

ANTHICAD

itself is not sufficient to meet their requirements.

19. The main shopping centres are at road junctions at Anthicad and Puthenpeedika. At these junctions there are shops selling grocery, stationery and piece-goods, besides tea-shops and small stalls selling refreshments, bidi and chewing pan. There are also small shops scattered in other parts of the village. The tea-shops open early in the morning by about 6 o'clock and have brisk business till 10 o'clock in the morning and after 4 o'clock in the evening. The other shops open only by 8 o'clock or 9 o'clock in the morning and do the maximum business generally in the evening. Altogether in the village there are 41 tea-shops and hotels, 28 provision shops, 13 piece-goods shops, 9 stationery shops, 9 vegetable shops, 4 toddy shops, 3 earthenware stores, 2 each of timber shops, medical stores, pan-bidi shops, charcoal shops, manure depots, food grain shops, hardware shops and meat stalls and one fireworks depot.

Health and Sanitation

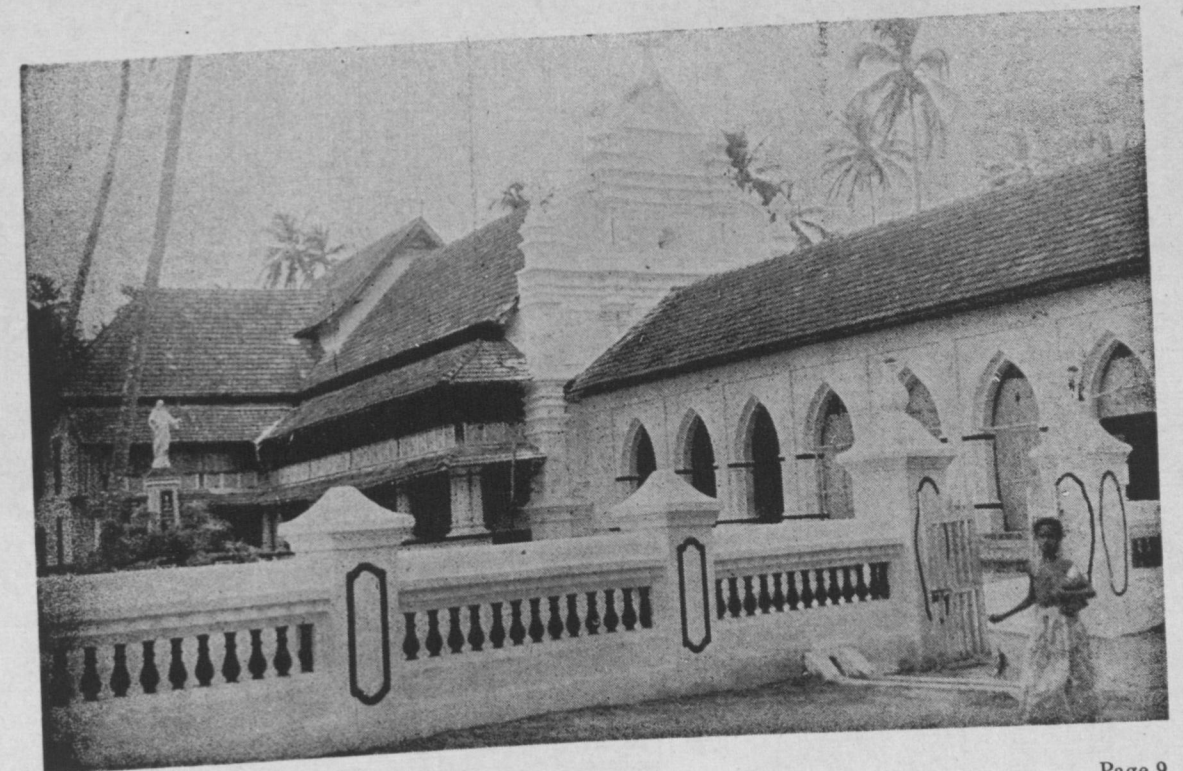
20. Although there are no special sanitary arrangements, the sanitation of the village is satisfactory in general. The sandy soil does not permit water to stagnate. Safe drinking water is available from the wells in all parts of the village except during the peak of the summer. For one or two months in March and April some of the wells dry up but there are some others with inexhaustible springs and so drinking water does not become too much of a problem even during this period. But the hot wind blowing during the summer months is unhealthy for vegetation and

animal life alike. Epidemics have not been reported on any large scale in recent years. Smallpox occurs in certain parts, but due to the preventive measures taken by the public health authorities, it does not spread too much.

Residential Pattern

21. Each house is located at the centre of a garden plot, a little away from other houses. Generally they face a road or lane if astrological considerations do not object such facing. In other cases the eastern direction is the most favoured for the facing of the houses. This pattern is, however, conspicuously absent in the old Christian settlement of Puthenpeedika where the houses are located in continuous rows on the edge of a road. These houses have neither compound walls nor courtyards in front. This street is disintegrating gradually with the demolition of the old houses and the construction of new houses away from the old settlement.

22. All the households around the Puthenpeedika church belong to the Syrian Christians and there is a similar concentration of Nairs around the Anthicad Bhagavathi temple. Other communities have their residences scattered and intermingled. The Nair and Christian settlements in the above places are gradually disintegrating and spreading to other parts of the village and several households of these communities can now be seen amidst the houses of Ezhuvas, Muslims, Vettuvans etc. Compound walls are found only around the houses of comparatively rich people. Fences and hedges are seen around some houses while some other houses do not have even these demarcations.



Pl. 3

PUTHENPEEDIKA CHURCH



CENSUS OF INDIA 1961

VOLUME VII

KERALA

PART VI B
VILLAGE SURVEY MONOGRAPHS
PALGHAT AND TRICHUR DISTRICTS

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

OF THE INDIAN ADMINISTRATIVE SERVICE

Superintendent of Census Operations, Kerala

and

the Union Territory of Laccadive, Minicoy and Amindivi Islands

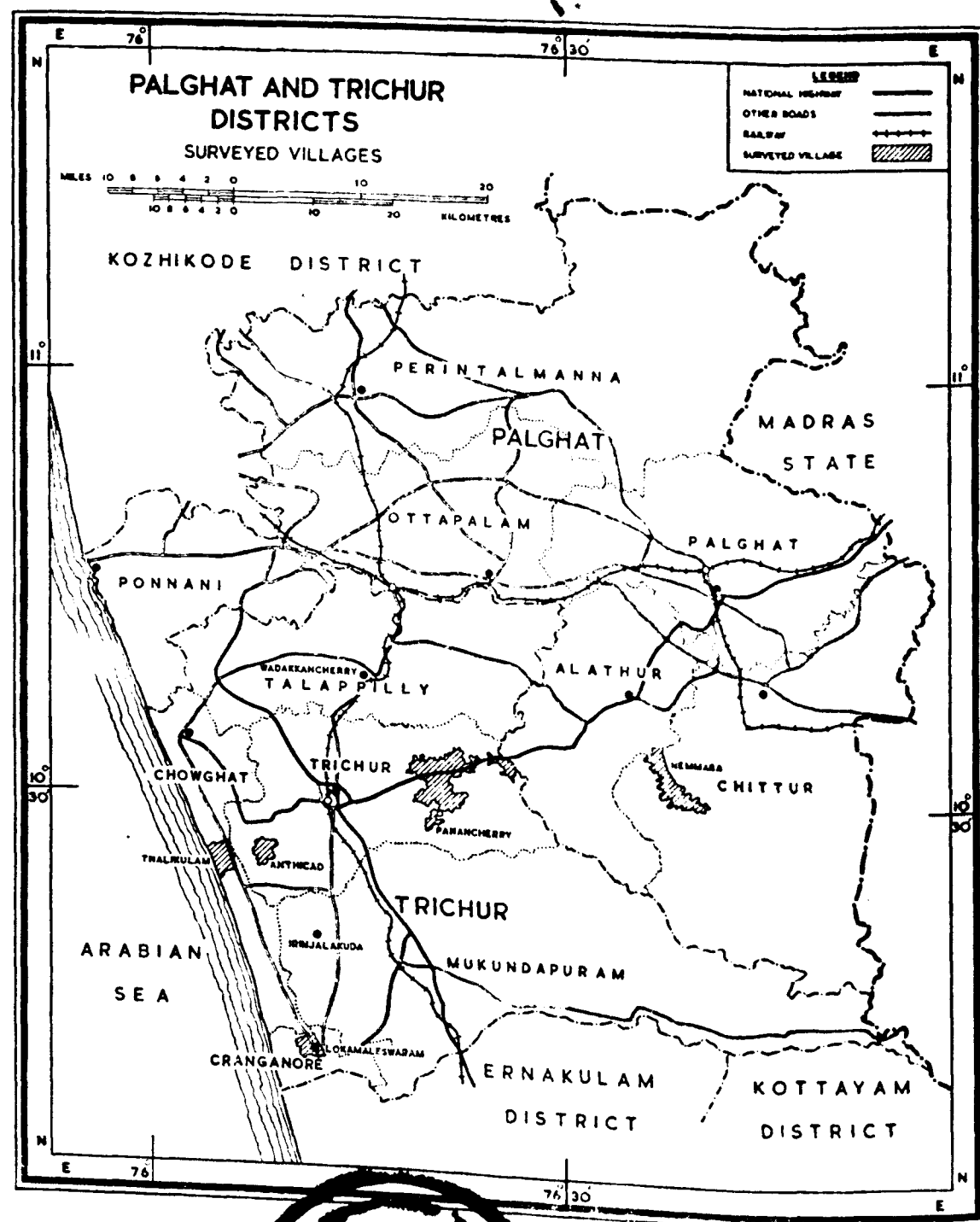
1967



Pl. 4

AN EZHUVA FAMILY
(THE HEAD OF THE HOUSEHOLD IS A TAPPER)

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FOREWORD

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

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

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

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

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

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

CHAPTER II
PEOPLE AND THEIR MATERIAL EQUIPMENTS

Area, Houses and Population

23. Anthicad is a small village extending to only 1,848.83 acres¹ (2.89 square miles). Nearly half of the area belongs to the *kole* land region and is uninhabitable. Even in the remaining portion there are paddy lands scattered here and there, thus reducing the inhabitable area to about one-third of the total area of the village. The village is divided into three subdivisions called *desom*. Puthenpeedika *desom* is the largest of these and has the largest population, Hospital *desom* being second both in area and population and Anthicad *desom* the smallest of the three in both respects. According to the 1961 Census the total population of the village is recorded as 7,194 consisting of 3,416 males and 3,778 females. 2,680 people were in Puthenpeedika *desom*, 2,290 in Hospital *desom* and 2,224 in Anthicad *desom*. Neither geographically nor from the residential pattern the *desoms* can be recognised, for there are no natural boundaries between them. The houses are scattered uniformly. The density of the village as recorded in 1961 is 2,490 persons per square mile and the sex ratio 1,100 females to every 1,000 males. The total population is grouped into 972 households living in 965 houses. Practically every household lives in its

own house. A comparison between 1951 and 1961 Censuses in respect of population, sex ratio and number of houses will show the changes that have taken place during the decade in these vital figures. The total population in 1951 was 6,418 of which 2,991 were males and 3,427 females. The density of population in 1951 was 2,222 persons per square mile and sex ratio 1,146 females for every 1,000 males. The increase in total population during the decade was 12.09 per cent and the increase in density 268 persons per square mile but the sex ratio diminished, reducing the disparity between the numbers of male and female population. The percentage of total increase in the village during the decade is only about three-fifths of that in the district and half of that in the whole state.

24. The extent of the surveyed area is only 95.48 acres² which includes only dry lands except for tiny plots of double crop wet lands. 117 households having a total of 742 members of whom 361 are males and 381 females live in the surveyed area. The density of population of the surveyed area is 4,973 per square mile. The area, density, houses and population of the surveyed area are given in the following table.

Table IV
AREA, HOUSES AND POPULATION

Area in		Density of Population per sq. mile	Total No. of households	Persons	Males	Females
Acres	Hectares					
95.48	38.63	4973	117	742	361	381

25. The average number of members per household in the whole village

according to the Census figures of 1961 is 7.40 whereas in the surveyed area

⁽¹⁾ 748.21 hectares

⁽²⁾ 38.63 hectares

FOREWORD

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

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

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census Operations, but once the Census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to

FOREWORD

draw conclusions from statistics, to regard social and economic data as interrelated processes and finally to examine the social and economic processes set in motion through land reforms and other laws; legislative and administrative measure, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve: to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for these monographs have been printed as Appendix B to the monograph on Thalikulam.

New Delhi,
July 30, 1964

A. MITRA,
Registrar General, India

ANTHICAD

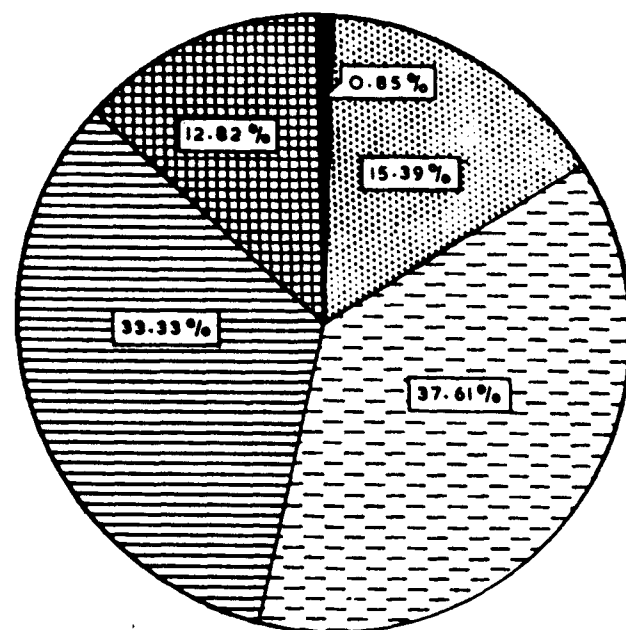
it is 6.34. 0.85 per cent households of the surveyed area have only one member each, 15.39 per cent two to three members each, 37.61 per cent four to six members each, 33.33 per cent seven to nine members each and 12.82 per cent ten or more members each. The number of

members per household both in the village and in the surveyed area is higher than the corresponding figures for several other surveyed villages and centres. The size of the households in the surveyed area is given in the following table.

Table V
SIZE OF THE HOUSEHOLDS

Total No. of house-holds	Single member	Two to three members	Four to six members	Seven to nine members	10 members and over
117	1	18	44	39	15

SIZE AND COMPOSITION OF HOUSEHOLDS



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SINGLE MEMBER HOUSEHOLDS	4 — 6 MEMBERS
2 OR 3 MEMBERS	7 — 9 MEMBERS
	10 MEMBERS AND OVER

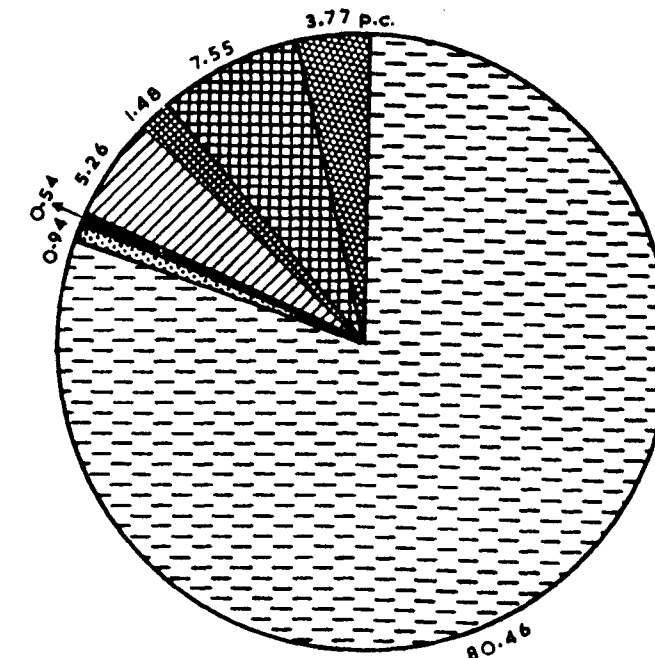
ETHNIC COMPOSITION

Ethnic Composition

26. The strength of each religious group in the population of the village as per the 1901 Census has been given in the settlement register. It records 1,990 Hindus, 931 Christians and 131 others among the population. The others obviously consist of Muslims, since no other religion except Hinduism, Christianity and Islam has been ever reported in the village. Corresponding figures for the religious groups are not available either in the 1961 Census or in the previous Censuses since 1901. From general enquiries and from rough statistics

collected, it has been ascertained that the different groups maintain almost similar proportions in the population even today. Among the Hindus, Ezhuvas form the predominant section. After the Ezhuvas, Nairs, Vettuvans, Pulayas, Parayas, Mannans, Namboothiris, Warriors and Elayathus come in the order of strength among the numerically important Hindu communities. Christians are almost exclusively Syrian Catholics. As in olden days the Muslims form only a negligible minority even today. Information is not available to make any inference as to when or from where the

ETHNIC COMPOSITION



INDEX

EZHUVA	VETTUVAN
BLACKSMITH	PANAN
NAIR	SYRIAN CATHOLIC
	MUSLIM

PREFACE

This part of the Census Report is devoted to the monographs on five centres selected from the Palghat and Trichur districts out of a total of thirty-five in the whole of Kerala taken up for village surveys. Of these five, Anthicad has been selected having regard to its being one of the leading toddy producing areas, Lokamaleswaram because of the location of the ancient capital of Kerala in it and the various small scale industries, Nemmara due to its multi-ethnic character with a predominance of Tamil speaking communities, Panancherry having regard to the paddy and banana cultivation for which it is renowned, and Thalikulam because of its being a fishing village.

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

3. The emphasis laid on taking up for type studies areas having a concentration of typical communities with a predominant occupation has invariably led to the selection of a few centres without any rural or urban bias. It is thus that Nemmara village, though an urban area being a non-municipal town, has been taken up for village survey.

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

different communities came to inhabit the village. The Vettuvans have a tradition that they came from the neighbouring village of Peringottukara. The other communities have the common place answer that they have been in the village from time immemorial. Among the Christians there is a belief that St. Thomas on his way from Cranganore to Palayur near Kunnamkulam passed through this village and converted some Hindus to the Christian faith which, if correct, places the Christian community of the village as old as the Kerala Christian Church itself. This story implies that the Hindus of the village

are at least as old as the Christians and the village itself is a very ancient settlement.

27. In the population of the surveyed area an overwhelming majority are Ezhuvas. There are also a small number of blacksmiths (Karuvans) and Nairs among the Hindus of the surveyed households, besides a considerable number of Vettuvans and Panans who are scheduled castes. Among the Christians there are only Syrian Catholics. There are also some Muslims in the surveyed area. The following table gives the ethnic composition of the population of the surveyed area.

Table VI
RELIGIONS, COMMUNITIES, CASTES OR SUB-CASTES

	No. of house- holds	Persons	Males	Females
Hindus				
Ezhuvas	96	597	295	302
Blacksmiths (Karuvans)	1	7	4	3
Nairs	1	4	..	4
Vettuvans (S. Cs.)	5	39	18	21
Panans (S. Cs.)	1	11	6	5
Total	104	658	323	335
Christians				
Syrian Catholics	10	56	27	29
Muslims	3	28	11	17

28. The Ezhuvas of the village are traditionally tappers. Most of them follow that occupation still, but many educated people among them are now employed in other occupations as well. There are very well-to-do people among the Ezhuvas who are big landlords or owners of large business or industries. The Karuvans are mostly engaged in their traditional occupation of blacksmithy, while the Nairs are either landlords or cultivators. The Christians are generally cultivators but some are employed in business, industry or other avocations also. The Muslims are employed in various occupations, trade being the most important among them. Vettuvans form a new community not found in other surveyed areas and hence a study

is attempted about them in the following pages.

Vettuvans

29. Earliest mention about the community of Vettuvans is found in the account of Malabar coast given by Duarte Barbosa, a Portuguese traveller of the early 16th century. He says, "There is another lower sect of gentiles called 'betua'. Their business is to make salt, to plough and sow rice, and they do not live by anything else: they have houses in the country apart from the roads where respectable people pass. These people have a form of idolatry of their own: they also are slaves of the king and the Nayars. They live very miserably: the Nayars make them keep far aloof from them, and speak to them

from a great distance: they have no intercourse with other people. They are married and their children inherit".¹ The Census Reports of 1911, 1921 and 1931 of Cochin State dismiss the caste with the statement that they are emancipated agricultural serfs, originally living as hunters on the outskirts of jungles but reformed later into agricultural labourers and collectors of forest produce.² The Cochin State Manual has totally ignored them and it remained for L. K. Ananthakrishna Iyer to make any pointed study on this community which was considered to be one of the lowliest of the low classes in Kerala.

30. Although reliable accounts about the origin of the community are lacking, legends are eloquent about how they came to Kerala or how they sprang up from the union of a low-caste and a high-caste. L. K. Ananthakrishna Iyer quotes a tradition according to which the Vettuvans were invited by the Kongu kings from the Chola and Pandya countries to assist them against the Keralites, thus establishing that the Vettuvans found in Kerala belong to the same stock as the people bearing that name on the east coast.³ Edgar Thurston cites a fantastic legend showing that the present day Vettuvans of Malabar coasts have their origin from a Nair male who married a girl of the Vettuvan tribe. "It is related that one of the tribes went and asked a high-caste Nayar to give him a daughter in marriage. The Nayar offered to do so on condition that the whole tribe would come to his place and dance on berries, each one who fell to be shot with arrows. The tribe foolishly agreed to the condition and went and danced, with the result that, as each one tripped and fell, he or she was mercilessly shot dead with arrows. A little girl who

survived this treatment was secretly rescued, and taken away by a compassionate Nayar, who married her into his family. From this union, the present day Vettuvans affirm their origin is to be traced. Up to this day they hold the caste of that particular Nayar in very great veneration".⁴ The Vettuvans of the village, while too poor even to tell a tale regarding their origin, believe that they migrated from a neighbouring place called Peringottukara, some centuries back. This is inferred from the fact that they still worship an old tree of that village as their ancestral god. Legends and inferences apart, it is certain that they belong to the original inhabitants of South India along with Pulayas, Parayas and similar other agrestic serfs.

31. Dark in colour they are poorer in build than the Pulayas. Like the Nairs in olden days both the men and women of Vettuva community used to retain a knot in front of the head. Formerly, although the men used to wear a short loin-cloth secured round the waist by a belt, the women put on only a dress made up of three clusters of long leaves suspended from the waist and tied on by a cheap girdle. According to a legend this dress was chosen by the Vettuva women for its necessity of having to change daily.⁵ This primitive form of dress has been now abandoned and the common costume found among the Ezhuva males and females of the locality adopted by the Vettuva men and women. Their character is described in the following words in a note quoted by Edgar Thurston: "They believe that the sun travels after it has set, through a hole in the bowels of the earth and emerges at morning in the east. The

- (1) "A description of the coasts of East Africa and Malabar in the beginning of 16th century" by Duarte Barbosa, 1866 edition, page 140
- (2) Census Report of 1911, Part I, page 80; Census Report of 1921, Part II, page 67 and Census Report of 1931, Part I, page 275
- (3) The Cochin Tribes and Castes by L. K. Ananthakrishna Iyer, Volume I, page 128
- (4) Castes and Tribes of Southern India by Edgar Thurston, Volume VII, 1909 edition, page 396
- (5) Ibid page 397

PREFACE

of the village or locality lying outside the area taken up for intensive survey have been collected and utilised to give a general picture of the village or locality as a whole.

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

6. All the important flora found in these five villages have already been covered in the monographs on other villages and detailed descriptions have also been given therein. Hence only a general account of the flora and fauna is given in the monographs in this book.

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

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

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

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

9. The field survey in respect of Thalikulam was conducted in two instalments. In the first round of visits, conducted in May 1961, the main schedule was exhausted. The second round was utilised mainly for the survey of consanguineous marriages and incidentally for the collection of a few supplementary items of information. In the remaining four centres all of which were surveyed later on, the field survey was completed in a single round of visits. The entire collection of data, their tabulation and the preparation of notes were done by my young and energetic colleagues Sarvashri K. N. Radhakrishnan Nair, C. Daniel and P. Vasudevan Namboodiri, Investigators of this department. But for the valuable contribution made by them these monographs would not have taken shape. These monographs were all

PREFACE

drafted by my colleague Shri M. Joseph, Deputy Superintendent of Census Operations (Surveys). I am happy to acknowledge the brilliant contribution made by him.

10. Let me take this opportunity to express my deep sense of gratitude to the Government of Kerala for the unstinted co-operation and help extended to me in the conduct of the village surveys especially to Shri Pattom A. Thanu Pillai, now Governor of Andhra Pradesh and Shri R. Sankar, who were the Chief Ministers and Sarvashri A. G. Menon, I. A. S. and K. P. K. Menon, I. A. S., ex-Chief Secretaries and Shri N. M. Patnaik, I. A. S., the present Chief Secretary who were in charge of the Census portfolios during the period of surveys for these monographs. In addition to the data collected in the course of the field investigation several items of information were secured from the various departments of the State Government. I acknowledge with gratitude the co-operation and help rendered by the Heads of Departments and the District Collectors and their subordinates.

11. These monographs have been in no small measure enriched by the various photographs given in them. The entire work of photography for this and similar sets of monographs with very few exceptions was done by the Department of Public Relations of the Kerala Government free of cost, the conveyance and a few films alone being provided by the Census Department. I am deeply grateful to Shri V. R. Narayanan Nair, ex-Director of Public Relations for the enthusiastic co-operation and goodwill extended by him in implementing the above programme through his photographers Sarvashri T.M. Joseph and K.V. Ravindranathan Nair and particularly the latter who has done the bulk of the work. All the drawings, sketches, maps and charts, which are equally valuable, have been done by Sarvashri K. Krishna Pillai and S. Krishna Pillai, Draftsmen of my office. The colour printings given in plates Nos. 2 and 42 were done by the former. The negatives of the photographs relating to the scenes from a Goudasaraswath Brahman wedding in Quilon (Plates Nos. 15 to 30) were supplied by Shri K. Venkateswara Pai, Commissioner, Trivandrum City Corporation, and those of the photographs relating to scenes from a Tamil Brahman wedding in Alleppey (Plates Nos. 36 to 41) were supplied by Shri V. Subramanian, formerly an employee of this office. I am grateful to the above.

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

13. The blocks of plates Nos. 9 and 10 were made at the Malayala Rajyam Process Studio, Quilon. All the remaining blocks were made at the Printer's Blocks, Trivandrum. Both the above process studios have bestowed great care in securing the production of these blocks promptly and efficiently. The colour blocks were printed at the C.M.S. Press, Kottayam. The printing of a profusely illustrated book of this type with a large number of inset tables is an arduous task requiring a good deal of experience and diligence. The Mar Mathews Press, Muvattupuzha under the able guidance of Rev. Fr. Joseph Plathottam, Manager has executed the work quite efficiently.

14. In the course of this survey the heads of the households of the surveyed areas have been approached more than once to collect the data. Their patience has been tired by our trying to get at minute details of information. Yet, they have been highly co-operative and indulgent. The goodwill with which they have furnished the necessary data has helped us a good deal in making the surveys useful. I take this opportunity to express my gratitude to them.

ANTHICAD

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(1) Castes and Tribes of Southern India by Edgar Thurston, Volume VII, page 397

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(4) Malabar and its folk, page 135

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

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

Trivandrum,
January 1, 1967

M. K. DEVASSY

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Panikkar and L.K. Ananthakrishna Iyer do not any more hold good in their entirety. The Vettuvans who were interviewed, do not pay any attention to the demon gods mentioned above and have accepted the faith of their Hindu neighbours. They worship in the temples of the village along with the high-caste Hindus and pay homage to Sri Krishna, Sastha and such other higher divinities whose framed pictures are found in many of their houses. Lamb is lighted before these pictures in the evening and regular prayers made. Some of them also make pilgrimages to Sabarimala. These changes do not mean a complete severance of the connections with the past, for in spite of the enlightenment implied by the above changes, the old tree of Peringottukara still holds a place in their religion. Annual pilgrimages are made to that place and homages paid to the tree with great ceremony and solemnity. On close questioning it appears that they venerate the tree more out of respect for their predecessors who found divine attributes in the tree and worshipped it, than as a god or goddess in itself. Having no priests of their own, the Vettuvans invite the priests of other communities like Ezhuvas to perform the ceremonies on solemn occasions such as marriage. They do not own temples of their own.

35. In social status they are equal to Pulayas and Parayas but below the Kanakkans and Padannans according to the present claim of the members of the community from the village. The Cochin Census Report of 1931 states that the Vettuvans and Pulayas polluted each other by approach and the Vettuvans had to keep 72 feet away from the higher castes.¹ L. K. Ananthakrishna Iyer is of the view that they are superior to Pulayas, Nayadis and Ulladans and do not accept food from the hands of Velan, Panan and Vilakathalayan.² The notion of caste hierarchy is not a predominant

sentiment in their lives at present. The Vettuvans of Anthicad mix with the Pulaya and Paraya neighbours and inter-dine with them. Marriages are not contracted with these communities. The Ezhuvas, Nairs and some of the Muslims show some hesitation in admitting into their houses the Vettuva people but the Christians and some Muslims allow them even inside their kitchens. The barbers of the village refused to serve the Vettuvans till about 15 years ago, forcing the Vettuvans to resort to mutual aid in this matter. Be the social position what it is, in the village under survey the Vettuvans are at the lowest rung of the ladder economically and educationally. Practically none of them own even a house site and all subsist, or more correctly starve, on casual labour. Literate people are scarce to be met with among them. Small boys and girls are sent to primary schools and high schools nowadays, but only one from the village has been able to reach the college so far.

House Types

36. A large number of houses of the village are constructed with mud or unburnt bricks and thatched with cadjan, while the others are constructed with laterite and thatched with cadjan or roofed with tiles. In the former category there are two distinct types of houses, one smaller in size, crude in construction and belonging to the poor class people, that can be classified definitely as low class houses and the other larger in size, more refined in construction and mostly belonging to the Ezhuvas, which compared to the houses in some other villages should be classified as low class. In the conditions available in the village under survey the latter houses are considered to be of medium size and convenience and, therefore, in this report they are treated as middle class. Most of the houses built with laterite also fall in the middle class, thus leaving only a dozen

(1) Cochin Census Report of 1931, Part II, page 275

(2) The Cochin Tribes and Castes, Volume I, page 134

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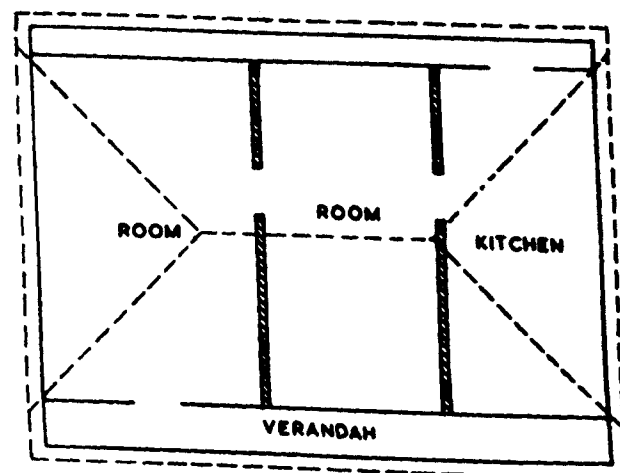
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or so modern houses to be treated as high class.

37. The low class houses mostly belong to the Vettuvans and other low castes and in a few cases to the poor

section of Christians, Muslims and Ezhuvas. The groundplan of a typical low class house belonging to a Vettuvan is given below.



GROUND-PLAN OF A POOR CLASS HOUSE

It is 20' x 15' in floor area and is built on a foundation of mud reinforced by rubble. Generally the basement has a height of 3' or 4' but there are also houses with lower foundations. A front verandah running throughout the length of the house and having a breadth of 4' to 5' is an invariable feature of all these houses. A narrower verandah for the use of the women is found behind the house. The remaining floor space is divided into two rooms and a kitchen of which only one room has entrance from the front verandah. The outer walls have a height of 5' to 6', necessitating for an average person to bend his head while standing on the verandah. The walls dividing the rooms are lower in height by 1' or 1½'. All the walls are constructed in mud or unburnt bricks. The kitchen has an entrance from the back verandah and there are door spaces in the walls separating the rooms. The doors in the inner walls do not have shutters and serve just as passages rather than

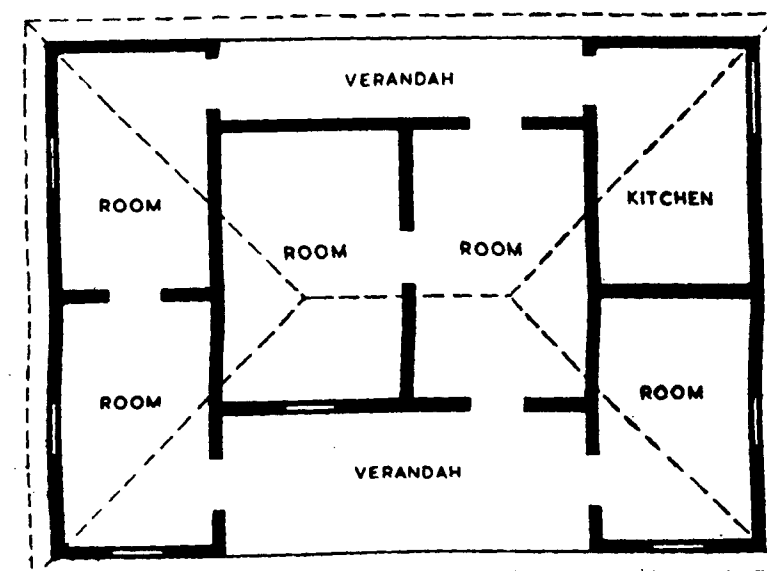
doors. Partly due to the absence of windows and partly due to the low roof, ventilation inside the rooms is insufficient. Even during the day-time there is not sufficient light in the houses, not to mention fresh air. In spite of all these imperfections and drawbacks, from a distance the house looks neat and tidy. Walls are coated with clay or mud and in many cases white-washed. A type of white clay available in the locality or clay with saffron colour is used for coating the wall instead of white-washing it. The floor is plastered with clay and sprinkled with coal prepared from charred cocoanut shell or bamboo. When the clay dries sufficiently, it is rubbed hard with a pebble to make it smooth and hard. When the floor dries properly it looks as shining and firm as a cemented floor. It is occasionally coated with cow-dung for ceremonial purity, but one feels that this ceremonial purity destroys the aesthetic purity. Slight variations

HOUSE TYPES

from the above description may be found in some poor class houses, but in essential features they look alike. The roof of the house is constructed with bamboo and thatched with cadjan.

38. The middle class house constructed with unburnt bricks is so common in the village that it can be said to be the most representative house of the area. It has a length of about 35' and a width of nearly 25'. The basement, constructed with laterite in most cases, has a height 2 to 3' from the ground. The central portion of the floor area is converted into two sleeping rooms with verandahs both in front and behind. One of these rooms has doors opening to the front and back verandahs. The entrance to the other room is through this room only. On one side of the main room the floor area is divided into a kitchen and a small room that can be used for storing purposes. The other side of the main room is similarly divided into two small rooms used for sleeping by the members of the household or for accommodating

guests. These side-rooms and kitchen have doors opening to the verandahs. Wherever possible windows have been constructed to admit sufficient light and air in all the rooms. The frames of windows and doors are constructed almost always with the stems of cocoanut palm which alone could be afforded by the owners of these houses. The walls constructed with unburnt bricks to a height of 6' to 8' are plastered with clay or at times even with lime. In either case they are white-washed. The floor is coated with clay, coal and cow-dung by the method mentioned above and is always kept neat by sweeping. The roof constructed with cocoanut timber or bamboo is thatched with cadjan. These houses look so neat and tidy that they do not seem to lack in convenience and comfort but for their small size. In comparison they are much better than the old tiled houses constructed in laterite without regard for ventilation and appearance.



GROUND-PLAN OF A MIDDLE CLASS HOUSE

39. The high class houses, mostly common pattern. Built brick or built in modern times, do not have a laterite using lime and cement, they are

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similar to the modern houses found in the towns. Some of them have tiled roofs while some others are partly tiled and partly terraced. A few old houses falling in this category defy description, lacking as they do in common style. Some of them are 'nalukettus', while some others are not so. However, these types, which were considered to be symbols of affluence and aristocracy at one time, are becoming extinct now.

40. The mud of both the dry lands and paddy fields, particularly in some localities of the village, is quite suitable for the manufacture of bricks, containing as it does high proportions of sand and clay. For the construction of poor class and middle class houses this mud is freely used with good results. Cadjan is, of course, available in the area in plenty, but bamboo has to be purchased from the eastern villages, the few bamboo clumps in the village being insufficient for all its requirements. Coconut timber is available from the old barren coconut trees cut down from the plantations. Therefore, all the materials for the construction of the poor class and middle class houses are locally available. Laterite and granite required for the construction of the high class houses and some middle class houses have to be brought from the eastern villages like Eravu by lorry or from Kodannur by

water. Laterite of ordinary quality and size costs Rs. 18 to Rs. 20 per hundred. Superior variety of timber has to be purchased from Trichur and brought by lorry. Tile is available within 10 miles at Karuvannur or Cherpu. Bricks can be manufactured even locally. Since pure sand suitable for construction purposes is not available in the village, it is brought from neighbouring places like Karanchira and Kurumpilavu.

41. 74.61 per cent of the houses of the village are constructed with mud or unburnt brick walls, 3.60 per cent houses with walls of leaves, 0.14 per cent with walls of bamboo, 21.37 per cent with laterite walls, and 0.14 per cent with walls of burnt brick. 0.14 per cent houses have no regular walls at all. Classified by the type of roof 72.01 per cent houses have cadjan roofs, 27.70 per cent tiled roofs and 0.29 per cent terraced concrete roofs. In the surveyed area 69.23 per cent houses have mud or unburnt brick walls, 3.42 per cent have walls of leaves or bamboo-mats and 27.35 per cent have walls of laterite. As many as 70.94 per cent of these houses have their roofs thatched with cadjan and only 28.21 per cent have tiled roofs. One house in the surveyed area is partly terraced and partly tiled as can be seen from the following table.

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

Total No. of census houses	Material of wall				Material of roof	
	Cadjan leaves, reeds etc.	Stone	Unburnt bricks	Mud	Cadjan leaves	Tiles
117	4	32	22	59	83	34*

42. Households having less than four rooms form the largest majority in the village. 12.11 per cent households have only one regular room, 56.75 per

cent have only two regular rooms and 16.43 only 3 regular rooms. Households having four regular rooms are just 8.65 per cent and those with five or more

* One house is partly terraced

DRESS AND ORNAMENTS

rooms 6.06 per cent. The position of the surveyed area is shown in the table given below. One household does not have even a single regular room, the entire floor area being left undivided. 2.56 per cent of the households of the surveyed area have one room each, 25.64 per cent two rooms each, 19.66

per cent three rooms each, another 19.66 per cent four rooms each, and 31.62 per cent five or more rooms each. The table reveals the existence of some congestion in the houses. Households with two rooms and three rooms accommodating 7 to 9 members are numerous in the surveyed area.

Table VIII
HOUSEHOLDS BY NUMBER OF ROOMS AND BY NUMBER OF PERSONS OCCUPYING

Number of rooms	Total No. of households	Number of households according to number of persons in the household				
		1 person	2-3 persons	4-6 persons	7-9 persons	10 persons and over
No regular room	1	..	..	1	..	..
1 room	3	..	..	2	1	..
2 rooms	30	..	7	10	11	2
3 rooms	23	..	4	11	6	2
4 rooms	23	1	2	13	6	1
5 rooms and over	37	..	5	7	15	10

43. A small courtyard around the house is maintained by all houses and in some cases fringed with ornamental plants. This is swept every morning. Religious pictures and pictures of political leaders are hung on the walls of several houses. Other embellishments are generally absent. Privacy of the houses, although as much valued by the people here as by the people in other places, is reduced considerably by the absence of compound walls. This is partly compensated by the low walls and the slanting roof which obstruct the view to the interior of the house. The scattered location and the varying directions of facing afford some privacy. In the case of several houses, particularly those on the roadsides, the front verandah is hidden by a bamboo mat or cadjan screen, thus providing cover to the members of the household.

44. In the construction of high class houses the detailed ceremonies described in the monograph on Panancherry infra are observed. The location of the house is got marked by a carpenter architect.

Feasts and ceremonies are held at the various stages of construction and the workers given gifts on the completion of each stage of work. Finally, on the day the house is formally occupied, the near relations and neighbours are given a feast. Among the Christians, the house is got blessed by the parish priest on that day.

Dress and Ornaments

45. No peculiarities are noticed in the village with regard to the dress of the members of the different communities; it is the same as what has already been described in respect of the various villages in this volume as well as in the other volumes of this series. As in other villages no important differences are found between the males of the different communities in the pattern of dress. Richer people use more items while the poorer people dispense with some items which are purely ornamental, sticking to only the essentials such as the dhoti and shawl. Between the older and younger generations similar differences are noticed. Whereas many of the old men wear a dhoti

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and shawl, the younger men wear a dhoti and shirt. Boys generally use shorts and shirts. White colour is preferred for the dhoti by the men of all the communities but among the labour class checkered dhotis are becoming popular as a working dress. The toddy shop contractors provide the tappers with dark clothes as working dress. A large number of people from the village go on pilgrimage to Sabarimala after observing a penitent period of 40 days. During this period they wear only dark dhoti. The men classified as using any other type of dress in the table below represent the male children below one year not using any of the dress mentioned in other columns. The table gives the dress used by the people, while they go out formally dressed. When at home or doing some work, almost all males wear dhoti and a shawl.

46. The women can be classified into three distinct categories on the basis of the dress used by them. The Hindus put on a coloured blouse and wear a white or coloured dhoti, white being the more popular of the two. The Muslims wear a full-sleeved blouse with tight necks and

a white dhoti with coloured borders. The younger Muslim women are gradually reducing the length of the sleeves but still following the traditional style of stitch. All of them cover the head with a small shawl the common colour of which in this area is blue. The Christians, on the other hand, generally use the traditional blouse called 'chatta' with full or half sleeves and white dhoti. In the design of the blouse and the fashion of wearing the dhoti there is conspicuous difference among the three communities for which reason it is easy to distinguish one from the other. These distinctions are, however, disappearing in the case of younger women who, irrespective of the community, put on lightly coloured blouses and sarees. The women of the surveyed area are classified in the following table according to the type of dress used by them when they go out of the house in formal dress. A large percentage of women have adopted full saree but a still larger percentage, mainly consisting of old women, stick on to half saree with blouse and dhoti. Small girls wear blouse and skirt in all communities.

DRESS

Table IX

DRESS *

Total population		Communities							
Males	Females		Ezhuvas	Blacksmiths (Karuvans)	Nairs	Vettuvans	Panans	Syrian Catholics	Muslims
361		Total No. of males in the community	295	4	..	18	6	27	11
	381	Total No. of females in the community	302	3	4	21	5	29	17
		I No. of males wearing							
40		1. Shirt, shawl and dhoti up to heels	37	..	..	..	..	1	2
174		2. Shirt and dhoti up to heels without shawl	146	1	..	8	2	12	5
15		3. Shawl and dhoti up to heels	10	1	..	1	..	3	..
118		4. Shirt and shorts	92	2	..	7	4	9	4
14		5. Any other type	10	..	..	2	..	2	..
		II No. of females wearing							
	86	1. Full saree	77	1	2	2	2	2	..
	6	2. Blouse and dhoti from waist to heels	4	..	..	2	..	..	..
	7	3. Dhoti from waist to knee only with shawl	5	..	..	2	..	..	..
	1	4. Dhoti from waist to knee only	..	..	..	1	..	..	..
	133	5. Half saree with blouse and dhoti from waist to heels	98	2	2	6	2	13	10
	148	6. Any other item	118	..	..	8	1	14	7

* Inapplicable items are deleted

47. Ornaments are very popular among all sections of the people in the village. There are only very few households where the women do not use any ornaments. Although the differences in the items or fashion of the ornaments used by the different communities are not so prominent as in the case of dress, some minor differences could be easily noticed. Thus the ear ornaments of the Muslim girl unmistakably declare her community. They consist of gold or silver rings along the rim of the ear, a stud on the lobe and a bell-like pendent hanging from the stud. In the matter of stud and pendent there is some similarity between the Muslim girl of this mid Kerala village and the south Kerala village of Amaravila but the pendent used by the girls of this village is slightly longer and resembles more closely a bell

in shape. The head chains given in the report of Amaravila are also found among the Muslim women of this village. Silver waist belts are used by some women of middle class Muslim families. Bangles of rubber, plastic and glass are put on by the young Muslim girls on all occasions. Silver ankle-chains are also popular among them. Among the Ezhuva women the most popular ornaments is the ear stud, inlaid with precious stones and the neck chain carrying a locket. The locket is inlaid with artificial diamonds. Locketts and chains of various patterns are in use although for distant view all of them look alike. Some of them may have a simple chain with a locket inlaid with several artificial diamonds, the central one having a different colour from the others, while some others have an ornamental chain and a

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locket inlaid with a single diamond. In either case small gold globules are suspended from the locket. The chain being short, the ornament sticks closely around the neck. Like the Muslim women the Ezhuva women also wear bangles of rubber, plastic and glass. The old Christian women put on a large ring in the upper ear and a stud inlaid with precious stones in the ear lobe. The young women, however, do not use the ring. Chains of varying length and pattern and gold bangles are used by them but bangles of rubber, plastic and glass are not as popular among the Christian girls as among the Muslims and Ezhuvans. Gold finger rings are equally popular

among the women of all communities. The Hindu men put on ear studs which generally contain a single diamond. Chains of simple style and finger rings are used by the men of all communities although only rarely. The number of households in each community in the surveyed area using ornaments and the amount invested by these households on the ornaments are given in the following table. 80.34 per cent households of the surveyed area have ornaments worth up to Rs. 500; while 12.82 per cent households have ornaments worth more than Rs. 500. There is one household with ornaments worth up to Rs. 3,000.

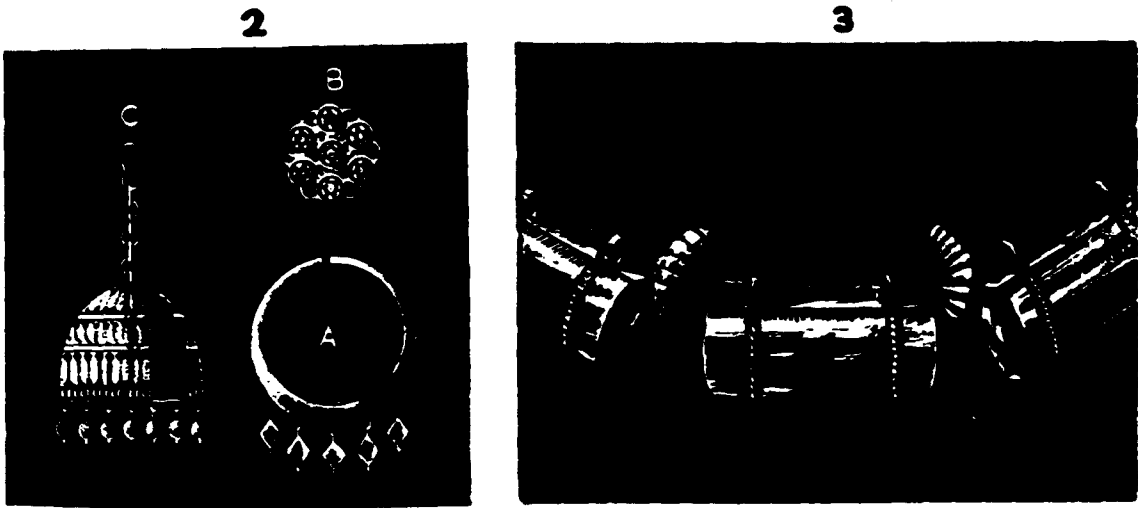
Table X
ORNAMENTS

Total No. of Households		Communities						
		Ezhuvans	Blacksmiths (Karuvans)	Nairs	Vettuvans	Parans	Syrian Catholics	Muslims
117	Total No. of households in the Community	96	1	1	5	1	10	3
109	Total No. of households using ornaments	91	1	1	4	1	8	3
8	Households using no ornaments	5	..	..	1	..	2	..
40	No. of households using ornaments of the value of Rs. 100 or below.	29	1	..	4	..	6	..
54	No. of households using ornaments up to Rs. 500	48	..	1	..	1	1	3
10	No. of households using ornaments up to Rs. 1,000	9	..	..	..	..	1	..
3	No. of households using ornaments up to Rs. 1,500	3	..	..	..	..	..	..
1	No. of households using ornaments up to Rs. 2,000	1	..	..	..	..	..	..
1	No. of households using ornaments up to Rs. 3,000 and above	1	..	..	..	..	..	..

48. Footwear is used by a greater percentage of men in this village than in other coastal places like Prakkad and Muttar. Men of 56.41 per cent households in the surveyed area use footwears which is a remarkable progress made in the last quarter of a century before

which footwear was almost absent in villages like this. Women of 6.84 per cent households and children of 11.97 per cent households use footwears. A table of these households classified according to the community is given below.

(1) See the monographs on these villages in Volume VI D of this series



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- 1 & 2 EAR ORNAMENTS—
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B. 'Manikathila'
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FURNITURE AND OTHER ACCESSORIES

Table XI

FOOTWEARS

Community	Total No. of households	No. of households in which		
		Males are wearing footwear	Females are wearing footwear	Children are wearing footwear
Ezhuvas	96	58	8	13
Blacksmiths (Karuvans)	1	1	..	..
Nairs	1	..	..	..
Vettuvans	5	..	..	..
Panans	1	1	..	1
Syrian Catholics	10	4	..	..
Muslims	3	2	..	..

Toilet and Cosmetics

49. A large section of the males are accustomed to daily bath in the evening after the work. The married tappers go for their work only after taking bath in the morning lest they pollute the sacred cocoanut palm. Among the working class women a large section take bath in the evening after the work while others, particularly of the younger generation, take bath at least on alternate days. While all the households in the surveyed area use washing soap, as many as 93.16

per cent households use toilet soaps also. 91.45 per cent households of the surveyed area send their clothes to the dhobi for cleaning at least occasionally. Perfumes and other cosmetics are used by the women of all communities, except the women of very poor households. The following table gives the statistics of the households of the different communities using toilet soaps, washing soaps and sending clothes to the washerman.

Table XII

HOUSEHOLDS USING WASHING AND TOILET SOAPS AND SENDING CLOTHES TO WASHERMAN

Community	Total No. of households	No. of households		
		Using toilet soap	Using only washing soap	Sending clothes to the washerman for cleaning
Ezhuvas	96	95	1	95
Blacksmiths (Karuvans)	1	1	..	1
Nairs	1	1	..	1
Vettuvans	5	2	3	..
Panans	1	1	..	1
Syrian Catholics	10	6	4	6
Muslims	3	3	..	3

Furniture and Other Accessories

50. Among all the items of furniture, cot is the most common and is found almost in every household. The elder people, particularly men, sleep on cots.

Chairs, benches, small tables, stools and almirahs are the other items of furniture commonly used; but these are found in middle class and high class households only. In the houses of Vettuvans, Pulayas

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and other low class people no furniture whatsoever may be found. Electric line has been extended to the village along the main road and in some areas to the interior places also. A number of households have already been electrified in these localities and more are being electrified every year.

51. In the surveyed area 88.89 per

cent households possess cots, 58.12 per cent possess chairs, 49.57 per cent possess benches and 41.03 per cent possess tables. 5 households in the surveyed area are electrified and all the other households possess modern lanterns. One household in the surveyed area owns radio. Cycles are found in two households.

Table XIII

FURNITURE AND MISCELLANEOUS GOODS

Total No. of households	No. of households having										
	Chairs	Tables	Cots	Stools	Benches	Almirahs	Lanterns	Electric light	Battery torch	By-cycle	Radio set
117	68	48	104	16	58	34	112	5	43	2	1

Food and Drink

52. Staple food is rice for the majority of households in the village. Among the poorer people who are not able to purchase sufficient rice, tapioca has been accepted as the next alternative. Often tapioca is used in combination with rice. Wheat or other coarse grains are not used except for occasional variety or, more appropriately, curiosity. Tubers other than tapioca are used but on rare occasions, partly due to their non-availability and partly due to the

common notion that they are no substitute for rice.

53. Except for some isolated households among the Hindus, all the others are non-vegetarians. All communities barring the Namboothiris and other 'twice born' like Elayathus eat fish and meat except beef which some communities like Nairs, Ezhuvas etc. do not take. The position of the surveyed area with regard to the staple diet will be clear from the following table.

Table XIV

DIET (STAPLE DIET AND FOOD HABITS)

Name of the community	Total No. of households	No. of vegetarian households	No. of non-vegetarian households	No. of households having as staple food	
				Rice	Combination of rice and tapioca
Ezhuvas	96	1	95	60	36
Blacksmiths (Karuvans)	1	..	1	..	1
Nairs	1	1	..	1	..
Vettuvans	5	..	5	..	5
Panans	1	..	1	..	1
Syrian Catholics	10	..	10	4	6
Muslims	3	..	3	1	2

54. Majority of households in the village are able to afford three meals

a day—breakfast, lunch and supper. In the surveyed area there is no household

DIET

subsisting on less than three meals a day. 64.96 per cent of the surveyed households take three meals daily while the rest take evening refreshments in addition to the three principal meals. The breakfast for the working men generally consists of coffee and some preparations such as 'dosai' from the tea-shop which justifies the existence of a large number of tea-shops in the village. The women and children remaining at home take rice gruel for the breakfast. The Ezhuva tappers before starting their work in the morning take tea from the tea-shop and after work by about 11 o' clock take regular

breakfast of rice gruel from home. For lunch everybody has rice or rice gruel according to the income. Some may supplement this with tapioca. Tea is preferred to coffee by all sections of people, but as a beverage toddy gets the first place. There is only a minority among the males of the village who do not drink toddy in the evening. Toddy-shops are numerous in Anthicad and neighbouring villages and every other cocoanut tree in the village is tapped to supply them. The following table gives the households of the surveyed area by the number of meals taken by them.

Table XV

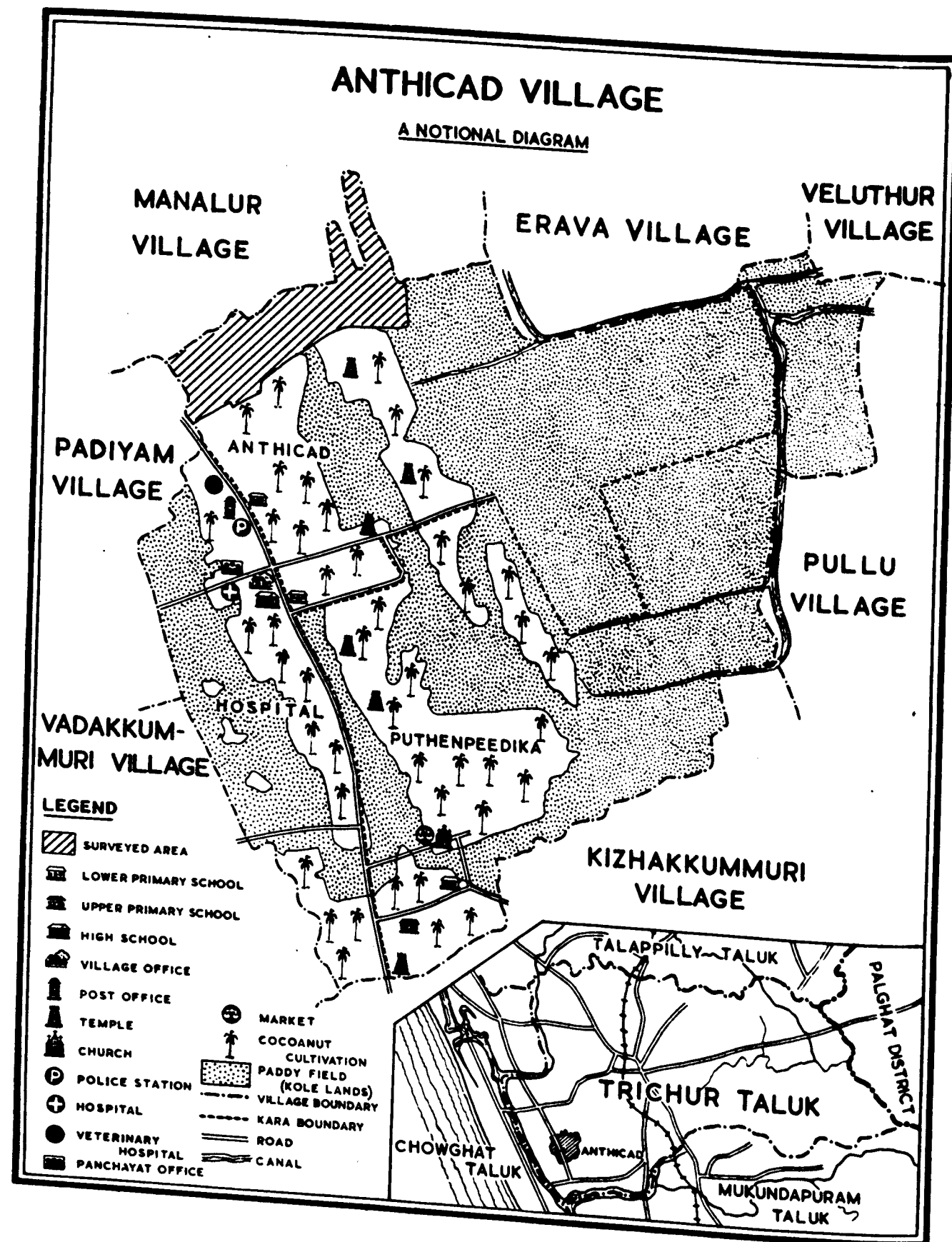
DIET (NUMBER OF MEALS) *

Name of the community	Total No. of households in the community	Households having three meals a day	Households having more than 3 meals a day
Ezhuvas	96	59	37
Blacksmiths (Karuvans)	1	1	..
Nairs	1	..	1
Vettuvans	5	5	..
Panans	1	..	1
Syrian Catholics	10	8	2
Muslims	3	3	..

