a tank or a river. The pollution is observed for a period of fifteen days and the purificatory ceremonies are performed on the sixteenth day. The Thali of the widow is removed on the evening of the fifteenth day. She is dressed up in good clothes and decked with flowers and bangles for the last time on the fifteenth day and the lady relatives see her before the Thali is removed as there is a belief that whoever sees her after the Thali is removed for the first time, might share the same fate. So, the lady relatives of the widow visit her on the fifteenth day evening and pay their condolences before her Thali is removed. She is dressed with *Thilakam*, bangles and flowers. At the time of removing the Thali, it is ensured that only widows are present and all the married women are forbidden from seeing that sight. A group of widows go round the widow of the deceased wailing and making sad noises. One of the widows cuts the Thali and puts it in a glass of milk. They also break the bangles in her hands and remove the flowers from her head. The *Thilakam* on her forehead is also rubbed off. The purificatory ceremonies which terminate the pollution caused by the death are performed on the sixteenth day. A Brahmin priest is invited home and he performs the *Punniyahavachanam*. The funeral celebrant and the relatives visit the grave in the evening. They perform puja to the grave and offer edibles to the crows. This ceremony of *Karmam Theerthal* on the sixteenth day terminates the pollution caused by the death.

34. Birth of a child in a Vanniar household entails pollution for a period of seven days and during this period, the mother and the baby are kept secluded. The only ceremony performed on the day of the birth is what is known as *Seeni koduthal* which consists of dropping a few drops of sugared water in the mouth of the baby. The pollution caused by the birth is terminated by the purificatory ceremony performed on the seventh day. A Brahmin priest is invited home and the mother and the child are bathed with the water blessed by the Brahmin priest who also sprinkles a few drops of turmeric solution on the mother and

the baby. This ceremony is supposed to purify them of the pollution. This is followed by the ceremony known as *Kuzhivayal Kumbiduthal*. This consists of performing puja, by breaking

Birth of a child

the coconut and lighting camphor, on the spot where the delivery took place. This is followed by an informal feast for the close relatives. This informal feast for the close relatives is given in most cases only for the first child and for the subsequent children there is no feasting and the seventh day ceremonies just consist of Punniyahavachanam and other purificatory ceremonies. The Vanniars do not have a formal naming ceremony for the children, and the chosen name is called as the baby grows up. Usually the children are named after either their grand-parents or the deities, but the present tendency seems to be to adopt more modern and pleasant sounding names and to name the children after the cine actors and the political leaders. When the child is about one or two years old, its hair is shaved off and offered to the family deity as a mark of respect. For this purpose, the Vanniars have different family deities like Aiyanar, Mariyamman and Puthilamman. At the time of hair-offering, they also bore the ears of the children. The ear ornaments to be worn by the child for the first time are presented by the maternal uncle and there is also an informal feast for the relatives and the other invitees on that occasion. As in weddings, there is also *Moi seithal* during this occasion when the close relatives and the other invitees make gifts of cash or kind to the children. Previously it was customary to bore the ears of both the male and the female children and even now in a majority of the cases the ears are bored both for the male and female children. In a few cases, however, people have dispensed with ear boring for male children.

35. The other important ceremony in the life circle of a Vannia Gounder is the first menstrual period of the girl. Attainment of puberty entails pollution and the girl is kept secluded in a temporary hut ceremonially constructed by her maternal uncle. She is kept secluded for the entire pollution period of nine days. During these nine days, it is customary

Attainment of puberty

for the relatives in the village to make special sweets and edibles and feed the girl in turns. On the ninth day, the Brahmin priest is brought home to perform the Punniyahavachanam and the girl is given a ceremonial bath with the water blessed by the Brahmin priest. The girl is also presented with new clothes by her maternal uncle. She goes through the Nalangu ceremonies and the Arathi which consists of waving coloured water round her head, with a view to ward off the effects of the evil eyes. The Nalangu ceremonies performed on this day consists of waving rice-cakes round the head of the girl. This occasion also involves an informal feast for the close relatives who make small presentations to the girl.

36. The next largest community found in this village are the Oddans. Oddans, are a Telugu-speaking community and they are the tank diggers, well sinkers and road makers by tradition. They are sturdy manual labourers and their womenfolk are equally hard working. They are believed to have originally belonged to the Oriya country and to have come southwards at

Oddans

the time of Naicker Kings. The word *Oddan* is said to be a corruption of the sanskrit word 'Oddra', the name for the country now called Orissa. They speak a peculiar dialect of Telugu and have customs and manners peculiar to themselves. Writing on Oddans, Mr. Thurston remarks, 'Were they more temperate, they might be in very good circumstances, but as soon as they have earned a small sum, they strike work and have a merry-making in which all get much intoxicated, and the carouse continues as long as funds last. They are very ignorant, not being able even to calculate how much work they have done, and trusting altogether to their employers' honesty. They are an open-hearted and good-natured lot with loose morals and no restrictions regarding food'. These remarks of Mr. Thurston hold good of Oddans of Thadagam too, except to the extent that after the enforcement of prohibition, toddy is not available in plenty now and they cannot get drunk publicly.



A Vanniar household



An Oddar household



Mode of dressing—Men wear dhoty and towel and women sarees and blouse



The modes of dressing among the well-to-do. The ornaments worn by them are the indices of the prosperity. Note the difference in dress of the young and the old.

37. There are a number of legends about the origin and the perpetual state of poverty of these Oddans. According to one legend, "The Oddans long time before, were ordered to dig a tank, to enable the Devas and men to obtain water. This was done and they demanded payment, which was made in the form of a pinch of sacred ashes of Siva to each workmen in lieu of money. When they reached home the ashes turned into money, but they were not satisfied with the amount and clamoured for more. The God, growing angry, cursed them that whatever was obtained in the forests by digging shall be lost as soon as they reached their homes. Parvathi, taking pity on them, asked Siva to give them large sums of money whereupon Siva, hollowing out a measuring rod, filled it with *Varahans* (gold coins) and gave it to the maistry. He also filled a large pumpkin with money and buried it in the field where the Oddans were working. The measuring rod was pawned by the maistry for toddy. The Oddans working in the fields noticed the raised mound caused by the burying of the pumpkin and left it untouched to show the depth they had dug. A buffalo which was grazing in the field close by exposed the pumpkin, which the Oddans, not suspecting its contents, sold it to a *Komutty*". According to another legend, "The Oddans were employed by God who had assumed a human form and was living amongst them. On the occasion, God had to perform a certain ceremony. So he gave the Oddans an advance of three days pay and ordered them not to worry him. This they failed to do and were accordingly laid under a curse to remain poor for ever". A further legend says that, "When Siva and Parvathi were walking on the earth on a sultry day, they got very thirsty. The drops of perspiration which fell from Siva were turned by him into a man with a big crowbar, while those falling from Parvathi turned into a woman carrying a basket. The man and woman quickly sunk a well and the God and the Goddess refreshed themselves with the cooling waters. The well diggers were not satisfied with the gifts they got and grumbled for more which incensed Siva and made him curse that they and their descendants should live by the sweat of their brows". Whatever the veracity of these legends quoted above, they bring out some of the characteristics of the Oddans in a very effective manner.

38. There are two sub-sects among the Oddans, namely, the Kāl Oddans and the Mān Oddans. The Kāl Oddans are stone-smiths and the Mān Oddans are earth workers by tradition. These two occupational divisions form two distinct castes for all practical purposes and they do not have any social intercourse like inter-dining and inter-marriage. All the Oddans of this village belong to the sect of Mān Oddans and all of them are engaged in their traditional occupation.

39. The ritual structure of the Oddans corresponds to other Telugu-speaking castes like Baliya Naidus in their essentialities. But they are simpler than the latter. Weddings of Oddans are always celebrated at the groom's residences and the wedding is always preceded by the betrothal. Oddans do not have the custom of consulting the astrologer before the alliance is settled and some of the orthodox people have a peculiar way of ascertaining whether the proposed alliance has the divine approval. They visit a Pillaiyar temple, offer their prayers and break a coconut. If the coconut breaks evenly without any curve, it is supposed to be an auspicious omen. The observance of this *Thengai porutham*, as it is called, is confined to a minority of orthodox Oddans. The Oddans also have the custom of bride's price which is paid to the bride's party at the time of the betrothal. Their betrothal is a very informal affair when a few relatives of the groom visit the bride's place and present auspicious articles like coconuts, jaggery, flowers, and betel leaves along with the *Parisam* money to the bride's people. The marriage closely follows the betrothal ceremony. Their wedding is a very simple affair and the ceremonies commence with the ceremonial baths given to the bride and the groom. After the bath, the couple are dressed in the wedding finery and they are seated on the marriage dais. The caste head of the Oddans known as the *Boyan* blesses the Thali and hands it over to the groom who ties it round the bride's neck. The Thali mostly consists of the black beads and sometimes a silver *Pottu* is also strung with it. They do not

use gold for their Thalīs. The following story is narrated to explain the simple nature of the Oddan's marriage ceremonies. 'A certain king who wanted to dig a tank promised to pay the diggers in gold coins. When the work was completed, the Oddans went to the king, but the king had no measure for measuring out the coins. A person who was sent for fetching one, on his way met a shepherd who had on his shoulders a small bamboo stick which could easily be converted into a measure. Taking this, he returned to the king, who measured out the coins which however fell short of the amount expected by the Oddans, who were not able to pay the debts which they had contracted. So they threw the money into the tank saying, 'Let the tank leak and the land lie fallow for ever'. All were crying on account of their misery and indebtedness. A Baliġa coming across them took pity on them and gave them half the amount required to discharge their debts. After a time they wanted to marry and men were sent to bring the Pottu (marriage badge), milk post, musicians etc. But they did not return and the Baliġa suggested the employment of a pestle for the milk post, a string of black beads for the Pottu and betel leaves and arecanuts instead of golden coins for the *Oli* (bride's price)

40. Mr. Thurston has recorded a peculiar ceremony of the bride and the groom going in a procession to a tank after the marriage where the bridegroom digs up some mud and the bride carries three baskets full of mud to a distance. Our enquiry revealed that this ceremony which indicates the traditional occupation of the Oddans, was not, however, observed by the Oddans of this village. Though the marriage ceremonies of the Oddans are rather simple, the present tendency seems to be to imitate higher castes and adopt some other customs. Making the bridegroom and bride to sit facing east in the marriage pandhal and placing the decorated pots in the marriage pandhal are some of the customs which they seem to have imbibed. The Oddans, of late, have begun to suffix the title Chetti to their names even though the other communities who look down upon them do not bother to recognise their newly adopted titles.

41. Divorce and remarriage are common occurrences among the Oddans and polygamy was common till a few years back. Divorced women and widows are allowed to remarry among the Oddans and their women were only restricted from changing their partners after they have had eight husbands. As Mr. Thurston says, women who have had seven husbands are said to be much respected and their blessing on a bridal pair is greatly praised. The remarriage of widows and divorced women among the Oddans does not involve any ceremony. It merely consists of the man tying the Thali round the woman in the presence of a few relatives who are, however, fed in an informal feast.

42. The Oddans usually bury their dead and their funeral rites also are simple. Like the other Telugu-speaking communities, they also observe pollution for eleven days, after which they visit the grave and perform the last rites of *Karumanthiram*.
Funeral rites On the *Karumanthiram* day, the relatives go to a tank or a well outside the village. There they offer pujas and throw cooked rice to the crows. The widow's Thali is cut and thrown into the water and her bangles are also broken. In the case of a widower, his waist thread is cut and thrown into the tank. The widowed person is then given a bath and she or he retires to a lonely corner of the house and sees no one till the next morning.

43. Birth also entails pollution for ten days and it is terminated by the *Puja* performed on the eleventh day when the close relatives are also fed in an informal feast. There is no naming ceremony among the Oddans but they, like many other castes, shave the heads of their children when they are about one or two years old and offer the hair to their family deities, like Ellamma, Ankamma etc. Puberty ceremonies of the Oddans also are, more or less, similar to those of the other castes in their essentialities. Attainment of puberty by an Odda girl entails pollution for seven days during which period the girl is kept secluded in a temporary hut. The pollution is terminated by the ceremonial bath given to the girl on the seventh day and turmeric stained water is waved around her to ward off effects of the evil eye.

On the seventh day, a fowl is killed and waved in front of the girl and thrown away. After these purificatory ceremonies, some people burn away the materials of the temporary hut with the belief that it wards off the evil effects caused by the attainment of puberty by the girl.

44. Naickers are the other community of importance in this village. They are Tamil-speaking people and they belong to a caste known as *Thuluva Naickers* or *Thuluva Vellalas* and title themselves as Naickers. The term *Vellala* is a common name which embraces a number of sub-divisions and sub-sects. The Vellalas are the 'great farmer caste of Tamil country' and the word *Vellala* is derived from the term *Velanmai* meaning cultivation. This caste is first of all split into four main divisions named after the tract of the country in which the ancestors of each originally resided. They are (1) *Thondaimandalam Vellala* or the native of Pallava country—Chingleput and North Arcot districts; (2) *Sozhia Vellala* or the men of the Chola country—Tiruchirappalli and Thanjavur districts; (3) *Pandya Vellala* or the inhabitants of the Pandya Kingdom—Madurai and Tirunelveli districts and (4) *Kongu Vellala*, or those of Kongu country—Coimbatore and Salem districts. The members of these four main divisions do not inter-marry and each division is split into a number of sub-divisions or sub-sects. The Thondaimandalam Vellalas are sub-divided into Thulus—who are supposed to have come from the Thuluva country, Poonamalli Vellalas and the Kondaikkattis. Members of these three sub-sects also do not inter-marry. Similarly, the Chola, Pandya and the Kongu Vellalas are also sub-divided into several sects which for all practical purposes constitute distinct castes. In addition to these divisions and sub-divisions of the Vellalas proper, there are now-a-days many groups which really belong to quite different castes, but who call themselves Vellalas and pretend that they belong to that caste although in origin they had no connection with it. The caste is so widely diffused that it cannot protect itself against these invasions and after a few generations, the origin of the new recruits might be forgotten and they might have no difficulty in passing themselves off as genuine members of the community. There is a Tamil proverb to the effect that, 'A Kallan may come to be a Maravan, by respectability he may develop into an Agamudaiyar and by degrees he may become a Vellala'. According to another proverb the name Vellala is compared to the brinjal, a vegetable which mixes palatably with anything!

45. The Naickers of this village belong to the sub-sect of Thuluva Vellalas who are believed to be migrants from the Thulu country, a part of the modern district of South Kanara. People of this community have different titles in different places. The Thuluva Vellalas of this village call themselves as Naickers and their relatives in Thiruppattur of North Arcot district have the title of Mudaliars, whereas the people belonging to the same community in and around Cuddalore have the title of Pillai. The customs and manners of the Naickers of this place are, more or less, similar to those of the Gounders or the Vanniars of this place with a few differences in matters of detail. The marriage ceremonies and the betrothal ceremonies of the Naickers are same as those of Vanniars. The Naickers also celebrate the wedding at the groom's residence. They also have the *Parisam* or the bride's price which is paid by the groom to the bride's party, but they do not have the milk money or the *Mulaippal Kooli*. The traditional amount of *Parisam* for the Naickers is Rs. 21 and for the Gounders it is Rs. 10.50. The marriage dais of the Naickers differs in a few matters of detail from that of the Gounders. The new earthen pots which are arranged in front of the sacred fire are decorated and painted in the case of Gounders, whereas in the case of Naickers the *Arasani* or the array of the new pots are not painted and decorated but are only smeared with turmeric. The Naickers also engage Brahmin priests to officiate at their weddings. Unlike the Gounders the Naickers do not allow or recognise divorce and widow remarriage. This is one of the most important differences between these two communities whose ritual structures are almost identical. The puberty ceremonies of the Naickers are, however, a little more elaborate. Attainment of puberty by a girl entails pollution for a period of nine days during which time the girl is kept secluded in a temporary shed. On the ninth day, pollution is terminated by the perfor-

mance of *Punniyahavachanam* by a Brahmin priest. The girl is given a ceremonial bath and the Nalangu ceremonies are gone through with a view to ward off the evil effects caused by the attainment of puberty by the girl. The girl is seated on a decorated plank and other ladies ceremonially affix sandal paste and turmeric stained water and a grinding stone is waved around the head of the girl to ward off the evil eye and the materials of the temporary hut are also burnt down on the ninth day. The occasion also involves an informal feast for the relatives. The birth and death ceremonies of the Naickers are also identical with those of the Gounders. The Naickers, too, generally bury their dead except the first member of the family. They perform the purificatory ceremonies or the *Karumanthiram* on the sixteenth day.

46. In addition to the three important communities we have discussed above, there are four artisan communities of Kammalas, Kusavans, Vannans and Ambattans. The Kammalas wear the sacred thread like the Brahmins and they closely follow the ritual structure of the Brahmins in all its details. One essential difference in the customs followed by the Kammalas is that their dead are buried in sitting posture. They have their own priests to officiate at their weddings and they are vegetarians by birth. But, one of the Kammala households of the village has taken to non-vegetarian food. Pillaiyar and Kamakshi Amman are objects of special adoration for the Kammalas. The Kusavans are potters by tradition and they are also known as *Udaiyars* which title they affix to their names. They too wear the sacred thread like the Kammalas and closely follow the Vellalas in customs and ceremonies. Kusavans are vegetarians by birth, but the Kusavans of this village have been returned as non-vegetarians. Divorce and widow-remarriage are not allowed among the Kusavans. The Ambattans are the Tamil barbers who are placed comparatively low in the social scale. Their marriage ceremonies are very simple and their own caste headman officiates at the weddings which consist of tying the *Thali* and a few other essential rituals observed by the other people of the region. The Vannans are the washermen of the village community and they are also referred by the villagers as *Ekalis*. Unlike among the Kusavans and Kammalas, divorce and widow-remarriage are allowed among the Vannans. Since the Vannans consider themselves to be superior to the Parayans, they do not normally perform their traditional service of washing the clothes to the communities lower than them in the social scale like the Parayans.

47. Parayans who are ranked lowest in the social order are the only Scheduled Caste of the village. They have their own priests called Valluvans who officiate at the weddings and other ceremonies. They also have the system of Parisam or bride's price, which is paid by the groom's party to the bride's people. Their marriage ceremonies are rather simple and the weddings are usually performed in the evenings. They allow divorce and widow-remarriage and they usually bury their dead. The Parayans of this place act as drummers during village festivals and during other occasions like marriages and funerals.

48. Two other communities which are represented by solitary households in this village are the Vania Chettiars and the Saiva Pillais. The Vania Chettiars are oil-mongers by tradition and they are considered superior to the other artisan communities. They also wear sacred threads and employ Brahmin priests to officiate at their weddings. They do not allow divorce or widow remarriage. The Saiva Pillais are strong Saivites who are vegetarians by birth. They claim precedence over the other Vellalas and their ritual structure is similar to the high castes like the Brahmins and the Acharis.

49. The dwellings in this village are huddled in the form of a horse-shoe on the three sides of a hillock. The most striking feature of the dwellings in this village is that the majority of the dwellings are small, low roofed, thatched huts with mud walls. Out of the 303 dwellings, 256 or 85 per cent of the dwellings are thatched huts. There are only three terraced houses and forty four tiled houses in this village. These belong to the comparatively affluent section of the village. All the three terraced houses belong to the Vanniars and all except

Dwellings



A well-to-do agriculturist's house. The front verandah is used as the shelter for the cattle.



A typical hut in the village. Note the wall built of mud and random rubble and the roof made of 'Vizhal' grass.

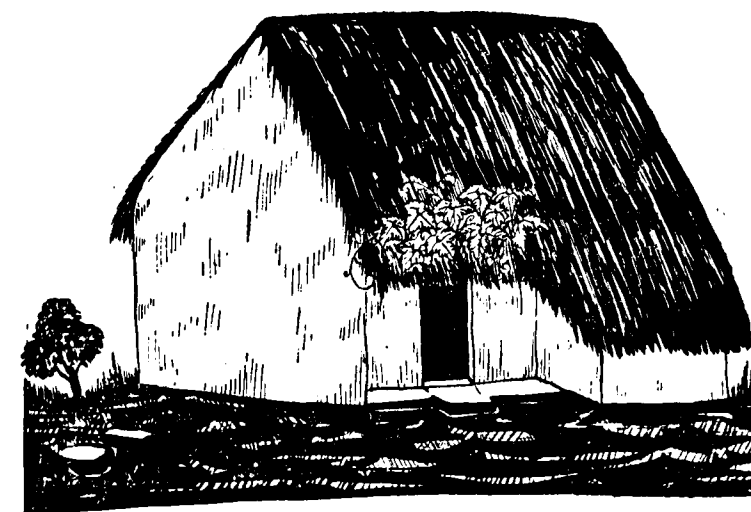


A low roofed hut with kitchen at the front. Window is a rare thing in these huts.

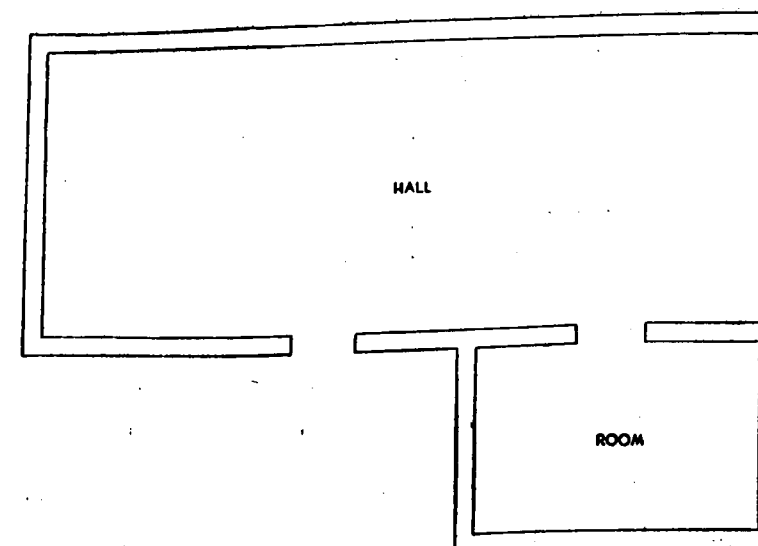


The 'Pandhal' or the portico which is covered only at the top is a common feature of many huts.

three tiled houses also are owned by the Vanniars. Except these tiled and terraced houses whose walls are built of bricks and stones, the walls of other dwellings, namely, the thatched huts, are completely built out of mud. Both the brick walls as well as the mud walls are supported by strong foundations built of granite stones and random rubble to a height of one to one and half feet above the ground level. Except a small number of fifteen dwellings in which the flooring has been made of cement, in all the other dwellings the flooring has been made of mud. The mud floors are cleaned and coated with cowdung once a week.



A low roofed thatched hut



Ground plan of the thatched hut

The walls of the thatched huts are plastered with chunnam and lime. Forty one out of the 44 tiled houses have been roofed with the country tiles and only in three houses Mangalore tiles have been made use of. Other roofing material like asbestos or zinc sheets have not been used in this village. Table No. II indicates the house types in the village.

50. Majority of the dwellings in this village are small-sized as may be seen from the table to follow. As many as 199 dwellings or 65.7 per cent of the dwellings are single-roomed dwellings in which one single room is used as store room, living room, kitchen etc. Sixty one per cent of the population are living in single-roomed dwellings. Another 94 dwellings or 31 per cent have two rooms each, and 32 per cent of the population are living in these medium-sized dwellings with two rooms. Thus, only about eight per cent of the population are living in big houses and there are only ten big houses which have more than three rooms in this village.

51. The thatched huts have only small door ways or entrances of about three and half to four feet high and any one entering the hut has to bend down considerably. Except a handful of tiled houses which have been fitted with one or two windows, window is a rare

VILLAGE SURVEY

TABLE No. II

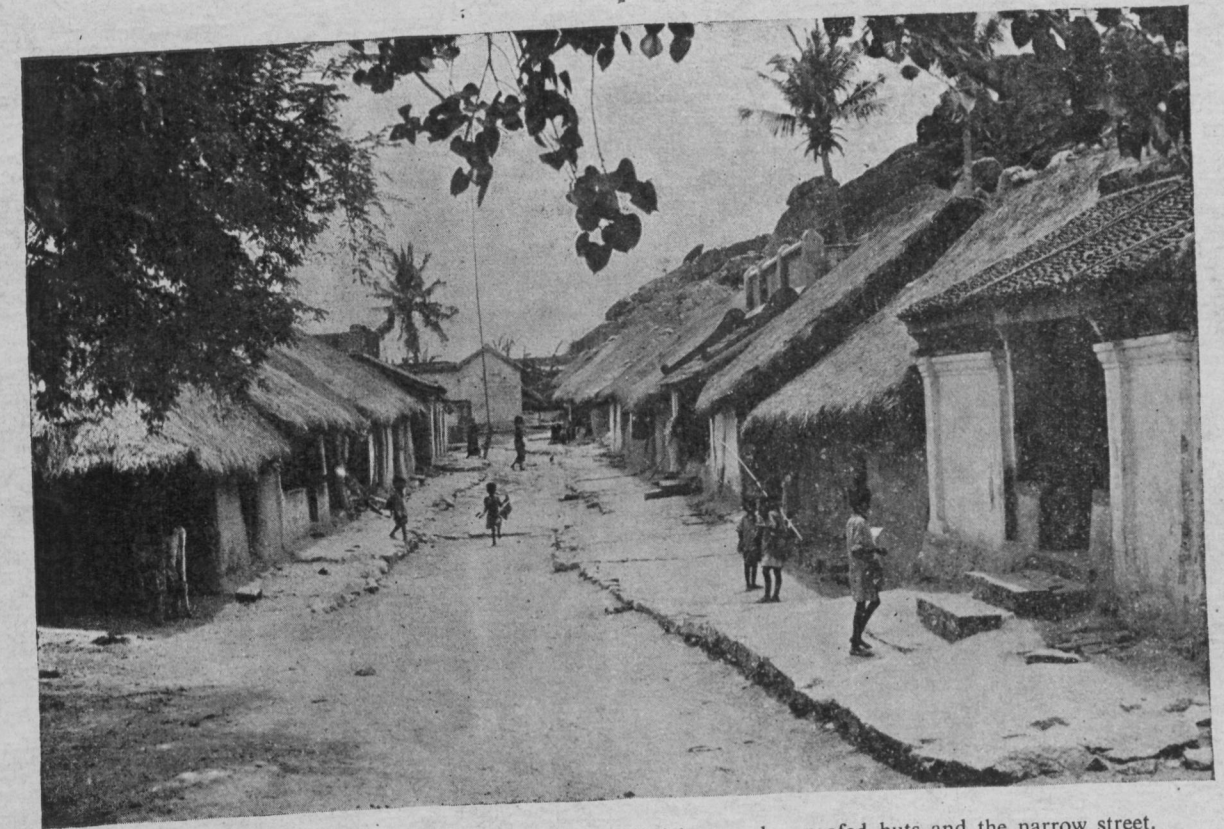
House Types

Community	No. of houses	No. of houses with the roofs made of							No. of houses with walls built of					No. of houses with			
		Terraced houses	Country tiles	Mangalore tiles	Country tiles & straw	Straw or grass	Straw and Mangalore tiles	Leaf	Mud	Bricks	Stone	Mud & bricks	Grass	Mud floor	Cement floor	Cement & Mud floor	Other types of floor
HINDUS																	
Vanniar	239	3	38	3	4	189	1	1	204	27	6	1	1	225	13	1	...
Oddar	25	...	...	...	...	25	...	...	24	1	...	...	...	25	...	...	...
Naicker	22	...	1	...	1	19	1	...	15	7	...	...	...	20	2	...	...
Kusavan	2	...	2	...	...	...	...	...	...	1	1	...	...	2	...	...	...
Vellalar	1	...	...	...	...	1	...	...	1	...	...	...	...	1	...	...	...
Ambattan	2	...	...	...	...	2	...	...	2	...	...	...	...	2	...	...	...
Vania Chetty	1	...	...	...	...	1	...	...	1	...	...	...	...	1	...	...	...
Kammalar	2	...	...	...	...	2	...	...	2	...	...	...	...	2	...	...	...
Vannan	3	...	...	...	...	3	...	...	3	...	...	...	...	3	...	...	...
Parayan	5	...	...	...	...	5	...	...	5	...	...	...	...	5	...	...	...
MUSLIMS	1	...	...	...	...	1	...	...	...	1	...	...	...	1	...	...	...
Total	303	3	41	3	5	248	2	1	257	37	7	1	1	287	15	1	...

TABLE No. III

Households by number of rooms and by number of persons

Community	Total No. of households	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four or more rooms	
				Households	Members	Households	Members	Households	Members	Households	Members	Households	Members
HINDUS													
Vanniar	239	344	1,085	...	...	149	621	82	398	1	12	7	54
Oddar	25	28	127	...	...	22	113	3	14	...	...	...	...
Naicker	22	28	108	...	...	18	83	2	11	2	14	...	...
Kusavan	2	3	11	...	...	1	5	1	6	...	...	...	...
Vellalar	1	2	3	...	...	...	...	1	3	...	...	...	...
Ambattan	2	4	9	...	...	...	...	2	9	...	...	...	...
Vania Chetty	1	2	13	...	...	...	...	1	13	...	...	...	...
Kammalar	2	3	10	...	...	1	3	1	7	...	...	...	...
Vannan	3	3	12	...	...	3	12	...	...	...	...	...	...
Parayan	5	5	22	...	...	5	22	...	...	...	...	...	...
MUSLIMS	1	2	4	...	...	...	...	1	4	...	...	...	...
Total	303	424	1,404	...	...	199	859	94	465	3	26	7	54

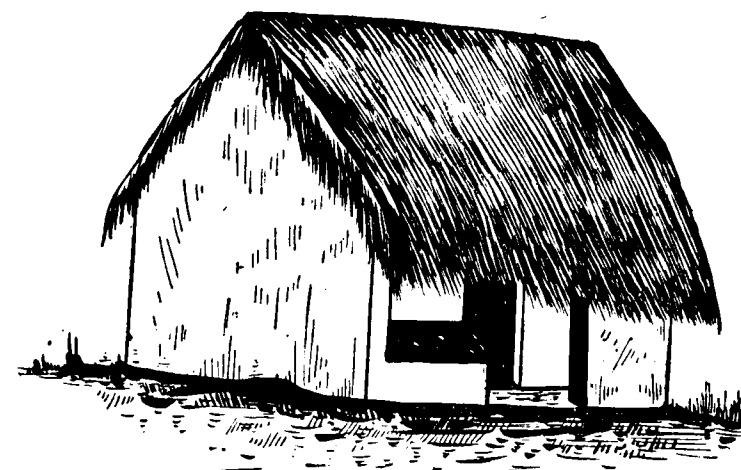


A street scene of Thadagam—Note the country tiled houses, low-roofed huts and the narrow street.



A street scene in the northern portion of the village—The cattle are tied right in front of the houses. The cattle refuse and scattered fodder make the surroundings very dirty.

thing in other dwellings. But for one or two exceptions, none of the huts is fitted with windows or ventilators and they are ventilated and lighted only by the door ways and by the holes in their roofs! One of the common features of the huts in this village is the portion known as *Thinnai* at the entrance. This *thinnai* is a raised platform built on two sides of the door-way and the roof is extended in the front to cover the *thinnai*. This very often serves a living room for the inmates of the congested huts. In some houses, these *thinnais* are enclosed by walls on three sides with an opening in the front which, however, does not have a door. Many of the tiled houses also have this *thinnai* or the enclosed *thal-*



A typical hut

varam in front of the houses. None of the houses has separate bath rooms or latrines and it is only in a very few big houses there are separate store rooms. In the case of single-roomed huts, the ryots store their grains and agricultural implements in the living room itself and some of them have constructed some sort of a loft or attic immediately under the roof, wherein they store their agricultural implements, grains, etc. A peculiar kind of big basket known as *Thombai* is used for storing grains in some houses. This basket measures about six feet in length and one and half to two feet in diameter. This *Thombai* is fixed on the ground inside the house and grains are stored in it. This gigantic basket is made out of bamboos and it is reinforced with a thick coating of mud and cowdung. Another feature of the houses and huts in this village which drew our attention was the small niches in the front walls on both sides of the door-ways. These niches are meant for placing lighted lamps on festive occasions.

52. Most of the housing materials are available in and around the village itself. The huts are roofed with a kind of thick grass known as *Vizhal* and it is available in plenty in the neighbouring hillocks and in the tank bunds. The country wood available in the village is made use for the rafters and for supporting the roof in the huts. Even the door frames and the doors are made out of locally available country wood by the village carpenter. Only in some of the tiled and terraced houses rafters made of good wood have



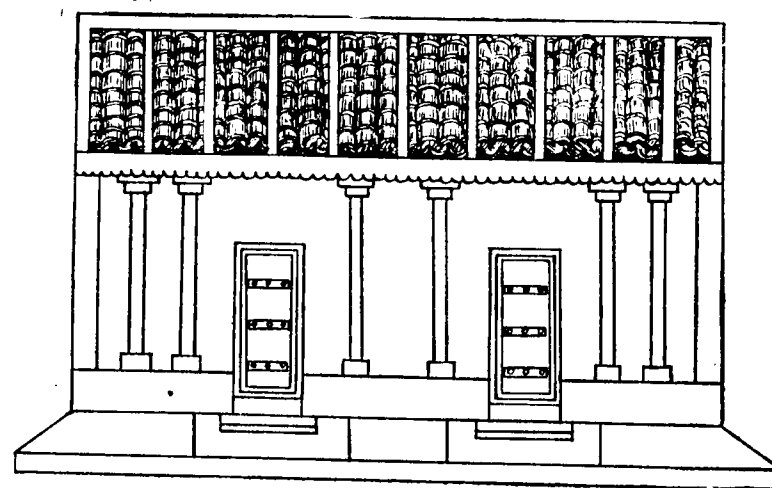
Thombai—a receptacle for grains



A row of thatched huts in the village.

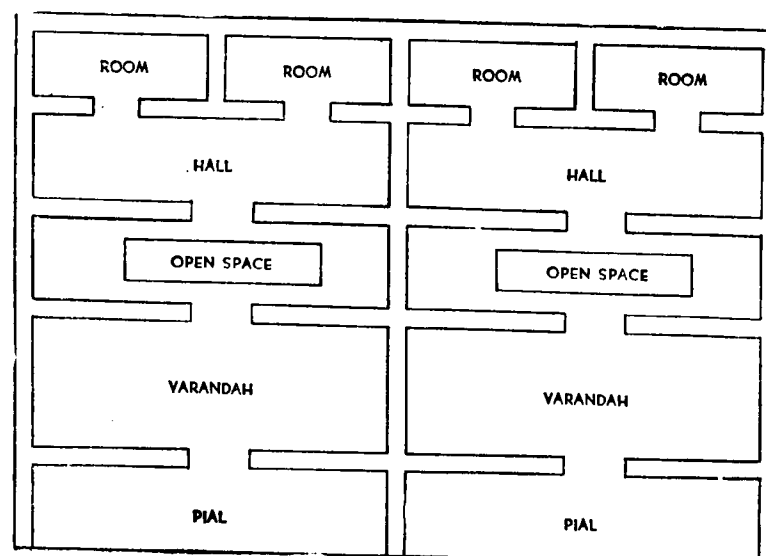
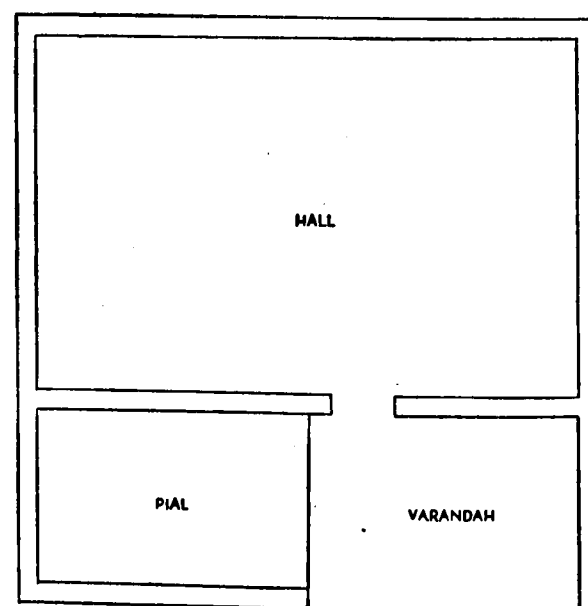


Another street scene in the village—Note the *Urandai Malai* in the back ground. The bullock cart in the foreground is the common mode of transport.



The front view of a tiled house

Ground plan of a typical hut



Ground plan of a tiled house

been made use of and these are obtained from the Timber Depots at Thiruvannamalai. The country tiles are made by the local potters with the assistance of the Oddans. People who want Mangalore tiles get them from Villupuram. All the wall materials are also available in the village itself. The granite stones and the random rubble for the foundation are obtained by quarrying in the neighbouring hillocks and bricks are made locally by the Oddans. Mud required for the walls of the huts is removed from the neighbouring fields and the tanks.

53. In this connection, it would also be of interest to mention some of the beliefs and ceremonies connected with the construction of the houses. Foundation for the house is laid on an auspicious day after a formal puja to the village deity or to the family deity. Some of the orthodox people consult an astrologer to know the astrologically suitable direction which their houses can face. There is a common belief that a house should not face a lane or a temple. Moving into newly constructed house is also attended with some ceremonies. It is done on an auspicious day. Pujas are performed to the family deity and a big pumpkin is broken to ward off the wrathful effects of the evil eyes. Milk is boiled in a new pot and it is distributed to the close relatives and other invitees to the function.

54. Furniture is a rare thing in a village and especially so in a poverty stricken-village like Thadagam. Furniture does not form part of the essential equipment required for the daily life of the villager. Table No. IV shows the possession of different items of furniture and consumer goods. Not only that the average peasant of this village does not have the money to invest in furniture, but his dwelling also is not big enough to accommodate the furniture. Yet, there are some indigenous and cheap items of furniture which we came across in this village. One such item is the cot made with wooden or bamboo frames and coir rope netting. There are eleven such cots in this village out of which, nine belong to the Vanniars, two to Naickers. Most of these cots are used by people who sleep near their lands and fields. Except during

TABLE No. IV

Possession of furniture and consumer goods

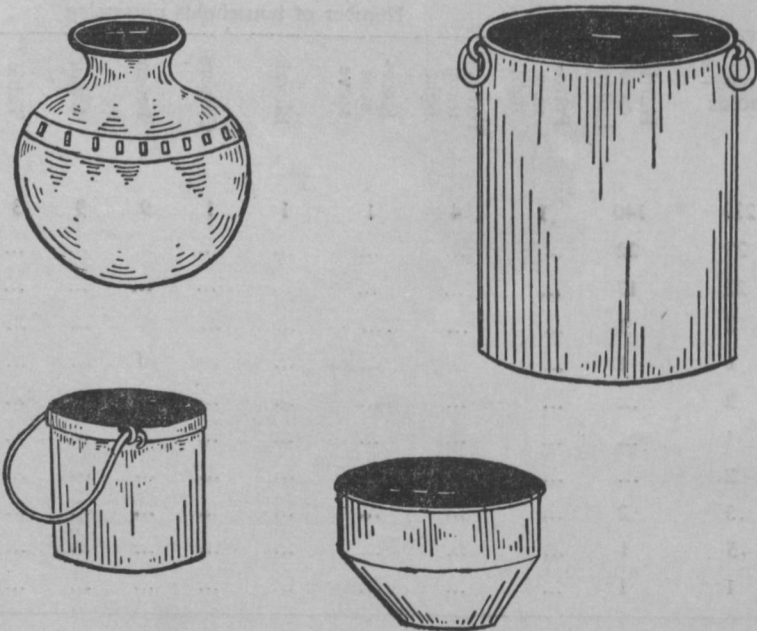
Community	Total No. of house- holds	Number of households possessing											
		Hurri- cane lantern	Petro- max light	Battery torch light	Kero- sene stove	Bicycle	Camera	Bench	Chair	Table	Cot	Mirror	Stool
HINDUS													
Vanniar	239	140	1	4	1	1	1	9	9	3	9	1	1
Oddar	25	22	...	...	...	...	...	...	...	...	...	...	...
Naicker	22	17	...	...	...	...	...	...	...	...	2	...	...
Kusavan	2	2	...	...	...	...	...	...	...	...	...	...	...
Vellalar	1	1	...	...	...	...	...	1	...	...	...	...	...
Ambattan	2	...	...	...	...	...	...	...	...	...	...	...	...
Vania Chetty	1	...	...	...	...	...	...	...	...	...	...	...	...
Kammalar	2	...	...	...	...	...	...	...	...	...	...	...	...
Vannan	3	2	...	...	...	...	...	...	...	...	...	...	...
Parayan	5	1	...	...	...	...	...	...	...	...	...	...	...
MUSLIMS													
	1	1	...	...	...	...	...	...	...	...	...	...	...
Total	303	186	1	4	1	1	1	10	9	3	11	1	1

the extremities of the cold weather, these people usually put their cots in the open-yard outside their huts and sleep there. This cot costs about Rs. 5 to 6 and it can be made by the village carpenter. Some people use big benches for sleeping. There are ten benches in this village, nine of which belong to the Vanniars. Apart from these, there are a few items of other furniture in this village. A few people of the high income group possess one or two items of furniture like chairs, tables etc. There are altogether nine chairs and three tables in this village. Some of these chairs are foldable easy-chairs made with wooden frame and thick cloth, which do not cost more than Rs. 6 to 7. The poverty of the majority is also reflected in the absence of other consumer goods like radios, bicycles or torch lights. Only one household possesses a bicycle and another rich household possesses a camera. Four households possess torch lights and one household possesses a petromax light. There are no radios in the village. This may be due to the fact that the village has not been electrified yet. Even otherwise, people who could afford to possess a radio are few and far between.

55. Unlike furniture, utensils form part of the essential domestic equipment required for the daily life of the villager. The most common utensils made use in this village are the

Utensils

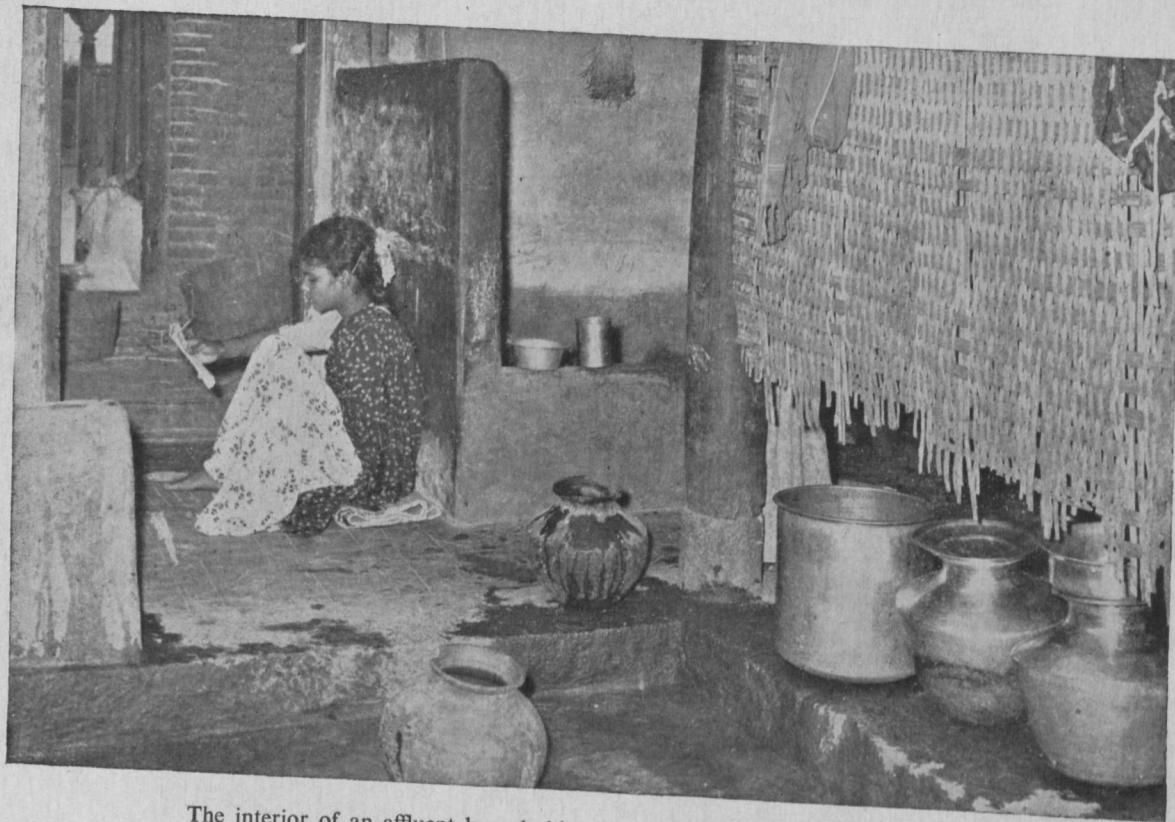
mud pots and earthenware which are made locally by the village potters. Almost in all the households, cooking is done only in earthenware. Even the comparatively affluent people who can afford utensils made of brass and copper, prefer to cook by earthenware because of the belief that food cooked in earthenware is cooling to the body. For storing water, majority of the people who are poor use only the mud pots. A good number of the households, however, have water-pots made of brass or copper. Only the earthenware dominates the kitchens in majority of the households. Of course, every household has one or two utensils made of brass or copper. Most of the poor people use the cheap aluminium plates and tumblers for eating and drinking and the comparatively richer households possess plates and tumblers made of brass. Some of the poorer people use only earthen vessels for drinking gruel. Costly vessels like ever-silver ware are very rare in the village and only in about ten households we came across ever-silver ware like tumblers, plates and small utensils.



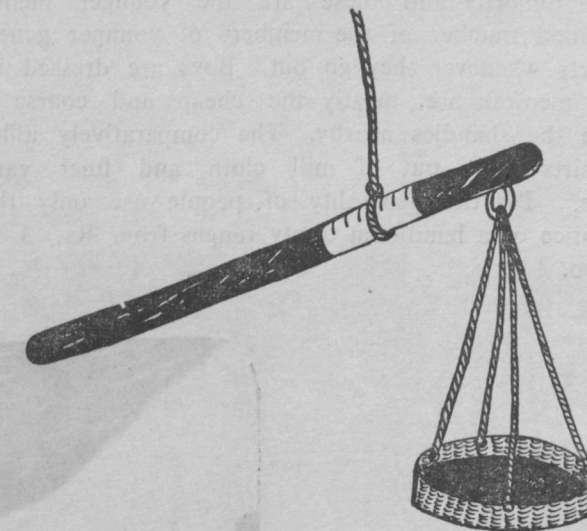
Utensils



The gigantic basket known as 'Thombai,' used for storing the grains.



The interior of an affluent household — Note the brass vessels used by them.



Indigenous balance for weighing vegetables

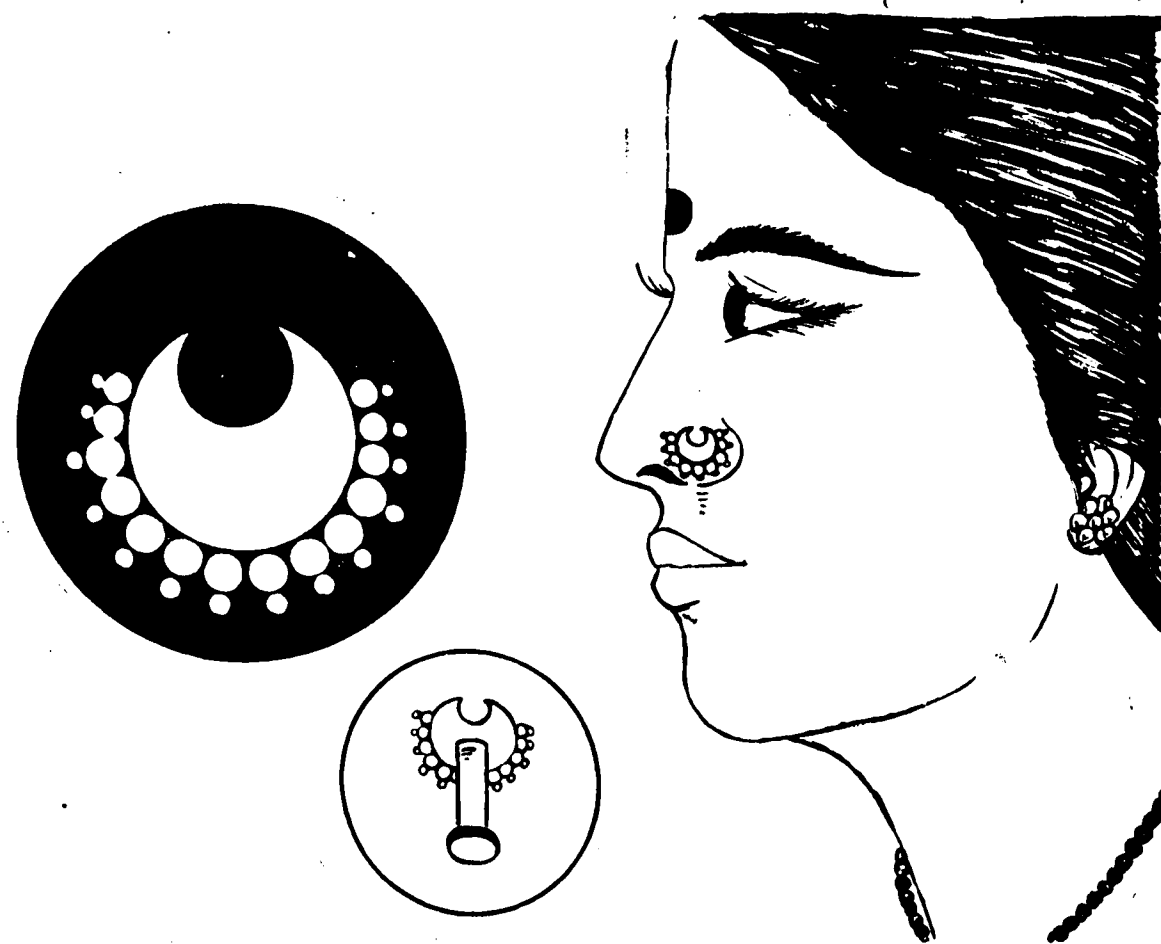
56. The dressing patterns of this village have very little to distinguish them from the patterns come across in other villages of Madras State. If anything, the dressing only reflects the extreme poverty of the majority of the people in this village.

Dress

The people of this village usually wear only the cheap handloom clothes except the comparatively affluent section, who also normally wear the cheap handloom clothes, but possess a few items of mill made cloth and silk for their occasional use on festive occasions. The ordinary garb for the womenfolk consists of the saree and the blouse. It is only the adolescents and the young women who wear blouse and many of the middle aged women and almost all the old women do not normally use the blouse, but cover themselves only with the eight yards saree. Whereas the middle aged women in the fairly well-to-do households use blouses, those belonging to the poorer section do not wear blouses at all except on festive occasions. Old women do not use blouses either on ordinary occasions or on festive occasions and eight yards saree costing between Rs. 9 and 15 is the only item of dress they wear. The sarees worn in this village are a rough kind of handloom sarees, the texture of which varies from 20 to 40 counts. There is a general preference among the womenfolk for the dark coloured sarees as these will sustain dirt for longer periods. The young girls dress themselves in petti-coats and small blouses and many of the small girls of school going age were seen dressed only in petti-coats with nothing to cover the upper portion of the body. These are mostly the children from the poorer section of the village. On festive occasions also their dresses do not differ very much, except that new clothes are worn on festive occasions like Pongal and Deepavali etc. A good number of the poor women possess one or two sarees of finer variety for ceremonial occasions. Sarees known as *Kuppadam Sarees* which are woven out of cotton and artificial silk are smooth and shining and they seem to appeal to the womenfolk of this village. These *Kuppadam sarees* cost between Rs. 16 and 25 per saree and it is the aspiration of many a woman of this village to possess at least one or two of this finer sarees for ceremonial occasions.

57. The dress of the menfolk consists of the usual dhoty which is worn around the waist and a towel. Many of the menfolk go about bare-bodied and they use shirts only when they go out and on festive occasions. Their normal dress consists of the two yards dhoty and the towel which is either worn around their heads while working in the fields and which hangs around their shoulders at other times. People who use shirts

regularly form only a small minority and these are the younger members of the richer section of the village. A good number of the members of younger generation wear banians and these people wear shirts whenever they go out. Boys are dressed in shorts and shirts. Even the clothes worn by menfolk are mostly the cheap and coarse type of handloom cloth which is available in the shandies nearby. The comparatively affluent section of the village, of course, have shirts made out of mill cloth and finer varieties of mill made dhoties for occasional use. But the generality of people use only the coarse handloom dhoties and towels. The price of a handloom dhoty ranges from Rs. 3 to 4.50 and a towel costs about Rs. 1.50 or so.

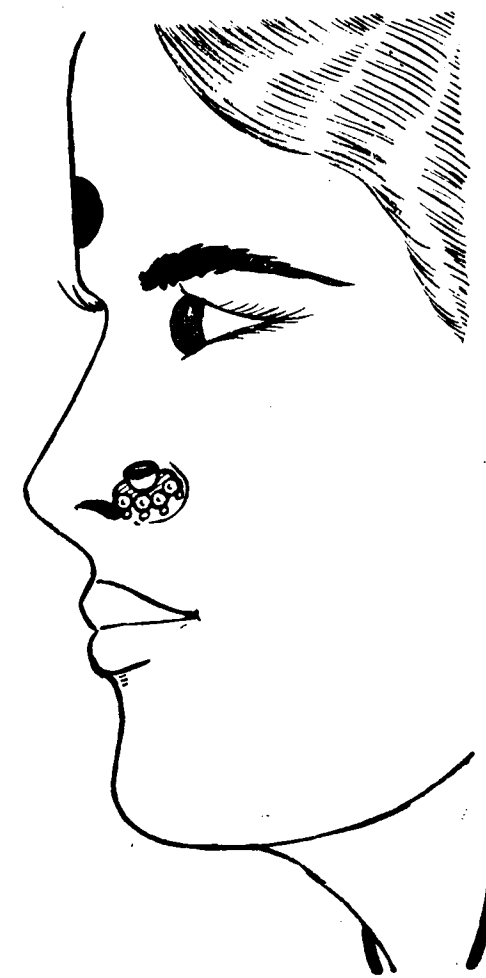
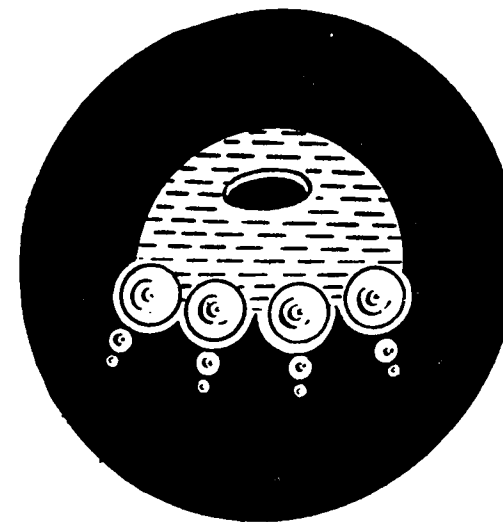


Mu uth—A nose ornament

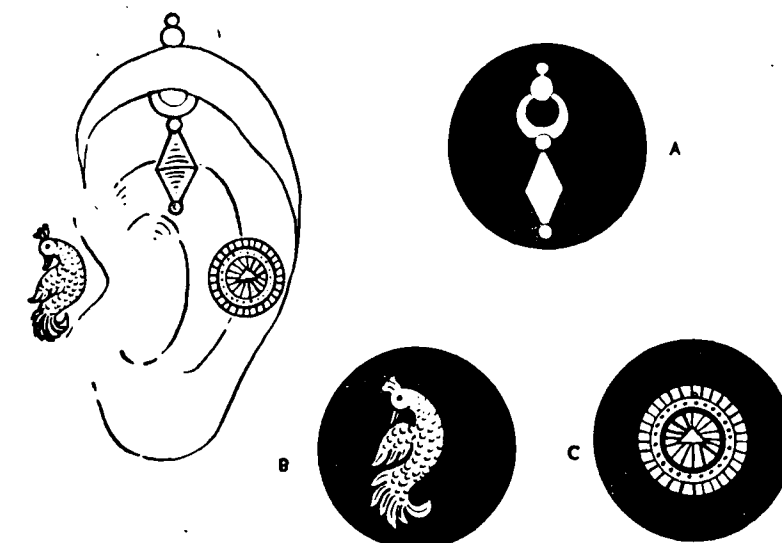
58. Love of jewellery is common to the womenfolk all over, but the possession of ornaments is limited by the economic status. The most common items of ornaments which almost every woman of this village possesses are a pair of ear-studs and a pair of nose-screws. These ear-studs are made of gold and are studded with the synthetic diamonds. One pair of ear-studs cost about Rs. 45 and a pair of nose-screws about Rs. 12. In addition to this, the other common items of ornaments which most of the womenfolk possess are silver anklets, known in local parlance as *Kolusu* and a pair of silver toe-rings which every married women should wear. They usually wear only glass bangles and the people who possess golden bangles are as few as seven in this village. The other types of costly ornaments are very rare and one

Ornaments

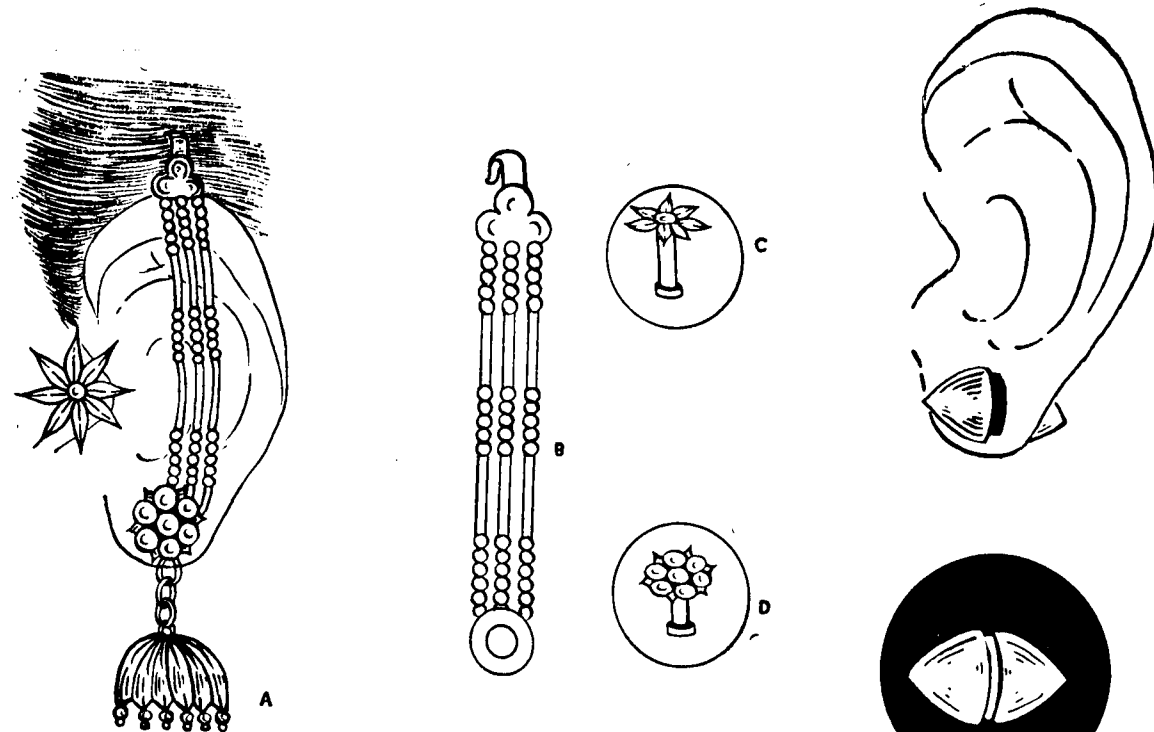
ORNAMENTS



Besari—Nose ornament

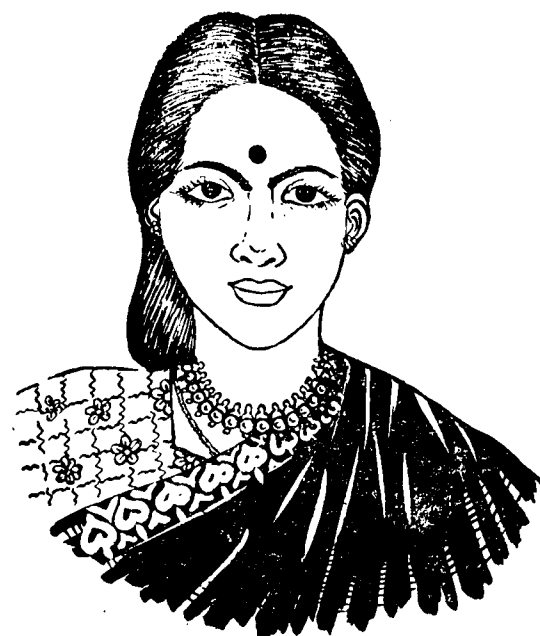


Ear ornaments: (A) Koppu, (B) Visalamurugu and (C) Pottu

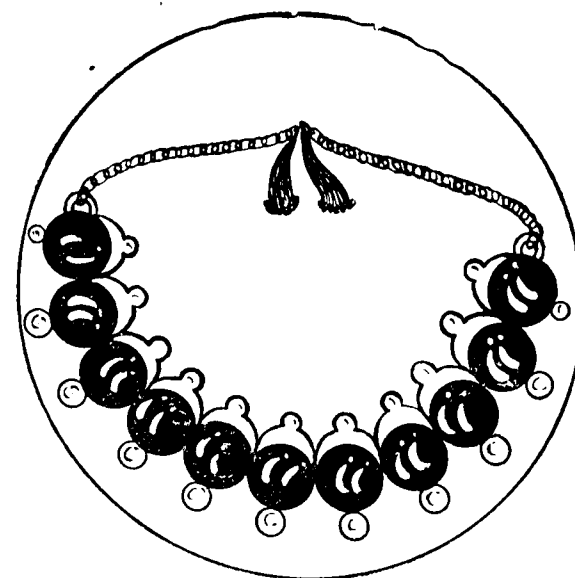


(A) Jimikki, (B) Mattal, (C) Visalamuru, (D) Thodu

Olai Thodu



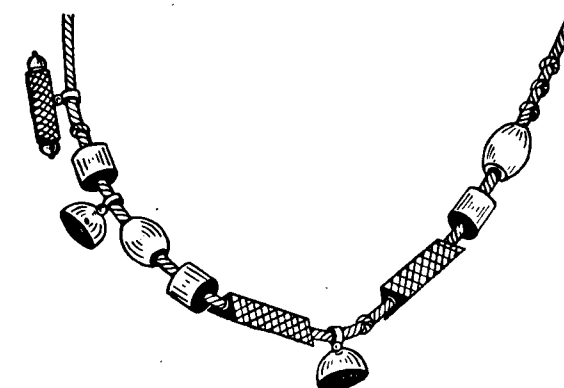
Kochumani—Neck ornament



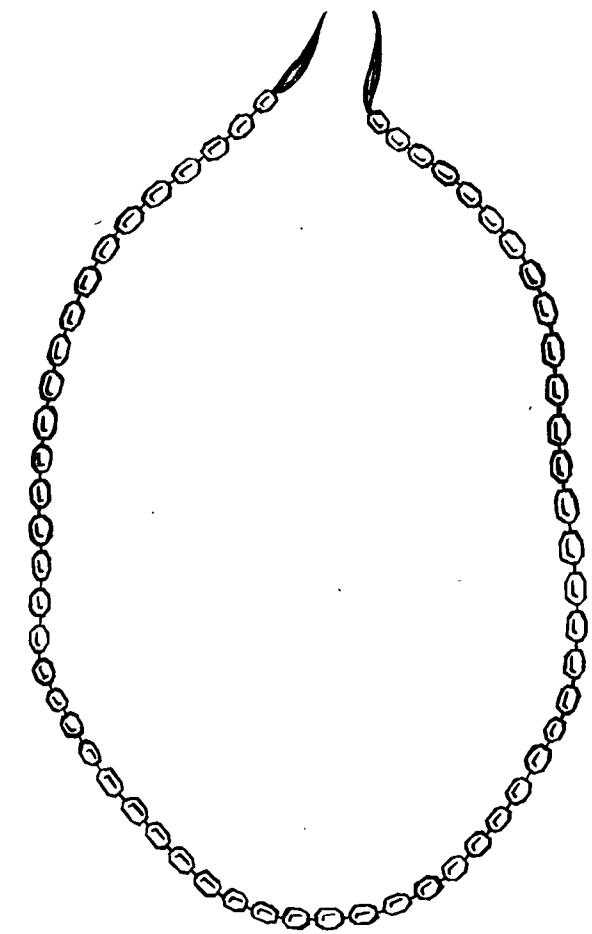
or two items of such costly ornaments made of gold are confined mostly to the affluent section of the village. About ten people possess gold chains and another ten or twelve people have neck ornaments known as *Addigai*. This *Addigai* is a circular shaped neck-ring with a small pendant attached to it. In the place of ear-studs, some of the older women wear ear ornaments known as *Olai Thodu* which is fairly a big-sized ear-stud. Some of them also wear ear-screws known as *Koppu* in local parlance.



Thali worn by Vanniar women



An improve design of Oddar's Thali.



Thali worn by Oddar women

59. Though the majority of the people possess the minimum ornaments of a pair of ear-studs, a pair of nose-screws and a pair of anklets, there are also people who cannot even afford this. Except about five or six households, the other households of Oddans, do not have any golden ornaments at all. Same is the case with the majority of the Parayans. These people wear chains made of beads and many of them have taken to the cheap imitation ornaments. These imitation ornaments are available in the nearby shandies. A neck chain costs about Rs. 2 to 3 and it is possible to get a pair of ear-studs for Rs. 1.50. Menfolk normally do not wear any ornaments, but a few older men of this village were seen wearing ear-screws. These ear-screws worn by the menfolk are known as *Kadukkans* and according to a rough estimate about five per cent of the menfolk have these *Kadukkans*. About ten per cent of the menfolk who belong to the richer section of the village possess rings, and only five people in this village have wrist watches.

60. The staple food for the people of this village consists of the rice, ragi, cumbu and cholam. Ragi, cumbu and cholam is mostly taken in the liquid form or gruel. Ragi or cumbu flour is soaked in water and kept overnight for it to get fermented and it is cooked the next day. The cholam gruel is also prepared in the same manner. According to a rough estimate, only about twenty five well-to-do households take rice regularly throughout the year. These are mostly the owners of wet lands. In the case of others, their main diet consists of ragi, cumbu and cholam and rice is taken twice or thrice a week. Some of the middle income group people take rice every night. During the harvest season the poor people take rice more frequently.

61. Normally, their morning meal consists of the remnants of the previous night's meal or gruel made of ragi or cumbu. In the noon, most of the poorer people take only gruel and only in the night they take hot meals which either consists of rice or *kali* made out of ragi and cholam. There are very few people who take hot breakfast of *Idly* or *dosai* in the mornings and it is a rare luxury for the majority of the people. Even coffee and tea are taken

TABLE No. V

Diet and food habits

Community	Total No. of households	No. of vegetarian households	No. of non-vegetarian households	Households taking			Frequency of meals		
				Rice	Grains other than rice	Roots including tapioca	One meal a day	Two meals a day	Three meals & more a day
HINDUS									
Vanniar	239	1	238	239	238	1	...	53	186
Oddar	25	...	25	25	25	2	...	6	19
Naicker	22	1	21	22	22	1	...	8	14
Kusavan	2	...	2	2	2	...	...	1	1
Vellalar	1	...	1	1	1	...	...	...	1
Ambattan	2	...	2	2	2	...	...	...	2
Vania Chetty	1	...	1	1	1	...	...	...	1
Kammalar	2	1	1	2	2	...	...	...	2
Vannan	3	...	3	3	3	...	...	1	2
Parayan	5	...	5	5	5	...	...	4	1
MUSLIMS	1	...	1	1	1	...	...	...	1
Total	303	3	300	303	302	4	...	73	230

regularly only by about thirty to thirty five people and others take it occasionally. There is only one tea stall in the village. The villagers do not eat much of vegetables and the side dish for the gruel usually consists of some tamarind chutni, onions or fried chillies. Even butter milk is a rare food for the people of this village including the milch cattle owners who sell away the milk. Only about ten to twelve households consume butter milk regularly.

62. Out of the 303 households, 73 households or 24 per cent of the households, live on two meals a day and all the rest live on three meals a day. The morning meals as well as the noon meal consist of ragi or cholam gruel for the majority of the people and only the night meal consists of rice or some solid food made out of ragi, cholam or cumbu. All the households are non-vegetarians except one household each of Kammalars, Naickers and Vanniars. Meat is a luxury for the poor people and it is taken only once or twice a month and on festive occasions. Mutton and pork are available in the village itself, whereas fish and chicken are rare items of food. Pork is eaten by the Oddans and the Gounders of this village and the Parayans also eat beef. We were also told that these people eat the flesh of monkeys. The flesh of the black-faced-monkey known as *Manthi* is believed to be of medicinal value and these manthis are in abundance in the neighbouring forests. Besides the parayans and the Oddans some of the Gounders also take the meat of manthi.

TABLE No. VI

Prohibited foods and drinks

Community	Number of households reporting as prohibited from			No. that did not report any food to be prohibited	No. that did not report any drinks to be prohibited
	Mutton	Liquor	Intoxicant drinks		
HINDUS					
Vanniar	1	102	5	238	132
Oddar	...	20	...	25	5
Naicker	1	13	...	22	9
Kusavan	...	2	...	2	...
Vellalar	...	...	...	1	1
Ambattan	...	...	...	2	2
Vania Chetty	...	...	...	1	1
Kammalar	1	...	...	2	2
Vannan	...	2	...	3	1
Parayan	...	1	...	5	4
MUSLIMS	...	1	...	1	...
Total	3	141	5	302	157

63. There is no protected water supply in this village and the people draw water from the drinking water wells and the pond in the village. There is one public well located in the centre of the village, and there are four private wells. The Oddans of this village draw their water from the public well located in the nearby Pothuvoi village. This public well is only a few yards away from the Oddans' quarters. The Parayans draw their drinking water from the public well as Paracheri within the limits of the Pothuvoi village. When water gets dried up in the drinking wells during summer, the people take their drinking water from the nearby irrigation wells. Some of the people who find it difficult to draw water from the drinking water wells have their water from the nearby pond.

64. These people usually bathe in the nearby tank and in the irrigation wells. The state of personal hygiene and cleanliness is none too good and the cleanliness is conspicuous by its absence. Bathing rarely involves a thorough cleaning of the body. At best, it means a dip in the nearby tank or irrigation well and the use of toilet soap is restricted only to the

well-to-do people. Generally, these people use black clay and soap-nut-powder as substitutes for toilet soap. They clean their teeth with brick powder or ashes and the use of tooth powder is very rare. Some of the menfolk, of course, use margosa or tamarind twigs for cleaning their teeth and the use of tooth brush is unknown. Except a small minority, the others clean their teeth in the most prefunct manner. It is not uncommon to come across people with betel stained and smelling teeth in this village. Except during the summer months when the sweltering heat drives the people to dip themselves in the water, bathing is not quite regular. During the cold months of December, January and February, the people normally bathe only once in a week except the agricultural labourers who wash themselves daily in the tanks after the hard day's labour. It is not uncommon to find people who do not bathe even for ten to fifteen days at a stretch during the winter months. As regards the womenfolk, the working people bathe almost in all the days when they have work in the fields; others normally bathe once or twice a week. They use more of soap-nut-powder and powdered leaves of some plants, to clean their bodies. They change their clothes normally twice a week and during the summer they wash their clothes often. Elements of personal hygiene are practically unknown and the surroundings in which they live are equally dirty. The cattle owners usually tie their cattle in front of their houses. The cattle refuses and the scattered fodder make the surroundings very dirty and to make it worse, household vessels are washed in front of the houses. The dirty

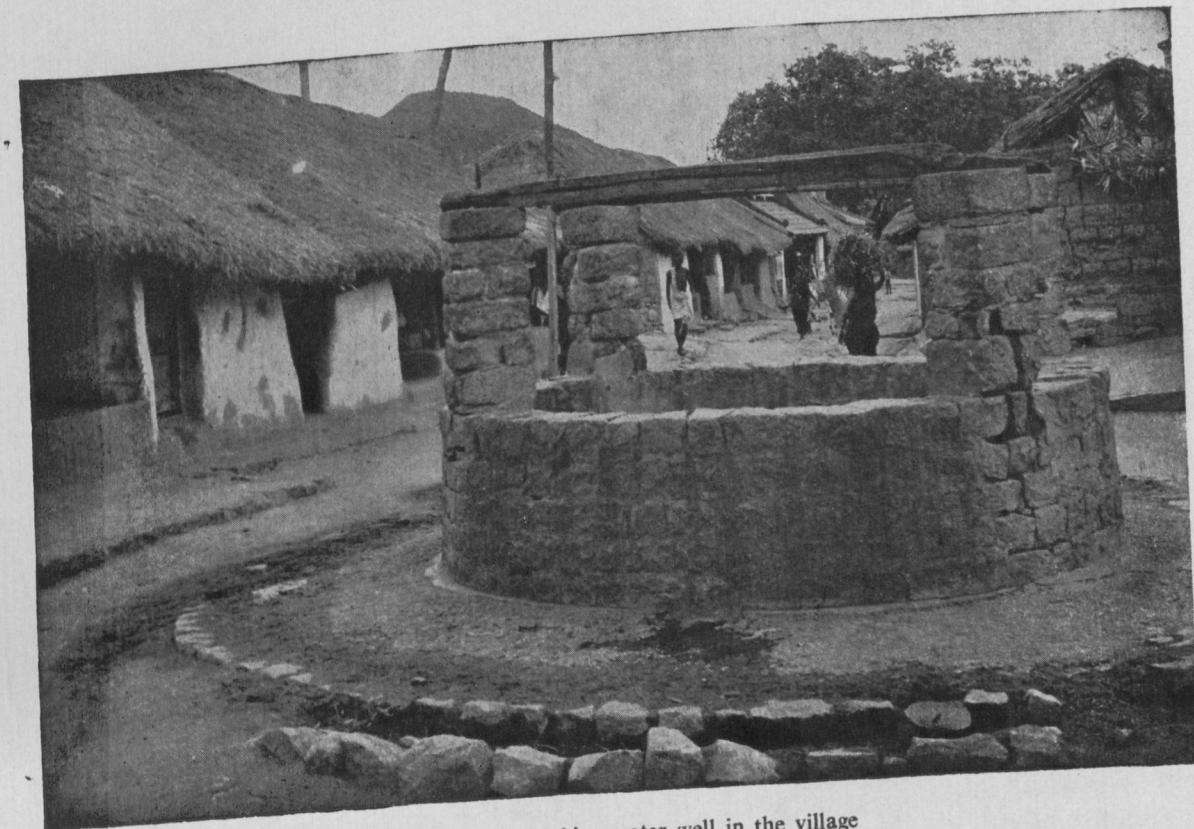
Cleanliness and hygiene

TABLE No. VII

Material culture and habits

Community	Total No. of households	No. of households that use mosquito curtain			No. of households that do not use mosquito curtain			No. of households that use toilet washing soap			No. of households that do not use toilet washing soap			No. of households that send clothes to washerman			No. of households that do not send clothes to washerman		
		Rs. 101 and above			Rs. 101 and above			Rs. 101 and above			Rs. 101 and above			Rs. 101 and above			Rs. 101 and above		
		Rs. 51—100	Rs. 50 or less		Rs. 51—100	Rs. 50 or less		Rs. 51—100	Rs. 50 or less		Rs. 51—100	Rs. 50 or less		Rs. 51—100	Rs. 50 or less		Rs. 51—100	Rs. 50 or less	
HINDUS																			
Vanniar	239*	...	...	...	19	109	110	19	108	104	...	1	6	19	108	106	...	1	4
Oddar	25	...	...	...	3	9	13	3	9	13	...	...	...	3	9	13	...	...	...
Naicker	22	...	...	...	...	10	12	...	10	10	...	...	2	...	10	10	...	...	2
Kusavan	2	...	...	...	...	2	...	...	2	...	...	...	...	...	2	...	...	...	...
Vellalar	1	...	...	...	...	1	...	...	1	...	...	...	...	...	1	...	...	...	...
Ambattan	2	...	...	...	...	1	1	...	1	1	...	...	...	...	1	1	...	...	...
Vania Chetty	1	...	...	...	1	...	...	1	...	...	...	...	...	1	...	...	...	...	...
Kammalar	2	...	...	...	...	1	1	...	1	1	...	...	...	1	1	1	...	...	...
Vannan	3	...	...	...	...	...	3	...	...	3	...	...	...	...	...	1	...	...	2
Parayan	5	...	...	...	1	2	2	1	2	2	...	...	...	1	2	2	...	...	...
MUSLIMS																			
	1	...	...	...	...	1	...	...	1	...	...	...	...	...	1	...	...	...	...
Total	303	...	...	...	24	136	142	24	135	134	...	1	8	24	135	134	...	1	8

* One household has no income.



The public drinking water well in the village

water flows into the streets and stagnates. Though the dwellings are cleaned and coated with cowdung once in a week, the interiors are very dirty possibly because they are made use of for a number of purposes like storing grains and fuel, eating, sleeping etc. The elders answer their calls of nature in the nearby fields and the young ones do not seem to have any hesitation in dirtying the surroundings of the houses. The surroundings of the Oddars' quarters are particularly dirty and repulsive. A number of Oddars of this village are rearing pigs and they have no separate pig-sty or shelter for these pigs. The pigs are fed in front of their houses itself with gruel and they are for the most part sheltered there. These pigs make the surroundings very dirty and they stink even at a distance. The manure pits are also located very near the dwellings. These along with the cess-pools of waters provide the ideal breeding ground for the mosquitoes. The people usually sleep on the grass-mats and cover themselves with cheap handloom bed-sheets. A good number of people who cannot afford blankets use torn pieces of gunny bags both as mattress and as covering material. These bed materials are very rarely washed and cleaned.

65. This lamentable state of cleanliness and sanitation and the low standard of personal hygiene are reflected in the number of diseases which have a free sway in this village.

The Guinea worm disease is the most widely prevalent disease in this village. This occurs regularly in the cold months of

December, January and February and every year it afflicts about fifty to sixty people in the village. Though this disease by itself does not prove fatal, yet it saps the energy of the individual completely making him susceptible to other diseases and it also entails lot of suffering. The first symptom of this disease appears in the form of a swelling in some part of the body accompanied by pain. After a few days, the worm inside makes a hole in the skin and slowly oozes out of the skin and this entails unbearable pain and suffering. This worm is water-borne and people who drink unprotected dirty water are specially susceptible to it. Though there are modern medicines for this disease, yet, the majority of the people affected with this disease resort to local indigenous methods of treatment with the native physicians. The common mode of treatment for this disease is to bandage the affected part with some local medicinal leaves and herbs and this is believed to cure the patient of the trouble in about fifteen days. Once the long worm has oozed out of the skin completely, the disease is said to cure by itself but the person affected might have a recurrence during the next cold season. This painful disease is prevalent in many parts of Gingee taluk and the Guinea Worm Eradication Programme was started in the year 1961 to 1962 in these parts. Under this scheme, Health Assistants visit the villages and supply tablets and ointments to the people affected. They also spray D. D. T. and other disinfectants over the water. Though these public health measures have slightly reduced the incidence of the disease, it still remains the major scourge which causes a lot of suffering to the people. Unless and until the village are provided with protected water supply, it may not be possible to completely eradicate this disease known in the local parlance as *Narambu Chilanthi*. Ever since the inception of this eradication programme the attitude of the people towards the native medicine is slowly changing and more and more people seek the help of the Health Assistant and Allopathic doctors when they are afflicted with this disease.

66. Cholera has also been a frequent visitor to this village. Fortunately, for the past two years, there has not been any incidence of cholera in this village. The worst epidemic of cholera visited this village in 1954 and took a heavy toll of life. After that, there has been one or two sporadic cases of cholera and on all those occasions the Block people and the Health staff rushed to the village and arrested the further spread by preventive measures. Smallpox is also common in this village and unlike the cholera and the Guinea worm disease which usually occur in the cold months of the year, the smallpox breaks out during the summer months. After 1957 when there were two fatal cases, there were no deaths due to smallpox in the village. Smallpox like many other diseases is generally believed to be the manifestation of divine

displeasure and a household in which a member has been afflicted with smallpox, offers regular prayers to the Goddess Mariamman who is believed to be the protecting deity against smallpox and other diseases. Fevers are most common during the cold months and they result chiefly from exposure during the months of December, January and February, when the dew fall is heaviest. Though it was not possible to get accurate details of the kinds of fevers which are common in this village, yet from the enquiries, it was possible to ascertain that influenza was the most common type of fever.

67. Another dreadful disease which has been ravaging these parts including this village is a kind of chronic dysentery locally known as *Uppumary*. This chronic dysentery has very often proved fatal in many cases. It starts like a common dysentery and is followed by several purging and vomiting and it completely saps the patient in the course of two or three days. It leaves the patient completely exhausted and with an enlarged stomach and sunken eyes. Some of the Allopathic doctors, whose help was sought, have been able to control this dysentery but they have not completely cured them from the dreadful after effects. The local native physicians also have by trial and error, discovered some preparations out of herbs and condiments for this disease. All the same, about ten per cent of the cases proved fatal.