* Inapplicable items are deleted.

55. All households in the surveyed area, and for that matter, almost all households in the village, make special preparations on some of the festive occasions. Onam and Vishu are such occasions for Hindus, Id and Muharram for Muslims, and Christmas and Easter for Christians. All the households in the surveyed area use fat or oil for food preparation, among the oils the most favourite for seasoning the dishes being cocoanut oil. All households in the

surveyed area possess separate utensils for cooking different items of food and 29.91 per cent households have constructed advanced type of hearths in the kitchen. Firewood is scarce and costly to purchase. In the surveyed area only two households use firewood exclusively as fuel. All the other households use firewood along with dry cadjans, cocoanut husks, cocoanut shells, spathes and spadix.



Tapping for toddy is an important industry in many parts of the state, particularly along the coastal areas where coconut palms grow in abundance. Although the introduction of prohibition in some parts of the state has reduced this industry to nominal existence for the tapping of sweet toddy alone in such parts, it is still the mainstay of a section of the population in the remaining parts of the state, particularly in the coastal and backwater areas of the Quilon, Alleppey, Kottayam, Ernakulam and Trichur districts. The terms of employment and living conditions of the tappers in these areas have undergone salient changes in the last quarter of this century thereby opening a vista for the study of their socio-economic conditions. Anthicad being one of the leading toddy producing areas of the state is a typical centre for this study.

2. The village is also famous as a pioneering *kole* cultivating centre in which the great experiment of dewatering vast expanses of land under backwaters by the traditional Persian wheel and temporarily reclaiming for each cultivating season precious land for the cultivation of paddy has been tried with success for quite a long time past. As a massive effort at co-operation of the farmers this gigantic experiment is a subject of delightful study. The selection of Anthicad village for the village survey is valued for this reason as well.

Location

3. The Anthicad village lies at 10° 27' North latitude and 76° 80' East longitude on the south-west corner of

Trichur taluk in Trichur district. As the crow flies, the distance between Anthicad and Trichur town is only about 8 miles, but along the circuitous road, the village is about 12 miles away from the town. One has to go along the Trichur-Kandassankadavu road and take a turn to the left at a junction called Kanjani along the road to Triprayar in order to reach the village. Though the village is only two to three miles from the sea coast on the west, the disadvantages of a coastal village are not felt here. It is surrounded on the north by Manalur, Eravu and Veluthur villages, on the east by Pullu village, on the south by Chazhur and Kizhakummuri villages and on the west by Vadakummuri and Padiyam villages of Trichur taluk.

The Surveyed Area

4. The area selected for intensive survey in the village comprises 95.48 acres¹ in the north-western corner adjoining the *kole* lands. While a portion of the northern and western boundaries of the village bounds the surveyed area on the north and west, the *kole* lands and a small lane leading to the Anthicad landing-place mark its eastern and southern boundaries. This area is inhabited by 117 households, most of whom belong to the Ezhuva community living on the tapping of coconut palms and cultivation of *kole* lands. Although the basis for the information in this monograph is the surveyed area and the statistical data have been collected only relating to the households living there, an attempt has been made to project the study to the whole village in a general manner.

* The basic survey in this area was conducted between 16th December 1962 and 7th January 1963
(1) 38.63 hectares

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Table XVI

HOUSEHOLDS USING SEPARATE UTENSILS FOR COOKING,
HAVING NEW HEARTHES ETC.

Community	Total No. of households	No. of households using				
		Fat or oil	Separate utensils for cooking	New hearths	Firewood as fuel	Firewood and dry leaves
Ezhuvas	96	96		30	2	94
Blacksmiths (Karuvans)	1	1	1	..	..	1
Nairs	1	1	1	1	..	1
Vettuvans	5	5	5	..	..	5
Panans	1	1	1	..	..	1
Syrian Catholics	10	10	10	3	..	10
Muslims	3	3	3	1	..	3

Customs and Manners among Vettuvans

Child-birth

56. At different stages of first pregnancy curious customs are being observed among the Vettuvans as among several other communities of the village. In the 5th month of first pregnancy the girl's brother and his wife come to see her with presents, generally in money. In the 7th month they come again to take the girl to their house for confinement. Before setting out from the husband's house the rite of *pulikudi* is carried out by serving a small feast to near relations and friends who have gathered in the house on the occasion. Unlike in other communities no tamarind or other sour juice is served to the girl during the ceremony, although the name of the rite implies such a custom. When the pregnancy advances to 9th month the husband's relations visit the girl and give her some money as present, as a return gesture for what her brother and sister-in-law did in the 5th month. Neither any food taboo nor any restriction in work and movement of the girl affects her routine in the advanced stage of pregnancy. Often she may go for regular work till the eve of confinement, if it is not the first pregnancy. The old women of the community act as midwives and very rarely a qualified nurse or doctor is called for the purpose. If the baby is

a boy, the relations present make a jubilant cry called *arppu* and if it is a girl the women shout in chorus which is known as *kurava*. The news is conveyed to the husband's house from where some of his relations come with presents to visit the child. The custom of giving gold and honey to the child found almost in all communities in Kerala is not observed by the Vettuvans of the village. For three days the diet of the mother is restricted to rice gruel. After three days the mother is given nutritious food and ayurvedic medicines. Pollution is observed for 12 days by the men taking food from outside the house. The father of the child in olden days, used to grow beard during the whole period of pregnancy, but now this observance is restricted to the 12 days of pollution. The ceremonies of naming and rice-giving take place on the 28th day or 56th day in the husband's house. The paternal grandfather of the child places the child on his right thigh and closing the right ear with a betel leaf whispers the name three times into the left ear of the child. Cooked rice made into a paste with some salt added is applied on the lips of the child. A thread is also tied round the waist of the child on the same occasion. The mother and the child thereafter may be taken back to her mother's house from where they return after two or three months. The

mother and the child are given some ornaments or some money when they finally start to the husband's house.

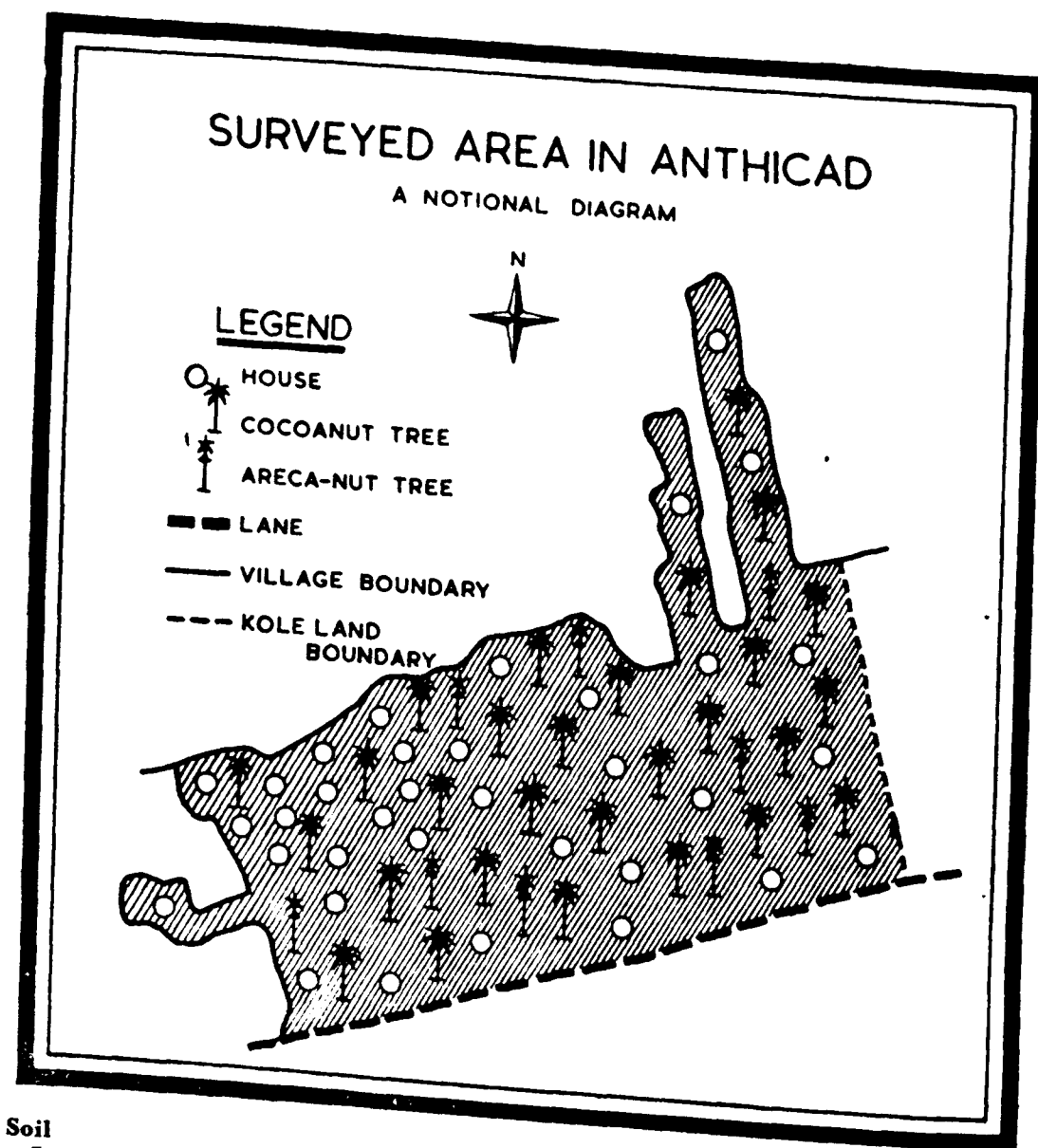
Puberty

57. The elaborate puberty customs observed in olden days have become somewhat obsolete in all the surveyed villages of the southern districts, but in Anthicad there are several Hindu households which still keep them up. The Vettuvans of the village invariably observe these customs, as though they were of supreme importance in the life of a girl. When a Vettuva girl attains puberty, her female relations lead her to a nearby tank with '*kurava*' and music. After the bath she is seated in a room for the next seven days with injunctions not to go out of the room and pollute other places or people. On the 7th day she is again led in a procession by the females to the tank for the final purificatory bath. This procession is headed by a woman carrying a plate containing lighted oil lamp and *ashtamangallyam*. After the ceremonial bath applying oil and leaves of medicinal herbs, she is dressed in new clothes. The pollution is over and the day is celebrated with a small feast if the financial conditions of the family permit it.

Marriage

58. Proposal for the marriage is made by the boy's people through some common friends. The boy interviews the girl before the proposal is finally settled. The boy's people approach the village astrologer (*Kaniyan*) for finding the auspicious day for the ceremony. If the horoscopes of the boy and the girl are available, they are got compared by the astrologer to find out whether there is any disagreement between the stars of the boy and the girl. A sum of Rs.3 is the normal fee for the astrologer's services. The boy's people intimate the astrologer's opinion about horoscopes and the auspicious day for the marriage to the girl's people. The number of guests to accompany the boy to the girl's house on the day of marriage is also settled then. When the boy and

his party start to the girl's house for the marriage, they take with them the *tali*, costumes and cosmetics including even minor items like eyetex and comb for the girl, and two garlands. Generally the priest officiating at the marriage brings the garlands in which case the boy's people will pay for it. The boy's party moves to the girl's house with the accompaniment of instrumental music consisting of drum and *nagaswaram*. On arrival at the gate of the girl's house the girl's brother washes the feet of the bridegroom. Her mother receives him with a lighted lamp throwing rice and flowers. While the party takes rest in the *pandal* put up in front of the house for the function, one or two women from the boy's party help the girl to dress up in the costume brought by the boy. Just before the auspicious moment, she is led to the *pandal* amidst the chorus of shout from the women. The *poojari* by this time gets ready a metal plate containing different varieties of grains, flowers and a lighted brass lamp. Both the girl and the boy give the priest Rs.2 each covered in betel leaves. At the auspicious moment, standing before the lamp, the boy asks three times the permission of the girl's father to marry her. On the consent of the father, which is expressed in clear and loud voice in the hearing of all the assembled, the boy ties the *tali* round the neck of the girl. The couple exchange garlands. The girl's father places her hand in the boy's hand, and holding hand in hand the bride and the bridegroom walk round the lamp three times. After the feast the couple and the boy's party return to the boy's house on the same day. By the time they reach the boy's house, a party of girl's relations arrives there in a separate group. The boy's mother receives the couple with lighted lamp throwing rice and flowers. After the feast the couple and the girl's party return to the girl's house on the same day, handing over to the boy's parents the household utensils sent from the girl's house. For the next seven days



Soil

5. According to the settlement of 1909 the village is placed in the red ferruginous series of the classification table. The soil, particularly of the dry land on the western side, is sandy but there is a high proportion of clay in the paddy fields both on the western side and the eastern side. The soil of the kōle

land which extends to half of the total area of the village contains a very high proportion of organic matter due to the deposit of silt during the flood. The report of the soil survey of Cochin State conducted in 1938 says about the soil of the coastal area and kōle lands as follows:-

"In the Trichur taluk the western

portion lying near the sea is sandy and thus grows coconut very well. To the east of this area there is a sudden transition to the kōle within 'kōle lands' which are under water for about seven months. Washings from the higher places are deposited in these lands

during the rainy season by the rivers and the fertility of these lands is kept at a good level due to the deposit of river silt and the other fertilising ingredients.' The analysis of the soil of Anthicad conducted during the 1938 survey gives the following results.

Table I

RESULTS OF THE SOIL SURVEY CONDUCTED IN 1938

Nitrogen N %	Lime CaO %	Manganese MgO %	CaO/ MgO ratio	Phosphoric acid P ₂ O ₅		Potash K ₂ O	
				Total %	Available %	Total %	Available %
0.044	0.090	0.225	0.400	0.010	0.0010	0.012	0.0027

More recently the soil of the kōle lands and dry lands of the village were analysed by the Agriculture Department with the assistance of the N.E.S. Block. This analysis classifies the soil of the kōle land as clay loam and that of the dry land as sandy. The percentage of organic carbon in the kōle soil is medium while that in the sandy soil is

low. Percentage of phosphorus is low in both types of soil but the availability of potash in the kōle soil is medium and in the sandy soil low. The pH value of the kōle soil is normal whereas that of the sandy soil is low showing acidic qualities. The result of the analysis is given in the following table.

Table II

SOIL ANALYSIS

	Type of soil	Organic carbon	Availability of phosphorus	Availability of potash	pH	Total soluble salts
Kōle	Clay loam	Medium 1.10	Low 4	Medium 1.40	Normal 5.7	Normal 0.0
Dry	Sandy	Low 0.25	Low 12	Low 60	Acidic 5.2	Normal 0.0

6. The colour variation of the soil of the different regions is striking. The dry land contains fine sand of white colour in contrast to the slightly dark clayey soil of the kōle land and the yellowish grey soil of the double crop paddy lands. The yellowish soil is a mixture of clay, sand and lime without loam and is suitable for the manufacture of bricks which are commonly used for the construction of middle class and low class houses in

the village. This soil is even used for plastering the houses since on drying it gives an attractive colour resembling saffron.

Legend of Origin

7. The name Anthicad is a compound word formed by two words 'anthi' and 'kad' meaning 'dusk' and 'forest'. Centering round the Bhagavathi temple constructed on the bank of a large tank almost at the centre of the village a story has

the boy stays in the girl's house and then returns with his wife to his parents.

59. In olden days bride-price was in vogue in the community; but now this is not insisted. On the contrary the girl is given a dowry in the form of ornaments and vessels. Sororate and levirate are permissible. Polygamy is allowed and a second wife may be selected by the first wife herself. The junior wife is expected to obey the senior one in all matters and they live together in the same house. Polyandry is forbidden in the community. Divorce is permissible and can be obtained by the husband by breaking away the *tali* and leaving the woman with her parents. Widow remarriage is permitted. The custom of marriage between cross-cousins followed in other Hindu communities is not followed by the Vettuvans. In fact they prefer to marry outside the circle of relations.

Funeral

60. Just before the death an ailing person is laid on the bare ground with the head towards the south, and his lips are moistened with water. After death all the relations and friends are intimated of the event. The body is sponged with warm water by the children of the deceased. It is laid on a cot and lamps are lighted at the head and the feet. Relations toss grains and flowers on the body and put new clothes on it. Before the burial all the male children and other close male relations take bath and come to the house in wet clothes. The eldest son carrying on his shoulder a mud pot full of water walks round the corpse three times, the priest standing near the head knocking the pot with a knife each time the man passes by him. After the third round, standing near the head of the corpse, he throws the pot backwards. A little water collected in a broken piece of the pot is poured into the mouth of the deceased. The body is then placed in a coffin or a wooden plank covered with cloth and carried to the grave dug on the southern side of the house. Walking three times around the grave the coffin is lowered into it. The

chief mourner tears a piece from the cloth put on the dead body and ties it round his waist. He drops a little mud on the body and other relations do likewise. The grave is filled up with soil by people not related to the deceased but belonging to the community. They are given Rs. 5 for drinking toddy after the burial. Some of the relations return to the house of the deceased to purify it with the sprinkling of cow-dung solution while the others go to the river or the tank to take bath. When the latter return to the house the former go out and take bath. Cooking is done in the house only after the burial and purification of the house. If any cooked food remains in the house at the time of death, members of the household should not even touch it. Some distant relatives may give this to the unrelated persons and get rid of it. Death pollution is observed by the members of the household for 15 days, abstaining from fish, meat, milk, eggs and toddy. During the period of pollution the male members neither shave the face nor get the hair cropped. From the third day after the death, *bali* is offered to the deceased on a stone platform prepared on the southern side of the house. The chief mourner takes bath in the morning, spreads a plaintain leaf on the platform, lights seven lamps on the leaf and places a little cooked raw rice on it. Crows and other birds are invited by the clapping of hands to accept this offering of rice. On the 14th day after death, the members of the household observe complete fast. On the 15th day morning gravy of cooked fish is sprinkled on the members of the household by an elderly male and all take bath. The fast started on the previous day is broken only after this bath. On the 16th day a feast consisting of fish, meat and all the other tabooed items of food is served to the relations.

61. People dying accidentally or committing suicide and the women dying in pregnancy are given the same funeral rites as the other people. In the case of small children the observance of

pollution is not strictly carried out for 15 days by all members of the household. *Bali* is also not offered to the deceased children, since only a member younger to the deceased can offer *bali*.

Customs and Manners among Ezhuvas

62. The customs and manners found in the Ezhuva community of Kadakkavoor are common among the members of that community in the erstwhile Travancore area. In the former Cochin area, particularly in areas bordering the former Malabar district the customs and manners of the community differ on certain important points from those described in the monograph of Kadakkavoor. In the following description the new features or differences alone are mentioned, since a detailed description appears superfluous.

Child-birth

63. The custom of *pulikudi* prevalent in olden days in this area and still observed by the Ezhuvas of Kadakkavoor has become practically extinct here at present. As at Kadakkavoor, for the first child-birth the girl is taken to her mother's house in the 7th or 9th month of pregnancy. A few days after this, the mother-in-law and sisters-in-law of the girl visit her for what is known as *vayarukanal* (seeing the stomach). The rest of the customs during the period of pregnancy and at the time of child-birth are the same in Kadakkavoor and Anthicad. The mother and the child are taken to the husband's house after 50 days or in some cases even after 90 days. The naming of the child and the tying of a string round its waist which are carried out at Kadakkavoor on the 28th day or some time before the mother and the child are taken to the husband's house are performed in the village under survey only after taking them to the husband's house. Restrictions in prenatal and postnatal diet and work are imposed alike in both places. The pollution is observed for a longer period in this area, generally lasting for 15 days.

Puberty

64. While certain customs regarding child-birth observed at Kadakkavoor

have been given up by the Ezhuvas of Anthicad, the latter have retained the observances given up at Kadakkavoor in connection with puberty. The celebrations have been pruned down considerably but the essentials are still carried out in many households of Ezhuvas. When the girl attains puberty the news is conveyed to the near relations and neighbours. The female relatives visit the girl to present sweets and new dress. After the bath in a tank on the first day, she is seated in a room for seven days. A lighted lamp and a measure filled with rice are placed in the room in front of her. On the 7th day the ladies of the household and neighbourhood lead her to the tank for the ceremonial purificatory bath. As among the Vettuvans, oil and leaves of medicinal herbs are applied before taking bath. After the bath, the girl is dressed in new clothes supplied for this purpose by the washerwoman. When she is led to the tank and led back to the house, the women shout *kurava* proclaiming the news to all the neighbours. It is the privilege of the maternal uncle's wife to assist the girl in bathing and organising other celebrations connected with the function. After the bath on the 7th day a feast is served to all the assembled females.

Marriage

65. The proposal is made from boy's side. The examination of the horoscopes of the boy and the girl is considered to be an important step towards the settlement of the marriage. A small party of the boy's relations go to the house of the girl on an appointed day to receive the horoscope of the girl. After a warm greeting and a luxurious feast the horoscope is handed over by the girl's father to the boy's father in the presence of a lighted lamp, a measure filled with rice and betel leaves and areca-nut placed in a tray. Although it is enough that one of the parties actually gets the horoscopes examined, custom requires that the other party should also check them to be doubly sure of the agreement. For this purpose the girl's father and some of his relations come to the boy's house

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been current showing how the village came to be called 'Anthicad'. A devoted Brahman of the nearby village of Oorakam was a special devotee of goddess Mookambika of Kolhapur. The Brahman used to make annual pilgrimages to the temple of the goddess and spend a few months there worshipping the *Devi*. In olden days when the journey had to be performed on foot the pilgrimage and the worship took him 9 to 10 months every year, leaving little time to attend to his domestic duties or to manage the household properties. The prosperity of the Brahman's house gradually gave way to poverty and his wife became anxious about the future of their children. Finally, one year when the Brahman was about to set out on the pilgrimage, his wife told him to make it the last pilgrimage if he did not wish his wife and children to starve to death. Heavy hearted, the Brahman reached the deity and after the usual worship took leave of her, expressing his grief that he would not any more be able to come to worship her. That night, appearing in a vision, the deity ordered him to return without any remorse, for he would have her presence near his village on his return. The Brahman, delighted at this vision, continued his journey and reached Anthicad by dusk. Since it was the time for the evening worship he placed his umbrella on the bank of the tank and took bath. After the prayers he tried to lift the umbrella to resume his journey, but the umbrella would not come off. It seemed heavy and attached to the ground. Instantly he heard a voice from heaven saying that the goddess had been following him and would like to remain at that particular spot. The Brahman immediately offered his worship to the deity and in commemoration of the event called the forest 'Sandhyavanam' which later became 'Anthicad' in simpler Malayalam. The present Bhagavathi temple is said to have been constructed on the spot where the Brahman's umbrella was placed.

Physical Aspects

8. The eastern half of the village is

a low lying area falling within the *kole* fields which stretch to the north and east of the village. This portion remains three or four feet below the mean sea level and was at one time a lake known as 'Manakudikayal'. For six to seven months this portion of the village remains submerged under water and at the beginning of the summer the area is drained out through canals and subjected to paddy cultivation. There is no habitation in this area. The western portion of the village is interspersed with garden lands and double crop paddy fields. The garden lands as well as the paddy fields are as flat as the *kole* lands but on slightly higher levels. The double crop paddy lands remain three or four feet below the garden lands while the *kole* lands remain two or three feet below the double crop paddy fields. There are neither hills nor rivers within the village boundary.

Climate and Rainfall

9. The climatic condition of Anthicad does not vary from the other coastal villages such as Lokamaleswaram and Thalikulam covered by this series. Temperature variations between the seasons are only minor and do not in themselves mark any difference between seasons. The moderating influence of the sea on the temperature is, indeed, felt here, the place being not far away from the coast. Nevertheless, the weather gets sultry now and then due to the proximity to the sea. By the end of November or early December a kind of hot wind coming through the Palghat gap blows over the village. At times this becomes oppressive.

10. Trichur is the nearest station where rainfall readings have been taken. Trichur being nearer to the hilly area, the intensity of rain in that place is likely to be higher by a small margin than at the village under survey. Therefore the readings given below have to be taken to be a little on the higher side, but there may not be any noticeable difference in the distribution of rainfall during the various months. It almost follows the same pattern as in other



Pl. 1

MOOKAMBIKA BHAGAVATHI TEMPLE

on another day and during a similar function receive the horoscope of the boy. This scrutiny of the horoscope gives an excellent opportunity to either party to withdraw from the proposal without causing embarrassment to the other, for either can say that according to their astrologer there is disagreement of stars. If it is decided to proceed with the marriage, a few of the boy's near relations go to the girl's house on a particular day for what is known as *kalyanamkurikal* (settlement of marriage). The auspicious day which already would have been decided in consultation with the village astrologer (*kaniyan*) is formally announced on this occasion. The examination of horoscopes and the settlement of the marriage are not so elaborately celebrated at Kadakkavoor where all these ceremonies are combined together and confined to a single day. The marriage takes place in the girl's house as at Kadakkavoor. The bridegroom's party should necessarily consist of his sister, maternal uncle, sister's husband if any sister is married, a male and a female, preferably a couple, from the *enangans* and two of the boy's friends. The *enangans* have the privilege of carrying the wedding costumes for the girl. The boy starts from the house after paying obeisance to his parents and all other elders. The reception of the bridegroom and the party at the girl's house is done exactly in the same way as at Kadakkavoor. The boy is seated on a nuptial stage and other guests seated around it. The girl dressed in wedding costume brought by the boy comes to the stage carrying a tray containing flowers, plantains, sandal and other auspicious articles. At the stage handing over this plate to another lady she sits on the left side of the bridegroom. A *poojari* officiates at the marriage. He arranges a lighted lamp, a measure filled with rice, areca-nut, and betel leaves on the stage and performs *poojas*. At the auspicious moment the boy and the girl stand face to face before these objects, the girl facing the east. The bride garlands the bridegroom first and the

latter ties the *tali* round the neck of the girl and garlands her. Walking thrice around the lamp, the couple enter the bridal chamber. After the feast the couple and the bridegroom's party go to the boy's house on the same day. Dowry system has been approved by the Ezhuvas of the village and it is given in cash, ornaments, household utensils and cows. The amount is usually handed over to the boy's maternal uncle before the couple and the bridegroom's party start for the boy's house. In olden days while handing over the amount the girl's maternal uncle used to say "the balance of the money, seven pieces of utensils, and if possible a cow and a calf shall be sent" assuring that they would not fail in providing the agreed dowry even if the amount given at the moment was only less. The household utensils are sent to the boy's house on the day of marriage even at present times.

Funeral

66. Differences between Kadakkavoor and Anthicad in the matter of funeral are only a few. Cremation is practically absent in Anthicad, while at Kadakkavoor old people are generally cremated. After death, the corpse is washed, marked with sandal paste and holy ash, and covered with a new cloth. A husked cocoanut is tied to the head with the cloth unlike at Kadakkavoor. Pollution is observed for 15 days. It ceases only when the barber, on the 15th day, pours oil on the head of all the members of the household and they take bath. A feast is held on the 16th day.

Consanguineous Marriages

67. Consanguineous marriages take place only among the Ezhuvas of the village. In the 117 households which were surveyed, 8 cases of consanguineous marriages were reported of which five cases were between the man and the sister of his deceased or divorced wife. Compared to the previous state of affairs that prevailed in the community, it can be definitely said that these figures indicate rapid decline in consanguineous marriages.

Economic Resources

68. Land provides the source of livelihood directly and indirectly to about 75 per cent of the village population. While the yield from paddy and cocoanut sustains a large number of land owning households, these cultivations provide employment to an equal number of agricultural labourers. In addition, the cocoanut cultivation sustains an important section of the workers who are employed as toddy tappers. Besides giving employment to the tappers it gives work to some more people as porters, salesmen and toddy-shop owners. Half a dozen oil mills working in the village are fed by the cocoanut gardens, thus providing livelihood to some mill-workers. Although coir industry has not gained in the village that importance which it has attained in other coastal areas, a few people have been employed in retting of husks and preparation of fibre. Thus, among the economic resources, cocoanut cultivation figures as the most prominent one. Paddy cultivation is of two types, one the double crop cultivation in the elevated fields amidst the cocoanut groves and the other the single crop *kole* cultivation. Although from the point of view of employment the double crop cultivation has the advantage of giving work for a longer period, in the village it employs only a small number of workers since such fields aggregate only to a small extent. The paddy production from these fields is much smaller than from the *kole* cultivation. The *kole* cultivation, on the other hand, gives work to the people only for 3 or 4 months but due to its extensiveness it can employ a larger number of people. A major share of

the requirement of paddy of the village is produced from the *kole* lands. Handloom weaving, manufacture of screw-pine mats and bee-keeping are the other economic resources of the people but their importance is negligible for all practical purposes.

69. Some other minor cultivations, although not forming significant economic resources, require mention here for the sake of completeness. They are pulses, vegetables, tapioca, fruits, Chinese potato and areca-nut. Pulses, mostly beans, are cultivated in the paddy fields and in cocoanut plantations. Vegetables such as snake gourd, bitter gourd and melons are cultivated in the double crop lands after the second crop is harvested. Tapioca is raised rather as a curiosity than as an economic resource. Certain fruit plants like mango and jack are grown in the cocoanut groves and the plantain trees around the houses. Areca-nut trees are found in the cocoanut gardens particularly near the paddy fields, but the number of areca-nut trees is so small that they cannot even meet the requirements of the village. Chinese potato is cultivated in the paddy fields once in a while by three or four cultivators.

Land and Land Utilisation

70. Out of the total area of 1,848.83 acres¹, 537.04 acres² are dry lands and 1,230.69 acres³ wet lands. The wet lands include 720.89 acres⁴ of *kole* lands, 164.30 acres⁵ of single crop lands other than *kole* lands, 270.77 acres⁶ of double crop lands and some *puncha* lands bordering the *kole* lands. The entire land except for portions of dry land occupied as roads, public places and house sites has been brought under cultivation. Therefore

(1) 748.21 hectares
(3) 498.05 hectares
(5) 66.49 hectares

(2) 217.33 hectares
(4) 291.73 hectares
(6) 109.58 hectares

RAINFALL

villages of Kerala, there being practically no rain during the months of December, January, February and March, the first monsoon starting in April or May, a lull in the monsoon occurring in August and September and the second monsoon precipitating in October and trailing off in November. The maximum rainfall is obtained during June and July. The highest monthly rainfall recorded during the decade from 1951 to 1960 is 113.08 centimetres in June 1956. The precipitation received during the two monsoons

in the eastern part of the district is discharged into the *kole* lands by streams and rivers and, therefore, the village and surrounding places receive more water during the monsoon than actually falls there. At this time the *kole* lands and adjoining areas of the village are submerged under 6 to 8 feet of water, making cultivation impossible. This rain water has to be pumped out during the summer and collected in bunds for irrigating the cultivated *kole* lands during the dry months.

Table III
RAINFALL

Year	Jan.	Feb.	Mar.	April	May	June	July	Aug.	Sept.	Oct.	Novr.	Dec.	Annual
1951 I	..	..	2	8	8	27	23	14	8	13	N.R.	N.R.	103
II	..	..	8.9	204.0	104.7	816.9	423.9	146.6	272.3	196.9	N.R.	N.R.	2174.2
1952 I	..	3	..	2	13	26	22	23	6	15	..	3	113
II	..	59.2	..	58.2	211.3	577.6	431.5	366.5	89.9	395.7	..	36.1	2226.0
1953 I	..	1	2	6	4	17	27	19	8	19	2	..	105
II	..	7.6	14.7	169.7	161.3	339.1	988.3	325.9	143.3	317.3	8.9	..	2476.1
1954 I	2	..	4	5	11	28	23	19	19	13	1	1	126
II	15.7	..	73.4	108.5	154.7	794.8	509.0	422.4	200.4	197.1	30.5	20.6	2527.1
1955 I	..	..	1	4	21	30	21	16	20	20	8	..	141
II	..	..	10.2	50.5	582.9	738.4	421.1	232.9	565.4	523.2	231.4	..	3356.0
1956 I	..	..	..	10	15	27	23	14	15	14	5	..	123
II	0.5	..	..	255.8	432.6	1130.8	412.2	357.6	152.9	774.2	84.8	..	3601.4
1957 I	..	1	..	..	12	24	23	16	2	13	7	1	99
II	..	17.8	..	..	480.6	1094.7	859.0	289.8	21.3	462.3	215.7	41.4	3482.6
1958 I	..	1	1	3	16	18	19	19	1	6	10	..	94
II	..	18.3	60.7	40.9	634.5	889.5	583.2	406.3	3.1	125.0	251.4	..	3012.9
1959 I	..	..	..	5	11	23	28	26	21	14	7	..	138
II	..	..	..	128.7	238.1	859.7	1128.2	635.3	588.7	320.0	133.8	..	4032.5
1960 I	..	..	2	10	25	22	23	14	23	14	10	..	143
II	..	..	16.2	102.1	731.7	610.0	862.8	369.3	420.8	375.4	219.9	..	3708.2

I Number of rainy days
NR. Not reported

II Total rainfall in millimetres

ANTHICAD

the expansion of economic resources based on land merely consists in the intensification or improvement of cultivation with the aid of modern techniques and improved fertilisers.

71. Altogether there are 838 holdings into which the land has been divided. The average extent of holdings is approximately 2 acres. Actually only 249 holdings are more than two acres in extent and all the others are less than two acres. All the large land-owners are temples, the important of them being the Vadakkumnathan *Devasroom* and Anthicad *Devasroom*. The royal family and some big landlords of the neighbouring village also hold in their name extensive plots. The lands of both the *Devasrooms* and the private individuals have been distributed among a large number of tenants, some of whom have effected outright purchase of the holdings under their possession, while some others enjoy their holdings practically as permanent tenures. Therefore, these big landlords remain big only in records and those actually possessing more than 10 acres of land within the village are less than a score. With 972 households it might appear that there is a fair

distribution of land since there are 838 holdings, but nearly half of these holdings are owned by absentee landlords. 453 households of the village own no lands and reside on the properties of other people.

72. In the surveyed area 63.25 per cent households are *kudikidappukars* having no land of their own and residing on the properties of other people. There is only one among the surveyed households owning more than 10 acres of land and two owning between 5 acres and 10 acres. Four households own between 2.50 acres and 5.00 acres, 8 households between 1.01 acres and 2.49 acres, 8 households between 51 cents and one acre, 15 households between 21 cents and 50 cents and 5 households between 11 cents and 20 cents. Some of the land owning households and a few of the landless households have taken from private individuals or institutions small plots on lease for residential purpose or for cultivation, but in all cases these plots are very small in extent. A table showing the particulars of land owned and taken on lease is given below.

LAND AND LAND UTILISATION

Table XVII

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

Nature of interest on land	Community	No land	5 cents and below	6 to 10 cents	11 to 20 cents	21 to 50 cents	51 cents to 1 acre	1.01 to 2.49 acres	2.50 to 4.99 acres	5 to 10 acres	Above 10 acres
Land owned	Ezhuvas	55	..	..	5	15	7	8	3	2	1
	Blacksmiths	1	..	..	..	..	..	..	..	..	..
	Nairs	..	..	..	..	..	..	..	1	..	..
	Vettuvans	5	..	..	..	..	..	..	..	..	..
	Panans	1	..	..	..	..	..	..	..	..	..
	Syrian Catholics	9	..	..	..	..	1	..	..	..	..
	Muslims	3	..	..	..	..	..	..	..	..	..
Land held from private persons or institutions	Ezhuvas	..	1	..	4	7	16	24	7	..	..
	Syrian Catholics	..	..	..	..	1	1	1	..	..	..
	Muslims	..	..	..	..	..	..	..	1	..	..
Land given out to private persons or institutions	Ezhuvas	..	..	..	..	..	..	..	1	..	..

73. There are no means of estimating the total agricultural production of the village. Nevertheless, on the basis of the average yield of the paddy fields and cocoanut gardens, and the total extents under these cultivations the total paddy production may be roughly estimated as 1,700,000 kg. and the total cocoanut production as 1,200,000 nuts. A good portion of the paddy and a major portion of the cocoanuts are sold out by the producing households.

74. It has been estimated that the surveyed households produce about 14,245 paras¹ of paddy and 86,550 cocoanuts. The pepper vines that have been raised recently in the cocoanut

gardens yield about 100 lb.² of pepper. Out of these the surveyed households consume 11,415 paras¹ of paddy and 14,213 cocoanuts, selling the balance locally to the merchants.

Animal Husbandry

75. With no pasturage in the village and no forest area in its neighbourhood animal husbandry cannot be taken up on large scale. While the paddy fields do not provide grazing facilities for the cattle, the dry land also does not suit the purpose since the cocoanut groves do not contain any undergrowth fit for feeding the cattle. The sandy soil and the lack of irrigation facilities aggravate the situation. The cattle have to be fed

(1) 116,366 kg.

(3) 93,201 kg.

(2) 35.36 kg.

The Flora and the Fauna

11. The village being near the sea coast anyone familiar with Kerala may have no difficulty in inferring that the most common tree to be expected here is cocoanut. All the garden lands are full of cocoanut trees which form an important economic resource and the greatest employment-giver for the population of the village. Other trees and plants are grown mostly along the outskirts of cocoanut gardens as if for an occasional variety. These include areca-nut (*Areca catechu*), jack fruit tree (*Artocarpus integrifolia*), different varieties of mango tree (*Mangifera indica*), cashew tree (*Anacardium occidentale*), *Sesuvium* (*Albizzia lebbek*), margosa (*Melia azadirachta*), silk cotton tree (*Bombax malabaricum*), *Papayathi* (*Hybiscus tiliaceus*), portia tree (*Thespesia populnea*), tamarind (*Tamarindus indica*), moringa (*Moringa malabaricum*), bread-fruit tree (*Artocarpus incisa*), varieties of *Chanda* (*Syzygium jambos*), *Choodappan* (*Caryota urens*) and bamboo (*Bambusa arundinacea*). The first four or five species are planted by the people whereas most of the rest grow spontaneously. Around the temple and on the sides of the road grow peepul (*Ficus religiosa*) and banian (*Ficus bengalensis*) trees from which one may probably be able to infer the age of the temple or the road. *Chambakam* (*Michilia champaca*), *Rajamalli* (*Puleherima*), *Thetty* (*Izora coccinea*), *Kanikonna* (*Cassia fistula*), *Kammatti* (*Excoecaria camettia*), *Marotti* (*Hydnocarpus inabrians*), *Kanjiram* (*Strychnos nux vomica*), *Ezhilampala* (*Alstonia scholaris*) etc. are also found among the other trees as rare species. The screw-pine (*Pandanus odoratissimus*) grows along the boundary of the paddy fields in all places. Around the houses one or two plantain trees would be seen but they are not as numerous here as in the eastern villages. Tubers like tapioca, elephant-foot yam, colacasia etc. are grown in the house compounds only on a small scale as the sandy soil is not conducive to their growth. In the double crop fields vegetables like snake gourd, bitter gourd,

watermelon and lady's finger are cultivated during the months of December, January and February. Water-lily and moss are invariably found in all ponds and in the *kole* lands. Different strains of paddy are cultivated in the *kole* lands and in the elevated double crop wet lands.

12. The animal fauna of the village consists mostly of domestic animals like cows, bulls, goats, buffaloes and pet animals like dogs and cats. Chicken and ducks are bred in most of the houses along with the other domestic animals. The heads of cattle are very few on account of the poor feeding facilities which make it necessary to feed them on straw or fodder purchased from the market, a proposition somewhat uneconomical. The animals of the village are poor in build and the yield from cows and buffaloes is small compared to the feeding charges. Natural fauna is limited to the small animals, reptiles and birds. Ordinary rats, mice and burrowing badgers are a great nuisance in the paddy fields. Reptiles represented by lizards, small snakes and tortoises are to be met with though rarely in the residential compounds, paddy fields and canals. The commonest among them are the garden lizards or the blood sucker and chameleon. Flying lizard or flying dragon are seen among the cocoanut and areca-nut plantations parachuting between the palms. It is known to be a good connoisseur of toddy which is tapped from every other cocoanut tree in the village. Most of the snakes are harmless such as rat-snake, *moskoti* (*Nerodia piscator*) and *pulman* (*Chersydrus granulatus*), but sometimes poisonous varieties of Russell's viper or viper or even cobra may be found in the small groves known as *sarpakam* in the residential compounds. Small tortoises are found in the tanks and the *kole* lands. Colourful birds are abundant. Some of the interesting varieties are tree pie (*Dendrocyta*), drongo (*Dicrurus*), magpie robin (*Copsychus*), paradise fly catcher (*Tehitrea paradisi*), fantail fly catcher (*Rhipedura*) tailor bird (*Orthotomus*



THE ARECA-NUT TREE

ANTHICAD

on straw, cocoanut cake or other fodder that has to be purchased from the market. The village was poor in animal wealth even formerly for, half a century ago the settlement register has recorded that the number of heads of cattle in Anthicad was small compared to the neighbouring villages. At that time bullocks and buffaloes counted only 185, cows 173, she-buffaloes 74, young stock 47 and sheep and goats 65 in the whole of the village. According to the cattle census of 1961 the total cattle in the village number 701, buffaloes 342, goats 312 and other animals 11. The total poultry was only 3,689. The small improvement in the number of animals in spite of the poor grazing conditions is mainly due to the improved cultivation facilities of the *kole* land and to a small extent due to the increase in the number of households. These figures of the village when compared to the other surveyed centres of the district such as Panancherry and Lokamale-swaram show the comparative poverty in the animal wealth of Anthicad. All the animals and birds reared in the village are poor indigenous stocks, poor in build and poorer in yield. For want of proper feeding they look emaciated. The oxen and he-buffaloes cut sorry figures under the yoke. Attempts have been made by the N. E. S. Block to improve the live-stocks by artificial insemination and by the distribution of better breeds. During the one year of its existence the Block distributed 38 improved birds in the village and gave successful artificial insemination to half a dozen cows. Further activities of the Veterinary Department and the Block may help to improve the breed but the problem of grazing will still hamper the development of animal husbandry in this area. The disposal of animal husbandry products is not a problem since normally the milk yield is not even sufficient for the consumption of the households. The poor households, who spare this luxury in order to purchase other necessities sell the milk to the small tea-shops in the village. All the

same, an attempt has been made recently with the help of the N. E. S. Block to organise a Dairy Co-operative Society. The cow-dung, indeed, has great demand in the village, both for cocoanut cultivation and for paddy cultivation.

76. Bee-keeping has been developed as one of the important subsidiary occupations by several households of the village. There are households owning 10 to 15 beehives which can be conveniently kept in the cocoanut gardens. The ever-flowering cocoanut trees afford plenty of scope for the collection of honey without any additional trouble. During the peak of summer, when there is a lull in the cocoanut garden, the hives are taken over to the rubber estates in the eastern part of the district since at this time the rubber trees will be in bloom.

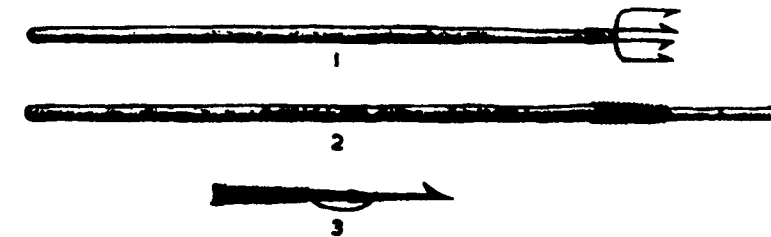
Fishing

77. In the economic life of the village fishing has no significant role but the occupation requires mention here on account of some interesting practices prevalent in this regard. The Vettuvans and, occasionally, some other people go for fishing in the *kole* lands, canals and tanks. Casting net is the common gear used for the purpose but the Vettuvans use certain primitive tools also. The four-pointed spear and the blow pipe are the most interesting among them. The spear consists of an arecanut pole of about 6 to 8 feet length, fitted with a metal cap having four sharp hook-like needles. Only big fish can be speared with this weapon. Its use requires meticulous practice, long experience and preferably inherited skill which the Vettuvans possess. The blow pipe is a reed pipe of about 7' to 8' in length. If reed of that length without internodes is not available, it is made up of two pieces joined together. One end of the pipe tapers slightly from the other end. The arrow consists of a grass reed to the one end of which an iron hook is fitted loosely, such that the hook separates from the reed stem on hitting the object. The stem and the hook are tied together by a string. To the

INDUSTRIES

free end of the stem is tied some cloth which acts like a valve. Hook is fitted to the stem and the string connecting the two rolled over the stem before the arrow is inserted at the wider end of the blow pipe. On blowing the pipe with

sufficient pressure the arrow shoots out and flies even across a distance of 20 to 25 feet. On hitting the fish the reed stem floats over the water. Fishing is undertaken only to meet the domestic requirements and rarely to earn money.



1. FOUR-POINTED SPEAR 2. REED PIPE 3. ARROW

Industries

78. Handloom weaving is the most important industry both from the point of view of economy as well as the number of households engaged in it. Nearly 200 households of the village do this work either full-time or part-time. A weaving school that was functioning in the village till about 4 years ago gave training to a number of girls and boys who in turn started the industry in their homes with small wooden looms. Varieties of towels and dhoties are the main products. A Weavers' Co-operative Society established in 1954 supplies the yarn to the weavers and markets the products through their own agencies. Credit must be given to the society for the continuance of the industry on such a large scale, in spite of the poor income it procures to the workers. Manufacture of copra, oil crushing, manufacture of bidi, tailoring, blacksmithy, jewellery, repairing of cycles and dehusking of paddy are among the other industrial activities of the village. Manufacture of coir is undertaken on a small scale in certain areas engaging a few people who are unable to get other occupations. Since there are no retting facilities

within the village itself, possibilities of expanding coir industry are limited, although it is a coastal village producing a lot of cocoanuts.

79. The surveyed households conduct some of the household industries mentioned above. Five of them are engaged in handloom weaving, two in the manufacture of *pappadam*, one in weaving and mat making one in tailoring, one in oil crushing and one in blacksmithy. There is also a painter in the surveyed area who does his work as a household industry.

Trade and Commerce

80. The important commercial activities are centred around in the Anthicad market but the paddy is sold to the rice-millers of Trichur, mostly by the cultivators directly. During the season of harvest the agents of the millers come to the village and purchase as much paddy as they can get and transport them to Trichur in lorry for further processing and marketing. There are enough shops in the village to meet its general requirements. Altogether there are 41 tea-shops, 4 toddy-shops, 28 provision shops, 10 piece-goods shops, 14 ayurvedic medical stores, 2 allopathic

The Flora and the Fauna

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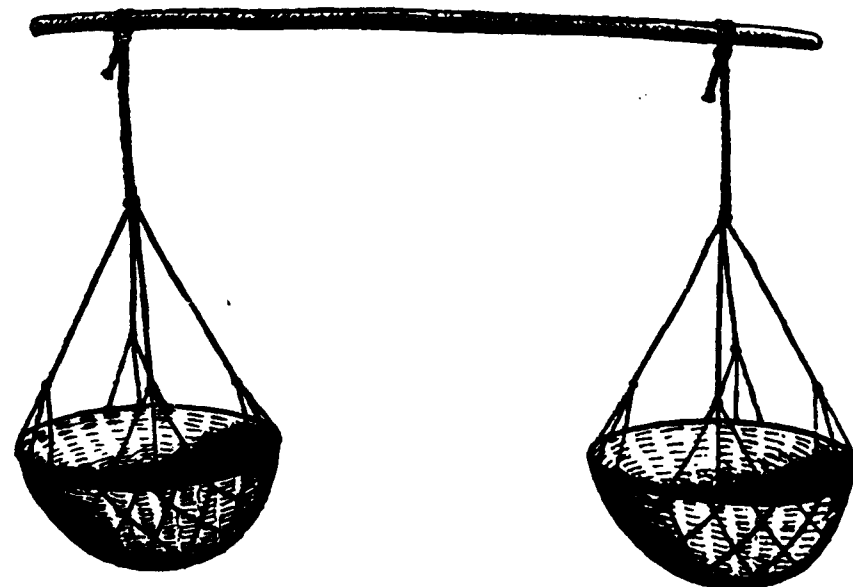
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medical stores, 8 grocery shops, 9 stationery shops, and 2 meat stalls. There are 2 fair-price shops, 2 manure shops, 1 shop selling exclusively items of pyrotechnics 2 hardware shops, 3 shops selling earthenwares, 2 shops selling charcoal and 2 shops selling only pan and bidi. There are also 2 small timber depots which sell on a small scale timber for construction of houses.

81. Among the surveyed households two are runing provision shops, 1 stationery shop, 1 pan and bidi shop and 3 ayurvedic medical shops. One household is engaged in selling miscellaneous

articles such as vegetables, pan, bidi, fish etc. Commercial activity itself does not engage many people either from the surveyed area or from the village and can never be an important economic resource for the people. Pedlars and hawkers selling fish and vegetables from house to house are not absent in this village. The pedlars carry the articles on their shoulders suspended from the two ends of a pole, a device locally called *kavu*. For the transport of articles, particularly toddy, this device is commonly made use of.



THE 'KAVU'

Factors Influencing the Economic Life of the Village

Land Reforms

82. The tenures under which the land is held by the people in the village are *Pandaravaka Verumpattam*, *Puravaka*, *Pandaravaka Kanom* and *Inam*. 791.19

- (1) 220.18 hectares
- (3) 12.20 hectares

acres¹ come under the first tenure, 938.07 acres¹ under the second tenure, 30.14 acres¹ under the third and 16.89 acres¹ under the last. Lands under these tenures have been given under various types of leases to the tenant cultivators. Several households of the village possess

- (2) 379.53 hectares
- (4) 6.84 hectares

lands under either one or other of these leases. Under the provisions of the repealed Agrarian Relations Act these tenancies were to become permanent, the tenants ultimately purchasing the lands by paying compensation fixed under the Act. Several tenants from the village filed petitions under the Act to fix the fair rent of their lands, preparatory to the purchase of ownership. Pending fixation of fair rent the tenants completely stopped payment of the rent thus driving practically to starvation some of the *jenmis*. The protracted litigation and the payment of compensation in instalments considerably disappointed the *jenmis* who thought it better to sell the absolute ownership of the land to the tenants on a negotiated price in order to keep hunger from their doors. The tenants of the village took advantage of this situation and without waiting for the outcome of the suits, purchased lands from the *jenmis* direct, thus becoming absolute owners. The organisation of the cultivators, most of whom were tenants, placed them in a position of advantage in the bargain with the *jenmis* and the transactions were put through on terms attractive to the tenants. During the year of survey alone 163 tenants thus became the absolute owners of their lands and in the following year about 81 more purchased the lands. More transactions of a similar nature would have taken place had not the Agrarian Relations Act been suspended by that time.

Land Improvement

83. The land improvement measures have plenty of scope in the *kole* lands, although the other areas do not require any such scheme. At present the *kole* cultivation is carried out after constructing temporary bunds for dewatering and storing the pumped-out water for subsequent use. After each cultivating season these bunds are washed away by the monsoon and the work has to be undertaken afresh every year. Construction of permanent strong bunds in the place of these temporary bunds can go a long way in the stabilisation of *kole*

cultivation. It is also expected that if the canals are widened and strong permanent bunds raised, it would be possible to carry out the cultivation even during the north-east monsoon, thus taking two crops in the place of one crop at present. The *kole* Cultivators' Joint Farming Co-operative Society of Anthicad has, in fact, started work on such a scheme and already constructed permanent bund over a small area. Extension of this bund to cover the entire area will radically improve the cultivation pattern and the financial position of the cultivators. A pilot scheme for this purpose has been sanctioned by the Government for one of the adjoining blocks at an expense of about Rs. 9 lakhs.

Irrigation Facilities

84. The supply of fresh water from the Peechi Irrigation Scheme to the *kole* lands of the village from the year 1957 has saved the *kole* land cultivation from the droughts that frequently affected the crop. According to the old practice the fresh water from the fields was pumped and stored in the canals protected by strong bunds, but during the years of severe drought this water would not last long enough. There was also the possibility of breach in the bunds causing the double damage of flooding the fields and losing the precious water. When the Peechi water started flowing to the *kole* lands the dependence on the stored water could be eliminated with all its attendant risks. Except during the years when the monsoon precipitation is far below the normal and the Peechi water would not suffice for the supply to all the fields under its *ayacut*, the *kole* cultivators need not worry about the problem of irrigation any more. Some of the single crop lands bordering the *kole* lands are now raising an additional crop making use of the Peechi water. Although the irrigation water is not now supplied for watering garden plots, at least some people are doing it stealthily and improving their cocoanut cultivation. Thus the introduction of irrigation facilities has caused an all round improvement of cultivation.



Augmentation of this facility can certainly boost further the economy of the village.

Improvement of Communication and Expansion of Marketing Facilities

85. Some 45 years ago there was only a foot-path to go out of the village. The present main road connecting Kanjani junction with the Tripayar road was constructed only in 1920 and it is only after several stages of development that it became worthy of motor traffic as at present. During the same year byroads were constructed from this road to Pulampuzha and Puthenkovilakom opening up some of the interior areas at least for cart traffic. The road to Muttichul was constructed in 1957. The construction of these roads has considerably facilitated the transport of rice and cocoanut to the markets outside the village. The motor vehicles that became numerous during the last quarter of the century further improved the communication facilities enabling the agricultural produce to be taken to market towns like Trichur and Cochin even more quickly. The frequent bus services started along the main road have enhanced the contact with the Trichur town.

86. Puthenpeedika market has been a very important commercial centre since long past. But, with the increasing communication facilities the importance of the market is diminishing little by little as it is easy to take advantage of the Trichur market.

Expansion of Sources of Finance

87. There are four small private banks providing credit facilities. The co-operative societies, particularly the Kole Cultivators' Joint Farming Co-operative Society and the Anthicad Tappers' Co-operative Society, also provide credit facilities on easy terms. The Joint Farming Co-operative Society advances manure and other short term loans to the members, while the Tappers' Co-operative Society undertakes regular banking business including issue of loan on gold securities, receipt of deposits etc. Thus credit facilities have

expanded sufficiently in recent years.

Industrial classification of workers

88. Out of the total population of 742 in the surveyed area only 25.88 per cent are workers. 22.40 per cent of the workers of the surveyed area are engaged in tapping for toddy, 14.06 per cent in agriculture, 22.92 per cent in agricultural labour, 8.85 per cent in household industries, 2.60 per cent in major industries, 4.69 per cent in transport, 4.69 per cent in construction, 8.33 per cent in trade and commerce and 11.46 per cent in other services such as Government job, work in the non-industrial establishments, teaching etc.

89. In the village as a whole 31.33 per cent of the total population are workers belonging to the different industrial categories. 16.95 per cent of the total workers are employed in cultivation, 14.91 per cent in agricultural labour, 3.50 per cent in mining, quarrying, plantations and animal husbandry, 10.12 per cent in household industry, 11.00 per cent in manufacturing other than household industry, 0.44 per cent in construction, 6.61 per cent in trade and commerce, 2.57 per cent in transport, storage and communication and 33.90 per cent in other services. Both in the surveyed area and in the village the cultivators consist of those engaged only in paddy cultivation and agricultural labourers only those working in the paddy fields. Majority of the people employed in household industry are handloom-weavers and tailors, and those engaged in manufacturing other than household industry are the workers employed in the tile factories and workshops outside the village. Other services mainly consist of Government service, teaching and employment in other offices and institutions. The largest number of females are employed in agricultural labour, other services and household industry. A few females are also employed as cultivators and workers in mining, quarrying, plantations and lives-stock both in the surveyed area and in the village. According to 1951 Census 30.48 per cent of the

EMPLOYMENT POSITION

population of the village depended on cultivation, 25.13 per cent on agricultural labour, 18.93 per cent on production other than cultivation, 5.92 per cent on trade and commerce, 3.80 per cent on transport and 15.74 per cent on other services. Although a strict comparison between the figures of 1951 and 1961 is not possible, it is not difficult to see that the importance of agriculture has diminished and that of other services has increased. This has been a common trend in all the surveyed villages of the district. The increasing tempo in education may be pointed out as one of the reasons for this shift in occupational pattern.

Employment Position

90. In contrast to 31.33 per cent workers of the total population of the village the surveyed area has got only 25.88 per cent of the total population as workers. This lower percentage of

employment in the surveyed area is explained by the fact that there is a concentration of tappers there. In the tapper's household generally one male member alone is employed unlike in other occupations, and the household does not have subsidiary occupations in which females also can take part. Considered by age-groups 0.97 per cent of the people in the 0 to 14 age-group, 35.02 per cent of the people in the 15 to 34 age-group 57.23 per cent of the people in the 35 to 59 age-group and 36.00 per cent of the people in the 60 and over age-group are workers. If the working age-group is taken as 15 to 59, the percentage of employment of the people in that age-group is 44.65 per cent. The distribution of workers and non-workers according to sex and broad age-groups is given in the following table.