68. Cases of chronic diseases like tuberculosis and leprosy are also found in the village. There are three cases of leprosy in this village and leprosy is a common disease in and around this village. The neighbouring taluk of Thirukoilur is notorious for the wide prevalence of leprosy and even the neighbouring villages like Sethavarai, Nallanpillaipetral and Mazhavanthangal are noted for the wide prevalence of this dreadful disease. Unlike other diseases, leprosy has a social stigma and the persons afflicted with it try to hide it in the initial stages without seeking proper medical aid. After the disease is advanced they reconcile themselves to their sad fate with the wrong belief that the disease is incurable. There is no local or native medicine for leprosy and many people afflicted with leprosy wrongly believe that it is a punishment divinely ordained for their sins committed in the previous birth or in the present birth. There is a leprosy clinic in Mazhavanthangal about four miles away from this village and the doctor attached to the leprosy clinic also visits Vettavalam every week. Though the patients in this village have been going to this physician, they do not have any hopes of recovering and they think, that at best the disease can be arrested and not cured.

69. The other chronic disease prevalent in this village is the tuberculosis and there are five cases in this village. Even these patients do not seek proper medical aid but obtain temporary relief from the indigenous modes of treatment. Some of them believe that it is not curable and the others do not resort to Allopathic treatment because they cannot afford costly medicines. The people who have been affected with T. B. in this village are all above forty five years of age. Some of them go to the Physician at Vettavalam occasionally and others obtain temporary relief by smoking cigars rolled out of the dried up flowers of *Oomatham* plant as prescribed by the native physician.

70. Despite the prevalence of these dreadful diseases, these people very rarely seek the help of Allopathic practitioners and they mostly resort to the indigenous modes of treatment prescribed by the native physicians. This is firstly because no modern medical facilities are available in the village and secondly because many people believe that native treatment is effective in more cases than not. The nearest hospital to this village is at Vettavalam at a distance of three miles from the village. The hospital at Vettavalam is a Primary Health Centre of Vettavalam Block of North Arcot district. The Primary Health Centre of the Gingee block in which this village is included, is situated far away at Sathiyamangalam at a distance of ten miles. Normally, for minor ailments for which people wish to consult the Allopathic doctor, they go to the Primary Health Centre at Vettavalam and serious cases of illnesses are taken to Thiruvannamalai via Vettavalam. Normally, no Maternity assistance is sought and only the local barber woman attends to the maternity cases. Only in complicated cases where a delivery

TABLE No. VIII

Community	Total No. of households	Medical care																
		No. of maternity cases confined					Ordinary medical treatment (No. of households)					Medical consultation					Vaccination	
		In hospital	By bringing doctor home	By qualified Midwife at home	By unqualified Thai at home	Without assistance at home	Allopathic	Ayurvedic	Homeopathic	Combination of more than one system	Other system	In public hospital/dispensary	In private hospital/dispensary	By calling in physician			At least once	Within the past six months
														Allopaths	Homeopaths	Others		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
HINDUS																		
Vanniar	239	...	...	...	542	21	7	208	4	20	...	115	...	...	3	122	976	2
Oddar	25	...	...	...	61	3	...	24	1	...	...	24	...	...	1	1	105	...
Naicker	22	...	...	...	50	...	1	20	...	1	...	16	...	...	...	6	87	...
Kusavan	2	...	...	...	4	...	...	2	...	...	...	2	...	...	...	...	9	...
Vellalar	1	...	...	...	2	...	...	1	...	...	...	...	...	...	...	1	3	...
Ambattan	2	...	...	...	2	...	...	2	...	...	...	...	...	...	...	2	9	...
Vania Chetty	1	...	...	...	6	...	...	1	...	...	...	...	...	...	...	1	12	...
Kammalar	2	...	...	...	3	...	...	2	...	...	...	1	...	...	...	1	10	...
Vannan	3	...	...	...	5	...	...	3	...	...	...	2	...	...	...	1	11	...
Parayan	5	...	...	...	11	...	1	4	...	...	...	1	...	1	...	3	21	...
MUSLIMS	1	...	...	...	3	...	...	1	...	...	...	1	...	...	...	...	4	...
Total	303	...	...	...	689	24	9	268	5	21	...	162	...	1	4	138	1,247	2

involves undue pain or other complication, they either seek the help of the doctor at Vettavalam or the help of the Maternity assistant at Nallanpillaipetral. After the inception of the Block, a Maternity assistant has been posted at Nallanpillaipetral with jurisdiction over this village and she pays occasional visits to the village. Her advice on pre-natal and post-natal care is more often honoured in breach than in observance. Many people do not seek her assistance because she has no proper equipment for effecting delivery in complicated cases. In such cases, the well-to-do people either take the case to Thiruvannamalai or get the doctor to the village, the latter, of course, being a costly thing. For snake bites, fever and ailments like rheumatism, stomach trouble etc., many people seek the help of the native physicians in and around the village. There is a native physician in the village itself and there are one or two in the neighbouring villages.

CHAPTER III

POPULATION

71. The population of this village according to our present survey is 1,404 persons composed of 718 males and 686 females. Fifty years ago, in the year 1911, the population of this village was only 848 persons and in the course of these fifty years, the population has increased by 556 or 65.57 per cent. Between the years 1911 and 1951, the population of the village has increased from 848 to 1,259 that is, by 411 persons. During these four decades (from 1911 to 1951), the population of this village has increased by 48.47 per cent and this works out to a rate of 12.12 per cent per decade. In the last decade, that is, from 1951 to 1961, the population of the village has increased from 1,259 to 1,404, that is, by 11.52 per cent. Thus, the rate of increase of population has slightly fallen from 12.12 per cent per decade during the decades 1911 to 1951 to 11.52 per cent during the last decade.

72. The rate of increase in this village during the last decade has been considerably higher than the taluk and the district rates of increase. During the decade 1951 to 1961, the population of Gingee taluk has increased by only 3.92 per cent and the district population by 9.8 per cent. The low rate of increase in the taluk has several reasons, some of which are as follows.

A large portion of Gingee taluk is a dry tract where near-famine conditions prevail during the frequent failures of monsoon. The wide prevalence of fatal diseases like fever, dysentery, diarrhoea and other respiratory diseases and very low level of medical facilities account for the high death rate in this taluk. Added to this, a number of labourers from this taluk migrate to neighbouring taluks of Thiruvannamalai and Villupuram in search of employment. These factors explain the low rate of increase in Gingee taluk. The rate of increase in the district, namely, 9.8 per cent seems to be a normal one. The rate of increase in the village is higher than the rate of increase of the taluk and the district.

73. The births and deaths registered in the village during the last decade is as follows :

Births and Deaths

Year	Births	Deaths	Excess of births over deaths
1951	29	20	9
1952	9	1	8
1953		Not available	
1954	14	14	...
1955	44	4	40
1956	14	2	12
1957	16	5	11
1958	25	2	23
1959	13	2	11
1960	16	2	14
Total	180	52	128

THADAGAM

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The natural rate of increase on the basis of excess of births over deaths works out to 11.28 per cent as compared to the actual rate of 11.52 per cent. This gap between the natural rate of increase and the actual rate of increase points to the extent of under registration of births and deaths because there has been practically no migration into the village. A considerable number of people have migrated out of the village and when this is taken into account, the under registration is much more. On the basis of the births and deaths registered in the village,

TABLE No. IX

Settlement History

		No. of households settled															Places from which the families have migrated
Community	Total No. of households	Before 5 generations			Between 4-5 generations			Between 2-3 generations			One generation			Present generation			
		Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females	
Vanniar	239	25	58	54	157	377	359	46	97	86	1	1	1	10	30	22	Gingee Taluk—Pothu- voi, Nadupattu, Tulipet, Pondai, and Nayambadi. Thiruvannamalai Taluk— Kilkalu, Andal- mangalam, Maiyan- thangal and Kottur- natham. Thirukoilur Taluk— Aynavaram.
Oddar	25	...	...	...	16	33	40	4	11	10	...	...	...	5	17	16	Thiruvannamalai Taluk— Karimaripatti, Chel- languppa and Kachirapet. Gingee Taluk—Sathya- mangalam. Villupuram Taluk— Muttathur.
Naicker	22	2	11	3	13	30	35	6	10	14	...	...	...	1	2	3	Thiruvannamalai Taluk— Kulathur.
Kusavan	2	...	...	...	...	...	...	2	5	6	...	...	...	...	...	...	
Vellalar	1	...	...	...	...	...	...	...	...	...	...	...	...	1	1	2	Villupuram Taluk— Venganur.
Ambattan	2	1	2	3	1	2	2	...	...	...	...	...	...	...	...	...	
Vania Chetty	1	1	8	5	...	...	...	...	...	...	...	...	...	...	...	...	
Kammalar	2	1	4	3	...	...	...	...	...	...	...	...	...	1	1	2	Tindivanam Taluk— Athnapattu.
Vannan	3	...	...	...	...	...	...	1	1	3	...	...	...	2	2	6	Gingee Taluk—Sethavarai. Thiruvannamalai Taluk— Vettavalam.
Parayan	5	4	11	7	1	2	2	...	...	...	...	...	...	...	...	...	
MUSLIMS	1	...	...	...	...	...	...	...	...	...	...	1	2	2	...	...	
Total	333	34	94	75	188	444	438	59	124	119	2	3	3	20	53	51	

the birth rate works out to 15 per thousand as compared to the district birth rate of 25.1 per thousand. The death rate of the village works out to 4.3 per thousand as compared to the district rate of 13.6 per thousand. These figures only confirm of our theory of under registration in the village because there cannot be such a wide gap between the birth and death rates of the village and the birth and death rates of the district.

74. There seems to have been little migration into the village in the last ten years. The ways of earning one's livelihood being limited as they are in this village, it has very little attraction for migrants from outside. In fact, near famine conditions prevail whenever the monsoon fails. Very often labourers of this village have migrated out in pursuit of employment.

Migration

In the last ten years, it has been roughly estimated that about forty to fifty people would have left the village. Many of these migrants have gone to neighbouring towns of Thiruvannamalai, Villupuram etc., and some of them have gone to distant places like Bangalore, Shimoga and Madras. Some of these migrants have taken to petty trade and business like fancy shops, tea shops. But most of the migrants from this village are unskilled labourers who go and work as manual labourers in the rice mills, godowns and other trading establishments in towns. There is usually a spurt in outward migration whenever there is a failure of monsoon and drought conditions prevail in the village. Some of these migrants who have left their families in the village itself, return periodically to the village, say, once in two years or three years, to visit their families. But such of those who have migrated out along with their families have settled down permanently outside and they can be deemed to have left the village for good.

75. This village extends over an area of 849 acres or 1.40 square miles. The density of the village works out to 1,002 persons per square mile and this is much higher than the taluk density of 620 persons per square mile and the district density of 723 persons per square mile. The actual built up area extends over only about nine acres on which the small

dwelling are huddled close to each other. The density on the basis of the built up area works out to 156 persons per acre and this high density is well reflected in the congested conditions prevailing in the village. The population is distributed between 303 households and the average size of the household works out to 4.63 persons. About half the number of the households are medium-sized households with four to six members each. The total population of this medium-sized households constitute about 54.05 per cent of the village population. Ninety two households or 30 per cent of the total households are small households with membership of two to three members and 16.8 per cent of the population belong to these small households. There are 49 large households which constitute 16.17 per cent of the households and about 28 per cent of the village population belong to these large households of more than seven members each. There are only ten single member households in this village. Majority of the households in this village are simple households which consist of one married couple and their children. 180 households or 59.40 per cent of the households fall under the classification of simple households with one married couple and their children. Another 41 households or 13.5 per cent of the households can be classified as joint families with more than one married couple and their relatives.

TABLE No. X

Community	No. of Households	Size of households											
		Single member			2-3 members			4-6 members			7-9 members		
		House-holds	Males	Females	House-holds	Males	Females	House-holds	Males	Females	House-holds	Males	Females
HINDUS													
Vanniar	239	9	1	8	77	97	100	116	301	276	29	120	94
Oddar	25	...	...	...	7	9	8	11	28	28	7	24	30
Naicker	22	1	...	1	4	5	7	14	36	36	3	12	11
Kusavan	2	...	...	...	...	...	...	2	5	6	...	...	...
Vellalar	1	...	...	...	1	1	2	...	...	...	...	...	...
Ambattan	2	...	...	...	...	...	...	2	4	5	...	...	...
Vania Chetty	1	...	...	...	...	...	...	...	...	...	...	...	...
Kammalar	2	...	...	...	1	1	2	...	...	...	1	4	3
Vannan	3	...	...	...	1	1	1	2	2	8	...	...	...
Parayan	5	...	...	...	1	1	1	4	12	8	...	...	...
MUSLIMS	1	...	...	...	...	...	...	1	2	2	...	...	...
Total	303	10	1	9	92	115	121	152	390	369	40	160	138
											9	52	49

TABLE No. XI

Types of families

Community	Total No. of households	Types of families living in the households			
		Simple*	Intermediate†	Joint‡	others
HINDUS					
Vanniar	239	142	38	30	29
Oddar	25	16	4	5	...
Naicker	22	13	5	3	1
Kusavan	2	...	1	1	...
Vellalar	1	...	1	...	...
Ambattan	2	2	...	...	...
Vania Chetty	1	...	...	1	...
Kammalar	2	1	...	...	...
Vannan	3	3	...	...	...
Parayan	5	3	2	...	...
MUSLIMS	1	...	...	...	1
Total	303	180	51	41	31

* Simple - (Husband, wife and unmarried children.)

† Intermediate - (Married couple and married brother, sister, one of the parents.)

‡ Joint - (Married couple with married sons/daughters or with married brothers/sisters.)

Age structure

76. The population of the village is distributed between the various age groups as follows:

VILLAGE SURVEY

TABLE No. XII

Age and Marital status

Community	Age groups (in years)	Total population			Never married		Married		Widowed		Divorced or Separated	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
HINDUS												
Vanniar	All ages	1,085	563	522	295	218	247	249	19	48	2	7
	0- 4	156	81	75	81	75	...	...	...	...	...	...
	5- 9	158	81	77	81	77	...	...	...	...	...	...
	10-14	110	60	50	60	48	...	2	...	...	...	...
	15-19	84	44	40	44	17	...	22	...	...	...	1
	20-24	76	36	40	22	1	13	39	...	...	1	...
	25-29	107	48	59	6	...	41	56	1	1	...	2
	30-34	79	38	41	...	...	37	38	...	3	1	...
	35-44	128	70	58	1	...	68	49	1	7	...	2
	45-59	123	66	57	...	...	60	37	6	18	...	2
Oddar	60 and over	64	39	25	...	...	28	6	11	19	...	...
	All ages	127	61	66	29	32	30	31	2	3	...	...
	0- 4	27	14	13	14	13	...	...	...	...	...	...
	5- 9	21	5	16	5	16	...	...	...	...	...	...
	10-14	7	5	2	5	2	...	...	...	...	...	...
	15-19	6	3	3	3	1	...	2	...	...	...	...
	20-24	8	4	4	2	...	2	4	...	...	...	...
	25-29	11	4	7	...	...	4	7	...	...	...	...
	30-34	11	5	6	...	...	5	6	...	...	...	...
	35-44	13	6	7	...	...	6	7	...	...	...	...
Naicker	45-59	14	11	3	...	...	11	3	...	...	...	...
	60 and over	9	4	5	...	...	2	2	2	3	...	...
	All ages	108	53	55	28	25	24	25	1	5	...	...
	0- 4	20	8	12	8	12	...	...	...	...	...	...
	5- 9	17	9	8	9	8	...	...	...	...	...	...
	10-14	6	3	3	3	3	...	...	...	...	...	...
	15-19	10	4	6	4	2	...	4	...	...	...	...
	20-24	6	3	3	3	...	...	3	...	...	...	...
	25-29	10	4	6	...	...	4	6	...	...	...	...
	30-34	10	7	3	...	...	7	3	...	...	...	...
	35-44	10	5	5	1	...	4	5	...	...	...	...
	45-59	13	7	6	...	...	7	4	...	2	...	...
	60 and over	6	3	3	...	...	2	...	1	3	...	...

Table No. XII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Kusavan	All ages	11	5	6	2	2	3	3	...	1	...	...
	0- 4	1	1	...	1	...	...	...	...	...	...	...
	5- 9	1	...	1	...	1	...	...	...	...	...	...
	10-14	2	1	1	1	1	...	...	1	...	...	...
	15-19	1	...	1	...	...	...	1	...	...	...	...
	20-24	1	...	1	...	...	...	1	...	...	...	...
	25-29	1	1	...	...	...	...	1	...	...	...	...
	30-34	1	1	...	...	...	...	...	...	...	...	...
	35-44	...	...	...	...	...	...	...	...	...	...	...
	45-59	3	1	2	...	...	...	1	1	...	1	...
Vellalar	60 and over	...	...	...	...	...	...	...	...	...	...	...
	All ages	3	1	2	...	1	1	...	...	1	...	...
	0- 4	...	...	...	...	...	...	...	...	...	...	...
	5- 9	...	...	...	...	...	...	...	...	...	...	...
	10-14	1	...	1	...	1	...	...	...	...	...	...
	15-19	...	...	...	...	...	...	...	...	...	...	...
	20-24	...	...	...	...	...	...	...	...	...	...	...
	25-29	...	...	...	...	...	...	...	...	...	...	...
	30-34	...	...	...	...	...	...	...	...	...	...	...
	35-44	...	...	...	...	...	...	...	...	...	...	...
Ambattan	45-59	1	1	...	...	...	...	1	...	...	...	...
	60 and over	1	...	1	...	...	...	...	...	1	...	...
	All ages	9	4	5	2	2	2	3	...	...	...	...
	0- 4	2	1	1	1	1	...	...	...	...	...	...
	5- 9	...	...	...	...	...	...	...	...	...	...	...
	10-14	1	...	1	...	1	...	...	...	...	...	...
	15-19	1	1	...	1	...	...	...	...	...	...	...
	20-24	...	...	...	...	...	...	...	...	...	...	...
	25-29	...	...	...	...	...	...	...	...	...	...	...
	30-34	1	...	1	...	...	...	...	1	...	...	...
	35-44	2	...	2	...	...	...	2	...	...	...	...
	45-59	2	2	...	...	...	...	2	...	...	...	...
	60 and over	...	...	...	...	...	...	...	...	...	...	...

VILLAGE SURVEY

Table No. XII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Vania Chetty	All ages	13	8	5	4	1	4	4	...	...	...	...
	0- 4	2	2	...	2	...	...	...	...	...	...	...
	5- 9	2	1	1	1	1	...	...	...	...	...	...
	10-14	1	1	...	1	...	...	...	...	...	...	...
	15-19	1	...	1	...	...	...	1	...	...	...	...
	20-24	2	...	2	...	...	...	2	...	...	...	...
	25-29	2	2	...	...	...	...	2	...	...	...	...
	30-34	...	...	...	...	...	...	...	...	...	...	...
	35-44	1	1	...	...	...	1	...	...	...	...	...
	45-59	...	...	...	...	...	...	...	...	...	...	...
	60 and over	2	1	1	...	...	1	1	...	...	...	...
Kammalar	All ages	10	5	5	1	2	3	3	1	...	...	...
	0- 4	3	1	2	1	2	...	...	...	...	...	...
	5- 9	...	...	...	...	...	...	...	...	...	...	...
	10-14	...	...	...	...	...	...	...	...	...	...	...
	15-19	1	...	1	...	...	...	1	...	...	...	...
	20-24	1	...	1	...	...	...	1	...	...	...	...
	25-29	2	1	1	...	...	1	1	...	...	...	...
	30-34	1	1	...	...	...	1	...	...	...	...	...
	35-44	1	1	...	...	...	1	...	...	...	...	...
	45-59	...	...	...	...	...	...	...	...	...	...	...
	60 and over	1	1	...	...	...	...	...	1	...	...	...
Vannan	All ages	12	3	9	...	6	3	3	...	...	...	...
	0- 4	1	...	1	...	1	...	...	...	...	...	...
	5- 9	4	...	4	...	4	...	...	...	...	...	...
	10-14	1	...	1	...	1	...	...	...	...	...	...
	15-19	...	...	...	...	...	...	...	...	...	...	...
	20-24	1	...	1	...	...	...	...	...	...	...	...
	25-29	...	...	...	...	...	...	1	...	...	...	...
	30-34	2	1	1	...	...	1	1	...	...	...	...
	35-44	3	2	1	...	...	2	1	...	...	...	...
	45-59	...	...	...	...	...	...	...	...	...	...	...
	60 and over	...	...	...	...	...	...	...	...	...	...	...

THADAGAM

Table No. XII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Parayan	All ages	22	13	9	7	3	5	5	...	1	1	...
	0- 4	1	1	...	1	...	...	...	...	...	...	...
	5- 9	3	2	1	2	1	...	...	...	...	...	...
	10-14	2	1	1	1	1	...	...	...	...	...	...
	15-19	2	1	1	1	1	...	...	...	...	...	...
	20-24	2	2	...	2	...	...	...	...	...	...	...
	25-29	2	1	1	...	...	...	1	...	...	1	...
	30-34	1	1	...	...	...	1	...	...	...	...	...
	35-44	3	1	2	...	...	1	2	...	...	...	...
	45-59	4	1	3	...	...	1	2	...	1	...	...
	60 and over	2	2	...	...	...	2	...	...	...	...	...
Muslim	All ages	4	2	2	2	1	...	...	...	1	...	...
	0- 4	...	...	...	...	...	...	...	...	...	...	...
	5- 9	1	...	1	...	1	...	...	...	...	...	...
	10-14	...	...	...	...	...	...	...	...	...	...	...
	15-19	2	2	...	2	...	...	...	...	...	...	...
	20-24	...	...	...	...	...	...	...	...	...	...	...
	25-29	...	...	...	...	...	...	...	...	...	...	...
	30-34	...	...	...	...	...	...	...	...	...	...	...
	35-44	...	...	...	...	...	...	...	...	...	...	...
	45-59	1	...	1	...	...	...	...	...	1	...	...
	60 and over	...	...	...	...	...	...	...	...	...	...	...
Village Total	All ages	1,404	718	686	370	293	322	326	23	60	3	7
	0- 4	213	109	104	109	104	...	...	...	...	...	...
	5- 9	207	98	109	98	109	...	...	...	...	...	...
	10-14	131	71	60	71	58	...	2	...	...	...	...
	15-19	108	55	53	55	21	...	31	...	...	...	1
	20-24	97	45	52	29	1	15	51	...	...	1	...
	25-29	135	61	74	6	...	53	71	1	1	1	2
	30-34	106	54	52	...	...	53	49	...	3	1	...
	35-44	161	86	75	2	...	83	66	1	7	...	2
	45-59	161	89	72	...	...	83	47	6	23	...	2
	60 and over	85	50	35	...	...	35	9	15	26	...	...

76. The most striking feature about this age distribution is the concentration of a large proportion of the population in the age group 0-14 and the very slender proportion of the people above the age of 60 years. As much as about 45 per cent of the village population are either children below fourteen years of age or old aged people above the age of 60 years. Thus, only about 55 per cent of the village population belong to the working age group of 15-59. Please find hereunder a table comparing to age distribution of the village population with that of the taluk and the district.

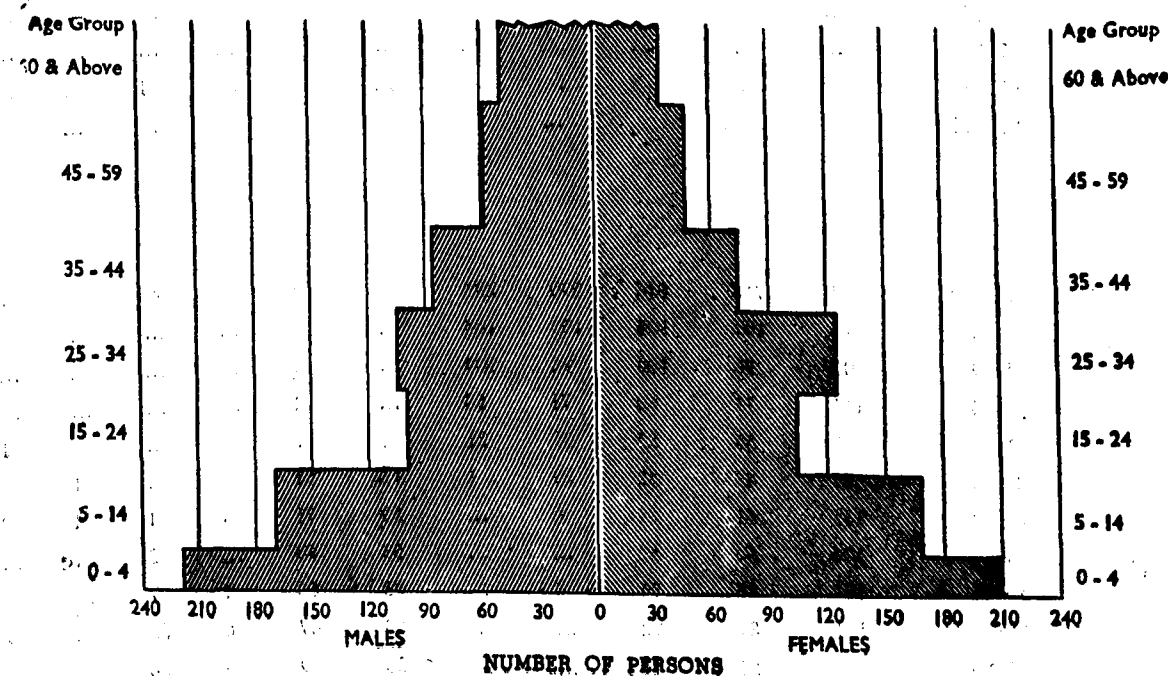
TABLE No. XIII

Age structure

Age groups	Percentage of the village population	Percentage of the taluk population	Percentage of the district population
0-14	39.24	37.7	37.6
15-29	24.22	24.7	25.0
30-44	19.02	18.9	19.5
45-59	11.47	12.5	12.0
60 and over	6.05	6.0	5.6

Thus, we see that the age structure of the village population, more or less, conforms to the pattern of the taluk and the district except for minor variations. The percentage of village population in the age group 0-14 is appreciably higher than the corresponding percentage of the district and the taluk. The percentage of population above the age of 45 years is lower in the village than the taluk and the district. 18.5 per cent of the population of Gingee taluk and 17.6 per cent of the population of South Arcot district above the age of 45 years are high as compared to the 17.5 per cent of the village population who are above the age of 45 years.

AGE PYRAMID



77. The village population is composed of 718 males and 686 females which works out to a ratio of 95.5 females per every 100 males. This is very much lower than the taluk sex ratio of 98.6 females per 100 males and the district ratio of 98.4 females for every 100 males. The possible reasons for this abnormal sex ratio could be ascertained by studying the sex ratio of each age group. Please find hereunder a table showing the sex ratios of each age group.

TABLE No. XIV

Sex ratio

Age groups	Males	Females	No. of females per 100 males
0-14	278	273	98
15-29	161	179	111
30-44	140	127	90
45-59	89	72	81
60 and over	50	35	70

Except the age group 0-14, which seems to have a sex ratio of near-parity, all other age groups show abnormal sex ratios. The abnormality is in favour of the males in all the age groups except the age group 15-29 in which the abnormality is in favour of the females. There seems to be a progressive decline in the number of females in the age groups above thirty. The abnormality ranges from 90 females per 100 males in the age group 30-44 to 70 females per 100 males in the age group 60 and over. Normally, the sex ratio would be in favour of female in the higher age groups but the pattern in this village seems to be just the contrary. One possible reason which may be attributed to this is the abnormal extent of maternal mortality prevalent in the village. Absence of any qualified maternity assistance either in the village or in its vicinity and the crude type of mid-wifery, practised by the barber women explain the high rate of maternal mortality.

78. Analysing the marital status of the village population, we find that about 46 per cent of the village population are married and another 48 per cent of the population remain unmarried. Out of the 663 persons who remain unmarried, 549 persons fall in the age group 0-14 and these constitute about 83 per cent of the unmarried people. In other words, only about 17 per cent of the unmarried people are above the age of fifteen and all the rest are children below fourteen years.

Marital status

Women generally get married earlier than the men and this is reflected in the fact that a greater percentage of women than men are married; 47.5 per cent of the females are married as against 44.8 per cent of the men who are married. The majority of the unmarried persons are children below fourteen years of age and the people who are eligible for marriage, but who remain unmarried are few among the men and still fewer among the women. Thus, out of the 370 males who remain unmarried, 278 or 75 per cent of them are children below fourteen years of age; out of 293 unmarried females, 271 or 92 per cent of them are children below fourteen years. In other words, only 25 per cent of the unmarried males and 8 per cent of the unmarried females are above the age of fourteen years and all the rest are children below fourteen years. The girls generally get married when they are between fifteen to twenty one. It may be roughly stated, six out of every ten girls marry when they are between fifteen to nineteen years old and the other four get married when they are between twenty to twenty four. Girls remaining unmarried above the age of twenty four are very rare. Unless there are cases of physical deformity or serious illnesses which prevent them from getting married, the girls are usually married by the time they are twenty one or twenty two. In this village there are only two girls above the age of twenty four who still remain unmarried and both of them belong to the Scheduled Caste of Parayans. Till a few years back, it was customary for many communities to marry their girls even when they were very young. Child marriages were common among the Vanniars and Naickers. But now, possibly due to the legal restraint and also due

79. Another striking feature about the marital structure of the village is the large number of widows. There are 83 widowed persons in the village and they constitute 6 per cent of the total population. This comprises of 23 widowers and 60 widows who respectively constitutes 3·2 per cent of the male population and 8·7 per cent of the female population. The predominance of widows over the widowers is a normal feature. When girls get married to men much older than themselves, their husbands pre-decease them. Out of the 23 widowers in this village, all of them are above the age of 35 except one widower who is between twenty five and twenty nine. As regards the widows, one falls in the age group 25-29, three fall in the age group 30-34, six fall in the age group 35-44 and all the rest are above the age of forty five. Widow remarriage is permitted among all the communities of the village except Naickers, Vania Chettiars, Kammalars and Kusavans. There is no social disapproval or stigma for the remarriage of widows among the Vanniars and Oddans. But in actual practice, widows generally get married only when they are young and have no children. The other side of the question is also there, namely, a man who thinks of marrying a widow is attracted by the proposal only when the widow is young and beautiful or when she has some property. Thus, though widow-remarriage is permitted in the two important communities of Vanniars and Oddans, in actual practice, it is a rare occurrence.

81. Educationally, Thadagam village is one of the most backward villages with a low level of literacy. Out of the total population of 1,404 persons only 276 persons have been returned as literates and these constitute 19.7 per cent of the total population. The level of literacy in this village is much lower than the taluk level of 22.6 per cent and the district level of 26.7 per cent. The level of literacy was still lower in 1951 and it has shown a considerable improvement in the last decade. According to 1951 figures only 12.23 per cent of this village population were literates and in the course of last ten years, it has risen by about seven points. The only Primary School in the village was opened during the last decade.

Literacy

THADAGAM

82. The literate section of the village population comprises of 230 males and 46 females. These constitute respectively 31.9 per cent of the male population and 6.7 per cent of the female population. Thus, we see that the level of literacy among the females is lamentably low and in some of the communities cent per cent of females are illiterates. Bulk of the

TABLE No. XV

[illegible]

VILLAGE SURVEY

Table No. XV (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Naicker	All ages	108	53	55	31	51	12	4	10	...	...	...	...	...
	0 - 4	20	8	12	8	12	...	...	...	...	...	...	...	...
	5 - 9	17	9	8	4	4	4	4	1	...	...	...	...	...
	10 - 14	6	3	3	...	3	2	...	1	...	...	...	...	...
	15 - 19	10	4	6	...	6	2	...	2	...	...	...	...	...
	20 - 24	6	3	3	2	3	...	...	1	...	...	...	...	...
	25 - 29	10	4	6	2	6	1	...	1	...	...	...	...	...
	30 - 34	10	7	3	5	3	2	...	...	...	...	...	...	...
	35 - 44	10	5	5	4	5	...	...	1	...	...	...	...	...
	45 - 59	13	7	6	4	6	...	...	3	...	...	...	...	...
	60 and over	6	3	3	2	3	1	...	...	...	...	...	...	...
Kusavan	All ages	11	5	6	2	4	1	2	2	...	...	...	...	...
	0 - 4	1	1	...	1	...	...	...	...	...	...	...	...	...
	5 - 9	1	...	1	...	1	...	...	...	...	...	...	...	...
	10 - 14	2	1	1	...	...	...	1	1	...	...	...	...	...
	15 - 19	1	...	1	...	...	...	1	...	...	...	...	...	...
	20 - 24	1	...	1	...	1	...	...	...	...	...	...	...	...
	25 - 29	1	1	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	1	1	...	1	...	...	...	1	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...	...	...	...	...
	45 - 59	3	1	2	...	2	1	...	...	...	...	...	...	...
	60 and over	...	...	...	...	...	...	...	...	...	...	...	...	...
Vellalar	All ages	3	1	2	1	1	...	...	...	1	...	...	...	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	1	...	1	...	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	1	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...	...	...	...	...
	45 - 59	1	1	...	1	...	...	...	...	...	...	...	...	...
	60 and over	1	...	1	...	1	...	...	...	...	...	...	...	...

THADAGAM

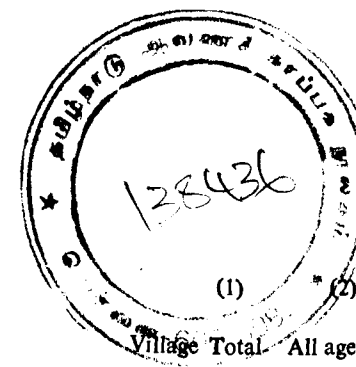
Table No. XV (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Ambattan	All ages	9	4	5	3	4	...	...	1	1	...	...	...	...
	0 - 4	2	1	1	1	1	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	1	...	1	...	...	...	...	...	1	...	...	...	...
	15 - 19	1	1	...	...	...	...	...	1	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	1	...	1	...	1	...	...	...	...	...	...	...	...
	35 - 44	2	...	2	...	2	...	...	...	...	...	...	...	...
	45 - 59	2	2	...	2	...	...	...	...	...	...	...	...	...
	60 and over	...	...	...	...	...	...	...	...	...	...	...	...	...
Vania Chetty	All ages	13	8	5	6	5	2	...	...	...	...	...	...	...
	0 - 4	2	2	...	2	...	...	...	...	...	...	...	...	...
	5 - 9	2	1	1	1	1	...	...	...	...	...	...	...	...
	10 - 14	1	1	...	1	...	...	...	...	...	...	...	...	...
	15 - 19	1	...	1	...	1	...	...	...	...	...	...	...	...
	20 - 24	2	...	2	...	2	...	...	...	...	...	...	...	...
	25 - 29	2	2	...	1	...	1	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	1	1	...	...	...	1	...	...	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 and over	2	1	1	1	1	...	...	...	...	...	...	...	...
Kammalar	All ages	10	5	5	5	5	...	...	...	...	...	...	...	...
	0 - 4	3	1	2	1	2	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	1	...	1	...	1	...	...	...	...	...	...	...	...
	20 - 24	1	...	1	...	1	...	...	...	...	...	...	...	...
	25 - 29	2	1	1	1	1	...	...	...	...	...	...	...	...
	30 - 34	1	1	...	1	...	...	...	...	...	...	...	...	...
	35 - 44	1	1	...	1	...	...	...	...	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 and over	1	1	...	1	...	...	...	...	...	...	...	...	...

VILLAGE SURVEY

Table No. XV (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Vannan	All ages	12	3	9	3	8	...	...	...	1	...	...	...	...
	0 - 4	1	...	1	...	1	...	...	...	...	...	...	...	...
	5 - 9	4	...	4	...	4	...	...	...	...	...	...	...	...
	10 - 14	1	...	1	...	1	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	1	...	1	...	1	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	2	1	1	1	...	...	...	...	...	...	...	...	...
	35 - 44	3	2	1	2	1	...	...	...	1	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 and over	...	...	...	...	...	...	...	...	...	...	...	...	...
Parayan	All ages	22	13	9	8	9	2	...	3	...	...	...	...	...
	0 - 4	1	1	...	1	...	...	...	...	...	...	...	...	...
	5 - 9	3	2	1	1	1	1	...	...	...	...	...	...	...
	10 - 14	2	1	1	...	1	...	...	1	...	...	...	...	...
	15 - 19	2	1	1	...	1	...	...	1	...	...	...	...	...
	20 - 24	2	2	...	1	...	...	...	1	...	...	...	...	...
	25 - 29	2	1	1	1	1	...	...	...	...	...	...	...	...
	30 - 34	1	1	...	...	...	1	...	...	...	...	...	...	...
	35 - 44	3	1	2	1	2	...	...	...	...	...	...	...	...
	45 - 59	4	1	3	1	3	...	...	...	...	...	...	...	...
	60 and over	2	2	...	2	...	...	...	...	...	...	...	...	...
Muslim	All ages	4	2	2	2	2	...	...	...	...	...	...	...	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	1	...	1	...	1	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	2	2	...	2	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...	...	...	...	...
	45 - 59	1	...	1	...	1	...	...	...	...	...	...	...	...
	60 and over	...	...	...	...	...	...	...	...	...	...	...	...	...

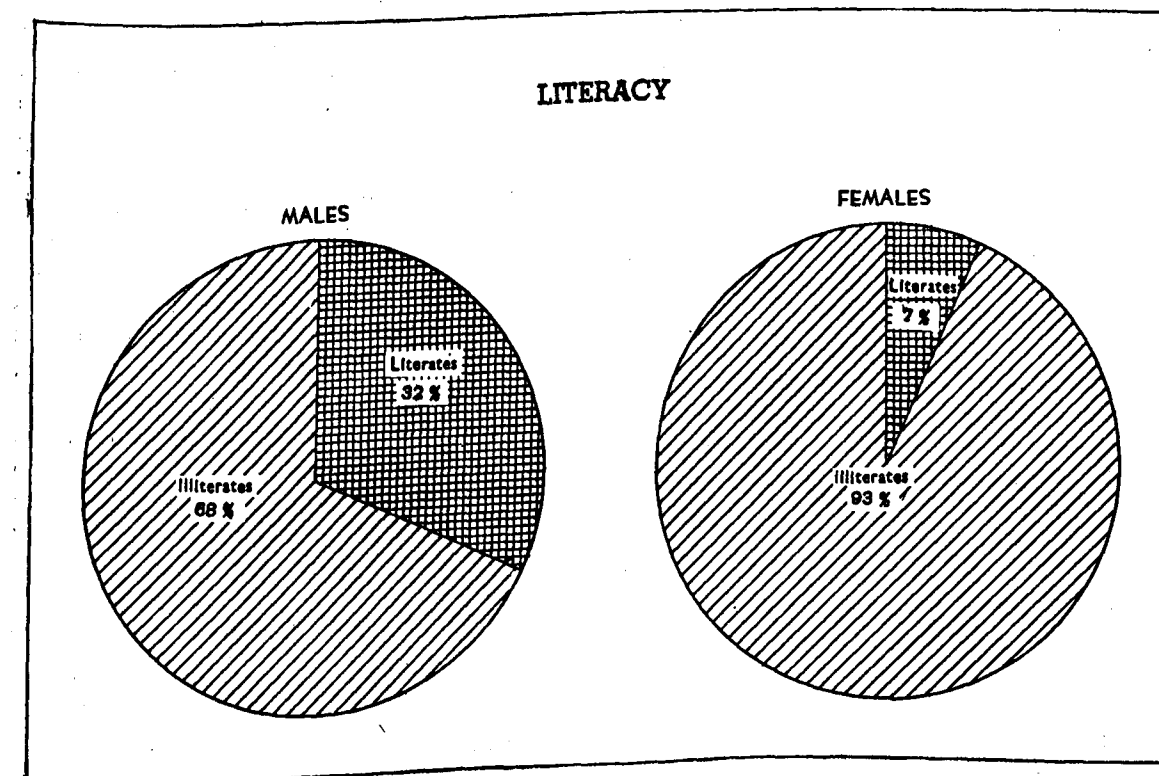


THADAGAM

Table No. XV (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Village Total	All ages	1,404	718	686	488	640	159	33	65	13	6	...	...	...
	0 - 4	213	109	104	108	104	1	...	...	...	...	...	...	...
	5 - 9	207	98	109	53	90	44	18	1	1	...	...	...	...
	10 - 14	131	71	60	33	43	22	10	16	7	...	...	...	...
	15 - 19	108	55	53	29	48	9	3	16	2	1	...	...	...
	20 - 24	97	45	52	28	50	8	1	9	1	...	...	...	...
	25 - 29	135	61	74	39	72	13	1	7	1	2	...	...	...
	30 - 34	106	54	52	36	51	15	...	2	1	1	...	...	...
	35 - 44	161	86	75	56	75	21	...	7	...	2	...	...	...
	45 - 59	161	89	72	66	72	17	...	6	...	...	...	...	...
	60 and over	85	50	35	40	35	9	...	1	...	...	...	...	...

literates of the village are 'literates without educational standards' who know just to read and write and these constitute about 69.6 per cent of the total literate population. Among the rest, 78 people have studied upto Primary or Basic standards, and there are only six Matriculates in this village. All the six Matriculates are males and no female member has studied beyond the Primary standards. As much as 71.7 per cent of the female literates are 'literates without educational standards' who know just to read and write and the rest have studied upto Primary level. Even among the males the bulk of them are 'literates without educational standards'. 159 out of 230 male literates are 'literates without educational standards' and these constitute about 69 per cent of the male literates. Only 65 males or 28.3 per cent of the male literates have studied upto Primary or Basic standards and the only people who have studied beyond this level are the six Matriculates.