Table XVIII

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

Age-groups	Total			Total workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	742	361	381	192	142	50	550	219	331
0-14	309	164	145	3	2	1	306	162	144
15-34	217	93	124	76	51	25	141	42	99
35-59	166	76	90	95	71	24	71	5	66
60 and over	50	28	22	18	18	..	32	10	22

91. The distribution of the workers of the surveyed area into the various livelihood classes has already been referred to. The largest per cent of workers fall in the 35 to 59 age-group since majority of the tappers fall in that group. The number of female workers is practically the same in the 15 to 34 age-group and 35 to 59 age-group, but no female aged 60 or over is employed. Taking individual occupations the largest number of males are employed in tapping

followed by cultivation, agricultural labour, miscellaneous services and business, while the largest number of females are employed in agricultural labour followed by household industry and cultivation. The number of females engaged in agricultural labour and household industry is even greater than the number of men employed in the respective occupations. This is the case even with the whole village. The reason for the predominance of women

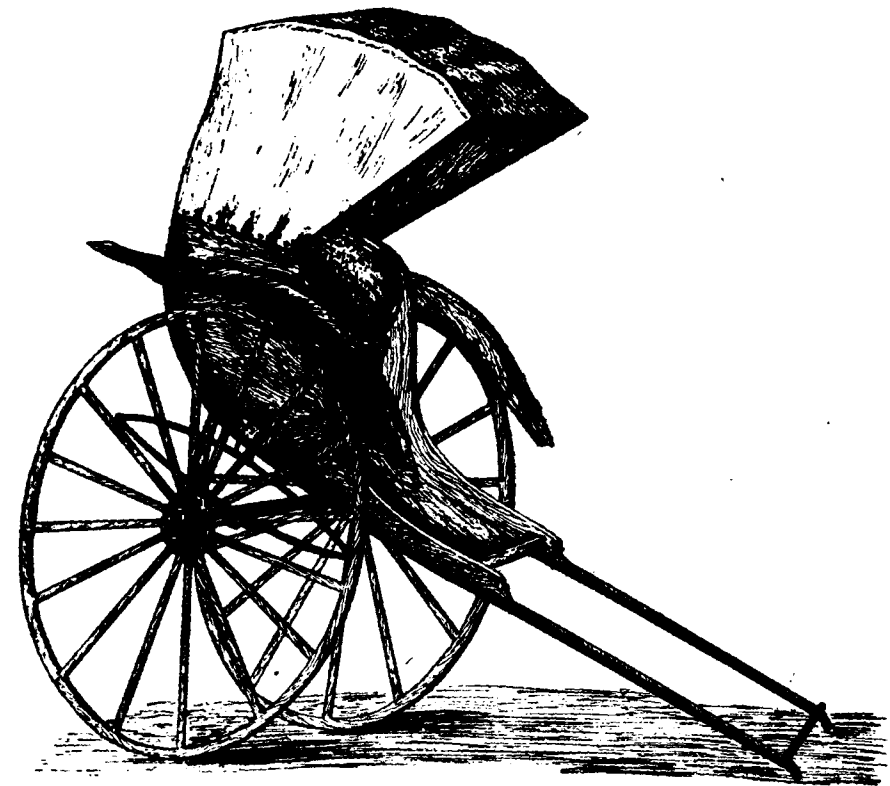
COMMUNICATIONS

sutorius), mango bird (*Criolus*), wagtails (*Motacilla*), woodpecker (*Brachypternus*) and cuckoos. The cuckoos appear with the beginning of the summer and are famous among the children and the grown-up alike, for their characteristically expressive tunes. Crows are more numerous than these colourful varieties. There are other small beautiful birds such as blue jays (*Coracias*), kingfishers (*Alcedo*) and birds of prey and owls such as brahminy kite, pariah kite and the crested hawk eagle. Rock pigeons, grey fronted pigeons and Indian spotted doves are also numerous.

Communications

13. An all-weather motorable road connecting Kanjany to Trichur-Tripurayar road passes through the village parallel

to its western boundary. The portion of the road passing through the village is only gravelled, but from Kanjany there is a tarred road to Trichur town which is the district and taluk headquarters and the nearest railway station. Private buses from Trichur town reach the village at frequent intervals and some others pass through it to villages beyond Anthicad. Small cart roads connect this main road to different localities in and around the village such as Pulampuzha, Muttichur, the *kola* lands and Puthenpeedika market. Pulampuzha and Muttichur are on the banks of the Canoli canal through which cargo boats run services. From the village to Pulampuzha and Muttichur small carts, jeeps and bullock carts can



A RICKSHAW

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in these fields is not far to seek. Household industries in the village are weaving and eoir spinning. Both of these are congenial to women. The operations in the *kole* lands like weeding, trans-planting and harvesting are also equally congenial to the womenfolk. Workers in the age-group 35-59 dominate tapping, cultivation, agricultural labour and business while workers in the age-group 15-34 dominate household industry, manufacturing other than

household industry, transport and other services. The smaller number of people in the lower age-group in cultivation, agricultural labour and tapping and the larger number of people in the 15-34 age-group in industries and other services, perhaps seem to indicate the changing trend in the occupational pattern. The classification of the workers of the surveyed area according to sex, broad age-group and occupation is given in the following table.

Table XIX
WORKERS BY SEX, BROAD AGE GROUPS AND OCCUPATION

Occupation		Age-groups				
		All ages	0-14	15-34	35-59	60 and over
Tapping	Persons	43	..	15	24	4
	Males	43	..	15	24	4
	Females	..	..	..	..	..
Agriculture	Persons	27	..	2	15	10
	Males	21	..	1	10	10
	Females	6	..	1	5	..
Agricultural labour	Persons	44	..	17	27	..
	Males	17	..	6	11	..
	Females	27	..	11	16	..
Household industry	Persons	17	1	11	4	1
	Males	5	..	2	2	1
	Females	12	1	9	2	..
Industries other than household industry	Persons	5	..	4	1	..
	Males	4	..	3	1	..
	Females	1	..	1	..	..
Transport	Persons	9	..	6	3	..
	Males	9	..	6	3	..
	Females	..	..	..	..	..
Construction	Persons	9	1	3	4	1
	Males	9	1	3	4	1
	Females	..	..	..	..	..
Business	Persons	16	1	4	10	1
	Males	16	1	4	10	1
	Females	..	..	..	..	..
Miscellaneous	Persons	22	..	13	8	1
	Males	18	..	10	7	1
	Females	4	..	3	1	..

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92. 24 households in the surveyed area have cultivation as their main source of income, while 44 households have it as a subsidiary source of income. Thus altogether 68 households in the surveyed area are engaged in cultivation belonging to their own households. 9 households have their own industries and 2 households conduct business themselves. One household has household cultivation, household industry and household business, 3 households have household cultivation and household industry, and 5 households have household cultivation and household business. Forty-four households mentioned above as having cultivation as one of the sources of income do not come in any of these combinations. They have tapping or miscellaneous occupations as additional source of income. 29 households in the surveyed area have no cultivation, industry or business belonging to their own households and as such derive their income from other

occupations or as employees in the above occupations conducted by other households. The industries run by the households in the surveyed area are all on the household scale, 5 households conducting weaving, one manufacturing *pappadam*, one each having weaving, oil crushing, tailoring, painting and blacksmithy. One household carries on both handloom weaving and mat weaving. Among the business establishments owned by the households of the surveyed area, 3 are shops selling ayurvedic medicines, 2 provision stores, 1 stationery shop, 1 pan-bidi shop and 1 grocery shop. Among the cultivators having household cultivation, majority are *kole* land cultivators, while a few have other types of paddy cultivations also. A table showing distribution of workers employed in the industry, business or cultivation belonging to their own households is given below.

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

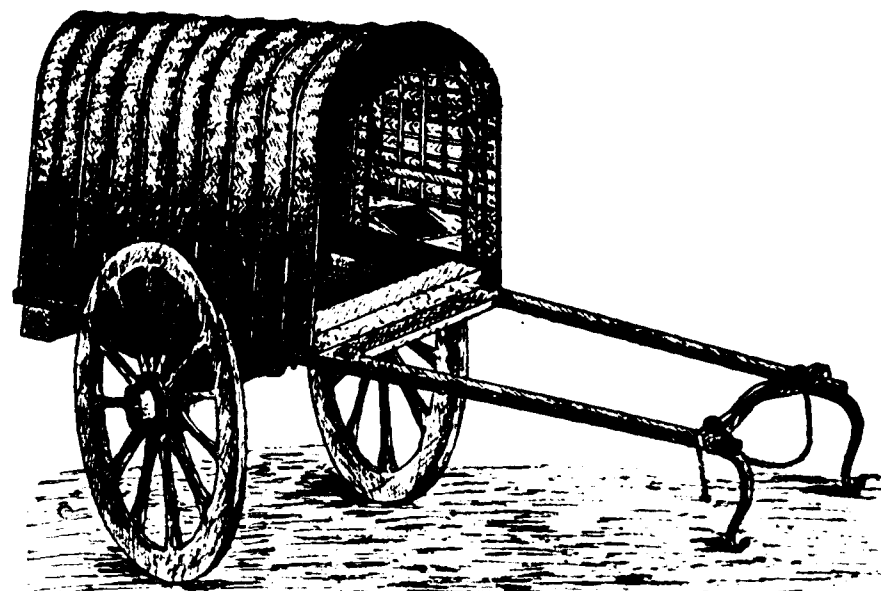
Age-group	Total			Working in industry belonging to the household			Working in business belonging to the household			Working in cultivation belonging to the household		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	52	34	18	17	5	12	8	8	..	27	21	6
0-14	1	..	1	1	..	1	..	..	..	..	..	..
15-34	15	5	10	11	2	9	2	2	..	2	1	1
35-59	25	18	7	4	2	2	6	6	..	15	10	5
60 and over	11	11	..	1	1	..	..	..	..	10	10	..

93. The proportion of male to female non-workers is almost in the ratio 2:3. All the non-workers in the 0-14 age-group except 5 females engaged in household duties are either full-time students attending school, or infants

below the school-going age.

94. In the 15-34 age-group 1 male non-worker is engaged in household duties, while the majority of the female non-workers are housewives. 14.89 per cent non-workers of this age-group

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A SINGLE BULLOCK-CART

go during the fair weather. Goods to the village transported through water are landed in these places and thence carried in bullock-carts. During the monsoon the *kole* lands offer plenty of facilities for country boat traffic. In spite of the increasing number of motor vehicles the water transport has not diminished in importance on account of its cheapness. To the various places in the village where the boats cannot reach, the goods are carried in single bullock-carts. About a decade ago when cars and buses were not as numerous as today, rickshaws were very popular as a mode of human transport but all of them except three or four have now gone out of the road. There is a post and telegraph office and a public call office within the village. Some other public institutions and private individuals also have got telephone connections. At Puthenpeedika, within the village a branch post office functions.

Public Institutions

14. Police Station, Sub-Registry office, Village office, Panchayat office,

Village Court, Co-operative Inspector's office and the Gram Sevak's office are among the public institutions serving the village. The N. E. S. Block, although it goes under the name Anthicad, is located in the adjoining village just outside the boundary of Anthicad village. As early as 1915 an allopathic hospital was started by the Government at Anthicad. In course of time, it was enlarged by additional buildings and provision for the treatment of in-patients. To augment the present facilities a scheme for the construction of a building with accommodation for 24 beds for in-patients has been sanctioned during the period of survey. A sub-centre of Maternity and Child Health for the special care of maternity and child welfare cases has been opened close to the hospital. The allopathic hospital has a qualified doctor, two compounders and nurses. Attached to the hospital a family planning unit has been opened and now a health visitor to take control measures for leprosy has been appointed. Although the animal wealth of the village, as already

PLACES OF WORSHIP

observed, is rather poor in number and quality, a veterinary dispensary was started there in 1962. Besides these hospitals a Government ayurvedic hospital also functions in the village dispensing the traditional cures. On the side of finance, over and above the co-operative societies, four private banks function at Anthicad.

15. The first school in the village was started by a private individual nearly 40 years ago. Changing management several times, it is now controlled by the staff and has been upgraded into an upper primary school. The second lower primary school of the village was started in 1939 by the Catholic parish and was handed over later on to the Government. It still remains a lower primary school. Another lower primary school run by the Government functions at Anthicad in the same building, since the building of the latter has fallen down due to old age. The Catholic parish has recently started an upper primary school at Puthenpeedika. The only high school of the village was started by a co-operative society in 1950 as an upper primary school and it was upgraded into a high school after two years. It has a strength of nearly 1,200 at present. Facilities for higher education are available for the people at Trichur where there are a number of arts colleges, an engineering college and a veterinary college. Several students attend colleges going from the village daily by buses.

Places of Worship

16. The Anthicad Bhagavathi temple, which is associated with the legendary origin of the village, is the oldest religious institution of the place. Thonniakavu Bhagavathi temple, Cherumukkath Ayyappankavu temple, Meyparambu Vishnu temple, Puthenpilly Bhagavathi temple and Cheriakulangara Siva temple are the other centres of Hindu religious worship. All these temples are owned by private institutions or individuals but all are open to all Hindus for worship without caste barriers. The Catholics, who form the most prominent section of the Christian community, have a church at Puthenpeedika, started 137 years ago.

In the adjoining village of Padiyam just beyond the boundary of Anthicad there is another smaller Catholic church which serves the needs of a section of Catholics of the village living in that area. The Muslims have a prayer hall at Anthicad very close to the high school.

Cemeteries and Crematoria

17. The Catholics have a cemetery attached to the Puthenpeedika church and other Christian denominations have cemeteries in the adjoining villages near the respective churches. The Hindus and the Muslims do not have cemeteries or crematoria within the village. The former bury or cremate their dead in private compounds while the latter take the dead bodies to their cemeteries in the neighbouring villages.

Market

18. The oldest and the biggest market of the village is the one at Puthenpeedika on the northern side of the Roman Catholic church. A few grocery shops function here regularly in small sheds, but every Monday is a special market-day when commodities like vegetables, cocoanut, fish and coir pour into the market from different parts of the village and from the neighbouring villages. Indeed, Monday is a crowded day in the market with both bulk and retail transactions taking place briskly. On the side of the main road on the south and north of the village office small daily markets are held for selling fish. Only towards the evening, when the people return from work, business takes place in these markets. The provision shops and piece-goods shops of the village purchase their stocks from Trichur and Kandassankadavu 12 and 4 miles away respectively. Among the produces of the village, cocoanut is marketed locally to the oil mills or to the merchants who come there, and paddy to the rice dealers of Trichur who purchase it from individual cultivators at the time of harvest. The oil mills sell their products like cocoanut oil and oilcake to businessmen in Cochin and import copra from Ceylon as the yield of cocoanut in the village

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are employment seekers, while 4.96 per cent remain at home without any occupation. 34.04 per cent of this age-group are full-time students and 4 sick persons unable to do any work. Out of 71 non-workers in the 35-59 age-group 66 are females. 62 of them are busy as housewives. In this age-group also there is one male attending to

household duties. 8 persons of this age-group are sick persons. In the 60 and over age-group, majority are too old or too sick to do any work. One is a retired person and seven females are employed as housewives. The classification of non-workers of the surveyed area according to the nature of activity is given below.

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

Name of activity		Age-groups				
		All ages	0-14	15-34	35-59	60 and over
Total No. of non-workers	Persons	550	306	141	71	32
	Males	219	162	42	5	10
	Females	331	144	99	66	22
Persons engaged in household duties only	Persons	146	5	71	63	7
	Males	2	..	1	1	..
	Females	144	5	70	62	7
Full-time students or children attending school	Persons	204	166	38	..	..
	Males	118	95	23	..	..
	Females	86	71	15	..	..
Sick, old and infants	Persons	171	135	4	8	24
	Males	82	67	2	4	9
	Females	89	68	2	4	15
Retired persons not employed again, rentiers, persons living on agricultural and non-agricultural royalty, rent or dividend or other persons of independent means	Persons	1	..	..	..	1
	Males	1	..	..	..	1
	Females	..	..	..	..	..
Persons seeking employment	Persons	21	..	21	..	..
	Males	15	..	15	..	..
	Females	6	..	6	..	..
Persons who have no special reason for not seeking employment and who do not belong to any other category	Persons	7	..	7	..	..
	Males	1	..	1	..	..
	Females	6	..	6	..	..

* Inapplicable items are deleted

Changes in the Traditional Occupation

95. All the households in the surveyed area had a fixed traditional occupation at least till a generation ago. 67 of them were tappers, 17 agriculturists, 1 painter, 1 blacksmith,

2 barbers and 5 tree climbers. All the households having tapping as traditional occupation belong to Ezhuva community, the blacksmith to Viswakarma community and the tree climbers to Vettuva community. The two barber

TRADITIONAL OCCUPATIONS

households belong to a special section of Ezhuvas known as 'Vathi Kurup' who were traditional priests and barbers of the Ezhuva community. All the households except 25 tappers and 2 agriculturists are still continuing the traditional occupation. Among the tappers who have discontinued the traditional occupation, 8 have abandoned it due to illhealth, old age and the disinclination of their children to take up the traditional occupation, 5 have given it up since with the death of the head of the household there were no aged male members to take up the occupation, 11 since they got better jobs and 1 since he did not practice the occupation before the death of his father and thought it not worth while to follow it. The 2 agriculturists took up new occupations since they lost the land by sale or litigation. The position in the other areas of the village follows the same trend. Among the tappers, the attitude towards the traditional occupation is one of helplessness and they follow the path trodden by their fathers until a better work is available. At present there are people educated up to matriculation who are employed as tappers since they are unable to get other jobs. All of them and many more would have abandoned tapping were they able to get some other employment with better pay and carrying a little more social status. The cultivators, on the other hand, do not want to give up their occupation altogether. It will remain in the family tradition but they encourage only one or two from the new generation to take it up, desiring the others to find out new fields of employment since the holdings under each family as they stand at present are not sufficient to engage all of them. The painter, blacksmith, barbers and tree climbers are like the tappers forced by circumstance to stick to the tradition. If alternative jobs with at least equal remuneration

were available, they would have abandoned these occupations.

Traditional Occupations

Cocconut Tapping

96. Every cocconut tree in a grove is not selected for tapping, since for one thing the owner may not be willing to let a tree to tap, if it is a heavy cropper and for another every tree, even if it be a heavy cropper, may not yield sufficient toddy as would justify the trouble. As a general rule, no cocconut tree past the middle age is selected for tapping since the yield of such trees is found to be poor. Normally at a stretch a tree is tapped for only six months, leaving the next six months for bearing fruits. With six months of tapping, the crop of the tree is found to increase. It is difficult to mention the signs of a tree that will yield large quantity of toddy but by long experience the tappers are able to tell this by a mere glance as if by intuition. After the selection and rotation, out of hundreds of trees in a plot, only four or five are tapped.

97. Climbing the tall, lean and oftentimes bent cocconut trees is a real problem which the tapper has to tackle first. In the palmyra tree generally a bamboo pole is permanently tied and used as a ladder or the tappers climb them with the help of a loop put on the legs. The first is impracticable with regard to the cocconut palm which is not straight while the latter is tedious and unsuitable for the tappers who have to tap 8 or 10 trees daily, climbing on each of them three times a day. To solve the problem in olden days, the tappers used to cut alternate grooves on the tree but this is not permitted now by the owners, since it damages the stem and reduces the life of the tree. The method adopted at present is to tie pieces of cocconut husk alternately on the trunk of the palm, such that they serve as steps of a ladder.

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itself is not sufficient to meet their requirements.

19. The main shopping centres are at road junctions at Anthicad and Puthenpeedika. At these junctions there are shops selling grocery, stationery and piece-goods, besides tea-shops and small stalls selling refreshments, bidi and chewing pan. There are also small shops scattered in other parts of the village. The tea-shops open early in the morning by about 6 o'clock and have brisk business till 10 o'clock in the morning and after 4 o'clock in the evening. The other shops open only by 8 o'clock or 9 o'clock in the morning and do the maximum business generally in the evening. Altogether in the village there are 41 tea-shops and hotels, 28 provision shops, 13 piece-goods shops, 9 stationery shops, 9 vegetable shops, 4 toddy shops, 3 earthenware stores, 2 each of timber shops, medical stores, pan-bidi shops, charcoal shops, manure depots, food grain shops, hardware shops and meat stalls and one fireworks depot.

Health and Sanitation

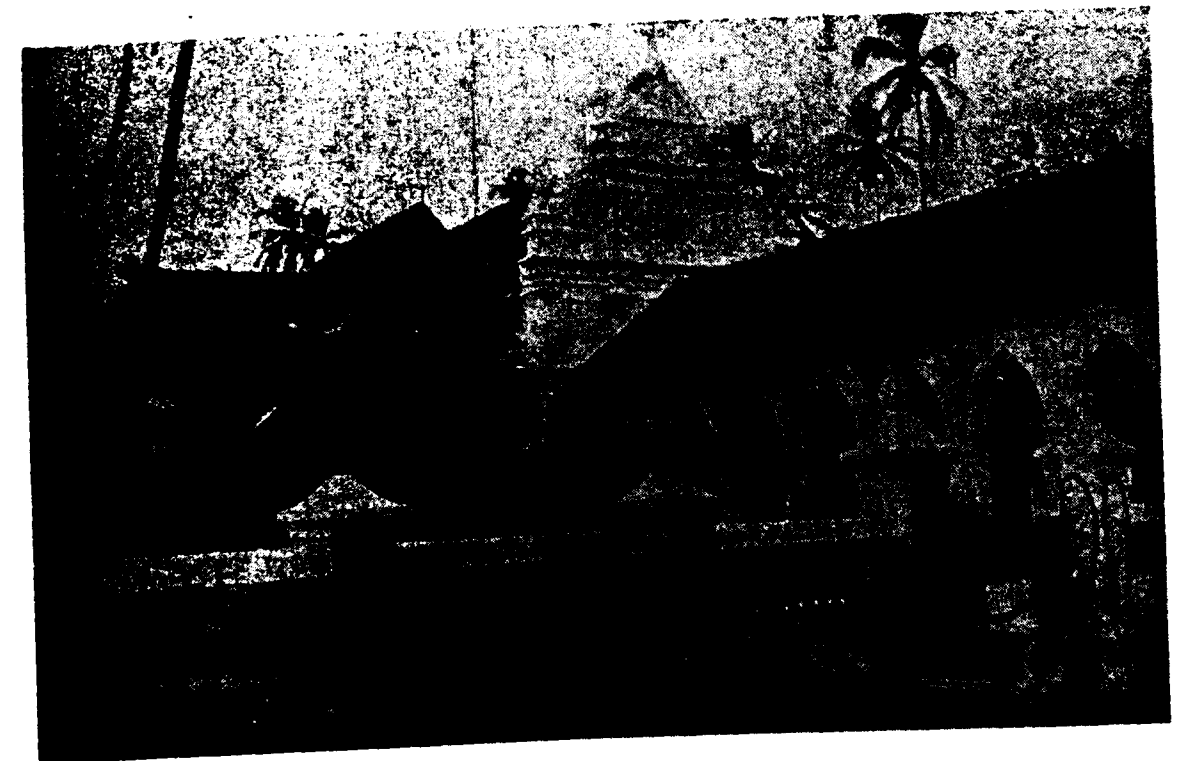
20. Although there are no special sanitary arrangements, the sanitation of the village is satisfactory in general. The sandy soil does not permit water to stagnate. Safe drinking water is available from the wells in all parts of the village except during the peak of the summer. For one or two months in March and April some of the wells dry up but there are some others with inexhaustible springs and so drinking water does not become too much of a problem even during this period. But the hot wind blowing during the summer months is unhealthy for vegetation and

animal life alike. Epidemics have not been reported on any large scale in recent years. Smallpox occurs in certain parts, but due to the preventive measures taken by the public health authorities, it does not spread too much.

Residential Pattern

21. Each house is located at the centre of a garden plot, a little away from other houses. Generally they face a road or lane if astrological considerations do not object such facing. In other cases the eastern direction is the most favoured for the facing of the houses. This pattern is, however, conspicuously absent in the old Christian settlement of Puthenpeedika where the houses are located in continuous rows on the edge of a road. These houses have neither compound walls nor courtyards in front. This street is disintegrating gradually with the demolition of the old houses and the construction of new houses away from the old settlement.

22. All the households around the Puthenpeedika church belong to the Syrian Christians and there is a similar concentration of Nairs around the Anthicad Bhagavathi temple. Other communities have their residences scattered and intermingled. The Nair and Christian settlements in the above places are gradually disintegrating and spreading to other parts of the village and several households of these communities can now be seen amidst the houses of Ezhuvas, Muslims, Vettuvans etc. Compound walls are found only around the houses of comparatively rich people. Fences and hedges are seen around some houses while some other houses do not have even these demarcations.



Pl. 3

PUTHENPEEDIKA CHURCH



1. The spathe with the broader tip nicely chopped and tied with coconut leaves
2. A coconut palm under tapping, with the pot on the spathe. The ladder steps on the tree which help climbing can also be seen on the stem.

98. The preliminary work for tapping is to be started before the spadix breaks out of the spathe. For the first three or four days the spadix is rubbed with an animal bone filled with lead to enhance its weight. Leg bones of antelope have the first preference for this purpose, but since this has become scarce, the leg bones of buffaloes, cows and bulls are also used. After three

or four days of rubbing when the spathe becomes smooth and pliable and is not likely to break on tapping, it is tapped with the bone from bottom to top gently to start with, but applying increasing force later on. After a month's tapping it will be ripe for the extraction of toddy. The tip of the spathe then is cut and coconut leaves tightly wound round the tip. Since the

short spathe of the coconut is only slightly inclined, there is a likelihood of the toddy drops dripping back into the spathe or falling on the tree either of which is harmful to the palm. The tight tying of the tip of the spathe prevents this to some extent but not completely. By way of additional precaution therefore the leaves of a plant called *vetti* (*Olea dioica*) are bounded and cut at an end with which the tip of the spadix is rubbed filling the crevices within it and leaving no hole for the toddy drops to roll back. When it is time for the extraction of juice as indicated by the hovering bees and flies, a special type of light earthen pot is suspended from the spathe by inserting the tip into the pot. Due to the incline of the spathe and the shape and lightness of the pot the latter remains there without any additional protection. The toddy drops into it gradually. Generally the toddy is collected only in the morning but in some places it may be collected in the evening also. After collecting the toddy a thin slice of the tip of the spadix is shaved off, the leaves of *vetti* rubbed on it and the pitcher put back. Again in the noon and in the evening small slices are shaved off from the tip and the *vetti* rubbed. Generally a single spadix can be tapped for two months. The toddy has to be collected very carefully lest it should spill on the tuft of the tree and damage it. On an average each spadix yields about a bottle of toddy daily, and at a time two or three spadices may be tapped on a tree. The toddy is collected in a jug carried by the tapper and on climbing down emptied into a larger earthen vessel to deliver it to the shops.

99. Although the general conception about tappers' work is that it is leisurely and affords plenty of free time, a close scrutiny reveals that his day has to be started earlier than in other occupations and that the repeated climbing of the trees is a more arduous task than the ordinary manual labour. Normally the tapper sets out from his house fully equipped for his work at about 6.30

a. m. Taking a cup of tea from a tea-shop rather than from the house itself, partly because of habit and partly because of economic reasons, he starts climbing the tree for the collection of toddy. The toddy collected is delivered at fixed points on the roadside. The shop owner's agent collects the toddy at these points, recording the measure collected from each tapper. By 10.30 or 11 a. m. the tapper returns home for breakfast which the other members of his household would have already had. After a short rest he starts his noon round, climbing each tree, shaving the tip of the spadix, rubbing with the *vetti* leaves and inserting back the pot. The second tapping round will be over by 2.30 or 3.00 p. m. when he will return for the lunch. After some rest, and if necessary fulfilling some household chores, the last round of the day is started by 5.30 p. m. The later this round, the better according to the experience of the tappers. All the work of the noon round is repeated for the evening round also, besides tapping the spadix with the bone with a view to improve the yield of toddy. After the evening round many tappers go to the toddy shop and have a bottle or two of toddy for which they have to make outright payment as any other customer. Besides these normal items of work, the tapper may have to take some additional precaution, occasionally, to protect the toddy from certain birds and animals and occasionally from human thieves. The woodpecker, the flying dragon and the toddy-cat are the great drunkards of the animal kingdom that rob the tapper of the product of the sweat of his brow. While the flying lizard and the toddy-cat creep into the pot and drink the toddy, the woodpecker does an additional harm by knocking a hole into the pitcher. The pitcher has to be protected with leaves etc., if the menace of these beings becomes too frequent.

100. The work of the tapper is regular and without break throughout the year. The maximum toddy is yielded

ANTHICAD

during the months of August and September when the toddy is supposed to be also the sweetest, but being the rainy season the sale during this period is rather slack. The months of December and January are also bad season from the point of view of sale, particularly in a village like Anthicad from where a large number of Hindus go to Sabarimala after a 40 days special observance during which they abstain from alcoholic drinks. During the Advent a majority of the Christians of the village also abstain from alcoholic drinks. The sale is, therefore, reduced substantially during this period. The price during this period consequently goes down by 15p. to 20p. per bottle. The average price ranges between 50p. to 60p. during the normal season.

101. The tapper is paid at the rate of 17p. per bottle besides a bonus which is disbursed in March. Annually he is also paid Rs. 9 per tree in two instalments for the preparatory work lasting one month on each spadix, when he does not get any toddy and for the purchase of materials like husk, rope etc., which are required for climbing the trees. Two pieces of black loin-clothes are provided as working dress at the shop owner's cost. The bonus, dress and the incidental expenses were granted to the tappers only within the last five years as a result of the demand from the labour. Formerly the rent of the tree averaging about Rs. 5 per month had to be paid by the tapper himself, whereas now this amount is paid by the shop owner. The tree tax due to the Excise Department has to be paid, as before, by the shop owner even now. Before tapping every tree a licence has to be taken from the Excise Department remitting this tax and getting the tree marked for tapping. Occasionally the officers of Excise Department go round to verify whether any tree is tapped without paying the Government dues and the confidant of the shop owner makes regular checks in order to ascertain whether the tapper delivers the entire yield to the shop or

illegally takes for private sale any portion of it.

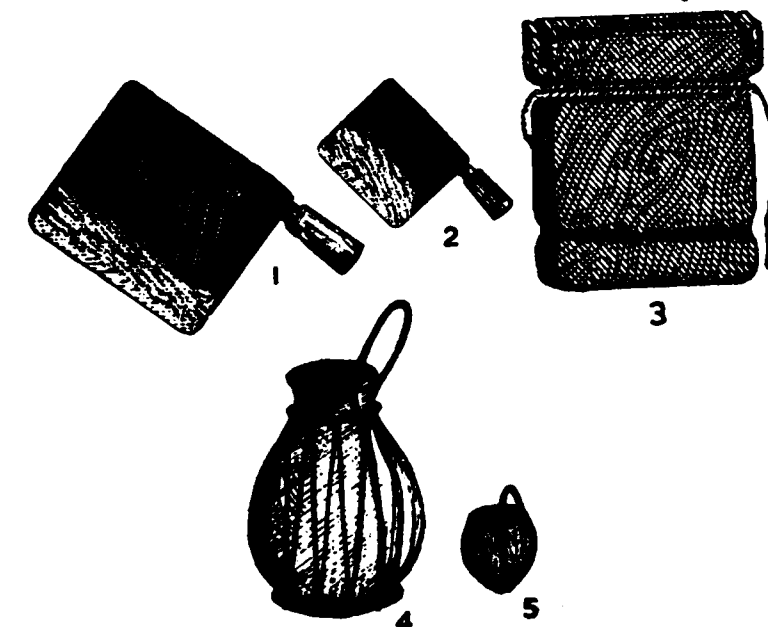
Tools and Implements

102. The most important tool used by the tapper is a knife with a large blade, 8" broad and provided with a wooden handle. The blade is made of thin steel and kept sharp by frequently rubbing the edge on a flat piece of wood on which powdered quartz is sprinkled. In the tapper's terminology this knife is called *chettukathi*. It is used only for shaving the tip of the spadix. A flat wooden sheath is provided for this knife to protect the edge from blunting by contact with rough objects and to carry it conveniently while the tapper climbs the tree. This sheath is tied to the waist of the tapper with two strings. A smaller knife of the same shape having a blade of about 4" x 3" is carried along with the *chettukathi* for cutting rough objects such as the spathe, cocoanut leaves etc. This smaller knife is put in a sheath of areca-nut spathe and tied to the waist along with the larger knife. The wooden sheath of the larger knife is provided with hooks from one of which a cocoanut shell carrying a small bundle of *vetti* leaves is suspended and from the other an earthen pitcher to collect the toddy. Instead of an earthen pitcher, the hard outer-shell of a ripe water-gourd fruit can also be used. In this case the vessel is fitted with a mouthpiece made of cocoanut shell in order to facilitate emptying the vessel without spilling the toddy. Whether earthen vessel or shell, it is covered with a rope-netting for the convenience of hanging it from the hook and for protecting it from breaking. Another tool which is as important as the *chettukathi* is the animal bone called *koladu*. Generally the leg bone of the animal is chosen for this purpose. The raw bone is put in an ant-hill. When the ants have eaten up even the minute speck of flesh sticking to the bone and the marrow inside the cavity it is filled with shavings of lead and sealed with molten lead. While climbing the tree this bone is tied to the thread by which

MARKETING

the wooden sheath of the knife is attached to the waist. Thus all the equipments conveniently hooked or tied

to the waist both hands of the tapper are free to climb the tree.



1. 'CHETTU KATHI'
2. SMALLER KNIFE
3. WOODEN SHEATH
4. PITCHER TO COLLECT TODDY
5. COCOANUT SHELL FOR CARRYING 'VETTI' LEAVES

Marketing

103. Anthicad is one of the important centres of tapping in Kerala and produces an enormous amount of toddy which naturally creates some problem in marketing. A small portion of the product is sold in the village and the balance sent to other parts of the taluk where tapping takes place only on a small scale. In order to facilitate the transport and sale, nowadays all the toddy-shops of the taluk are given to a single contractor. His agents collect the toddy at different points on the road, supply the village shops with their requirements and transport the balance in lorries to the shops of Trichur town and other eastern villages.

Tappers' Unions

104. Toddy tappers are now united in two strong trade unions which can dictate terms to the shop contractors and protect the interest of the tappers. The tappers have also organised a co-operative society which for some time had itself taken the toddy shops of the taluk on a negotiated basis. The business was very profitable and the society now owns assets worth about 8 lakhs rupees.

'Kole' Cultivation

105. About 20,000 acres of land falling within the village under survey and the neighbouring villages, at present known as *kole* fields, was a shallow lake called 'Manakudikayal' about a 100 years ago. During the

summer season, due to ingress of salt water from the sea, the water of the lake became brackish but with the monsoon discharge of rivers and streams that flow into the lake the salinity of the water was removed. The first task for starting cultivation in this shallow lake was, therefore, to prevent the ingress of salt water during the summer. This was accomplished by constructing a bund at a place called 'Enammavu' where the lake was connected to the sea through a small creek. The lake was then divided into small units called *padavus* each having an extent of 200 to 300 acres, by constructing temporary bunds with the silt deposit of the lake. A large canal extending to 500 acres in area used to be put up between the *padavus* and the water from the *padavus* emptied into the canal with the help of Persian wheels called *chukram* worked by manual labour. By closing the bund at Enammavu at the beginning of the summer the saline water was prevented from polluting the lake. By October the work of bunds and canals was completed, the fields dewatered and the fresh water stored in the canals for subsequent use. The short term seeds locally called *cheera* and *chembavu* were sown in the second half of January and harvested towards the end of April. The fresh water stored in 500 acres of canal was not sufficient to meet the requirement of the entire crop and, therefore, severe drought caused by the burning tropical sun scorched the fields during several years. At other times the early monsoon flooded the area and robbed the bread from the mouth of the cultivator. The dewatering of the *padavus* with the Persian wheel also presented a heavy task. As a result only half of the area of the lake was brought under cultivation every year.

106. The singular struggle of human industry against the forces of nature which the cultivation of *kole* lands demanded in those days attracted the notice of Logan while writing the Malabar District Manual. The vivid account of the *kole* cultivation of these

days given by him will be interesting in this context. "From the subsidence of the floods of one year to the commencement of the following rains the space of time is barely sufficient for the garnering of a crop. At the close of the rains the water in the lake, which is protected from tidal influences by a masonry dam at Ennamakkal, is drained off by ceaseless labour day and night with Persian wheels aided not unfrequently nowadays by patent pumps driven by portable steam-engines, whose fires glow weirdly across the waste of waters on dark nights while the incessant throb and rattle of the engines and machinery strive hard to dispel any illusions. Every foot of ground that can be thus reclaimed is protected by fence of wattle and mud and is planted up with well-grown rice seedlings. Spaces are left between the fields, and into these channels the water drawn from the fields is poured, so that boats have to be employed for visiting the different fields, the dry beds of which lie some three or four feet below the level of the water in the canals. In the dry weather the lake presents a magnificent level green expanse of the most luxuriant growing rice, the pleasant effect of which to the eye is heightened by contrast with the snowy plumage of the innumerable cranes and other aquatic birds which here revel in a continual feast. With the early thunder harbingers of the south-west monsoon in April recommences the struggle with the slowly but steadily rising flood. Numberless Persian wheels bristle in their bamboo frameworks for the contest with the threatening floods, and as the season advances thousands of the population, many of them good caste Nayar women, are perched high above the scene on these machines continuing the day and night struggle with the rising floods for the preservation of their ripening crops. The bulwarks of the fields are frequently breached and the unmatured crop drowned. Often a large area has to be reaped by simply heading the stalks from boats; but, as

a rule, an enormously rich crop rewards this remarkable industry."

107. The pattern of cultivation underwent a radical change, when a German engineer visited the area in the beginning of the century and mechanised the dewatering system by the use of steam-engine. The new system which was already under trial in Logan's time consisted of a fan rotated by a steam-engine at the mouth of a wooden conduit fitted on the bund of the paddy field. By working the fan the water could be pumped out at a lower cost and in a shorter time, provided the suction was less than 10 feet. This system is even now continued with the only change that the steam-engine is replaced by oil engine or electric motor. The mechanisation made it possible to bring the entire area of 20,000 acres under paddy, if the storage of water in the canal could meet the irrigation requirements and the bunds were strong enough. In order to strengthen the bund the cultivators brought laterite soil from the eastern villages to replace the silt but the problem of water storage still menaced the cultivation until the completion of Peechi Dam in 1956. With the increase in area of cultivation a more efficient system of checking the saline water and draining the excess water from the canal was found necessary and the present large bund at Enammavu was constructed to meet this demand. At present with most of the outstanding problems solved, a single crop cultivation in the *kole* lands has become a safe and profitable occupation.

108. When the *kole* cultivators thus became free from the threats of nature they gradually slipped into the clutches of certain exploiters who made their appearance as pumping contractors. The introduction of mechanised system of pumping required heavy investment which an ordinary cultivator could not afford. Therefore, the cultivators of each *padavu* jointly entrusted this work to a contractor whose duty it was to

construct the bund and dewater the fields. The contractor not only took unjust profit in the business but in course of time also started acting as an intermediary between the *jenmi* and the cultivator. He took the entire land from the *jenmi* on lease and gave it to the cultivators on sublease. On the part of the *jenmi* this method was convenient since he had to deal with only one individual in the place of several tenants which made it easy for him to collect the rent. The rent collected by the contractor from the cultivator was 3 to 4 times the rent he paid to the *jenmi*. The exploitation of the contractor was so extreme that in the Economic Survey Report of Cochin Government published in 1936 it has been justly remarked that the only person benefited by *kole* cultivation is the contractor and that the elimination of the contractor is a basic condition for the improvement of *kole* cultivation. The contractor was eliminated ultimately some 15 to 20 years ago by unions or co-operative societies of the cultivators. This not only saved the cultivators from the payment of unduly high rents but also brought down the cultivation costs practically by half in some cases and two-thirds in some other cases. In a memorandum submitted by the Anthicad Kole Cultivators' Co-operative Society to the Chief Minister of Kerala in 1957 it has been mentioned that, while the contractor collected the pumping cost at a rate varying from Rs. 37 to Rs. 44 per acre, the society was collecting only Rs. 17 per acre.

109. The present cultivation practice can be summarised as follows: With the laterite soil brought in boats from the eastern villages the bunds are constructed in the beginning of December. After the installation of the pump sets the dewatering operation is started by about 15th December and completed by the first week of February. On an average one horse-power is required for dewatering 8 acres of *kole*. The water level in the canal is kept at the

(1) Malabar by William Logan, 1906 edition, page 16

optimum point by suitably opening or closing the sluices of Enammakkal regulator. The land is ploughed twice and the field left for aeration for about two weeks. The fields get dried during this period since summer has already started. A little water is now let in and the land harrowed twice with a toothed harrow and germinated seeds broadcast at the rate of 10 *paras* per acre.¹ The most suitable seeds for the type of soil available in the *kole* land are a variety locally called *cheera*, another variety called *chembaru* and PTB 10. Four days before sowing, the seed is put in a screw-pine basket and kept immersed in water for 24 hours. Then it is taken out from water and kept somewhere for three days, mounting weights on it. Just before sowing it is spread out on the ground and water sprinkled. By this time the seeds would have germinated. The sowing is done in about 3" of water which however, shall be pumped out after 24 hours from sowing. The field is kept dry for 10 to 12 days during which period the seeds sprout and healthy seedlings shoot out four or five leaves each. Now water is again let in and the level maintained until a week before harvesting. The maintenance of water level is necessary not only to sustain the growth of the paddy plants but also to suppress a type of weed called *mangu* which is common in *kole* lands. Between the 25th and 30th day after sowing a weeding operation is carried out and manure at the rate of 1½ to 2 cwts. per acre applied. Experts are of the view that it is better to apply the manure in two instalments, one after the weeding and the second at the time of flowering, but this practice has been adopted only by some of the progressive cultivators. Application of half-baked lime is highly recommended by the Agriculture Department in order to counter the acidity of the soil but as in Kuttanad this advice has not been taken very seriously. Even in the absence of

any manuring, the *kole* lands yield a rich crop ranging from 10 to 14 times on account of the silt deposit received every year and the consequent high organic content of the soil. If manure is applied at the proper dosage the yield is enhanced even to 20 times in many areas. The water stored in the canal is exhausted very quickly but now the flow from Peechi dam takes over and keeps up the level in the paddy fields. All the seeds adopted in *kole* cultivation are short term ones and generally can be harvested after three months. Therefore, the harvest falls towards the end of April, well before the monsoon. The plant is cut 6" above the ground and collected in sheaves. Threshing is done on a screw-pine mat by trampling the sheaves with one's feet as in Kuttanad. Generally the threshing is done only at the house of the cultivator or in a nearby place carrying the sheaves in boats all the way from the field. The wage for harvesting is paid at the rate of ¼ of the gross produce. The straw is used as fodder and fetches Rs. 6 to Rs. 8 per hundred sheaves.

110. The construction of bund is not as tedious as in Kuttanad area since very strong bunds are not necessary in the *kole* lands due to the low intensity of tidal action after the construction of Enammakkal regulator. Two rows of bamboo poles are fixed two feet apart and each row intertwined with bamboo strips and lined with cadjan. The poles of each row are planted slanting towards the other row such that the bund narrows towards the top. The inter-space between the two rows is filled up with laterite soil. Generally the height of the bund is only 2 or 3 feet from the ground level. After the harvest the bund is demolished and the bamboo poles and strips recovered for use next year, or else the bund may be washed away by floods and everything lost.

111. The serious pests and weeds against which the *kole* cultivator has to

be guarded are the swarming caterpillar or army-worm (*karimbattipuzhu*), the rice-bug (*chazhi*), *mangu* and wild-rice. The swarming caterpillar that feeds on paddy leaves appears during the third and fourth week when the plants are tender. It appears suddenly in the field in large swarms as its name indicates and destroys the entire field within a short period. Attacked plants are reduced to stems and die quickly. Spray of D.D.T. or B.H.C. has been recommended as a remedy but they are not found to be very effective. The old method of sweeping the insects in baskets and destroying them or flooding the fields so as to submerge the crop for 10 to 12 hours seem to be more effective than the use of chemicals and are resorted to by the cultivators often. The rice-bug or *chazhi* appears during the earing season and damages the crop by sucking the milky juice of the tender grains which become chaffy in consequence. Spraying of B.H.C. and D.D.T. have been found to be effective remedies in the case of rice-bug and it is now completely under control. The weed *mangu* can be prevented by keeping the water level in the field as already mentioned. Wild-rice has appeared in the *kole* land only since the last seven or eight years. Due to its similarity with paddy it has baffled all agricultural experts and has not been successfully brought under control. The initial ploughing and the drying of the fields for two weeks are, however, found to reduce the weed considerably.

112. The low cost of cultivation in the *kole* lands is one factor which has always been an encouragement for sowing the seeds against heavy odds. Neither need the *kole* cultivator worry as much over the bund and floods as the *puncha* cultivator of Kuttanad. The agricultural operations themselves are simple and can be completed within a short period. Due to the simplicity of operations only a smaller number of workers are required and this eliminates the problem of scarcity of agricultural labour. At a liberal estimate the cost of cultivation does not exceed Rs.100 per

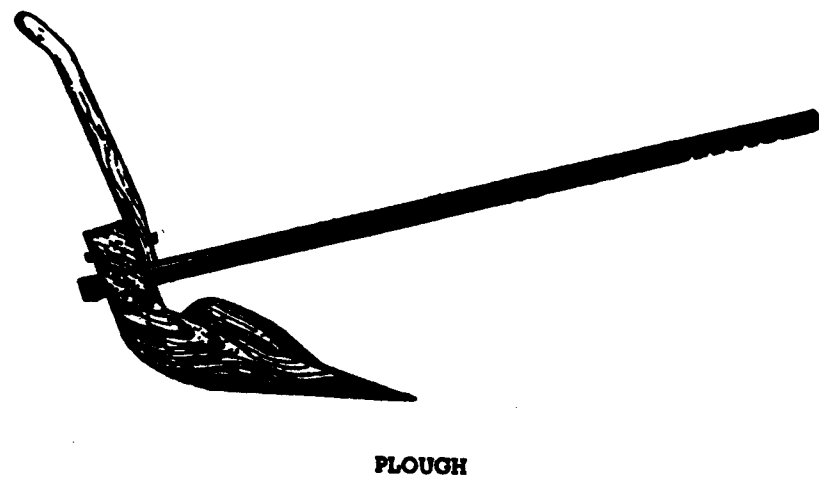
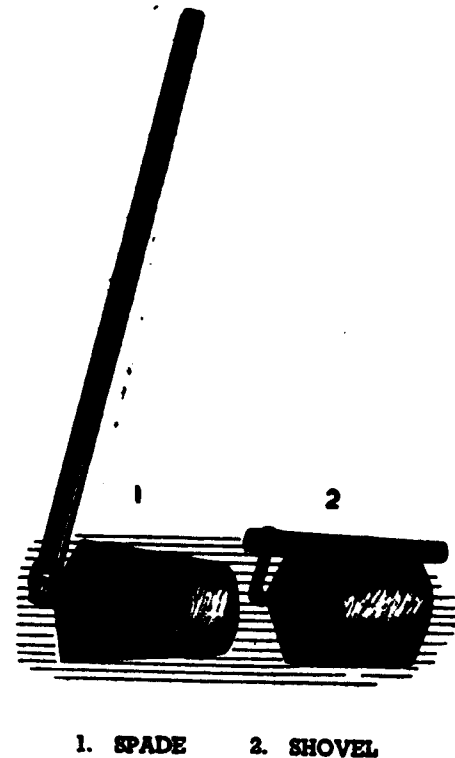
acre, at present. It can be split up as Rs.20 for bunding and pumping, Rs.30 for seed, Rs.10 for ploughing and harrowing and Rs.40 for manure and insecticides. In certain areas the ploughing is done on contract basis in which case a slightly higher charge has to be paid. The contract system is gaining ground except with regard to the cultivators who have labourers living in their own lands as *kudikidappukars*. On a conservative estimate the present yield can be fixed at 120 *paras* per acre. This leaves a better margin of profit for the *kole* cultivator than for the *puncha* cultivator of Kuttanad.

113. The wages for agricultural labour is generally given in kind and, therefore, for ordinary cultivators the problem of finance is not a serious one. Seeds may not have to be purchased normally. The pumping charge has to be paid in ready cash to the society or to the agency who undertakes this operation but it need be paid only towards the end, often after the harvest. Manure is given on credit by the societies with provision to defray the cost after the harvest. Thus for most items the cultivator may not have to borrow. If in stray cases borrowing becomes inevitable the loan is taken from the societies.

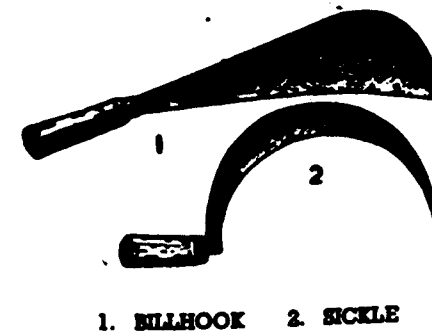
114. The agricultural implements used at Anthicad are plough, yoke, spade and harrows for the work in the field and the sickle for the harvest. The plough and yoke used in this area resemble those used at Panancherry. The forked harrow differs slightly. The spade, although does not vary in size and shape, has a bamboo handle instead of the wooden handle at Panancherry. A special type of 'U' shaped shovel is popularly used for digging etc. The sickle has a smooth sharp edge unlike the sickle of Panancherry which has toothed edge. The billhook used for sundry purposes like cutting trees has also a peculiar shape. The agricultural implements popular in Anthicad village are given in the following sketches.

(1) 1 Para=800 cubic inches

ANTHICAD



AGRICULTURAL IMPLEMENTS



115. The appliances have been in use since time immemorial and are considered to be the most suitable for the conditions available in the village. Unless special type of modern appliances suited to the peculiar nature of cultivation prevalent in the area are made available, they will continue to be used.

116. Within the village boundary 700 acres of *kole* land are brought under cultivation every year in addition to about 300 acres of double crop paddy lands. The total paddy production exceeds the requirement of the village. The excess paddy is generally sold immediately after the harvest.

117. A special type of cultivation in the paddy fields bordering the *kole* land needs mention here before ending this topic, as it involves some interesting practices not found in other parts of the state. The cultivation goes by the name *kuttadan*. The seed is sown during February-March, if the land is not subjected to the normal *kole* cultivation. Operations consist of two rounds of ploughing alone. The seed is broadcasted without germinating. By the time the monsoon starts, the plants would have grown about a foot high. If the field is submerged by monsoon, the stem of the plant grows quickly and the leaves succeed in floating over the water as the leaves of water-lily or lotus. A plant may be as long as 8' to 12' and is a giant among paddy plants that way. No manure is added as the silt brought by the floods enriches the soil sufficiently and no manuring is practicable due to the floods. Neither are weeding and transplanting operations necessary. The duration of the crop is normally 10 months but due to its peculiar nature of flowering at a particular season it is also possible to reduce the duration by sowing the seeds at a later time. Irrespective of the sowing season the crop always can be harvested in the month of December. The yield compares favourably with the *kole* crop. Recently attempts have been made to raise the normal *kole* crop also in these lands by reducing the duration of *kuttadan* resorting to a late sowing. Although *kuttadan* involves only simple agricultural operations and correspondingly low expenditure the rice of this crop is not as tasty as the rice from the *kole* cultivation or from other double crop lands. Consequently it has a slightly lower market. In the

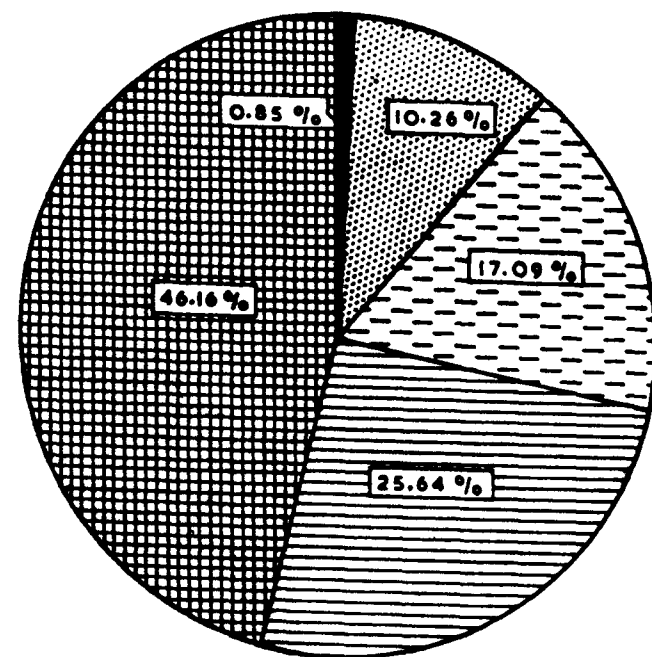
village itself the total area under *kuttadan* may not exceed 100 acres

Family Budget

118. Family budget has been studied

only for the households of the surveyed area. These households have been divided into tappers, agricultural labourers and miscellaneous occupational

HOUSEHOLD MONTHLY INCOME



INDEX

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

class on the basis of the principal source of income. 30.77 per cent of the surveyed households come in the first category, 22.22 per cent in the second category and 47.01 per cent in the last category. Although in some

other surveyed centres perceptible differences have been found in the income and expenditure pattern of the different occupational classes, the households of Anthicad village show a remarkable similarity in both these respects.

In the three occupational classes of the surveyed area it would have been quite normal to expect a high income and high standard of life among the cultivators. Although statistics reveal that there is a higher percentage of households in the highest income group among the cultivators and they derive a total income higher than their counterparts in other occupational groups, neither their percentage nor their total income shows as much variation as would justify the conclusion that as a class the cultivators are economically better off than the others.

Tappers Income

119. 2.78 per cent households among the tappers derive between Rs. 25 and 50, 16.67 per cent between Rs. 51 and 75, 30.55 per cent between Rs. 76 and 100 and the rest above Rs. 100 per month. The average number of members per household in these income groups are 2.00, 4.51, 6.09 and 7.88, the average number of equivalent adult males per household 1.90, 3.76, 4.86 and 6.43 and the average number of gainfully employed persons per household 1.00, 1.50, 1.36 and 1.78 respectively. Considering the households in all the income groups together the average membership is 6.61, the average number of equivalent adult males per household 5.38 and the average number of gainfully employed persons per household 1.58. Generally the head of the household in the houses of this class is a tapper who earns the largest share of the income of the household. Besides him there may be one or two younger members, either male or female, who are employed in other occupations and who contribute minor shares to the total earning of the household. Many households of the tappers have small plots of cultivation in which these other members are generally employed. In some cases even the tapper himself may be spending his spare time, if at all he has any, in the family cultivation. 68.95 per cent of the total income of these households is derived from salary

or wages, mostly by way of tapping charges. The next major source of income is household cultivation which contributes 19.85 per cent of the total income. Other sources are bonus, help from relatives, household industry and miscellaneous. The tappers of this area are regularly paid 1/12 of their annual income by way of bonus which explains the income under that heading. Household industry consists of handloom weaving which is conducted by one household and oil pressing carried on by another household. Help from relatives and miscellaneous sources benefit only a few households which fall in the higher income groups. The monthly average income of the households in the different income groups is Rs. 45.00, Rs. 71.30, Rs. 91.04 and Rs. 168.89 respectively. The per capita income of the four income groups works out to Rs. 22.50, Rs. 15.81, Rs. 14.85 and Rs. 21.43 respectively. The membership, monthly average income and the sources of income are given in detail in the Tables I (a) and II (a) in Appendix A.

Expenditure

120. The tappers spend 72.98 per cent of the total income on food, 9.20 per cent on clothing, 3.38 per cent on housing, light, fuel etc., 9.83 per cent on miscellaneous items and 4.61 per cent on cultivation, industry or business conducted by the household. The relative importance of the different items of expenditure is the same for all the different income groups, except, of course, that as the income increases, the expenditure on each item also increases more because of the larger number of members than because of luxury. Going more minutely into the items of expenditure it is found that under the food the important items of expenditure are rice, milk, fish, tapioca and cocoanut on which 54.04 per cent, 6.42 per cent, 5.34 per cent, 4.24 per cent and 4.16 per cent of the expenditure on food are spent respectively. Nutritive items like milk and fish are enjoyed by households in all the income groups

just as tapioca, the poor man's food, is also consumed by all income groups and all households. The average expenditure on food per equivalent adult male per month works out to Rs. 16.84. Under miscellaneous items investment in saving schemes takes away the largest portion. The co-operative society of the tappers encourages saving habit and persuades its members to deposit a small portion of their weekly earning with the society. The second important miscellaneous item of expenditure is education and the other notable items are dhobi and soap, medicines and medical fees, barber and amusements. The monthly average expenditure per household of the four income groups is Rs. 45.01, Rs. 71.18, Rs. 91.93 and Rs. 165.96 respectively and the total average expenditure for all the households together Rs. 124.15 per month. Considering all the households of tappers together they have a surplus budget but taking individual income groups it is found that on an average the households in the Rs. 25 to 50 income group and Rs. 76 to 100 income group have deficit budgets while the other two income groups have surplus budgets. A detailed statement of expenditure is given in Table III (a-1) in Appendix A.

Cultivators

Income

121. 3.85 per cent households of the cultivators of the surveyed area get less than Rs. 25, 15.38 per cent between Rs. 25 and 50, 11.54 per cent between Rs. 51 and 75, 7.69 per cent between Rs. 76 and 100, and 61.54 per cent above Rs. 100 per month as their average income. The percentage of households of cultivators in the highest income group is slightly higher than in the other two occupational classes. The average numbers of members per household in the different income groups are 2.00, 2.25, 3.00, 3.50 and 7.06 respectively, the average numbers of equivalent adult males per household 1.90, 1.98, 2.80, 2.90 and 5.59 respectively and the average number of gainfully employed persons per house-

hold 1.00 for all the income groups except the highest income group for which it is 1.56. Considering all the income groups together the average membership per household is 5.38 persons, the average number of equivalent adult males per household 4.36 and the average number of gainfully employed persons per household 1.35. In many households of the cultivators only the head of the household is employed. But, the average membership of households being smaller than in the households of tappers, the number of dependants on the earning member is smaller in this occupational class. 70.65 per cent of the total income is derived from household cultivation, 14.95 per cent from salary or wages, and 7.60 per cent as help from relatives. The other significant items are miscellaneous sources, pension and bonus. There are some Ezhuva households deriving their principal income from cultivation but at the same time carrying on tapping also. The bonus is limited to these households and the household of a bank employee. The salary or wages is also accounted for by the presence of these households in the surveyed area and a few persons employed in transport industry. The total average income in this occupational class is Rs. 155.42 per month per household. In the different income groups the average monthly income is Rs. 24.17, Rs. 45.00, Rs. 68.05, Rs. 96.25 and Rs. 215.01 respectively. The per capita income in the different income groups is Rs. 12.09, Rs. 20.00, Rs. 22.68, Rs. 27.50 and Rs. 30.45 respectively which is better than in the households of the two other occupational classes. For more details on the income of the cultivators please see Tables I (b) and II (b) in Appendix A.

Expenditure

122. The cultivators spend 63.11 per cent of the total expenditure on food, 8.16 per cent on clothing, 3.03 per cent on housing, light, fuel etc., 14.43 per cent on miscellaneous items and 11.27 per cent on cultivation, industry or business carried on by the households.

The percentages on the last two items are greater for this occupational group than for the other two occupational groups. The higher percentage of expenditure on cultivation, industry, business etc., is a common characteristic with all the income groups among the cultivators and it is to be expected, because all the households have to spend some amount on cultivation. On the other hand, the high miscellaneous expenditure is an exclusive character of the highest income group of cultivators. Going into the details of expenditure one finds that the cultivators spend 50.83 per cent on rice, 8.07 per cent on milk, 5.31 per cent on fish, 5.26 per cent on cocoanut and 5.11 per cent on condiments from the total expenditure on food. The consumption of milk, fish and cocoanut is high among the cultivators also but the expenditure on tapioca is only 1.73 per cent in this occupational class as against 4.24 per cent among the tappers and 4.76 per cent among the miscellaneous occupational class. The reason for this is obvious. On an average the cultivators household spends Rs. 21.67 on food per equivalent adult male. This is the highest among the different occupational classes in the surveyed area. Unlike among the tappers the cultivators spend the highest amount under miscellaneous expenditure on education. It has, however, to be clarified that this high percentage on education is again a characteristic of the highest income group and that the other income groups spend only small amounts on this item. 16.76 per cent of the miscellaneous expenditure is on saving schemes, but here again, the expenditure under this item is found only among the highest income group. Dhobi and soap is an item under miscellaneous expenditure on which all income groups spend uniformly high amounts. An item by item contrast of the expenditure of tappers and cultivators reveals that, except in the highest income groups the two occupational classes spend almost the same percentages on the different items of necessity

and luxury. More details on expenditure are given in Tables III (b-1) and III (b-2) in Appendix A.

Miscellaneous Occupational Class

Income

123. 12.73 per cent households in this class earn between Rs. 25 and Rs. 50, 20.00 per cent between Rs. 51 and Rs. 75, 30.91 per cent between Rs. 76 and Rs. 100, and 36.36 per cent above Rs. 100 per month on an average. The percentage of households in the highest income group is the least in this occupational class. The average number of members per household in the different income groups are 4.15, 5.00, 6.66, and 8.35, the average number of equivalent adult males per household 3.40, 3.90, 5.19 and 6.59 and the average number of gainfully employed persons per household 1.14, 2.09, 2.00 and 1.75 respectively. The average number of members per household is the highest in this occupational class as also the average number of gainfully employed persons per household. 54.84 per cent of the total income is derived from salary or wages. This is quite natural, for this occupational class consists of a large number of casual labourers, a few employees in toddy shops, some school teachers and a few Government servants. The second important source of income is cultivation which contributes 15.29 per cent of the total income. Several households in this occupational class have small plots of paddy or cocoanut which accounts for this amount. 11.73 per cent of the total income is derived from household business, 7.21 per cent from household industry, 5.95 per cent by way of help from relatives and 3.73 per cent from pension. Thus, the sources of income of this occupational class are more diversified than in the case of other two occupational classes. Taking all the households together the monthly average income per household works out to Rs. 116.32. Taking the various income groups the monthly average income per household is Rs. 43.15, Rs. 67.64, Rs. 92.20 and Rs. 189.18

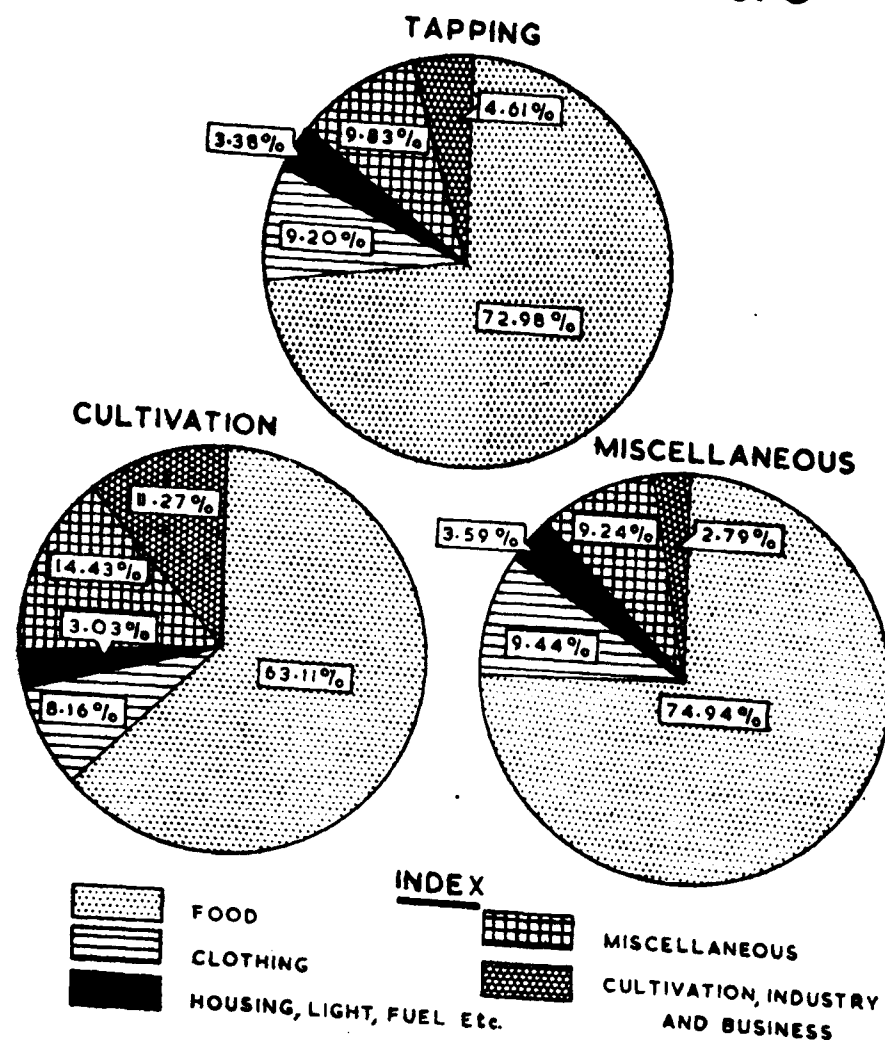
respectively. The per capita incomes in the four income groups is 10.42, 13.53, 13.84 and 22.65 respectively. The per capita income is the lowest in this occupational class. The strength of the households in the different income groups and the sources of income

are given in Tables I (c) and II (c) in Appendix A.

Expenditure

124. Of the total expenditure, the miscellaneous occupational class spends 74.94 per cent on food, 9.44 per cent on clothing, 3.59 per cent on housing,

MONTHLY EXPENDITURE BY OCCUPATIONAL GROUPS



light, fuel etc., 9.24 per cent on miscellaneous items and 2.79 per cent on household cultivation, industry or business. The pattern of expenditure has close resemblance to that of the tappers. The different income groups give the same relative importance to the various items as among the tappers. 54.13 per cent of the total expenditure on food is spent by this class on rice, 5.34 per cent on fish, 5.05 per cent on milk, 4.76 per cent on tapioca and 4.03 per cent on coconut. The expenditure on milk, fish and coconut is high as among the tappers and cultivators. On an average this class spends Rs. 16.71 per equivalent adult male per month on food. Under the miscellaneous expenditure the maximum amount is spent for investment in saving schemes as among the tappers. Unlike among the tappers but as among the cultivators, most of the investment is done by the highest income group. The next important item of miscellaneous expenditure is education on which the highest income group spends a considerable amount and the other income groups only smaller amounts. Dhobi and soap is the third most important item of miscellaneous expenditure on which all income groups spend high amounts as among the cultivators. The total average expenditure per month for all the income groups together is Rs. 116.30 and that for the different income groups is Rs. 44.93, Rs. 67.79,

Rs. 93.47 and Rs. 187.44 respectively. The Tables III (c-1) and III (c-2) in Appendix A give the details of the expenditure of the miscellaneous occupational class.

Surplus or Deficit Budget

125. The nature of the budget of the different occupational groups and the various income groups is given in the table below. Among the tappers, out of 36 households, 21 have surplus budgets, 8 balanced budgets and 7 deficit budgets. The percentage of deficit budget is the highest in the highest income group of tappers. Out of 26 households of cultivators 12 have surplus budgets, 4 balanced budgets and 10 deficit budgets. The percentage of deficit budgets is higher among cultivators than among tappers. 50 per cent of the deficit budgets are in the highest income group. In the miscellaneous occupational class, out of 55 households, 18 have surplus budgets, 14 balanced budgets and 23 deficit budgets. The percentage of households with deficit budget is the highest in this class. Taking all the households in the surveyed area 43.59 per cent have surplus budgets, 22.22 per cent have balanced budgets and 34.19 per cent deficit budgets. Out of the total of 40 households with deficit budgets 26 make up their budget by borrowing, while the others make occasional sacrifices in order to tally their budgets.

Table XXII

SURPLUS, BALANCED AND DEFICIT BUDGETS

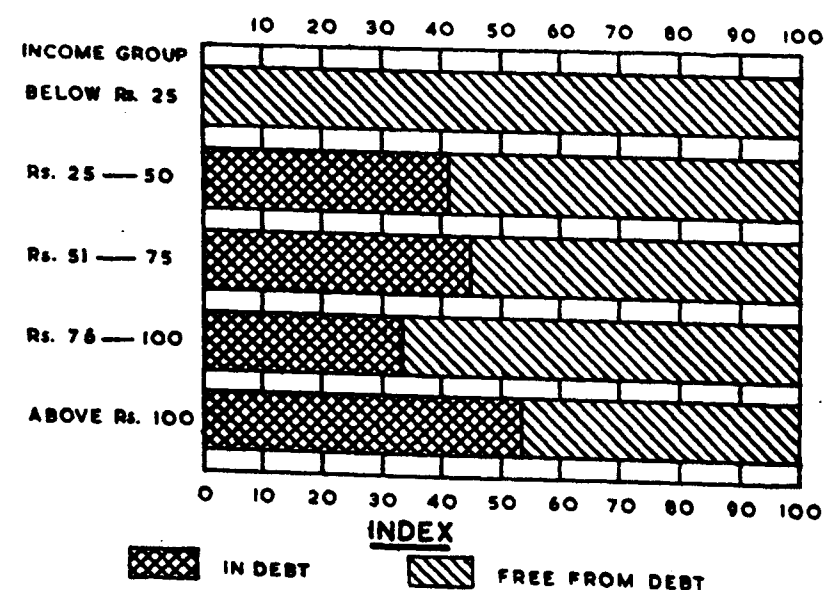
Occupation	Income group	Surplus	Balanced	Deficit
Tapping	Rs.25—50	..	1	..
	Rs.51—75	2	3	1
	Rs.76—100	7	2	2
	Above Rs. 100	12	2	4
	Total	21	8	7
Cultivation	Less than Rs. 25	..	..	1
	Rs. 25—50	1	1	2
	Rs. 51—75	1	..	2
	Rs. 76—100	2	..	..
	Above Rs. 100	8	3	5
Miscellaneous	Total	12	4	10
	Rs. 25—50	..	2	5
	Rs. 51—75	2	5	4
	Rs. 76—100	3	5	9
	Above Rs. 100	13	2	5
	Total	18	14	23

Indebtedness

126. Among all occupational classes and all income groups there are

households with heavy debts. In the Rs. 25 to Rs. 50 income group 41.67 per cent of the households of the

INDEBTEDNESS BY INCOME GROUPS



surveyed area are in debt, the average debt being Rs. 84.60. The percentage of indebted households in the Rs. 51 to Rs. 75 income group is 45.10, in the Rs. 76 to Rs. 100 income group 33.33, and in the highest income group 53.70, the average debts for these groups being Rs. 165.00, Rs. 121.50 and Rs. 1,012.72 respectively. A peculiar feature of the causes of debt in this village is that large amounts are borrowed for expenditure on unproductive items. Thus 18.00 per cent of the total debt is incurred for the celebration of marriage and 17.08 per cent for tiding over ordinary wants. Purchase of lands has been the cause of only 2.60 per cent of the total debt while household industry has not put any household in debt and household business has caused only 0.92 per cent of the total debt. Sickness, education, contract and purchase of car are the other causes for borrowing.

Contract and purchase of car have to be considered as productive items as in both the cases the households earn the livelihood from them. The largest number of households have incurred debts for ordinary wants. A detailed table showing the households in debts, the causes of debts etc., is given in Table IV of Appendix A.

Indices of Prosperity

127. During the 10 years before the survey 12 households have cleared old outstanding debts totalling to Rs. 6,725, 8 households have purchased new properties, 14 households have made cash savings and 13 households have invested capitals in new undertakings or in the construction of buildings. Some households have, of course, sold landed property or borrowed money for these purposes. Excluding such items, the total investment in property, savings or new undertakings amounts to Rs. 1,22,409.

CHAPTER IV
SOCIAL AND CULTURAL LIFE

Age and Sex Distribution of the Population

128. The population of the village according to 1961 Census is 7,194 consisting of 3,416 males and 3,778 females, the sex ratio being 1,106 females per 1,000 males. The population according to 1951 Census was 6,418 consisting of 2,991 males and 3,427 females, the sex ratio being 1,146 females per 1,000 males. The sudden fall in the sex ratio between 1951 and 1961 is worthy of notice. Previously many males, especially tappers, used to go to other places for work, leaving their families in the village. This practice has been on the decrease during the last decade which explains this variation.

129. 41.64 per cent of the population in the surveyed area is in the

age-group of 0 to 14, 29.25 per cent in the age-group of 15 to 34, 22.37 per cent in the age-group of 35 to 59 and 6.74 per cent in the age-group of 60 and over. The population in the working age-group of 15 to 59 is 51.62 per cent of which 28.78 per cent are males and 28.84 per cent females. The age-group of 10 to 14 commands the maximum percentage among males (16.62 per cent) while among females the maximum percentage is in the age-group of 0 to 4 (14.17). The males predominate in the age-groups of 0 to 4, 5 to 9, 10 to 14 and in the age-group of 60 and over while females outnumber the males in all the age-groups between 15 and 59. The following table gives the distribution of the population in the surveyed area.

Table XXIII

POPULATION BY AGE-GROUPS

	Total of all ages	0-4	5-9	10-14	15-19	20-24	25-29	30-34	35-44	45-59	60 and over
Males	361	55	49	60	37	24	20	12	33	43	28
Females	381	54	40	51	46	29	25	24	40	50	22
Total persons	742	109	89	111	83	53	45	36	73	93	50

Age and Marital Status

130. In the surveyed area 57.28 per cent of the total population consisting of 30.73 per cent males and 26.55 per cent females are never married. The married persons account for 36.52 per cent of the total population, consisting of 16.71 per cent males and 19.81 per cent females. The widowed persons form 5.26 per cent and divorced or separated persons 0.94 per cent of population respectively, majority in these two categories being females. All males below the age of 20 and all females

below the age of 15 are never married. There are never married persons in the age-groups of 30 to 34, 35 to 39, 40 to 44 and 50 to 54. Many of the latter persons are chronic patients. The maximum number of married males is found in the age-group of 40 to 44 and females in the age-group of 25 to 29. All the widowed males are above 45 and all widowed females except one above 35. The following table gives the marital status of the population in the various age-groups.

AGE AND MARITAL STATUS

Table XXIV
AGE AND MARITAL STATUS

Age-group	Total population			Never married		Married		Widowed		Divorced or separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	742	361	381	228	197	124	147	7	32	2	5
0-9	198	104	94	104	94	..	..	..	..	..	..
10-14	111	60	51	60	51	..	8	..	..	..	1
15-19	83	37	46	37	37	..	20	..	1	..	..
20-24	53	24	29	18	8	6	24	..	..	..	..
25-29	45	20	25	5	1	15	20	..	..	..	..
30-34	36	12	24	1	4	11	20	..	2	..	1
35-39	33	11	22	..	1	11	18	..	1	1	1
40-44	40	22	18	1	..	20	16	..	3	1	2
45-49	31	14	17	..	..	12	12	1	6	..	..
50-54	34	15	19	2	1	13	12	..	4	..	..
55-59	28	14	14	..	..	13	10	1	5	..	..
60-64	16	7	9	..	..	7	4	..	5	..	..
65-69	19	13	6	..	..	10	3	3	3	..	..
70 and over	15	8	7	..	..	6	..	2	7	..	..

131. A survey of the youngest age at marriage during the memory of the present generation reveals that in the surveyed area the maximum number of males have married in the age-group of 20 to 24 and the maximum number of females in the age-group of 15 to 19. There are 10 cases among Ezhuvas in which the females were married in the age-group of 10 to 14 and an equal number of cases in which males were married in the age-group of 15 to 19. One case of female marriage in the age-

group of 10 to 14 has been reported among Muslims and one case of male marriage in the age-group of 15 to 19 among Vettuvans. In all the other cases the youngest age of marriage has been 15 or above for females and 20 or above for males. As could be inferred from Table XXIV above most of the females are married between 18 and 23 and males between 25 and 29 at present. The following table gives the youngest age of marriage that took place in the surveyed households in the memory of the present heads.

ANTHICAD

Table XXV

YOUNGEST AGE OF FIRST MARRIAGE BY SEX AND AGE-GROUPS

Community	Age-groups											
	10-14		15-19		20-24		25-29		30-34		40 and over	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Ezhuvas	..	10	10	65	52	19	24	1	8	1	2	..
Blacksmiths (Karuvans)	..	..	..	1	..	..	1	..	..	..	..	..
Nairs	..	..	..	1	1	..	..	..	..	..	..	..
Vettuvans	..	..	1	3	4	2	..	..	..	..	..	..
Panans	..	..	..	1	1	..	..	..	..	..	..	..
Syrian Catholics	..	..	..	7	5	3	5	..	..	..	..	..
Muslims	..	1	..	1	3	1	..	..	..	..	..	..

Births and Deaths

132. The following table gives the number of births and deaths recorded in Anthicad village during 1951-1960 by the Public Health Department. Separate figures for the surveyed area are not available. The sudden increase

in the births and deaths after 1956 should be attributed more to a thorough registration than to any other reason. Making allowance for this fact the births and deaths are found to remain almost steady. The average births are about 4 times the average deaths.

Table XXVI

BIRTHS AND DEATHS

Period	Live birth	Still birth	Death
1951	106	..	..
1952	116	..	16
1953	62	..	26
1954	119	..	20
1955	139	..	12
1956	119	..	30
1957	242	..	24
1958	238	..	66
1959	252	..	72
1960	242	..	48
		..	54

LITERACY AND EDUCATION

Literacy and Education

133. Having a high school, one upper primary school and three lower primary schools within the village, a number of schools in the neighbouring villages and colleges at Trichur, it is not surprising that the literacy of the village is above the average literacy of the district and the State. The percentage of literates in the village according to the 1961 Census is 55.89 while that in the district is 48.5 and in the State 46.8. The percentage of literacy of the village has increased by 4.27 between 1951 and 1961. Female literacy in the village is 50.58 per cent while the male literacy is 55.89 per cent.

134. In the surveyed area the percentage of literacy is 66.98 per cent. Of the total literates 21.43 per cent are literates without educational standard, 40.30 per cent have passed primary or junior basic classes and 4.04 per cent have passed matriculation. There are 2 graduates and 7 diploma holders, most

of the latter being holders of teaching diploma. Barring the 0 to 4 age-group the maximum percentage of illiterates are in the age-groups of 45 to 59 and 60 and over, which represent the old generation, who had no educational facilities in the neighbourhood during their childhood. Among literates without educational standard the maximum number is found in the age-groups of 5 to 9 and 10 to 14 respectively, all of whom are school-going children who have not completed the primary classes. Among those who have passed primary or junior basic the maximum number is in the age-group of 10 to 14 and 15 to 19 and majority of them are continuing their studies in the high school. The maximum number of matriculates is in the age-group of 15 to 19. Many among them are also continuing their studies. The classification of the population of the surveyed area according to age-group and educational standard is given below.

Table XXVII

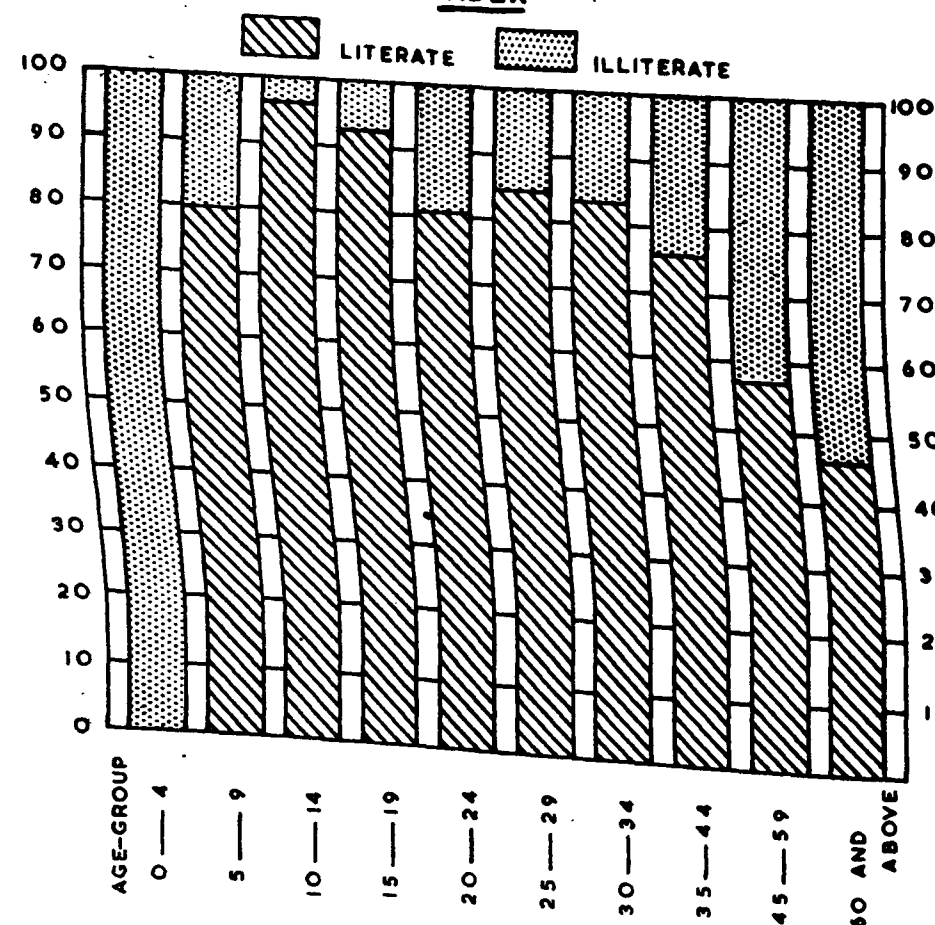
LITERACY AND EDUCATION

Age-group	Total	Illiterate	Literate without educational standard	Primary or junior basic	Matric or higher secondary	Graduates & above	Diploma holders
All ages	742	245	159	299	30	2	7
0-4	109	109	..	..	..	..	..
5-9	89	18	67	4	..	..	..
10-14	111	4	28	79	..	..	..
15-19	83	6	9	55	12	..	1
20-24	53	9	3	29	10	..	2
25-29	45	7	4	27	4	1	2
30-34	36	6	5	23	1	1	..
35-44	73	19	12	41	..	..	1
45-59	93	40	19	31	3	..	..
60 and over	50	27	12	10	..	..	1

ANTHICAD

LITERACY

INDEX



Immigration and Emigration

135. There was a tendency during the past for the males to go in search of jobs to other places. A good number of males of the village went to Ceylon during the last half a century and many of them settled there either establishing new families or taking their wives and children over there. The practice of going abroad has now stopped almost completely. But even now males go to other villages in the State for tapping since all the tappers of the village are not able to get work at Anthicad. Immigra-

tion to the village has taken place only on a very small scale. In the surveyed area only 5 households have come in from the neighbouring villages during the present generation.

Family Structure

136. The practice of each married couple shifting soon after the marriage to a new house or forming a different household under the same roof itself is not a common feature here. One finds in the village 3 or 4 married brothers living together until the death of their parents. Among the surveyed households

CO-OPERATIVE SOCIETIES

33.33 per cent are joint in structure, each containing more than one married couple, 14.53 per cent are intermediate, each containing a couple and some

unmarried relatives or widowed mother or father of the husband or wife and 52.14 per cent are simple, containing only husband, wife and their children.

Table XXVIII

FAMILY STRUCTURE

Community	No. of simple families	No. of intermediate families	No. of joint families
Ezhuvas	50	15	31
Blacksmiths (Karuvans)	..	..	1
Nairs	..	..	1
Vettuvans	1	2	2
Panans	..	..	1
Syrian Catholics	9	..	1
Muslims	1	..	2

Co-operative Societies

137. Anthicad is a fertile field for co-operative movement. Several co-operative societies have been organised here and are functioning with remarkable success. The oldest of the societies in the village is C. S. No. 84 Anthicad, established in 1920 to promote handloom weaving. It has got more than 1,000 members on its roll at present. Giving up handloom weaving the society indulged in different activities such as running a fair price shop and managing a high school and finally landed itself in trouble. At the time of survey it was under moratorium due to misappropriation of funds. The second society started in Anthicad is the Kole Cultivators' Joint Farming Co-operative Society, registered in 1950. It has at present 950 members and a paid-up share capital of Rs. 7,566. Annual loan to the tune of Rs. 25,000 is being issued by the society to the kole cultivators. From the Government the society has received a lump-sum grant of Rs. 3,500 and continues to receive an annual grant of Rs. 1,200 to keep a full-time secretary. Bunding and pumping in about 1,600 acres of kole land in the village under survey and the adjoining villages are undertaken by the

society and carried out with great success. It is also running a manure depot to supply the cultivators on credit the fertilisers especially suited to the kole land. So far the working of the society has been quite satisfactory and it has succeeded in instilling among the cultivators faith in the co-operative movement. The third society, viz, Anthicad Handloom Weavers' (Producing and Marketing) Co-operative Society was started in 1954. It has 200 members and a paid-up share capital of Rs.22,184. The society supplies yarn to the weavers, purchases their products and markets it through its own shops and commission agents. The monthly average production of the society is estimated to be of the value of Rs. 10,000. The society also encourages the habit of thrift among the members by withholding a small portion of the amount due to each member and depositing it in saving schemes. Another industrial co-operative society was registered at Puthenpeedika in 1955 for promoting coir industry in the village. It has 274 members and a share capital of Rs. 1,812. The society purchases fibre from the nearby villages, distributes it to the members and collects and markets the finished products.

ANTHICAD

138. The Anthicad Chethuthozhilali Co-operative Society registered in 1957 to protect the interest of the toddy tappers is the biggest and most prosperous co-operative movement not only in this village but in the whole of the district. The society has its area of operation in the entire Trichur taluk. 90 per cent of the members are tappers and 10 per cent sympathisers. At present it has 2,454 members and a paid-up share capital of Rs. 1,50,522. The total assets of the society are over Rs. 8,00,000. The prosperity of the society and its success owe to a great extent to the toddy shop contract of the Trichur district given to it by the Government for a couple of years. This contract having terminated, the society has started banking business. It issues loans up to Rs. 500 to the members on personal security and up to Rs. 5,000 on the security of properties. The loans are issued only if the society is satisfied about the use of the amount, thus making a check on the misuse of the easy credit facilities. Although the issue of loans has been found to be the cause of liquidation of several societies, with regard to this society no difficulties have been experienced in this regard so far. The agents of the society collect the instalment of dues from the tappers when the latter receive their weekly payment from the shop, thus leaving little room for the tappers to default the payment.

139. The co-operative movement has come to stay in the social and economic life of the village. From the surveyed area as many as 61.54 per cent households have joined either the Kole Cultivators' Co-operative Society or the Chethuthozhilali Co-operative Society or some other co-operative movement. Some households have taken membership in more than one society. The position outside the surveyed area does not differ from that in the surveyed area in this regard.

Village Court

140. The Village Court constituted in 1943 under the Cochin Village Courts

Act still functions at Anthicad, deciding petty cases. It has two judges and a president and normally sits once in a fortnight. 15 suits were filed in 1957, in the court, 13 suits each, in 1958 and 1959, 9 suits, in 1960, and 10 suits in 1961. The number of suits filed in recent years seems too small.

Panchayat

141. Prior to 1962 the three villages of Padiyam, Anthicad and Pullu had a single panchayat with headquarters at Anthicad. In 1962 with the reorganisation of the panchayats, a new panchayat was constituted for Padiyam and Anthicad. The present panchayat has eight members elected from the two villages. The major sources of income for the panchayat are house tax and profession tax. The major items of expenditure consist of maintenance of village road, lighting of 108 street lamps and upkeep of 20 wells and 13 tanks for public use. It has installed four radio sets in Anthicad village alone for the benefit of the public. The panchayat also gives grant to a village library at Anthicad. The total annual expenditure of the panchayat amounts to nearly Rs. 19,000.

Medical Care

142. The presence of an allopathic hospital, an ayurvedic hospital and maternity and child health centre satisfy the medical needs of the villagers to a great extent. The allopathic hospital and maternity and child health centre are the more popular of the three and are frequented most commonly. During the year 1961-62, 690 patients were treated in the hospital as in-patients and 51,671 as out-patients. Although there are only 8 beds in the hospital, the number of patients admitted at a time is double that.

143. The people do not show preference to any particular system of treatment. They approach the doctor, the *vidyan* or the homeo-practitioner according to the nature of the disease, as revealed by the answers given by the people of the surveyed area. Only one household in

MEDICAL CARE

the surveyed area has replied that it goes to private physician for consultation. 19 households go to the public hospital, while the remaining 97 households have no regular policy in this matter. They go to the public hospital or to a private physician or may not consult anybody at all, depending upon the seriousness of the disease and the financial position of the family at the moment.

144. Regarding the attention given to maternity cases the village is far ahead of many other surveyed villages. About 80 per cent of child-births that take place in the village now are attended by the midwife of the maternity and child health centre or the hospital. Calling unqualified midwife for attending delivery cases has been practically given up by the people. Credit for this progress should be given in a large measure to the maternity and child

health centre.

145. In the surveyed area a qualified midwife has been called in 82 households to attend to delivery, 10 households have hospitalised the woman and 3 households have called the doctor home. Only in 18 households it is reported that the delivery was attended by an unqualified midwife.

Leisure and Amusements

146. Radios have been installed at Puthenpeedika market, Puthenpeedika Angadi, Anthicad Grameena Vayanasala and Anthicad north. There are three clubs in the village. The high school has a playground attached to it where children play games like foot-ball. The public have no facilities for games and show little interest in them. The free time in the evening is spent in gossip on the roadside. Playing cards is quite common among idlers.

Table XXIX

AMUSEMENTS

Community	Total No. of households	No. of households		
		Going for films	Going for dramas	Going for other amusements
Ezhuvas	96	39	3	1
Blacksmiths (Karuvans)	1	1	..	..
Nairs	1	..	..	..
Vettuvans	5	1	..	..
Panans	1	1	..	..
Syrian Catholics	10	2	..	..
Muslims	3	1	..	..

Nature of Caste Relationship

147. People never quarrel on caste differences. A Christian is as friendly to his Hindu and Muslim neighbours as towards his Christian neighbours and gets the same treatment in return. Of late, political factions have divided the village into hostile camps and since each faction happens to involve members of one community or another on opposite sides it tends to destroy the communal harmony now prevailing in the village.

Dowry

148. Dowry system is prevalent here among Catholics, Ezhuvas, Muslims, Blacksmiths and Panans. The dowry is given in cash, ornaments and utensils. The amount of dowry varies according to the financial position and family status of the parties involved. A few brass vessels and ornaments always form part of it and in some cases a new cow is also given.

149. In the surveyed area 68 out of 96 Ezhuva households, 8 out of 10

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Catholic households, 2 out of 3 Muslim households, 1 household of Blacksmith and 1 household of Panan have either given or received dowry in cash, ornaments and vessels. The total amount involved in most of these cases is below Rs. 1,000. Only 10 households have given beyond Rs. 2,000.

150. It is too early to say anything about the effects of the legislation

prohibiting dowry system. In all the above cases, where dowry is either given or received, the married girls are given no right over the property of their parents except in a few instances where a portion of family property has been given to female children due to some special consideration. For more details please see the table below.

Table XXX

DOWRY

Total No. of households	Name of the community	No. of households which have either given or received dowry	No. of households which have either given or received dowry both in cash or property and in ornaments							
			Up to Rs. 100	Up to Rs. 500	Up to Rs. 1,000	Up to Rs. 1,500	Up to Rs. 2,000	Up to Rs. 2,500	Up to Rs. 3,000	Above Rs. 3,000
1	2	3	4	5	6	7	8	9	10	11
96	Ezhuvas	67	..	21	23	6	7	..	1	9
1	Blacksmiths (Karuvans)	1	..	1	..	..	..	..	..	..
1	Nairs	..	..	..	..	..	..	..	..	..
5	Vettuvans	..	..	..	..	..	..	..	..	..
1	Panans	1	..	..	1	..	..	..	..	..
10	Syrian Catholics	8	2	3	1	1	1	..	..	..
3	Muslims	2	..	1	1	..	..	..	..	..

Developmental Activities

151. The Anthicad National Extension Service Block was started only in the year 1961-62 and at the time of survey it had just completed the pre-extension stage. It is too early to assess the quantum of the benefits achieved by the villagers from the Block. Although the Block bears the name of the village under survey, its office is located in a neighbouring village. A Gramsevak of the Block is working in Anthicad. The guidance given by Kole Cultivators'

Joint Farming Co-operative Society in the use of pesticides, better seeds etc., has had tangible effects on the cultivation practices. 5 households have purchased more land for cultivation and 2 households better cattle during the last decade. 37 households have been benefited by the better irrigation facilities, use of better seeds and use of pesticides, while 35 households have started using better implements and 36 households better manure. 16 households have improved their lands.

CHAPTER V CONCLUSION

Social

152. Almost all observations made in Chapter V of the monograph on Kadakkavoor in Part VI F of this series about the social conditions of Ezhuvas apply to the Ezhuvas of this village also. It is unnecessary to repeat them here except to point out the few salient items like the disappearance of polygamy and polyandry, the discontinuance of some wasteful social practices like the celebration of *Kettukalyanam*, freedom from the evils of untouchability and unapproachability, the right to enter temples etc. The consanguineous marriage which was a popular custom in the community is fast getting rare. Only 8 cases have been reported in the surveyed area in which there are as many as 96 households belonging to this community. It could be said without fear of contradiction that the social reforms made by Sree Narayana Guru have taken firm route among this community in this village also. In the case of Syrian Catholics the comments made about their social conditions in the monograph on Ankamali in Part VI C of this series fully apply to this village. The following extract may be repeated here. "This community has been free from polygamy, polyandry, consanguineous marriages and dissolution of a consummated marriage except by death of a party, from very early times. Widow re-marriage is also allowed by the community. In these respects the Syrian Catholic community like many other Christian communities is very much in advance of what the civil law has achieved for other communities in comparatively recent times."

153. Section 20 of the Cochin Christian Succession Act, 1907 prescribes that where an intestate has left more than one descendant some of whom are his sons and the others are his daughters, each daughter shall take one-third of the share of a son. Where the intestate

has also left a widow her share shall be deducted before dividing the properties among the sons and daughters as above. When *Sthreedhanam* has been contracted to be given by the father, mother, paternal grandfather or paternal grandmother, of a woman to or in trust for her, neither the said woman nor any lineal descendant of hers as such shall be entitled to a share in the property of any of them dying intestate, if (1) a brother of the said woman, being a lineal descendant of the intestate, or (2) the lineal descendant of such a brother, survives the intestate. According to the Travancore Christian Succession Act of 1092 M. E. the assets left after deducting the share of the widow or the mother of the intestate shall be so divided as to give the sons the whole of the intestate's properties in equal shares among themselves subject to the claims of the daughter for the *Sthreedhanam* which shall be fixed as one-fourth of the value of the share of a son or Rs. 5,000 whichever is less. The discrimination shown against the daughters of the intestate in both the Travancore and Cochin states governed by Christian Succession Acts places these statutes far behind the Indian Succession Act which does not discriminate between the sons and daughters of an intestate in this respect. Thus although the Cochin Christian Succession Act is a little more favourable to the daughters of an intestate than the Travancore Christian Succession Act both appear to be behind the times. So far as the Nair community is concerned the enactment of the Cochin Nair Act of 1113 M. E. is a landmark in the history of their progress. This act rendered polygamy and polyandry void. It also made provision regarding the dissolution of a marriage whereby, except where a marriage is dissolved by mutual consent evidenced by registered document, a formal order of dissolution

from the appropriate court was necessary. It allows six months' time after presentation of the petition for the withdrawal of the petition and if the petition was not withdrawn within this period the court shall declare the marriage dissolved and proceed to determine and award the amount of compensation. What should be the reasonable compensation is to be decided by the court after an enquiry into the position and means of the parties but without reference to the ground of the proposed dissolution. The amount of compensation is not to exceed Rs.3,000. These provisions practically discouraged the dissolution of marriage. The provision regarding intestate's succession contained in the statute gave the right to the widow and children and other lineal descendants of the deceased to succeed to his self-acquired property. The statute also contains various provisions regulating the management of a *tarawad* and safeguarding the rights of the members of the *tarawad* against any mismanagement by the *karanavan*. It also conferred the right on every member of a *tarawad* to claim his share of the property of the *tarawad*. These provisions practically applied the axe to the root of the *tarawad* system and led in the long run to the dissolution of several Nair *tarawads* (*Marumakkathayam* joint families). At present, however, the law relating to the inheritance among the Nairs is governed by the Hindu Succession Act (Central). Apart from the re-vitalisation which the community has received by the enactment of the Cochin Nair Act of 1113 M. E. there have also been rapid strides of progress in the social customs and manners.

154. The social conditions of the Vettuvans who form an important scheduled caste community of the locality have already been dealt with in Chapter II. The statutes prohibiting untouchability and permitting temple entry should be considered to be the Magna Carta of this and several other communities who were subjected to the tyranny

of the caste system in earlier times. While this is so, so far as the associations in the public places are concerned, it will take some more time for the reform to take its root in private associations. Even now the Vettuvans are not admitted into the houses of most of the Nairs and some of the Ezhuvas. All the Christians and most of the Muslims admit them into their houses. It can be hoped in the long run that even these remnants of caste prejudices will disappear. One of the most important drawbacks of this community is that there are not enough educated people among the Vettuvans. Only one individual has so far reached the university classes from them in this village. It is unfortunate that even though all possible facilities for the free education of the Scheduled castes are extended by the Government, sufficient number of this community are not taking advantage of these concessions. It should be a matter for serious consideration of this community in this village whether it should not take a more active interest in the education of the younger generation of the community especially in the collegiate classes.

155. Opening of a cemetery or crematorium for the Hindus of the village is an urgent need. The practice among the Hindus is to bury or cremate their dead in the private compounds. This has been the traditional practice and nobody has taken objection to it. So far it would not have caused much inconvenience to anybody since each household possessed an extensive compound. But this picture is rapidly changing and as the population increases one hardly finds enough place where one can dispose of the dead without causing any inconvenience to the neighbours. Although no report has been received to the effect that cremation or burial of the dead has caused any problem so far, it appears that the provision of a public place for the purpose will be a timely step to prevent future inconveniences. From the point of view of public health also such a step seems to be called for.

The provision of drinking water to certain areas where scarcity is felt during the peak of the summer should also receive attention without delay. For this purpose it may be enough to dig deeper wells for the present.

Economic

156. Cultivation is the most important economic resource and cocoanut comes in the forefront of all cultivations. It employs a number of people as cocoanut climbers, copra manufacturers, coir workers and tappers. There is little room for the expansion of cocoanut cultivation but intensive manuring and scientific plantation can improve the yield, without doubt. Very little green manure or chemical fertilisers are applied at present and the usual agricultural practices consist of tilling the soil for aeration and clearing the weeds. Whatever ash and cow-dung produced in the house are also put in the cocoanut gardens, but beyond that little is done by ordinary households. The agricultural department and the N. E. S. Block have analysed the soil samples of the village and intimated the cultivators the deficiency of the soil and what manure is to be applied for the improvement of the cocoanut production. Few are the people who have made use of this valuable advice. Experience shows that irrigation of cocoanut gardens during the summer increases the yield considerably. Irrigation facilities are not abundant in the village but it has to be mentioned that even the available facilities are not fully exploited. Besides the tanks already existing in the cocoanut gardens more tanks could be dug and irrigation facilities improved. Installation of small pumps in order to reduce the labour charges and facilitate irrigation is more feasible in this area than in many other places, since the terrain is flat. In order to arrest the fall in production of cocoanuts and to improve the yield these measures have to be adopted by the cultivators without delay.

157. *Kole* cultivation is second only to cocoanut cultivation from the point of

view of economic importance. At present one crop is raised in the *kole* lands successfully except during certain years when the irrigation system fails due to severe drought. There is no prospect of curing this defect immediately but another scheme for the stabilization of the *kole* cultivation and for raising an additional crop seems to be feasible. It is the construction of permanent bunds in the *kole* lands. At present bunds are put up every year at the beginning of the cultivation and they are washed away during the monsoon. This recurring hardship would be removed and the calamities due to the breaching of bund would be averted, if permanent bunds were constructed. Moreover, with the construction of permanent bund it is hoped that at least in a portion of the *kole* lands another crop can be raised during the monsoon season. An experiment in this direction has already been started in the adjoining village. The extension of the scheme to the village under survey will be a good booster to its economy.

158. In the field of animal husbandry, although the facilities available in the village are limited, certain improvements are possible. One is the upgrading of the existing stock of poultry and cattle. Technical and material aid is rendered by the N. E. S. Block for this purpose and the existence of a veterinary dispensary and the provision of facilities for artificial insemination should make this easily possible. The expansion of bee-keeping should also get the attention of the villagers. This work could be attended to exclusively by the female population, many of whom idle away their time at home. Considering the fact that it entails little investment and practically no effort but only some skill and patience, the meagre income that can be derived from it should not be scorned.

159. The village had a good reputation for handloom weaving and the handloom products of the village, particularly the shawls and towels, had good market in the neighbouring localities.

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It was working in a well-organised manner formerly but unfortunately in recent years the industry has suffered a decline. With the decreasing employment opportunities and a large section of the female population remaining without work, the expansion of the industry should be thought of seriously. There are many trained weavers in the village who remain without work. Some of them complain that they do not possess looms and capital, although they are desirous of doing the work. There are also many who would consider it lucky to get training in this and earn their living thereby. Grants and loans are given by the State Industries Department in order to help the handloom weavers but there should be suitable agencies through which they can be obtained. The organisation of the workers' co-operatives is the answer to this. Already a co-operative society is working in the village for promoting the handloom weaving. The society should try to absorb more members and expand its activities or a new society should be formed. The introduction of power looms should be thought of as a long term plan.

160. The village and neighbouring areas produce plenty of paddy from the *kole* lands. At present the entire surplus paddy is purchased by big businessmen of Trichur, converted into rice and sold at great profit. Elimination of these businessmen will fetch a better price for the cultivators. Besides, if the dehusking of the paddy is undertaken in the village it will give employment to a number of people. The cultivators' co-operative society may, perhaps, be able to undertake this work by expanding the scope of its activities. If that is difficult, the formation of another society or a suitable agency should be thought of to undertake this.

161. Development of certain industries from the cocoanut products is also feasible in this area. Manufacture of cocoanut fibre is already undertaken on a small scale in the village. Although there are only limited retting facilities

in Anthicad, the Conolly canal which provides retting facilities is within reasonable distance. If a co-operative society is formed for the retting and distribution of retted husks to coir spinners it can purchase sufficient husks, ret them in the Conolly canal, distribute the retted husks among its members and purchase their finished products. Sufficient capital for the purchase of retted husks and for meeting other expenses could be had by the society from Government sources. Another handicraft that can be developed in the area is the manufacture of fancy articles from cocoanut shells. Generally this work is carried out only by traditional craftsmen, but with some training it can be done by anybody. Centres have been opened by the Industries Department to impart practical training in this craft to people who are eager to take it up. It is also understood that such fancy articles have great demand both within the State and outside the State. Enquiry shows that at present the demand for such articles cannot even be half met. With plenty of cocoanut shells available in the village and idle population whiling away their time, this village provides ample scope for the development of this craft. Probably the manufacture of pith models and utilitarian articles such as lamp stand etc., with cocoanut pith also could be undertaken with advantage. Soap making could be tried here, cocoanut oil being its chief raw material. There is, however, the risk of the soap being a bit costly as cocoanut oil is an edible oil fetching good price. To get over this difficulty only good quality soaps should be produced.

162. With plenty of oilcake available from the mills of the village the possibility of starting a solvent extraction plant in the area is bright. The extraction of residual oil from the oil cake serves a dual purpose. In the first place it adds to the supply of cocoanut oil of which there is an acute shortage. Secondly the extracted oilcake containing less residual oil is considered more

DESICCATED COCOANUTS

useful for manuring purposes and as cattle feed. The success of this plant lies in providing a regular and assured supply of oilcake which will be forthcoming from the oil mills working in the village and surrounding villages. It is known that units with 5 to 10 tons capacity of oilcake per day are operating in the State of Madras with good profit. It should be more profitable in Kerala State, particularly in a place like the village under survey.

163. A similar industry that can be started in the village with the raw material indigenously available is the production of desiccated cocoanut. This is extensively used in confectionary industries, a part of whose requirements at present is met out of imports from abroad. It is estimated by an industrial survey conducted by the State Industries Department that a unit for the manufacture of half a ton of desiccated cocoanut per day requires a capital investment of Rs. 2 to 3 lakhs. If individuals with sufficient financial capacity are not forthcoming to make such a venture the cocoanut cultivators or the copra manufacturers could think of forming a co-operative society for this purpose and could undertake the industry with the financial aid that would, perhaps, be received from the State. A similar industry that is easily possible in the village is the production

of activated charcoal from cocoanut-shell, since cocoanut-shell is available in plenty at a reasonable price.

164. The cadjan is in great demand as thatching material in all the coastal areas of the State. A large percentage of houses in this village and similar villages are thatched with cadjan, and in a good number of houses even the walls are constructed with it. According to the present practice the cadjan thatch is to be renewed every year since within the period of 12 months the cadjan leaves get decayed. It is understood that the forest research institute of Dehra Dun has conducted experiments and found that the cadjan leaves can be given a chemical treatment in order to enable it to withstand the severe weather conditions for a period of four years. Fencing posts and bamboo can also be given a similar treatment. The processing charge is estimated to be about Rs. 15 per 100 cadjan. The machinery and equipment for a chemical treatment unit costs about Rs. 37,500 and the working capital required will be only about Rs. 25,000. The starting of a unit for chemical treatment of the cadjan leaves can, therefore, be easily undertaken by individuals or by an industrial co-operative society. There is sure to be great demand for the treated cadjan in and around the village.

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APPENDIX A

Table I (a)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household				Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
			Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12		
Tapping	Rs. 25-50	1	1.00	1.00	..	..	1.90	1.00
	Rs. 51-75	6	1.67	1.67	0.50	0.67	3.76	1.50
	Rs. 76-100	11	1.82	2.27	1.00	1.00	4.86	1.36
	Above Rs. 100	18	2.89	2.61	1.44	0.94	6.43	1.78

Table I (b)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household				Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
			Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12		
Cultivation	Less than Rs. 25	1	1.00	1.00	..	..	1.90	1.00
	Rs. 25-50	4	0.50	1.50	..	0.25	1.98	1.00
	Rs. 51-75	3	1.00	2.00	..	..	2.80	1.00
	Rs. 76-100	2	1.50	1.00	1.00	..	2.90	1.00
	Above Rs. 100	16	2.31	2.25	1.25	1.25	5.59	1.56

Table I (c)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household				Average No. of equivalent adult male per household	Average No. of gainfully employed people per household
			Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12		
Miscellaneous	Rs. 25-50	7	1.29	1.71	0.86	0.29	3.40	1.14
	Rs. 51-75	11	1.27	1.91	0.73	1.09	3.90	2.09
	Rs. 76-100	17	1.65	2.59	1.18	1.24	5.19	2.00
	Above Rs. 100	20	2.50	2.90	1.75	1.20	6.59	1.75

APPENDIX A

Table II (a)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households	Households with a monthly income of				
			Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
Tapping	No. of households	36	..	1	6	11	18
		Rs. Per cent		Rs.	Rs.	Rs.	Rs.
	(a) Salary or wages	86.47 68.95	..	41.67	62.06	70.34	106.94
	(b) Industry run by the household	1.53 1.22	..	..	0.83	..	2.78
	(c) Business run by the household	.. ..	..	..	..	..	..
	(d) Cultivation run by the household	24.89 19.85	..	..	4.38	15.90	38.61
	(e) Rent from land	.. ..	..	..	..	..	..
	(f) Rent of houses	.. ..	..	..	..	..	..
	(g) Pension	5.12 4.08	..	3.33	4.03	4.51	5.95
	(h) Bonus	3.94 3.14	..	..	..	..	7.87
	(i) Help from relatives	3.46 2.76	..	..	..	0.29	6.74
	(j) Other sources	125.41 100.00	..	45.00	71.30	91.04	168.89
	Total						

Table II (b)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households	Households with a monthly income of				
			Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
Cultivation	No. of households	26	1	4	3	2	16
		Rs. Per cent	Rs.	Rs.	Rs.	Rs.	Rs.
	(a) Salary or wages	23.24 14.95	..	..	6.94	..	36.46
	(b) Industry run by the household	0.48 0.31	..	3.12	..	..	..
	(c) Business run by the household	1.12 0.72	..	..	..	..	1.82
	(d) Cultivation run by the household	109.81 70.65	24.17	30.94	51.39	77.08	149.92
	(e) Rent from land	0.96 0.62	..	..	..	..	1.56
	(f) Rent of houses	.. ..	..	..	..	..	..
	(g) Pension	1.92 1.24	..	..	..	..	3.12
	(h) Bonus	1.31 0.84	..	..	..	..	2.14
	(i) Help from relatives	11.81 7.60	..	10.94	..	15.00	14.58
	(j) Other sources	4.77 3.07	..	..	9.72	4.17	5.41
	Total	155.42 100.00	24.17	45.00	68.05	96.25	215.01

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APPENDIX A—Contd.

Table II (c)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households	Households with a monthly income of					
			Less than Rs. 25	Rs. 25.50	Rs. 51.75	Rs. 76.100	Above Rs. 100	
			No. of households	55	..	7	11	17	20
		Rs.	Per cent	Rs.	Rs.	Rs.	Rs.	
Miscellaneous	(a) Salary or wages	63.79	54.84	..	16.43	61.89	65.13	80.28
	(b) Industry run by the household	8.39	7.21	..	4.76	1.77	6.51	14.90
	(c) Business run by the household	13.64	11.73	..	..	3.41	..	35.63
	(d) Cultivation run by the household	17.79	15.29	..	1.19	0.57	5.29	43.69
	(e) Rent from land	..	..	..	..	..	..	..
	(f) Rent of houses	..	..	..	..	..	..	..
	(g) Pension	4.34	3.73	..	..	..	7.17	5.83
	(h) Bonus	0.17	0.15	..	..	..	0.25	0.25
	(i) Help from relatives	6.92	5.95	..	20.77	..	5.64	6.96
	Total	116.32	100.00	..	43.15	67.64	92.20	189.18

Table III (a-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUP AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on food	Households with a monthly income of				
		No of households	36		Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
					..	1	6	11	18
Tapping	A. Food Group	Rs.	Per house- hold	Per equi- valent adult male					
			Rs.	Rs.		Rs.	Rs.	Rs.	Rs.
	i. Cereals and Pulses								
	Rice	48.97	9.10	54.04	..	20.00	30.50	38.64	63.06
	Other grains	1.86	0.35	2.05	..	1.00	1.50	1.50	2.25
	Dhal	1.03	0.19	1.14	..	0.50	0.92	0.82	1.24
	Total	51.86	9.64	57.23	..	21.50	32.92	40.96	66.55
	ii. Vegetables								
	Potatoes	0.47	0.09	0.52	..	..	0.33	0.16	0.72
	Tapioca	3.84	0.71	4.24	..	2.50	2.75	3.50	4.49
	Onions	0.32	0.06	0.35	..	0.15	0.42	0.23	0.36
	Cocoanuts	3.77	0.70	4.16	..	1.50	2.75	2.67	4.92
	Other vegetables	2.43	0.45	2.68	..	1.00	1.88	1.72	3.13
	Total	10.83	2.01	11.95	..	5.15	8.13	8.28	13.62

APPENDIX A

Table III (a-1)—Contd.

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUP AND OCCUPATION

Occupation	Items of expenditure	All households	Percentage of total Expenditure on food	Households with a monthly income of					
				Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100	
				No. of households	36	..	1	6	11	18
		Per household	Per equivalent adult male						
		Rs.	Rs.		Rs.	Rs.	Rs.	Rs.	
Tapping	iii. Meat and Fish				..	1.00	0.88	0.84	2.81
	Meat	1.83	0.34	2.02	..	2.50	2.92	3.41	6.49
	Fish	4.84	0.90	5.34	..	3.50	3.80	4.25	9.30
	Total	6.67	1.24	7.36	..	..	2.58	5.09	7.67
	iv. Milk	5.82	1.08	6.42	..	1.00	1.58	2.02	3.31
	v. Ghee and Oils	2.56	0.48	2.83	..	0.10	0.25	0.29	0.43
	vi. Salt	0.35	0.07	0.39	..	1.00	1.21	1.39	2.14
	vii. Condiments				..	0.25	0.29	0.32	0.63
	Chillies	1.72	0.32	1.90	..	1.50	2.13	2.73	5.44
	Tamarind	0.47	0.09	0.52	..	2.75	3.63	4.44	8.21
	Other condiments	3.95	0.73	4.36	..	1.00	1.42	1.86	3.19
	Total	6.14	1.14	6.78	..	0.50	0.83	1.02	1.75
	viii. Sugars	2.43	0.45	2.68	..	..	..	..	..
	ix. Coffee and Tea	1.34	0.25	1.48	..	..	1.00	1.36	2.08
	x. Liquor	..	..	..	..	2.00	1.08	0.69	1.07
	xi. Tobacco				..	2.00	2.08	2.05	3.15
	Smoking	1.63	0.30	1.80	..	..	..	..	..
	Chewing	0.98	0.18	1.08	..	..	..	..	..
Total	2.61	0.48	2.88	..	..	..	..	..	
xii. Other foods including refreshments				..	..	..	..	..	
Pansupari etc.	..	..	..	..	37.50	57.22	70.26	117.18	
Total under food	90.61	16.84	100.00	..	..	..	..	..	
		Expenditure per household	Percentage of total expenditure on miscellaneous items						
B. Clothing		11.42		..	4.17	6.18	7.92	15.72	
C. Housing, Light, Fuel etc.		4.20		..	0.67	1.86	3.32	5.71	
D. Miscellaneous Expenditure									
i. Education		3.21	26.31	..	..	0.56	1.84	5.12	
ii. Dhobi or soap		1.67	13.69	..	0.92	0.97	1.48	2.06	

(Continued)

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APPENDIX A—Cont.

Table III (a-1)—Concl'd.