4.2.11.161
164.9.6

83. Analysing the levels of literacy among the various age groups, we find the level of literacy in the lower age groups is slightly better than the higher age groups as detailed below:

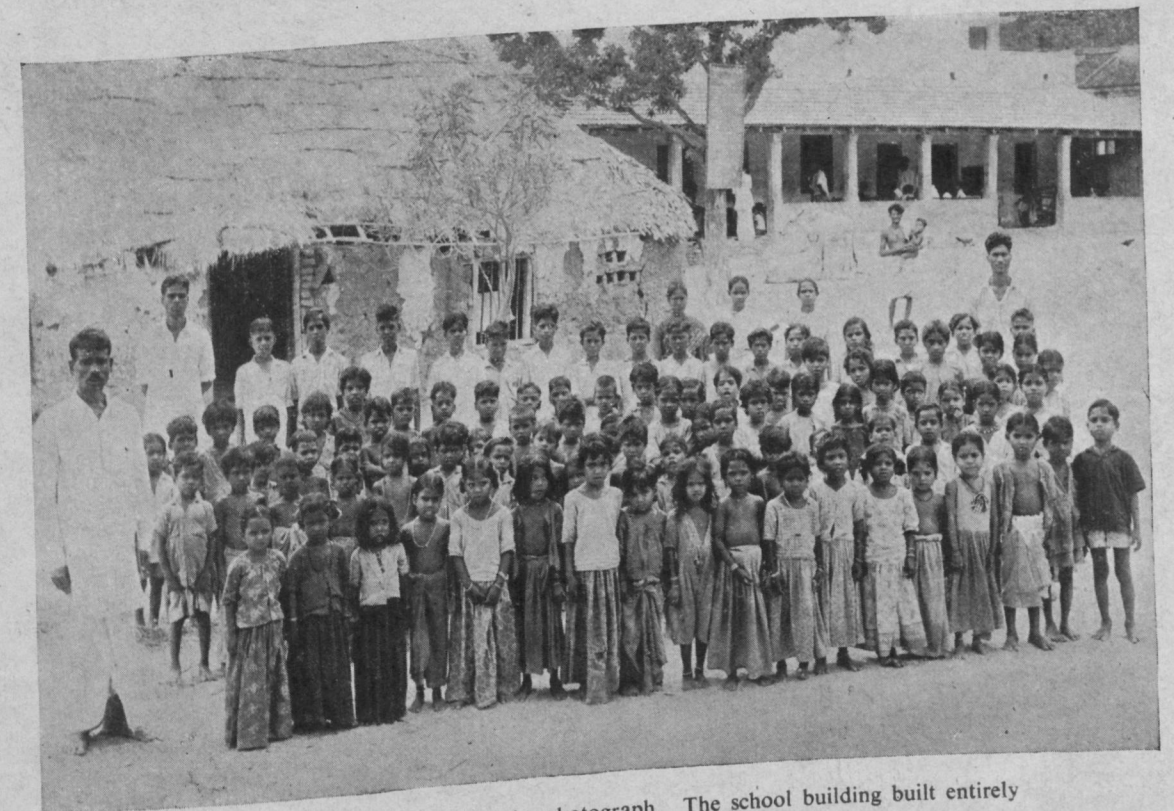
Age groups	Percentage of literacy	Age group	Percentage of literacy
5 - 9	31	20 - 24	19.6
10 - 14	42	25 - 44	18.2
15 - 19	29	45 +	13.4

This indicates the present tendency for the people to send their children in increasing numbers to the school. Even now a considerable section of the school-going children are out of school, not only because the people have not realised the value of education but also because even young children, say, boys and girls of ten to twelve are made to work in the fields or to stay at homes to look after the infants when their mothers and fathers go out to the fields for work. Many of these young boys and girls of school-going age are also engaged in grazing the cattle, cutting leaves etc. Out of 338 people in the age group 5-14, only 169 children or 50 per cent are on the rolls of the school. The other 50 per cent of the children of school-going age have not been attracted to the school, despite the Midday Meals Scheme. A good number of these 169 children who have registered themselves in the school, also do not attend the school regularly. There is a regular attendance only to the extent of about 83 per cent to 85 per cent of the total children on rolls.

84. Except five boys of this village who studied Teachers' Training Course and have settled down as teachers, none others pursued higher studies and settled in good jobs. The position regarding the girls' education is much worse and the girls who attend the school constitute only a small percentage of the girls of school-going age. Even those who send their girls to school, stop them away after they learn to read and write.

85. Among the three numerically significant communities of Vanniars, Naickers and Oddans, the level of literacy is the highest among the Naickers. There are twenty six literates among the Naickers who constitute 24 per cent of the total population, and the bulk of them are literates without educational standards. Though the level of literacy among the males is considerably higher than the village average, the level of literacy among the females is very low. 41.5 per cent of the males have been returned as literates as against only 7.3 per cent of the females who have been returned as literates. The level of literacy among the Vanniars is 21.5 per cent. This comprises of 34.8 per cent of the male literates and 7.1 per cent of the female literates. Bulk of these literates among the Vanniars too are 'literate without educational standards'. 168 out of the 233 literates or 72 per cent of the literate population are literates without educational standards and among the rest, 59 people or 25.3 per cent of the literates, have studied upto Primary or Basic standards. All the six Matriculates of this village belong to the Vannia community. The level of literacy among the Oddans are the lowest and all the 127 people belonging to this community are illiterates, except a solitary boy in the age group 5-9 who is attending the school. Except this boy there is cent per cent illiteracy among the males as well as the females. The level of literacy among the other communities too are very low and there are only a handful of literates in those communities as detailed below:

Community	Total population	No. of literates	Community	Total population	No. of literates
Kusavan	11	5	Kammalan	10	Nil
Vellalan	3	1	Vannan	12	1
Ambattan	9	2	Parayan	22	5
Vania Chettiar	13	2	Muslim	4	Nil



The school children posing for the photograph. The school building built entirely at the cost of the villagers can be seen at righthand corner.

86. The Primary School in the village was started in the year 1954 and the building was constructed at a cost of Rs. 6,000 which was completely met by the donations from the public and contributions from the community fund. There are, at the moment, five teachers working in the school and a total number of 170 students comprising of 121 boys and 49 girls are on the rolls. The value of education is dawning on the people only gradually and only now people are sending their children in increasing numbers to the school except the extremely poor people who still do not send their children to the school. Facilities for Secondary education is available only in Vettavalam at a distance of three miles. About ten boys from this village daily go to Vettavalam to attend the High School.

87. Classifying the village population as workers and non-workers, we find that 50.14 per cent of the population have been returned as workers. This comprises of 60.56 per cent of the males and 39.18 per cent of the females. The working population of the village is distributed between the various age groups as follows:

Workers and Non-workers

Age-groups	No. of workers	Percentage to the total workers
Child workers (5-14)	35	4.9
Old aged workers (60+)	39	5.5
Adult workers (15-59)	631	89.5

10.4 per cent of the workers are either child workers below the age of 15 years or old aged workers above the age of 60 years. There are 35 child workers in this village composed of 23 males and 12 females and these constitute 10.33 per cent of the children in the age group 5-14. There are 36 male workers and 3 female workers above the age of 60 and these constitute 46 per cent of the old aged people. Among the people in the age group 15-59 only 82.1 per cent of them have been returned as workers and the rest as non-workers.

TABLE No. XVI

Workers and Non-workers by sex and age groups

Community	Age groups (in years)	Total population			Workers			Non-workers		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
	All ages	1,085	563	522	548	338	210	537	225	312
	0 - 4	156	81	75	...	...	...	156	81	75
	5 - 9	158	81	77	2	1	1	156	80	76
	10 - 14	110	60	50	25	19	6	85	41	44
	15 - 19	84	44	40	63	36	27	21	8	13
	20 - 24	76	36	40	52	34	18	24	2	22
	25 - 29	107	48	59	93	47	46	14	1	13
	30 - 34	79	38	41	68	38	30	11	...	11
	35 - 44	128	70	58	114	69	45	14	1	13
	45 - 59	123	66	57	99	64	35	24	2	22
	60 & over	64	39	25	32	30	2	32	9	23

VILLAGE SURVEY

Table No. XVI (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Oddar	All ages	127	61	66	67	37	30	60	24	36
	0 - 4	27	14	13	...	...	...	27	14	13
	5 - 9	21	5	16	1	...	1	20	5	15
	10 - 14	7	5	2	4	2	2	3	3	...
	15 - 19	6	3	3	6	3	3	...	...	...
	20 - 24	8	4	4	6	4	2	2	...	2
	25 - 29	11	4	7	11	4	7	...	...	...
	30 - 34	11	5	6	11	5	6	...	...	...
	35 - 44	13	6	7	12	6	6	1	...	1
	45 - 59	14	11	3	14	11	3	...	...	...
	60 & over	9	4	5	2	2	...	7	2	5
Naicker	All ages	108	53	55	53	31	22	55	22	33
	0 - 4	20	8	12	...	...	...	20	8	12
	5 - 9	17	9	8	...	...	...	17	9	8
	10 - 14	6	3	3	1	...	1	5	3	2
	15 - 19	10	4	6	4	3	1	6	1	5
	20 - 24	6	3	3	6	3	3	...	...	...
	25 - 29	10	4	6	10	4	6	...	...	...
	30 - 34	10	7	3	10	7	3	...	...	...
	35 - 44	10	5	5	8	5	3	2	...	2
	45 - 59	13	7	6	11	7	4	2	...	2
	60 & over	6	3	3	3	2	1	3	1	2
Kusavan	All ages	11	5	6	5	3	2	6	2	4
	0 - 4	1	1	...	...	...	...	1	1	...
	5 - 9	1	...	1	...	...	...	1	...	1
	10 - 14	2	1	1	...	...	...	2	1	1
	15 - 19	1	...	1	...	...	...	1	...	1
	20 - 24	1	...	1	1	...	1	...	...	...
	25 - 29	1	1	...	1	1	...	...	...	...
	30 - 34	1	1	...	1	1	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...
	45 - 59	3	1	2	2	1	1	1	...	1
	60 & over	...	...	...	...	...	...	...	...	...

THADAGAM

Table No. XVI (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Velalar	All ages	3	1	2	1	1	...	2	...	2
	0 - 4	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	1	...	...	...	1	...	1
	10 - 14	1	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	1	1	...	...	...	...
	45 - 59	1	1	...	...	...	...	1	...	1
	60 & over	1	...	1	...	...	...	...	...	...
Ambattan	All ages	9	4	5	4	3	1	5	1	4
	0 - 4	2	1	1	...	...	...	2	1	1
	5 - 9	...	...	1	...	...	...	1	...	1
	10 - 14	1	...	...	1	1	...	...	...	...
	15 - 19	1	1	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	1	...	...	...	1	...	1
	30 - 34	1	...	2	1	...	1	1	...	1
	35 - 44	2	...	2	2	2	...	...	...	...
	45 - 59	2	2	...	2	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...
	All ages	13	8	5	4	4	...	9	4	5
	0 - 4	2	2	1	...	...	...	2	2	...
	5 - 9	2	1	...	1	1	...	...	...	...
	10 - 14	1	1	...	...	...	...	1	...	1
	15 - 19	1	...	1	...	...	...	2	...	2
	20 - 24	2	...	2	...	2	...	...	...	...
	25 - 29	2	2	...	...	...	...	...	...	...
	30 - 34	...	...	...	1	1	...	...	...	...
	35 - 44	1	1	...	...	...	...	...	...	...
	45 - 59	...	...	1	...	...	...	2	1	1
	60 & over	2	1	...	...	...	...	...	...	...

VILLAGE SURVEY

Table No. XVI (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Kammalar	All ages	10	5	5	3	3	...	7	2	5
	0 - 4	3	1	2	...	...	...	3	1	2
	5 - 9	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...
	15 - 19	1	...	1	...	...	...	...	...	...
	20 - 24	1	...	1	...	...	...	1	...	1
	25 - 29	2	1	1	1	1	...	1	...	1
	30 - 34	1	1	...	1	1	...	1	...	1
	35 - 44	1	1	...	1	1	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...
	60 & over	1	1	...	...	...	...	...	...	...
Vannan	All ages	12	3	9	5	3	2	7	...	7
	0 - 4	1	...	1	...	...	...	1	...	1
	5 - 9	4	...	4	...	...	...	1	...	1
	10 - 14	1	...	1	1	...	1	...	...	4
	15 - 19	...	...	...	...	...	...	...	...	...
	20 - 24	1	...	1	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	1	...	1
	30 - 34	2	1	1	2	1	1	...	...	...
	35 - 44	3	2	1	2	2	...	1	...	...
	45 - 59	...	...	...	...	...	...	1	...	1
	60 & over	...	...	...	...	...	...	...	...	...
Parayan	All ages	22	13	9	12	9	3	10	4	6
	0 - 4	1	1	...	...	...	...	1	1	...
	5 - 9	3	2	1	...	...	...	3	2	1
	10 - 14	2	1	1	...	...	...	2	1	1
	15 - 19	2	1	1	1	1	...	1	...	1
	20 - 24	2	2	...	2	2	...	...	...	...
	25 - 29	2	1	1	2	1	1	...	...	...
	30 - 34	1	1	...	1	1	...	...	...	...
	35 - 44	3	1	2	3	1	2	...	...	...
	45 - 59	4	1	3	1	1	...	3	...	3
	60 & over	2	2	...	2	2	...	...	...	...

THADAGAM

Table No. XVI (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Muslim	All ages	4	2	2	3	2	1	1	...	1
	0 - 4	...	...	...	...	...	...	...	...	...
	5 - 9	1	...	1	...	...	...	1	...	1
	10 - 14	...	...	...	...	...	...	...	...	...
	15 - 19	2	2	...	2	2	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...
	45 - 59	1	...	1	1	...	1	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...
Village Total	All ages	1,404	718	686	705	434	271	699	284	415
	0 - 4	213	109	104	...	...	...	213	109	104
	5 - 9	207	98	109	3	1	2	204	97	107
	10 - 14	131	71	60	32	22	10	99	49	50
	15 - 19	108	55	53	77	46	31	31	9	22
	20 - 24	97	45	52	67	43	24	30	2	28
	25 - 29	135	61	74	120	60	60	15	1	14
	30 - 34	106	54	52	94	54	40	12	...	12
	35 - 44	161	86	75	142	85	57	19	1	18
	45 - 59	161	89	72	131	87	44	30	2	28
	60 & over	85	50	35	39	36	3	46	14	32

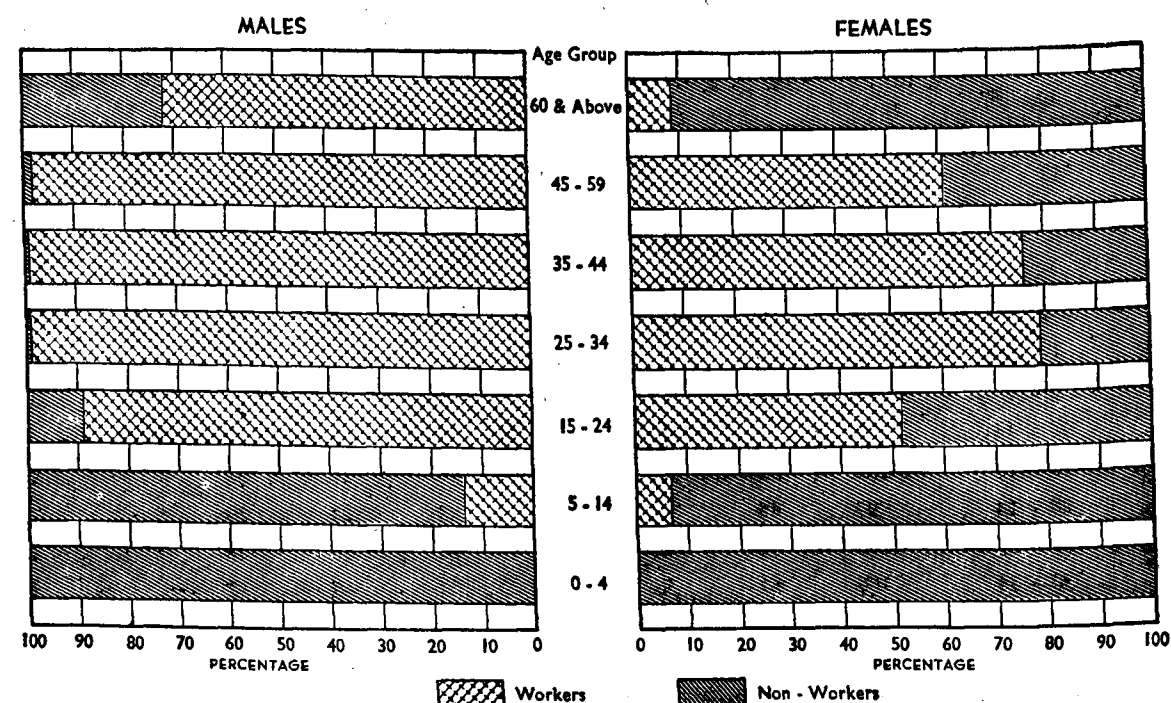
88. There are 2.32 workers per household and the number of male workers per household works out to 1.44 and female workers to 0.88 per household. The number of workers per household is greatest among the Oddars and the least among the Vanniars as shown below:

Community	No. of households	Male workers per household	Female workers per household	Total workers per household
Vanniars	239	1.47	0.87	2.29
Naickers	22	1.41	1.00	2.41
Oddars	25	1.48	1.20	2.68
Parayans	5	1.80	0.60	2.40

89. The proportion of female workers is the largest among the Oddars. 45.45 per cent of the females among the Oddars have been returned as workers as against 40 per cent of the females among the Vanniars and Naickers. As regards the males, 60.6 per cent of the males

among the Oddans have been returned as workers as against 60 per cent among Vanniars and 58·4 per cent among the Naickers. The proportion of workers to the total population is also highest among the Oddans. 52·76 per cent of the Oddans have been returned as workers as against 50·51 per cent among the Vanniars and 49·30 per cent among the Naickers.

WORKING FORCE



90. There are altogether 699 non-workers in this village composed of 284 males and 415 females. These constitute 49·86 per cent of the total population of the village. The bulk of the non-workers fall under the category of infants and children not attending school and other dependants. Out of the 699 non-workers as many as 449 or 63·95 per cent of them are dependants and infants. Among the rest 117 or 16·7 per cent are full-time students and 131 or 18·6 per cent are persons engaged in household work. All the persons engaged in household work are females. There is only one unemployed person in this village. An young man who has just finished his Teacher's Training Course is in search of employment.

91. Analysing the male and female non-workers separately, we find that male non-workers fall under two categories of students and dependants except the solitary individual who is unemployed. Out of the 284 male non-workers, 86 or 30.2 per cent are full-time students and children attending schools and the rest are dependants. Out of 197 dependants 175 are infants and children below 14 years and fourteen of them are old-aged people above the age of sixty. Thus, only eight people in the age group 15-59 have been returned as non-working dependants. Among the female non-workers also, bulk of them are dependants and infants who account for nearly 83 per cent of the female non-workers. Out of the 250 female dependants, 222 are infants and children below 14 years, twenty are old aged people above 60 years and

only ten people fall within the age group 15-59. One hundred and thirty one female non-workers are solely engaged in household work and these constitute 31·3 per cent of the female non-workers. Students and children attending school constitute only about 7 per cent of the non-working females.

TABLE No. XVII

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

[illegible]

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Naicker	All ages	55	22	33	9	4	...	8	13	21	...	...	
	0 - 4	20	8	12	...	...	...	...	8	12	...	...	
	5 - 9	17	9	8	5	4	...	...	4	4	...	...	
	10 - 14	5	3	2	3	...	...	...	...	2	...	...	
	15 - 19	6	1	5	1	...	...	4	...	1	...	...	
	20 - 24	...	...	...	...	...	...	...	...	...	...	...	
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	
	35 - 44	2	...	2	...	...	...	2	...	...	...	...	
	45 - 59	2	...	2	...	...	...	1	...	1	...	...	
	60 & over	3	1	2	...	...	...	1	1	1	...	...	
Kusavan	All ages	6	2	4	1	...	...	3	1	1	...	...	
	0 - 4	1	1	...	...	...	...	...	1	...	...	...	
	5 - 9	1	...	1	...	...	...	...	...	1	...	...	
	10 - 14	2	1	1	1	...	...	1	...	...	...	...	
	15 - 19	1	...	1	...	...	...	1	...	...	...	...	
	20 - 24	...	...	...	...	...	...	...	...	...	...	...	
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	
	35 - 44	...	...	...	...	...	...	...	...	...	...	...	
	45 - 59	1	...	1	...	...	...	1	...	...	...	...	
	60 & over	...	...	...	...	...	...	...	...	...	...	...	
Vellalar	All ages	2	...	2	...	1	...	1	...	...	...	...	
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	
	5 - 9	...	...	...	...	...	...	...	...	...	...	...	
	10 - 14	1	...	1	...	1	...	...	...	...	...	...	
	15 - 19	...	...	...	...	...	...	...	...	...	...	...	
	20 - 24	...	...	...	...	...	...	...	...	...	...	...	
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	
	35 - 44	...	...	...	...	...	...	...	...	...	...	...	
	45 - 59	...	...	...	...	...	...	...	...	...	...	...	
	60 & over	1	...	1	...	...	...	1	...	...	...	...	

Table No. XVII (contd.)

[illegible]

VILLAGE SURVEY

Table No. XVII (contd.)

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Vannan	All ages	7	...	7	...	...	...	...	2	...	5	...	...
	0 - 4	1	...	1	...	...	...	...	...	...	1	...	...
	5 - 9	4	...	4	...	...	...	...	...	...	4	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	1	...	1	...	...	...	...	1	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	1	...	1	...	...	...	...	1	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...
Parayan	All ages	10	4	6	2	...	...	...	3	2	3	...	...
	0 - 4	1	1	...	...	...	...	...	...	1	...	...	...
	5 - 9	3	2	1	1	...	...	...	...	1	1	...	...
	10 - 14	2	1	1	1	...	...	...	1	...	...	...	...
	15 - 19	1	...	1	...	...	...	...	...	...	1	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...	...	...	...
	45 - 59	3	...	3	...	...	...	...	2	...	1	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...
Muslim	All ages	1	...	1	...	...	...	...	...	...	1	...	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	1	...	1	...	...	...	...	...	...	1	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...

THADAGAM

Table No. XVII (contd.)

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Village Total	All ages	699	284	415	86	31	...	...	131	197	252	1	1
	0 - 4	213	109	104	1	...	...	...	...	108	104	...	...
	5 - 9	204	97	107	45	18	...	...	1	52	88	...	...
	10 - 14	99	49	50	34	12	...	...	8	15	30	...	...
	15 - 19	31	9	22	6	1	...	...	17	3	4	...	...
	20 - 24	30	2	28	...	...	...	...	28	2	...	...	...
	25 - 29	15	1	14	...	...	...	...	13	...	1	*1	...
	30 - 34	12	...	12	...	...	...	...	12	...	...	...	...
	35 - 44	19	1	18	...	...	...	...	17	1	1	...	...
	45 - 59	30	2	28	...	...	...	...	24	2	4	...	...
	60 & over	46	14	32	...	...	...	...	11	14	20	...	†1

* Never employed.

† Beggar.

CHAPTER IV

VILLAGE ECONOMY

92. The most salient feature of the economy of this village is the total dependence of an overwhelming majority of the population on agriculture for their livelihood. There are no industries in this village except the traditional industries of the artisan communities like pottery, blacksmithy and carpentry, nor are there any subsidiary occupations to provide gainful employment to the under-employed people of this village. Consequently, agriculture is the only source of livelihood for an overwhelming majority of the population as detailed below:

TABLE No. XVIII

Occupational classification of households

Community	Total No. of households	Number of households engaged in							Other occupations	Details of industries with number of households	Details of business with number of households		
		Cultivation only	Traditional industry only	Business only	Cultivation, Business & Traditional industry	Cultivation & Traditional industry	Cultivation & Business	Business & Traditional industry					
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)		
Vanniar	239	185	...	1	...	...	2	...	General labourer	19	...	Business	1
									Agl. labourer	21	...	Petty stall	1
									Driver	1	...	Idly selling	1
									Sweeper	1	...	...	
									Teacher	3	...	...	
									Cowherd	6	...	...	
Oddar	25	3	...	...	...	...	...	...	Agl. labourer	2	...	...	
									General labourer	14	...	...	
									Construction worker	4	...	...	
									Cowherd	2	...	...	
Naicker	22	17	...	...	...	...	2	...	General labourer	1	...	Petty stall	2
									Agl. labourer	2	...	...	
Kuasvan	2	...	1	...	...	1	...	...	...	...	Potter	2	...
Vellalar	1	...	...	...	...	...	...	...	Village Official	1	...	...	...
Ambattan	2	...	...	...	...	...	...	...	Barber	1	...	...	...
									Midwife	1	...	...	...
Vania Chetty	1	...	...	1	...	...	...	...	...	...	...	Oil business	1
Vannan	3	...	...	...	...	...	...	...	Washerman	3	...	...	...
Parayan	5	...	...	...	...	...	...	...	Army corps	1	...	...	...
									Agl. labourer	3	...	...	...
									General labourer	1	...	...	...
Kammalar	2	...	2	...	...	...	...	...	...	Carpenter	1	...	...
									...	Blacksmith	1	...	...

THADAGAM

Table No. XVIII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)			
										Cowherd	1	...		
Muslim	1	...	...	...	...	...	...	...	...					
Village Total	303	205	3	2	...	1	4	...	General labourer	35	Potter	2	Petty stall	3
									Agl. labourer	28	Carpenter	1	Business	1
									Driver	1	Blacksmith	1	Idly selling	1
									Sweeper	1	...	...	Oil business	1
									Barber	1	...	...	...	...
									Midwife	1	...	...	...	...
									Village Official	1	...	...	...	...
									Army corps	1	...	...	...	...
									Cowherd	9	...	...	...	...
									Construction worker	4	...	...	...	...
									Teacher	3	...	...	...	...
									Washerman	3	...	...	...	...
										88		4		6

Out of the 303 households, as many as 210 households are engaged in household cultivation and these constitute about 69.3 per cent of the total number of households. Out of the 210 households, 205 are engaged solely in cultivation and among the other five, four combine cultivation with their business. In addition to this, a total number of 28 households are solely dependent on cooly work in agriculture for their livelihood. Thus, as many as 238 households or 78.5 per cent of the households are totally dependent on agriculture for their livelihood. Thirty five families have returned themselves as general coolies. These are mostly the landless people of the village who earn their livelihood by doing miscellaneous jobs like cutting leaves in the forest, cooly work in agriculture and other allied jobs. These general coolies include 22 households of Oddans who are mostly engaged in earth-work like well-construction, house-building and road work. These general coolies also work as coolies in fields and lands whenever they do not have other work. Thus, these 35 households of general coolies who constitute 11.55 per cent of the total number of households, are partially dependent on agriculture. In addition to 78.5 per cent of the households who are totally dependent on agriculture, another 11.55 per cent of the households are partially dependent on agriculture, thus making a total of 90.05 per cent of the households who are dependent on agriculture for their livelihood. The same conclusion emerges from an analysis of the individual workers.

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

[illegible]

Table No. XIX (contd.)

[illegible]

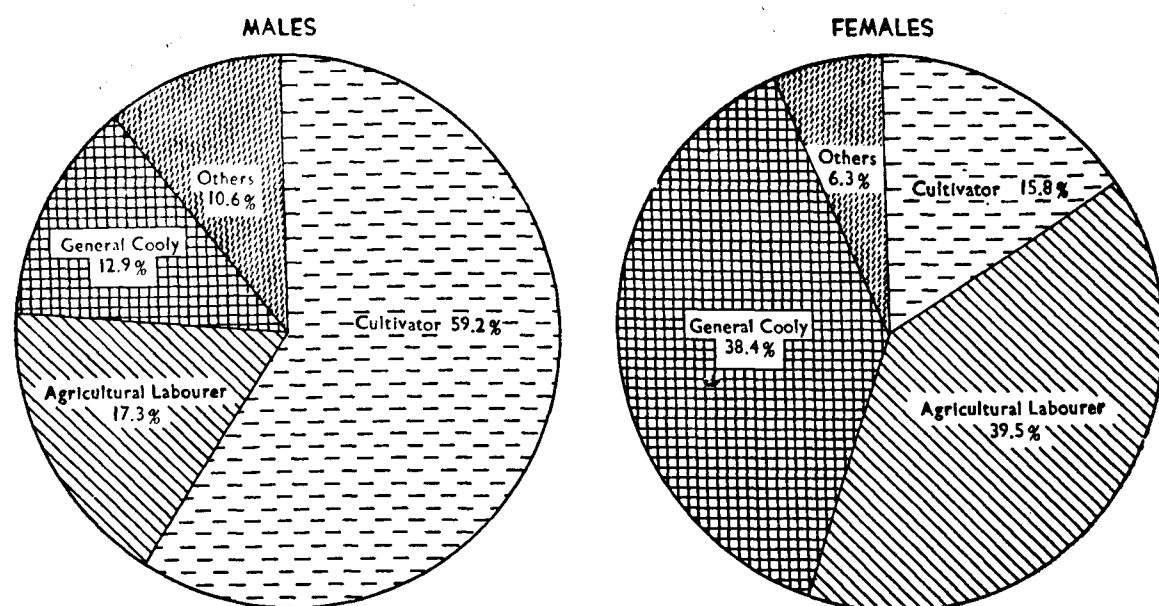
VILLAGE SURVEY

Table No. XIX (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
	All ages	705	434	271	5	4	1	6	4	2	300	257	43	394	169	225
Village Total	0 - 14	35	23	12	...	...	...	...	...	...	6	5	1	29	18	11
	15 - 29	264	149	115	2	1	1	4	3	1	92	73	19	166	72	94
	30 - 44	236	139	97	3	3	...	2	1	1	109	93	16	122	42	80
	45 - 59	131	87	44	...	...	...	...	...	...	68	61	7	63	26	37
	60 & over	39	36	3	...	...	...	...	...	...	25	25	...	14	11	3

Out of the 705 total workers in the village, 300 have been returned as cultivators, and these constitute 42.61 per cent of the total workers. There are 182 agricultural labourers in the village who constitute 25.85 per cent of the total workers. Thus, we see that about 68.46 per

OCCUPATIONAL PATTERN



cent of the workers are totally dependent on agriculture. The general coolies who are partially dependent on agriculture number as many as 160 and constitute 22.72 per cent of the total workers. Thus, 91.18 per cent of the workers are dependent on agriculture for their livelihood. The others include the village artisans, people engaged in petty business, shepherds and pigherds and the salaried workers of the village. Twelve workers of the village have been returned as cowherds and pigherds and another five people are engaged in petty businesses. There are only four salaried workers in this village comprising of three teachers and one Village Officer and there are thirteen artisans as detailed below:

Potters	2	Barbers	3
Blacksmiths	2	Dhobies	5
Carpenter	1		

Thus, except a handful of people comprising of the petty businessmen, the village artisans and the couple of salaried workers, all the rest of the workers are dependent on agriculture either

totally or partially. The people totally dependent on agriculture form an overwhelming majority of about 68.6 per cent of the total workers. These people do not have any subsidiary means of livelihood and they lead a hand to mouth existence with their meagre incomes from agriculture, except the fortunate few who own large extents of lands and who manage a convenient life.

93. The agricultural labourers and the general coolies are mostly the landless poor of the village who face long periods of enforced idleness in a year and their meagre earnings are barely sufficient to buy their daily necessities. Poverty is the mother of crime as much as necessity is the mother of invention. When these poor labourers do not have work and they are faced with the grim prospect of starvation, they succumb to the temptation of earning their livelihood through an illegal trade. The illegal trade in which some of the poor people of the village are engaged is the cutting of timber and firewood from the neighbouring Pakkam Reserve Forests and selling them. The illegal trade has been going on from time immemorial and because of the unlawful nature of the occupation, it was not possible to ascertain the number of people who resort to this easy way of earning.

TABLE No. XX

Occupational mobility and cause of change								
Community	No. of persons who changed father's occupation			Households	Details of mobility			No. of persons who are not content with present occupation
	Voluntarily	Forced by circumstances	Other reasons		Father's occupation	Present occupation of the head	Cause of change	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Vanniar	4	6	...	1	Cooly Cultivation	Cleaner in school	Not willing	129
				2		Agricultural labourer	No land	...
				1		Dependant	Physical inability	...
				2		Rent receiver	"	...
				1		Beggar	No land	...
				1		Petty stall	"	...
				1		Agricultural labourer	Financial insufficiency	...
				1		Idly seller	Not willing	...
				1		Agriculture labourer	To earn more	...
				1		Cultivation	Cooly	Not willing	14
Oddar	1	2	...	1	Mason	Cooly	Not willing	6
Naicker	...	...	...	...	...	...	...	2
Kusavan	...	...	...	...	...	...	...	...
Vellalar	...	...	...	...	...	...	...	1
Ambattan	...	...	...	...	...	...	...	1
Vania Chetty	...	...	...	...	...	...	...	1
Kammalar	...	...	...	...	...	...	...	1
Vannan	...	...	...	1	Thalayari	Army corps	Not willing	1
Parayan	1	...	...	1	Cooly	Duck rearing	No other alternative	4
Muslim	1	...	...	1				
Total	7	8	...	15				159

TABLE No. XXI

Occupational mobility: Nature of change from father's generation to present generation

Occupation	Households	Number of households whose father's occupation was						Number of households who want their sons to be					
		Same	Cultivation	Cooly	Agricultural labourer	Thalayar	Mason	Same	Any work	Any Government job	Cultivation	Cooly	No son
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Cultivation	202	202	...	...	...	...	...	69	120	9	...	...	4
Agricultural labourer	35	32	3	...	...	...	...	...	30	...	4	...	1
Cooly	35	31	3	...	...	...	1	1	29	3	1	...	1
Lease cultivation	2	...	2	...	...	...	...	...	...	...	1	...	1
Business	2	2	...	...	...	...	...	...	2	...	...	...	...
Lorry driver	1	1	...	...	...	...	...	...	1	...	...	...	...
Teacher	1	1	...	...	...	...	...	1	...	...	...	...	...
Idly seller	1	...	...	...	1	...	...	...	1	...	...	...	...
Cleaner in school	1	...	...	1	...	...	...	...	...	...	...	...	1
Dhobi	3	3	...	...	...	...	...	2	1	...	...	...	...
Barber	2	2	...	...	...	...	...	2	...	...	...	...	...
Shepherd	2	1	...	1	...	...	...	...	1	...	...	...	...
Road cooly	9	9	...	...	...	...	...	1	7	1	1	...	...
Carpenter	1	1	...	...	...	...	...	...	1	...	...	...	...
Blacksmith	1	1	...	...	...	...	...	...	1	...	...	...	...
Potter	1	1	...	...	...	...	...	1	...	...	...	...	...
Karnam	1	1	...	...	...	...	...	1	...	...	...	...	...
Army corps	1	...	...	...	...	1	...	...	1	...	...	...	...
Dependant	2	...	2	...	...	...	...	...	2	...	...	...	...
Total	303	288	10	2	1	1	1	78	197	13	7	...	8

94. We may now proceed to analyse the occupational structure and the income levels of the various communities. The Vanniars form the largest community and an overwhelming majority among them are solely dependent on agriculture. A total number of 428 or 78.10 per cent of the workers are primarily dependent on agriculture and this comprises of 268 cultivators and 160 agricultural labourers. The number of general coolies who are partially dependent on agriculture are 107 or 19.5 per cent of the total workers. Thus, as much as 97.63 per cent of the total workers are dependent on agriculture. There are only three salaried workers among the Vanniars, all of whom are teachers and two other people are engaged in petty business. There are also a lorry driver and a school sweeper among the Vanniars and six people have been returned as cowherds. One hundred and eighty three households of Vanniars are engaged in cultivation and another 31 households earn their livelihood from agricultural labour. Eighteen households earn their livelihood as general coolies. The agricultural coolies and these general coolies are mostly the landless poor of the village, and a majority of them belong to the low income group of less than Rs. 50 a month. Thus, out of the 49 households of agricultural labourers and general coolies, as many as 36 households belong to the poorer section of the village with monthly income of less than Rs. 50 and only the other 13 households have monthly income exceeding Rs. 50.



The solitary household of Vania Chettyar is engaged in its traditional occupation of oil business. Extraction of oil is in progress.



All the artisan communities are engaged in their traditional occupations. Picture shows the barber boy at his work.

VILLAGE SURVEY

Table No. XXII (contd.)

(1)	(2)	(3)											
		Barber			Midwife			Business			Shepherd		
		T. M. F.	T. M. F.	T. M. F.	T. M. F.	T. M. F.	T. M. F.	T. M. F.	T. M. F.	T. M. F.	T. M. F.	T. M. F.	T. M. F.
Ambattan	All ages	3 3 ...	1 ... 1	3 3 ...	1 1 ...	1 1 ...	2 2 ...	1 1 ...	2 2 ...	1 1 ...	2 2 ...	1 1 ...	1 1 ...
	0 - 14	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..
	15 - 29	1 1 ...	... ..	... ..	... ..	... ..	2 2 ...	... ..	... ..	... ..	... ..	... ..	... ..
	30 - 44	... ..	... ..	... ..	... ..	... ..	1 1 ...	... ..	... ..	... ..	... ..	... ..	... ..
	45 - 59	2 2 ...	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..
	60 & over	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..
Vannan	All ages	5 3 2	9 7 2	2 1 1	1 1 ...	3 2 1	3 3 ...	2 1 1	... ..	... ..	... ..	... ..	... ..
	0 - 14	1 ... 1	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..
	15 - 29	... ..	3 3 ...	2 1 1	... ..	2 2 ...	... ..	... ..	... ..	... ..	... ..	... ..	... ..
	30 - 44	4 3 1	3 1 2	... ..	1 1 ...	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..
	45 - 59	... ..	1 1 ...	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..
	60 & over	... ..	2 2 ...	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..
Village Total	All ages	298 255 43	182 75 107	160 56 104	24 15 9	5 4 1	... ..	... ..	... ..	... ..	... ..	... ..	... ..
	0 - 14	6 5 1	12 8 4	7 2 5	2 1 1	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..
	15 - 29	92 73 19	86 40 46	65 23 42	11 5 6	4 3 1	... ..	... ..	... ..	... ..	... ..	... ..	... ..
	30 - 44	107 91 16	49 17 32	25 11 44	7 5 2	1 1 ...	... ..	... ..	... ..	... ..	... ..	... ..	... ..
	45 - 59	68 61 7	28 5 23	27 15 12	3 3 ...	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..
	60 & over	25 25 ...	7 5 2	6 5 1	1 1 ...	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..
Village Total (contd.)	All ages	2 2 ...	2 1 1	2 2 ...	1 1 ...	1 ... 1	... ..	... ..	... ..	... ..	... ..	... ..	... ..
	0 - 14	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..
	15 - 29	1 1 ...	1 ... 1	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..
	30 - 44	1 1 ...	1 1 ...	2 2 ...	1 1 ...	1 ... 1	... ..	... ..	... ..	... ..	... ..	... ..	... ..
	45 - 59	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..
	60 & over	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..	... ..

THADAGAM

Table No. XXII (contd.)

(1)	(2)	(3)														
		Cowherd			Washerman			Teacher			Barber			Midwife		
		T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.
Village Total (contd.)	All ages	12	11	1	5	3	2	3	3	...	3	3	...	1	...	1
	0 - 14	7	7	...	1	...	1	...	...	...	...	...	...	...	...	...
	15 - 29	3	3	...	...	...	...	...	...	...	1	1	...	...	...	...
	30 - 44	1	1	...	4	3	1	3	3	...	...	...	...	1	...	1
	45 - 59	1	...	1	...	...	...	...	...	...	2	2	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Village Total (contd.)		Driver			Sweeper			Village Official			Army corps					
		T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.			
	All ages	1	1	...	1	...	1	1	1	...	1	1	...			
	0 - 14	...	...	...	...	...	...	...	...	...	...	...	...			
	15 - 29	...	...	...	...	...	...	...	...	...	...	...	...			
	30 - 44	1	1	...	...	...	...	...	...	...	1	1	...			
	45 - 59	...	...	...	1	...	1	1	1	...	...	...	...			
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...			