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUP AND OCCUPATION

Occupation	Items of expenditure	All households	Households with a monthly income of				
			Less than Rs. 25	Rs. 25.50	Rs. 51.75	Rs. 76.100	Above Rs. 100
	No. of households	36	..	1	6	11	18
		Expenditure per household					
		Percentage of total expenditure on miscellaneous items					
Tapping	iii. Barber	Rs. 0.37		Rs. 0.08	Rs. 0.22	Rs. 0.27	Rs. 0.50
	iv. Travelling	0.22		..	..	..	0.44
	v. Medical fees and medicines	0.54		..	..	0.04	1.06
	vi. Religious observances	0.21		..	0.01	0.05	0.38
	vii. Amusements	0.25		..	0.07	0.16	0.38
	viii. Provident fund, kuri and other compulsory savings	4.48		1.67	2.42	3.37	6.00
	ix. Payment of debts	0.44		..	0.28	..	0.79
	x. Remittances to dependants living elsewhere	..		..	..	..	..
	xi. Other items	0.81		..	..	..	..
	Total	12.20		2.67	4.53	7.44	18.21
							Percentage of total expenditure on cultivation etc.
E. Cultivation, Industries and Business							
	i. Cultivation run by the household	5.72		..	1.39	2.99	9.14
	ii. Industry run by the household	..		..	..	..	..
	iii. Business run by the household	..		..	..	..	..
	Total	5.72		..	..	..	..
F. Grand Total of A to E		124.15		45.01	71.18	91.93	165.96

APPENDIX A

Table III (b-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUP AND OCCUPATION

Occupation	Items of expenditure	All households	Percentage of total expenditure on food	Households with a monthly income of				
				Less than Rs. 25	Rs. 25.50	Rs. 51.75	Rs. 76.100	Above Rs. 100
	No. of households	26		1	4	3	2	16
		Per household						
		Perequivalent adult male						
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
Cultivation	A. Food Group							
	i. Cereals and Pulses							
	Rice	48.00	11.01	50.83	13.00	18.75	25.00	37.50
	Other grains	2.28	0.52	2.41	0.75	0.81	1.00	1.75
	Dhal	1.15	0.26	1.22	0.50	0.38	0.50	1.00
	Total	51.43	11.79	54.46	14.25	19.94	26.50	40.25
	ii. Vegetables							
	Potatoes	0.99	0.23	1.05	..	..	0.17	1.25
	Tapioca	1.63	0.37	1.73	2.00	1.88	1.33	..
	Onions	0.38	0.09	0.40	..	0.19	0.18	0.38
	Cocoanuts	4.97	1.14	5.26	1.00	2.13	2.67	4.38
	Others vegetables	3.03	0.69	3.21	..	0.25	0.87	3.50
	Total	11.00	2.52	11.65	3.00	4.45	5.22	9.51
	iii. Meat and Fish							
	Meat	1.90	0.44	2.01	..	0.25	1.00	1.00
	Fish	5.01	1.15	5.31	1.00	2.50	3.17	3.75
	Total	6.91	1.59	7.32	1.00	2.75	4.17	4.75
	iv. Milk	7.62	1.75	8.07	..	1.50	2.00	5.00
	v. Ghee and Oils	2.85	0.65	3.02	0.50	1.19	1.83	2.00
	vi. Salt	0.33	0.08	0.35	0.25	0.19	0.25	0.25
	vii. Condiments							
	Chillies	1.73	0.40	1.83	0.50	1.06	1.33	1.50
	Tamarind	0.44	0.10	0.47	..	0.15	0.42	0.50
	Other condiments	4.83	1.11	5.11	1.00	1.69	3.00	4.00
	Total	7.00	1.61	7.41	1.50	2.90	4.75	6.00
	viii. Sugars	2.73	0.63	2.89	..	1.10	1.67	1.75
	ix. Coffee and Tea	1.44	0.33	1.52	0.25	0.56	0.92	1.00
	x. Liquor	1.44	0.33	1.52	..	0.75	..	1.50
	xi. Tobacco							
	Smoking	0.88	0.20	0.93	..	..	..	1.42
	Chewing	0.81	0.19	0.86	..	..	0.67	2.00
	Total	1.69	0.39	1.79	..	..	0.67	2.00
	xii. Other foods including refreshments							
	Pansupari etc.	..	..	..	..	..	..	..
	Total under food	94.44	21.67	100.00	20.75	35.33	47.98	74.01

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APPENDIX A—Contd.

Table III (b-1)—Contd.

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUP AND OCCUPATION

Occupation	Items of expenditure	No. of households	All households	Households with a monthly income of				
				Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
				1	4	3	2	16
			Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Culti- vation	B. Clothing	26	12.21					
	C. Housing, Light, Fuel etc.		4.53					
	D. Miscellaneous Expenditure							
	i. Education		8.19	37.91				
	ii. Dhobi or soap		2.33	10.79	0.50	0.52	0.83	0.42
	iii. Barber		0.36	1.67	0.08	1.04	1.33	1.50
	iv. Travelling		0.91	4.21	0.08	0.08	0.17	0.25
	v. Medical fees and medicines		2.08	9.63	0.08	0.17		1.43
	vi. Religious observances		0.28	1.30		0.62		3.23
	vii. Amusements		0.24	1.11		0.04		0.45
	viii. Provident fund, kuri and other compulsory savings		3.62	16.76		0.11		0.37
	ix. Payment of debts		1.57	7.27				5.89
	x. Remittances to dependants living elsewhere							2.55
	xi. Other items		2.02	9.35				
	Total		21.60	100.00	0.58	2.47	2.44	2.17
								33.73
								Percentage of total expenditure on culti- vation etc.
E. Cultivation, Industries and Business								
	i. Cultivation run by the household	16.86	100.00					
	ii. Industry run by the household				2.50	8.33	7.92	24.22
	iii. Business run by the household							
Total			16.86	100.00				
F. Grand Total of A to E			149.64		24.41	2.50	8.33	7.92
					24.41	44.95	69.25	95.27
								205.55

APPENDIX A

Table III (c-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUP AND OCCUPATION

Occupation	Items of expenditure	All households	Percentage of total expenditure on food	Households with a monthly income of				
				Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
				..	7	11	17	20
		No. of households						
		55						
		Per household						
		Rs.						
		Per equivalent adult male						
		Rs.						
				Rs.	Rs.	Rs.	Rs.	Rs.
Miscella- neous	A. Food Group							
	i. Cereals and Pulses							
	Rice	47.18	9.06	54.13	..	21.86	30.64	43.53
	Other grains	2.00	0.38	2.29	..	1.00	1.41	1.76
	Dhal	0.97	0.19	1.11	..	0.39	0.70	0.93
	Total	50.15	9.63	57.53	..	23.25	32.75	46.22
	ii. Vegetables							
	Potatoes	0.49	0.09	0.56	..	..	..	0.15
	Tapioca	4.15	0.80	4.76	..	2.54	4.16	4.62
	Onions	0.28	0.05	0.32	..	0.14	0.23	0.26
	Cocoanuts	3.51	0.67	4.03	..	1.58	2.17	2.85
	Other vegetables	2.10	0.40	2.41	..	0.64	1.10	1.38
	Total	10.53	2.01	12.08	..	4.90	7.66	9.26
	iii. Meat and Fish							
	Meat	1.67	0.32	1.92	..	0.14	1.64	1.03
	Fish	4.65	0.89	5.34	..	2.50	3.27	3.68
	Total	6.32	1.21	7.26	..	2.64	4.91	4.71
	iv. Milk	4.40	0.84	5.05	..	0.29	1.00	2.47
	v. Ghee and Oils	2.29	0.44	2.63	..	1.18	1.43	1.81
	vi. Salt	0.35	0.07	0.40	..	0.21	0.25	0.32
	vii. Condiments							
	Chillies	1.61	0.31	1.85	..	1.00	1.27	1.49
	Tamarind	0.45	0.09	0.52	..	0.20	0.32	0.40
	Other condiments	3.77	0.72	4.33	..	1.66	2.02	2.78
	Total	5.83	1.12	6.70	..	2.86	3.61	4.67
	viii. Sugars	2.30	0.44	2.64	..	0.57	1.07	1.59
	ix. Coffee and Tea	1.27	0.24	1.46	..	0.46	0.73	1.01
	x. Liquor	1.90	0.36	2.18	..	1.14	3.23	1.71
	xi. Tobacco							
	Smoking	1.31	0.25	1.50	..	..	0.43	0.71
	Chewing	0.50	0.10	0.57	..	0.21	0.73	0.29
	Total	1.81	0.35	2.07	..	0.21	1.16	1.00
xii. Other foods including refreshments								
	Pansupari etc.	..	..	..	..	..	..	..
Total under food		87.15	16.71	100.00	..	37.71	57.80	74.78
								131.15

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APPENDIX A—Contd.

Table III (c-1)—Concl'd.

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME
GROUP AND OCCUPATION

Occupation	Items of expenditure	All households	Households with a monthly income of				
			Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
	No. of households	55	..	7	11	17	20
	Expenditure per household	Percentage of total expenditure on miscellaneous items					
Miscellaneous	B. Clothing	Rs. 10.98	..	Rs. 3.93	Rs. 5.76	Rs. 9.51	Rs. 17.58
	C. Housing, Light, Fuel etc.	4.17	..	1.25	1.70	3.70	6.95
	D. Miscellaneous Expenditure		..				
	i. Education	1.77	16.46	..	0.99	0.48	1.70
	ii. Dhobi or soap	1.70	15.81	..	0.90	1.13	1.47
	iii. Barber	0.33	3.07	..	0.15	0.17	0.29
	iv. Travelling	1.08	10.05	..	..	0.69	2.40
	v. Medical fees and medicines	0.69	6.42	..	..	..	1.90
	vi. Religious observances	0.15	1.40	..	..	0.02	0.02
	vii. Amusements	0.24	2.23	..	..	0.03	0.10
	viii. Provident fund, kuri and other compulsory savings	3.58	33.30	..	..	0.70	1.09
	ix. Payment of debts	0.56	5.21	..	..	..	1.54
	x. Remittances to dependants living elsewhere	..	..	..	..	..	..
	xi. Other items	0.65	6.05	..	..	..	..
	Total	10.75	100.00	..	2.04	2.53	5.36
							22.93
							Percentage of total expenditure on cultivation etc.
	E. Cultivation, Industries and Business						
	i. Cultivation run by the household	3.25	100.00	..	..	..	0.12
	ii. Industry run by the household	..	..	..	..	..	8.83
	iii. Business run by the household	..	..	..	..	..	..
	Total	3.25	100.00	..	..	..	..
	F. Grand Total of A to E	116.30	..	..	..	0.12	8.83
			..	44.93	67.79	93.47	187.44

APPENDIX A

Table III (a-2)

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

Items	All households	Percentage of total expenditure	Households with a monthly income of				
			Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
No. of households	36		..	1	6	11	18
	Rs.		..	Rs.	Rs.	Rs.	Rs.
I Expenditure							
A. Food	90.61	72.98	..	37.50	57.22	70.26	117.18
B. Clothing	11.42	9.20	..	4.17	6.18	7.92	15.72
C. Housing, light, fuel etc.	4.20	3.38	..	0.67	1.86	3.32	5.71
D. Miscellaneous	12.20	9.83	..	2.67	4.53	7.44	18.21
E. Cultivation, industry and business	5.72	4.61	..	..	1.39	2.99	9.14
Total Expenditure	124.15	100.00	..	45.00	71.38	91.93	165.96
II Income	125.41		..	45.00	71.30	91.04	168.89
III Expenditure in relation to income	+ 1.26		..	- 0.01	+ 0.12	- 0.89	+ 2.93

Table III (b-2)

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

Items	All households	Percentage of total expenditure	Households with a monthly income of				
			Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
No. of households	26		1	4	3	2	16
	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
I Expenditure							
A. Food	94.44	63.11	20.75	35.33	47.98	74.01	125.11
B. Clothing	12.21	8.16	2.08	3.75	7.08	9.38	16.28
C. Housing, light, fuel etc.	4.53	3.03	1.00	0.90	3.42	1.79	6.21
D. Miscellaneous	21.60	14.43	0.58	2.47	2.44	2.17	33.73
E. Cultivation, industry and business	16.86	11.27	..	2.50	8.33	7.92	24.22
Total Expenditure	149.64	100.00	24.41	44.95	69.25	95.27	205.55
II Income	155.42		24.17	45.00	68.05	96.25	215.01
III Expenditure in relation to income	+ 5.78		- 0.24	+ 0.05	- 1.20	+ 0.98	+ 9.46

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APPENDIX A—Contd.

Table III (c-2)

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

Items	All households	Percentage of total expenditure	Households with a monthly income of				
			Less than Rs. 25	Rs. 25.50	Rs. 51.75	Rs. 76.100	Above Rs. 100
No. of households	55		..	7	11	17	20
I Expenditure	Rs.		..	Rs.	Rs.	Rs.	Rs.
A. Food	87.15	74.94	..	37.71	57.80	74.78	131.15
B. Clothing	10.98	9.44	..	3.93	5.76	9.51	17.58
C. Housing, light, fuel etc.	4.17	3.59	..	1.25	1.70	3.70	6.95
D. Miscellaneous	10.75	9.24	..	2.04	2.53	5.36	22.93
E. Cultivation, industry and business	3.25	2.79	..	..	..	0.12	8.83
Total Expenditure	116.30	100.00	..	44.93	67.79	93.47	187.44
II Income	116.32		..	43.15	67.64	92.20	189.18
III Expenditure in relation to income	+ 0.02		..	- 1.78	- 0.15	- 1.27	+ 1.74

APPENDIX A

Table IV

INDEBTEDNESS

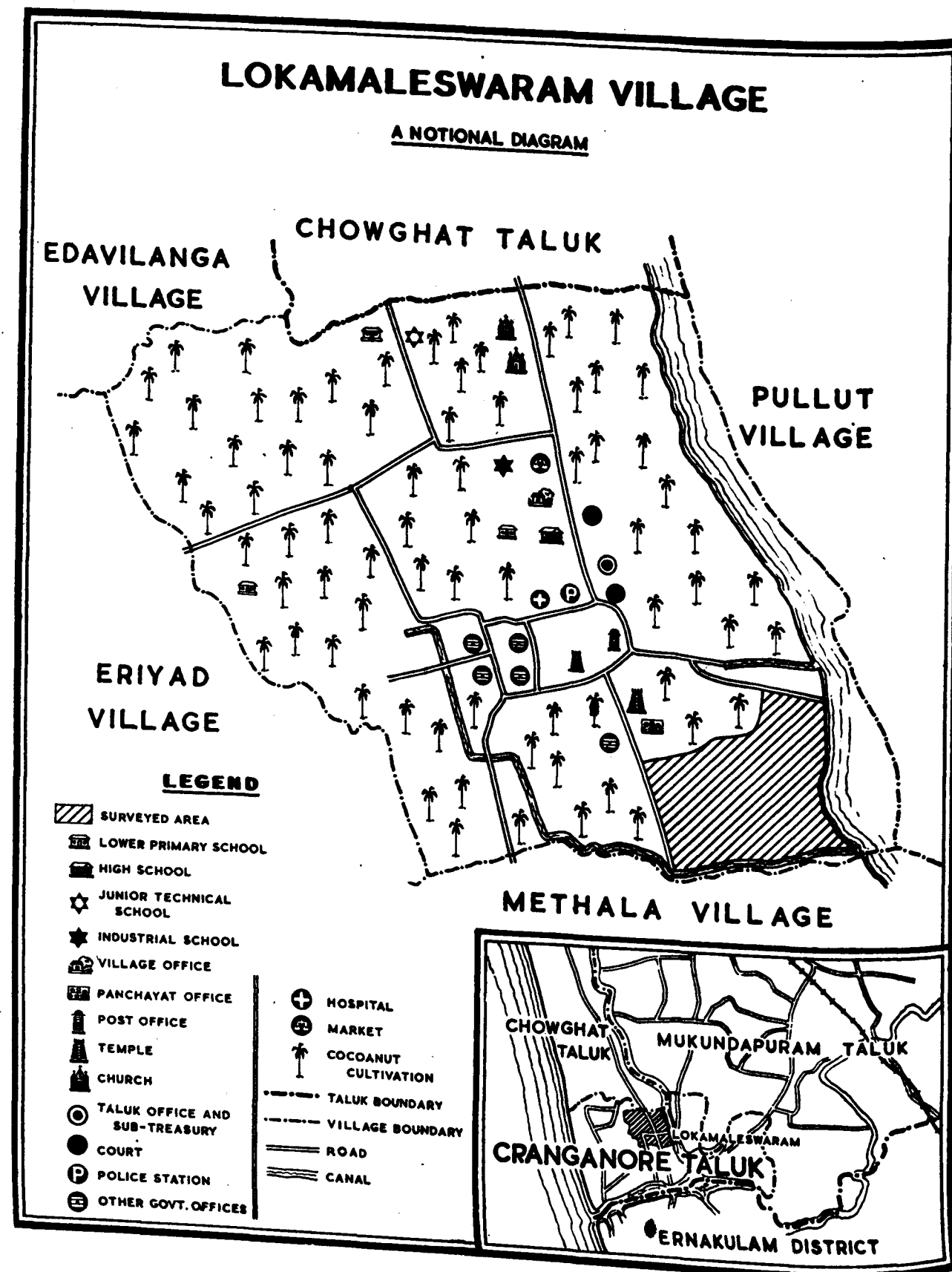
I. Indebtedness by income groups					II. Indebtedness by causes				
Income groups	Total No. of households	No. of households in debt	Percentage of column 3 to column 2	Average indebtedness for households in debt	Causes	Amount of debt	No. of households in debt	Average for households in debt	Percentage of debts due to causes to the total debt
1	2	3	4	5	1	2	3	4	5
				Rs.		Rs.		Rs.	Rs.
Less than Rs.25	1	..	..	..	(a) Purchase of land	844.00	2	422.00	2.60
Rs.25.50	12	5	41.67	84.60	(b) House construction or repairs to existing building	7,400.00	2	3,700.00	22.76
Rs.51.75	20	9	45.00	165.00	(c) Marriages	5,850.00	6	975.00	18.00
Rs.76.100	30	10	33.33	121.50	(d) Funerals	100.00	1	100.00	0.31
Above Rs.100	54	29	53.70	1,012.72	(e) To give dowry	..	..	..	..
					(f) To clear old outstanding debts	900.00	2	450.00	2.77
					(g) Sickness	1,350.00	6	225.00	4.16
					(h) Ordinary wants	5,548.00	33	168.12	17.08
					(i) Household cultivation	850.00	4	212.50	2.62
					(j) Industry run by the household	..	..	..	..
					(k) Business run by the household	300.00	2	150.00	0.92
					(l) Education	2,350.00	3	783.33	7.23
					(m) Contract	2,000.00	1	2,000.00	6.16
					(n) Purchase of car	5,000.00	1	5,000.00	15.39

APPENDIX B

Questionnaire

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

LOKAMALESWARAM



LOKAMALESWARAM *

CHAPTER I

INTRODUCTION

Location

Cranganore of historical fame now falls within the two villages of Lokamaleswaram and Methala, the latter lying to the south of the former. Lokamaleswaram is located between north latitude $10^{\circ}13'$ and $10^{\circ}14'36''$ and east longitude $76^{\circ}10'36''$ and $76^{\circ}12'36''$ in the Cranganore taluk of Trichur district. Its location at the confluence of the Periyar river system with the Arabian sea raised it to the "first trade emporium" of ancient India. Only 23 miles north of Ernakulam and 25 miles south-west of Trichur, the district headquarters, Lokamaleswaram always maintained intimate contacts with these towns. Besides, it has been the headquarters of Cranganore taluk ever since that taluk was formed, and the capital of Cranganore principality through its chequered history. The eastern boundary of Lokamaleswaram is washed by the waters of an estuary misnamed Pullut "river" and its western border touches Eriyad

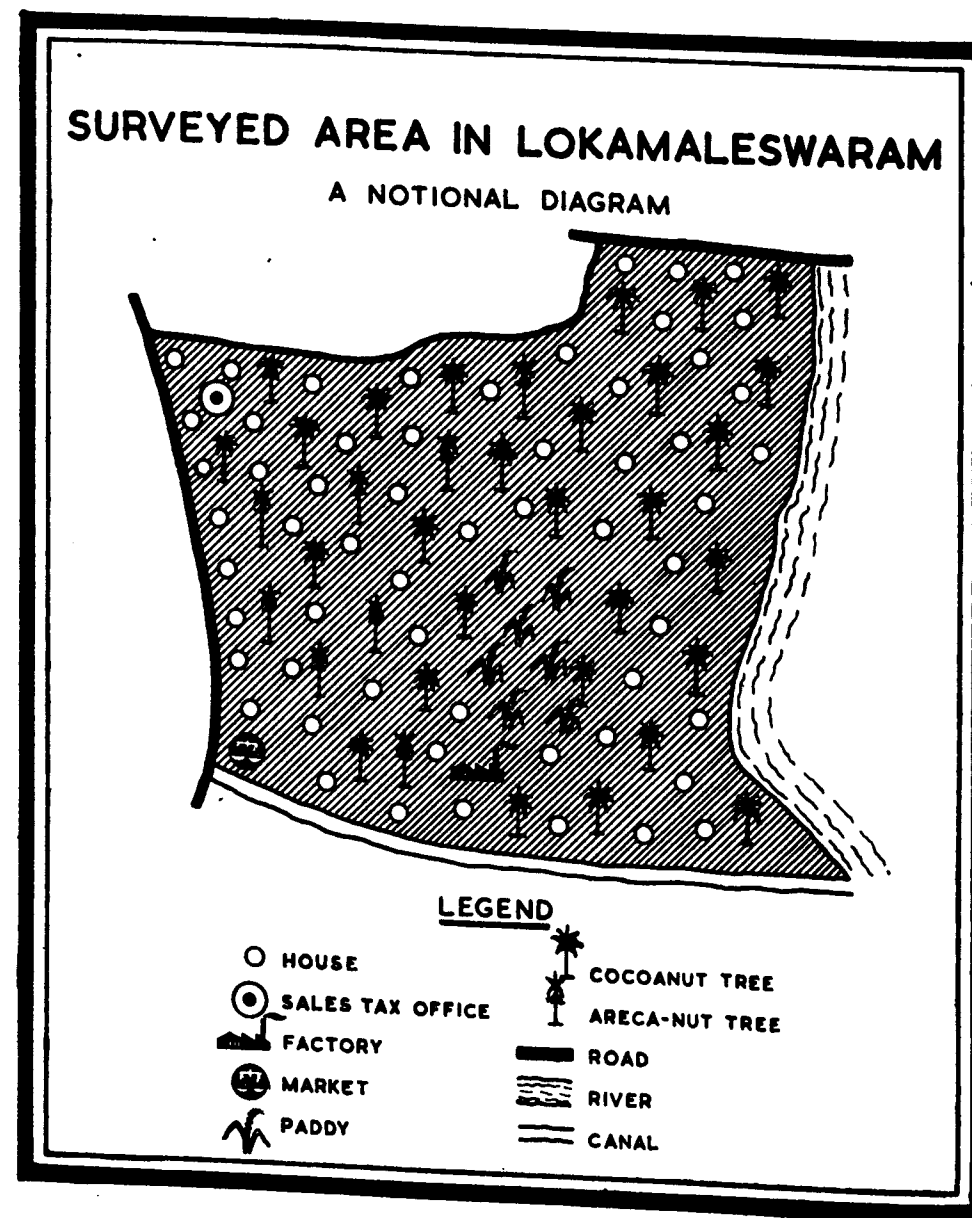
village of Cranganore taluk. Beyond the northern boundary of Lokamaleswaram lies Edavilanga village of Cranganore taluk and portions of Chowghat taluk.

The Surveyed Area

2. The area selected for intensive survey covers a portion of the south-east corner of the village touching its eastern and southern boundaries. The western and northern boundaries of the surveyed area are defined by the Parur-Ponnani road and the Cranganore-Trichur road respectively. The surveyed area covers nearly 95 acres and contains 127 households. In local parlance the surveyed area is referred to as 'Kavilkadavu'-*kavu* meaning temple and the *kadavu* a landing place. The Cranganore Bhagavathi temple is located on the north-western side of the surveyed area. The name 'Kavilkadavu' would have originated from the landing-place very near the temple at the terminus of a canal which passes through the surveyed area.

* The basic survey in this area was conducted between 13-2-1962 and 12-3-1962

(1) Pliny-see page 612 of Kerala District Gazetteers, Trichur (1962 edition)



The Name of the Village and its Ancient History

3. To the earliest Greek and Roman writers the port of Cranganore was known as 'Muziris'. Periplus Maris Erythraei written in the 1st or 3rd century A. D. gives the exact geographical location

of the town and calls it by this name. Almost at the same time Pliny also mentions the city by the same name. To the early Tamil writers the place was known as 'Muchiri'. The origin of this name is attributed to a goddess of Cranganore temple who was called

'Masuri Devata' on account of her power to let loose or to prevent the dreadful epidemic of smallpox.¹ In course of time this name underwent some changes and at the time of the granting of the Jewish copper-plate by Veerasekhara Perumal whose time has been assigned to the 8th century A. D., it was called 'Muyirikodu'. During the later periods it became Makotai or Mahodayapuram, Mahadever Pattanam and finally Kodungalloor. The name Kodungalloor too has a story, that *sivalingams* were found wherever the earth was dug and the existence of so many *sivalingams* obtained for it the name 'Kodilingapuram', town of crores of *sivalingams* and hence Kodungalloor. The name was anglicised into Cranganore by the English writers.

4. Cranganore is, without doubt, the most historic town in Kerala and the first important Indian town to be mentioned by western authors. From the dawn of history, Muziris was a great trade emporium to which Phoenicians, Egyptians, Greeks and Romans came in turn. The ivory, sandalwood, peacock feathers and cinnamon of Solomon's court mentioned in the Bible² are believed to have been exported from Muziris. Pliny calls the place as the first emporium of trade in India and Periplus Maris Erythraei gives the following interesting account about its location and grandeur. "To the kingdom under the sway of Keprobotras, Tundis is subject, a village of great note situated near the sea. Muziris which pertains to the same realm is a city at the height of prosperity, frequented as it is by ships from Ariake and Greek ships from Egypt. It lies near a river at a distance from Tundis of 500 stadia, whether this is measured from river to river or by the length of sea voyage and it is 20 stadia distant from the mouth of its own river. The distance of Nelkunda from Muziris

is also nearly 500 stadia, whether measured from river to river or by the sea voyage but it belongs to a different kingdom, that of Pandian."³ The trade importance of Muziris was so great in the beginning of the Christian era that during the time of the Roman Emperor, Augustus, there was a considerable Roman settlement at Muziris and a temple to Augustus Caesar. The Romans maintained two cohorts of soldiers for the protection of their trade. Muziris continued as the 'queen of the Arabian sea' in the middle centuries and maintained her trade contacts with the west and the Middle East until Cochin usurped that place in the 16th century.

5. Muziris was the cradle of religions in Kerala. From very ancient times Kodungalloor was a great centre of Hindu worship as proclaimed by the existence of several historic temples. The Bhagavathi of Cranganore temple is believed to have been consecrated there by Parasurama, the mythical creator of Kerala. Hence, in popular belief and mythology Cranganore became the spiritual centre of Hinduism at the very colonisation of Kerala, whether it be by Dravidians or Aryans. She carries that great tradition to our times. Indian Christianity had her spring-board at Muziris. According to the history of Kerala Christian Church St. Thomas the apostle landed at Cranganore in 52 A.D. and started his preaching from there. The merchant prince Thomas of Cana with 400 Christian families and priests and a bishop landed at Muziris and settled there, enjoying royal patronage. The first Theological College to train priests was started in Cranganore in the 16th century. At one time Christians controlled the trade of Cranganore and collected the customs. The place remained the chief Christian centre of Kerala until the Tipu Sultan's hordes mangled that town towards the end of

(1) Census of India 1951 (Travancore-Cochin)—District Census Handbook, Trichur, page 30
 (2) I. Kings, Chapter X, verse 22
 (3) Quoted in Malabar by William Logan, vol. I, 1906 edition, page 79

18th century. The Mohammadans too claim Cranganore as the place where Islam was introduced for the first time in India. The first missionaries of the the Prophet, Malik-ibn-Dinar and his associates landed in Cranganore some time between the 8th and 10th centuries. According to Sheik Zih-ud-Din the Muslims of Malabar believe that one of the Perumals became a Mohammadan and went to Mekka on a pilgrimage. He says that this belief is shared by non-Muslims who "believe that he (the king) has been taken up into heaven and still continue to expect his descent on which account they assemble at Cranganore and keep ready their wooden shoes and water and on a certain night of the year burn lamps as a kind of festival in honour of his memory".¹

6. Politically and culturally Cranganore was the premier city of Kerala in ancient days. It was the capital city of Chera empire, the first known organised kingdom of the west coast. Keralotpathi mentions that when the Brahmans first appointed a king for Kerala they gifted him with lands and fixed his headquarters at Allur-alias-Kodungalloor. (Cranganore). All the subsequent rulers known as Perumals had their capital in this place. The place where the last of them, Cheraman Perumal, lived is now pointed out in the adjoining village of Methala. A University of the Chera period, once presided over by Ilangoadigal, the brother of Chera Emperor Sen-Kuttuvan and the author of the celebrated Tamil classic Silapathikaram, was located a little to the north of Cranganore. With the disappearance of Chera dynasty and the fragmentation of Kerala into smaller states Cranganore became a small principality under a Kshathriya chief. The chief was a feudatory to Zamorin and so got embroiled in the war between Cochin and Calicut. The Portuguese who were supporting Cochin attacked Cranganore in 1505 and built a fort there on the bank of the river in 1523. In 1662 the

Portuguese settlement was captured by the Dutch, and in 1789 the fort of Cranganore was purchased by Travancore from the Dutch. Tipu Sultan of Mysore occupied the fort in 1790 but in 1791 Cranganore town came under the East India Company. The place was later restored to the Rajah of Cranganore. It continued as a principality subordinate to Cochin paying tribute to the latter till 1949. Although administered as a part of the Cochin State Cranganore was financially autonomous.

The Soil

7. Being a coastal area the soil of the village is essentially sandy. In the eastern parts, particularly on the banks of the canals and backwaters, the soil contains a good proportion of alluvium deposited by the annual floods. As one proceeds to the west the percentage of alluvium decreases and the predominance of sand becomes more and more evident. On the eastern part about 8' to 10' below the surface the soil is clayey with tints varying from dark brown to red. The red clay found in certain localities in this part was at one time made use of by the potters of the surrounding places for the manufacture of earthenwares. In the north-east corner at short depths below the surface a hard type of laterite containing high percentage of minerals exists but on account of embedded clay this laterite is not suitable for construction purposes. On the western side the sub-soil is more sandy, and clay or loam is met with only at greater depths. The soil of the village has recently been subjected to chemical analysis by the Agricultural Department. The result of the analysis shows that the availability of nitrogen in the soil in almost all the areas is medium, phosphorus very high, potassium low or very low and the pH value varies from 4.8 to 6.6. In certain parts the soil is acidic but in certain areas it is normal. The result of the analysis of 15 samples from different parts of the village is given below.

PHYSICAL ASPECTS

Table I
SOIL ANALYSIS

Details of analysis

Available nitrogen (in lb. per acre)	Rating	Available Phosphorus (in lb. per acre)	Rating	Available potassium (in lb. per acre)	Rating	pH	Rating	Conductivity (soluble salt)	Rating
228	Low	100	Very high	Trace	Very low	6.2	Normal	1.1	Critical
329	Medium	170	"	18	"	6.6	"	0.2	Normal
372	"	23.6	Medium	34	"	5.8	"	0.05	"
300	"	8.6	Very low	46	"	6.4	"	0.2	"
271	"	4.4	"	Trace	"	6.2	"	0.05	"
"	"	48	Medium	96	Low	5.9	"	0.2	"
"	Low	64	"	104	Medium	5.4	Acidic	0.0	"
"	Medium	182	High	86	Low	5.7	"	0.1	"
"	"	240	Very high	80	"	6.0	Normal	0.0	"
"	"	220	"	64	"	5.9	"	0.0	"
"	"	240	"	58	Very low	5.5	Acidic	0.0	"
"	"	240	"	64	Low	5.5	"	0.0	"
"	"	76	High	48	Very low	6.0	Normal	0.1	"
"	"	240	Very high	59	Low	4.9	Acidic	0.0	"
"	"	18	Low	112	Medium	4.8	"	0.9	"

Physical Aspects

8. The land of the village is a flat stretch uninterrupted by hills or rivers. It slants from the west to the east. In the north-western part paddy fields which comprise about 20 per cent of the total area of the village lie a few feet below the rest of the area. There are some lagoons, canals and ponds along the boundaries and in the interior. These depressions measuring nearly 20 per cent of the area of the village are always under water. Most of the latter area is on the eastern side of the village. The canals and lagoons contain salt water. Although the water of the ponds is not saltish it is hard in chemical reaction.

Climate and Rainfall

9. Cochin is the nearest place where temperature has been recorded. Both Cochin and Cranganore being coastal places not far away from each other the

temperature variations of the village under survey for all practical purposes may be taken to be the same as for Cochin. The mean maximum temperature during the year varies from 28°C to 32°C and the mean minimum temperature from 24°C to 26°C. The lowest temperature is felt during nights in December-January and the highest temperature during the day-time in February-March-April. November, December, January and February are generally cool months, with chilly nights and bright warm days. From the middle of February till the starting of monsoon in April or May the village has its hottest season with warm nights and warmer days. The afternoon breeze from the sea, however, gives some relief from the heat during these months. The rainy season stretching from May to October brings a welcome change in the temperature pattern cool-

(1) Rowlandson's Tahaft-ul-Mujahidin, page 55

LOKAMALESWARAM

ing down both the days and nights. The temperature readings taken at Fort Cochin in 1960 give a rough idea of the changes in the thermometer readings in a coastal place like Cranganore. The relative humidity also is given in the table below. It has varied from 71 per

cent to 91 per cent during 1960. The humidity is generally high in the monsoon months and low at other times. Variations in humidity between the forenoon and afternoon is very small, the humidity being generally lower in the afternoon.

Table II

MATEOROLOGICAL DATA OF FORT COCHIN FOR THE YEAR 1960

Months	Temperature in °C				Humidity in percentage	
	Mean maximum temperature	Mean minimum temperature	Highest maximum temperature recorded	Lowest minimum temperature recorded	Mean relative humidity in o/o at 08.30 hrs. I. S. T.	Mean relative humidity in o/o at 17.30 hrs. I. S. T.
January	31.0	24.1	32.5	21.7	71	74
February	31.9	24.4	34.0	22.3	87	91
March	31.7	25.6	33.5	22.1	90	89
April	31.8	25.2	34.0	23.3	82	81
May	30.3	24.7	33.0	22.8	86	83
June	29.3	24.4	31.4	23.3	88	84
July	28.4	24.0	30.0	22.6	90	87
August	28.3	24.1	29.1	22.7	88	85
September	28.0	24.0	29.3	22.8	89	86
October	29.0	24.4	31.0	23.3	86	81
November	29.3	24.2	31.3	22.9	85	80
December	30.4	24.0	31.9	22.4	73	69

10. The rainfall readings for 10 years from 1951 to 1960 taken in the village under survey are given in the subjoined table. The general pattern of rainfall bears resemblance to that of Anthicad and other surveyed villages of the district. January is a rainless month, and February and March are practically so. During the last 10 years the precipitation in February and March hardly exceeded 5 cms. except in 1954. Although the drizzles become more frequent in April and the sky is overcast with cloud the regular monsoon

breaks out only by the end of May. Heavy downpour can be expected during June and July. The first monsoon subsides by August but merges into the second monsoon without a complete stop. Fairly good showers are available during September and October when the second monsoon is in full swing. The rainy season trails off in November and during some years, in December. The highest rainfall recorded during the 10 years under reference is 110.29 cms. in June 1957. The average annual rainfall is about 325 cms.

RAINFALL

Table III

RAINFALL

Year	Jan.	Feb.	Mar.	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Annual
1951 I	..	..	43.2	238.5	149.3	887.2	418.9	113.3	318.3	228.3	280.4	46.7	2724.1
II	..	..	3	6	8	28	20	11	12	14	14	1	117
1952 I	..	28.2	15.0	41.9	282.5	573.0	238.5	445.8	83.8	289.6	31.2	221.0	2250.5
II	..	4	1	3	13	27	21	25	7	14	3	3	121
1953 I	..	5.8	3.8	205.5	69.6	305.8	927.6	211.8	77.7	480.8	90.3	1.8	2380.5
II	..	1	1	6	4	17	27	19	10	18	4	..	107
1954 I	..	1.0	108.2	88.9	248.9	760.5	463.3	324.9	173.7	112.8	30.0	53.3	2365.5
II	..	..	6	6	13	27	25	15	14	13	2	4	125
1955 I	0.5	3.8	21.6	138.2	590.5	700.8	363.0	152.7	454.7	542.3	129.3	19.1	3116.5
II	..	1	2	8	18	26	19	9	16	19	9	1	128
1956 I	2.5	40.1	..	175.3	349.8	719.8	320.8	191.3	189.7	487.4	..	..	2476.7
II	1	1	..	6	16	23	17	16	16	16	..	..	112
1957 I	..	37.1	64.0	6.9	618.7	1102.9	816.8	712.0	25.4	184.9	106.4	11.4	3686.5
II	..	2	2	2	10	26	21	18	3	14	7	2	107
1958 I	..	28.7	..	139.7	520.2	783.0	405.8	314.1	23.2	151.6	157.8	7.6	2531.7
II	..	1	..	6	16	18	19	19	3	10	7	1	100
1959 I	..	..	..	9.4	407.3	910.5	1053.3	484.1	316.6	180.8	100.2	3.3	3465.5
II	..	..	..	2	17	27	27	22	17	12	6	1	131
1960 I	0.8	..	1.3	139.3	744.4	662.1	813.6	319.3	473.3	208.8	294.8	5.1	3662.8
II	..	..	..	12	21	23	22	14	18	12	15	1	138
1906 to (1)	7.9	11.4	35.1	100.3	313.7	816.6	712.2	446.3	264.9	306.3	171.7	38.1	3224.5
1950 (2)	0.5	0.7	2.0	5.4	12.4	25.0	25.2	20.8	14.6	13.4	8.7	2.1	130.8
1960 (3)	11.0	11.7	52.3	214.6	581.6	450.9	692.0	328.6	391.8	246.7	372.0	25.9	3378.5
(4)	0.8	0.9	3.1	11.1	20.8	20.3	20.9	14.9	18.7	11.6	15.7	1.5	140.3

I. Total rainfall in millimetres

(1) Mean monthly total rainfall in millimetres

(3) Average rainfall for state in millimetres

II. No. of rainy days

(2) Mean no. of rainy days

(4) Average no. of rainy days in the state

The Flora and the Fauna

11. Cocoanut plantations are very common here as in all other coastal villages of the west coast. Other less common species are jack (*Artocarpus integrifolia*), mango (*Mangifera indica*), tamarind (*Tamarindus indica*), portia tree (*Thespesia populnea*), bread-fruit (*Artocarpus incisa*), erythrina (*Erythrina indica*), silk cotton tree (*Erodendrom anfractuosum*), *anjili* (*Artocarpus hirsuta*), emblic (*Phyllanthus emblica*), alexandrian lorrel (*Calophyllum inophyllum*), banyan tree (*Ficus bengalensis*), pipal tree (*Ficus religiosa*), drum stick tree (*Moringa oleifera*), *pynu* (*Vateria indica*), *aranamaram* (*Polyalthia longifolia*), *marotti* (*Hydnocarpus inebrians*), *karingotta* (*Samadera indica*), arecanut (*Areca catechu*), glyricidea, *othalam* (*Cerbera manghas*), *elenji* (*Mimusops elengi*), *uthi* (*Odina pinnata*), *Kattuchempakam* (*Michelia champaca*), bamboo (*Bambusa arundinacea*), *pala* (*Alstonia scholaris*), papaya (*Carica papaya*), *chethi* (*Ixora coccinea*) and *veliparuthi* (*Hibiscus tiliaceus*). Screw-pine (*Pandanus odoratissimus*) grows along the boundaries of residential compounds in all parts of the village. Small cultivable plants like coffee, pineapple, tapioca, plantain, numerous other vegetables and medicinal herbs are also among the flora of the village.

12. Domesticated animals such as cows, buffaloes, goats and poultry constitute the chief fauna. They are found only in small numbers due to the limitation in feeding facilities. The small field animals consisting of field rats, mice and chameleon are found everywhere and fish, frog and small water-snakes are found in the canals and in the ponds.

Communications

13. Till recently water routes were the important means of communication for the village. Even now the bulk of goods traffic is carried on by boats between Cranganore and the commercial towns like Cochin. The Parur-Ponnani road passes through the village from south to north but it is interrupted by the Azhi-

kode bar. A bridge opened recently at Pullut has connected the village to Trichur through an all weather road. About 12 miles away from the village along this road lies the nearest railway station of Irinjalakuda. Being the seat of a taluk, post and telegraph facilities have been available in the village long since. There are regular bus services to Trichur and other neighbouring places and boat services to Ernakulam and Cochin. The hand-cart fitted with pneumatic tyres for transporting goods over short distances is a common vehicle. It is ordinarily pulled by men but occasionally bullocks are yoked to it.

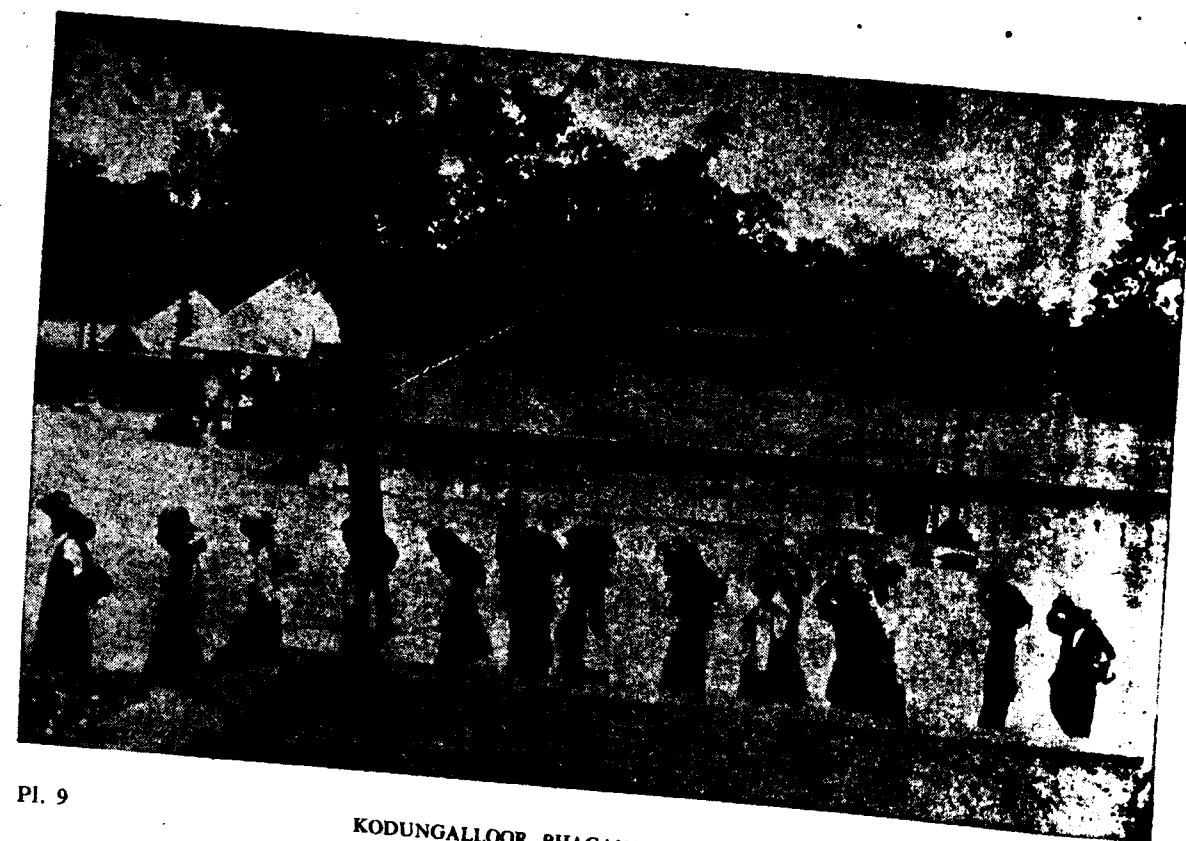
Public Institutions

14. Being the taluk headquarters a number of public offices and institutions have been located in Lokamaleswaram. The taluk office is the most important of them all, the others being the Magistrate Court, the Munsiff Court, the Harijan Welfare Office, the Taluk Hospital, the Veterinary Hospital, the Assistant Engineer's Office, offices of the Junior Engineers of Public Health, Irrigation and Public Works, the Assistant Educational Officer's office, the Police Station and the Sub-treasury. Smaller institutions consist of the Village Court, the Panchayat Office, the Village Office, the Key Village Centre, the Gram Sevak's Office and the Post and Telegraph Office. Being the headquarters of the former Cranganore principality the bigger institutions like the taluk office, courts, police station and hospital were started in the village at very early times as indispensable agencies of general administration. The offices like the Panchayat Office, the Gram Sevak's Office, the Harijan Welfare Office and the different offices of the Engineering Department are of comparatively recent origin. The Government hospital was established in 1892. Apart from general treatment, facilities are provided in this hospital for the treatment of leprosy. Recently a family planning unit has begun to function there. The Village Court was established in 1942 and the



Pl. 8

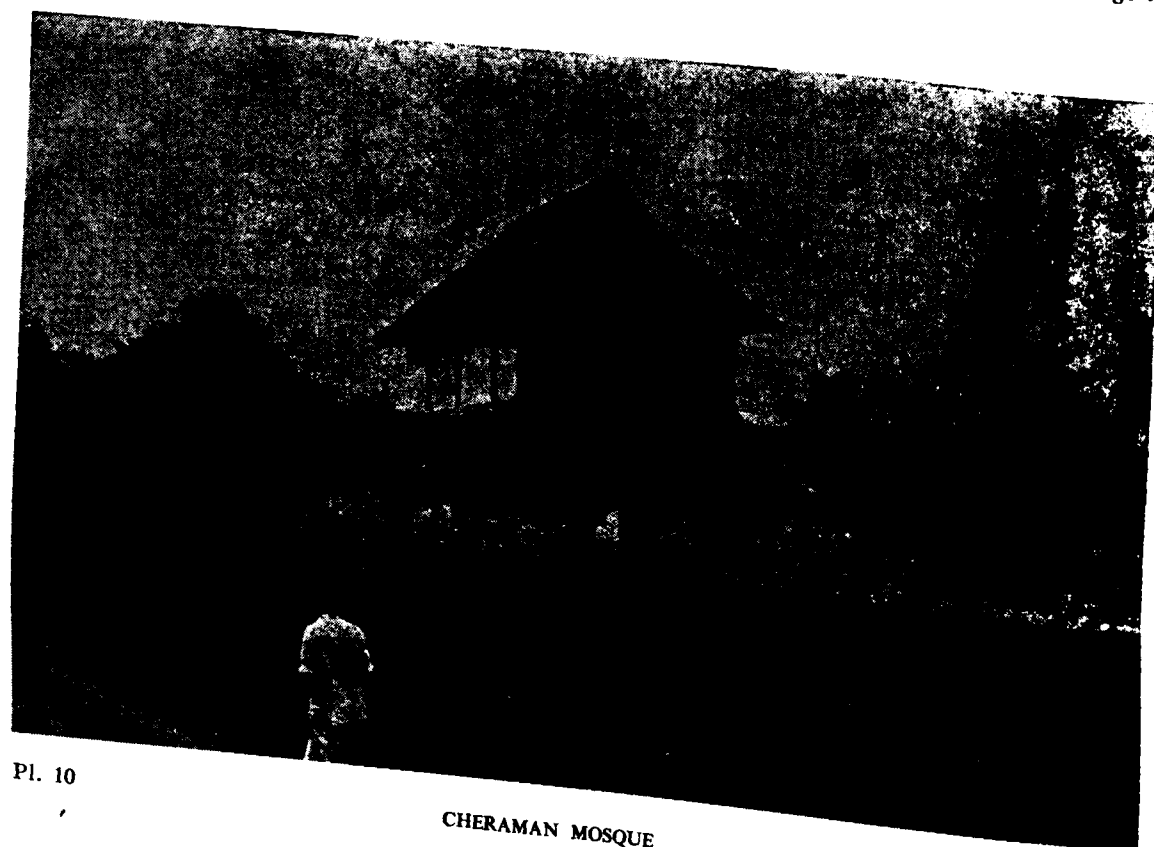
THE SILK COTTON TREE



Pl. 9

KODUNGALLOOR BHAGAVATHI TEMPLE

Page 99



Pl. 10

CHERAMAN MOSQUE

Page 102

RELIGIOUS INSTITUTIONS

Panchayat was constituted in 1953. Almost all the big institutions are situated at the centre of the village within a radius of 4 furlongs. Not far away from these institutions there is a Travellers' Bungalow maintained by the Government. A bigger bungalow for the stay of tourists has just been completed.

15. The first educational institution that enrolled the students from the village is the Government high school for boys located in the adjoining village of Methala. Started in 1900 A. D. by the Government it still remains the only high school for the boys in the neighbouring areas and so the boys from Lokamaleswaram attend this school even now. The strength of the school at present is about 1,700. During its existence of 60 odd years it has enrolled about 13,000 students. Within the confines of the village Government have started a high school for girls and two lower primary schools. The girls' high school started in 1942 has so far enrolled about 5,100 students. Along with the girls' high school one of the lower primary schools was also started but the other lower primary school was started in 1919. A private agency has been running a lower primary school near the northern boundary of the village from 1927. The panchayat runs another lower primary school near the western boundary of the village. About 4,500 pupils daily attend these educational institutions. Among the students 47 per cent are girls and about 12 per cent are scheduled castes.

16. In 1961 a Junior Technical School was started by the Government within the village near the northern boundary. 55 students are trained there now in carpentry, smithy, foundry, fitting, welding, sheet metal works etc. This is a growing institution and will certainly become the most important educational institution of not only the village but of all the neighbouring areas. Technical education is not a new development in the village. An industrial school started in 1922 still functions near the Kavil

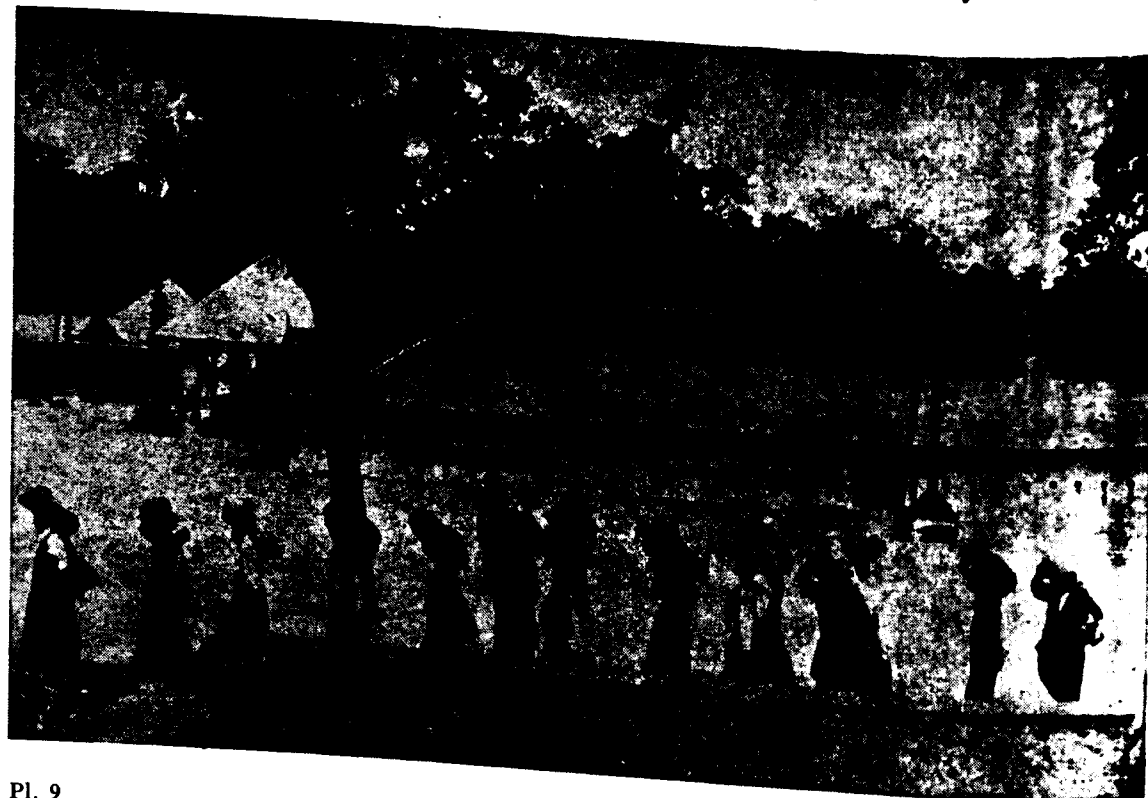
market, although at present it has only 8 trainees. The main reason for its limited number of trainees was the stoppage of stipend to the trainees.

17. Children below the regular school-going age too are not neglected in the matter of education. The *Mahila-samajam* with the aid of N. E. S. Block has started a nursery school in 1960. Although at present it has enrolled only 26 children and does not possess enough equipments it is likely to be better attended and better equipped.

18. The diversified nature of educational institutions of the village is certainly a great advantage which many other villages do not enjoy. Nevertheless, it has to be pointed out that the institutions for general education are not adequate to meet the requirements of the growing number of school-going children. With regard to primary education there is not much difficulty but when it comes to higher stages the children have no alternative but to squeeze in in the girls' school or to go to the boys' school in the adjoining village. The latter has already grown to unwieldy size.

Religious Institutions

19. Among the religious institutions the most important is Kodungalloor Bhagavathi temple which is also the most renowned Bhagavathi temple in Kerala. A number of interesting stories centering round this temple and its deity have been recorded or are being told. One of them says that the goddess came to this place during the time of Perumal kings who once ruled over Kerala. Keralasekhara, brother of the celebrated Kulasekhara Perumal, was a devotee of god Siva and his spouse Kali, also known as Bhagavathi. One day goddess Kali told Keralasekhara of her desire to dwell in a place on the western side of the western ghats where she could get plenty of liquor (probably toddy from cocoanut palm) and meat. She sent one of her servants, Agnikanth, along with Kulasekhara in order to select a suitable place. The selection fell on Cranganore and goddess Kali



Pl. 9

KODUNGALLOOR BHAGAVATHI TEMPLE



Pl. 10

CHERAMAN MOSQUE

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LOKAMALESWARAM

settled in the place with all her followers. In her new abode she was worshipped by all gods, men and demons alike. The demons gave her liquor, blood and meat which she immensely enjoyed. While she was living such an ecstatic life at Cranganore the demon Dharika happened to see her relaxing on a dead body. Dead bodies were Dharika's weak point and so without caring for the goddess he snatched away the dead body on which Kali was reclining and ate it. Kali became angry at this insolence and changing into her hideous form killed the imprudent Dharika with her spear. The idol now remaining in the temple is said to represent the furious form which the goddess assumed on killing the demon. The other demons took this bitter lesson to their hearts and, offering plenty of liquor, blood and meat prayed to her for mercy. Kali calmed down and forgave the rest of them. According to their request she permitted them to worship her every night which, it is said, they continue to do even to this day. The original abode of Bhagavathi is believed to be the Kurumba temple which still exists about a furlong away from the present Bhagavathi temple. The construction of the new Bhagavathi temple and the transhipment of the idols of Bhagavathi, Siva, Kshetrapala and Sastha to their respective places in that temple are attributed to Parasurama. The devotees of the goddess believe that she has compelled 'Masurimala', the evil spirit which is supposed to release germs of smallpox, to take her seat in the south-western corner of the temple so that the goddess may have immediate control over her. This explains the name 'Masuridevatha' and the derivation of the place name 'Muziris' for Cranganore.

20. A second legend concerning the temple would have it that to start with, it was a place of worship of the aboriginals, probably the Dravidians. In the early stage of Aryan immigration there were tough battles between the newcomers and the old inhabitants but ultimately the latter were driven to the surrounding jungles. Although the Aryans took

possession of the temple, in their minds lurked the fear of surprise retaliation from their vanquished foes. As an expedient the Aryans invited the leaders of the aboriginals to discuss a treaty and the two parties assembled in front of the temple. On opening the *sanctum sanctorum* of the temple the aboriginals saw a glittering idol in the place of the black one they used to worship. The Aryans interpreted that Bhagavathi was red with anger on account of the enmity the aboriginals brooded against the Aryans. The frightened aboriginals agreed to submit to the Aryan supremacy and as a consolation were conceded the privilege of worshipping in their ancient temple once every year. How the Aryans accomplished the feat of Bhagavathi turning red with anger later came to light. Before the opening of the conference they had smeared oil over the idol and sprinkled gold dust on it. With numerous lighted ghee-lamps in front of it, the image sparkled like lightning. The ceremony of *kavutheendal* signifying the starting of the time for the worship by the low caste during the *Bharani* festival of the temple is believed to be in compliance with the above agreement between the Aryans and Dravidians. Till the public temples of Cochin State were opened to the low castes by a Royal proclamation the non-caste Hindus could enter the temple only at the time of *Kavutheendal*. The eldest member of the Cranganore royal family would get on the platform of a peepul tree on the eastern side of the temple and raise an umbrella, formally giving permission for the low castes to enter the temple. The ceremony continues, although the Temple Entry Proclamation has made it unnecessary.

21. Yet another story concerning the Bhagavathi mentions how she was defeated by one of the rulers of Cochin in a trial of strength. Sakthan Thampuran, a powerful and well-known ruler of Cochin State once passed by the temple in a palanquin. According to the custom followed by his predecessors the palanquin bearers stopped in front of

RELIGIOUS INSTITUTIONS

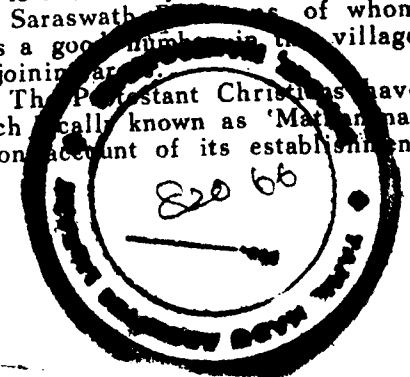
the temple for the ruler to get down and cross the 'Nada' (the region directly in front of the *sanctum sanctorum*) of the temple on foot. The Rajah refused to get down and ordered the bearers to proceed. As he just crossed the front of the temple big boils of smallpox appeared all over his body. Instead of being frightened the king smiled at the audacity of the goddess and ordered the idol of the deity to be thrown into the backwater nearby and to dig a tank at the site of the temple, demolishing the temple. Bhagavathi admitted defeat and her mouth-piece, the oracle, hastened to the king and blessed him. The boils vanished from the body of the king and he withheld the execution of his orders. All the same, a big tank known as *Valiyakulam* was constructed on the western side of the temple as if a standing reminder to the goddess.

22. A large number of Namboothiri families were residing in Cranganore in early times. No Namboothiri family stays in the village now, although some men serving in the temple still reside there. It is said that the Bhagavathi cursed the Namboothiris whereafter they could not stay in the village with family. The story goes that one day at midnight a Tamil Brahman reached the temple after having lost all the wealth he had earned by trade in clothes, in a boat accident. Weary and hungry, he came to the Bhagavathi whose devotee he was. Bhagavathi appeared to him in the guise of a Warrior lady and told him that he could get food and shelter in one of the Namboothiri houses. He knocked at one house after another of the Namboothiris but nowhere received a welcome. Instead, they abused him for having disturbed them at that unearthly hour. The Namboothiri of the last house he visited satirically told him that if he wanted, he could get food and shelter somewhere a little to the south and told him that a black Warriya woman called 'Kali' would serve to him. The Namboothiri thus directed the poor man back to the temple hoping that he would be killed and eaten by Bhagavathi and her followers, the time being what it

was. On the man returning to the temple, Kali took pity upon him and again appeared before him in her former form. She showed him light with an oil lamp called 'Kuthuvilakku' having a long handle. With its handle she dug a tank in the ground for him to take bath. The goddess gave him milk, fruit and bread. As he was reluctant to sleep in the temple, Bhagavathi asked her followers, the demons, to put him to sleep under a big copper vessel. He slept under the vessel comfortably as if in a luxurious couch. Before dawn the Brahman was sent in a boat rowed by an anonymous boatman to an anonymous destination. Legend would like one to believe that he was taken to heaven. No sooner had the boatman left the place than a conflagration swallowed the Namboothiri houses. The Namboothiri Brahmins stood perplexed at this calamity when a voice from heaven reminded them of their crime of the previous night. The voice also told them that their houses were burnt by Bhagavathi and that they should leave Cranganore and should not re-enter it with the *Aniharjanams* (Namboothiri women). The tank dug by the Bhagavathi for her Brahman guest is now known by the name *Vattakulam*. A dip in the tank is considered to be a pious act.

23. The only other temple of the village is the one at Sringapuram belonging to the Saraswath Brahmins. It appears that when the Saraswath Brahmins came to Kerala the high caste Hindus here did not permit them to worship in the local temples on the ground of some alleged inferiority. Consequently that community in their settlements constructed separate temples for their use and reserved the right of worship in them only for the members of that community. The temple in the village is exclusively reserved even now to the Saraswath Brahmins of whom there is a good number in the village and adjoining areas.

24. The Protestant Christians have a church locally known as 'Marian nappally' on account of its establishment



LOKAMALESWARAM

by a European lady. The Catholics of the Latin denomination have a small church near the northern boundary of the village. The Muslims do not have any place of worship within the village itself but in the neighbouring villages there are large mosques of historical and religious importance. The Cheraman mosque considered to be the most ancient of all mosques in Kerala and believed to have been constructed by Cheraman Perumal who, according to a Muslim tradition, became a follower of the Prophet, stands in Methala village. Another big mosque stands to the west of Lokamaleswaram, in Eriyad village. In the neighbouring villages there are also important Hindu temples. The Thiruvanchikulam, the principal temple of Chera kings is the most important of them all and commands great devotion from the Hindus of the village under survey.

Markets

25. In the field of trade the village no more enjoys the pride of place that it held for centuries. In a place called 'Kottapuram' in the neighbouring village of Methala some commercial activities still take place. Merchandise from Cochin are brought here in boats and distributed to the interior areas. A few godowns have been constructed for this purpose and some three or four wholesale dealers carry on business. These activities, however, are not shared by the village under survey. In Lokamaleswaram there are two markets and a landing place. The one called 'Kavil market' is owned by the panchayat and contains sheds for keeping commodities. Transactions take place in this market on Wednesdays and Saturdays in areca-nut, coconut, earthenware, coir, betel leaves, meat, fish and vegetables. The second one known as 'Sringapuram market' is not a regular market but only a business centre with numerous permanent shops clustered together. Rice, provisions, stationery goods, piece-goods etc., are sold in the shops here every day of the week except Sunday. The major part of the commercial activity of the village

is carried on by the shops numbering about 250 including the tea-shops. Most of these shops are located around the Bhagavathi temple while the rest are scattered in the far away corners of the village.

Crematoria

26. The Latin Christians have a cemetery of their own but the other communities do not have in the village either crematoria or burial grounds. As in other parts of the State the Hindus bury or cremate their dead in the residential compounds. The Muslims have burial grounds attached to the mosques in the neighbouring villages and take their dead to those places. The C.M.S. Christians have to carry the dead body about 12 miles to Irinjalakuda where their community owns a cemetery.

Health and Sanitation

27. Drinking water is available at all times in the western part of the village but in the eastern part the well-water becomes saline during the summer. People of that area have to depend upon a few wells yielding fresh water between the months of November and May. This, no doubt, creates some difficulty but a complete non-availability of drinking water is never felt. The tanks and the canals provide facilities for bathing and washing. In the low lying parts of the village, on the east of the Parur-Ponnani road, water stagnates for some days during the rainy season. Fortunately the sandy soil absorbs the water quickly and the land dries up without permitting the stagnation to continue for long. A large majority of houses have latrines. Residential compounds are kept neat and dry and the garden lands picked annually and all the undergrowths destroyed. The panchayat has arranged for the sweeping of the roads and lanes. Epidemics have not been reported in recent times in the village. The most common diseases among the people are stomach worms and filaria. A table showing the causes of death during 1961, 1962 and 1963 given below may perhaps be indicative of the state of public

RESIDENTIAL PATTERN

health. The existence of a fully equipped hospital within the village has been a great help in maintaining a fairly satisfactory standard of public health.

Table IV
DEATH BY CAUSES

Disease	Year		
	1961	1962	1963
Typhoid	1	1	1
Other fevers	3	1	1
Dysentery	1	2	..
Diarrhoea	6	1	..
Tuberculosis	3	..	1
Respiratory disease	5	..	1
Maternal death from childbirth	4	1	2
Injuries and accidents	3	2	6
Diabetes	3	1	1
Heart diseases	4	3	8
Paralysis	8	1	5
Old age	2	6	4
Drowning	..	..	2
Suicide	..	..	1
All other causes	44	17	22

Residential Pattern

28. Although according to the revenue records the village is a single unit without any subdivisions, certain localities of it are known by different names. Thus the south-eastern corner of the village mostly consisting of the surveyed area is known as Kavilkadavu. A small area to the south-west of Kavilkadavu is known by the name Sringapuram. The area surrounding the Bhagavathi temple is called Kavil. The locality on the north of the surveyed area is known as Uzuvathukadavu. The other localities too have similar names by which they are known among the villagers. These localities are not clearly demarcated either by topography or in the village records. One can know them only by local enquiry or close acquaintance. The area around the Bhagavathi temple known as Kavil is a business place containing all the important shops and public institutions and public offices are also located in this area. Sringapuram too has numerous shops and business centres. The remaining areas of the village are

residential and contain the houses of all communities and people of all economic status. The eastern side of the village and particularly Kavilkadavu and Uzuvathukadavu have concentration of coir workers on account of the facilities for retting husks in these parts. Majority of these people are Ezhuvas and the rest Christians and Muslims. On the southern corner of Kavilkadavu and a portion of Sringapuram there is a concentration of Goudasaraswath Brahmins and Kudumbis. Majority of houses on the eastern side do not have private compounds demarcated by fences while on the western side almost every house is situated in a compound surrounded by fence or compound wall. Most of the houses in all parts of the village and particularly those in the eastern part face the east. Although there are some rich people also in the eastern part most of the well-to-do people live on the western part of the village which is a better residential locality since it is not liable to be flooded unlike the low-lying eastern part.

CHAPTER II
PEOPLE AND THEIR MATERIAL EQUIPMENTS

Area, Houses and Population

29. The village has an area of 1,615.96 acres¹ with a population of 13,270 persons consisting of 6,379 males and 6,891 females according to 1961 Census. For every square mile there are 5,255 persons on an average. In the low land region of Trichur district this is the village with the highest density of population and taking the whole district there is only one other village with a higher density. Total number of houses in the village is 2,117 and the total number of households 2,708. There are 6.27 inmates in every residential house and 4.90 persons in every household.

30. During the 1951 Census the village was not in itself a separate unit but portions of it came under the township of Cranganore. Therefore, the exact number of houses, households and population in the village in 1951 is not available, making it difficult to ascertain the increase in these numbers during the last decade. A rough idea can, however, be had by comparing the figures of 1951 and 1961 for the combined villages of Methala and Lokamaleswaram. The combined population

of these villages increased by 20.86 per cent between 1951 and 1961 and the density per square mile increased from 4,114 to 4,971. The average number of occupants per residential house was 6.1 in 1951 for the two villages together while it increased to 6.3 by 1961. The residential houses in the two villages increased by 18.74 per cent during the decade.

31. The surveyed area has an extent of 94.99 acres and contains 127 households, each living in a separate house except two households which live together in a single house. The total population of the surveyed area consists of 425 males and 453 females. The density of population in the surveyed area works out to 5,916 persons per square mile. It is higher than in the rest of the village, the reasons being that it affords facilities for coir industry and there are several joint families of Saraswath Brahmans living in that area. The female population predominates both in the villages and in the surveyed area. The average number of persons per household in the surveyed area is 6.9.

Table V

AREA, HOUSES AND POPULATION

Area in		Density of population per sq. mile	No. of houses	No. of households	Persons	Males	Females
Acres	Hectares						
94.99	38.44	5,916	126	127	878	425	453

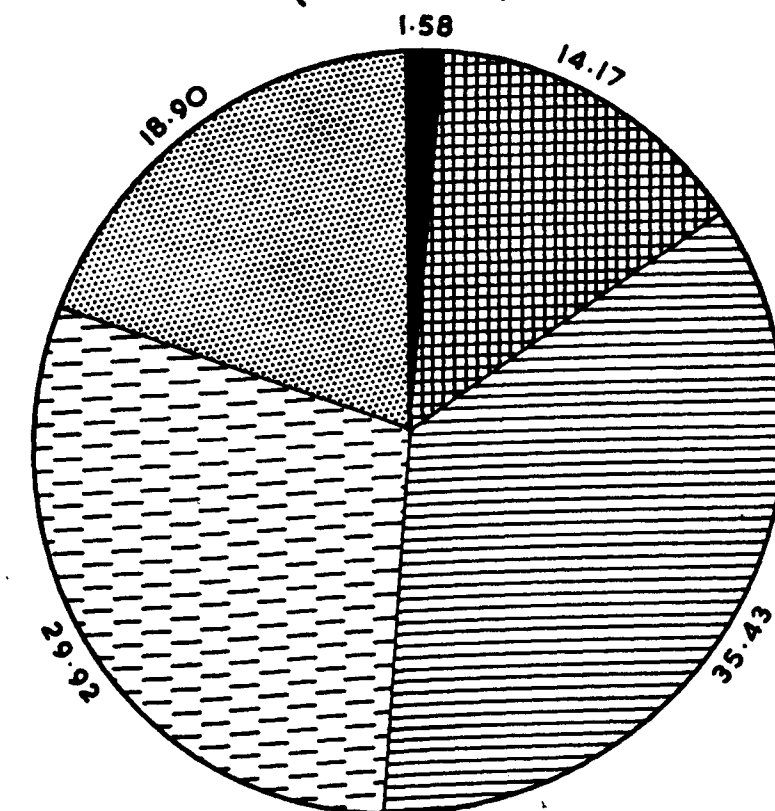
32. Out of 127 households in the surveyed area 1.58 per cent have only one member each, 14.17 per cent two members each, 35.43 per cent four to six members each, 29.92 per cent seven

to nine members each and 18.90 per cent ten or more members each. The size of the households in the surveyed area is given in the following table.

(1) 653.96 hectares

SIZE AND COMPOSITION OF HOUSEHOLDS

SIZE AND COMPOSITION
OF HOUSEHOLDS
(PERCENTAGE)



INDEX

-  SINGLE MEMBER HOUSEHOLDS
-  2 OR 3 MEMBERS
-  4 — 6 MEMBERS
-  7 — 9 MEMBERS
-  10 MEMBERS AND ABOVE

LOKAMALESWARAM

Table VI

SIZE OF THE HOUSEHOLDS

Total No. of households	Single member households	Two to three members	Four to six members	Seven to nine members	Ten members and over
127	2	18	45	38	24

Ethnic Composition

33. Hindus constitute a vast majority of the population of the village. There is no wonder that it also has a good Muslim population, for it claims to be the springboard of Islam in Kerala. Although according to tradition and available history Christianity too had its entry into India through Cranganore, Christians now form only a small minority in the village population. The settlement register of the village gives the population of the village in 1901 as 4,941 Hindus, 717 Muslims and 341 other communities, most of whom were Christians. Since no movement of population on large scale has come to notice after 1901, the proportion of the religious groups would not have altered considerably even now. The Hindus are divided into several communities of which Ezhuvas form the largest group. The others are Nairs, Vettuvans, Kanakkans, Asaris, Pulayas, Kollans, Thattans and Chaliyans. Non-indigenous communities like Goudasaraswath Brahmans, Tamil Brahmans and Kudumbis are also found in fairly good numbers. There are also a few Namboothiri males engaged by the temple for the performance of *poojas* but Namboothiri females do not reside in the village.

The Muslims belong to the Shaffee subdivision of the Sunni group, while among the Christians majority are Latin Catholics. There are also a few Syrian Catholics and C.M.S. Christians in the village.

34. In the surveyed area 86.43 per cent of the population are Hindus, 4.56 per cent Muslims and 9.01 per cent Christians. All the Christians are Latin Catholics and all the Muslims Shaffees of Sunni division. Among the total population 36.37 per cent are Ezhuvas, 15.39 per cent Vettuvans, 16.99 per cent Goudasaraswath Brahmans, 4.56 per cent Kudumbis, 5.60 per cent Pulayas, 2.17 per cent Nairs, 1.48 per cent Padanna Kanakkans, 1.48 per cent Chaliyans, 1.26 per cent Thattans, 0.56 per cent Kollans, 0.34 per cent Tamil Brahmans and 0.23 per cent Konars. Konar is a Tamil community. One family belonging to this community came to the surveyed area recently for employment and settled down there. In other parts of the village this community is absent. Vettuvans, Pulayas and Padanna Kanakkans are scheduled castes. The ethnic composition of the surveyed area is given in the following table.



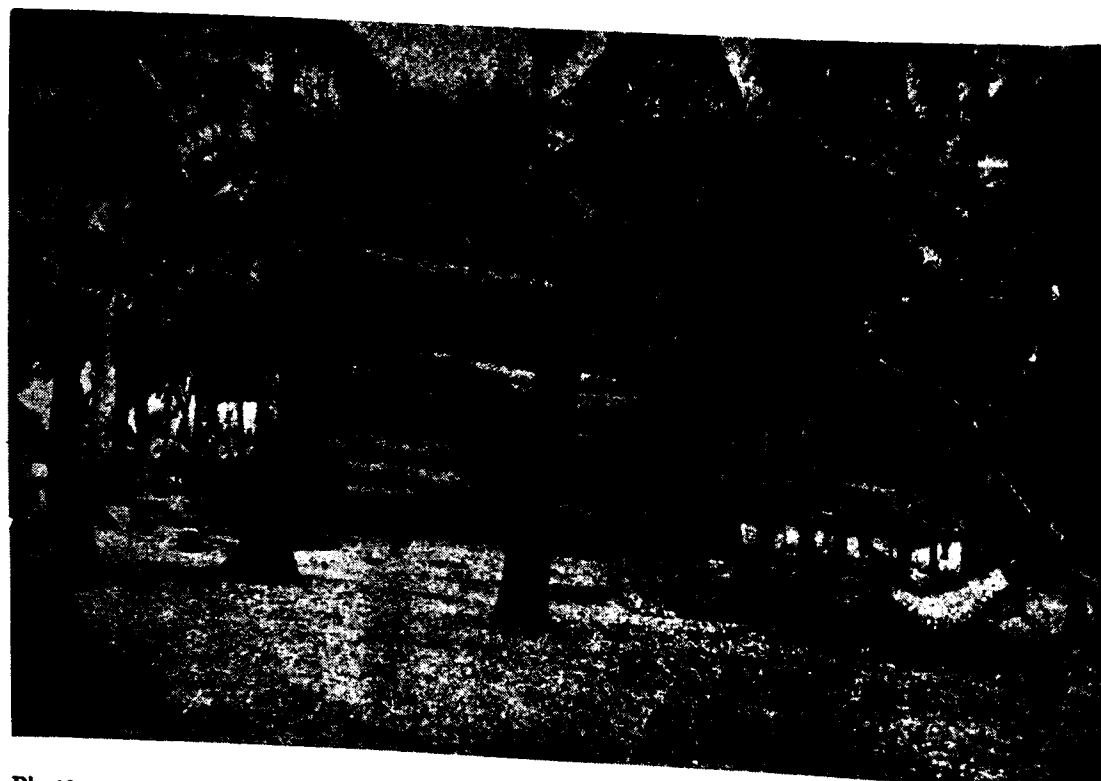
Pl. 11

A VETTUVA FAMILY



Pl. 12

A GOUDASARASWATH BRAHMAN FAMILY



Pl. 13

A POOR CLASS HOUSE

GOUDASARASWATH BRAHMANS
Table VII
RELIGIONS, COMMUNITIES, CASTES OR SUB-CASTES

	No. of households	Persons	Males	Females
Hindus	44	319	159	160
Eshavus	21	135	65	70
Vettuvans (scheduled caste)	16	149	79	70
Goudasaraswath Brahmans	8	40	12	28
Kudumbis	6	50	21	29
Pulayars (scheduled caste)	4	19	12	7
Nairs	3	13	4	9
Padanna Kanakkans (scheduled caste)	2	13	5	8
Chaliyans	1	5	3	2
Kollans	1	11	5	6
Thattians	1	3	1	2
Tamil Brahmans	1	2	1	1
Konars	1	2	1	1
Total	108	759	367	392
Christians	14	79	43	36
Latin Catholics	5	40	15	25
Muslims				

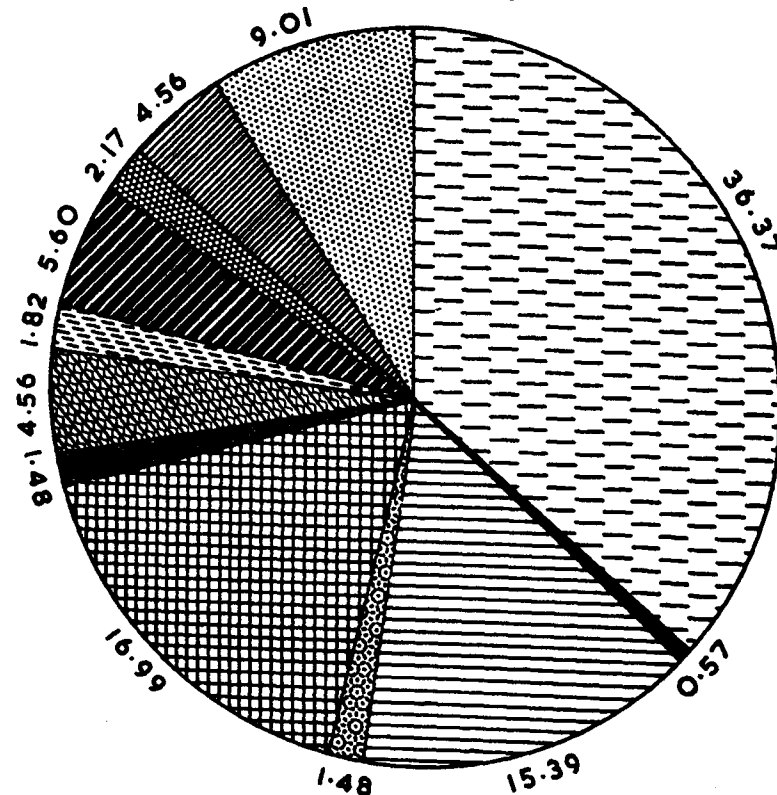
35. Hindus, except Goudasaraswath Brahmans, Kudumbis and Tamil Brahmans are the most ancient inhabitants of the village. Christianity was introduced in this area in the first century A. D. and the Christians of those days consisted entirely of local converts. In the 5th century some Syrian emigrants settled in the village but they all left to other parts of the State in course of time, and no Syrian element is present among the present Christian population of the village. It would generally be said that the Muslims of Cranganore consist of the descendants of the early Arabian and Egyptian merchants together with the descendants of those who were converted by them. The Goudasaraswath Brahmans migrated to Kerala some time in the 16th century when Portuguese power received ascendancy in Goa. The Kudumbis came as dependants of the Goudasaraswath Brahmans. Tamil Brahmans came at different

periods in small numbers. Lokamale-swaram and Methala are important centres of Goudasaraswath Brahmans, who practically control the trade and commerce of this area. Financially too, they are the most prosperous section of the population in the village under survey. A note on that community is, therefore, given in the following pages.

Goudasaraswath Brahmans

36. Goudasaraswath Brahmans or Koncanee Brahmans, as they are locally called, are one of the Aryan tribes who settled in Punjab on the banks of the five tributaries of Sindhu, when the Aryan exodus first entered India from Central Asia. The five tribes are known in Vedic literature as *Panchajana*. Among them the Goudasaraswath Brahmans inhabited the banks of river Saraswathi a river well-known in early Sanskrit verses, but said to have subsequently lost itself in the sands of the desert north of Rajasthan. The Goudasaraswaths

ETHNIC COMPOSITION (PERCENTAGE)



	EZHUVA		TAMIL BRAHMAN AND KONAR
	VETTUVAN		PADANNA KANAKKAN
	GOUDASARASWATH BRAHMAN		CHALIYAN
	KUDUMBI		THATTAN AND KOLLAN
	PULAYA		NAIR
	MUSLIM		LATIN CATHOLIC

claim their origin from the great sage Saraswath of 'unrival splendour and god-like mien'. Saraswath himself

is reputed to have been born of river Saraswathi and Dadhija, a great sage himself and the son of another great

sage, Bhrigu. The story about the birth of Saraswath is given in 'Salyaparva' of Mahabharata. A great famine took place in those years and when all the sages fled away Saraswath also set his heart on flight. The river Saraswathi then assured him of his food whereupon Saraswath remained in his place and continued his holy life. During the famine, all the *Rishis* forgot the the Vedas and had to learn them again from Saraswath who alone retained the memory of Vedas during the tortuous years of famine.'

37. It is not quite clear whether the Goudasaraswath Brahmins are the children of the sage Saraswath or only his disciples. L. K. Ananthakrishna Iyer calls Saraswath the eponymous progenitor of the tribe and the first Saraswatha. Some learned members of the community in the village believe that Saraswath was the forefather of the present Goudasaraswaths. Children or disciples, it is commonly believed that the Goudasaraswaths were originally living in Punjab on the banks of one of the tributaries of Sindhu. In course of time they left the banks of Sacred Saraswathi probably in search of new pastures and virgin soil and moving into Bengal settled in Trihotrapura, the modern Tirhut. The *Sahyadri Kanda* of Skanda Purana (*Uttara Rahasya*, verses 47 to 54) gives a short account of the history of this community and its further migration to the places around Goa. At Trihotrapura they were divided into ten clans or *Gotras* according as they accepted the different sages such as Bharadwaja, Kausika, Vatsa, Kaundinya, Kasyapa, Vasishtha, Jamadagni, Viswamitra, Gautama and Atri as their Vedic teachers.' Skanda Purana mentions that Parasurama brought the Brahmins belonging to these 10 *Gotras* from Thri-

hotrapura and settled them in the districts of Gomanchala, Panchakrosa and Kusasthali in order to assist him at sacrifices which he did to atone for the sin of having killed his mother. These new settlements around Goa were also known by the name 'Koncan' and hence the Goudasaraswath Brahmins were called 'Goudasaraswatha Koncanee Brahmins'. In their new settlements they lived in two separate groups. The first batch of migrants settled in a group of 66 villages or hamlets and were called 'Sassasti' or 'Shatshasti' and the second group which settled in 30 villages were called 'Tiswadi'. Collectively the two groups were known by the name 'Shenvi Brahmins', *Shenvi* meaning ninety-six. The fifth chapter of *Uttara Rahasya* of *Sahyadri Kanda* in Skanda Purana describes the settlements on the plots assigned by Parasurama to each of the first 66 families that constituted the 10 *Gotras*. Although in its origin 'Shenvi Brahmins' referred to the whole community, by usage, at present, it is restricted to the Saivite section of Goudasaraswath Brahmins.

38. The community seems to have been very prosperous in their new abode until the conquest of Goa by the Portuguese. In the beginning of the Portuguese empire, the Saraswath Brahmins and the Portuguese got on well and many Saraswaths acted as interpreters for the Portuguese traders. They had enjoyed a measure of commercial prosperity but soon they had to desert Goa and seek refuge in other places. L. K. Ananthakrishna Iyer' and K. P. Padmanabha Menon' give the reason of migration as forcible conversion of the Hindus to Christianity that was practised by the Portuguese. Although Visscher in his letters does not deny the Portuguese policy of forcible conversion, he gives the

- (1) Mahabharata of Vyasa translated by P. C. Roy, C. I. E., Volume IV, pages 424 and 425
- (2) In some other parts of Skanda Purana 14 *Gotras* have been mentioned and at present the community recognises 14 *Gotras*
- (3) The Cochin Tribes and Castes by L. K. Ananthakrishna Iyer, Volume II, pages 348
- (4) History of Kerala, Volume III, page 611

expansion of trade as the motive for their journey to Kerala. In his words, "they are attracted to Malabar for the sake of trade, which first they entered into with the Portuguese and continue to carry on with the Dutch". The tradition current among the Goudasaraswath Brahmans, however, concurs with the view expressed by L. K. Ananthakrishna Iyer and K. P. Padmanabha Menon. Several batches came to Kerala in the 16th century and landed in Calicut, Cochin and Poracad. Receiving a cold welcome from the Zamorin at Calicut, the batch that landed at Calicut came down to Cochin thus making Cochin the most important centre of the community. The batch that landed at Poracad later on moved to Alleppey in order to exploit the commercial facilities available there. In Cochin they found a genial home and at once set themselves out to better their conditions. Their natural aptitude for trade found scope for full play, and the Rajahs of Cochin extended their protection and sympathy to the community. On the advent of the Dutch they took the Konkanees under their protection, for by then the Rajah of Cochin had started to molest them at the instigation of the Portuguese. The Rajah made exacting demands from the community and, being unable to meet them, a large number fled from Cochin to Alleppey. Later, however, when, on the decline of trade in Cochin, the ruler changed his policy most of the fugitives returned to their original settlement. It is from Cochin that they spread to places like the village under survey.

39. Ethnically the Goudasaraswath Brahmans belong to the Aryan stock. In the words of Visscher, "they are much fairer than the natives of Malabar. The women are good looking and wear a quantity of ornaments such as gold chains ear-rings and nose-rings set with precious stones or pearls and bracelets; in addition to which there is generally a thick silver ring on one foot hanging over the ankle. Their hair is twisted in a roll on one side, and sometimes

adorned with flowers;.....The men are in general well made.....The head is shaved with the exception of a long tuft of hair on the crown which they twist together and cover with a romal or band.' As the community has not mixed with other people and has consistently kept the purity of their blood they have a distinct look from the remaining castes of Kerala. "They are a tall and handsome race with fair complexion, regular features, thin lips, prominent nose and broad chest."

40. Originally the Goudasaraswath Brahmans were Smartas worshipping Siva and Sakthi. In the 13th century Shri Madhavacharya the founder of Dwaitha school of philosophy won over a large number of them to his creed and a vast majority become Vaishnavites. But Saivism and Sakthi worship did not altogether disappear from the community, for even now a few of them remain Saivites and those who are Vaishnavites worship certain *Kuladevathas* such as Manguesh, Santa Durga, Nagesh and Santa Kamakshy which are manifestations of Siva and Sakthi. The Saivites put *Vibhuthi* (holy ashes) and are followers of the Sankaracharya, the exponent of Adwaitha philosophy. In Kerala majority are Vaishnavites. *Gopi* is the mark worn on their forehead after *Upanayanam*. Before *Upanayanam* Vishnu's *Sudarsana* is painted on the chest. The chief deity of the Vaishnavite section is 'Venkitaramana' of Tirupathi to which place they make frequent pilgrimages. This deity is consecrated in their temples in Kerala as a result of which they are called 'Tirumala Devaswoms'. The temples of the community are called 'Mukkala-vattam' in Malayalam. *Thulasi* which represents goddess Lekshmi who, according to the Bhagavatham, was once born as *Thulasi* plant due to the course of Ganga, is raised on a platform in front of the house in almost all Goudasaraswath houses.

41. The other Brahmans of Kerala

particularly the Namboothiris did not concede to the Saraswath Brahmans an equal social position in former times. The Saraswath Brahmans were not admitted in the temples or permitted to take part in the social functions. This policy of the native Brahmans drove them to flock together and construct their own temples. As a retaliation, in these temples the Saraswath Brahmans did not admit the other communities including the Namboothiris. Even now non-Saraswaths are not permitted to enter the *sanctum sanctorum* of 'Mukkala-vattams', although they can offer worship from the outer premises. The women of the community also do not enter the inner temple, as, according to the conventions in vogue among them, only one who has undergone *Upanayanam* can go near the holy of holies.

42. Although in worship the Saivites and Vishnavites differ from each other, in the social life the two sections move closely. There is inter-dining and inter-marriage between them. The distinction of *Gotras* is still maintained, particularly when marriage alliances are contracted. During certain religious ceremonies such as the '*bali*' (offering to the dead) the *Gotram* becomes relevant. After marriage a woman becomes the member of her husband's *Gotram*. Culturally the community keeps its distinctive character in spite of centuries of residence in Kerala. In customs and manners they have borrowed next to nothing from the local communities. Neither have they given up anything important from the ancient practices that they brought with them. The language spoken at home and between the members of the community outside home is Konkance, a dialect without script. Correspondence is carried out in Malayalam. On the basis of occupations the community was formerly divided into different groups. Thus 'Prabhu' meant the headman of the community in a locality, 'Mallan' sepoy or warrior, 'Shenoy' writer or clerk, 'Pai' agriculturist, 'Bhutt' priest etc. These titles have lost their significance at present.

43. From olden times trade was the most important occupation pursued by the community. The Dutch Governor Moens states that they did much retailing in the streets like Chettys and Moors of Ceylon and the common Jews in Netherland. "They are here" continues Moens, "absolutely necessary, and almost the whole of the retail trade is in their hands. They sell even the smallest articles. The necessities of life (except livestock, because the trading therein is against their religion and, therefore the black Jews take them to the market) can be had almost only from them. For this purpose they possess in their neighbourhood, not far from town, a bazaar, and besides everywhere, if there is but a little space, anywhere outside or inside the town, little stalls. In this way they buy and sell daily, exchanging, lending or borrowing goes on faith among white and black peopleand these people here are a 'Mullum necessarium'. It is necessary to procure them their rights". Trade continues to be the most important occupation of the community even today. In the village under survey practically the whole trade is controlled by the community. Recently they have taken to other professions also.

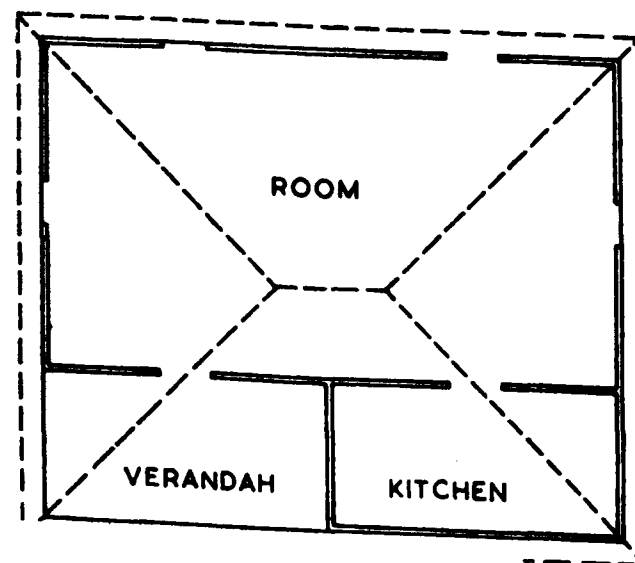
House Types

44. A large number of houses in the eastern part of the village are built with cadjan, reed or bamboo. They mostly belong to the workers engaged in the coir industry. In other parts of the village also, one frequently comes across similar houses amidst bigger houses. These houses, which can be classified as the poor class, are constructed on laterite basement raised 3' to 4' above the ground. In certain places which are liable to be flooded quickly, the basement may be raised higher still. Walls are constructed with cadjan or bamboo mats and the roof is invariably thatched with cadjan. The space inside has been partitioned into one or two rooms and kitchen. Doors of cadjan or bamboo mats are provided for all the rooms and square holes have been cut into the

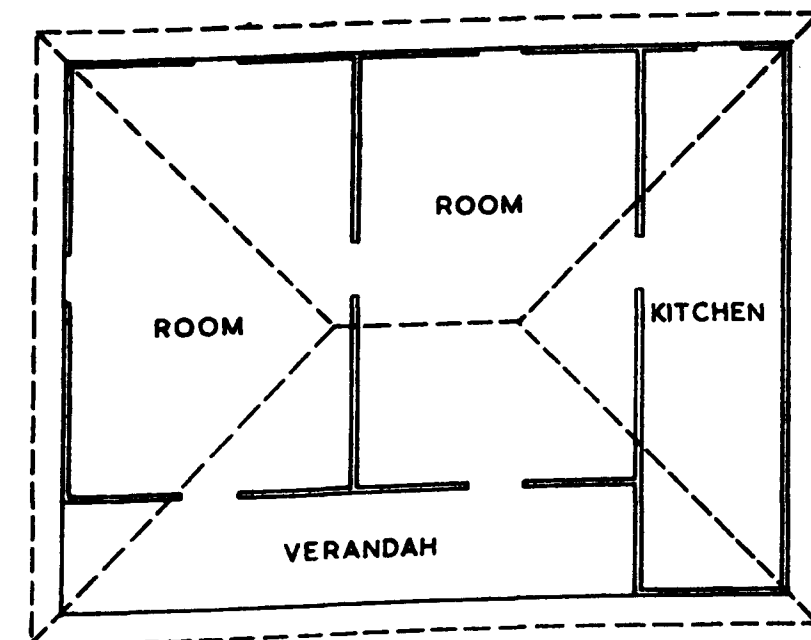
(1) History of Kerala by K. P. Padmanabha Menon, Volume III, page 610

wall for providing ventilation. In almost all these houses there is a verandah of about 3' or 4' width running either the entire length or at least half the length of the house. In the latter case, which is found in the smallest type of these houses, the other half of the front portion of the house is converted into a kitchen, while in the former case the kitchen is accommodated in one wing of the house. The total floor area ordinarily does not exceed 300 sq. feet. The doors measure $4\frac{1}{2}' \times 2'$ and the ventilations $2' \times 2'$ or in some cases $2' \times 1\frac{1}{2}'$. The number of rooms may slightly vary according to the size of the houses, but generally it does not exceed three including the kitchen. All the rooms are used for sleeping and storing purposes, while the verandah is used for receiving guests and for sleeping by menfolk. All the four sides of the roof slant equally and from the floor the

roof stands only 5' or 6' high. The floor is coated with clay or laterite soil and ground well with a flat stone to make the coating firm and smooth. Before it dries up completely, it is given a thin coating of cement and charcoal and again ground with the stone. After these processes the floor remains smooth and hard for a long time. Both for the purpose of maintenance and ceremonial purity, it is occasionally coated with a paste of cow-dung and charred cocoanut husk. For all practical purposes the floor looks like cemented and it is almost as firm as a concrete floor. There is little empty space around the house, standing as it does in the cocoanut garden. Nevertheless, as much area around the house as is available free of the trees is demarcated as a courtyard by growing flower plants and is swept daily. The ground-plans of two typical poor class houses of the surveyed area are given below.



GROUND-PLAN OF A POOR CLASS HOUSE



GROUND-PLAN OF ANOTHER POOR CLASS HOUSE

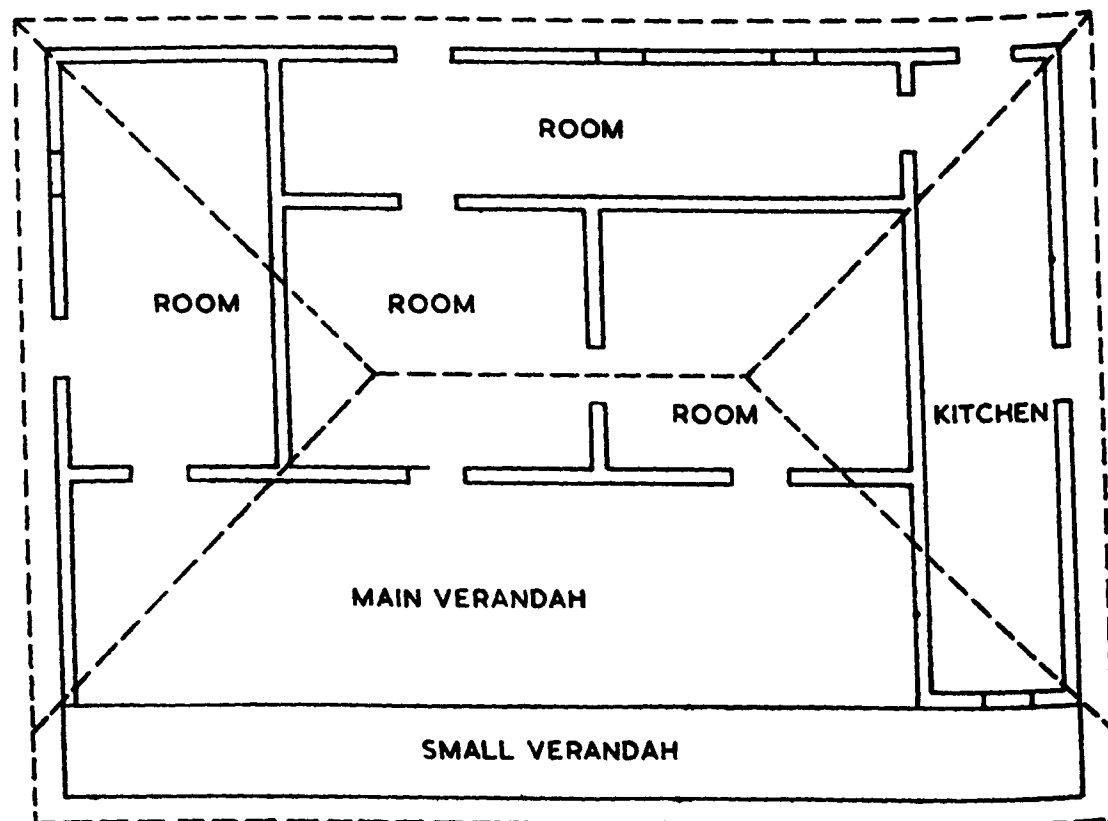
45. As against the general uniformity that is found among the poor class houses great diversity is exhibited by the middle class houses. Some of them are very old and contain wooden structures inside such as the granary, while some others are quite fashionable and satisfy the requirements of modern living. Excepting a small number of them built with wooden walls, all the others are built in laterite and thatched with tiles. The laterite basement is 3' or 4' high and has a total area of about 600 sq. feet. A sample middle class house of the surveyed area, the ground-plan of which is given below, has two main rooms, one side room, one kitchen and a broad verandah. In front of the broad verandah and about 6" below it there is a small verandah of about 2' width. The smaller verandah covers the entire length of the house, while the larger verandah is cut short by the kitchen which projects to the front. The main rooms are of the size 9' x 8' and the kitchen of the size 18' x 4'. Behind the

two main rooms there is a long room of the size 18' x 4' kept as a hall. This is used for pounding rice and for storing domestic possessions. Generally the occupants of this room are the women of the household, who in the afternoon retire to this room for gossiping. The main rooms and the side room are provided with low type of ceiling. The floor is cemented and the walls are plastered with lime. Durable timber is made use of in the construction of the roof. The walls of the verandah and some of the rooms are profusely decorated with pictures and calendars. All the rooms are provided with doors from the front verandah and there are also doors interconnecting the different rooms. Windows have been provided wherever possible to afford sufficient ventilation. The doors have $4\frac{1}{2}'$ height and 2' width and the windows have 2' height and $1\frac{1}{2}'$ width. As in the case of low class houses the roof has four sides and slopes equally to all the sides. The edges of the roofs stand at about 7' from the floor.

LOKAMALESWARAM

Although in the number of rooms design of the house conveniences wide variations are observed in this category of

houses, the floor area and the materials used for the construction are almost the same in all of them.



GROUND-PLAN OF A MIDDLE CLASS HOUSE

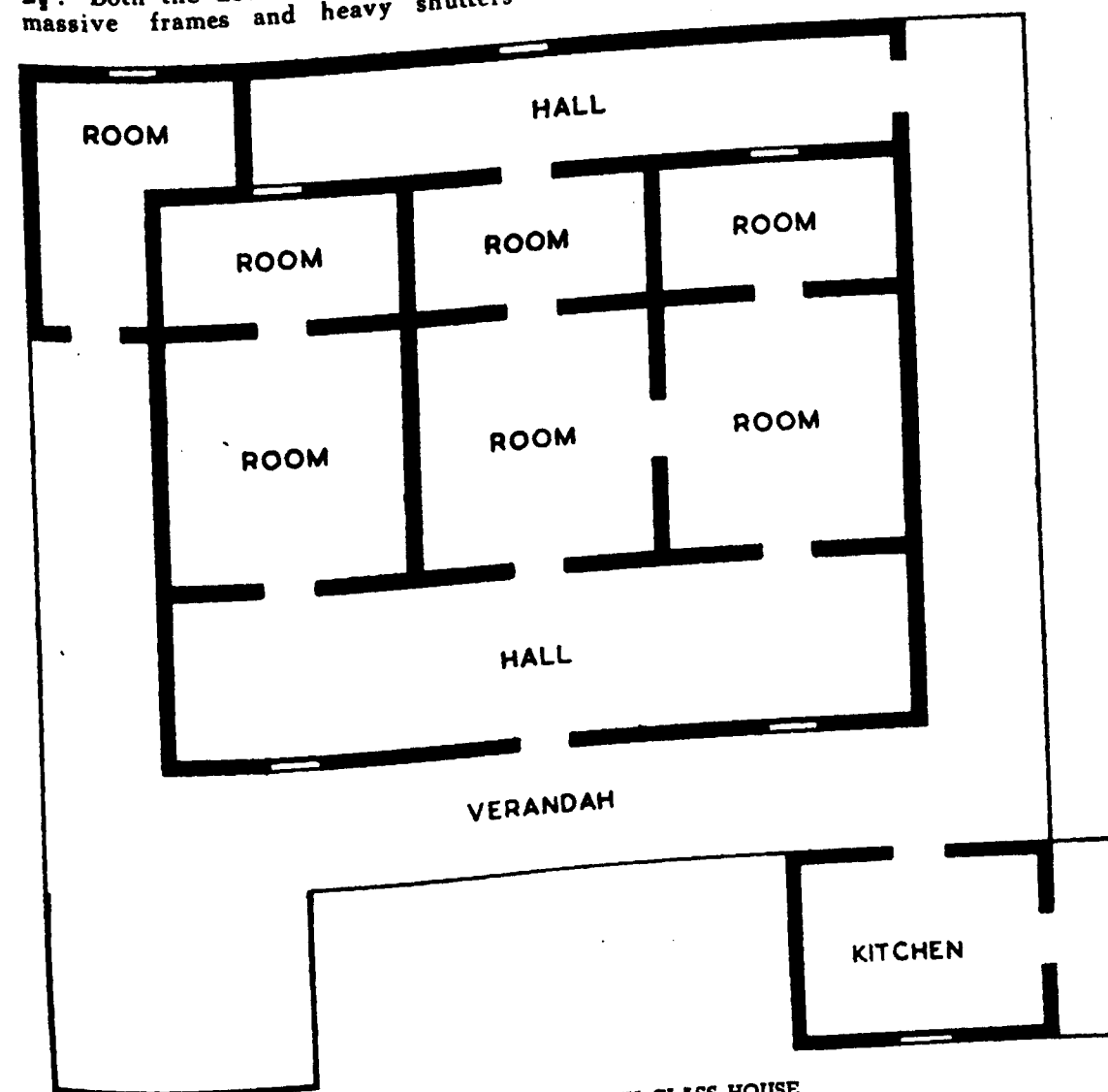
46. High class houses which are mostly found in the central portion of the village can be classified into two groups—old ones and new ones. Majority of the high class houses of the old type and a good number of the modern houses are two-storeyed. The high class houses of the old type have a plinth area of 900 to 1,200 sq. feet. The ground floor has three central rooms of equal dimensions with a common hall in front and side rooms behind them. The kitchen is in a front extension on one side. A corresponding extension on the other side is made use of as a drawing-room.

The upper storey contains the same number of rooms but the verandahs are converted into passages or halls. The rooms in the upper storey are generally used for sleeping, while the rooms in the ground floor are left empty or used for storing certain articles and for dining. In some houses such as the one whose sketch is given below, there are three storeys but the uppermost one is left as a hall and is not occupied generally. The floors are cemented and the walls are plastered with lime and whitewashed. Generally these houses have two roofs—one starting a little above the first floor

HOUSE TYPES

and slanting downwards to 8' or 10' above the ground floor and the other roof on top of the house as in the case of ordinary houses. The main door measures 6' x 2½' and the windows 2' x 2½'. Both the doors and windows have massive frames and heavy shutters

turning on wooden hinges. The modern high class houses do not differ from the modern houses found in other villages in appearance, materials used and number of rooms and hence no attempt is made to describe them here.



GROUND-PLAN OF A HIGH CLASS HOUSE

47. All materials for house construction except cadjan have to be brought from other villages. Laterite is available in the neighbouring village within five miles and can be easily transported through the backwater. Timber and

able in the neighbouring village within five miles and can be easily transported through the backwater. Timber and

LOKAMALESWARAM

tile are purchased from Chalakudy and brought to the village through the waterway. On a small scale timber and tile can be purchased from the local depots also. Carpenters and masons are locally available. In the village as a whole 42.11 per cent households are built of cadjan, reed or 57.14 per cent with stone and 0.75 per cent with wood. 78.85 per cent households have cadjan roofs, 20.96 per cent households

have tiled roofs and 0.19 per cent households have concrete terraces without roofs. A table showing the materials of wall and roof for the households of the surveyed area is given below. The slightly higher percentage of households with cadjan walls and cadjan roofs shows that in the surveyed area there is a larger percentage of poor class houses than in the village as a whole.

Table VIII

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

Total No. of households	Material of wall		Material of roof	
	Grass, leaves, reeds or bamboo	Stone	Grass, leaves, reeds, thatch or bamboo	Tiles, slate shingle
127	57	70	109	18

48. In the entire village there are no households without regular rooms. 10.1 per cent households of the village have one room each, 52.6 per cent two rooms each, 17.8 per cent three rooms each, 7.5 per cent four rooms each and 12.0 per cent five or more than five rooms each. In the surveyed area 5.51 per

cent households have one room each, 47.24 per cent two rooms each, 22.85 per cent three rooms each, 13.38 per cent four rooms each and 11.02 per cent 5 or more than 5 rooms each. A table showing the households of the surveyed area with number of rooms and number of persons occupying is given below.

Table IX

HOUSEHOLDS BY NUMBER OF ROOMS AND BY NUMBER OF PERSONS OCCUPYING

No. of rooms	Total No. of households	No. of households according to No. of persons in the household				
		1 person	2-3 persons	4-6 persons	7-9 persons	10 persons and over
No regular room	..	..	..	..	..	..
1 room	7	..	3	4	..	..
2 rooms	60	1	8	29	16	6
3 rooms	29	..	2	5	13	9
4 rooms	17	1	1	4	7	4
5 rooms and over	14	..	4	3	2	5

HOUSE TYPES

49. Classified by occupation, the coconut cultivators have the biggest houses in the surveyed area. In fact all the high class houses of the surveyed area belong to the cultivators. Majority of coir workers and workers of the

miscellaneous industry and general labourers live in poor class houses. A table classifying the houses of the different occupational groups according to the income and the number of rooms is given below.

Table X

HOUSEHOLDS BY INCOME GROUP AND OCCUPATION

Occupation and Income group	Total No. of households	Households having				
		1 room	2 rooms	3 rooms	4 rooms	5 rooms and above
<i>Cultivation</i>	16	..	..	1	4	11
Rs. 51-75	2	..	..	1	..	..
Rs. 76-100	1	..	..	..	3	10
Above Rs. 100	13	..	10	5	2	..
<i>Coir Spinning</i>	17	..	2	..	..	..
Rs. 51-75	2	..	5	1	..	..
Rs. 76-100	6	..	3	4	2	..
Above Rs. 100	9	..	8	4	1	1
<i>Miscellaneous Industries</i>	16	2	2	..	..	..
Rs. 51-75	2	..	2	..	..	1
Rs. 76-100	4	1	4	4	1	..
Above Rs. 100	10	1	28	11	4	1
<i>General Labour</i>	49	5	1	..	..	..
Below Rs. 25	1	..	3	..	1	..
Rs. 25-50	8	4	6	..	..	..
Rs. 51-75	6	..	9	4	1	1
Rs. 76-100	16	1	9	7	2	..
Above Rs. 100	18	..	14	8	6	1
<i>Miscellaneous Occupation</i>	29	..	1	..	..	..
Rs. 25-50	1	..	4	1	1	..
Rs. 51-75	6	..	4	..	..	..
Rs. 76-100	4	..	5	7	5	1
Above Rs. 100	18	..	..	..	..	..

50. Bathrooms are singularly absent in the surveyed area and for that matter only in a very few houses they are found in other localities of the village. People take bath generally in open-air tanks either in the private compounds or near the temples. Hygienic latrines are found only in the high class houses and

in a few middle class houses. In the remaining middle class houses and in almost all of the poor class houses the members answer the calls of nature in the open-air or within a small enclosure made of cadjan leaves. The courtyard is swept every morning and in some cases even in the evening.

Dress and Ornaments

51. Ordinarily, while at home the men wear only a dhoti reaching down to the heels. But people in very affluent circumstances put on shirt or banian also at home. The working dress of practically all men consist of a dhoti reaching down to the knees or heels and a turban on the head. If the dhoti reaches down to the heels it is folded and tucked up such that it does not hang below the knees. But men working in small industrial establishments of the village wear shorts instead of dhoti and put on a shirt or a banian instead of wearing the turban. The boys while at home wear shorts or a small dhoti. For going out of the house on other occasions a large majority of the men wear shirt and dhoti reaching down to the heels. The old men, however, put on shawl in addition to the dhoti and shirt and very poor men wear a dhoti and a shawl without shirt. The boys put on shorts and shirts. Dhoti and shawl are generally white, but occasionally checkered or coloured dhoti may also be used by the poor people. Men wearing such coloured dhotis are larger in number among the Muslims than in other communities. Shirts are generally white but among the younger generation other colours are not entirely absent.

52. The dress of the Goudasaraswath Brahman males have undergone some changes since they came to Kerala. Visscher in his letters says, "they wear white linen tunic, which may either hang loose or are girded up.....the head is shaved with the exception of a long tuft of hair on the crown which they twist together and cover with rumal or band." This form of dress continued until the beginning of the present century. L. K. Ananthakrishna Iyer writing in the second decade of this century has noted the changes that occurred in the dressing pattern of the men. He states that they generally wear

'Mundu' but on solemn religious or festive occasions they use dhoti, shawl and turban.¹ In the beginning of this century the tunic disappeared giving way to a shawl but the rumal or turban continued. K. P. Padmanabha Menon commenting on the letters of Visscher states in the third decade of this century that though the dress described by Visscher had not materially changed still to a certain extent, some change had come over them. During this time as already noted by L. K. Ananthakrishna Iyer the tunic had been given up and the rumal or head-band was disappearing. The younger generation had started adopting the ordinary dress of the indigenous Kerala communities. But on religious and festive occasions they wore *Soman*, to which Ananthakrishna Iyer refers, or dhoti. This was tucked between the legs like the east coast Brahmans and a shawl was thrown over the shoulders.² This dress is still used by the men of the community on special occasions such as worship in the temple, marriages etc. The modern young men have, however, started to throw away these old conventions on occasions like marriage. The illustrations of marriage given in this monograph show the bridegroom dressed in shirt and dhoti. The tendency now is to dress like the men of the other communities on all occasions except unavoidable times like while going to the temple. The hair style of the men has completely changed. The head is not shaved and the tuft is no more kept.

53. In the surveyed area among the males 8.94 per cent wear shirt, shawl and dhoti, 47.27 per cent shirt and dhoti without shawl, 2.59 per cent shawl and dhoti without shirt, 0.72 per cent dhoti without shirt and shawl, 0.24 per cent dhoti and banian, 0.24 per cent shirts and pants, 26.59 per cent shirt and shorts and 13.41 per cent, mainly infants, some other dress.

54. Women of Nair, Ezhuva and

DRESS AND ORNAMENTS

other local Hindu communities wear dhoti and blouse at home. Below the dhoti a small loin cloth is used as an underwear. While going outside majority of them use a half saree or just a shawl over the blouse and dhoti, but some women completely change the dress and put on a blouse and saree. The working dress of the women is the same as that used at home. A few old women of these communities may wear only dhoti at home and a dhoti with a half saree or shawl while going outside the house. The Muslim women wear a dhoti and a blouse with a scarf to cover the head. The dhoti may be coloured or white as also the blouse. Only coloured cloth, preferably blue, is used for scarf. The old women replace this scarf with a white towel on certain occasions such as while going outside the house. The blouse of the Muslim women differs from that of the other communities in style. The dhoti is worn in a characteristic way different from the other women. The Christian women wear a blouse and a dhoti at home, the dhoti being worn in a different style and the blouse being of a different fashion from other communities. Both the dhoti and the blouse are of white cloth. For going to the church some women put a veil over the head but some others change the dress and wear a full saree and blouse. The women of Goudasaraswath, Kudumbi and Tamil Brahman communities always wear saree. A few old women in these communities do not put on the blouse but the number of such women is very small nowadays. As in the case of Goudasaraswath men, great change had taken place in the costume of Goudasaraswath women also during the present

century. When Visscher wrote his letters, they used to wear a veil of white linen or silk thrown over their shoulders and fastened in front to the saree. This veil was being given up in the beginning of the century when L. K. Ananthakrishna Iyer wrote his notes on the community.¹ At that time the Saraswath women wore a mere saree reaching the ankles and no blouse. But the upper portion of the body was well covered with the saree which was wound round in the fashion of Tamil Brahman women. During nineteen thirties, they had started to wear white cloth with silken and laced borders and *rouka* or bodice. But the clothes were generally meagre of breadth and seldom extended below the knees, leaving calves of the legs exposed to view.² Fashion changed again and now they wear saree and blouse like the women of other communities, except in the case of some old women who stick to the former style. If at all any distinction can be made in the matter of dress of the women, it is only in the colour choices. The Goudasaraswath women generally prefer deep colours whereas light colours are preferred by the women of other communities. The girls of all communities above the age of 7 and below the age of 14 wear skirt and blouse both at home and outside. The girls below that age wear frock. In the surveyed area 26.93 per cent females wear saree, 28.26 per cent dhoti, blouse and half saree, 11.04 per cent blouse and dhoti without half saree, 3.53 per cent dhoti and shawl without blouse, 0.22 per cent only dhoti, 15.89 per cent skirt and blouse and 14.13 per cent some other type of costume such as skirt or frock while going outside the house.