The position of the cultivators is slightly better even though the economic condition of the small cultivators is as bad as that of the general coolies and the agricultural labourers. Out of the 183 households which are engaged in cultivation, as many as 70 households belong to the poorer section with monthly income of less than Rs. 50, 67 households belong to the middle-income group of Rs. 51 to 75 per month and only 44 households belong to the comparatively affluent section with monthly income exceeding Rs. 75.

95. Out of the 239 households of Vanniars, as many as 110 households or 45.64 per cent of the households belong to the poorer section and another 80 households or 33.47 per cent belong to the middle income group of Rs. 50 to 75 and only about 48 households or 20.1 per cent of the households are comparatively affluent with monthly income exceeding Rs. 75. This affluent section includes the 29 households which own more than five acres of land. Though the general standard of living in this village is low and a majority of the people are poverty stricken, the position of the Vanniars is comparatively better than the other communities and the richest section of the village mostly consists of Vanniars in addition to the stray exceptions belonging to other communities. Out of the 61 households which have monthly income of Rs. 75, 48 households belong to the Vannia community and out of the 24 households which have monthly income exceeding Rs. 100, 19 of them belong to the Vannia community. The plight of the poorer section of the Vanniars, namely, the households which have monthly income of less than Rs. 50, is as bad as many other communities and this poorer section among the Vanniars comprises mostly of the general coolies and agricultural labourers and the petty cultivators.

96. The bulk of the Oddans in this village earn their livelihood from cooly work. Thus, out of the 25 households of Oddans, as many as 23 households have been returned as coolies and one household is solely engaged in pig-herding and the other household is solely occupied in cultivation. Out of the 23 households which have been returned as coolies only

one household has been returned as agricultural labourers and out of the rest, 13 households have been returned as general coolies and the other nine households as road coolies. The nine households which have been returned as road coolies are solely dependent on their traditional occupation of earth-work for their livelihood. Even these general coolies are, most of the time, engaged in their traditional occupation of earth work like well-digging, brick making etc., and they supplement their incomes from cooly work in agriculture and other miscellaneous items of work. The bulk of the Oddans belong to the poorer section of the village with income of less than Rs. 50 a month. Thirteen out of the 25 households or 52 per cent of them, earn less than Rs. 50 a month and it is only the other 12 households who earn more than Rs. 50 a month. Out of this twelve households which are comparatively affluent among the Oddans, six households belong to the middle income group of Rs. 51 and 75 a month and the other six to the high income group of above Rs. 75 a month. Most of these people who belong to the middle and the high income group have more than one source of livelihood and pig-herding is a remunerative subsidiary means of livelihood for many of the Oddans. A number of Oddans' households rear pigs and sell them at good prices. The other reason for nearly 48 per cent of the households being in the middle and the high income groups is that more people among the Oddans work and the average number of workers per household is the highest among the Oddans. Except the six households which earn more than Rs. 75 a month and which lead a fairly convenient life, the economic condition of the other households is quite miserable.

97. Majority of the Naicker households are engaged in cultivation. Out of 22 households of Naickers, as many as 19 or 86.36 per cent of them are engaged in cultivation and the other three households which are landless households are solely dependent on agricultural labour for their livelihood. Out of the 53 workers among the Naickers, 29 or 54.7 per cent of them have been returned as cultivators and the rest as agricultural labourers and general coolies except one worker who is engaged in business. Out of the nineteen households which are engaged in cultivation, nine households belong to the low income group of less than Rs. 50 a month and the other ten households earn more than Rs. 50 a month. The economic condition of the three landless households which are dependent on agricultural labour is very miserable and all of them belong to low income group of less than Rs. 50 per month. On the whole, 12 out of the 22 households of Naickers or 54.5 per cent of the households belong to the low income group of less than Rs. 50 a month; five households or 22.73 per cent of the households belong to the middle income group of Rs. 50 to 75 a month and the rest belong to the high income group of more than Rs. 75 a month. The Naickers, unlike the Oddans do not have any subsidiary sources of livelihood and except the handful of six cultivators who own large extents of lands the rest of them lead a very miserable existence.

98. All the artisan communities are engaged in their traditional occupations as detailed below:

Community	No. of households	No. of households engaged in traditional occupations	Traditional occupations
Kusavan	2	2	Pot making
Ambattan	2	2	Hair dressing
Kammalan	2	2	Carpentry and blacksmithy
Vannan	3	3	Washing clothes

Except one household of Kusavans and one household of Ambattans, all the others are landless. The two households which possess small extents of land have agriculture as their secondary occupation. For the landless artisans, the income from their traditional occupations is hardly sufficient for their sustenance. So they supplement their incomes by doing cooly work in agri-

culture and other miscellaneous items of manual work. Out of this nine households of artisans, four households belong to the middle income group of Rs. 51 to 75 per month and this includes the land owning Kusavans and Ambattans. All the rest belong to the low income group of less than Rs. 50 a month. The Kusavans are the richest among the artisans and the Vannans are the poorest. The solitary household of Vania Chettyar is also engaged in their traditional occupations of oil business.

TABLE No. XXIII

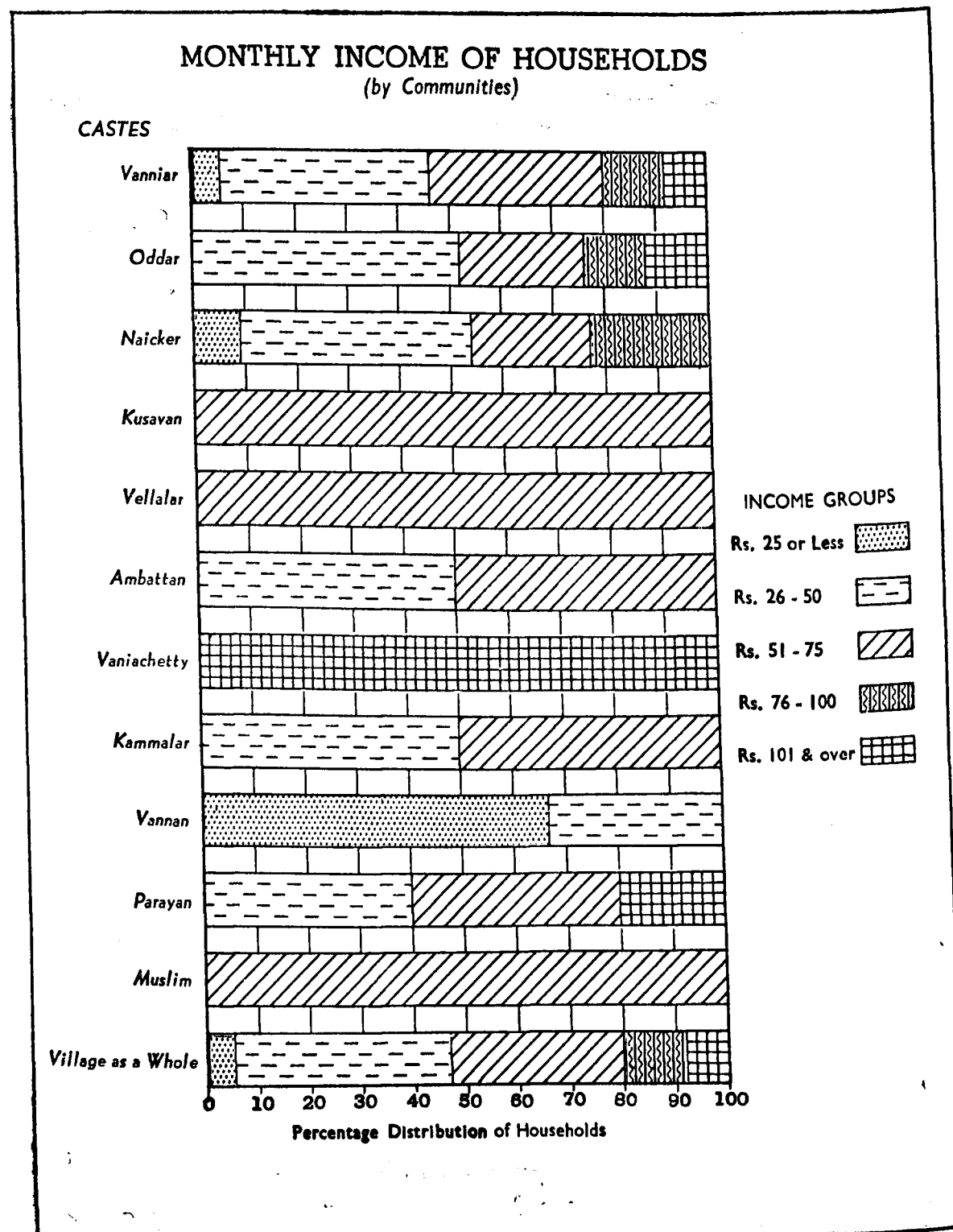
Trade or business

Community	Petty stall				Oil business				Business				Idly selling			
	No. of households	Commodities	Source of finance	Average profit	No. of households	Commodities	Source of finance	Average profit	No. of households	Commodities	Source of finance	Average profit	No. of households	Commodities	Source of finance	Average profit
Naicker	2	1 Unspecified	Self	Rs. 30	...	...	...	...	...	...	...	...	...	...	...	...
	1	"	...	Rs. 30	...	...	...	...	...	...	...	...	...	...	...	...
Vania Chetty	...	...	...	...	1	Oil	Self	Rs. 135	...	...	...	...	...	...	...	...
Vanniar	2	Unspecified	Loan	Rs. 30	...	...	...	...	1	Unspecified	...	Rs. 5	1	Idly etc.	Unspecified	Rs. 12

99. There are five households of Parayans and only one household owns land and the other four households are landless. Except this one household which owns land and who leads a fairly decent life, the other four households are completely dependent on agricultural labour and other cooly work for their livelihood. Two households belong to the low income group of less than Rs. 50 a month, the other two to the middle income group of Rs. 51 to 75 a month and the solitary household which owns lands belongs to the high income group of more than Rs. 100 a month.

100. Analysing the income levels of the village as a whole, we find that as much as 46.8 per cent of the households belong to the low income group of less than Rs. 50 a month and 32.7 per cent of the households belong to the middle income group of Rs. 51 to 75. Only about 20 per cent of the households belong to the high income group of more than Rs. 75 a month.

Levels of income
Out of the 142 households which belong to the low income group, 16 households have monthly income of less than Rs. 25 and these form the poorest section of the village. Even the other 126 households who earn between Rs. 25 and 50 a month lead only a hand-to-mouth existence. The 99 households which belong to the middle income group cannot be said to be leading a convenient life, but they are atleast able to meet their daily wants. The 61 households which belong to the middle income group cannot be said to be leading a convenient life, but they are atleast able to meet their daily wants. The 61 households which belong to the high income group of more than Rs. 75 a month, lead a fairly convenient life, if not a comfortable one. They constitute the comparatively affluent section of the village population and almost all of them are landed people. Out of the 61 households which belong to this high income group, 24 households who earn more than Rs. 100 per month form the richest section of the village. Majority among these belong to the Vanniar community. Nineteen out of the twenty four households of this richest section belong to the Vanniar community and the other five households are distributed between Naickers (3), Vania Chettiars (1) and Parayan (1).



101. The pattern of expenditure varies from income group to income group rather between one community and the other. One common feature between the expenditure patterns of all the income groups is that the bulk of their incomes are spent on food and other necessities. The low income group spends a large percentage of their income on food and other necessities and the higher income groups spend a slightly lower percentage of their income on the necessities.

Expenditure pattern

TABLE No. XXIV

Monthly income per household by occupation

Community	Occupation	Total No. of households	Monthly income per household in the range of				
			Rs. 25 or less	Rs. 26 to 50	Rs. 51 to 75	Rs. 76 to 100	Rs. 101 and over
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Vanniar	Cultivation	181	3	67	67	26	18
	Agricultural labourer	31	4	20	4	3	...
	General cooly	18	2	10	6	...	...
	Lease cultivation	2	...	1	1	...	...
	Business	1	...	...	1	...	...
	Lorry driver	1	...	...	...	...	1
	Teacher	1	...	...	...	...	...
	Idly selling	1	1	...	...	...	...
	Sweeper	1	1	...	...	...	...
	Dependant	1	...	1	...	...	...
Oddar	Cultivation	1	...	1	...	...	...
	Agricultural labourer	1	...	7	3	2	1
	General cooly	13	...	4	2	1	2
	Construction worker	9	...	...	1	...	...
	Shepherd	1	...	9	5	5	...
Naicker	Cultivation	19	...	1	...	...	...
	Agricultural labourer	3	2	...	1	...	...
Kusavan	Cultivation	1	...	...	1	...	...
	Pot-making	1	...	...	1	...	...
Vellalar	Village Official	2	...	1	1	...	1
Ambattan	Barber	1	...	...	...	...	...
Vania Chetty	Business	1	...	...	1	...	...
Kammalar	Blacksmith	1	...	1	...	...	...
	Carpentry	3	2	1	...	...	1
Vannan	Washerman	1	...	...	...	...	...
Parayan	Army corps	1	...	2	2	...	...
	General labourer	4	...	...	1	...	...
Muslim	Shepherd	1	...	...	...	...	...
	Shepherd	1	...	...	...	...	...
Village Total	Cultivation	202	3	77	73	31	18
	Lease cultivation	2	...	1	1	...	...
	Agricultural labourer	35	6	22	4	3	...
	General cooly	35	2	19	11	2	1
	Construction worker	9	...	4	2	1	2
	Pottery	1	...	...	1	...	...
	Blacksmith	1	...	...	...	...	...

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Table No. XXIV (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Village Total (contd.)	Carpenter	1	...	1	...	...	...
	Karnam	1	...	...	1	...	...
	Washerman	3	2	1	...	...	...
	Barber	2	...	1	1	...	...
	Army corps	1	...	...	...	...	1
	Shepherd	2	...	...	2	...	...
	Idly Selling	1	1	...	...	...	...
	Business	2	...	...	1	...	1
	Lorry driver	1	...	...	1	...	...
	Sweeper	1	1	...	...	...	...
	Teacher	1	...	...	...	...	1
	Dependant	1	1	...	...	...	...
Total		302	16	126	99	37	24

Expenditure on food is one of the most important items of the household budget and the average expenditure of each income group is noted below:

Income group	Average expenditure on food per month
Less than Rs. 25	Rs. 24
Rs. 26 to 50	Rs. 45
Rs. 51 to 75	Rs. 62
Rs. 76 and above	Rs. 80

Thus, we see that as we go up the income groups the expenditure on food gradually declines and it ranges from 96 per cent of the income in the income group of Rs. 25 per month to 82 per cent of the income for a household with an income of Rs. 100 per month. Very few households spend anything on coffee and tea and only about six households in the village drink coffee and tea regularly and these people spend about Rs. 1 to 1.50 per month on coffee and tea. In the case of other households, the male members have a cup of coffee or tea occasionally and it is not a regular habit with them. The next important item of expenditure is clothing. This expenditure, of course, is not regular and it is only seasonal since the villagers buy new clothes only for the important festivals of the year. The average expenditure on clothing for the various income groups is as follows:

Income group	Average expenditure on clothing per annum
Less than Rs. 25	Rs. 60
Rs. 26 to 50	Rs. 84
Rs. 51 to 75	Rs. 96
Rs. 76 and above	Rs. 110 to 130

102. The lower income groups spend almost their entire income on the necessities like food and clothing and they have very little to be spent on other items or on luxuries. Expenditure on education is almost nil in the case of majority of the households. Only the highest income groups spend some amount ranging from Rs. 2 to Rs. 10 on education, but such

households are few and far between. Expenditure on items like smoking and chewing and other amusements is very insignificant, but all the same, every household incurs some expenditure on these items. The expenditure on smoking and chewing ranges from about six annas per month for the lowest income group of Rs. 25 and less to about Rs. 4 in the highest income group of Rs. 100 and above. The expenditure on amusements ranges from about four to five annas for the lowest income group to about Rs. 1. to 1.50 for the highest income groups.

TABLE No. XXV

Average monthly expenditure per household by income groups and occupations

Items of expenditure	No. of households	Expenditure per household	Percentage of expenditure on food and miscellaneous items	No. of households with a monthly income of									
				Rs. 25 or less		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 & over	
				No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Cultivation													
		Rs.nP.	Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
Rice	202	35.86	46.66	3	13.33	77	26.35	73	35.58	31	47.50	18	61.39
Other grains	202	21.50	27.97	3	8.46	77	16.14	73	22.15	31	27.25	18	34.01
Vegetables	201	1.23	1.59	2	0.42	77	1.01	73	1.23	31	1.30	18	2.09
Meat, fish etc.,	198	1.12	1.42	3	0.29	77	1.02	72	1.22	29	0.98	17	1.48
Ghee, oils	202	2.00	2.60	3	0.83	77	1.73	73	2.05	31	2.26	18	2.72
Condiments	202	1.75	2.28	3	0.58	77	1.53	73	1.74	31	1.73	18	2.98
Sugar or jaggery	5	1.30	0.04	...	...	1	1.00	1	2.00	2	1.37	1	0.75
Coffee & tea	6	1.29	0.05	...	...	1	1.00	1	2.00	3	1.25	1	1.00
Tobacco smoking & chewing	187	3.45	4.15	2	0.37	70	2.89	69	3.77	29	3.56	17	4.60
Education	2	6.00	0.08	...	...	...	...	...	...	1	2.00	1	10.00
Clothing	195	8.42	10.58	3	5.00	74	7.45	71	7.85	30	9.40	17	13.88
Fuel	23	1.46	0.22	1	0.50	6	0.83	6	0.83	6	2.71	4	1.69
Dhoby or soap	191	0.44	0.54	3	0.25	72	0.42	70	0.42	29	0.44	17	0.60
Barber	186	0.38	0.46	3	0.16	70	0.34	69	0.42	29	0.33	15	0.48
Travelling	55	1.05	0.37	2	0.12	23	0.34	16	1.36	8	0.10	6	4.42
Medical fees, medicines	32	0.20	0.04	2	0.12	10	0.15	9	0.12	9	0.26	2	0.62
Religious observances	96	0.58	0.36	2	0.12	35	0.52	34	0.55	15	0.77	10	0.71
Amusements	125	0.64	0.52	3	0.25	49	0.60	44	0.78	21	0.59	8	0.39
Payment of debts	3	2.83	0.05	...	...	1	0.50	1	6.00	1	2.00	...	...
Remittances to dependents living elsewhere	1	2.50	0.02	...	...	...	...	...	...	1	2.50	...	...

VILLAGE SURVEY

Table No. XXV (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Agricultural labourer													
		Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
Rice	35	23.82	46.70	6	12.67	22	22.73	4	30.62	3	45.00	...	...
Other grains	35	15.13	29.65	6	7.46	22	14.27	4	20.15	3	30.08	...	...
Vegetables	33	0.54	1.00	5	0.31	21	0.50	4	0.33	3	1.49	...	...
Meat, fish etc.,	32	0.50	0.90	5	0.29	20	0.46	4	0.25	3	1.42	...	...
Ghee, oils	35	1.54	3.02	6	1.08	22	1.52	4	1.87	3	2.17	...	...
Condiments	35	0.88	1.73	6	0.42	22	0.85	4	0.81	3	2.08	...	...
Tobacco smoking & chewing	30	0.75	1.27	4	0.18	20	0.69	4	0.34	2	3.25	...	...
Clothing	33	7.63	14.11	5	4.00	21	8.76	4	7.50	3	6.00	...	...
Fuel	1	0.50	0.03	...	...	1	0.50	...	...	...	...	...	...
Dhoby or soap	32	0.32	0.57	4	0.18	21	0.33	4	0.31	3	0.42	...	...
Barber	29	0.21	0.34	2	0.12	20	0.20	4	0.15	3	0.37	...	...
Travelling	13	0.15	0.11	2	0.12	8	0.15	2	0.18	1	0.12	...	...
Medical fees & medicines	8	0.17	0.08	1	0.25	5	0.17	1	0.12	1	0.12	...	...
Religious observances	20	0.14	0.16	2	0.18	14	0.13	3	0.16	1	0.12	...	...
Amusements	27	0.22	0.33	4	0.15	17	0.17	3	0.25	3	0.58	...	...
General cooly													
Rice	35	25.14	50.03	2	12.50	19	22.37	11	36.36	2	40.00	1	90.00
Other grains	35	15.36	26.37	2	15.00	19	12.46	11	17.75	2	32.62	1	30.25
Vegetables	35	1.02	1.76	2	0.87	19	0.90	11	1.33	2	0.93	1	0.50
Meat, fish etc.,	35	0.91	1.56	2	0.50	19	0.87	11	1.14	2	0.62	1	0.50
Ghee, oils	34	1.64	2.74	2	1.00	18	1.47	11	1.77	2	2.00	1	4.00
Condiments	35	1.35	2.32	2	0.87	19	1.22	11	1.69	2	1.25	1	1.25
Tobacco, smoking & chewing	33	2.86	4.63	2	2.00	17	3.03	11	3.14	2	2.12	1	0.25
Education	1	0.50	0.02	...	...	...	...	...	...	1	0.50	...	...
Clothing	32	5.41	8.49	2	1.00	17	4.94	10	6.40	2	6.50	1	10.00
Dhoby or soap	33	0.38	0.62	2	0.37	17	0.32	11	0.43	2	0.50	1	0.50
Barber	28	0.34	0.47	1	0.25	13	0.29	11	0.41	2	0.37	1	0.25
Travelling	8	0.75	0.29	...	...	5	0.15	2	2.56	1	0.12	...	...
Medical fees & medicines	1	0.12	0.01	...	...	...	...	...	...	1	0.12	...	...
Religious observances	10	0.13	0.06	...	...	6	0.14	12	0.12	1	0.12	1	0.12
Amusements	21	0.61	0.63	...	...	9	0.33	10	0.94	1	0.25	1	0.12

THADAGAM

Table No. XXV (contd.)

Road cooly													
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
		Rs.nP.	Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
Rice	9	43.33	49.97	...	...	4	24.37	2	33.75	1	45.00	2	90.00
Other grains	9	28.47	36.69	...	...	4	15.06	2	22.62	1	30.25	2	60.25
Vegetables	9	0.42	0.48	...	...	4	0.27	2	0.42	1	0.49	2	0.67
Meat, fish etc.	9	0.33	0.38	...	...	4	0.25	2	0.25	1	0.25	2	0.37
Ghee, oils	9	1.66	1.91	...	...	4	1.12	2	1.75	1	1.00	2	3.00
Condiments	9	0.89	1.03	...	...	4	0.56	2	1.00	1	0.50	2	1.62
Tobacco, smoking & chewing	9	0.38	0.44	...	...	4	0.24	2	0.18	1	0.25	2	0.93
Clothing	9	6.89	7.95	...	...	4	5.25	2	8.00	1	5.00	2	10.00
Dhoby or soap	9	0.29	0.33	...	...	4	0.25	2	0.18	1	0.25	2	0.50
Barber	9	0.18	0.21	...	...	4	0.12	2	0.12	1	0.12	2	0.25
Travelling	5	0.17	0.11	...	...	1	0.12	2	0.12	...	...	2	0.25
Medical fees & medicines	3	0.16	0.06	...	...	...	...	2	0.12	...	...	1	0.25
Religious observances	7	0.17	0.15	...	...	3	0.16	2	0.18	1	0.12	1	0.25
Amusements	9	0.25	0.29	...	...	4	0.18	2	0.12	1	0.25	2	0.50
Dhoby													
Rice	3	25.00	45.24	2	15.00	1	45.00	...	...	...	...	...	...
Other grains	3	15.08	27.29	2	10.12	1	25.00	...	...	...	...	...	...
Vegetables	2	0.87	1.05	1	0.24	1	1.50	...	...	...	...	...	...
Meat, fish etc.	3	1.00	1.81	2	0.50	1	2.00	...	...	...	...	...	...
Ghee, oils	3	1.33	2.41	2	1.00	1	2.00	...	...	...	...	...	...
Condiments	3	1.41	2.55	2	1.12	1	2.00	...	...	...	...	...	...
Tobacco, smoking & chewing	3	2.79	5.05	2	0.18	1	8.00	...	...	...	...	...	...
Clothing	3	6.67	12.07	2	7.50	1	5.00	...	...	...	...	...	...
Barber	3	0.29	0.52	2	0.18	1	0.50	...	...	...	...	...	...
Travelling	2	0.18	0.22	2	0.18	...	...	...	...	...	...	...	...
Religious observances	2	0.12	0.14	2	0.12	...	...	...	...	...	...	...	...
Amusements	3	0.91	1.65	2	0.37	1	2.00	...	...	...	...	...	...

Business

[illegible]

VILLAGE SURVEY

Table No. XXV (contd.)

Teacher													
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
		Rs.nP.	Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
Rice	1	60.00	64.52	...	...	...	...	...	...	...	...	...	60.00
Other grains	1	15.50	16.67	...	...	...	...	...	...	...	...	1	15.50
Vegetables	1	0.75	0.80	...	...	...	...	...	...	...	...	1	0.75
Meat, fish etc.	1	0.50	0.54	...	...	...	...	...	...	...	...	1	0.50
Ghee, oils	1	2.50	2.69	...	...	...	...	...	...	...	...	1	2.50
Condiments	1	1.25	1.34	...	...	...	...	...	...	...	...	1	1.25
Clothing	1	10.00	10.75	...	...	...	...	...	...	...	...	1	10.00
Fuel	1	1.25	1.34	...	...	...	...	...	...	...	...	1	1.25
Dhoby or soap	1	0.50	0.54	...	...	...	...	...	...	...	...	1	0.50
Barber	1	0.25	0.27	...	...	...	...	...	...	...	...	1	0.25
Travelling	1	0.25	0.27	...	...	...	...	...	...	...	...	1	0.25
Amusements	1	0.25	0.27	...	...	...	...	...	...	...	...	1	0.25
Pot making													
Rice	1	30.00	48.30	...	...	...	...	1	30.00	...	...	...	...
Other grains	1	25.00	40.25	...	...	...	...	1	25.00	...	...	...	...
Vegetables	1	0.37	0.60	...	...	...	...	1	0.37	...	...	...	...
Meat, fish etc.	1	0.25	0.40	...	...	...	...	1	0.25	...	...	...	...
Ghee, oils	1	1.50	2.42	...	...	...	...	1	1.50	...	...	...	...
Condiments	1	1.00	1.61	...	...	...	...	1	1.00	...	...	...	...
Tobacco smoking & chewing	1	1.00	1.61	...	...	...	...	1	1.00	...	...	...	...
Clothing	1	2.00	3.22	...	...	...	...	1	2.00	...	...	...	...
Dhoby or soap	1	0.50	0.81	...	...	...	...	1	0.50	...	...	...	...
Barber	1	0.25	0.40	...	...	...	...	1	0.25	...	...	...	...
Medical fees & medicines	1	0.12	0.19	...	...	...	...	1	0.12	...	...	...	...
Religious observances	1	0.12	0.19	...	...	...	...	1	0.12	...	...	...	...
Blacksmith													
Rice	1	45.00	52.03	...	...	...	...	1	45.00	...	...	...	...
Other grains	1	15.00	17.34	...	...	...	...	1	15.00	...	...	...	...
Vegetables	1	1.50	1.73	...	...	...	...	1	1.50	...	...	...	...
Ghee, oils	1	2.00	2.31	...	...	...	...	1	2.00	...	...	...	...
Condiments	1	2.00	2.31	...	...	...	...	1	2.00	...	...	...	...
Tobacco smoking & chewing	1	6.00	6.94	...	...	...	...	1	6.00	...	...	...	...
Clothing	1	10.00	11.56	...	...	...	...	1	10.00	...	...	...	...
Fuel	1	2.00	2.31	...	...	...	...	1	2.00	...	...	...	...
Dhoby or soap	1	0.50	0.58	...	...	...	...	1	0.50	...	...	...	...
Barber	1	0.50	0.58	...	...	...	...	1	0.50	...	...	...	...
Religious observances	1	2.00	2.31	...	...	...	...	1	2.00	...	...	...	...

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Table No. XXV (contd.)

Carpenter													
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
		Rs.nP.	Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
Rice	1	20.00	36.70	...	...	...	...	1	20.00	...	...	...	...
Other grains	1	10.00	18.35	...	...	...	...	1	10.00	...	...	...	...
Vegetables	1	3.00	5.50	...	...	...	...	1	3.00	...	...	...	...
Meat, fish etc.	1	1.00	1.83	...	...	...	...	1	1.00	...	...	...	...
Ghee, oils	1	1.00	1.83	...	...	...	...	1	1.00	...	...	...	...
Condiments	1	2.00	3.67	...	...	...	...	1	2.00	...	...	...	...
Tobacco, smoking & chewing	1	6.00	11.01	...	...	...	...	1	6.00	...	...	...	...
Clothing	1	10.00	18.35	...	...	...	...	1	10.00	...	...	...	...
Dhoby or soap	1	0.50	0.92	...	...	...	...	1	0.50	...	...	...	...
Barber	1	0.50	0.92	...	...	...	...	1	0.50	...	...	...	...
Amusements	1	0.50	0.92	...	...	...	...	1	0.50	...	...	...	...
Other occupations													
Rice	4	15.00	49.31	3	11.67	...	...	1	25.00	...	...	...	...
Other grains	4	8.84	29.07	3	5.44	...	...	1	20.25	...	...	...	...
Vegetables	4	0.37	1.21	3	0.37	...	...	1	0.36	...	...	...	...
Meat, fish etc.	3	0.18	0.44	2	0.21	...	...	1	0.12	...	...	...	...
Ghee, oils	4	1.25	4.11	3	1.17	...	...	1	1.50	...	...	...	...
Condiments	4	0.65	2.14	3	0.53	...	...	1	1.00	...	...	...	...
Tobacco, smoking & chewing	4	0.22	0.72	3	0.21	...	...	1	0.25	...	...	...	...
Clothing	4	3.31	10.89	3	2.75	...	...	1	5.00	...	...	...	...
Dhoby or soap	4	0.28	0.90	3	0.21	...	...	1	0.50	...	...	...	...
Barber	1	0.12	0.10	...	...	...	...	1	0.12	...	...	...	...
Travelling	2	0.25	0.41	...	...	...	...	1	0.12	...	...	...	...
Medical fees & medicines	1	0.12	0.10	...	...	...	...	1	0.12	...	...	...	...
Religious observances	3	0.12	0.30	2	0.12	...	...	1	0.12	...	...	...	...
Amusements	2	0.19	0.30	1	0.12	...	...	1	0.25	...	...	...	...

103. From the foregoing analysis it may be seen that the meagre incomes of these poor cultivators and agricultural labourers are hardly sufficient for their daily sustenance and they have very little to save. Very often their expenditure outruns their incomes leaving them with no choice except to borrow. Unavoidable items of expenditure like expenditure on festivals, marriages and sickness are very often met by borrowing rather than out of any saving. The expenditure on festivals differs for the various income groups and it ranges from Rs. 5 to 6 for the lower income group of Rs. 25 and less to about Rs. 11 to 12 in the case of high income groups. The expenditure on marriages also slightly varies among the income groups. The expenditure for a marriage range anywhere between Rs. 150 to 400 for the low and middle income groups and in the case of high income groups, it ranges from Rs. 250 to 600.

TABLE No. XXVI

Expenditure on festivals

Amount of expenditure	Number of households with a monthly income of				
	Rs. 25 and below	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over
Nil	13	68	41	20	11
Below Rs. 5	2	21	20	1	1
Rs. 6-10	...	33	35	13	5
Rs. 11-20	...	4	3	2	5
Rs. 21-30	...	...	...	1	1
Rs. 31-40	...	...	...	...	...
Rs. 41-50	...	...	...	...	1
Rs. 51-100	...	...	...	...	...
Rs. 101 and over	...	...	...	...	...
Total	15	126	99	37	24

TABLE No. XXVII

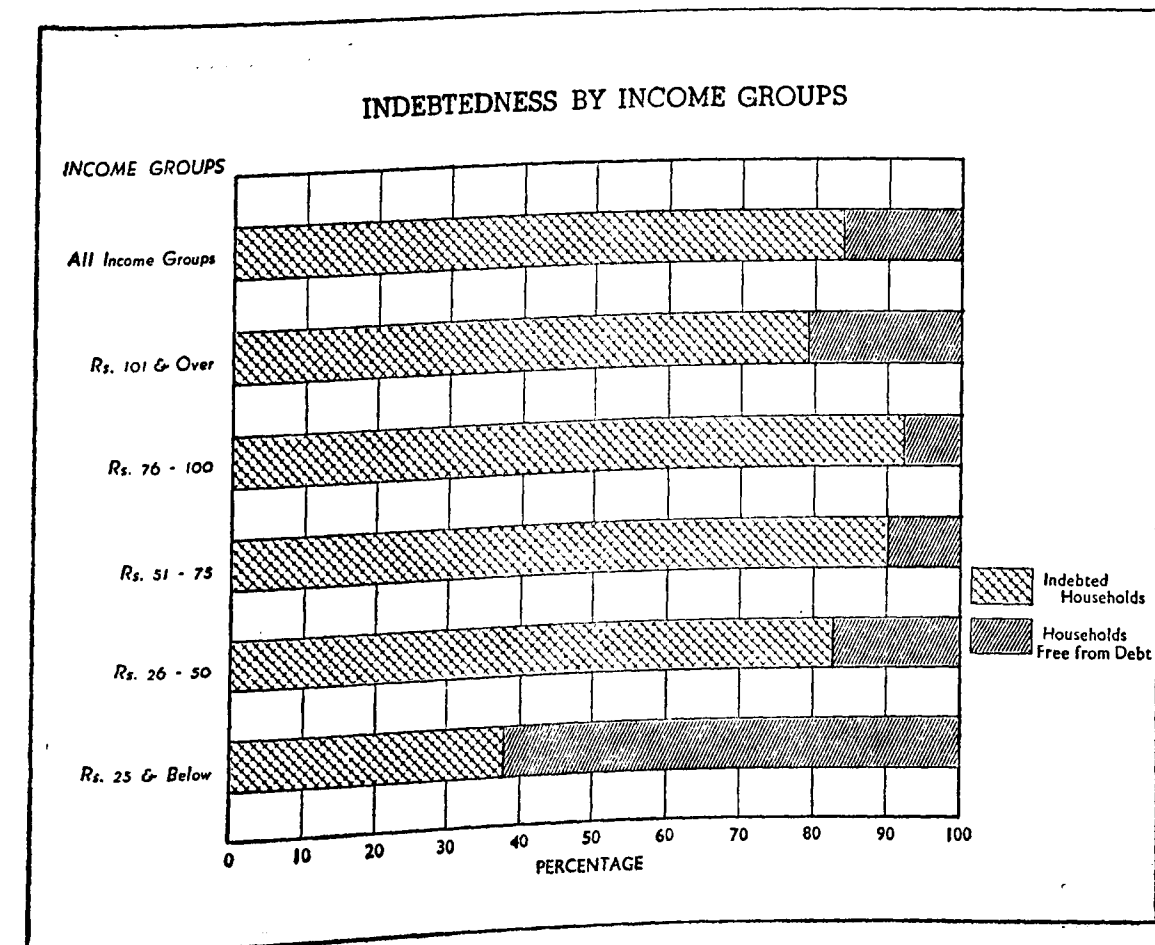
Expenditure on marriage

Amount of expenditure	Number of households with a monthly income of				
	Rs. 25 and below	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over
Nil	13	82	53	22	14
Rs. 50 or less	...	...	...	...	...
Rs. 51-100	1	2	...	...	1
Rs. 101-200	...	7	4	...	1
Rs. 201-400	...	10	20	4	1
Rs. 401-600	1	25	21	11	5
Rs. 601-800	...	...	1	...	...
Rs. 801-1,000	...	...	...	...	2
Rs. 1,001 and over	...	...	...	...	...
Total	15	126	99	37	24

104. Though the expenditure is, in a broad sense, limited by the income of the households, the expenditure on the necessities is to a large extent inelastic. The incomes of these cultivators and agricultural labourers whose source of livelihood is a seasonal occupation, fluctuates from month to month and it is not regular. These fluctuating incomes and the inelastic nature of the expenditure on necessities leave them with no choice except to borrow even for their daily wants. The other reason for many of them getting into debts is that when their meagre incomes are hardly sufficient to meet their daily wants, they have no other way except to borrow to finance the unforeseen items of expenditure like sickness in the family or unavoidable

Indebtedness

expenditure like expenditure on marriages. These are some of the important reasons for a large number of households being steeped in debts. A total number of 252 households or nearly 84 per cent of the total number of households are indebted. The total amount of indebtedness comes to a staggering figure of Rs. 1,44,195 and the average indebtedness works out to Rs. 572 per household. The indebted households are spread over all the income groups and it ranges from 37.5 per cent of the households in the lowest income group of Rs. 25 and less to about 92 per cent of the households in the high income group of Rs. 76 to 100 per month.



Even in the highest income group of Rs. 100 and above, 79 per cent of the households are in debt. The causes of indebtedness, of course, vary between the low income group and the high income groups and the amount of debt also would be lower in the case of low income groups. The low and the middle income groups borrow for meeting their daily wants and for meeting unforeseen items of expenditure and the debt incurred by the low income groups would mostly be for unproductive purposes whereas in the high income groups, the debts incurred would be both for unproductive purposes and for productive purposes. The average amount of debt seems to be, more or less, proportionate to the income groups and it ranges from Rs. 255 per household in the lowest income group of Rs. 25 to about Rs. 1,395 in the highest income group of Rs. 100 and above.

TABLE No. XXVIII

Community	Income group	Indebtedness				
		Total No. of households	Indebtedness by income group			Average indebtedness per household in debt
			No. of households in debt	Percentage of indebted households to total households	Total indebtedness	
(1)	(2)	(3)	(4)	(5)	(6)	(7)
*Vanniar	Rs. 25 and below	12	4	33.33	1,230	307.50
	Rs. 26 to 50	98	83	84.69	33,020	397.83
	Rs. 51 to 75	80	75	93.75	43,310	577.47
	Rs. 76 to 100	29	28	96.55	24,100	860.71
	Rs. 101 and over	19	16	84.21	25,800	1,612.50
	Total	238	206	86.55	1,27,460	618.74
Oddar	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	13	7	53.85	1,500	214.29
	Rs. 51 to 75	6	1	16.67	100	100
	Rs. 76 to 100	3	2	66.67	260	130
	Rs. 101 and over	3	1	33.33	100	100
	Total	25	11	44.00	1,960	178.18
Naicker	Rs. 25 and below	2	...	...	...	...
	Rs. 26 to 50	10	9	90.00	3,950	438.89
	Rs. 51 to 75	5	5	100.00	3,800	760.00
	Rs. 76 to 100	5	4	80.00	2,700	675.00
	Rs. 101 and over	...	...	...	...	...
	Total	22	18	81.22	10,450	580.56
Kusavan	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	...	...	...	...	...
	Rs. 51 to 75	2	2	100	600	300
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	2	2	100	600	300
Ambattan	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	1	1	100	50	50
	Rs. 51 to 75	1	1	100	525	525
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	2	2	100	575	287.50

Table No. XXVIII (contd.)