(1) The Cochin Tribes and Castes, Volume II

(2) History of Kerala by K. P. Padmanabha Menon, Volume III, page 610

(1) The Cochin Tribes and Castes by L. K. Ananthakrishna Iyer, Volume II, page 63

(2) History of Kerala, Volume III, page 609

Table XI

DRESS

Total population		Communities												
Males	Females	Ezhuvas	Vettuvans	Goudasaraswath Brahmins	Kudumbis	Pulayars	Nairs	Padanna Kanakas	Chaliyans	Kollans	Thattans	Tamil Brahmins	Konars	Latin Catholics
425	Total No. of males in the community													
453	Total No. of females in the community													
	I. No. of males wearing													
38	1. Shirt, shawl and dhoti up to heels	159	65	79	12	21	12	4	5	3	5	1	1	43
201	2. Shirt and dhoti up to heels without shawl	160	70	70	28	29	7	9	8	2	6	2	1	36
11	3. Shawl and dhoti up to heels	14	5	9	1	..	..	..	..	..	..	1	..	7
3	4. Dhoti from waist to heel only	76	28	35	5	10	5	3	2	..	4	..	..	24
1	5. Banian and dhoti	2	3	4	..	2	..	..	..	..	..	..	..	9
1	6. Shirt and pants	1	2	..	..	..	..	..	..	..	..	..	..	..
113	7. Shirt and shorts	..	..	..	..	..	..	..	..	..	..	..	..	..
57	8. Any other type	49	13	21	3	7	3	..	1	2	1	..	1	10
	II. Number of females wearing													
122	1. Full saree	16	14	10	3	2	4	1	2	1	..	..	..	2
50	2. Blouse and dhoti from waist to heels	39	12	33	15	5	4	2	1	..	3	1	1	6
16	3. Dhoti from waist to knee only with shawl	7	16	..	..	5	..	1	2	..	..	..	..	19
128	4. Half saree with blouse and dhoti from waist to heels	11	4	..	..	..	..	1	..	..	..	..	..	..
1	5. Dhoti from waist to knee only	48	26	13	3	10	2	3	2	1	1	..	..	19
72	6. Skirt and blouse	..	..	..	..	..	..	..	..	..	..	..	..	..
64	7. Any other type	28	7	14	5	5	1	1	2	..	1	1	..	7
		27	5	10	5	4	..	1	1	..	1	..	..	4

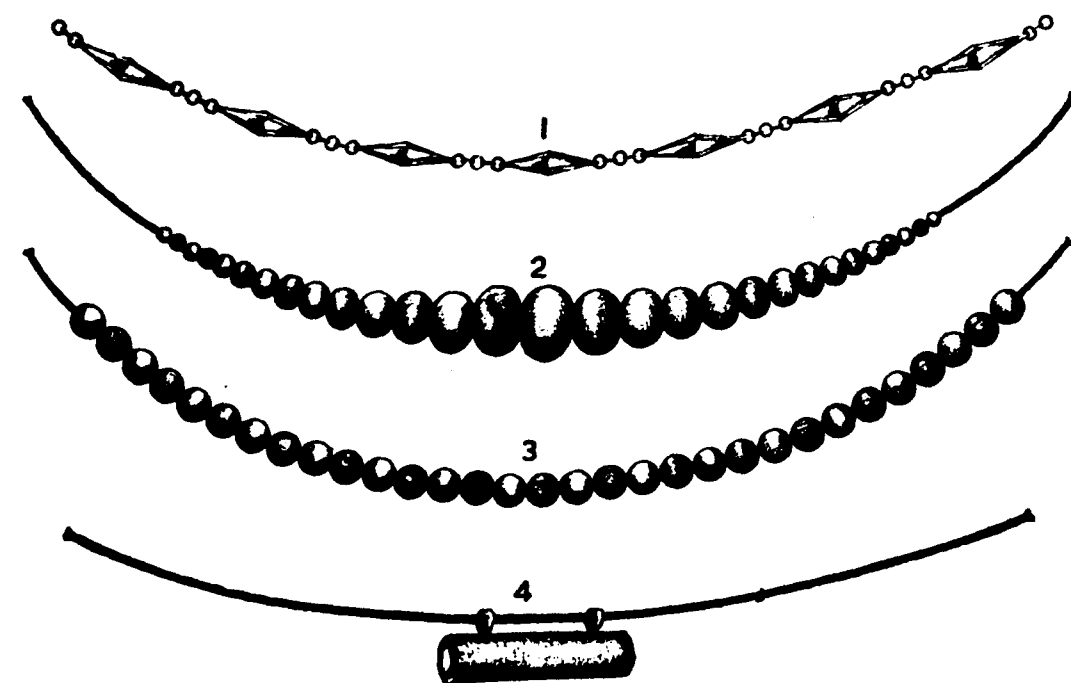
55. In olden days the Hindu men used to perforate the ear-lobes and wear ear-studs. The Goudasaraswath men used to wear rings on their hands and in their ears. These ornaments have practically disappeared from the men-folk. Among the women the most popular items of ornaments are ear-studs,

(1) See Visscher's letters quoted by K. P. Padmanabha Menon in the History of Kerala, Volume III, page 10

DRESS AND ORNAMENTS

neck chains and bangles. A good number of females among Saraswath Brahmins, Kudumbis and Tamil Brahmins use nose-studs also and some women in all the Hindu communities wear ankle chains (*Padasaram*). A few of the Muslim women wear silver or gold belt round the waist over the dress. A chain of alternate black and golden beads is a popular neck ornament in that community. Among the Goudasaraswath Brahmins and Kudumbis a similar chain

of black and red beads is very popular. Other favourite chains found among all communities are the patterns known as 'Mullamottumala' and 'Mangamala'. A small cylindrical locket passed on a black thread is tied by some women in all the Hindu communities. It is known as *Raksha* and contains some copper plate with certain inscriptions supposed to possess protective power against evil spirits.



1. GOLD CHAIN
2 & 3. BEAD CHAINS
4. 'RAKSHA'

LOKAMALESWARAM

56. The Goudasaraswath Brahman women till about two decades ago wear numerous massive ornaments, interestingly antique in appearance. Almost all these special items of ornaments have now vanished and are possessed only by some old women who look them up as cherished possession and seldom use.

57. In the surveyed area 79.53 per cent households possess ornaments. 36.22 per cent households use ornaments of value up to Rs. 100 each, 25.20 per cent households up to Rs. 500 each, 10.24

per cent households up to Rs. 1,000 each, 2.36 per cent households up to Rs. 1,500 each, 1.57 per cent households up to Rs. 2,000 each and 3.94 per cent households up to or more than Rs. 3,000 each. The largest per cent of households using ornaments is found in the Goudasaraswath community. Kudumbis, Nairs and Muslims also have a large percentage of households possessing ornaments. Among households using ornaments of value above Rs. 1,000, majority are Goudasaraswath Brahmans.

Table XII
ORNAMENTS

		Communities													
		Ezhuvas	Vettuvans	Goudasaraswath Brahmans	Kudumbis	Pulayas	Nairs	Padanna Kanakkans	Chaliyans	Kollans	Thattans	Tamil Brahmans	Konars	Latin Catholics	Muslims
127	Total No. of households in the community	44	21	16	8	6	4	3	2	1	1	1	1	14	5
101	Total No. of households using ornaments	35	12	16	8	3	4	3	..	1	..	1	1	13	4
26	Households using no ornaments	9	9	..	..	3	..	..	2	..	1	..	..	1	1
46	No. of households using ornaments of the value of Rs. 100 or below	20	7	2	6	2	1	3	..	..	..	..	..	3	2
32	No. of households using ornaments up to Rs. 500	12	5	1	2	1	1	..	..	1	..	..	..	8	1
13	No. of households using ornaments up to Rs. 1,000	3	..	6	..	..	..	..	..	..	..	..	1	2	1
3	No. of households using ornaments up to Rs. 1,500	..	..	2	..	..	1	..	..	..	..	..	..	..	..
2	No. of households using ornaments up to Rs. 2,000	..	..	1	..	..	1	..	..	..	..	..	..	..	..
5	No. of households using ornaments up to Rs. 3,000 and above	..	..	4	..	..	..	..	..	..	..	1	..	..	..

58. Footwears are used by only less than 20 per cent of the total population of the village. The percentage of women using footwears is much smaller than that of the men. Taken by the commu-

nities, the largest percent of households using footwears are found among Goudasaraswath Brahmans. In the surveyed area 16.17 per cent people put on footwears. In 58 households males,

GENERAL CLEANLINESS

in 10 households females and in 12 households children use them. A table showing the number of persons in each community using footwears and the

number of households in which males, females and children use footwears in the surveyed area is given below.

Table XIII
FOOTWEARS

Community	Total No. of persons	Total No. of persons using footwears	No. of households in which		
			Males are wearing footwears	Females are wearing footwears	Children are wearing footwears
Ezhuvas	319	33	20	1	2
Vettuvans	135	5	3	2	..
Goudasaraswath Brahmans	149	57	10	1	5
Kudumbis	40	1	1	..	..
Pulayas	50	7	4	1	2
Nairs	19	12	4	1	..
Padanna Kanakkans	13	..	..	..	1
Chaliyans	13	4	1	..	..
Kollans	5	..	..	..	..
Thattans	11	2	1	1	1
Tamil Brahmans	3	3	1	1	..
Konars	2	2	1	2	1
Latin Catholics	79	14	10	..	..
Muslims	40	2	2	..	..

General Cleanliness

59. Almost all workers take bath daily in the evening after the work. A majority of non-working men and a large number of women also take daily bath. All the others take bath on alternate days or at least two or three

days in a week. Toilet soap is used in 69.29 per cent households in the surveyed area while washing soap is used in all the households. 21.26 per cent households send their clothes to the washerman for cleaning.

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Table XIV
HOUSEHOLDS USING WASHING AND TOILET SOAPS AND SENDING
CLOTHES TO WASHERMAN

Community	Total No. of households	No. of households using		
		Toilet soap	Washing soap only	The services of washerman
Ezhuvas	44	33	11	2
Vettuvans	21	9	12	2
Goudasaraswath Brahmans	16	14	2	13
Kudumbis	8	4	4	..
Pulayas	6	5	1	..
Nairs	4	4	..	4
Padanna Kanakkans	3	2	1	..
Chaliyans	2	2	..	2
Kollans	1	..	1	..
Thattans	1	..	1	..
Tamil Brahmans	1	1	..	1
Konars	1	1	..	1
Latin Catholics	14	10	4	2
Muslims	5	3	2	..

Household Goods

60. In the surveyed area out of 127 households 57 possess chairs, 41 possess tables and 63 possess cots. On an average about two each of these items are possessed by these households. Stools, benches and almirahs are possessed by 29, 54 and 23 households respectively in the surveyed area. The poor class houses are practically devoid of any furniture. They offer the guests a screw-pine mat for sitting. Among the rich households modern fashionable items of furniture are quite numerous.

61. In the surveyed area there are lanterns in 37.79 per cent households, petromax in 1.57 per cent households, electric lights in 7.87 per cent households, battery torches in 33.89 per cent households and kerosene stoves in 4.72 per cent households. Bicycles, gramophones, radio sets, clocks, time-pieces, mosquito curtains and irons are found in 5.41, 0.79, 5.41, 8.66, 3.94, 4.72 and 12.06 per cent households respectively. Cooking vessels and dining plates are possessed in sufficient numbers by all

households. In the poor class houses the cooking vessels and dining bowls are earthenwares. Among the Goudasaraswath Brahmans and rich Hindus practically all the household utensils are of brass, bell-metal or copper. Aluminium and stainless steel utensils are slowly becoming popular, the former for their cheapness and the latter for their durability and cleanliness. The percentage of households possessing the various items of household goods in the village outside the surveyed area may be slightly higher as the surveyed area contains a larger percentage of poor class houses.

Food and drink

62. In the surveyed area 15.75 per cent households consisting of all the families of the Goudasaraswath and Tamil Brahmans and a few Nairs are vegetarians. The Goudasaraswath Brahmans generally eschew onions but use a lot of dhal. Coconut oil is used in the preparation of food by all the Communities. The Goudasaraswath Brahmans use ghee in the preparation

FOOD AND DRINK

of food and sweetmeats. In certain areas outside Kerala they are reported to eat fish, but in the surveyed village and surrounding areas fish is an abomination for them. 77.17 per cent households in the surveyed area use rice for staple food while the remaining households depend upon rice and tapioca. Majority of households in the latter category

belong to the casual labourers and coir workers. Since plenty of fresh fish is available in the area, tapioca can form an item of balanced diet as the deficiency in tapioca is made up by the fish. A table showing the distribution of households by communities and staple diet is given below. The pattern outside the area may not vary much.

Table XV
DIET (STAPLE DIET AND FOOD HABITS)

Name of the community	Total No. of households	No. of vegetarian households	No. of non-vegetarian households	No. of households having as staple food	
				Rice	Combination of rice and tapioca
Ezhuvas	44	..	44	26	18
Vettuvans	21	..	21	19	2
Goudasaraswath Brahmans	16	16	..	15	1
Kudumbis	8	..	8	7	1
Pulayas	6	..	6	3	3
Nairs	4	3	1	4	..
Padanna Kanakkans	3	..	3	3	..
Chaliyans	2	..	2	2	..
Kollans	1	..	1	1	..
Thattans	1	..	1	1	..
Tamil Brahmans	1	1	..	1	..
Konars	1	..	1	1	..
Latin Catholics	14	..	14	10	4
Muslims	5	..	5	5	..

63. 1.57 per cent households in the surveyed area have to live on a single meal per day. 28.35 per cent take two meals a day, 53.54 per cent three meals a day and 16.54 per cent more than three meals a day. The households having one meal a day take it at noon and take some coffee or tea in the morning and evening, occasionally with a chip of tapioca or some other tubers. The households having two meals a day take a lunch and supper and drink some coffee or tea in the morning. The rich households take three principal meals viz, breakfast, lunch and supper and some coffee with fruits, tubers or sweet preparations in the evening and coffee

or tea in the morning. Tea is more popular in the village than coffee, particularly among the Muslims. The Brahmans on the other hand exclusively drink coffee. The items of dish prepared for the breakfast differ from family to family and community to community. Some people take rice gruel while others take coffee or tea with tapioca or preparations like 'dosai' or 'iddali' made from rice flour. For lunch and supper rice with vegetarian or non-vegetarian dishes are consumed. A table showing the number of households by communities and the number of meals taken per day is appended below.

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Table XVI
DIET (NUMBER OF MEALS)

Total No. of households	Name of the community	Total No. of households in the community	Households having one meal a day	Households having two meals a day	Households having three meals a day	Households having more than three meals a day
127	Ezhuvas	44	..	14	28	2
	Vettuvans	21	..	7	11	3
	Goudasaraswath Brahmins	16	..	4	3	9
	Kudumbis	8	2	..	3	3
	Pulayas	6	..	3	3	..
	Nairs	4	..	1	1	2
	Padanna Kanakkans	3	..	..	3	..
	Chaliyans	2	..	1	1	..
	Kollans	1	..	..	1	..
	Thattans	1	..	..	1	..
	Tamil Brahmins	1	..	..	..	1
	Konars	1	..	..	1	..
	Latin Catholics	14	..	4	10	..
	Muslims	5	..	2	2	1

64. Most of the households in the surveyed area make special preparations of food on festival days. Thus the Hindus make sweet puddings on *Vishu* day and special delicacies on *Onam* and other festival days. Similarly the Muslims make special preparations on Ramzan and Muharram days and Christians on Easter and Christmas days. Coconut oil is used by all households in the surveyed area in the food preparations whereas ghee is used only by the Goudasaraswath Brahmins and Tamil Brahmins. All the households in the surveyed area possess separate utensils for cooking separate items of food.

17.48 per cent households have new type of hearths on raised platforms with special outlet for smoke. Coconut leaves, spathe etc., are the main items of fuel used for cooking. During certain seasons when the coconut leaves are not available in sufficient quantity they are supplemented by firewood purchased from the market. In the surveyed area there are only two households using oil as fuel and only one household electricity as fuel as can be seen from the following table. Even the latter households use oil or electricity only for urgent purposes and depend upon coconut leaves for ordinary cooking.



Pl. 14

'MULLAMOTTUMALA'-A POPULAR GOLD NECKLACE

SCENES FROM A GOUDASARASWATH
BRAHMAN WEDDING IN QUILON

Pl. 15 Page 131
THE BRIDE'S FATHER RECEIVES
THE BRIDEGROOM



Pl. 16 Page 13
LEKSHMINARAYANA
POOJA BEGINS



Pl. 17 Page 131
WASHING THE BRIDEGROOM'S FEET

CUSTOMS AND MANNERS OF GOUDASARASWATH BRAHMANS

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

Community	Total No. of house- holds	Special prepara- tions on festival occasions	No. of households using						
			Coco- anut oil	Cocoa- nut oil and ghee	Sepa- rate uten- sils for cooking	New hea- rths	Fire- wood and cocoanut leaves as fuel	Oil as fuel	Electr- icity as fuel
Ezhuvas	44	44	44	..	44	7	44	..	..
Vettuvans	21	21	21	..	21	2	21	..	..
Goudasaraswath Brahmans	16	15	8	8	16	3	16	..	..
Kudumbis	8	7	8	..	8	..	8	..	..
Pulayas	6	6	6	..	6	2	6	..	..
Nairs	4	4	4	..	4	1	3	1	..
Padanna									
Kanakkans	3	3	3	..	3	..	3	..	..
Chaliyans	2	2	2	..	2	..	2	..	..
Kollans	1	1	1	..	1	..	1	..	..
Thattans	1	1	1	..	1	..	1	..	..
Tamil Brahmans	1	1	..	1	1	..	1	1	1
Konars	1	1	1	..	1	..	1	..	..
Latin Catholics	14	14	14	..	14	5	14	..	..
Muslims	5	4	5	..	5	..	5	..	..

Customs and Manners among
Goudasaraswath Brahman
Child-birth

65. During the period of first pregnancy a number of customs are observed for obtaining a male child and for a safe delivery. The first of them known as 'Pumsavanam' is performed in the third month of pregnancy for getting a male child. In essence the ceremony consists of the husband placing in the right hand of the girl two grains of blackgram and a grain of wheat, the wheat being placed between the grains of blackgram, and pouring a little curd over it. The girl swallows this. The husband then asks her why she drinks it, and she answers that she does it for having a male child. The grains are symbolic of a male issue and it is supposed that by drinking it the issue will become male. The second ceremony known as 'Seemantham' corres-

ponds to 'Pulikudi' found in other Hindu communities and takes place in the 7th or 8th month of pregnancy. The girl is taken to her parent's house only after this ceremony. Before the ceremony her hair is parted into two using the feathers of porcupine and branches of fig tree. She swallows *panchamritam*—a mixture of milk, honey, sugarcandy, water of tender cocoanut and a particular variety of plantain known as 'Kadali' (*Musa sapientum*)—three times. A *homam* is also performed by the husband. A few days after 'Seemantham' a special *pooja* known as 'Vishnubali' is carried out for safe delivery. Nowadays all the three ceremonies of 'Pumsavanam', 'Seemantham' and 'Vishnubali' are carried out together on the same day or on succeeding days in order to simplify matters. In such cases it is known as 'Seemantham' and takes place in the 7th or 8th month. The importance given to the odd months

LOKAMALESWARAM

by the other communities is not observed by Goudasaraswath Brahmans. After the ceremonies the girl's parents take her to their house for confinement. During the period of pregnancy the girl is not permitted to sleep during day time and is advised to abstain from condiments. Nowadays most members of the community call a trained midwife to assist at the child-birth. As soon as the child is born the midwife throws out a cocoanut from the labour room to inform others the exact time of birth. This facilitates the fixing of the star of the child for preparing the horoscope which is an important document in one's life. Sound is produced by beating on a metal plate instead of making *kurava* or beating the ground with cocoanut leaves as done by other Hindu communities. If the child is male fruits, sugar and oil are distributed among the children of the neighbourhood. If it is female fruits and sugar are distributed but no oil. Immediately on the birth and if possible before cutting the umbilical cord the child is given a mixture of honey and ghee with little gold mixed in it. In actual practice gold is not mixed but a gold ring is dipped in the mixture of honey and ghee and touched on the lips of the child. If it is not possible to do this before cutting the umbilical cord such as when the child is born in a hospital or if a priest is not available immediately, it is performed on the 12th day. The priest has to bless some water and sprinkle it on the child before administering the mixture to the child. The ceremony is known as 'Jathakarmam' or 'Sathwikaharam'. On the 5th or 7th day ornaments are put on the child with some ceremonies known as 'Shashtipuja'. The pollution of child-birth lasts for 10 days during which period the members of the household do not go to temples. 'Namakaranam' or the naming ceremony takes place on the 12th day. The father places the child in his lap and writes the names on rice spread in a plate. The child is given four names viz, the 'Masanamam' representing the month of birth, the 'Naksh-

tranamam' representing the star of birth, the 'Vyavaharikanamam' for common use and the 'Nijanamam', the child's real name. The child is addressed by the 'Vyavaharikanamam'. After three months the wife goes to the temple with her parents. This is known as 'Nishkramanam'. After 'Nishkramanam' she is taken to the husband's house. Cradle, spoons, small vessels and ornaments to the child are presented by the parents on this occasion. The rice-giving ceremony known as 'Anna-prasanam' takes place in the 6th month. Before the ceremony a special *homam* known as 'Grahayajna' is carried out. Then the father gives the child rice several times, each time mixing it with ghee, milk, honey, curd or butter milk. When the first tooth appears, a special preparation known as 'Pallappam' (tooth-cake) is prepared from rice and ripe jack fruit. If the first tooth appears on the upper jaw, it is considered an evil portent heralding some unhappiness to the child itself, to its parents or uncles. Special *homams* are performed to avert such evil consequences. For the succeeding child-births 'Pumsavanam', 'Seemantham' and 'Vishnubali' are not performed, but all other observances are complied with.

Chowlam

66. When the child is five or six years old, this ceremony is carried out in which the tuft is formally grown. Before the ceremony a *homam* is performed by the father of the child. Nowadays it is customary to perform this two or three days before 'Upanayanam'. The ceremony need be carried out only for the male children.

Upanayanam

67. The significance of the 'Upanayanam' is that only after this ceremony a Brahman boy actually becomes a *Dwij* or a twice-born. It is performed on the 7th or 9th birthday or on an auspicious day during 'Uttarayana'. The wearing of the sacred thread and 'Brahmopadesa' which makes the boy eligible for reciting Vedas form the important part of the ceremony. A sacred thread, a belt from



Pl. 18

THE BRIDE IS BROUGHT
TO THE PANDAL.



Pl. 19

THE 'DARSHANA'—A CURTAIN IS HELD BETWEEN
THE BRIDE AND THE BRIDEGROOM

SCENES FROM
A GOUDASARASWATH
BRAHMAN WEDDING (Contd.)

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THE BRIDE AND THE BRIDEGROOM
SEATED IN WINNOWS



Pl. 21

THE KANYADHANAM

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Pl. 22

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BRIDE PARLANDING THE GROOM

CUSTOMS AND MANNERS OF GOUDASARASWATH BRAHMANS

the skin of the sacred animal antelope, a thread of *darbha* (*Poa cynosuroides*) grass and four pieces of red cloth are blessed by the priest during a ceremony called 'Adhi samskara'. The parents of the boy and other relatives touch these articles after the ceremony. Now the boy ties one piece of cloth around his waist and another piece across his body like a sacred thread. A third one is put on his left shoulder. A 'chamatha' (*Butea frondosa*) stick, *darbha* grass and flowers are folded in the fourth piece and kept in his armpit. During a *homam* the boy wears a sacred thread. The priest puts on the boy the skin-belt in the same way as the sacred thread and ties the *darbha* string around his waist. All the while the parents touch the boy. Before the 'Brahmopadesa' the boy prostrates before his parents offering cocoanut, betel leaves and areca-nut. Now the father places the boy in his lap and covers him with a piece of red cloth. He whispers the 'Gayathri', the sacred verse of Rigveda and the chief prayer of the Brahmans, in his son's ears. He also gives some pieces of advice regarding his conduct during 'brahmacharya' and informs him his 'gothra' (clan), 'guru' (teacher) etc. As a 'brahmachari' is expected to live on alms, a mock begging is carried out during the ceremony. With a vessel in his hand the boy begs and his mother gives him alms first. The *homam* started in the morning is completed only in the evening. Towards the end of the ceremony for the day, the boy performs 'Sandhyavandanam' under instructions from the priest and completes the *homam*. The boy should keep sacred fire burning till the completion of the *homam*. Then the boy and his parents who have been fasting from the morning take meal. Feast is served to the relatives and friends at noon as in the case of other ceremonial occasions like 'Seemantham', 'Anna-prasanam' etc. On the second and third days *homam* and 'Sandhyavandanam' are repeated.

68. On the fourth day after a *homam* the priest takes away the skin-belt and

replaces the old *darbha* thread with a new one. The boy plants the *chamatha* stick on a platform in front of the house where the sacred plant 'Thulasi' (holy basil) is grown. It is watered to keep it green till the succeeding 'Avani Avittom' on which day the boy presents this twig to a priest along with a gift in cash called *dakshina*. He receives a new sacred thread from the priest on this occasion. The *darbha* string is not removed as he is expected to wear it till his marriage. But if his mother or father dies before his marriage the string is removed since he has to perform the ceremonies in connection with the funeral without this string. During the period between 'Upanayanam' and 'Samavarthanam' the boy should observe 'brahmacharyam'.

Samavarthanam

69. This ceremony was originally performed at the age of 18, but now it is carried out a few days before the marriage or in some cases, on the day of marriage itself. As in olden days the rite is observed only after the marriage is settled. On completion of a *homam* the *darbha* string tied at the time of 'Upanayanam' is removed from the waist of the boy. The boy prepares for a pilgrimage to Kasi (Varanasi) wearing mendicant's dress. He walks a few yards with a palm-leaf umbrella in his left hand and a vessel for receiving alms in the other. He is, it is supposed, on his way to enter 'Vanaprastham' the third 'Ashramam' or stage in a Brahman's life, without going through 'Grahastham' the second 'Ashramam'. The boy is called from behind by the father of his prospective bride with a promise that his daughter shall be married to him. He also gives the boy a dhoti and a shawl in addition to a purse containing about one per cent of the dowry promised, probably as an assurance.

Puberty

70. Till about 30 years ago it was compulsory that the girls of the community should be married before puberty. Unfortunate was the girl who matured before marriage, for she and her family would become the objects of public

derision. The members of all such families would become outcasts for which instances are several in the State.

71. When the girl attains puberty she is bathed and given fresh clothes and flowers. She remains in a decorated room for three days. A *nira* of rice, a cocoanut and a burning oil lamp are placed in the room. Every night a medicine prepared from 'Amukkiram' (*Physalis flexouosa*) is poured into her nose. The relatives and the neighbours bring sweets and other presents. Every day she takes bath and on the fourth day she is given new clothes. The ladies who assemble there, decorate her locks with flowers and her forehead with 'kumkumam' (saffron). She is given a sweet preparation called 'Masha Payasam' made from blackgram and molasses. This preparation, fruit and beaten rice are distributed among the ladies and children who gather there on the occasion. In certain places there will be a feast also on this day. If the girl is already married the husband performs a *homam*. At present as the girls are married only after puberty, a ceremony called 'Rithu Santhi' is performed along with the marriage, instead of this *homam*. Formerly within fourteen days from the date of puberty a ceremony called 'Garbhadharam' was performed as the girls were married before puberty. On that occasion the girl's hair was decorated with a small twig of the fig tree and the feather of porcupine.

72. The puberty pollution which was observed for seven days formerly, has been shortened to four days at present. However, even now, the girl is not permitted to enter the temple before the expiry of seven days.

Marriage

73. Generally a marriage proposal is made by the boy's parents by requesting for the girl's horoscope. According to the custom in vogue no parent should refuse to give the horoscope. If the girl's people are not in favour of a particular alliance there are occasions in the succeeding stages when the proposal can be dropped. The amount

of dowry, even minor disagreement in horoscope and various other problems give chances to either party to slip out of the matter. According to the custom in vogue the boy and the girl are expected to get sanction from the chief priest or 'Swami' of the community before conducting the marriage. The 'Swami' has delegated this authority to the priest of the temple in each locality to make the procedure simple. The preliminary stage of negotiations terminates with a ceremony called 'Nischayathamboolam' in the bride's residence, a few days before the marriage. The parents of the boy and a few selected relatives and the priest go to the girl's house in the evening on the appointed day. They take a saree or 'chela', blouse, ornaments and flowers for the girl. In the presence of the priests of both the parties, the boy's father gives a plate with the above articles to the girl's father. The girl's father gives the whole amount of the promised dowry. The date and the hour of marriage are also determined then and there. The priests give the detailed instructions regarding the formalities to be observed during the ceremony. Before the boy's people depart they refresh themselves with sweets, beaten rice which is an indispensable item for such occasions, and coffee.

74. Ten days before the marriage a *pooja* known as 'Kauthuka Bandhanam' is performed in the houses of the bride and the bridegroom. In most cases the 'Samavarthanam' is also performed on the same day. During 'Kauthuka Bandhanam' a silken thread carrying turmeric pieces is tied on the hands of the boy and the girl to protect them from pollution caused by birth or death in their families. In spite of this, if their parents or such other close relations die within 10 days before the marriage, the marriage has to be postponed. After 'Kauthuka Bandhanam' *pooja* is offered on everyday till the day of marriage.

75. Until very recently the ceremonies connected with marriage extended for 7 days, but now almost all the essential rites are performed in a day, the

SCENES FROM A GOUDASARASWATH BRAHMAN WEDDING (Contd.)



Pl. 23

BRIDEGROOM GARLANDING THE BRIDE



Pl. 24

THE CHANGING OF THE GOTRAS



Pl. 25

THE CHANGING OF THE GOTRAS

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Pl. 26

THE TYING OF THE MANGALASUTRAM

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important items being finished before noon. The bridegroom and his party arrive only at the time of marriage in most cases. If they arrive earlier they are accommodated in a neighbouring house, from where they start to the girl's house just before the auspicious moment. The bridegroom holds a decorated coconut in his hands. An oil lamp called 'Kuthuvilakku', rice, coconut, plantains, 'beeda' etc., are carried by others in the procession. The bride's parents and relatives wait at the gate to welcome the boy and his party. The girl's father receives the coconut from the bridegroom and gives him another one, the boy saying 'Kanyakarthis' (one who seeks girl) and the girl's father replying 'Kanakasammatham' (golden consent). Then the bride's father leads the boy to the *pandal* or to the nuptial stage holding the boy's right thumb and shows him his seat. Afterwards the girl's maternal uncle leads the boy to the northern side of the *pandal*, washes the boy's feet and leads him back to his seat. The place where the boy gets his feet washed is well decorated.

76. Now a ceremony called 'Lekshmi-narayana pooja' is performed in the presence of the boy. The essential part of this is known as 'Madhuparkam' and consists of the bride's father giving some milk in a vessel to the bridegroom. The bride is taken to the *pandal* by the wife of her maternal uncle. When she enters the *pandal* a curtain is held in front of her by the priests belonging to both the parties, such that the boy and the girl do not see each other. The couple stand face to face in two *murams* (bamboo winnows) with the curtain between them. The priests of the two sides announce the *gotras* and the names of the father and the grandfather of the boy and the girl. The curtain is removed and the couple see each other. Now all sit down, the bride and the bridegroom sitting down in the *murams*. The father and the mother of the bride sit near her and the father makes up his mind to give the daughter in marriage. This is known as

'Kanyadhanasankalpam'. The bride's father presents the bridegroom with sanctified clothes and a ring. The ceremony called 'Kanyadhanam', that is, 'offering of the girl' is performed by the father of the girl placing the girl's hand in the hand of the boy and her mother pouring some water over the hands. Now is the opportunity for the father of the bride to give *dakshina* i.e., a gift to the bridegroom. The boy and the girl stand up facing each other and exchange garlands. They are then tied together with two threads. The ceremony is called 'Sutra-bhandanam' and is intended to change the *gotram* of the girl to that of the boy. These two threads are then tied on the wrists of the boy and the girl by each other. The boy ties on the neck of the girl 'Mangalasutram' which is a silken thread carrying a piece of turmeric. He also ties a *tali* on the neck of the girl. Then the boy and the girl stand facing the east with the girl on the left side of the boy. One corner of the shawl put on the shoulders of the boy is tied to one corner of the saree of the girl. The priests and elders bless the couple. The bridegroom presents some clothes to the bride. Following this a ceremony called 'Vivahahomam' is performed with the couple sitting down. Towards the end of the *homam* the boy stands up, pours a little ghee in the right hand of the bride and holding the hand lifts the girl up. This is called 'Panigrahanam'. The girl receives from her brother some fried rice called 'malar', the boy holding his hand below, supporting the hands of the girl. Together they drop this into the sacrificial fire and walk around the fire. On completion of the round the girl tramples on a millstone put near the fire for the purpose. The girl's uncle puts a ring on one of her toes. The dropping of the fried rice in the fire, walking round the fire and trampling on the millstone are repeated thrice, but the ring is put on the toe only on the first occasion. The whole ceremony is known as 'Lajahomam' and forms an important part of the wedding rites. The intention of making

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the girl trample on the millstone is to make the marriage as firm as a rock. After the ceremony the corners of the clothes of the boy and the girl are untied. Rice is dropped in seven places on a plantain leaf and the boy holding the toe of the right leg of the girl makes her trample over these seven places, each time reciting the prescribed *manthras*. The ceremony is called 'Sapthapathi', and it marks the end of the ceremonies on the first day.

77. On the second and third days only *homams* are performed. The girl should sit on the right side of the boy while he performs the *homam*. On the fourth day after the *homam* two plantain leaves are spread side by side in the north-south direction and the boy and the girl stand on one of them, facing the east. Now the girl's maternal uncle and his wife stand behind the boy and the girl respectively. On the recital of certain *manthras* the girl's uncle and his wife carry the boy and the girl to the leaf in front. They also stand on the leaf on the right side of the bridegroom or bride as the case may be. Thereupon the married ladies among the assembled come one by one and bless the couple three times each, throwing rice and flowers. They receive from the bride and the bridegroom betel leaves and areca-nut. When 'Pattanaprevesam' or the visit to the street, was common, it was done on the fourth day. Only after this visit the boy and the girl were allowed to meet freely in olden days. No rite is prescribed for the fifth and sixth days but on the seventh day there are some ceremonies. On that day the boy and the girl apply oil on the head of each other and both of them take bath. A feast is served to all the male members. While they finish and get up, their wives eat the food from the leaves left by their husbands.

78. Nowadays all the above formalities are carried out in a single day. 'Pattanaprevesam' has altogether been given up but the couple go to the neighbouring temple in the evening on the wedding day.

Grahaprevesa

79. The day the girl steps in her husband's house is important and the ceremony is known as 'Grahaprevesa'. On the appointed day at the auspicious moment the girl enters her husband's house stepping her right foot into the southern or middle room and lights a hanging oil lamp. The old people may, sometimes, watch the flame carefully and forecast the future of the couple from its size and shape. The boy's mother presents the bride with a 'chela' or saree on the occasion.

Funeral

80. Just before the death some gifts are given to the priests for the peace of the departing soul in the other world. Sometimes the son of the dying person recites *manthras* with his father's head in his lap. The holy water of the Ganges is given to the person before the death. After the death the body is removed to a bed of *darbha* grass spread on the floor coated with cow-dung. A coconut is broken into two and with oil flames in them the two pieces are kept by the side of the dead body. A pan with fuming 'Ashtagandha' (eight spices) is also placed near the lamps. The body is laid on *darbha* grass on the ground with the head towards the south. Someone sits by its side and ejaculates the word 'Narayana'.

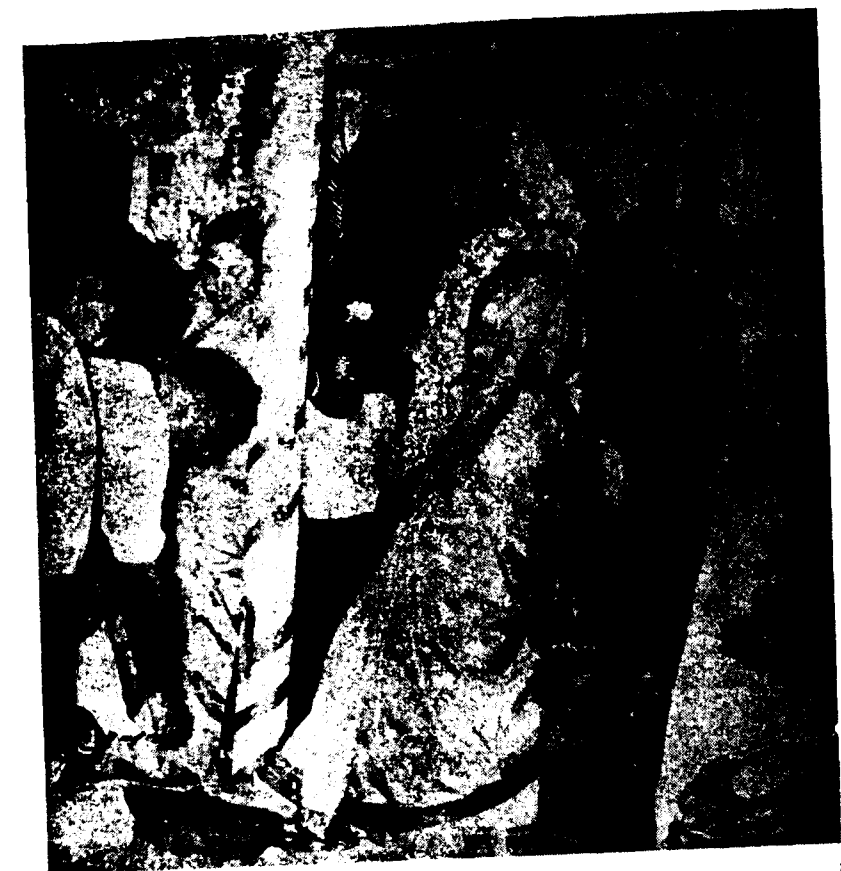
81. Before taking the body to the burning ground it is laid on a plantain leaf and washed in cold water. In the case of a male the body is dressed with new clothes and adorned with holy ash, 'Gopichandana', turban etc., all in a style peculiar to a pious, orthodox Brahman. If it is the body of a 'sumangali' (married woman) it is dressed like a bride. If the services of the priest are available some Vedic rites are performed. Then it is completely covered with a fresh cloth. A portion of the cloth that covers the body is torn out and the eldest son or the person who is entitled to perform the funeral rites wears it across his body like the sacred thread. This piece of cloth is put into a river only on the eleventh day after death.

SCENES FROM A GOUDASARASWATH BRAHMAN WEDDING (Contd.)



Pl. 27

THE LAJAHOMA



Pl. 28

THE WEARING OF THE RING ON THE TOE



Pl. 29

THE SAPTHAPATHI

Page 132



Pl. 30

THE COUPLE BEING LIFTED TO
THE PLANTAIN LEAF IN FRONT

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CUSTOMS AND MANNERS OF GOUDASARASWATH BRAHMANS

82. The sons of the dead carry the body to the crematorium. The eldest son bears an earthen bowl containing fire which has to be used for the cremation. The body is first placed by the side of the funeral pyre and some ceremonies are performed by the priest. The sons go round the dead body three times and look at its face removing the cloth. The eldest son again goes round the body with a new earthen pot containing water. On completion of the third round he throws the pot back from his shoulder. The water found in the broken pieces of the pot is collected and offered to the dead body with *manthras*. Rice and flowers are put into the mouth of the corpse and its face is covered. Before lighting the pyre coins are buried on its four sides, starting from the southern side and ending at the eastern side. Now the sons jointly light the pyre and if the priest is present he recites the 'Chamaka', a *manthra* intended to keep the evil spirits away. All the assembled wait till the body burns completely.

83. The 'Sanchayana' or the collection of the bone is performed on an odd day after the death but it can be done on the same day also. If it is performed immediately after the cremation the fire is put out by sprinkling the water of tender coconut and well water. Nine pieces of bone are collected—one from the chest, one from the forehead, two from the shoulders, two from the wrists, one from the hips and the remaining two from the ankles. The rest of the bones are collected and thrown into a river or sea. 'Bali' is offered for ten days before these nine pieces of bone. On the 12th day these bones are also thrown into a river or sea. The pollution is observed for 10 days except by those who have to perform the funeral rites. The latter get themselves free from pollution only on the 12th day.

84. On the 12th day a 'bali' is performed by the sons of the deceased after having put the bones in a river and taken bath. Twelve priests are given gifts of cloth, vessel, wooden sandals,

bed etc., and some money. They are also given a meal. After the meal the priests are expected to leave the house without looking back. Those who perform the funeral rites also take meal along with twelve other Brahmans afterwards.

85. On the 13th day a feast known by the name 'Samaradhana' is held. Sixteen more 'balis' are performed during a period of one year on certain selected days such as the 42nd, 72nd, 80th and so on. In the fifth month a ceremony is performed in order to help the soul to cross the river 'Vydharani' a difficult lap in the journey of the soul to heaven. A small boat and an oar made of gold are presented to a priest. The boat also contains *darbha* image of the soul. Feast and 'bali' are held on the first anniversary also.

86. If a 'brahmachari' dies the ordinary rites from the 13th day are not performed but certain other ceremonies are carried out to please his soul. There are also some minor differences in the details of the funeral rites. In the case of an unmarried girl's death no 'bali' is offered. If a child dies before the teeth formation the body is buried and not cremated. When a woman becomes a widow the 'tali' is put on the dead body of her husband. As widow marriage is prohibited, she gets her head shaved and wears modest dress without ornaments. She spends the rest of her life in fasting, meditation and prayer.

Days of Religious and Social Importance

87. To the community the holy days like 'Avani Avittom', 'Ashtami Rohini', 'Deepavali', the New Year's Day which falls in the month of March-April etc., are important either from the social or religious point of view. On the day of 'Avani Avittom' all the male members go to the temple, perform a *homam* and receive new sacred threads from the priest, giving him *dakshina*. For 'Ashtami Rohini' gifts in cash or in kind are sent to the ladies who have left the house after marriage. On this day the ladies are entitled to get everything for the

feast except oil and mustard from their father's house. The ladies are invited to their father's house on the 4th day after the 'Deepavali' and given dress and money as presents. To the community the New Year's Day is as important as the 'Thiruvonam Day' to the indigenous communities of Kerala. There are also many other days of religious importance. For example, on all the new moon days the male members go to the temple of the locality to perform 'Tharpana', an offering with water to the dead.

Consanguineous Marriages

88. Out of 127 households in the surveyed area marriages among relations have taken place in 33 households, the total number of such marriages being 38. 29 of these marriage have taken place among blood relations while others are among non-blood relations. Consangui-

neous marriages have taken place in most of the communities in the surveyed area including the Latin Catholics for whom such marriages are not normal. Majority of the marriages between blood relations have taken place among cross-cousins. In one case, in the Tamil Brahman community marriage has taken place between the boy and his sister's daughter. Among the marriages between non-blood relations, one is a case of marriage with the elder brother's widow and three are with deceased wife's sister. In spite of the large number of consanguineous marriages in this village compared to other surveyed villages of this district it can definitely be said that the system is on a decline. A table showing the community and the type of relations among whom consanguineous marriages have taken place is given below.

Table XVIII
CONSANGUINEOUS MARRIAGES

	Communities									
	Ezhuvas	Vettuvas	Goudasaraswath Brahmans	Kudumbis	Pulayars	Padanna Kanakans	Chaliyans	Tamil Brahmins	Latin Catholics	Muslims
Total No. of households in the community	44	21	16	8	6	3	2	1	14	5
No. of households where consanguineous marriages have taken place	13	5	4	1	2	1	2	1	1	3
Total No. of marriages	16	5	5	1	2	1	2	1	1	4
Married to one's own sister's daughter	..	..	..	..	..	..	..	1	..	..
Mother's own brother's daughter	5	2	3	..	..	..	1	..	..	..
Father's own sister's daughter	8	..	..	..	..	..	..	..	..	1
Other blood relations	1	1	2	..	1	..	1	..	..	2
Elder brother's widow	..	1	..	..	..	..	..	..	..	..
Wife's sister	1	1	..	..	1	..	..	..	..	..
Other non-blood relations	1	..	..	1	..	1	..	..	1	1

CHAPTER III

ECONOMY

Economic Resources

89. The diversity in economic resources and occupations is an interesting feature of the village under survey. Land forms an important source of income among the various other sources such as industries and trade. It also provides employment to a large number of workers. Small and large cocoanut gardens scattered all over the village, a few cocoanut trees standing around the humble huts in small plots or lining the banks of the canals or paddy fields yield the entire income for certain households and major part of the income for some other households. A few arecanut palms, mango, jack and cashew trees supplement, although in a small way, the income from cocoanuts. Plantains and other vegetables, tubers like tapioca and paddy partially satisfy the food requirements and in a few cases form surplus commodities. Pepper and certain grains too contribute a small share towards the total income. Among the industries, coir manufacturing takes the first place earning as it does livelihood for a large number of poor class families. The abundant retting facility and the inexhaustible source of raw material have earned for this place an important position in the coir industry of Kerala. Other industries such as umbrella manufacturing, aluminium utensil manufacturing, handloom weaving, mat weaving, oil pressing, copra making, bidi making, smithy, dress making and manufacturing of *pappadoms* also give employment to a large number of poor class people and form the main or subsidiary sources of income to a considerable number of households. Trade is also an important economic resource in the village. Altogether in the village there are 270 establishments

employed in trade and commerce. Animal husbandry does not yield much income but the cows kept in several households meet the domestic requirements of milk and butter.

Land

90. The village has a total area of 1,616.15 acres.¹ It is classified into wet, dry and submerged land. 26.1 per cent of the total area constitute wet land, 59.8 per cent dry land and the rest canals, ponds or backwaters. A good portion of the wet land has been converted into dry land for cocoanut cultivation for the reason that the latter is more profitable than the paddy lands on which a single crop alone can be taken under the conditions existing in the village. The whole of the dry land excluding the area occupied by houses, institutions, roads, tanks, canals etc., has been brought under cocoanut cultivation. Only the area under water remains uncultivated but even this area is put to profitable use by retting cocoanut husks in it.

91. The distribution of the land of the village shows that altogether there are 837 landlords occupying land, the extent varying from below 5 cents to more than 100 acres. 743 of these landlords are Hindus or Hindu institutions, 88 Muslims or Muslim institutions and 6 Christians or Christian institutions. 22 holdings constituting 2.63 per cent of the total number of holdings are below 5 cents in extent. Altogether the area comprised by these holdings comes to only 0.48 acres. 72.73 per cent of these holdings are held by Hindus and the rest by Muslims. 29 people forming 3.46 per cent of the landlords own 5 to 10 cents each, the total area under their occupation being 1.95 acres. 82.76 per cent of them are

1) 654.05 hectares

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Hindus, 13.45 per cent Muslims and the rest Christians. The number of land. lords possessing 11 to 20 cents each in the village is 85, their percentage being 10.16 of the total number of landlords. The total area occupied by them is 12.76 acres. 84.70 per cent of these landlords are Hindus and the rest Muslims. 202 persons possess 21 cents to 50 cents each and they constitute 24.13 per cent of the total number of landlords. The total area under their occupation is 71.48 acres. Nearly $\frac{1}{2}$ of them are Hindus and the rest Muslims. The largest number of people holding land in the village comes in this group. There are 198 people constituting 23.66 per cent of the landlords possessing 51 cents to 1 acre each, the total area under their possession being 140.45 acres. 91.41 per cent of these landlords are Hindus, 7.58 per cent Muslims and the rest Christians. The number of landlords possessing 1 acre to 2.5 acres in the

village is 177, their percentage to the total number of landlords being 21.15, and the total area under their occupation being 273.49 acres. In this group also nearly 90 per cent are Hindus and the rest Muslims. Of the total number of landlords 8.96 per cent possess between 2.5 and 5 acres, the total area possessed by them being 252.15 acres. Most of them are Hindus. 3.70 per cent of the landlords possess 5 acres to 10 acres, the total area thus occupied being 206.63 acres. Except about 13 per cent Muslims the rest in this category are Hindus. More than 10 acres in the village are possessed only by the Hindus. The percentage of people possessing various extents of land along with their percentages as well as the total area under their occupation are given in the table below. The Hindus possess 1,296.15 acres, the Muslims 94.23 acres and the Christians 8.58 acres of the total area under private possession.

LAND

Table XIX
DISTRIBUTION OF LAND HOLDINGS IN THE VILLAGE BY SIZE
AND COMMUNITIES

Size of holdings	No. of holdings by community					Area of holdings by community				
	Hindus & Hindu Institutions	Muslims & Muslim Institutions	Christians & Christian Institutions	Total No. of holdings	Percentage to the total holdings	Hindus & Hindu Institutions	Muslims & Muslim Institutions	Christians & Christian Institutions	Total area in acres	Percentage to the total area
1	2	3	4	5	6	7	8	9	10	11
Below 5 cents	16	6	..	22	2.63	0.38	0.10	..	0.48	0.03
5 cents to 10 cents	24	3	2	29	3.46	1.62	0.20	0.13	1.95	0.14
11 cents to 20 cents	72	13	..	85	10.16	10.83	1.93	..	12.76	0.91
21 cents to 50 cents	179	23	..	202	24.13	63.22	8.26	..	71.48	5.11
51 cents to 99 cents	181	15	2	198	23.66	127.50	11.18	1.77	140.45	10.04
1 acre to 2.5 acres	158	19	..	177	21.15	241.39	32.10	..	273.49	19.55
2.5 acres to 5 acres	68	5	2	75	8.96	230.21	15.26	6.68	252.15	18.02
5 acres to 10 acres	27	4	..	31	3.70	181.43	25.20	..	206.63	14.77
10 acres to 15 acres	10	..	..	10	1.19	117.13	..	..	117.13	8.37
15 acres to 20 acres	2	..	..	2	0.24	31.34	..	..	31.34	2.24
20 acres to 25 acres	1	..	..	1	0.12	23.43	..	..	23.43	1.68
25 acres to 30 acres	2	..	..	2	0.24	53.60	..	..	53.60	3.83
30 acres to 40 acres	1	..	..	1	0.12	31.88	..	..	31.88	2.28
40 acres to 60 acres	1	..	..	1	0.12	48.10	..	..	48.10	3.44
60 acres to 80 acres	..	..	..	..	..	..	..	..	..	..
80 acres to 100 acres	..	..	..	..	..	..	..	..	..	..
Above 100 acres	1	..	..	1	0.12	134.09	..	..	134.09	9.59
Total	743	88	6	837	100.00	1,296.15	94.23	8.58	1,398.96	100.00

92. Thirty-six of the above landlords reside outside the village and altogether they occupy 152.72 acres. Some of these plots are under the direct supervision of the landlords, whereas some others have been given on lease or mortgage. The number of absentee landlords has gone down considerably in recent years, as absentee landlordism in such a thickly populated area is not in the interest of the landlords. Unless there is constant and close supervision, the landlord may not get the produce from his lands and may even find one fine morning a squatter setting up a claim over the land. Therefore, they dispose of their interests in the other villages if they are smaller than the

possession in this village and come to live in the property here. The partition of family properties and the setting up of new households have also necessitated the termination of several cases of absentee landlordism. Even the small number of remaining cases of absentee landlordism may disappear very soon.

93. The surveyed area covers 94.99 acres of which about 6 acres are wet lands and the rest dry lands. All the areas excluding those occupied by buildings, lanes, tanks, wells, etc, have been brought under cultivation. Except for the six acres of wet lands on which paddy is cultivated, the rest of the area is subjected to cocoanut cultivation. Only a portion of this area is

possessed by the surveyed households, a major portion being owned by the landlords outside the surveyed area. But the households in the surveyed area own lands elsewhere in the village.

94. Altogether only 29 households forming 22.83 per cent of the surveyed households own or possess lands. All the rest are either landless Kudikida-ppukars or people living in rented houses. The surveyed households own or possess 178.09 acres on the whole of which 3.50 acres are held from Government under the rubber plantation scheme. This area is far away from the village and was obtained by the households only a year ago. Out of the remaining 174.59 acres only a very small portion falls outside the village. Out of this extent

33 acres have been given to others for cultivation leaving 141.59 acres under the direct management of the households. 94.5 per cent of the latter constitute land under cultivation, 2.1 per cent cultivable waste and 3.4 per cent built up area. 54.54 per cent of the holdings have an area of more than 1 acre each. Even the small areas are not uneconomic holdings in this part of the state where cocoanut plantation has the first claim over the land. A cocoanut tree requires only about 1.5 cents and 10 or 15 trees yield a much better income than an equal extent of land under other crops. The distribution of the land according to extent and community among the surveyed households is given in the table below.

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

Nature of interest on land	Community	No. of households and extent of land									
		No land	5 cents & below	6 to 10 cents	11 to 20 cents	21 to 50 cents	51 cents to 1 acre	1.0 to 2.49 acres	2.5 to 4.99 acres	5 to 10 acres	above 10 acres
Own land	Ezhuvas	40	1	..	1	..	1	1	..	..	..
	Goudasaraswath Brahmans	4	..	..	..	2	2	..	4	1	3
	Nairs	2	..	..	..	..	..	..	..	..	2
	Thattans	..	..	1	..	..	..	..	..	..	..
	Tamil Brahmans	..	..	..	..	..	..	..	1	..	..
	Latin Catholics	12	..	..	..	2	..	..	..	..	..
Government land	Muslims	4	1	..	..	..	..	..	..	..	..
	Ezhuvas	43	..	..	..	..	..	..	..	..	..
Land held from private persons	Chaliyans	1	1	..	..	..	..	..	1	..	..
	Ezhuvas	42	..	..	..	..	1	1	..	..	..
	Goudasaraswath Brahmans	13	..	..	..	..	..	2	..	..	1
	Pulayas	5	..	..	..	..	..	1	..	..	..
	Nairs	3	..	..	..	..	..	..	1	..	..
	Latin Catholics	13	..	..	..	1	..	..	..	..	..
Land given out to others	Goudasaraswath Brahmans	15	..	..	..	..	..	..	..	..	..
	Nairs	2	..	..	..	..	..	..	..	1	1

95. Taking the total area possessed by each community in the surveyed area, the Nairs have 57.34 acres of proprietary land and 3.25 acres of land taken from private persons or institutions, the Goudasaraswath Brahmans have 83.39 acres of proprietary land and 18.69 acres of land taken from private persons or institutions, Tamil Brahmans have 4.50 acres of proprietary land, Ezhuvas have 3.20 acres of proprietary land, 3.50 acres of land taken from the Government and 1.30 acres of land taken from private persons or institutions, and other communities have 0.61 acres of proprietary land, 0.05 acres of land taken from the Government and 2.20 acres of land from private institutions or individuals.

96. It is difficult to estimate the total income yielded by the various economic resources of the village. But statistics have been collected for the surveyed area. The surveyed households produce 4,455 *paras* of paddy, 369,222 cocoanuts and areca-nuts worth Rs. 2,311 on an average, annually. Of this 2,360 *paras* of paddy are consumed by the households themselves and 300 *paras* are set apart for seed, selling the balance in the market. Only a small percentage of cocoanuts viz., 8,820 is consumed by the producing households. Areca-nuts worth Rs. 2,061 are sold by the producing households.

Animal Husbandry

97. According to 1961 Livestock Census Lokamaleswaram had a total livestock population of 6,831. This consisted of 1,065 cattle, 252 buffaloes, 714 goats, 10 sheep and 4,790 fowls and ducks. The number of cattle per thousand population is 80, buffaloes 19, goats and sheep 55. The settlement register gives the livestock population of the village for 1904 as 180 bullocks and buffaloes, 462 cows, 72 she-buffaloes, 160 young stocks and 219 sheep and goats making the total number of these items 1,093. These animals have only doubled during 56 years. The meagre grazing facilities available in the village have been the prime reason for the poor

development of animal husbandry. The livestock, especially the bovines, are reared under unwholesome conditions. The fodder consists of mostly straw which is grossly deficient in protein and other protective properties. Only a comparatively small number of people feed the animals on cocoanut cake or other fodder purchased from the market. The indigenous breed which forms the bulk of the livestock is of poor work output and of low milk yield. The average yield of the cows is estimated to be 350 pounds per year, buffaloes 700 pounds and goats 35 to 40 pounds. A Key Village Centre was started in the village in 1956 for the improvement of the livestock of the area by introducing Sindhy and other improved varieties. It claims to have given about 1,000 artificial inseminations every year, of which about 65 per cent are reported to be successful. Nevertheless any tangible results of the work are not visible and probably it may take some more years to decide whether the institution will be able to improve the animal wealth so as to make it an important economic resource of the village. The poultry too live under unsatisfactory conditions. The feeding of the poultry does not engage the attention of the households since the birds are supposed to find their own food scavenging the compounds. Most of them are local varieties which yield only about 60 or 70 eggs per year. The N. E. S. Block and the Animal Husbandry Department are trying to introduce improved varieties of birds such as Rhode Island, White Leghorn and Black Minorca.

98. The Brahmans, particularly the Tamil Brahmans, and Goudasaraswaths use the entire production of milk in their own homes. Well-to-do Nairs use more milk and milk products than other non-Brahman Hindus, Christians and Muslims. The poor households market the dairy products locally. The numerous tea-shops of the village and the hospital require a great quantity of milk daily. Eggs too have good demand in the locality. Till recently the dairy

products were marketed by individuals to the shops directly but during the year under survey a society has been registered for this purpose. The milk and milk products produced in the village being insufficient for meeting its requirements they are brought from the neighbouring villages daily.