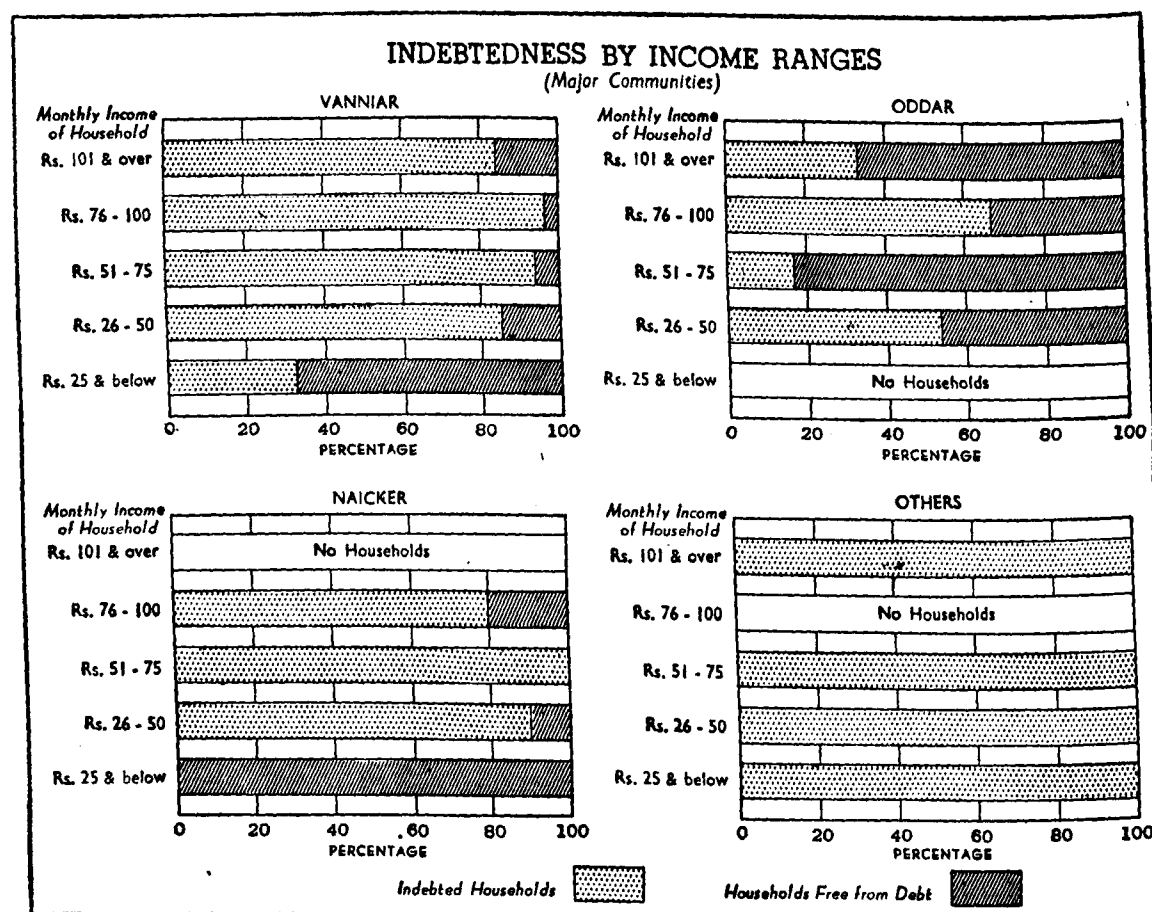
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Vellalar	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	...	...	...	...	...
	Rs. 51 to 75	1	1	100	200	200
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	1	1	100	200	200
Vania Chetty	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	...	...	...	...	...
	Rs. 51 to 75	...	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	1	1	100	500	500
	Total	1	1	100	500	500
Kammalar	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	1	1	100	400	400
	Rs. 51 to 75	1	1	100	400	400
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	2	2	200	800	400
Vannan	Rs. 25 and below	2	2	100	300	150
	Rs. 26 to 50	1	1	100	200	200
	Rs. 51 to 75	...	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	3	3	100	500	166.67
Parayan	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	2	2	100	250	125
	Rs. 51 to 75	2	2	100	300	150
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	1	1	100	100	100
	Total	5	5	100	650	130.00
Muslim	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	...	...	...	...	...
	Rs. 51 to 75	1	1	100	500	500
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	1	1	100	500	500

VILLAGE SURVEY

Table No. XXVIII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Village Total	Rs. 25 and below	16	6	37.50	1,530	255.00
	Rs. 26 to 50	126	104	82.54	39,370	378.56
	Rs. 51 to 75	99	89	89.90	49,735	558.82
	Rs. 76 to 100	37	34	91.89	27,060	795.88
	Rs. 101 & over	24	19	79.16	26,500	1,394.74
	Total	*302	252	83.72	1,44,195	572.20

105. The indebted households are distributed between all the communities and percentage of indebted households are lowest among the Oddars. Only 44 per cent of the Oddar households are indebted as against 82 per cent of the Naickers' households and 86 per cent of the Vanniars' households who are indebted. All the households belonging to the other communities of the village, who mostly belong to the low and the middle income groups, are also indebted, but the average debt is lower than that of the Vanniars and the Naickers.



106. It would be of interest to analyse the causes of indebtedness since an overwhelming majority of this village population are indebted. Ordinary wants or family maintenance and cultivation expenses are the two prominent causes of indebtedness which altogether account for about 55 per cent of the total debt of the village. Under the cause, ordinary wants or family maintenance, 122 households or 48.4 per cent of the households in debt, are

* Total no of household=303. One household being dependent has no income.

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indebted and the debt under this cause constitutes about 20 per cent of the total debt of the village. These are mostly the low and the middle income group people whose meagre incomes are hardly sufficient for meeting the expenses on the bare necessities of existence. A greater percentage of the households are in debt because of cultivation expenses and losses in cultivation. As many as 144 households or 57.1 per cent of the total households in debt, are indebted because of households cultivation and the debt under this cause constitutes about 35 per cent of the total debt of the village. These indebted households are spread over all the income groups but the majority of them are petty cultivators.

TABLE No. XXIX

Indebtedness by causes		Amount of debt Rs.	Number of families in debt	Proportion of debt due to cause to the total amount of debt (Percentage)
Community	Cause			
(1)	(2)	(3)	(4)	(5)
Vanniar	Purchase of land	19,100	21	14.99
	House construction or repairs, to existing building	6,200	13	4.86
	Marriages	14,600	32	11.46
	Funerals	1,800	6	1.41
	Litigation	4,300	3	3.37
	Buying cattles	1,500	8	1.18
	Sickness	1,600	3	1.26
	Ordinary wants (Family maintenance)	24,550	100	19.26
	Household cultivation	45,610	130	35.78
	Industry run by the household	700	2	0.55
	Business run by the household	350	3	0.27
	Well digging	6,650	16	5.22
	Well digging and buying cattles	500	1	0.39
	Total	1,27,460	338	100.00
Oddar	Marriages	600	5	30.61
	Ordinary want (Family maintenance)	1,160	7	59.18
	Household cultivation	200	1	10.21
	Total	1,960	13	100.00

VILLAGE SURVEY

Table No. XXIX (contd.)

(1)	(2)	(3)	(4)	(5)
Naicker	Purchase of land	200	1	1.91
	House construction or repairs, to existing building	1,500	1	14.35
	Marriages	1,500	4	14.35
	Funerals	100	1	0.96
	Digging well	900	2	8.62
	Sickness	200	1	1.91
	Ordinary wants (Family maintenance)	1,800	6	17.23
	Household cultivation	3,950	11	37.80
	Buying cattle	200	1	1.91
	Building one hut	100	1	0.96
	Total	10,450	29	100.00
Kusavan	Marriages	300	1	50.00
	Funerals	300	1	50.00
	Total	600	2	100.00
Kammalar	Ordinary wants (Family maintenance)	400	1	50.00
	Household cultivation	400	1	50.00
	Total	800	2	100.00
Ambattan	Purchase of land	225	1	39.13
	Ordinary wants (Family maintenance)	50	1	8.70
	Household cultivation	300	1	52.17
	Total	575	3	100.00
Vellalar	Marriages	100	1	50.00
	Ordinary wants (Family maintenance)	100	1	50.00
	Total	200	2	100.00
Vania Chetty	Marriages	200	1	40.00
	Funerals	100	1	20.00
	Industry run by the household	200	1	40.00
	Total	500	3	100.00
Vannan	Marriages	200	1	40.00
	Ordinary wants (Family maintenance)	300	2	60.00
	Total	500	3	100.00
Parayan	Marriages	200	2	30.77
	Funerals	50	1	7.69
	Ordinary wants (Family maintenance)	400	4	61.54
	Total	650	7	100.00

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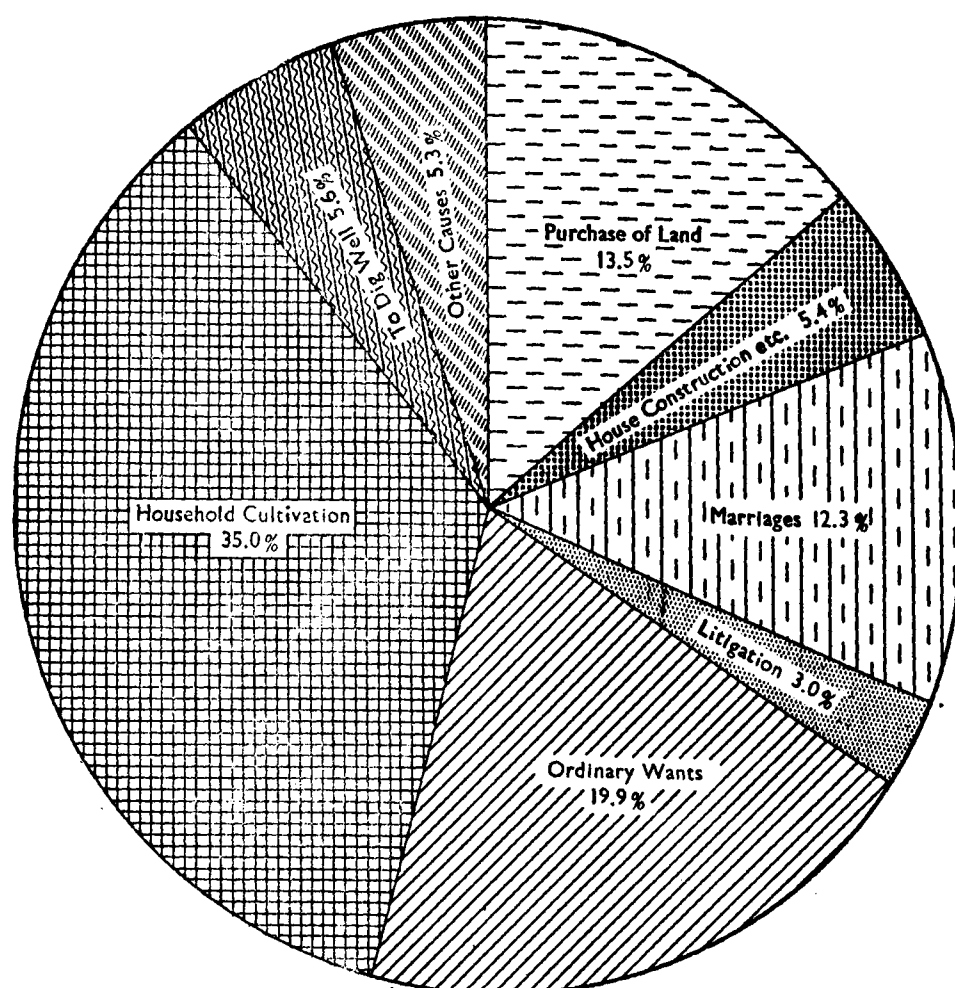
Table No. XXIX (contd.)

(1)	(2)	(3)	(4)	(5)
Muslim	Purchase of ducks	500	1	100.00
	Total	500	1	100.00
Village Total	Purchase of land	19,525	23	13.54
	House construction or repairs to existing building	7,800	15	5.41
	Marriages	17,700	47	12.28
	Funerals	2,350	10	1.63
	Litigation	4,300	3	2.98
	Buying cattle & poultry	2,200	10	1.53
	Sickness	1,800	4	1.25
	Ordinary wants	28,760	122	19.95
	Household cultivation	50,460	144	34.99
	Industry run by the household	900	3	0.61
	Business run by the household	350	3	0.24
	Well digging	8,050	19	5.59
	Total	1,44,195	403	100.00

These figures, if anything, reflect the deficit nature of the agriculturists' economy where the income from agriculture is hardly sufficient to maintain the cultivators' families. Not only the return from the land is low for a variety of reasons like antiquated methods of cultivation, losses due to pests and failures of monsoon, but the farmer has also to pay exorbitant interest for the loans he has taken from the private money lenders and grain merchants who are the only source of credit for the peasants of this village in the absence of any organised or government sources of credit facilities. Among the other important causes of indebtedness are marriages, sickness and funeral expenses. A total number of 61 households or 24.2 per cent of the households are indebted because of these reasons and the total amount of debt under these causes constitute about 15 per cent of the total debt of the village. One definite conclusion which emerges from these figures about the causes of indebtedness is that a large portion of the debt is due to unproductive causes like the ones mentioned above and debts due to productive causes, like purchase of lands and land-improvement forms only a small percentage. Only about 68 households or 26.98 per cent of the households have incurred debt for productive purposes which include purchase of lands, well digging, buying cattle and house construction. The total amount of debts under these productive causes is only about 21.51 per cent of the total debt of the village.

107. The staggering figures of indebtedness indicate the poverty stricken conditions of the majority of the people and there are very few indices of prosperity. The ownership of lands could normally be taken to be an index of prosperity, but in many cases in this village, owners of small extents of lands and petty cultivators are as poor as the landless agricultural labourers. However, it would be of interest to study the pattern of land ownership and the distribution of holdings in this village.

CAUSES OF INDEBTEDNESS



Out of the 303 households, 224 households or 74 per cent of the total number of households own lands and it is only 79 households of this village who are landless. Among the three important communities of the village, the percentage of landless is lowest among the dominant communities of Vanniars and Naickers and the majority of the holdings in this village are owned by them. As much as about 87.5 per cent of the holdings are owned by the Vanniar community and only the remaining 12.5 per cent of the holdings are distributed among the other communities. The Naickers own about 8.5 per cent of the holdings in the village. Thus, as much as 96 per cent of the holdings in the village are owned by these two important communities of Vanniars and Naickers and the Oddars own about 2.21 per cent of the holdings in the village. Only the remaining 1.8 per cent of the holdings are owned by the other minor communities of the village. The percentage of landed households is highest among the Naickers and the Vanniars. As much as 86 per cent of the Naicker households and 82 per cent of the Vanniar households own lands whereas only about 20 per cent of the Oddars own lands. Among the other minor communities of the village, except one household of Kusavans, one household of Ambattan and one household of Parayan, all the rest are landless. Thus, the landed gentry of the village comprises mostly of the Vanniars and the Naickers.

TABLE No. XXX

Possession of land

Community	Name of interest of land	Number of households and extent of land						
		No land	20-50 cents	51 cents to 1 acre	1 to 2.4 acres	2.5 to 4.9 acres	5 to 9.9 acres	10 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Vanniar	Land owned	...	24	44	47	35	24	5
	Land held from private persons or institutions	...	...	2	...	...	...	...
	Land given out to private persons	...	3	3	2	2	...	...
	Own lands and land held from private persons	...	...	...	2	...	...	...
	Own land and land given out to private persons	...	...	2	...	...	...	...
	Land held and land given out to private persons	...	...	1	...	...	...	...
	No land	43	...	...	...	...	...	...
Oddar	Land owned	...	2	...	...	...	...	...
	Land given out to private persons	...	2	...	...	...	...	...
	Land owned and land held from private persons	...	...	1	...	...	...	...
	No land	20	...	...	...	...	...	...
Naicker	Land owned	...	2	7	7	3	...	...
	No land	3	...	...	1	...	...	...
Kusavan	Land owned	...	...	...	...	...	...	...
	No land	1	...	...	...	...	1	...
Vellalar	Land owned	...	...	...	...	...	...	...
Ambattan	Land given out to private persons	...	...	...	...	1	...	...
	No land	1	...	...	...	...	...	...
Vania Chetty	No land	1	...	...	...	...	...	...
Kammalar	No land	2	...	...	...	...	...	...
	No land	3	...	...	...	...	...	...
Vannan	No land	...	1	...	...	...	...	...
Parayan	Land owned	...	...	...	...	...	...	...
	No land	4	...	...	...	...	...	...
Muslim	No land	1	...	...	...	...	...	...
Total		79	34	60	59	41	25	5

108. The fact that 74 per cent of the households in this village own lands, does not indicate that the majority are prosperous, because many of them own very small extents of dry lands of low fertility from which the return is hardly sufficient for the maintenance of their

families. Their general economic condition is as bad as the landless agricultural labourers. Many of these petty cultivators and owners of small extents of lands are not completely dependent on cultivation for their livelihood, but supplement their incomes from these lands, from cooly work in agriculture. The average size of the holding in this village works out to 2.38 acres and the bulk of the holdings are small sized holdings below 2.4 acres, as detailed below :

Size of the holding	No. of holdings	Per cent to the total No. of holdings
20 to 50 cents	33	14.73
50 cents to 1 acre	60	26.79
1 to 2.4 acres	61	27.23
2.5 to 5 acres	39	17.41
5 to 10 acres	26	11.61
Above 10 acres	5	2.23

As much as about 69 per cent of the holdings are small sized holdings below 2.4 acres. Among these, nearly 15 per cent of the holdings are small plots ranging from 20 to 50 cents and only 54 per cent of the holdings are larger than 50 cents in size. 17.4 per cent of the holdings are medium sized holdings ranging from 2.4 to 5 acres and only about 13.8 per cent of the holdings are large sized holdings above 5 acres. Most of these larger holdings are dry lands. Even among the medium sized and small holdings, majority of them are dry lands. Though 224 households or 74 per cent of the households own lands, it is only about 45 to 50 per cent of these land-owners who are self-sufficient and fairly well-to-do. The other 50 per cent of the land owners get very meagre incomes from their small plots which are barely sufficient for their daily sustenance.

109. Savings and investment is another reliable index of prosperity and there are very few households which have saved and invested in productive purposes as specified in Table No. XXXI: About 24 households of this village have made some savings and have purchased the Prize Bonds, and the total amount thus saved is only about Rs. 365. Another 31 households have acquired lands in the last ten years and the value of these acquired properties is Rs. 27,775. Another 35 households have dug wells in their lands and the total value of the investment is about Rs. 22,600. Twenty six households have cleared their debts during the last ten years and the total amount of debts thus cleared works out to about Rs. 13,000. There are no other cases of saving and investment in the last ten years except another five households who had invested about Rs. 4,000 in the construction of houses. The majority of these households which have saved some money and have cleared off their debts or invested in productive purposes belong to the Vanniar community. Thus, 22 out of the 26 households which have cleared debts and 27 households out of 31 households which have purchased lands in the last ten years belong to the Vanniar community. Even among the 21 households which have invested in Prize Bonds, 19 households belong to the Vanniar community. Thus, the very small percentage of people who can be called the richer section of the village population mostly belong to the dominant community of Vanniars except for stray exceptions among the Naickers and others. Except these handful of prosperous people, the economic condition of the rest of the people is rather distressing. They lead a hand-to-mouth existence with their meagre incomes and the groups which are most conspicuously poverty-stricken are the Oddars, Parayans and the lower income groups among the Naickers and the Vanniars.

TABLE No. XXXI

Prosperity index during the last ten years

Description	Vanniar		Oddar		Naicker		Kusavan		Vellalar		Ambattan		Kammalar		Vania Chetty	
	Household	Amount Rs.	Household	Amount Rs.	Household	Amount Rs.	Household	Amount Rs.	Household	Amount Rs.	Household	Amount Rs.	Household	Amount Rs.	Household	Amount Rs.
1. Number of households which have cleared debts which existed prior to 10 years and the total amount	22	11,900	2	600	2	500	...	...	...	...	...	...	...	...	...	...
2. No. of households which have during the last 10 years																
(a) Acquired	27	25,800	1	200	2	1,700	...	...	...	...	1	225	...	...	...	...
(i) Lands	1	300	...	...	...	...	...	...	...	...	...	...	...	...	...	...
(ii) Jewells	...	...	...	...	...	...	...	...	...	...	...	...	1	50	...	...
(b) Made savings in	19	300	1	10	3	30	...	...	1	25	...	...	...	...	...	...
(i) Cash (Prize Bond)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
(c) Invested capital in	35	22,600	...	...	...	...	...	...	...	...	...	...	...	...	...	...
(i) Well digging	5	3,300	...	...	1	500	...	...	...	...	...	...	...	...	...	...
(ii) House construction	1	700	1	200	3	700	...	...	...	...	...	...	...	...	...	...
(iii) Huts	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	250
(iv) A new chekku	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
(d) Purchased	1	50	...	...	...	...	...	...	...	...	...	...	...	...	...	...
(i) Iron plough	2	200	...	...	...	2	160	...	...	...	...	...	...	...	...	...
(ii) Cattle	...	...	...	...	1	15	...	...	...	...	...	...	...	...	...	...
3. Household furniture	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	113	65,150	5	1,010	12	3,445	2	160	1	25	1	225	1	50	1	250

110. We may now proceed to study the economic resources of the village. The most important of the resources of the village is the land. This village extends over an area of 894 acres, out of which only about 60 per cent of the lands are cultivable and the rest is either poramboke or uncultivable waste, as detailed below:

	451 acres
Dry lands	83 "
Wet lands	110 "
Poramboke lands	250 "
Uncultivable waste	

Except a small extent of 83 acres of wet lands, the rest of the cultivable lands are all dry lands. The 250 acres of waste land is covered by the hillocks and rocky terrain which is unsuitable for cultivation. This uncultivable waste land constitutes as much as about 28 per cent of the total area of the village and the poramboke lands constitute about 12 per cent. The poramboke lands comprise of the areas covered by the village site, tanks, grazing grounds,

burial grounds, foot-paths, cart tracts etc. Even the cultivable land is of very poor quality and the yield from the land is very low. The soil of the village consists mostly of the redloamy type. The assessment for the dry lands ranges from Rs. 1-12 to Rs. 1-37 and the same for the wet lands is about Rs. 4.75 per acre including the surcharge and other levels. The total land revenue from this village is only Rs. 1,571.00 per annum. The land values range from Rs. 700 to Rs. 1,000 per acre of dry lands and Rs. 2,000 to Rs. 3,500 for an acre of wet land.

111. The wet lands are irrigated by the two tanks which irrigate a total extent of about 56 acres and the rest is irrigated from the two tanks which lie in the neighbouring village of Pothuvai. The two irrigation tanks in the village are known

Sources of irrigation

as 'Mel yeri' which irrigates about 36 acres and the 'Thalai yeri' which irrigates about 20 acres. The 'Mel yeri' is completely rain-fed and water is available in the tank only for about five to six months in a year which is just sufficient to raise one crop of paddy. The 'Thalai yeri' is also rain-fed but the supply is supplemented by surplus flow from the Monappaeri in Pothuvai village whenever there is excessive rains. In this tank also, water is available for about four to five months in a year. The two irrigation tanks in Pothuvai village, namely, Monappaeri and the Thenneri irrigate a total extent of about 27 acres which lie in this village. These tanks are also completely rain-fed and water available there, is just sufficient for raising a single crop of paddy. In addition to these tanks, there are also a number of irrigation wells which serve as supplementary sources of irrigation for the wet lands. Though the tanks are the primary sources of irrigation for the paddy raised in the wet lands, yet it is not completely dependent on the water from the tanks because very often either due to the failure of monsoon or due to untimely rains, tank water is not available for the fields and at those times, these fields are irrigated from the private irrigation wells. A number of dry lands also have irrigation facilities from these wells and crops like chillies, irrigated variety of cumbu and sometimes paddy are raised on these dry lands which have irrigation wells. Altogether there are about 117 irrigation wells in this village; 36 in wet lands and 81 in dry lands.

Crop pattern

112. The most important crops grown in this village are food crops like paddy, cumbu, cholam and ragi and commercial crops like groundnuts. The average extent cultivated under each of the crops is detailed below:

Paddy	88 acres
Cumbu	97 "
Cholam	56 "
Ragi	35 "
Ground-nuts	210 "

Thus we see that groundnuts is cultivated over the largest extent of 210 acres. This is one of the most profitable dry crops and it has a better return when compared to other crops like cholam, cumbu and ragi. Apart from these important crops, the other minor crops grown in this village are varagu, red-gram and black-gram. Varagu is cultivated over an extent of about 18 acres on an average and grams over an extent of 19 acres. Chillies and vegetables are grown over small plots adjacent to the wells.

113. The cultivation season in the village begins in the months of June-July after the onset of south-west monsoon. The lands, however, are given a first ploughing early in

Crop calendar

the month of April-May after the summer showers. The dry crops like groundnuts, cholam, cumbu and ragi are sown in the month of July after the south-west monsoon rains. These crops are harvested in November-December. In most of the lands only one crop is raised. Sometimes two crops are raised at the same time by mixed cultivation; for example red-gram is cultivated as a mixed crop along with groundnuts. After the harvesting of these



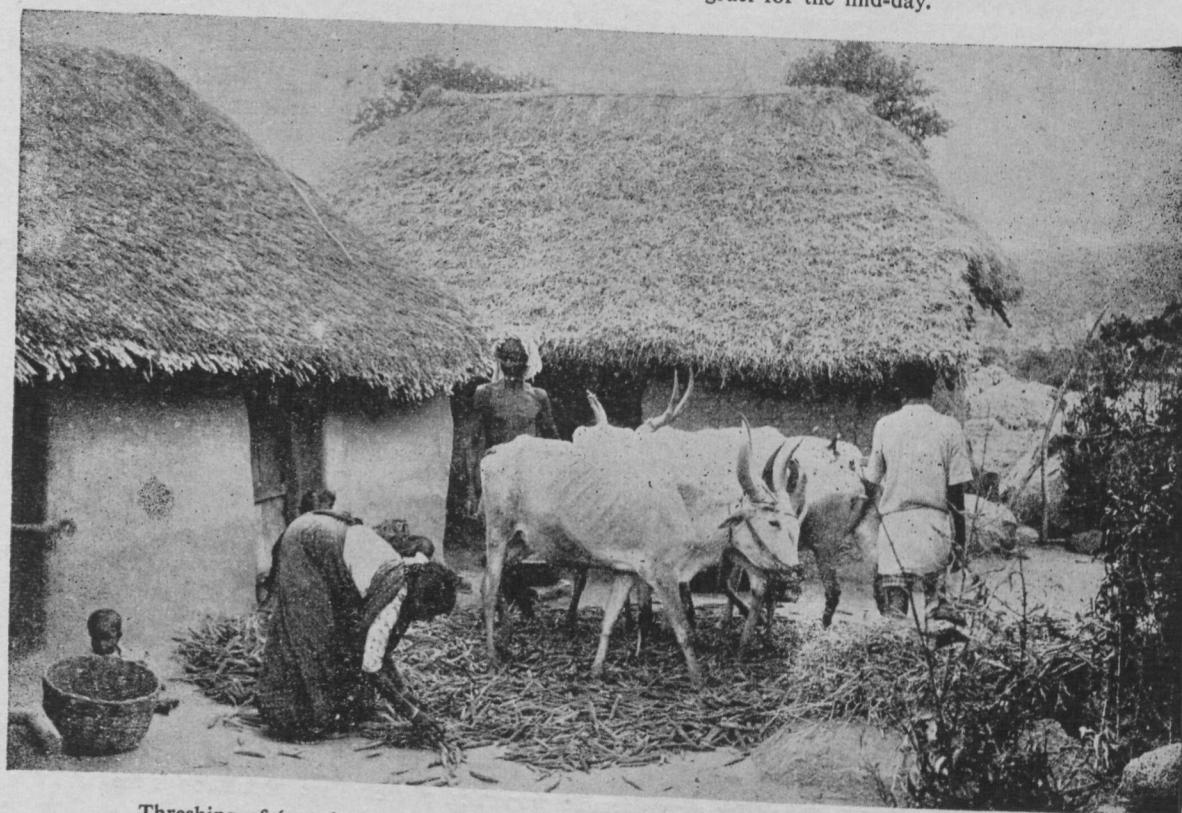
Domestic fuel is collected from the neighbouring forests and wastelands. Womenfolk are returning home with their collections.



The primary source of livelihood for a considerable proportion of the village population is the cooly work in agriculture. Picture shows the harvesting in progress.

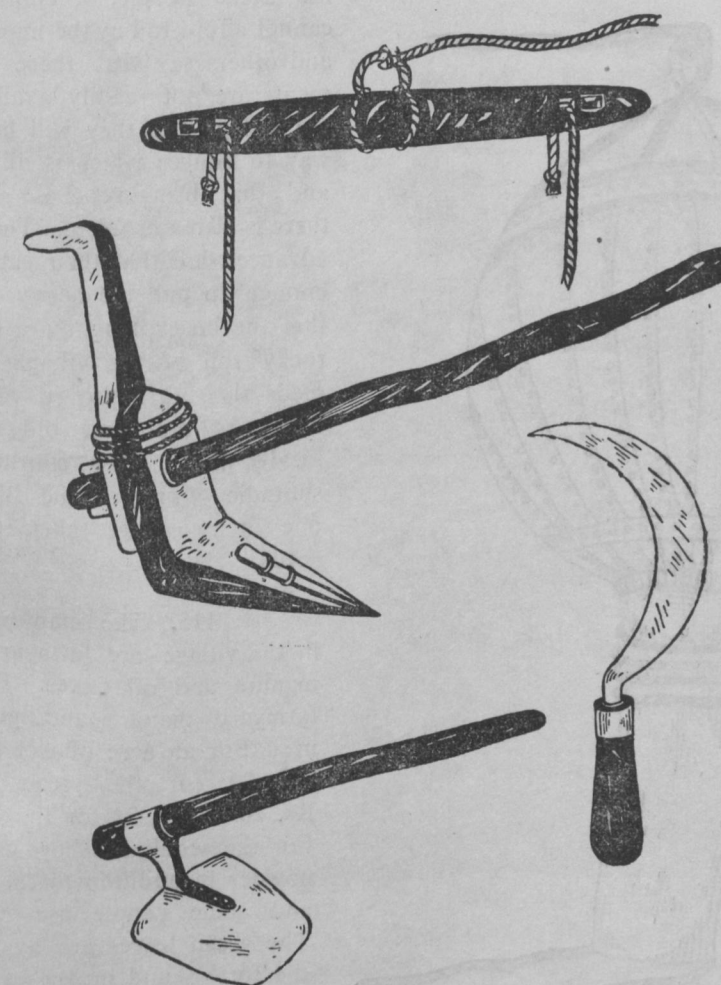


A closer view of the operation. These women workers are paid grains worth 0.50 nP. for a day's hard work. They are also given two or three glasses of gruel for the mid-day.



Threshing of 'cumbu' in progress. The cattle are made to tread on the ears of corn.

dry crops in November-December, most of the dry lands lie fallow for the rest of the year. People who have irrigation wells raise a second crop in their lands and that too, only over a small portion of their lands which is irrigable with well water. The crop which is usually raised as a second crop in the dry lands are either irrigated variety of ragi or cumbu. Some people cultivate the small plots of irrigable dry lands with chillies and vegetables or with irrigated variety of groundnuts. In the wet lands also, the cultivation season begins at the same time as in the dry lands. Usually, 'Samba' variety of paddy is raised as the first crop. The seedlings for this paddy is raised in the months of July-August and transplantation takes place in September-October by which time north east monsoon would have



Agricultural Implements

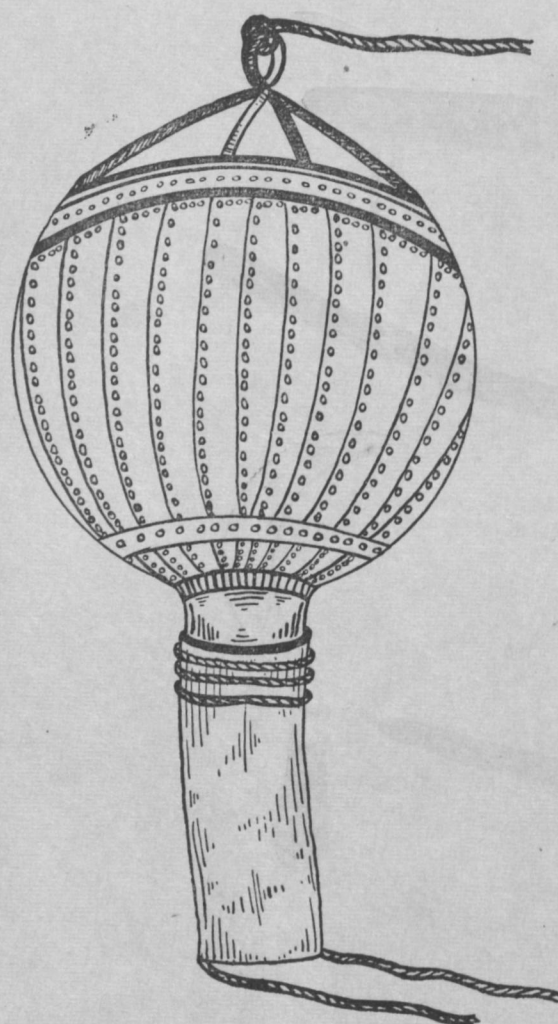
set in and water would be available in the tanks. The samba crop takes six months to ripen and it is harvested in January-February. A second crop of paddy is raised only when the supply of water in the tanks is abundant or when the wet lands are irrigable with well water. A short-term crop of paddy known as *Navarai* in local parlance, is raised as the second crop. Seedlings for this crop are raised almost immediately after the harvest of the samba crop and they are transplanted towards the end of February. This crop takes only about three months to ripen and it is harvested in April-May after which the lands lie fallow till the next cultivation season in July-August. Some people who have wells in their lands raise a third crop and

this is usually a dry crop. After the harvesting of the second crop of paddy, these people either raise the irrigated variety of ragi or cumbu and this crop takes only about three months. Only a few people raise the third crop or the summer crop.

114. The technique of cultivation and methods of agriculture are as old as time and there is very little realisation on the part of the ryots that improved methods of agriculture would increase their return from the lands. The same old crude type of implements like the traditional wooden plough, the spades and the sickles are used in agriculture. Despite the fact that improved implements like iron ploughs and borse ploughs are given by the Block Development people at 50 per cent of the cost price, only a handful of nine people have availed of this benefit.

Agricultural practices

Some people, of course, say that they cannot afford to buy the improved implements and others say that these improved implements are not readily available to them in the village and they will have to go all the way to Gingee which is nineteen miles away and that bringing these implements from there is also a problem. The other arguments advanced are that their cattle are not strong enough to pull the heavy iron ploughs and that the borse ploughs are too flimsy for the rocky soil of the village. In the case of seeds also, no improved variety of seeds are used and the same old practice of using locally grown seeds continues. Despite the sporadic efforts of the Block Officials only one or two have taken to these improved seeds.



Kavalaisal which is used to bale out water from irrigation wells

115. The manures commonly used in the village are farmyard manure, green manure and oil cakes. For the wet lands, farmyard manure and green manure are used. For an acre of wet land, it costs about Rs. 25 for the green leaves and about Rs. 20 to Rs. 24 for the farm yard manure. For the seedlings they use groundnut-cake powder in addition to the farmyard manure and some people use chemical fertilisers. The green leaves are available in plenty in the forests and in the waste lands in and around the village and farmyard manure is also locally available as the cowdung and animal waste are carefully preserved in the manure pits. Very little of cowdung is used as domestic fuel as firewood is available in plenty in the waste lands and in the forests nearby. Only a few people, say, about 2 per cent of the ryots, use chemical fertilisers like Ammonium Sulphate and Urea and a few more use it only for the seedlings. Firstly, the ryots feel that they cannot afford the chemical fertilisers and secondly, it is not locally available. Generally, the ryots use only the farmyard manure and the green leaves manure for their wet crops. In the case of dry lands, they usually apply tank silt in the place of manure and some of them apply farmyard manure once in two or three years. The other

common methods of manuring the dry lands, is to pen the cattle on the lands for a few successive nights. Green leaves or chemical fertilisers are not used for the dry lands. Comparatively more manure is used for the ground-nut crop than the other dry crops, because of the fact that there is better return from the ground-nuts and also because the ground-nuts require more manure than any other dry crop.

116. Except in the case of paddy, where seedlings are raised and transplanted, the dry crops are sown only by the broadcasting methods. The ground-nuts are dropped one by one into the furrow ploughed to receive them and it is covered with earth by the succeeding plough. The other dry grains are sown by the broadcasting method and seeds are covered by ploughing the lands once again. Weeding is done only for paddy and groundnuts and for other crops, it is considered unnecessary. Labourers for agricultural operations are available in plenty in the village itself, and as stated earlier, agricultural labour is the primary source of livelihood for a considerable proportion of population. The wages for agricultural labour is Re. 1 for a male worker and 0.50 nP. for a female worker. The workers have also to be given about two or three glasses of gruel for the midday. This is a part of the wages and if the gruel is not supplied the workers have to be paid a little more. Many of the petty cultivators work on the fields along with their family members and for operations like weeding and harvesting, they engage daily labourers. Some of the large land-owners engage *Padiyals* or contract-labourers for a term of one year. The wages paid to the *padiyals* are of two kinds. In some cases, they are engaged on the condition that one-fourth of the net-produce will be paid to them and in other cases they are engaged for a certain sum of money which usually ranges from Rs. 100 to Rs. 150 per annum. They are also to be given two or three sets of new clothes for the festivals. The wages for the daily labourers are mostly paid in cash except for the harvesting for which the wages are paid in kind.

117. One of the important reasons for the low yield of the land and consequent poverty of the cultivators is the wide prevalence of pests and crop diseases. The diseases widely prevalent in this village are jassits, blast and stem-borer which affect the paddy crop and Hairy caterpillar and 'Surul puchi' cause considerable damage to the groundnuts. Jassits are quite common in this village and the correct remedy for this is to spray pesticides like B.H.C. and D.D.T. But very few people use this correct remedy and many of them spray the pest ridden crops with the pig-dung solution. This is not actually a pesticide and it is more of a manure. By providing greater fertility, this local remedy slightly counteracts the effect of the pest. Even in cases of blast and stem-borer, the people do not spray the crop with folidol, but only use the local remedy. The Hairy caterpillars attack the groundnut crop in myriads and reduce the yield considerably. The other pest which attacks the groundnut crop is what is called as *Surul Puchi*, which mines into the leaves in consequence of which the leaves first turn black and later fall off. Even here, the ryots do not use the correct remedy of spraying the crops with folidol or B. H. C. but only spray the crops with pig-dung or ashes. It is not that people are ignorant of the use of pesticides, although there are a few cases of ignorance. They may be ignorant of the actual pesticide to be used, but they are aware of the fact that chemical pesticides which are available in the Block Office are the correct remedies for these pests and diseases. They do not use them firstly because they think they cannot afford it and secondly because of the trouble involved in getting the pesticides and sprayer from Gingee and transporting it. But I think the real reason is the inertia of the average peasant. Last year, when the groundnut crop was infested with Hairy caterpillar, the Gramsevak actually tried to organise a co-operative effort to spray folidol on this crop provided the ryots were willing to pay Rs. 3 per acre. As many of the ryots were not enthusiastic about this, the proposal was given up finally. Not only the ryots need be educated on using these pesticides, but also these things should be made available to them locally at reasonable rates.

Pests and crop diseases

118. The deficit nature of peasant's economy is well expressed in the Tamil proverb which runs as follows:

“உழுதவன் கணக்குபார்த்தால் உழவுக்கோல்கூட மிஞ்சாது”.

This means that if we are to examine the income and expenditure of a cultivator at the end of the year, he will not even be left with the little bamboo stick which is used to drive the cattle and which costs about two annas. The truth of this proverb is well born out by the conditions in this village. The average peasant looks so much poverty-stricken because of the insufficient return from the lands as may be seen from the details to follow. The cost of cultivation for an acre of paddy roughly comes to about Rs. 130 as detailed below:

Ploughing	Rs. 20 00	Manuring	Rs. 35 00
Transplanting	Rs. 15 00	Seeds	Rs. 25 00
Weeding	Rs. 15 00	Cost of harvesting	Rs. 20 00
		Total	Rs. 130 00

The average yield per acre from the first crop samba paddy ranges from about 25 to 30 Kalams. A kalam is equivalent to 36 Madras measures. At the rate of Rs. 12 per kalam, the gross return from an acre of paddy ranges from Rs. 300 to Rs. 360 and deducting the cost of cultivation, the net return from an acre of paddy ranges from Rs. 170 to Rs. 230. The cost of cultivation shown above does not include the other items like maintenance of livestock, interests on the loans etc. When these items are also deducted, the peasant is left with only a meagre income which is hardly sufficient to maintain his family.

119. The net return from the dry crops is much less. Of course, the dry crops do not require as much trouble as the wet crops. It costs about Rs. 65 to Rs. 70 per acre to raise cumbu, cholam or ragi. The average yield per acre is about eight kalams and the price of each kalam ranges from Rs. 20 to Rs. 21 per kalam. Deducting the cost of cultivation, the net return per acre ranges from about Rs. 95 to Rs. 106. The net income from the groundnuts is slightly higher than the other dry crops. The cost of cultivation for an acre of groundnuts is about Rs. 130 to Rs. 145 as detailed below:

Ploughing	Rs. 20 00
Seeds	Rs. 50 00
Weeding	Rs. 15 00
Manuring	Rs. 25 00
Cost of harvesting	Rs. 35 00
Total	Rs. 145 00

The yield per acre would range from 25 to 30 kalams and in monetary terms from Rs. 300 to Rs. 360. Deducting the cost of cultivation, the net return might range anywhere between Rs. 155 to Rs. 215. Thus, the net return from the groundnuts is higher than the other dry crops. This is the reason why a large extent of the cultivable lands are cultivated with groundnuts and the area under food crops like cumbu, cholam, and ragi is at a minimum.

Quantum of production

120. Most of the food grains produced in the village are consumed in the village itself. The total quantity produced and the total quantity consumed is as follows:



When the poor agricultural labourers do not have any work by which they could earn their daily bread, some of them gather firewood in the neighbouring forests and sell them.

TABLE No. XXXII

Quantum of agricultural produce and their disposal

Description	Paddy * (in kottahs)	Cholam (in kottahs)	Ragi (in kottahs)	Cumbu (in kottahs)	Pulses including gram (in kottahs)
1. Annual quantity produced	1,771½	143½	78	170½	468
2. Total annual quantity consumed by the producing households	1,523½	126½	74	142½	62½
3. Total annual quantity available for sale	248	17	4	28	405½

P. S. * 1 Kottahs=50 Madras Measures.

Thus, the quantity sold out ranges from about 5 per cent in the case of ragi to 14 per cent in the case of paddy. It is not as though these quantities are surplus to the requirements of the village and as a matter of fact the amount of grains produced in the village is not sufficient for consumption in the village itself. These small quantities of grains are sold by the peasants whenever they require ready cash. Very often people buy food grains like ragi, cholam and cumbu in the nearby shandies. This is also reflected in the number of deficit families and families which have marketable surplus. Only about 17 per cent of the households engaged

TABLE No. XXXIII

Quantum of agricultural produce

Community	Total No. of households engaged in agriculture	No. of house- holds self- sufficient in food grains	No. of house- holds with surplus produce	No. of house- holds with deficit
Vanniar	192	60	31	101
Oddar	3	1	...	2
Naicker	19	5	1	13
Kusavan	1	...	...	1
Vellalar	1	1	...	...
Ambattan	1	...	...	1
Vania Chetty	...	...	...	...
Kammalar	...	...	...	...
Vannan	...	...	...	...
Parayan	1	...	...	1
Muslim	...	...	...	...
Total	218	67	32	119

in cultivation have some marketable surplus to be sold and another 31 per cent are self-sufficient. As much as 52 per cent households engaged in cultivation are in deficit in the sense that whatever they produce is not sufficient to meet the costs of cultivation and their family maintenance. In case of cash crops like groundnuts, redgram and blackgrams, except a small percentage say about 5 per cent which is locally consumed, all the rest are marketed outside.

121. There is no co-operative organisation in this village to market agricultural commodities even though groundnut is one of the important exports of the village. Groundnuts are usually marketed through the Groundnut Marketing Society at Tirukoilur. The leading ryots who grow groundnuts in large quantities and the merchants who collect groundnuts from the small cultivators, transport them to Tirukoilur, at a distance of 13 miles, where the society auctions out the groundnuts and pays the money to the ryots within two or three days. In the case of paddy and other grains, they are usually bought by the merchants from the neighbouring villages.

Marketing facilities

122. There is no organised source of credit facilities like Co-operative Credit Society in this village. There is, however, a Co-operative Credit Society in the neighbouring village of Sethavarai in which 30 people of this village have enrolled as members. The entrance fee of this society is Re. 1.10 nP. and the value of each share is Rs. 10. A maximum loan of Rs. 100 is given on each share. There are one or two private money-lenders in this village who charge exorbitant rates of interest. Many of the ryots of this village borrow from these money-lenders and from their friends and relatives in the village and in the neighbouring villages. Some of the ryots also obtain loans from the grain merchants at Vettavalam and the rate of interest charged by these merchants is one bag of paddy for every hundred rupees. There has not been any attempt to start a Co-operative Society in the village and the ryots are at the mercy of the private money-lenders who charge exorbitant rates of interest.

Credit facilities

123. The antiquated methods of agriculture added to the damage caused by the pests and diseases explain the low return from the lands. There has not been any conscious effort on the part of the agriculturists in this village either to improve their methods of agriculture or to avail of the facilities that are extended to them under the Block Development Scheme.

Improvements in agriculture

TABLE No. XXXIV

Households and development activities									
Total No. of households	Number of households who have secured							Derived benefit	Participated in
	Better irrigation facilities	Better types of cattle	Better seeds	Better implements	Better manure	More land for cultivation	Use of pesticides	Improved methods of cultivation like Japanese cultivation	
303	22	10	8	1	6	14	4	...	...
								Land improvement measures like reclamation, conservation, consolidation	...
								National Extension Service or Community Project	...
								Received demonstration in improved cultural practices	...
								In activities works of Communities Project by contribution land, labour, cash or materials	...

We have already indicated how only nine people have got improved types of ploughs and that all others are indifferent to this proposition either because of their inability to invest money in better implements or because of their wrong belief that the improved implements would be unsuitable to them. Even the concessional rates at which these improved implements are offered

by the Block have not induced these ryots out of their traditional inertia. Use of better seeds does not involve any extra expenditure but unfortunately only eight people have used improved seeds despite the goading of the Gramsevak. There was an attempt to start a Primary Village Seed Farm in this village and one of the leading land-owners was given improved seeds by the Block. He was asked to grow those seeds and distribute the improved seeds to the other peasants at a pre-fixed rate. The seeds distributed to the other peasants was to be partly subsidised by the Block. But when the seed grower harvested his paddy and had his seeds ready for sale, none of the other cultivators purchased these improved seeds from him despite the fact they were offered at a concessional rate. Not only many people did not have money to buy these seeds but also they preferred using the seeds which they had already with them rather than buy these improved seeds for ready cash. This indifferent attitude arises not only because of the ignorance about the relative advantages of using improved seeds, but also out of a sense of inertia.

TABLE No. XXXV

Reciprocal aid in agricultural practices

Community	Number of households practising agriculture	No. of households that borrow, agricultural implements from others at the time of cultivation	No. of households that take help of neighbours at the time of sowing or harvesting	No. of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour
Vanniar	187	...	1	1
Oddar	3	...	...	...
Naicker	19	...	1	1
Kusavan	1	...	...	...
Vellalar	1	...	...	...
Ambattan	...	...	...	...
Vania Chetty	...	...	...	...
Kammalar	...	...	...	...
Vannan	...	...	...	...
Parayan	1	...	...	...
Muslim	...	...	...	...
Total	212	...	2	2

The same applies to the use of pesticides and more manures, though in these cases, it requires some extra money which the average peasant is reluctant to invest. Despite the fact that considerable proportion of the crops are damaged by crop pests and diseases, only four people of this village have used pesticides and the others continue the use of local remedies like spraying pig-dung and ashes rather than use the correct remedy of spraying the crops with pesticides like folidol, B. H. C. The reasons for these peasants not availing of the benefits extended by the Block, like buying better seeds, implements and pesticides at concessional rates, are three-fold. Firstly, the traditional inertia of the average peasant stands in the way of improvements in agriculture and this sense of inertia is strengthened by his feeling that he cannot afford the extra expenditure involved in the use of better seeds, implements and pesticides. This again is based on his ignorance of the relative

advantages of using the better methods of cultivation which would increase the return from the lands. Secondly, even if the advantages of using this improved method of cultivation are dinned into the ears of the peasants and they are persuaded to adopt these improved methods, they do not have credit facilities to invest on these. Thirdly, improved implements, seeds, fertilisers and pesticides are not available in the vicinity and they will have to go all the way to Gingee to get these things and transporting implements or manures or pesticides all the way from Gingee to this inaccessible village costs extra money and some trouble. The only way out of this vicious circle of low return leading to poverty and poverty being in the way of improving their methods of cultivation is to provide the following facilities. Some organised source of credit for the cultivators should immediately be set up in this village. The ryots should be adequately educated, if necessary by practical demonstrations on the use and advantages of improved seeds, implements and pesticides. To make these things available to the ryots, a sub-depot could be opened in Nallanpillaipetral which could distribute improved implements, seeds and pesticides, rather than stock them in the main depot at the Block Headquarters. The process of educating the illiterate ryots on the advantages of improved methods of cultivation is no doubt a difficult one, but it is not an impossible task. It is certainly a slow process, but it would be very much speeded up if the Block Officials like the Gramsevak develop more intimate contacts with the ryots and keep in touch with them rather than to visit the village occasionally and force a few pounds of pesticides or better seeds on the unwilling ryots, just sufficient for his fortnightly progress report :

124. Livestock form the next important economic wealth of the village.

TABLE
Livestock

Community	Milch/Cattle		Draught bullock		Goat/Sheep		Pig		Hens	
	No. of households	Total No.	No. of households	Total No.	No. of households	Total No.	No. of households	Total No.	No. of households	Total No.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Vanniar	2	2	5	9	12	81	..	..	9	36
Oddar	..	..	..	..	..	..	6	39	..	..
Naicker	..	..	..	..	..	..	..	..	..	..
Kusavan	..	..	..	..	..	..	..	..	..	..
Vellalar	..	..	..	..	..	..	..	..	..	..
Ambattan	..	..	..	..	..	..	..	..	..	..
Vania Chetty	..	..	..	..	..	..	..	..	..	..
Kammalar	..	..	..	..	..	..	..	..	..	..
Vannan	..	..	..	..	..	..	..	..	..	..
Parayan	..	..	..	..	..	..	..	..	..	..
Muslim	..	..	..	..	..	..	..	..	..	..
Total	2	2	5	9	12	81	6	39	9	36

The bulls and the cows are mostly used for draught purposes like ploughing, pulling the carts and other agricultural operation. Very few people milk their cows because the yeild is low and also because they wish to conserve the energy of the cows for agricultural operations. The cows and bulls of this village are not of any distinct type, but all of them are of local breed which

Livestock

look mostly underfed and famished. Most of the households engaged in agriculture own their own cattle. These bulls and cows are available in the nearby shandies. The usual fodder given to them are dry grass and bran mixed with water except on days of excessive strain when the bulls and cows are given special fodder like groundnut cakes. There are large extents of grazing fields in the village and these cattle are left into these waste lands to graze and sometimes they encroach into the reserve forest too. The sheep and the goats are all owned by the 12 households of Vanniars. Sheep and the goats are useful manuring agents and these are rented out for penning on the lands. All the pigs in the village are owned by the six households of Oddars and rearing these pigs seems to be a remunerative job as a well-grown pig sells at a rate which compares favourably with the price of a sheep or a goat. Many pigs are sold to the local Vanniars in the village, as many as the Vanniars eat pork. The pig-dung is also conserved in the manure pits and sold to the cultivators. As mentioned earlier the pig-dung is sprayed on groundnut crop when it is infested with pests.

125. The livestock of this village are easily susceptible to diseases, as in the case of human beings. The 'Vekkal' and the 'Sappai Noi' are some of the common diseases which attack the bulls and the cows and the latter disease which shows out in the form of swollen thighs of the cattle, often proves fatal. The nearest Veterinary Hospital for the village is at a distance of three miles at Vettavalam and many of the cattle owners avail of this facility. There are also a few people who try indigenous methods of treatment for these cattle diseases. The indigenous method of treatment often consists of grinding tamarind, salt and some medicinal

No. XXXVI

statistics

Fowl		Cows		Calves		Bulls		Buffaloes	
No. of households	Total No.	No. of households	Total No.	No. of households	Total No.	No. of households	Total No.	No. of households	Total No.
(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
2	7	70	185	12	26	125	295	1	4
..	..	3	5	..	..	2	4	..	..
..	..	6	15	1	1	11	24	..	..
..	..	2	4	..	..	2	3	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	1	2	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
2	7	81	209	13	27	141	328	1	4

leaves and applying them to the affected parts of the cattle. But these indigenous methods of treatment have not always been successful. So, in recent years an increasing number of people take their afflicted cattle to the Veterinary Hospital at Vettavalam.

126. The cultivators of this village are deeply religious as reflected by their superstitious beliefs and the rituals and ceremonies they observe on important occasions. Their ritual structure even extends to their occupations and there are certain religious ceremonies connected with agricultural practices. One such religious ceremony is performed at the beginning of the cultivation season. The first rains in the Tamil New Year is always greeted with joy and the land is ploughed for the first time in the New Year. The first ploughing in the New Year is always attended with some pujas and ceremonies. This first ploughing is known as *Ponner Kattuthal*.

127. After the showers, the date for the *Ponner Kattuthal* is usually announced to the villagers by the beat of tom-tom and on the day fixed for the purpose, all the villagers go to their respective fields with their cattle and ploughs and with trays containing rice soaked in jaggery, coconuts, flowers and camphor. At the field, the peasant instals a lump of turmeric paste to represent Lord Vigneswara. He offers prayers to Lord Vigneswara by breaking the coconut and by burning the camphor. He then smears his plough and the cattle with turmeric and 'Kunkum' and at the auspicious moment he drives his plough into his land and nominally ploughs a few cents of land for the day. This is done by all the ryots in their respective fields. The seeds are sown only in June-July and the ceremony of *Ponner Kattuthal* in the months of April-May is only to signify the arrival of showers after the birth of the New Year and this symbolises the peasants' wish that there should be abundant rains throughout the year.

128. Not only at the beginning of the cultivation season does the peasant offer prayers for a good yield, but he also performs pujas of 'thanks-giving' after the harvest. After the first crop is harvested, pujas are performed in the threshing floor itself before removing the grains to his house. Whenever there is a failure of monsoon, the villagers do not blame the God, but they think that it is due to the presence of sinners amidst them. They have a peculiar way of appealing to the God of Rains to bless them. Whenever the rains do not arrive in the proper season they offer prayers to the God of Rains and burn an effigy representing the 'Kodumpavi' or the worst of sinners and this is believed to remove the cause for the failure of rains.

129. Proverbs and sayings usually embody the wisdom of our ancestors. There are some interesting proverbs which lay down some of the important truths about agriculture. There is a proverb to stress the importance of starting the cultivation in the proper season. It runs as follows:

“ஆடி பட்டம் தேடி விதை.”

This literally means: “Sow the seeds in the month of Adi, soon after the rains or begin cultivation in the proper season”. The Tamil month of Adi corresponds to July-August of English calendar and it is usually the beginning of cultivation season. There is another proverb which stresses the importance of weeding and which runs as follows:

“களை வெட்டாத பயிர், கால் பயிர்.”

It means that crops which have not been cleared of the weeds would yield only one-fourth of the normal yield. There is also a proverb to emphasise the importance of personal supervision over cultivation and personal participation in the operations. It runs as follows:

“தான் பார்க்காத பயிர் பயிரல்ல;
தன்னவன் செய்யாததை மன்னவன் செய்யமாட்டான்.”

There is yet another proverb which points the lack of remuneration in paddy cultivation done with well irrigation. It says:

“நஞ்சைக்கு இறைத்தவன் கஞ்சிக்கு அழுவான்.”

The meaning of this proverb is that wet cultivation is profitable only where there is perennial source of irrigation and wherever paddy is to be raised with well water, it will not at all be remunerative and the peasant who attempts to do so will not even be able to maintain himself with the income. Thus, we see that though these farmers are illiterate the proverbs current in the village teach them some of the essential truths about their occupation. This leads us to suggest that it would be a good idea if the improved methods of cultivation are taught to the peasants through well formulated proverbs or couplets which would stress the importance of using more manure, better seeds and improved implements etc.

CHAPTER V

SOCIAL AND CULTURAL LIFE

130. Though there are ten communities in the village, it is only the Vanniars or the Gounders, Naickers and Oddans who are numerically significant and other castes play only a small role in the village life. In the social scale, Naickers come above the Vanniars, and the Oddans are placed much below the Naickers and Vanniars. Though Naickers are considered socially superior to the Vanniars, the former mix freely and interdine with the latter. It is reported that in some of the neighbouring villages, Naickers would not interdine with the Vanniars. Vanniars form the dominant community of the village and they have decisive influence in the matters affecting the village life. Their social dominance is further strengthened by the fact that the richest people of the village belong to that community. The other communities accept the leadership of the Vanniars in the affairs of the village, and they do not normally compete with them for the village leadership. There is a large measure of cordiality in the relationship between the Vanniars and the Naickers. The Asaris claim to be superior to all other castes in the village and as a mark of their superiority they do not interdine with the other communities. Naickers and Vanniars also do not interdine with the Asaris. The Kusavans claim to be superior to the Vanniars, but they concede the social superiority of the Naickers. The other artisan communities like the Ambattans and Vannans are placed much below in the social scale, but they claim to be superior to the Oddans. As a matter of fact, the Ambattans do not shave for the Oddans and Parayans who are placed lowest in the social scale. The caste distinctions are rather rigid in this village and the scheduled castes of Parayans continue to be treated as untouchables. The Parayans are still not admitted into the households of other people and even in public places like tea-shops etc., the other caste people would not drink in the glass used by a Paraya. Strangely enough, many of the people in this village are not aware of the fact that Untouchability is an offence and out of the 303 persons interviewed, only 20 persons were aware of the prohibition of Untouchability under Law. The Parayans constitute a very small minority and they accept their humble position in the lowest rung of the social ladder. It is noteworthy that even the artisan communities like the Ambattans and Vannans do not perform their traditional services to the Parayans whom they consider to be a lower caste. Even among the other castes, the traditional attitudes towards caste distinction is preserved and social inter-course like inter-dining is to a large extent regulated by the caste hierarchy. None of these people would dine with the members of the lower castes. Our opinion survey about the permissibility and desirability of intercaste marriages revealed that not a single individual of the 374 persons interviewed considered it desirable or permissible for a man to marry a girl belonging to the other caste. There has not been any case of intercaste marriage in this village and if any man ventures to marry outside his caste, he would be ostracised by his community.

131. The Vanniars have a strong sense of solidarity and in these parts they have a higher social status among the local castes than in many other districts. The Vanniars have a Caste Panchayat which settles the disputes between the members of their community and the people generally accept the verdict of the Caste Panchayat, but for a few stray exceptions of defiance. This Caste Panchayat has four leaders who are known as "Nattanmaikkarans" and who generally conduct the deliberations. Cases like assaults, minor disputes between the members of their community, breaches of promise are tried by the Caste Panchayat. The cases of divorce are also settled by the Caste Panchayat.

132. Though there is no legal sanction to enforce the decisions of the Caste Panchayat, the caste solidarity and certain social measures serve as the sanction for the enforcement of the decisions. Any person who disobeys the order of the Caste Panchayat is socially ostracised and other people would not participate in functions like marriages, funerals of the dissenting household. They would not also extend any help to the dissenting household. By these social measures the decisions of the Caste Panchayat were enforced. It is said that the Caste Panchayat was very strong about 15 to 20 years back and now its authority has been very much undermined because of the development of individualistic attitudes and non-co-operation of members in enforcing the decisions of the Caste Panchayat.

133. There is also a similar Caste Panchayat for the Oddans and its functions, more or less, in a similar fashion. Before the case is submitted for the arbitration of the Caste Panchayat, the parties to the dispute must take an oral undertaking that they will abide by the decisions of the Caste Panchayat. There is no such organisation among the Naickers and the disputes among them are settled by the *ad hoc* committee of elders who arbitrate and reconcile the parties. The Caste Panchayats of Vanniars and Oddans also levy fines on the defaulters and this fine is credited to the Common Fund of the village which is spent mostly on village festivals and other common purposes.

134. Except for a solitary household of Muslims, all the rest are Hindus. There are both Vaishnavites and Saivites among the Hindus and out of the 302 households of Hindus, 255 households have returned themselves as Vaishnavites and 47 households are Saivites. Vanniars have returned themselves both as Vaishnavites and Saivites and out of the 239 households of Vanniars, 207 households have returned themselves as Vaishnavites and the Naickers, like the Vanniars, All the Oddans have returned themselves as Vaishnavites and the Naickers, like the Vanniars, consists of both Vaishnavites and Saivites. This division of Hindus into Vaishnavites and Saivites makes very little difference in their religious life as far as this village is concerned and these villagers are, in fact, demon worshippers for whom the demon gods and goddesses possessing fear, some attributes, are the objects of special adoration. Further, this division of Vaishnavites and Saivites does not have the same connotation as in urban areas or in an enlightened village, because the Vaishnavites worship the Saivite deities with equal reverence as much as the Saivites worship Vaishnavite deities. We will not be far from truth to say that many of these illiterate villagers would not even know the important tenets of Vaishnavism or Saivism. As far as they are concerned, it is the demon gods who protect them from diseases and other harm and who grant them their desires in return for which they offer prayers along with the most unpleasant rituals in fulfilment of their vows. Their religious life is an odd medley of primitive rituals and superstitious beliefs, as may be seen from the discussion to follow. Illnesses are often deemed as manifestations of Divine displeasure. Though many of them take either native medicines or resort to Allopathic treatment, they mainly rely on their fervent appeals to their favourite deities. When an ailment is not cured for long or whenever a person suddenly falls ill, the causes of sickness are ascertained from the soothsayers and their demon gods and goddesses are appeased by special pujas and taking vows. A crude ritual performed for getting rid of an obstinate disease is as follows: A new pot is washed clean and filled with a number of objects like turmeric, coloured grains of rice, chillies and coal-pieces. The pot is also decorated with black and white spots. The pot is then taken at the dead of the night to the cross roads and broken there. There is a belief that whoever sees the broken pieces of the pot for the first time will get that illness. Some of them also wear the broken pieces of the pot for the first time will get that illness. This talisman is usually tied to the upper arm or to the waist thread. It consists of a small piece of brass-plate rolled up and placed in a small cylindrical case and the brass-plate contains some sacred letters and 'mantras' written by the astrologers who practice this art.

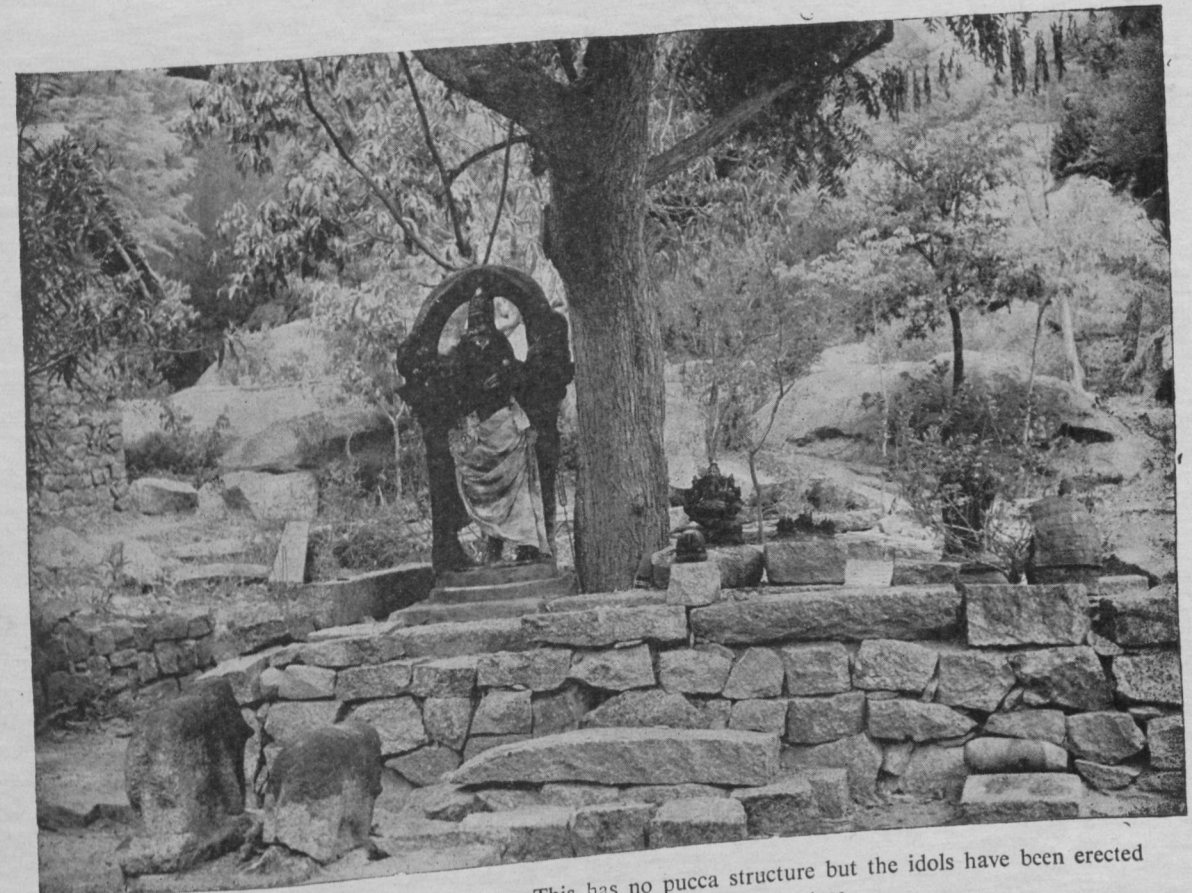
135. The evil eyes are dreaded as much as elsewhere and several rituals depending on the nature of the occasion are performed to ward off the effects of the evil eyes. We have discussed some of the rituals under the marriage customs. Failure of monsoon is believed to be due to the existence of sinners upon the earth and rain is attracted by burning an effigy of "Kodumpavi" or the worst of all sinners. We have also mentioned some of the interesting superstitions in connection with marriage customs. To see whether a proposed alliance has the Divine approval, these people observe a peculiar custom known as "*Pookkattuthal*". Another interesting superstition is that while going in search of bride, if the party happens to see a black-bird crossing them from left to right, it is considered inauspicious and the search is given up temporarily. Chirping of lizards and cats crossing the paths, are all regarded as omens which indicate the success or failure of a particular purpose on hand. These are some of the interesting superstitious beliefs which are deep-rooted in them.

136. There are four temples in the village dedicated respectively to Lord Subramania, Aiyandar, Goddesses Mariamman and a lesser deity known as Manmathan. Annual festivals are performed in honour of all these temples and those are occasions of great rejoicing for the people of this village. The priests in all these temples are non-brahmins and there are no brahmin priests.

Fairs and festivals

The annual festival in honour of Lord Subramania is performed in the Tamil month of Panguni corresponding to the English months of March-April. This festival lasts for ten days and is marked with special pujas and prayers (*Bajanas*) to Lord Subramania on these ten days. The expenditure incurred on Panguni Uthiram festival in honour of Lord Subramania ranges from Rs. 500 to Rs. 600 per annum. The tenth day of the festival attracts a large crowd from the neighbouring villages and the deity is taken in procession round the village in the temple car. This car festival on the last day attracts a large number of devotees who come to fulfil their vows taken earlier. Lord Subramania is a deity of special adoration who, if properly appealed to, grants children to childless women and cures people of obstinate diseases. Such devotees whose wishes have been granted by Lord Subramania perform special pujas in fulfilment of their vows and certain crude and primitive rituals are also associated with the fulfilment of these vows. Some of the devotees pierce their mouths with silver mouth-locks and offer prayers at the festival. Some others pierce their bodies with small silver sticks known as *Vels* and to make it more barbarous they hang down limes and coconuts from these 'vels' are finally offered to the God. By far the crudest form of fulfilment of vows is the sticking of two sharp-edged iron claws on the back of the devotee and tagging a temple car of seventy or eighty pounds in weight to these claws. Such are the crude and barbarous methods by which these devotees show their sense of gratitude to their all-powerful deities.

137. The annual festival in honour of Poovathammal or Mariammal is also a big festival which lasts for three days and an expenditure of Rs. 200 to Rs. 250 is incurred on this festival. The expenditure is met partly out of public donations and partly out of the Village Common Fund. This festival falls in the month of Chithirai and one of the important features of this festival is the "Karagam" play. A pile of seven pots called 'Karagam' is decorated with flowers and dolls. This is supposed to represent the deity and it is carried round in procession. On the morning of the third day of the festival, all the inhabitants of the village bring pots of gruel and pour them into the big vessels kept near the temple. After the gruel is collected from all the devotees, it is distributed to all the people including the poor people and beggars who have a good fill on this day. Poovathammal is believed to protect the people from diseases like cholera, smallpox etc., in addition to granting other desires. Devotees who have had their desires fulfilled by the grace of Poovathammal offer special prayers in fulfilment of their vows. On the night of the third day also there is a communal feast which is mostly restricted to the people of this village. All the inhabitants of the village bring cooked rice, mix it together and they have a common feast that night. It is an occasion of great rejoicing and very often '*Therukkuthu*' or the village drama is arranged for the night.



The temple at the entrance to the village. This has no pucca structure but the idols have been erected on a platform under the shade of a neem tree.



The dilapidated hut in which the Panchayat Office is housed—the only thing to remind the people about the existence of the Panchayat.

138. The annual festival in honour of Aiyanar, however, lasts only for one day and all the devotees come and cook rice near the temple and perform pujas. Devotees also sacrifice fowls and pigs in fulfilment of their vows and some of the well-to-do devotees who had some rare desires fulfilled by the grace of Aiyanar, install a horse made of mud in front of the temple and dedicate it to the deity. The festival in honour of Manmathan is also an occasion of great rejoicing and it is celebrated on the Full Moon day in the month of Chithirai. 'On the night a drama or *'Therukkuthu'* depicting the story of Manmathan is enacted. Next morning a huge effigy of Manmathan made of straw and grass is burnt amidst lot of rejoicing. Apart from these festivals in honour of the village deities, the other important festivals in a year for the people of this village are Pongal, Deepavali, Karthigai etc. They usually wear new clothes for these festivals, indulge in feasting and give themselves to enjoyment to whatever extent their economic condition would allow them to do so.

139. A statutory Panchayat has been established in this village and it is in existence for the last five years. The Panchayat Board has six members including the President. Out

Civic Administration

of the six representatives, five of them including the President belong to the dominant community of Vanniars and the sixth man belongs to the Naicker community. No representation has been given to other communities. The Panchayat has an annual income of Rs. 600 per annum and the house tax and vehicle tax are the two important sources of its income. In addition to this, the Panchayat also gets matching grants from the Panchayat Union and apportionments out of stamp duty, surcharge and cess. Altogether the total income comes to about Rs. 550 to Rs. 600 per year.

140. In the past five years of its existence the Panchayat has not done anything remarkable in the village and the only fact which reminds the people of its existence is a small hut in which the Panchayat Office has been located.

TABLE No. XXXVII

Information about main functions of panchayats

Community	Total No. of households	No. that could tell the period of existing of Panchayat correctly	No. that could describe the main functions of the Panchayat	Remarks including note on the functions of the Panchayats set up according to statute
Vanniar	239	73	16	(a) Collection of tax
Oddar	25	6	...	(b) Construction of roads
Naicker	22	8	1	(c) Construction of channels
Kusavan	2	2	...	(d) Helping the public
Vellalar	1	1	1	(e) Construction of wells
Ambattan	2	...	...	
Vania Chetty	1	...	...	
Kammalar	2	...	...	
Vannan	3	...	...	
Parayan	5	1	1	
Muslim	1	...	...	
Total	303	91	19	

The Panchayat has been so much totally inactive that some people are not even aware of the main functions of the Panchayat. Though collection of taxes is the only work which the Panchayat has done so far in the village, even that has not been done efficiently. There are large arrears of taxes to be collected and Panchayat has very little funds now. The proposal

to construct a road connecting the village with Vettavalam has been kept in abeyance only because of the fact that the Panchayat did not have sufficient funds to meet its portion (25 per cent) of the cost of construction. Even the proposal to construct more drinking water wells in the village was deferred because the contribution of the Panchayat was not forthcoming. For all practical purposes, the Panchayat is non-existent and the people too are thoroughly disinterested in the functions of the Panchayat. Even the meetings are not regularly held. Except the Panchayat election which is held regularly, none of the other activities of the Panchayat attracts public attention. Unless the Panchayat is revitalised with proper leadership there is no hope of this Panchayat serving as a useful agent for the execution of the developmental programmes.

TABLE No. XXXVIII

Opinion about improvement through panchayats

Community	Total No. of households	No. according to whom after establishment of Statutory Panchayat there has been						Neither improvement nor harm
		Construction of road	Improvement unspecified	Harm (a)				
Vanniar	239	16	1	...	...	...	...	222
Oddar	25	...	...	...	...	...	...	25
Naicker	22	1	...	...	...	...	...	21
Kusavan	2	1	...	...	...	...	...	1
Vellalar	1	1	...	...	...	...	...	...
Ambattan	2	...	...	...	...	...	...	2
Vania Chetty	1	...	...	...	...	...	...	1
Kammalar	2	...	...	...	...	...	...	2
Vannan	3	...	...	...	...	...	...	3
Parayan	5	...	...	...	...	...	...	5
Muslim	1	...	...	...	...	...	...	1
Total	303	19	1	...	...	...	...	283

141. There are no recreational facilities in the village. The normal mode of recreation for the elders of the village is gossiping and they play some indigenous games only on festive occasions. One such game which is usually played during the Pongal season is known as 'Pari Kattuthal'. Two teams of two men each are required for this game. A line is drawn to a length of 40 feet and two opponents should cross the line to the other side without being touched by their opponents. Another similar game played by the elders is the 'Chadugudu'. The young girls and adolescents indulge in folk-dances like 'Kummi' and 'Kolattam' during Full-Moon nights. The young boys play indigenous games like 'Chadugudu', 'Kilianthattu' etc. The women-folk occasionally play indigenous games like 'Thayam', a type of Chess, during their leisure hours. A small section of the men-folk of this village are given to gambling and these people play cards with high-stakes under a thick veil of secrecy to avoid their being caught by the police. Apart from these, the 'Therukkuthu' or the village drama is arranged during festive occasions. The traditional plays like the story of Harichandra or Mahabharatha are enacted on these occasions.

142. For the last few years cine-going has been a common mode of recreation for the people of this village. The touring theatre at Vettavalam is only three miles away and people of this village, whatever be the income group they belong to, visit this Picture House atleast once in a month and there are people who visit this Picture House even twice or thrice a month. It costs just about four annas for a trip to the Picture House.

143. The crime register of the village shows that the majority of the people of this village are law abiding citizens. During the five years from 1956 to 1960 for which the particulars were available, there have been only 12 offences in the village. Out of these 12 crimes, 10 are Prohibition Offences and the other two are offences under the Forest Act and the Arms Act. The prohibition offences are very common in this village and those noted in the crime register are the only detected cases and many others go undetected. During the pre-prohibition days, there was a toddy shop in Vettavalam and many people of this village were regular addicts to drinking. Though the prohibition has compelled a good number to give up their habits, yet this deep-rooted habit is still with a considerable number of people, notably the Oddans of this village. According to the unconfirmed reports we heard in the village, toddy and arrack are sold very often by the illicit-distillers. People who drink go to the nearby forests and hills where the illegal trade is carried on and drink under the thick veil of secrecy. Even frequent raids by the Police has not put an end to this illegal trade and the people engaged in it seem to think that the abnormal profits out of this illegal trade is worth of all the risks. Drinking being an offence, we were not able to ascertain the number of people who are still addicted to drinking and our informants said that about 30 to 40 people of this village are still addicted to drink. This people, of course, do not drink regularly as in pre-prohibition days and it is only when they have some surplus money during the agricultural seasons that they give themselves to this pleasure.

144. The other kind of offence which is committed frequently in this village is the Forest Offence. As stated earlier in other context, some of the poor people, when faced with the grim prospect of starvation and they do not have any other work, resort to the illegal trade of cutting some firewood or timber in the neighbouring forests and selling them. A number of such offences go undetected. Except these two kinds of offences, the other offences are very rare in this village. This village comes under the jurisdiction of Sathiyamangalam Police Station at a distance of 10 miles away. Unless the police make more frequent visits to the village and take them by surprise, there does not seem to be any prospect of putting an end to the Prohibition Offences.

145. Thadagam is a backward village situated in an inaccessible tract with very little urban contacts. This and the low level of literacy explain the low level of social and political awareness.

Level of awareness and range of information

145. Thadagam is a backward village situated in an inaccessible tract with very little urban contacts. This and the low level of literacy explain the low level of social and political awareness.

TABLE No. XXXIX

N. E. S. Blocks—Nature of benefit

Community	Total No. of households	No. aware of existence of N. E. S. Block	No. benefited by N. E. S. Block	Details of benefit			Free agricultural advice
				Distribution of seeds	Distribution of manure	Agricultural demonstration	
Vanniar	239	2	2	1	1	...	...
Oddar	25	...	...	...	...	...	...
Naicker	22	2	2	...	...	1	1
Kusavan	2	...	...	...	...	...	...
Vellalar	1	...	...	...	...	...	...
Ambattan	2	...	...	...	...	...	...
Vania Chetty	1	...	...	...	...	...	...
Kammalar	2	...	...	...	...	...	...
Vannan	3	...	...	...	...	...	...
Parayan	5	...	...	...	...	...	...
Muslim	1	...	...	...	...	...	...
Total	303	4	4	1	1	1	1

TABLE No. XL

N. E. S. Blocks—Awareness of the function of Gramsevak

Community	No. of households	No. aware of functions of Gramsevak	No. that could describe the functions of Gramsevak			
			Fully satisfactorily	Satisfactorily	Unsatisfactorily	In correctly
Vanniar	239	18	1	17	...	...
Oddar	25	...	...	...	...	...
Naicker	22	1	...	1	...	...
Kusavan	2	...	...	...	...	...
Vellalar	1	...	...	...	...	...
Ambattan	2	...	...	...	...	...
Vania Chetty	1	1	...	1	...	...
Kammalar	2	...	...	...	...	...
Vannan	3	...	...	...	...	...
Parayan	5	...	...	...	...	...
Muslim	1	...	...	...	...	...
Total	303	20	1	19	...	...

Only a handful of 12 people are in the habit of reading newspapers daily. This is well reflected in their range of information.

TABLE No. XLI

General

Community	Total No. of households	Number of households having persons			
		Reading daily newspaper	Working for social uplift	Taking active part in politics	Joined in Co-operative Societies
Vanniar	239	10	10	...	2
Oddar	25	...	...	...	...
Naicker	22	2	...	...	...
Kusavan	2	...	...	...	...
Vellalar	1	...	...	...	...
Ambattan	2	...	...	...	...
Vania Chetty	1	...	...	...	...
Kammalar	2	...	...	...	...
Vannan	3	...	...	...	...
Parayan	5	...	...	...	...
Muslim	1	...	...	...	...
Total	303	12	10	...	2

Only about 28 people are aware of their district headquarters and another 187 people are aware of the name of their taluk headquarters.

TABLE No. XLII

Range of information

Community	Total No. of households	Number of households heads of which know the name of				
		District headquarters	Taluk headquarters	Panchayat/Block headquarters	Police station	Name of principal rivers of the district
Vanniar	239	23	143	77	116	7
Oddar	25	...	20	4	12	...
Naicker	22	3	13	5	6	1
Kusavan	2	...	1	...	...	...
Vellalar	1	1	1	1	1	1
Ambattan	2	...	2	1	1	...
Vania Chetty	1	...	1	...	1	...
Kammalar	2	1	2	2	2	...
Vannan	3	...	3	1	2	...
Parayan	5	...	...	...	...	...
Muslim	1	...	1	...	...	...
Total	303	28	187	91	141	9

None of them are aware of the changes in the Hindu Laws of Succession and we think that not many know the name of the Chief Minister of the State. The level of awareness is so low that only about 19 people could describe the main functions of the Panchayat and only 20 people were aware of the fact that untouchability is an offence. This low level of awareness is also reflected in their attitudes of apathy and indifference.

TABLE No. XLIII

Awareness of Untouchability Offence Act

Community	Number of persons interviewed	No. of persons aware of prohibition of Untouchability under Law
Vanniar	239	15
Oddar	25	1
Naicker	22	...
Kusavan	2	...
Vellalar	1	1
Ambattan	2	...
Vania Chetty	1	...
Kammalar	2	...
Vannan	3	...
Parayan	5	3
Muslim	1	...
Total	303	20

146. Another interesting opinion survey which we conducted in the village is the attitude towards the Family Planning. The results of this attitude survey have been tabulated with reference to the characteristics like duration of marriage, monthly income of the household and the number of children already possessed.

None of the households which had more than three children wanted more children and only a small percentage of the people, namely, 1.82 per cent who had one to three children wanted more children. People who did not have a son or a daughter wanted more children irrespective of the number of children they already had. A large majority of the cases, of course, were indifferent to the question. Thus about 71 per cent of the people who had more than, three children and 78 per cent of the people who had one to three children were indifferent to the question. Tabulating these attitudes with reference to the duration of marriage, we found that 23 per cent of the people who have been married for 16 years and more and 28 per cent of the people who have been married for 11 years and more did not want more children and all the rest were indifferent to the question.

Among the people who have been married between 6 to 10 years, 9 per cent of them did not want more children, 7 per cent of them wanted more children and the rest were indifferent. Among those people who have been married within the five years, 7 per cent did not want more children, another 7 per cent wanted more children and the rest were indifferent. The attitude towards Family Planning also depends to some extent on the income group to which the household belongs to.

Strangely enough, all the people in the income group Rs. 25 and less per month were indifferent to the question, possibly due to ignorance. In the income group Rs. 26 to 50 per month, about 6 per cent of them wanted more children, 11.5 per cent of them did not want more children and all the rest were indifferent. In the middle income group of Rs. 51 to Rs. 75 except about 20 per cent of the people who have specifically stated that they did not want more children, the rest were indifferent. In the higher income groups of Rs. 76 to Rs. 100 and Rs. 100 and above per month, 13.5 per cent and 30.4 per cent of the people respectively stated that they did not want more children and all the rest were indifferent.

This large percentage of the people who showed an indifferent attitude to the problem only reflects their fatalistic attitude towards life and their low level of awareness. This indifference arises partly out of ignorance that the size of the family can be limited by one's volition and partly out of a fatalistic attitude that they are after all the victims of fate. There are yet others who believe that the number of children one has is only an index of Divinity's blessing on them and it is not in his power either to prevent further children or to have more children. This fatalistic attitude partly results from the state of helplessness and poverty in which they find themselves and their ignorance of the subject.

TABLE No. XLIV

Attitude towards family planning with reference to number of sons and daughters in the households

Community	No. aware of Family Planning Centre	Number wanting more children									
		More than 3 children		1-3 children		No son		No daughter		No children	
		House-holds	Percentage	House-holds	Percentage	House-holds	Percentage	House-holds	Percentage	House-holds	Percentage
		(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
(1)	(2)										
Vanniar	...	...	...	1	2.63	2	2.70	...	...	2	6.89
Oddar	...	...	...	...	...	...	...	...	...	2	33.33
Naicker	...	...	...	...	...	...	...	...	...	...	...
Kusavan	...	...	...	...	...	...	...	...	...	...	...
Vellalar	...	...	...	...	...	...	...	...	...	...	...
Ambattan	...	...	...	...	...	...	...	...	...	...	...
Vania Chetty	...	...	...	...	...	...	...	...	...	...	...
Kammalar	...	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...	...
Parayan	...	...	...	...	...	...	...	...	...	...	...
Muslim	...	...	...	...	...	...	...	...	...	...	...
Total	...	...	...	1	1.82	2	4.08	1	1.37	4	10.52

Community	No. aware of Family Planning Centre	Number wanting no more children									
		(13)		(15)		(17)		(19)		(21)	
		(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)
Vanniar	...	13	35.14	9	23.68	5	13.52	6	9.09	2	10.34
Oddar	...	1	14.29	1	16.67	...	...	...	...	...	...
Naicker	...	...	...	...	...	...	...	...	...	...	...
Kusavan	...	...	...	...	...	1	100	...	...	...	...
Vellalar	...	...	...	1	50.00	...	...	...	...	...	...
Ambattan	...	...	...	...	...	...	...	...	...	...	...
Vania Chetty	...	...	...	...	...	...	...	...	...	...	...
Kammalar	...	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...	...
Parayan	...	1	50.00	...	...	...	...	...	...	...	...
Muslim	...	...	...	...	...	...	...	...	...	...	...
Total	...	15	29.41	11	20.00	6	12.24	7	9.59	3	7.89

Community	No. aware of Family Planning Centre	Indifferent									
		(23)		(25)		(27)		(29)		(31)	
		(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)
Vanniar	...	24	64.86	28	73.69	31	83.78	60	90.91	24	82.77
Oddar	...	6	85.71	5	83.33	3	100	2	66.67	4	66.67
Naicker	...	4	100	6	100	4	100	2	66.67	1	50.00
Kusavan	...	...	...	2	100	...	...	...	...	...	...
Vellalar	...	...	...	...	...	...	...	...	...	...	...
Ambattan	...	...	...	1	50.00	...	...	...	...	...	...
Vania Chetty	...	1	100	...	...	1	100	...	...	...	...
Kammalar	...	...	...	1	100	...	...	...	...	1	100
Vannan	...	...	...	...	...	2	100	...	...	...	...
Parayan	...	1	50.00	...	...	...	...	1	100	...	...
Muslim	...	...	...	...	...	...	...	...	...	...	...
Total	...	36	70.59	43	78.18	41	83.62	65	89.04	31	81.59

TABLE No. XLV

Attitude towards family planning with reference to duration of marriage

Community	Number wanting more children									
	Over 20 years		16-20 years		11-15 years		6-10 years		5 or less years	
	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Vanniar	...	...	1	3.45	...	...	3	8.57	1	2.86
Oddar	...	...	...	...	...	...	1	12.5	2	50.00
Naicker	...	...	...	...	...	...	...	...	...	...
Kusavan	...	...	...	...	...	...	...	...	...	...
Vellalar	...	...	...	...	...	...	...	...	...	...
Ambattan	...	...	...	...	...	...	...	...	...	...
Vania Chetty	...	...	...	...	...	...	...	...	...	...
Kammalar	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...
Parayan	...	...	...	...	...	...	...	...	...	...
Muslim	...	...	...	...	...	...	...	...	...	...
Total	...	...	1	2.86	...	...	4	7.41	3	7.14

	Number wanting no more children									
	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
Vanniar	11	15.94	7	24.14	10	25.64	4	11.43	3	8.57
Oddar	...	...	...	...	1	50.00	1	12.5	...	...
Naicker	1	14.28	...	...	1	100	...	...	...	...
Kusavan	...	...	...	...	...	...	...	...	...	...
Vellalar	1	100	...	...	...	...	...	...	...	...
Ambattan	...	...	1	100	...	...	...	...	...	...
Vania Chetty	...	...	...	...	...	...	...	...	...	...
Kammalar	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...
Parayan	1	25.00	...	...	...	...	...	...	...	...
Muslim	...	...	...	...	...	...	...	...	...	...
Total	14	15.22	8	22.86	12	28.57	5	9.09	3	7.14

	Indifferent									
	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)
Vanniar	58	84.06	21	72.41	29	74.36	28	80.00	31	88.57
Oddar	8	100	3	100	1	50.00	6	75.00	2	50.00
Naicker	6	85.71	2	100	...	...	8	100	1	100
Kusavan	1	100	...	...	...	...	1	100	...	...
Vellalar	...	...	...	...	...	...	...	...	...	...
Ambattan	1	100	...	...	...	...	...	...	...	...
Vania Chetty	1	100	...	...	...	...	...	...	...	...
Kammalar	...	...	...	...	...	...	1	100	1	100
Vannan	...	...	...	...	...	...	1	100	2	100
Parayan	3	75.00	...	...	...	...	...	...	...	...
Muslim	...	...	...	...	...	...	...	...	...	...
Total	78	84.78	26	74.26	30	71.43	45	83.50	37	85.72

TABLE No. XLVI

Attitude towards family planning with reference to monthly income

Community	Number wanting more children									
	Rs. 101 & above		Rs. 76-100		Rs. 51-75		Rs. 26-50		Rs. 25 or less	
	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Vanniar	1	5.55	...	...	...	...	4	4.49	...	...
Oddar	...	...	...	...	...	...	3	3.07	...	...
Naicker	...	...	...	...	...	...	...	...	...	...
Kusavan	...	...	...	...	...	...	...	...	...	...
Vellalar	...	...	...	...	...	...	...	...	...	...
Ambattan	...	...	...	...	...	...	...	...	...	...
Vania Chetty	...	...	...	...	...	...	...	...	...	...
Kammalar	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...
Parayan	...	...	...	...	...	...	...	...	...	...
Muslim	...	...	...	...	...	...	7	6.19	...	...
Total	1	4.35	...	...	...	...	...	...	...	...

	Number wanting no more children									
	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
Vanniar	6	33.33	4	14.28	15	19.73	10	11.24	...	...
Oddar	1	33.33	...	...	...	...	1	7.69	...	...
Naicker	...	...	...	...	...	...	...	...	...	...
Kusavan	...	...	...	...	1	100	...	...	...	...
Vellalar	...	...	...	...	...	...	1	100	...	...
Ambattan	...	...	...	...	...	...	...	...	...	...
Vania Chetty	...	...	...	...	...	...	...	...	...	...
Kammalar	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	1	50.00	...	...	...	...
Parayan	...	...	...	...	...	...	...	...	...	...
Muslim	...	...	...	...	...	...	...	...	...	...
Total	7	30.43	5	13.51	17	19.77	13	11.50	...	...

	Indifferent									
	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)
Vanniar	11	61.12	24	85.72	53	80.26	75	84.26	4	100
Oddar	2	66.66	3	100	6	100	9	69.23	...	...
Naicker	...	...	4	80.00	5	100	7	87.5	1	100
Kusavan	...	...	...	...	2	100	...	...	...	...
Vellalar	...	...	...	...	1	100	...	...	...	...
Ambattan	...	...	...	...	...	...	...	...	...	...
Vania Chetty	1	100	...	...	1	100	...	...	...	...
Kammalar	...	...	...	...	...	...	1	100	2	100
Vannan	...	...	...	...	1	50.00	1	100	...	...
Parayan	1	100	...	...	...	...	...	...	...	...
Muslim	...	...	...	...	...	...	...	...	...	...
Total	15	65.22	32	86.49	69	80.23	93	82.31	7	100

TABLE No. XLVII

Attitude towards family planning with reference to age of the head of the households

Community	Number wanting more children									
	Above 50		41-50		31-40		21-30		20 or less	
	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Vanniar	...	...	1	2.22	1	1.51	2	3.92	1	33.33
Oddar	...	...	...	...	...	...	3	33.33	...	...
Naicker	...	...	...	...	...	...	...	...	...	...
Kusavan	...	...	...	...	...	...	...	...	...	...
Vellalar	...	...	...	...	...	...	...	...	...	...
Ambattan	...	...	...	...	...	...	...	...	...	...
Vania Chetty	...	...	...	...	...	...	...	...	...	...
Kammalar	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...
Parayan	...	...	...	...	...	...	...	...	...	...
Muslim	...	...	...	...	...	...	...	...	...	...
Total	...	...	1	1.56	1	1.29	5	7.25	1	33.33

Community	Number wanting no more children									
	(12) (13)		(14) (15)		(16) (17)		(18) (19)		(20) (21)	
	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage
Vanniar	7	16.67	11	24.44	10	15.15	7	13.72	...	...
Oddar	...	...	1	11.11	...	...	1	11.11	...	...
Naicker	...	...	1	12.50	...	...	1	12.50	...	...
Kusavan	...	...	...	...	...	...	...	...	...	...
Vellalar	1	100	...	...	...	...	...	...	...	...
Ambattan	...	...	1	100	...	...	...	...	...	...
Vania Chetty	...	...	...	...	...	...	...	...	...	...
Kammalar	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...
Parayan	1	50.00	...	...	...	...	...	...	...	...
Muslim	...	...	...	...	...	...	...	...	...	...
Total	9	16.98	14	21.87	10	12.99	9	13.04	...	...

Community	Indifferent									
	(22) (23)		(24) (25)		(26) (27)		(28) (29)		(30) (31)	
	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage
Vanniar	35	83.33	33	73.33	55	83.33	42	82.36	2	66.66
Oddar	2	100	8	88.88	5	100	5	55.55	...	...
Naicker	3	100	7	87.50	...	...	7	87.50	...	...
Kusavan	1	100	...	...	1	100	...	...	...	...
Vellalar	...	...	...	...	...	...	...	...	...	...
Ambattan	...	...	...	...	1	100	...	...	...	...
Vania Chetty	1	100	...	...	...	...	...	...	...	...
Kammalar	1	100	...	...	1	100	...	...	...	...
Vannan	...	...	...	...	2	100	1	100	...	...
Parayan	1	50.00	1	100	1	100	...	...	...	...
Muslim	...	...	...	...	...	...	...	...	...	...
Total	44	83.02	49	76.57	66	85.72	55	79.71	2	66.67

TABLE No. XLVIII

Attitude towards family planning with reference to age of the child bearing woman
Number wanting more children

Community	Number wanting more children													
	Above 40 years		36-40 years		31-35 years		26-30 years		21-25 years		16-20 years		Less than 16 years	
	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Vanniar	...	...	...	...	1	2.78	...	...	2	4.17	2	8.33	...	...
Oddar	...	...	...	...	...	...	...	...	1	12.5	1	50.00	1	100
Naicker	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kusavan	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Vellalar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ambattan	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Vania Chetty	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kammalar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Parayan	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Muslim	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	...	...	...	...	1	2.38	...	...	3	4.92	3	9.09	1	20.00

Community	Number wanting no more children													
	(16) (17)		(18) (19)		(20) (21)		(22) (23)		(24) (25)		(26) (27)		(28) (29)	
	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage
Vanniar	8	16.33	3	20.00	10	27.77	5	15.63	6	12.50	2	8.33	1	33.33
Oddar	...	...	...	...	...	...	1	33.33	1	12.50	...	...	...	...
Naicker	1	25.00	...	...	...	...	...	...	1	25.00	...	...	...	...
Kusavan	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Vellalar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ambattan	...	...	...	...	1	100.00	...	...	...	...	...	...	...	...
Vania Chetty	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kammalar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Parayan	1	50.00	...	...	...	...	...	...	...	...	...	...	...	...
Muslim	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	10	16.13	3	13.04	11	26.19	6	15.38	8	13.11	2	6.06	1	20.00

Community	Indifferent													
	(30) (31)		(32) (33)		(34) (35)		(36) (37)		(38) (39)		(40) (41)		(42) (43)	
	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage	House-holds	Per-centage
Vanniar	41	83.67	12	80.00	25	69.44	27	84.37	40	83.33	20	83.33	2	66.67
Oddar	5	100.00	3	100.00	3	100.00	2	66.67	6	75.00	1	50.00	...	...
Naicker	3	75.00	2	100.00	1	100.00	3	100.00	3	75.00	4	100.00	1	100.00
Kusavan	1	100.00	...	...	...	...	...	...	...	...	1	100.00	...	...
Vellalar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ambattan	...	...	1	100.00	...	...	...	...	...	...	...	...	...	...
Vania Chetty	1	100.00	...	...	...	...	...	...	...	...	...	...	...	...
Kammalar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	1	100.00	1	100.00	...	...	1	100.00	...	...
Parayan	1	50.00	2	100.00	...	...	...	...	...	...	...	...	...	...
Muslim	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	52	83.87	20	86.96	30	71.43	33	84.62	50	81.97	28	84.85	3	60.00

CHAPTER VI

CONCLUSION

147. Only a gloomy picture of poverty and distress emerges from our detailed study of the social and economic conditions in this backward village. The majority of the people are leading a hand-to-mouth existence. The reasons for their poverty are two-fold. Firstly, they are totally dependent on agriculture for their livelihood and there is no subsidiary occupation from which they could supplement their income. Secondly, the return from agriculture, which is to a large extent 'a gamble in the monsoon' in this village, is low and is hardly sufficient for meeting their daily wants. The remedy for this extreme poverty of the majority of the people lies not only in establishing some household industries like mat-weaving, or basket-making, but also in improving the return from agriculture by educating the ryots on the improved methods of cultivation. The poverty of the landless labourers and the petty cultivators is mostly due to the fact that they have work for only about six months in a year and the rest of the period is one of enforced idleness. Establishment of some household industries like mat-weaving or basket-making would provide them with gainful employment during this period of enforced idleness, and would ameliorate their economic condition to a great extent. The poverty of the cultivators is due to the low return from land. The antiquated methods of cultivation in vogue and the damage due to pests and diseases, explain the low return from land. Not only have the cultivators to be educated on the improved methods of agriculture but the facilities for better cultivation should be made available to them.

148. We have seen how these people are as much educationally backward as they are economically poor. This is a good place where some honest efforts at adult education would yield good results. It should be apart of the adult education to tell the ryots about the various concessions and benefits available to them with the Government agencies like the Development Block. In several cases the reason for the ryots not availing of the benefits extended to them, is sheer ignorance of it. Under the 'New Well Subsidy Scheme' an amount of Rs. 2,000 is given to the ryots for digging a well and one-fourth of it is treated as subsidy. The ryot is asked to pay back in easy instalments only Rs. 1,500. It was strange that none of the ryots in a dry village like Thadagam where an irrigation well could mean a lot, have availed of this benefit of subsidy scheme. We came to know from our enquiries that none of the ryots knew about this scheme.

149. The other urgent necessity of this village is construction of a road connecting it with Vettavalam. There are several disadvantages arising out of the remote inaccessibility of this village and a road connecting it with Vettavalam, would be of immense benefit to the villagers. This is one of the necessities of which the villagers are fully conscious of and it is distressing to hear their tale of woe that even when cases of serious illnesses have to be taken to hospitals, they will have to be carried on the bullock carts or on cots over the rough cart tract which connects this village.

150. We have discussed in detail how many diseases like guinea worm and dysentery cause untold suffering and misery to the villagers. We have also seen how urban standards of sanitation and cleanliness are totally unknown. Educating the people on these aspects should also be made a part of the adult education scheme. Provision of medical facilities in or around the village is also an urgent necessity. Many of the diseases are caused by the villagers drinking dirty and unprotected water. In fact, the surest way of eradicating the guinea worm trouble is to provide protected water supply. The Panchayat Union Council has sent up a proposal to

the Government to declare this Block as 'guinea worm area'. If that is done, there is a provision for the Government to meet 95 per cent of the cost of providing protected water supply for the villages in such areas. If this proposal is accepted by the Government and protected water supply is provided in all these villages, it would eradicate the dreadful guinea worm disease to a large extent.

151. The village is so backward in many aspects that there is lot of scope for the developmental agencies like the Community Development Block, if only honest and persistent efforts are made. In the past six years of its existence, the Community Development Block has made very little impact on this village and because of the inaccessibility of the village very rarely do officials visit this village. Unless backward villages like Thadagam are taken up for intensive development and receive special attention, there is no hope of this gloomy picture of poverty and distress changing for the better.

APPENDIX I

CENSUS 1961—SOCIO ECONOMIC SURVEY

Household Schedule

Name of village:

House number:

Serial number :

1. Person or persons interviewed : ...
2. (a) Name of the head of the household : ...
(b) Sex : ...
(c) Age : ...

No. 3. Statement

[illegible]

A. DURATION OF RESIDENCE :

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

(b) If the head of household has migrated to this village, together with the household, where was his ancestral home?

(Specify taluk, district and state).

B. RELIGION :

5. (a) Religion :

(b) Sect :

(c) Tribe or Caste :

(d) Sub-tribe or sub-caste :

6. (a) Is there a deity or object of worship or a sacred plant in the house? (Answer Yes/No).

(b) If 'yes', where is the deity or object of worship located in the house?

(c) What is the name of the deity or object of worship or sacred plant and what is the form of worship?

(d) Other than this, what is the principal deity of the household?

7. Do you know that Untouchability in any form has been prohibited under Law? (Answer Yes/No).

C. MARRIAGE :

8. (a) (1) Has any marriage in contravention of Caste or Tribal Law taken place in this household? (Answer Yes/No).

(2) If such a marriage has taken place, give details about the marriage.

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

(1) Permissible.

(2) Desirable.

(c) Was dowry given on the occasion of the marriage of the son? (Answer Yes/No.) If 'yes', mention amount—cash and kind.

(d) Was dowry given on the occasion of the marriage of the daughter? (Answer Yes/No.) If 'yes' mention amount.

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

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

D. INHERITANCE :

10. (a) Do you know that there have been changes in recent years in Hindu Adoption Act? (Answer Yes/No.)

(b) If yes, what do you think are the salient features of recent changes? (List of salient features to be prepared.)

11. (a) Do you think that there have been changes in recent years in Hindu Succession Act? (Answer Yes/No.)

(b) If yes, what do you think are the salient features of such changes? (List of salient features to be prepared).

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

(b) What is the share of each such member?

13. Are you in favour of inheritance of property by daughters equally with sons?

E. PROPERTY :

Land.

14. If the household possesses land fill up the following :—

- (a) (1) Own lands.
- (2) Land held direct from Government under tenure less substantial than ownership.
- (3) Land held from private persons or institutions.
- (4) Land given out to private persons or institutions.
- (5) Land held on lease.
- (6) Others.

Total ...

(b) Total area under cultivation :

(c) Area comprising homestead :

(d) Name of crop	Quantity obtained last year	Quantity consumed	Quantity sold
(i) Paddy			
(ii) Wheat			
(iii) Cholan, Ragi, Cumbu			
(iv) Pulses including gram			
(v) Sugarcane			
(vi) Barley			
(vii) Vegetable			
(viii) Jute			
(ix) Chillies			
(x) Tobacco			
(xi) Oilseeds			
(xii) Cotton			

(xiii) Ginger

(xiv) Fodder or bamboo or cane

(xv) Fruits

(xvi) Other agricultural crops (Maize, Jowar, Bajra, etc.)

(e) What is the organic manure used ?

(f) Do you use chemical fertilisers ?

(g) Do you use any new agricultural implement which has been taught to you for the first time in the last five years ?

(h) Do you borrow agricultural implements from others at the time of cultivation ?

(i) Do you take help of neighbours at the time of sowing or harvesting ?

(j) Do you assist your neighbours and receive help at the time of cultivation in the shape of manual labour ?

15. How much did your father own at the time of his death ?

(a) Land in acres.

(b) Houses and other property.

16. (a) Do you own any cattle [or poultry ? Give numbers.

(i) Milch cattle.

(ii) Draught bullock.

(iii) Cows, goats, sheep, pigs, duck/gheese and fowl, buffaloes.

(b) How much milk or milk products do you sell ?

17. *Fishery* :

- (a) Does the household own any tank ?
- (b) If fish is reared, was any quantity sold last year? (Answer Yes/No.) If 'yes', mention quantity.

F. *INDUSTRY* :

- 18. Do you conduct any industry? If yes, is it traditional?
 - (a) What are the products? Quantity produced and quantity sold last year.
 - (b) Which of them do you sell to neighbours or in the market?
 - (c) Have you taken up this industry for the first time in the course of the last five years?
 - (d) Have you adopted any new tools or instruments for running this industry? If so, name the details of the tools and instruments.
- 19. Name the art or craft in which you have earned proficiency?
- 20. When and how did you learn the art or craft concerned?
 - (a) Do you consider further training necessary? (Answer Yes/No.)
 - (b) If yes, describe the type of training you desire.
- 21. (a) What was your father's occupation?
 - (b) If you have changed your father's occupation, why have you done so?
 - (c) Were you forced for lack of choice into this occupation? (Answer Yes/No.)
- 22. (a) Have you yourself changed your occupation from another kind to this one? (Answer Yes/No.)
 - (b) If yes, explain why you have changed your own occupation?
 - (c) Are you content with the present occupation?
 - (d) If not, what other work you are doing?

- 23. (a) Are you content with the present occupation? (Answer Yes/No.)
 - (b) If no, what other work you are doing?
- 24. What kind of work would you like your son to do?
- 25. (a) If you are engaged in trade or business, mention the commodities dealt in.
 - (b) How do you get your finance?
 - (c) What is your approximate profit?

G. *INDEBTEDNESS*:

- 26. If head of household is in debt—
 - (a) Mention amount of debt outstanding.
 - (b) Is the household in debt? If yes, fill up the following:

(a) Cause—

Amount
Rs. nP.

- 1. Purchase of land.
- 2. House construction or repairs to existing building.
- 3. Marriages.
- 4. Funerals.
- 5. To give dowry.
- 6. To clear outstanding debts.
- 7. Sickness.
- 8. Confinement.
- 9. Family day-to-day expenses.
- 10. Household cultivation.
- 11. Industry run by household.
- 12. Business run by household.
- 13. Festivals.
- 14. Others.

- | (b) Source of debt— | Amount. | Rate of interest. |
|---|---------|-------------------|
| 1. Relatives. | | |
| 2. Friends or neighbours. | | |
| 3. Village money-lenders. | | |
| 4. Profession money-lenders from outside. | | |
| 5. Government Institutions. | | |
| 6. Co-operative Credit Societies. | | |
| 7. Land Mortgage Banks. | | |
| 8. Other Co-operative Societies. | | |
| 9. Others (Specify). | | |

H. EDUCATION :

27. (a) How much did you spend last year on the education of your children?
- (b) Does any member of the household regularly read a newspaper or listen to news broadcast?

I. COMMUNITY :

28. (a) Does the head of the household know headquarters of district, taluk, Panchayat Union Council and Block Development Office; location of the Police Station under the jurisdiction of which the village is?
- (b) Does the head of the household know the names of the principal rivers flowing through the district?

APPLICABLE TO ZAMIN VILLAGERS AND THOSE RECENTLY SETTLED :

29. (a) Do you think that abolition of zamindari and intermediary rights has resulted in any good to you? (Answer Yes/No.)
- (b) If yes, indicate how you have benefited.
- (c) If no, why have you not been benefited?

30. (a) Have you benefited from any scheme of land reclamation or land development or any other form of Land Reform? (Answer Yes/No.)
- (b) If yes, explain how have you benefited.
31. (a) Is there a Co-operative Society in your village? If yes, how many are there? If no, do you desire to have one?
- (b) If yes, are you a member? (Give the name of the society or societies.)
- (c) If no, why are you not a member?
32. (a) Is your village covered by the Community Development Project?
- (b) Do you know what are the functions of Gram-sevak? (Answer Yes/No.)
- (c) If yes, describe his functions.
33. (a) Have you benefited from the Block Development Office? (Answer Yes/No.)
- (b) If yes, how have you benefited?
34. (a) Is there a Panchayat in your village? (Answer Yes/No.)
- (b) If yes, how long has the Panchayat been in your village?
- (c) What are the main functions of the Panchayat?
- (d) What are the main parties in your Panchayat and which caste is leading the Panchayat?
- (e) Has there been any improvement in your village since the Panchayat was established? (Answer Yes/No.)
- (f) If yes, what have been the improvements?
- (g) Has there been any harm after its establishment? (Answer Yes/No.)
- (h) If yes, what were the evils?

35. (a) Has any caste or tribe of your village got a separate Panchayat of its own? (Answer Yes/No.)
- (b) If yes, what are the main functions of this Caste or Tribal Panchayat?
- (c) Since the Statutory Panchayats are functioning, do you think these Caste or Tribal Panchayats should still continue? If yes, why should they exist?
36. (a) Is there a Family Planning Centre in your area? (Answer Yes/No.)
- (b) Do you know that man and wife can prevent conception of a child by deliberate means, if they wish to do so?
- (c) Does the head of the household wish that no more children were born to him; or does he wish for more; or is he indifferent?

J. DIET :

37. (a) How many times a day do the members of the household take their meals?
Are they vegetarians or non-vegetarians?
- (b) What are the usual items of diet at each meal? (Specify whether rice, wheat, grams, roots, etc.)
- (c) What are the foods or drinks prohibited?
- (d) Does the household take sugar/tea or coffee?

K. UTENSILS :

38. (a) What utensils are used for preparing food and for storage of drinking water?
- (b) Of what materials are important utensils made?
- (1) Earthenware.
 - (2) Aluminium.
 - (3) Copper.
 - (4) Brass.
 - (5) Eversilver.
 - (6) Silver.

L. FUEL :

39. What fuel is ordinarily used for cooking?
40. How do they procure it?

M. FURNITURE AND ORNAMENTS :

41. (a) Does the household possess a bedstead/chair/table/mirror/bench/local cot/wall shelf/ almirah/ stool. (Cross out those not found.)
- (b) Is the household using any new kind of furniture for the first time in the last five years?
- (c) If so, what are they?
- (d) Does the household use mosquito nets?
42. List all the ornaments used by (a) men and (b) women. Give the local names and mention whether gold or silver or brass or any other material is mainly used. Give drawings.

N. HOUSES ,

43. Give details about the house materials.

Roof :

- (1) Mud roof.
- (2) Country tiled.
- (3) Mangalore tiled.
- (4) Terraced (pucca roof).
- (5) Zinc sheet.
- (6) Tin roof.
- (7) Asbestos roof.
- (8) Corrugated iron roof.
- (9) Wooden roof.
- (10) Straw or grass roof.
- (11) Leaf roof.
- (12) Others.

Wall—

- (1) Mud wall.
- (2) Bamboo wattled wall.
- (3) Mud plastered bamboo wattled wall.
- (4) Wall of twigs and branches.
- (5) Wall of twigs and branches plastered with mud.
- (6) Reed wall.
- (7) Mud plastered reed wall.
- (8) Wooden wall.
- (9) Brick wall.
- (10) Straw or grass wall.
- (11) Leaf wall.
- (12) Stone wall.
- (13) Others.

Floor—

- (1) Mud floor.
- (2) Cement floor.
- (3) Wooden floor.
- (4) Stone floor.
- (5) Lime and mortar floor.

Number of slopes—

- One.
Two.
Three.
Four.
Five.
Six or more.
Without slope.

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

- (b) Total number of rooms in the house.

Note.—Give sketches and photographs wherever possible.

O. CONSUMER GOODS :

45. (1) (a) Does the household possess hurricane lantern/petromax or hazak/battery torchlight/kerosene stove/bicycle/gramophone/radio set?

(Cross out those which do not apply.)

- (b) Has any of the items been acquired for the first time in the last five years? If yes, which are these articles?

- (c) Does the household use toilet soap/washing soap?

- (d) Are clothes sent to washerman?

POSSESSION:

- (2) Does the household possess—

(a) Car.

(b) Bullock cart.

(c) Jutka.

(d) Ponies.

46. (A) *Maternity cases*:—

- (1) Cases hospitalized.

- (2) Number of cases—

(a) Confined in hospital.

(b) Confined by bringing doctor home.

(c) Confined by qualified midwife at home.

(d) Confined by unqualified 'Dai' at home.

(e) Confined without assistance.

(B) *Medical treatment :*

What is the medical system followed?

- (1) Allopathic.
- (2) Ayurvedic.
- (3) Homeopathic.
- (4) Combination of more than one of these.
- (5) Others.

(C) *Medical consultation :*

Where do you go for medical consultation?

- (1) Public hospitals or dispensaries.
- (2) Private hospitals or dispensaries.
- (3) Private doctors.
 - (a) Allopaths.
 - (b) Homeopaths.
 - (c) Others.

(D) *Vaccination :*

How many members of the family have been vaccinated?

- (1) At least once.
- (2) Within the past six months.

47. *Income—*

Total family income per mensem from—

- (a) Land.
- (b) Industry.
- (c) Business.
- (d) Occupation.
- (e) Others (specify source).

48. *Average monthly expenditure—*

What is expenditure on—

(A) *Food—*(1) *Cereals and pulses—*

- (a) Rice.
- (b) Other grains.
- (c) Dhall.
- (d) Total.

(2) *Vegetables—*

- (a) Potatoes.
- (b) Tapioca.
- (c) Onions.
- (d) Coconut.
- (e) Others.
- (f) Total.

(3) *Non-vegetarian—*

- (a) Meat.
- (b) Fish.
- (c) Egg.
- (d) Others.

(4) *Milk.*(5) *Ghee and oils—*

- (a) Ghee.
- (b) Oils.
- (c) Total.

(6) *Condiments—*

- (a) Chillies.
- (b) Tamarind.
- (c) Others.
- (d) Total.

(7) *Sugar—*

- (a) Sugar.
- (b) Jaggery.
- (c) Total.

(8) *Coffee and Tea—*

- (a) Coffee.
- (b) Tea.
- (c) Total.

(9) *Liquor.*(10) *Tobacco—*

- (a) Smoking.
- (b) Chewing.
- (c) Total.

(11) *Other foods including refreshments.*

Total under food:

(B) *Education.—*

- (1) Fees.
- (2) Books.
- (3) Uniform.
- (4) Others.

(C) *Clothing.*(D) *Fuel.*(E) *Marriage.*(F) *Festivals.*(G) *Miscellaneous.*

- (1) Dhoby or soap.
- (2) Barber.
- (3) Travelling.
- (4) Medical fees and medicines.
- (5) Religious observances.
- (6) Amusements.
- (7) Provident Fund and other compulsory savings.
- (8) Payments of debts.
- (9) Remittances to dependents residing elsewhere.

(h) *Others.*

Total.

49. (a) *Has the household secured during the last five years?*

- (1) Better irrigation facilities.
- (2) Better types of cattle.
- (3) Better seeds.
- (4) Better implements.
- (5) Better manure.
- (6) More land for cultivation.
- (7) Use of Pesticides.
- (8) Improved methods of cultivation like Japanese method.
- (9) Land improvement measures like land reclamation, soil conservation and consolidation.

- (b) Have you received demonstration in improved agricultural practices ?
- (c) Have you participated in activities of Community Project by contribution of land, labour, cash or material ?

50. *Prosperity Index—*

- (1) Have you cleared any debt which existed prior to 10 years from the income of the household?
- (2) If yes, specify the amount so cleared.
- (3) During the last ten years—
 - (a) Have you acquired any property ?
 - (b) Have you made any savings in cash or in the shape of ornaments, etc. ?
 - (c) Have you invested capital in any new undertaking or building ?
 - (d) Have you opened a voluntary account in any post office savings bank or any other bank ?
 - (e) Have you invested in N. S. C. or prize bonds or other forms of rural saving campaigns ?
 - (f) Are you a member of any chit fund or other indigenous funds except where it is wholly from any debt incurred for the purpose and / or the proceeds of any sale of property ?

51. *Extra-curricular activities—*

Has any member or members of this household—

- (a) Worked for social uplift.
- (b) Taken active part in politics.
- (c) Joined any Co-operative Society.
- (d) Joined any club, library, dramatic party or other cultural organisation in the village.

SOCIAL DISABILITIES :

52. (A) Do you have free access to—

- (1) Shop, hotel or restaurant.
- (2) Temple or place of worship.
- (3) Any other place of public resort.

(B) Do the following render you their services—

- (1) Brahmin priest.
- (2) Barber.
- (3) Washerman.
- (4) Any other village servant.

(C) Are you avoided by Caste Hindus in regard to—

- (1) Touch.
- (2) Serving cooked food.
- (3) Serving water.

APPENDIX II

CENSUS 1961—SOCIO ECONOMIC SURVEY

Village Schedule

Name of Police Station/Taluk:

Name of District.

Name of village:

L. C. No. of Village.

Area of the Village:

No. of Households.

What is the religion which majority of the villagers profess?

Name the caste to which the majority of the villagers belong:

1. Topography of the village:

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

(b) The system of grouping of houses—average distance between two clusters of houses—reasons for such grouping e.g., whether on account of the nature of the surface of land or on account of the social customs.

(c) Internal roads—Tanks—Village common—any stream or other extensive source of water—proximity or otherwise of any jungle—Approximate number of shade-bearing trees and how they are arranged.

2. What is the local legend about the village?

3. Detailed description of average house of the members of each Caste/Tribe, religious group, occupational group in the village.

4. Name and distance of Hat or Hats to which surplus produce of the village is taken for sale.

5. Name and distance of the nearest railway station and bus route.

6. Distance by road from Thana and sub-division headquarters.

7. (a) Distance of the Post Office from the village.

(b) Distance of the Telegraph Office from the village.

(c) Can money be sent through that Post Office?

8. Religious practice followed by members of each Caste, Tribe and religious group in the village. The description of the religious practice in each case should begin with the name or names under which the Supreme Being is known and then proceed from ceremonies that might be observed in respect of a person from sometime before he is born and end with the funeral rites after his death.

9. Give details of places of common religious worship, if any.

10. Describe community festivals if held in the village.

11. Dress commonly worn by the villagers with special reference to peculiarities on account of Caste, Tribe or religious sanction or economic status.

12. Number and types of schools in the village.

13. Describe Social Recreation Centres, if any.

14. State of Co-operative movement in the village, (Number and names of Co-operatives).

15-A. Details of crime statistics for the past ten years.

Year	Place of crime	No. and nature of crimes	Remarks
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15-B. Prohibition Offences.

Year	Place of crime	Number	Remarks
------	----------------	--------	---------

VILLAGE SURVEY

16. Details of births and deaths for the last ten yers.

Year	Month	Births		Deaths		Natural increase	
		Males	Females	Males	Females	Males	Females

A brief note on the cause of death.

17. Details of village lands clarified by crops :

Year	Name of crop	Extent of land
------	--------------	----------------

18. Total population of the village in 1931, 1941, 1951 and 1961.
19. Is the village electrified?
20. School statistics in detail.
21. What are the common diseases in the village?
22. Give your impressions of cleanliness.
23. Drainage and sanitary facilities—A note.
24. What is the source of drinking water?
25. Is outbreak of epidemic frequent and what are the preventive and curative effects taken to combat them?
26. Is there a Primary Health Centre, or Maternity ward? Which is the nearest hospital?
27. Is widow remarriage allowed by different castes?
28. What are the sources of irrigation in the village? Give number and types and brief note thereon including the number of pumpsets.
29. Give the number of temples/mosques/churches in the village.
30. If there is any Co-operative Society in the village, give a detailed note on it.
31. Total livestock in the village as per the 1956 Census and the present position.
32. Is there a Key Village Centre in the village? If no, which is the nearest Veterinary Hospital?
33. Is there a Cattle Pound in the village?
34. Do the villagers tatoo their bodies?
35. Do they favour female education?
36. Are there any ancient monuments in the village? If yes, give a note on them.
37. Give the current proverbs in the village.
38. Give a note on the Panchayat.

Village leaders, Members of Panchayat, Priests and other office bearers

I	II									III
	Name of organisation	Members								
Name		Caste	Occupation	Age	Since when holding the office	How gained position	Remu- neration if any	Other offices held inside or outside the village		Remarks
Statutory Panchayat Caste Panchayat (Name of Caste) Other leaders Members of Board of Directors of Co-operative Society										

Village disputes referred to different authorities last year

I	II			III	IV	V	VI
Nature of adjudicating authority	Leading members of each disputant party			Nature of dispute	Decision of the adjudicating authority	Nature of sanction	REMARKS: (Whether the decisions was enforced, whether there is preference for adjudication by particular type of authority in particular type of case, place of trial etc.).
	Caste Panchayat	Name	Caste Tribe				
Caste Panchayat							
Informal Panchayat							
Statutory Village Panchayat							
Court							
Others (Specify)							

Cultural life of the village

I	II	III	IV			V	VI	VII
Names of clubs, Libraries, drama parties or other cultural organisations in the village	When established	Rough proportion of members belonging to		Office bearers			Brief notes on basis of membership (subscription signing of pledge etc.)	Brief note on objectives of the organisation
		Different Castes	Different occupation groups	Name	Caste	Occu- pation		

Recreational and artistic activities enjoyed by the villages

I	II	III	IV	V	VI	VII	VIII	IX
Type of activity	*Brief description	Where room placed (if outside, the village name & distance of the place)	Frequency & duration (specify whether daily, monthly, seasonal etc.)	Extent of active participation of people of the main castes & communities in performance (Manv. few, some)	Extent of participation of people of the main castes or communities as audience (many, few, some)	If activity is in village do visitors from other village participate? Approximate No. of audience, otherwise	What agency sponsors, promotes or finances	Who trains players etc. (His name, address, caste, occupations)
1. Sports & Games								
2. Drama, Music, Dancing etc.								
3. Cinemas								
4. Films trip, Puppet show etc.								
5. Fairs								
6. Festivals								
7. Other entertainments								

* Indicate nature and reason of celebration.

APPENDIX III

Glossary of Local Terms

Tamil	English equivalents
1. Addigai	... A circular neck ornament.
2. Arasani	... Decorated pots placed before marriage dais.
3. Arathi	... The waving of lighted camphor etc., before the idol or a newly married couple to dispel the supposed effects of the blight of the eye.
4. Arunthathi	... Star in the Great Bear supposed to be the wife of Vasishtha, famous for her charity.
5. Dosai, Idly	... South Indian edibles made of ground rice and black-gram, usually eaten for breakfast.
6. Kali	... A pasty pudding.
7. Karagam	... A decorated water pot carried on head in procession, and danced with in fulfilment of a vow.
8. Kodumpavi	... The huge effigy of a person dragged through the streets. This is done usually in time of drought to get rains.
9. Kolusu	... A gold or silver chain for the wrist or ankle.
10. Kollikudam	... Funeral pot.
11. Kumkumam	... The powder used to put a red spot on the forehead.
12. Kuppadam saree	... A coarse type of saree worn by womenfolk.
13. Manti	... The female monkey.
14. Marakkal	... An indigenous measure equivalent to eight litres.
15. Moi Seithal	... Presentation of cash or gifts.
16. Narambu Chilanathi	... Guinea worm.
17. Nathanar	... The Husband's sister (sister-in-law).
18. Nattanmaikkaran	... Caste Panchayat leader.
19. Navarai	... The short term crop.
20. Navathanyam	... The nine kinds of grains.
21. Oomatham	... A poisonous medicinal shrub-Datura.
22. Padiyal	... A contract-labourer.
23. Panagam	... Sweetened water.
24. Pariyam	... Bride price.
25. Pattam	... Silver or gold plates tied round the head of bridal couple.

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| 26. Ponner Kattuthal | ... First ploughing in the New year. |
| 27. Poo Porutham | ... A superstitious ceremony performed to ascertain whether a proposed matrimonial alliance has the divine approval. |
| 28. Poonul | ... Sacred thread worn crosswise on the shoulders. |
| 29. Punyahavachanam | ... A purification ceremony. |
| 30. Samathi | ... Tomb. |
| 31. Samba | ... The long term crop. |
| 32. Seeni | ... Sugar |
| 33. Thadagam | ... Pond. |
| 34. Thali | ... Marriage badge worn around the neck of the bride. |
| 35. Thengai Porutham | ... A superstitious way of deciding marriage on the even split of a coconut. |
| 36. Therukkoothu | ... An indigenous village drama. |
| 37. Thilagam | ... Vermillion mark worn on forehead by womenfolk. |
| 38. Thinnai | ... Pial. |
| 39. Thombai | ... A receptacle for grains. |
| 40. Uppumary | ... Chronic dysentery. |
| 41. Vel | ... Lance. |
| 42. Vizhal | ... Thick grass used for thatching |