99. In the surveyed area 26 households keep 56 cows on the whole, 6 households together have 19 buffaloes and 2 households keep 1 bull each. There are goats in 29 households, the total number of goats in the surveyed area being 44. One household breeds 8 ducks and 75 households breed poultry. Among them 3 have Rhode Island, 3 White Leghorn and 1 Black Minorca,

the total number of these varieties being 9, 8 and 1 respectively. In the surveyed area altogether there are 282 fowls.

100. Both in the village and in the surveyed area the milch animals are greater in number than draught animals. With only a small area under paddy cultivation in the village the latter have little use there. Even those who have got paddy lands prefer to get oxen and buffaloes on wages for ploughing instead of keeping them year round and spending a large amount on feeding. The following table gives the number of livestock and poultry for every thousand population in the village and the surveyed area.

Table XXI
NUMBER OF LIVESTOCK AND POULTRY FOR EVERY 1,000 PERSONS

Items	Village (Nos.)	Surveyed area (Nos.)
Cattle	80	66
Buffaloe	19	22
Goat and Sheep	55	50
Total livestock	154	138
Poultry	361	331

Industries

101. Small and large industries together provide the largest field of employment for the villagers. According to 1961 Census 338 males and 1,008 females work in household industries and 216 males and 151 females in major industries. The household industries have improved considerably in recent years in number and size. Altogether in the village there are 170 industrial establishments, big and small. 22 of them are engaged in the preparation of cocoanut fibre and copra, 13 in coir spinning, 19 in dress making, 6 in oil and rice production, 5 in the manufacture of aerated water, 9 in jewellery, 7 in blacksmithy and 4 in the production of lime. Small engineering establishments engaged in repairing and servicing of cycles, radios, watches etc., are 22 in number. The remaining establishments

are engaged in the manufacture of indigenous medicines, umbrella parts, aluminium vessels, copper and bell-metal utensils and furniture and in printing, photography and wood carving. Out of these 170 establishments only 13 engage 10 or more workers each daily. Two of them are factories producing umbrella parts, one is manufacturing aluminium vessels, one is a rice mill, 6 are units producing cocoanut fibre, 2 are coir spinning units and one is a bidi factory. 4 of the above 13 establishments are in the surveyed area.

102. Among the large scale industries the S. N. Rice Mill, the Hindusthan Ribs Factory and the Hindusthan Umbrella Factory require a brief mention here. The S. N. Rice Mill regularly employs 29 workers consisting of 22 males and 7 females. It procures paddy from the neighbouring villages, boils

and dries it and after dehusking markets it through its own depot. The institution is an important one since the village is a deficit area with regard to rice. The Hindusthan Ribs Factory is engaged in the production of umbrella ribs and employs 45 male workers. The special type of steel required for the work was formerly imported from foreign countries but now it is purchased from within the country. The products of the factory are marketed throughout South India. The quality of the products has gone down and the price gone up in recent years, the reported reason being the stoppage of import of special steel. The Hindusthan Umbrella Factory manufactures umbrella handles and assembles umbrellas. It employs 60 workers and markets the products throughout Kerala. Both the latter industries have Statewide importance as Kerala is a State using large number of umbrellas. The production of these two factories varies slightly according to the season, the highest being during monsoon months and months immediately preceding and the lowest during other months.

103. Coir spinning, screw-pine mat weaving, manufacture of *pappadom* and handloom weaving are carried on at the level of household industries in majority of cases. They are run in the open air in the premises of the houses or in sheds attached to the houses.

104. Household industries such as screw-pine mat weaving, cocoanut fibre preparation, coir spinning and weaving are not carried on throughout the year by all units. All except one-third of the total number of screw-pine mat weaving units are engaged in it season-

ally, the working period varying from one month to 10 months. Nearly half of them work six months or less. In the cocoanut fibre making units work is more even. Majority of them are working more than, 8 months every year. Similar is the case of coir spinning and handloom weaving also.

105. In the surveyed area there are 4 large industries, viz., the rib factory, the umbrella factory, the rice mill and the aluminium vessel factory. Besides, there are two tailoring shops, one copra making unit, one watch repairing unit, one small general engineering unit, one shoe manufacturing unit and 22 units engaged in coir industry. There are also 5 screw-pine mat weaving households and one *pappadom* making household. Altogether in the surveyed area 25.98 per cent households depend upon industries, majority of them on coir spinning, for their total earning. 30.71 per cent of the surveyed households run their own industries and as much as 39.36 per cent workers of the surveyed area are industrial workers.

Trade and Commerce

106. The village has 270 shops including 73 tea-shops. After tea-shops, provision shops are the largest in number followed by stationery shops and piece-goods shops. The other important categories are vegetable shops, tobacco shops, timber and firewood shops, hardware shops, bell-metal and copperware shops. There are 10 shops exclusively dealing in straw. The list of the shops with the number of establishments under each category is given in the following table.

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Table XXII

LIST OF SHOPS IN THE VILLAGE

Type of shops	No. of shops
Tea	73
Provision	58
Fair price (grains)	7
Stationery	56
Vegetables	5
Milk products	2
Tea dust	3
Tobacco and tobacco products	4
Medicines	2
Piece-goods	16
Umbrellas	1
Bell-metal and copper vessels	2
Pottery	1
Hardware	1
Firewood	2
Petrol	3
Newspaper	1
Straw	1
Bamboo	1
Timber	10
Bricks and tiles	2
Electrical equipments	6
Fertilisers	2
Hiring of loud speakers	1
Cashewnuts	1
Others	1
Total	270

107. Although in all parts of the village there are shops the largest concentration of them is found around the Bhagavathi temple which is the so-called town area of the village. Pedlars and hawkers are practically absent, since the shopping centre is not far away from any corner of the village. The articles in these shops are mainly brought from towns like Trichur and Cochin. The wholesale shops in Kottapuram also supply certain commodities. Best business is done during

the evening hours in the stationery and provision shops and both in the evening and morning in the tea-shops. Some of the big shops contain articles worth forty to fifty thousand rupees and have daily transactions amounting to 300 to 400 rupees.

108. In the surveyed area there are 22 shops. 5 of them are tea-shops, 4 selling only coffee and tea and sweet-meats and 1 selling coffee, tea, sweet-meats and rice. There are 5 provision shops dealing in rice, pulses, wheat,

salt, chilly, spices, oils, sugar, jaggery and soap. The average volume of trade in these provision shops varies between Rs. 350 and Rs. 500 per month in the case of two shops, between Rs. 1,500 and Rs. 1,800 in the case of two other shops and more than Rs. 3,700 in the case of the remaining one shop. During the year before survey these five shops altogether sold commodities worth Rs. 79,540. Three shops of the surveyed area deal exclusively in stationery goods such as soaps, and other articles of toilet, paper, glass, ink, vessels, note book, bidi and cigarette. Besides, one of them also sells aluminium vessels and two others aerated water. The largest of them sells articles worth Rs. 26,000 every year, while the others have an annual turnover of only Rs. 4,000. During the year before survey the 3 shops together sold articles worth Rs. 30,564. Four shops of the surveyed area are engaged in the trade of bamboo, timber and straw. The remaining shops sell electrical goods, copper and aluminium vessels, bell-metal articles, tobacco and tobacco products, coffee powder etc. Barter system is absent in the village.

Changes Influencing the Economic**Life of the Village****Land Reforms**

109. The land of the village is held by private individuals under the four tenures of *Pandaravaka Verum Pattam*, *Pandaravaka Kanam*, *Puravaka* and *Inam*. It has been already mentioned that according to the village records there are only 837 registered holders among the villagers. This forms only about 30.91 per cent of the total number of the households. The rest of the people of the village live on the lands of others under *Kudikidappu* or lease or rent. The enactment giving permanent right to the *Kudikidappukars* to live on the lands on which their houses remain now has, therefore, benefited a large number of the village population. In the surveyed area the percentage of such households is as high as 72.44.

Land Improvement

110. The soil of Lokamaleswaram is

sandy and infertile. Certain plant nutrients such as potassium are not available in the required proportions and in several parts of the village the soil is acidic. The land improvement measures, therefore, should consist of a well planned scheme for the application of the fertilisers. The Agricultural Department and the N. E. S. Block have already analysed the soil samples from several plots and given the farmers directions for remedying the defects. In many cases this advice has been put to use. It takes about 3 to 4 years to find the results of manuring in cocoanut garden. This is a great handicap in the wider application of these formulae. All the same the people have realised the importance of soil analysis and the modern technics of cultivation and have started adopting them.

111. In the cocoanut gardens silt from the canals and backwaters is spread every year or once in two years. This is found to be a good manure. In course of time, it will have phenomenal effect on the soil composition also. The irrigation facilities have been expanded in recent years. Watering of the cocoanut palm has been found to yield good dividends and many irrigate cocoanut gardens during the summer. Several tanks are being dug for this purpose. Some are also installing electric or oil pumps for the purpose.

112. The cocoanut gardens are more paying than paddy lands. The paddy cultivation involves closer attention, more work and a certain amount of risk. Consequently the paddy lands are gradually being filled up for converting them into cocoanut gardens. More than one-third of the paddy lands of the village has already been so converted. But for the high cost involved in filling up, even the remaining area would have been converted into dry lands. Nevertheless, the process is taking place at a steady rate and the paddy fields may be completely filled up in course of time, unless the cultivation of paddy is made more profitable by the provision of irrigation facilities.

Industrialisation

113. The progress achieved by the village in industrialisation in the recent years is phenomenal compared to many other villages of Kerala. The coir industry received new impetus in the last decade with the introduction of co-operative societies. A good number of workers of the village are members of one or the other of these societies and earn a better income nowadays. Marketing of the product is also made easy by the societies undertaking to market them at the best price through their own agencies. The umbrella manufacturing, rib manufacturing and the manufacture of vessels are new industries started during the last decade. In the neighbouring village of Eriyad an industrial co-operative society has been started in 1959 for the manufacture of articles from coir and other cocoanut products. It employs people from the village under survey although only in small numbers. The starting of the junior technical school in the village is likely to lead to better initiative in the field of industries.

Improvement of Communication and Expansion of Marketing Facilities

114. Two salient items of work leading to the remarkable improvement in the communication facilities of the village are worthy of mention. Before 1960 the road to the village from the south was interrupted by a large ferry which could be crossed only through a float worked by manual labour. It was tedious and inefficient and consequently the flow of traffic along this route was negligible. People going to Ernakulam and Cochin depended upon the steamboats to avoid delay at the ferry. During 1960 steam launches were introduced at this ferry facilitating easy transshipment of vehicles, including lorries and buses. The bottle-neck thus removed, the towns beyond the ferry became easily accessible from that period. Another important step in the road transport is the opening of the bridge at Pullut about a year before the survey. This connects the village with

towns like Irinjalakuda and Trichur by a direct route. Formerly, in order to reach these towns, one had to take a roundabout route, or cross the ferry either of which caused inconvenience. The access to the railway station at Irinjalakuda has also been made easy by this bridge. The improved communication has also expanded the marketing facilities in that commodities can be taken to the distant market towns more quickly.

Expansion of the Sources of Finance

115. An efficient credit system is an important factor in accelerating the economic growth of any place. In this matter the village under survey has been fortunate since long past. In olden days the credit system was mainly controlled by the Tamil Brahmans who used to advance loans at high rates of interest. These money lenders were gradually replaced by banks which were opened in the village by local people. Thus came into existence the Thiyya Bank, the Lord Krishna Bank and the branches of some other banks. The credit facilities further improved during the last decade with the registration of the co-operative societies.

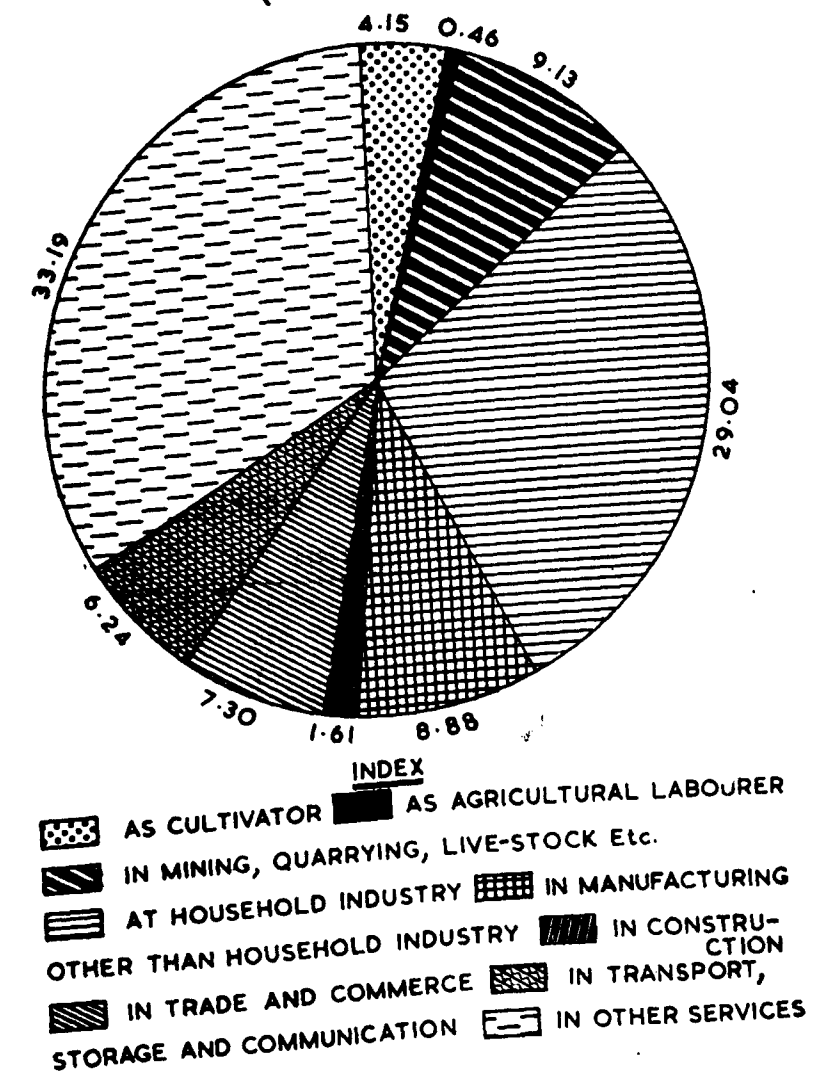
Livelihood Classes

116. 35.87 per cent population of the surveyed area are workers consisting of 22.32 per cent males and 13.55 per cent females. Among the workers 4.13 per cent are cultivators, 2.22 per cent agricultural labourers, 12.06 per cent are engaged in mining, quarrying and plantations, the last being much more important than the former two. 33.33 per cent in household industry. 6.03 per cent in large industries, 5.40 per cent in construction, 6.99 per cent in trade and commerce, 1.27 per cent in transport and 28.57 per cent in other services. 105 persons are employed in household industry, 69 consisting of 20 males and 49 females being in coir spinning, 4 male workers each being in copra making and manufacture of ornaments, 6 females in screw-pine mat weaving, 5 males and 1 female in tailoring, 3 males and 2 females in

manufacturing lime, 2 males and 2 females in *pappadam* making and the remaining 4 males and 3 females in other industries. Out of 19 male workers in the surveyed area engaged in large industries, 16 are employed in the umbrella factory, 2 in aluminium vessel factory and 1 in an oil mill. In the

industrial category of mining and quarrying come two fishermen and one worker in rubber plantation. All the rest work in cocoanut gardens. Teachers and Government servants form 11.11 per cent of those engaged in other services, the rest in this category being general labourers, domestic servants etc.

LIVELIHOOD CLASSES
(PERCENTAGE)



LOKAMALESWARAM

117. Out of the total population of the village 34.92 per cent consisting of 21.42 per cent males and 13.50 per cent females are workers. 4.15 per cent of the workers are engaged in cultivation, 0.46 per cent in agricultural labour, 9.13 per cent in mining, quarrying, fishing, plantation etc., 29.04 per cent in household industries, 8.88 per cent in manufacturing other than household industry, 1.61 per cent in construction, 7.30 per cent in trade, 6.24 per cent in transport and 33.19 per cent in other services. It would have been useful to compare the livelihood classes of 1961 with the figures of previous years but since separate figures for 1951 are not available for the village for the reason mentioned in the first chapter it is not possible to do so. On comparison of the combined figures of the Lokamaleswaram and the neighbouring village of Methala for the 1951 and 1961 Censuses, it has been found that the percentage of people depending upon agriculture has diminished, while those depending upon industries, transport

and other services have increased. Probably the actual number of workers in cultivation and agricultural labour has increased by a small margin between 1951 and 1961 but the increase is much smaller than the percentage increase of population or the percentage increase of workers in the other livelihood classes.

Employment Position

118. Out of the total workers of the surveyed area only 3 are below the age of 15. 46.67 per cent of the workers are in the age-group of 15-34, 45.08 per cent in the age-group of 35-59 and 7.30 per cent in the age-group of 60 and above. All the three workers below the age of 15 are females, two engaged in coir spinning and one engaged as domestic servant. In all the other age-groups the males are larger in number. Taking the working age to be between 15 and 59, 61.23 per cent of the population of that age-group are workers. A table showing the workers and non-workers by sex and broad age-group is given below.

Table XXIII

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

Age-groups	Total			Total workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	878	425	453	315	196	119	563	229	334
0-14	356	178	178	3	..	3	353	178	175
15-34	282	138	144	147	95	52	135	43	92
35-59	190	85	105	142	84	58	48	1	47
60 and over	50	24	26	23	17	6	27	7	20

119. The distribution of the workers between the various occupations and industries have been already referred to. Males are found to dominate cultivation, plantation, major industries and trade, while females outnumber the

males in coir spinning. Mat weaving is carried out exclusively by women. Age and sex distribution of the working population of the surveyed area according to economic activity are given in the table below.

EMPLOYMENT POSITION

Table XXIV
WORKERS BY SEX, BROAD AGE-GROUPS AND OCCUPATION

Occupation		Age-groups				
		All ages	0-14	15-34	35-59	60 and over
Occupation	Persons	13	..	2	8	3
	Males	13	..	2	8	3
	Females	..	..	..	..	..
Agricultural labour	Persons	7	..	3	3	1
	Males	3	..	1	1	1
	Females	4	..	2	2	..
Mining, quarrying and plantations	Persons	38	..	21	13	4
	Males	37	..	21	12	4
	Females	1	..	..	1	..
Household industry	Persons	105	2	49	49	5
	Males	42	..	22	18	2
	Females	63	2	27	31	3
Manufacturing other than household industry	Persons	19	..	16	2	1
	Males	19	..	16	2	1
	Females	..	..	..	..	..
Construction work	Persons	17	..	11	5	1
	Males	16	..	10	5	1
	Females	1	..	1	..	..
Trade and commerce	Persons	22	..	7	11	4
	Males	21	..	7	10	4
	Females	1	..	..	1	..
Transport	Persons	4	..	1	3	..
	Males	4	..	1	3	..
	Females	..	..	..	..	..
Other services	Persons	90	1	37	48	4
	Males	41	..	15	25	1
	Females	49	1	22	23	3

120. Majority of the workers in the household industry, trade and cultivation are employed in the industry, business or cultivation conducted by their own households. These workers account for 32.35 per cent of the total workers of

the surveyed area. Most of the coir spinning is carried out by this category of workers. The sex and age distribution of the workers engaged in their own industry, business or cultivation are presented in the following table.

LOKAMALESWARAM

Table XXV

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

Age-group	Total			Working in industry belonging to the household			Working in busi- ness belonging to the household			Working in culti- vation belonging to the household		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	102	56	46	71	26	45	18	17	1	13	13	..
0-14	..	..	..	..	..	..	..	..	..	..	..	..
15-34	43	22	21	33	12	21	8	8	..	2	2	..
35-59	48	26	22	34	13	21	6	5	1	8	8	..
60 and over	11	8	3	4	1	3	4	4	..	3	3	..

121. In the village the non-workers account for 65.08 per cent of the total population and in the surveyed area 64.13 per cent of the total population. As much as 62.69 per cent of the non-workers of the surveyed area are in the age-group of 0-14. 23.98 per cent are in the age-group of 15-34, 8.53 per cent in the age-group of 35-59 and 4.80 per cent in the age-group of 60 and over. 42.62 per cent of the non-workers of the surveyed area are full-

time students, 19.89 per cent are engaged in household duties, 35.88 per cent are sick, old or infants and 0.18 per cent remain unemployed for no special reason. 1.07 per cent of the non-workers are employment seekers and 0.36 per cent are living on rent received from their lands without doing any work themselves. For more details on the non-workers see the table given hereunder.

PRIMARY AND SECONDARY OCCUPATION

Table XXVI

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

Name of activity		Age-groups				
		All ages	0-14	15-34	35-59	60 and over
Total No. of non-workers	Persons	563	353	135	48	27
	Males	229	178	43	1	7
	Females	334	175	92	47	20
Persons engaged in household duties only	Persons	112	3	65	39	5
	Males	..	..	..	..	..
	Females	112	3	65	39	5
Full-time students or children attending school	Persons	240	186	54	..	..
	Males	129	99	30	..	..
	Females	111	87	24	..	..
Sick, old and infants	Persons	202	164	7	9	22
	Males	92	79	5	1	7
	Females	110	85	2	8	15
Retired persons not employed again, rentiers, persons living on agricultural and non-agricultural royalty, rent or dividend or other persons of independent means	Persons	2	..	2	..	..
	Males	2	..	2	..	..
	Females	..	..	..	..	..
Persons seeking employment	Persons	6	..	6	..	..
	Males	5	..	5	..	..
	Females	1	..	1	..	..
Persons who have no special reason for not seeking employment and who do not belong to any other category	Persons	1	..	1	..	..
	Males	1	..	1	..	..
	Females	..	..	..	..	..

Primary and Secondary Occupation

122. Information regarding the primary and secondary occupation for the entire village has not been collected. It is hoped that the figures collected for the surveyed area will reflect the position of the entire village in this regard. 44.09 per cent of the households in the surveyed area have secondary occupation, 6 of them having more than one subsidiary occupation. There are 10

households with cultivation, 27 with industry, 12 with trade and 13 with other services as subsidiary occupations. The percentage of households with secondary occupation is found to be the largest among the traders and transport workers. The table of subsidiary occupations given below classifies the households according to main and subsidiary occupations.

LOKAMALESWARAM

Table XXVII
SUBSIDIARY OCCUPATION

Main occupation	Total No. of households	No. of households having secondary occupation	No. of households having secondary occupation			
			Household cultivation	Industry	Trade including tea-shop	Other services
Cultivation including cocoanut plantation	16	8	..	2	6	1
Coir industry	17	3	2	..	..	2
Miscellaneous industry	16	6	1	..	3	2
Trade including tea-shop	9	6	1	4	..	3
Transport	3	2	..	..	..	2
Construction work	6	3	2	2	..	..
General and agricultural labour	49	21	1	17	..	3
Other occupations	11	7	3	2	3	..
All occupations	127	56	10	27	12	13

Changes in the Traditional Occupation

123. 14.94 per cent households of the surveyed area have completely given up the traditional occupation. In the remaining households the traditional occupation is being carried out at least by a few members although some other members have taken up new occupations either because the traditional occupation does not afford scope for all members or because due to higher education and better opportunity, they have been able to get some more profitable occupations. Out of 2 households who gave up cultivation, one did so on account of loss of land and the other due to the fragmentation of family holding by partition. One household gave up black-smithy as when the head of the household died there was no grown-up male member to continue that occupation. Prohibition, which was introduced in this area compelled one household to give up toddy tapping and take to some other occupations. Those who have given up trade, gave it up either because there was no aged male member to pursue that occu-

pation when the head of the household died or because they got other occupations which yielded better income. In almost all the other cases the traditional occupations were changed due to better prospects of earning from a new occupation. In general those who have taken up watch repairing, tailoring, industrial labour, trade, Government service and clerical work in other services are glad that they gave up the traditional occupation for now they have better status and greater income than previously. Those who have taken up general labour, coir spinning and transport work are indifferent with regard to the change, for their lot has neither improved nor deteriorated after the change. But the remaining people are sorry about the change since previously they were financially better off. A table showing the number of households that have given up the traditional occupation, their former occupations and the present occupations given below will be of interest.

TRADITIONAL OCCUPATIONAL

Table XXVIII
TRADITIONAL OCCUPATION

Traditional occupation	No. of households following traditional occupation	No. of households which have completely given up the traditional occupation	New occupations of the households which completely gave up the traditional occupation									
			Household cultivation	Coir spinning	Watch repairing	Tailoring	Lime production	Industrial labour	Trade	Transport service	Government job	Other clerical work
General labour and coir spinning	44	6	..	..	..	1	..	4	..	..	1	..
Tree climbing, mat weaving and farm work	21	4	..	..	..	..	..	1	..	1	..	2
Household cultivation	16	2	..	..	..	..	1	..	..	..	1	..
Household trade	12	7	2	2	..	..	..	..	..	..	1	1
Pappadam making, domestic service etc.	8	..	..	..	..	..	..	..	..	..	1	..
Agricultural and general labour	6	1	..	..	..	..	..	1	1	..	1	..
Mason work	9	3	..	..	..	..	..	..	..	..	..	..
Working of country boats and lime production	4	2	..	1	..	..	..	..	..	..	..	1
Weaving of clothes	2	1	..	..	..	..	..	..	..	..	..	1
Black smithy	1	1	..	..	1	..	..	..	..	..	..	..
Service in temples	2	1	..	..	..	..	..	..	..	1	..	..
Toddy tapping	1	1	..	..	..	..	..	..	..	..	..	..
Gold smithy	1	..	..	..	..	..	..	..	..	..	..	..

**Traditional Occupations
Cocoanut Cultivation**

124. The general practices in cocoanut cultivation do not vary materially from those followed in Kadakkavoor. The nature of plantations also is similar to that in other areas. There is no systematic plantation; any grove will contain trees of all ages. They are planted in regular rows only in a few places. However, in the areas newly planted, some attention is given to this aspect, particularly when plantation is undertaken on a large scale. The year-round operations in the cocoanut gardens as undertaken in the village can be

summarised as follows:-

During the months of September and October the land is tilled and the soil heaped in small mounds of about 2 feet height. This facilitates the aeration of the soil and prevents the leaching. The tilling also removes the weeds and grass and clears the gardens of the undergrowth. In the month of January all these mounds are broken up and the land levelled. From December or January the trees are watered twice or thrice in a week. Small tanks have been dug in the garden for this purpose. In most of the gardens, watering is done manually, men and women filling water in mud

(1) See part VI.F of this series

pots and pouring at the base of the trees, while in certain larger gardens irrigation is carried out with pumps or by some mechanical arrangements, which have been described in the monograph of Panancherry in this volume. A circular pit is cut around the tree during this season and manure consisting of cow-dung, ash and chemical fertilisers are applied. Silt is also put around the trees along with the manure. The plots near the backwaters need not be irrigated nor do they require such heavy manuring as the plots in the western part. With the beginning of the first monsoon, in several plots a large circle is dug around the tree so as to store the rain water and prevent the washing away of the manure. But this is not done in all the plots, particularly in the eastern area which at any rate will be flooded.

125. The yield of the trees varies from plot to plot and area to area, depending upon the nature of soil, the frequency of manuring and the regularity of irrigation. In the cocoanut gardens owned by the surveyed households it is estimated that on an average an acre yields 3,616 nuts per year. Although the surveyed area is by the side of the backwater, a large portion of the cocoanut gardens owned by the surveyed households are scattered in other parts of the village and therefore this can be taken as the approximate average annual production from an acre of the cocoanut garden of the village. One important aspect of the cocoanut gardens of this village is that the major diseases have not yet affected them. On a rough estimate the cocoanut production of the village can be reckoned at 3,500,000 nuts per year.

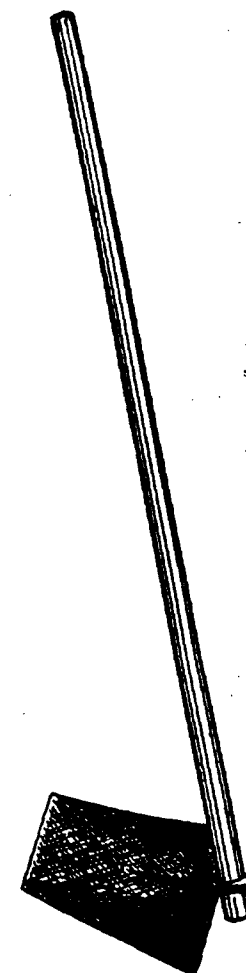
Paddy Cultivation

126. Only one crop is possible in the paddy lands of the village and it is a long-term crop extending to 8 months. The harvest falls in the month of January. After the harvest the field is tilled with spades and after one month it is tilled once more. Just before the monsoon the field is again tilled five or six times. In most cases the seed is broadcasted without germinating. In some other places which are cultivated only after the starting of the monsoon, transplantation is adopted. In the case of sowing, the land is levelled with a harrow after broadcasting the seeds. Plough is never applied to the land. The broadcasting and transplantation take place in April and May according to the availability of rain. After 15 days of sowing or transplantation, the first manure consisting of urea and ground nut cake is applied. Weeding is undertaken at the interval of one month and every two months the leaves of the plant are cut. After two months from the sowing, the second manuring, generally consisting of paddy mixture, cow-dung and ash, is done. The average yield is estimated to be about 15-fold. The plants are harvested at about 4" above the ground. The sheaves are thrashed with legs.

127. After the harvest a short term crop of vegetables such as water-melon, lady's finger, bitter gourd, cucumber and brinjal is raised in these paddy fields. Tanks have been dug by the side of the fields for its irrigation. If a vegetable crop is raised, the first tilling for the paddy is carried out only in the month of March or April.

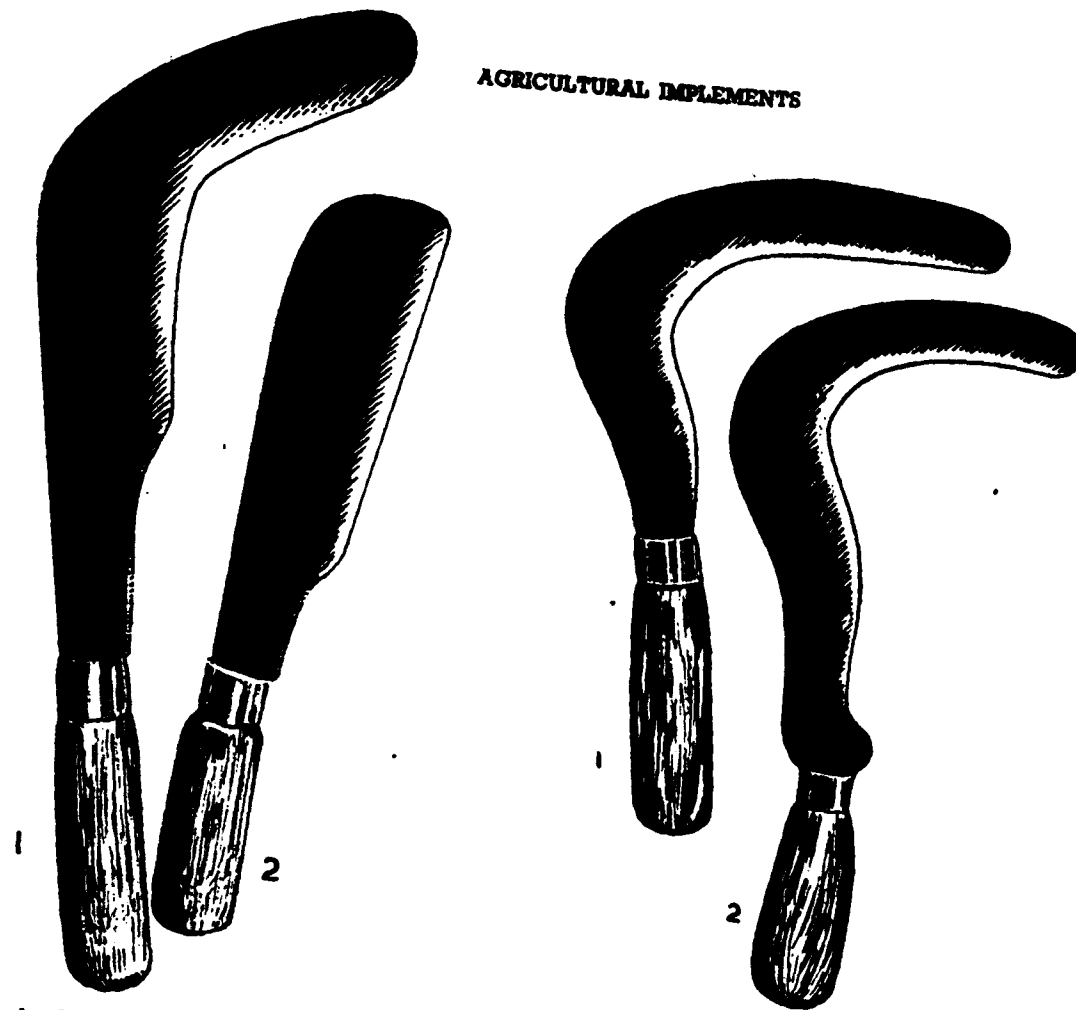


BILLHOOK USED BY COCOANUT PLUCKERS



SPADE

AGRICULTURAL IMPLEMENTS



1. BILLHOOK FOR AGRICULTURAL USE
2. KNIFE FOR DOMESTIC USE

1 & 2 SICKLES

Coir Manufacture

128. After the elaborate treatment of the subject in the monograph of Kadakkavoor⁽¹⁾ it is not necessary to dilate on it in this report. Only the variations in practices and appliances are mentioned here.

129. The retting is done by digging pits on the banks of the backwaters and

filling it with the raw husk. The *kolli or mali* system practised in Kadakkavoor or the other methods of retting referred to in the monograph on that village are not followed here. The period of retting is also shorter than at Kadakkavoor. Majority of people take the husk after 6 or 8 months and only a few keep the husk under the saline water for 10

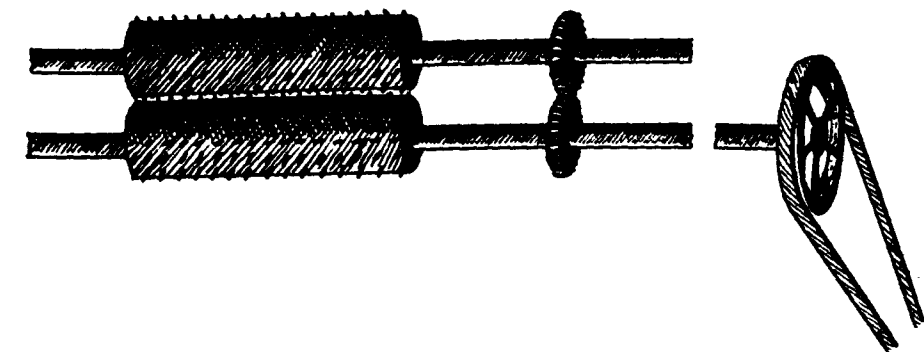
(1) See Part VI-F of this series

COIR MANUFACTURE

months. Partly due to this and partly due to other causes, which have not been studied scientifically, the retting is imperfect and the fibre poorer in quality. The colour of the fibre is copperish brown and the pith is not completely removed from the fibre. Consequently the quality of the coir spun in this area is low and it fetches only a lower value in the market than the coir from Kadakkavoor.

130. Beating the husk and preparation of the fibre also show some interesting

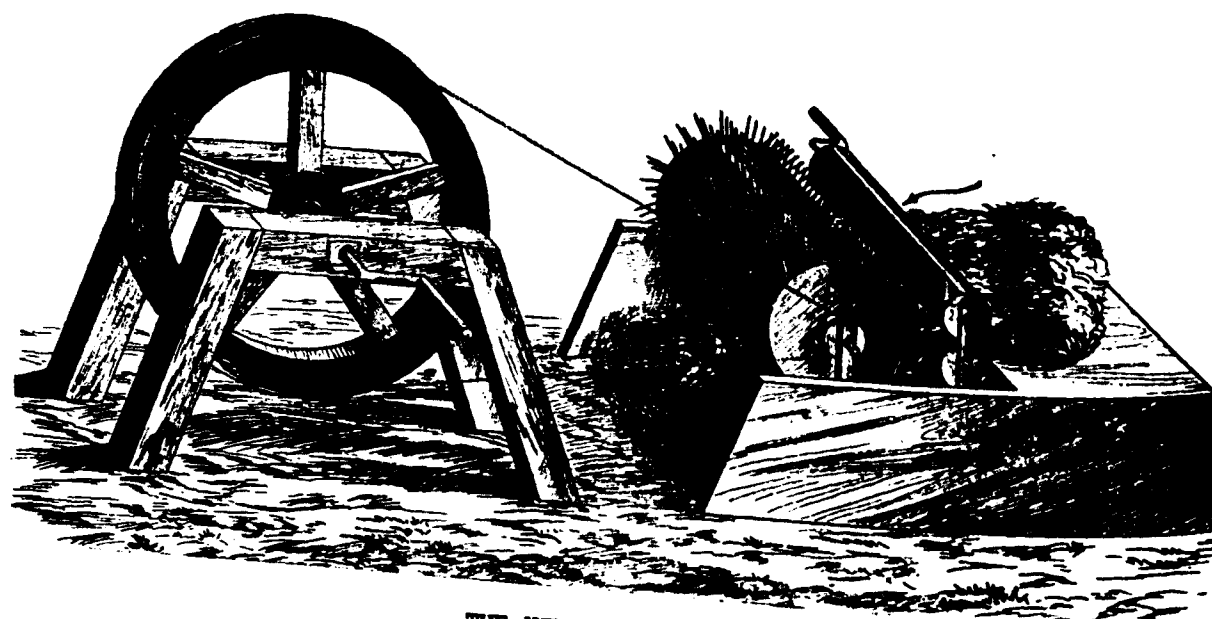
practices that are not met with at Kadakkavoor. Here also women are engaged in beating husk and manufacturing the fibre but a machinery is also used for this purpose. In the mechanised method of fibre preparation, the retted husk, after peeling its outer skin, is pushed between two rollers covered with sharp nails. The rollers are rotated in opposite direction by an oil engine or an electric motor. The fibre prepared by the mechanised method is found to be inferior, since for one thing the pith is



THE ROLLERS

not completely removed and for another the shorter fibre which is removed in the manual method is inseparably mixed in the mechanised method. The willowing machine employed in this area also differs from the one found at Kadakkavoor. Here a big roller covered with sharp nails is fitted on a table and rotated with the help of a large wooden wheel and belt. Close to this large roller two other smaller rollers are fitted up, one of them provided with

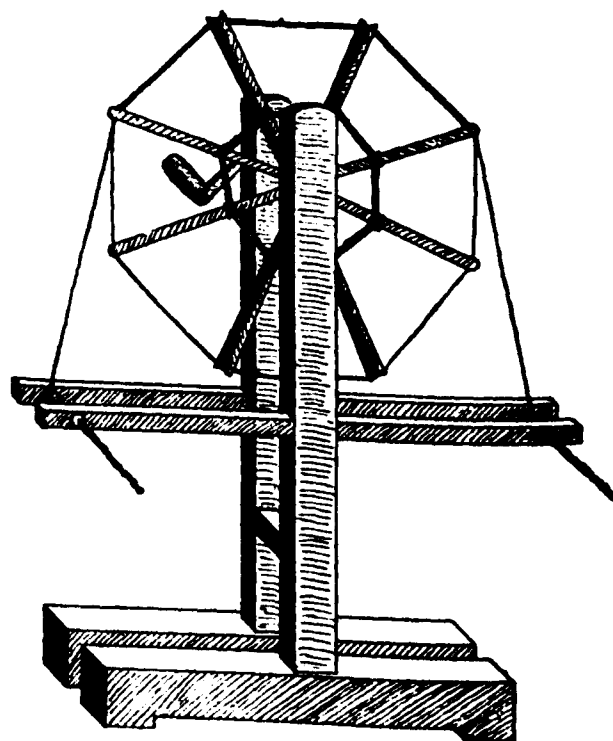
a handle. The fibre to be cleaned is first passed between the two smaller rollers which are rotated manually. On emerging from these rollers it is thrashed by the spikes of the bigger roller which remove the residuary pith in it. The method employed at Kadakkavoor seems to be superior since it enables one to separate the short fibre from the long fibre. From the point of cleaning the fibre also the machinery employed at Kadakkavoor seems to be more efficient.



THE WILLOWING MACHINE

131. In the method of spinning coir no difference is noticed, except that the *ratt* contains certain modifications. The *ratt* used in the village under survey is given in the sketch below. Instead of a wheel, it has only certain spokes around which a thread is passed. This thread rotates the needle to which the fibre is attached. The common items manufactured here are the two-ply and three-ply yarns of an inferior quality.

132. The wages for the different items of work are slightly better at Lokamaleswaram than at Kadakkavoor. Here the women beating the husk are paid at the rate of Rs. 1.50 for 100 whole husks as against Rs. 1.31 at Kadakkavoor. Probably beating is harder here due to imperfect retting, for it is reported that women working from morning to evening will be able to beat



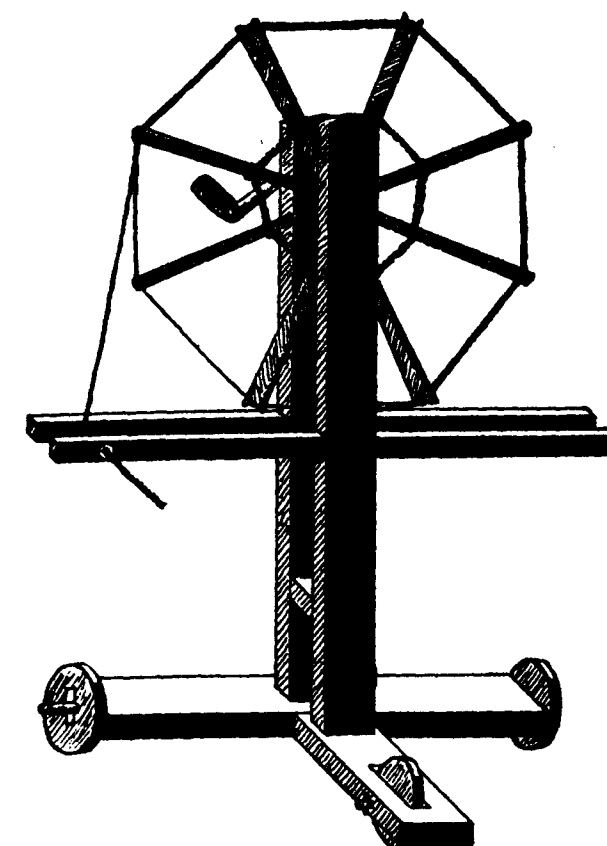
STATIONARY 'RATT'

only about 75 husks, whereas at Kadakkavoor each woman is able to beat 100 husks in the same hours of work. Spinning is paid at the rate of Rs. 2.50 for 100 hanks, each hank having a length of 50 feet. Out of this amount the spinners get one rupee each and the boy or the girl rotating the wheel gets Re. 0.50. At Kadakkavoor the spinners get Re. 0.87 each and the boy Re. 0.44 for 140 hanks but then the hank there is shorter. In Lokamaleswaram generally the male workers spin the coir and women do it only exceptionally, whereas in Kadakkavoor the reverse is the case. For burying the husks for retting, the wage paid is Rs. 1.25 per thousand husks. For this item of work the same wage is paid at Kadakkavoor also.

133. The starting of the retting and coir spinning societies has enhanced the wages in recent years. At present, the societies are paying at the rate of Rs. 1.75 for beating 100 husks and Rs. 2.75 for spinning 100 hanks. But since societies are not able to employ all the workers of the area, the private industrialists are still able to get workers at the lower rates. Perhaps soon more societies will be registered and the wages will rise in all places alike.

Family Budget

134. Family budget of the households in the surveyed area alone have been studied. These households have been classified on the basis of occupation into five groups for this purpose viz, cocoanut cultivators of whom there are 16 households, coir workers of whom there are 17 households, miscellaneous industrial workers of whom there are 16 households, general labourers of whom there



MOVABLE 'RATT'

are 49 households and others who follow various other occupations.

Cocoanut Cultivators Income

135. Two households of the cocoanut cultivators are in the income group of Rs. 51 to Rs. 75, 1 in the income group of Rs. 76 to Rs. 100 and 13 in the income group of above Rs. 100 per month. The average number of members per household in these three income groups is 1.50, 3.00 and 10.22 respectively, the average number of equivalent adult males per household 1.40, 2.40 and 8.13 respectively and the average number of gainfully employed people per household 0.50, 1.00 and 1.77 respectively. The average number of

members and the average number of equivalent adult males per household are the highest in this occupational group and the average number of gainfully employed people per household the lowest. The average monthly income in the three groups is Rs. 69.50, Rs. 93.50 and Rs. 760.17. The last group is the richest section of the population of all the surveyed areas of the State. 71.83 per cent of the total income of these households is derived from coconut plantation, 16.61 per cent from business run by the household and 4.29 per cent from rent of houses. The other sources are salary or wages, help from relatives, industry run by the household, rent from land, pension and miscellaneous sources. The average income for all the coconut cultivators together works out to Rs. 632.18 per month. The coconut cultivation after the initial stages involves only nominal work which explains the least number of gainfully employed people per household in this occupational class. Majority of these households are of the Goudasaraswath Brahmans whose women generally do not go for any paid work. Even the male members prefer to do some independent work rather than getting an employment under somebody else. These are also contributory factors for the small number of gainfully employed members in this occupational class. Tables in Appendix A furnish more information on the membership and income of these households.

Expenditure

136. The cultivators spend on food 35.80 per cent of the total expenditure, on household cultivation, industry or business 36.26 per cent and on miscellaneous items 21.71 per cent. On clothing they spend only 2.95 per cent and on housing, light, fuel etc. 3.28 per cent. Out of the expenditure on food, 33.71 per cent is spent on rice, 7.01 per cent on coconuts, 18.94 per cent on milk, 7.73 per cent on oils, 4.99 per cent on sugar and jaggery and 4.70 per cent on coffee and tea. The higher percentage of expenditure on

cocoanuts and oils is characteristic of all communities and all occupational classes in the surveyed area, but the high percentage of expenditure on milk is a departure from the general trend. This again is due to the large number of Goudasaraswath Brahmans in this occupational class, for they use milk and milk products more than many other communities in Kerala. The very low expenditure on tapioca indicates the relative prosperity of the community and the nominal expenditure on meat and fish shows that majority of the people in this class are vegetarians, which the Goudasaraswath Brahmans are. The low expenditure viz, 1.94 per cent on smoking and chewing is also noteworthy. The average monthly expenditure on food per equivalent adult male is Rs. 31.13 which is also the highest among all the households of the State surveyed so far. Under the miscellaneous expenditure, the largest percentage is invested in saving schemes. Education, medical fees and medicines, dhobi or soap, travelling and amusements are the other important miscellaneous items of expenditure. For more details please see the tables in Appendix A.

Coir Workers

Income

137. Out of 17 households in this class, 2 have a monthly income between Rs. 51 and Rs. 75, 6 between Rs. 76 and Rs. 100 and 9 above Rs. 100 per month. The average number of members in the three income groups are 5.50, 5.33 and 9.22 and the average number of equivalent adult males per household are 3.85, 4.45 and 7.38 respectively. The average number of gainfully employed people per household are 2.00, 3.00 and 3.78 respectively. Taking all the households of the surveyed area together the number of gainfully employed people per household is the highest in this occupational class, but it has the lowest average income per worker. The average monthly income of the three income groups is 72.00, 90.67 and

Miscellaneous Industrial Workers

Income

139. Two households among the miscellaneous industrial workers receive between Rs. 51 and Rs. 75, 4 households between Rs. 76 and Rs. 100 and 10 households above Rs. 100 as the monthly average income. The average number of members in the household are 3.50, 6.75 and 8.10, the average number of equivalent adult male per household 3.10, 5.40 and 6.75 and the average number of gainfully employed persons per household 2.00, 2.75 and 3.10 respectively. The average monthly income of the three groups is Rs. 71.00, Rs. 90.50 and Rs. 174.81 respectively. 85.48 per cent of the total income is derived by way of salary or wages and 8.21 per cent from the industry run by the household. Business run by the household, cultivation run by the household, gifts and presents and miscellaneous sources are the other sources of income which together contribute only a small percentage. Most of these workers are paid employees in the umbrella factory, ribs factory or aluminium vessels factory which accounts for the large percentage of income from salary or wages. The monthly average income of the households together in this occupational class is Rs. 140.75 which is greater than the income received by general labourers and coir workers but smaller than the income of the coconut cultivators and miscellaneous workers. The tables in Appendix A classify these households according to membership, income and sources of income.

Expenditure

140. 72.84 per cent of the total expenditure is spent on food, 13.42 per cent on miscellaneous items, 5.04 per cent on clothing, 6.61 per cent on housing, light, fuel etc., and 2.09 per cent on household cultivation, industry or business. The average monthly expenditure of the three groups is Rs. 74.79, Rs. 95.36 and Rs. 172.62. The highest income group has a nominal surplus while the other two income groups are in deficit. 45.07 per cent of the

145.22 respectively. 75.49 per cent of the total income of this class is derived from the industry run by the household which shows that most of the households engaged in coir manufacturing are doing the work in their own households. 17.04 per cent of the income is derived by way of salary or wages. The other sources of income are help from relatives and miscellaneous sources, besides a nominal income from cultivation. Practically all these people are landless and live as *kudikidappukars* in the properties of others which explains the absence of more income from cultivation. The total average monthly income of the various income groups together works out to Rs. 117.36. Details on the membership and sources of income are given in the tables in Appendix A.

Expenditure

138. The coir workers spend on food 73.72 per cent of their total expenditure, on miscellaneous items 12.76 per cent, on clothing 5.14 per cent, on housing, light, fuel etc., 5.68 per cent and on household industry 2.70 per cent. Out of the expenditure on food, 52.68 per cent is spent on rice, 3.67 per cent on tapioca, 3.45 per cent on coconuts, 3.43 per cent on fish, 5.28 per cent on oils, 2.67 per cent on sugar and jaggery, 1.28 per cent on tea and 7.04 per cent on smoking and chewing. The very small expenditure viz, 0.28 per cent on milk gives an interesting contrast to the high expenditure on this item in the previous occupational class. Per equivalent adult male this occupational class spends Rs. 14.40 for food per month which is less than half of what the first occupational class spends. Among the miscellaneous items the largest percentage is spent on education, the other important items of expenditure under this head being dhobi or soap, medicines and medical fees, barber, travelling and amusements. Only a small amount is invested in saving schemes and that too only by the highest income group. Please see the tables in Appendix A for details of expenditure.

expenditure on food is spent on rice, 1.71 per cent on tapioca, 3.05 per cent on cocoanuts, 2.30 per cent on meat, 4.13 per cent on fish, 5.60 per cent on oils, 2.53 per cent on sugar and jaggery, 1.89 per cent on tea, 6.49 per cent on smoking and chewing and 15.06 per cent on other refreshments. As among the coir workers, the expenditure on milk in this occupational class is very small, but unlike the coir workers, these people spend only a small amount on tapioca. But the unusually large percentage spent on other refreshments is an important deviation from the other two occupational classes. This occupational group spends Rs. 17.15 on food per equivalent adult male in each month, which is second only to the cocoanut cultivators. In the miscellaneous item the largest amount is spent on dhobi and soap. Next in importance come medical fees and medicines, education, amusements and payment of debts. As among the coir workers the investment in savings schemes in this occupational class also is limited to the higher income groups. The details of expenditure are given in the tables in Appendix A.

General Labourers

Income

141. Out of the 49 households in this class, one receives less than Rs. 25 per month, 8 receive between Rs. 25 and Rs. 50, 6 receive between Rs. 51 and Rs. 75, 16 receive between Rs. 76 and Rs. 100 and the remaining 18 receive above Rs. 100 per month. The average number of members in the five income groups is 1.00, 3.63, 4.00, 6.25 and 8.72, the average number of equivalent adult males per household 0.90, 2.70, 3.33, 4.73 and 7.20 and the average number of gainfully employed people per household 1.00, 1.63, 2.33, 2.21 and 3.67 respectively. The average number of equivalent adult males per household is the least in this occupational class. The average income of the households in the different income groups is Rs. 15.00, Rs. 44.29, Rs. 71.11, Rs. 89.13 and Rs. 141.40. 90.74 per cent of the total income is derived

by way of salary or wages, 2.77 per cent from household industry, 2.08 per cent by way of gifts and presents and 2.92 per cent from miscellaneous sources. The rest of the income is derived from cultivation and by way of help from relatives. The average income for all the income groups together is Rs. 97.28 which is the lowest in the surveyed area. The workers in this class include cocoanut pluckers, plantation labourers, a few agricultural labourers and domestic servants who are the poorest section in the village. Tables in Appendix A throw more light on the income and membership pattern of those households.

Expenditure

142. Out of the total expenditure 77.07 per cent is spent on food, 11.38 per cent on miscellaneous items, 5.16 per cent on clothing and 6.39 per cent on housing, light, fuel etc. From the expenditure on food, 47.86 per cent is spent on rice, 2.35 per cent on tapioca, 2.75 per cent on cocoanuts 3.02 per cent on fish, 5.76 per cent on oils, 2.79 per cent on sugar and jaggery, 1.24 per cent on coffee and tea, 8.20 per cent on smoking and chewing and 16.49 per cent on other foods including refreshments. The reason for the high expenditure on other refreshments among miscellaneous industrial labourers, general labourers and the miscellaneous occupational class is that many of them go to tea-shops for the breakfast and many drink coffee or tea in between the meals. The poor expenditure on milk, meat and comparatively small amount spent on cocoanuts, is an index of the poverty of these people. The average expenditure on food per month per equivalent adult male is Rs. 14.79. It is slightly higher than the amount spent by the coir workers but lower than the amount spent by all other occupational classes of the surveyed area. Under miscellaneous expenditure the largest amount is spent on dhobi and soap, which is necessitated by the nature of their occupation. Education is the second important item and barber the third. The average total expenditure of the various income

groups is Rs. 15.49, Rs. 45.38, Rs. 74.07, Rs. 90.87 and Rs. 137.95 respectively. All the groups except the highest income group spend more than what they earn every month. For more details tables in Appendix A may be referred to.

Miscellaneous Occupational Class

Income

143. There are 29 households in this group which follow different occupations such as masonry, trade, teaching, Government job and similar other avocations which do not fall under the above four classifications. One household receives an average monthly income between Rs. 25 and Rs. 50, 6 households between Rs. 51 and Rs. 75, 4 households between Rs. 76 and Rs. 100 and 18 households above Rs. 100. The average total number of members in each income group is Rs. 3.00, 4.83, 3.50 and 7.61 and the average number of equivalent adult males per household 2.80, 3.62, 2.96 and 6.19. In the household belonging to the lowest income group there is no earning member. It depends for its livelihood entirely on the help received from relatives. In the other three income groups the average number of gainfully employed members per household is 1.33, 2.25 and 2.39 respectively. 63.76 per cent of the total income of these households is received by way of salary or wages, 21.22 per cent from the household business, 6.71 per cent by way of help from relatives, 2.93 per cent from miscellaneous sources, 2.71 per cent from household cultivation, 2.21 per cent from industry run by the household and 0.46 per cent by way of gifts and presents. The average monthly income of the different income groups is Rs. 42.00, Rs. 69.85, Rs. 83.80 and Rs. 187.99 respectively. The total average income of the households taking all the income groups together works out to Rs. 144.14. This is second only to the income received by the cocoanut cultivators. Even taking per capita income these people stand just below the cocoanut cultivators. Tables containing more information on

the membership and income of these households are given in Appendix A.

Expenditure

144. 59.04 per cent of the total expenditure is spent on food, 20.18 per cent on miscellaneous items and 4.53 per cent on clothing, 5.37 per cent on housing, light, fuel etc., and 10.88 per cent on household cultivation, business or industry. The expenditure under food can be split up into 47.37 per cent on rice, 2.21 per cent on tapioca, 2.71 per cent on cocoanuts, 4.16 per cent on meat and fish, 5.95 per cent on oils, 4.27 per cent on sugar and jaggery, 2.27 per cent on tea and coffee, 6.67 per cent on tobacco and 13.37 per cent on other refreshments. The higher expenditure on the last item has already been commented upon. This occupational class spends only a small amount on milk. The expenditures on cocoanuts and tapioca are also smaller than those among the coir workers. Rs. 17.03 is spent by this class per equivalent adult male on food per month. Under the miscellaneous item, unlike the general labourers and miscellaneous industrial labourers, this occupational class spends the largest percentage on education. Investment in savings schemes takes the second place, dhobi and soap takes the third place and travelling takes the fourth place under the miscellaneous expenditure. The total average expenditure per household in each income group is Rs. 46.17, Rs. 73.00, Rs. 85.35 and Rs. 192.06. All the income groups spend more than they earn every month. In all the other occupational classes at least the highest income group has a surplus budget, whereas in this category even the highest income group as a whole spends more than what they earn. The detailed tables on expenditure given in Appendix A furnish more information on the expenditure pattern of these households.

Surplus and Deficit

145. 50.39 per cent of the surveyed households have surplus budgets, 0.79 per cent have balanced budgets and 48.82 per cent have deficit budgets.

LOKAMALESWARAM

The percentage of households having deficit budget naturally decreases from the lowest income group to the highest income group. Taking the individual occupational classes, the percentage of deficit budgets is the lowest among

cocoanut cultivators and the highest among general labourers. The distribution of the households in the various occupational classes and income groups classified according to the nature of the budget is given in the table below.

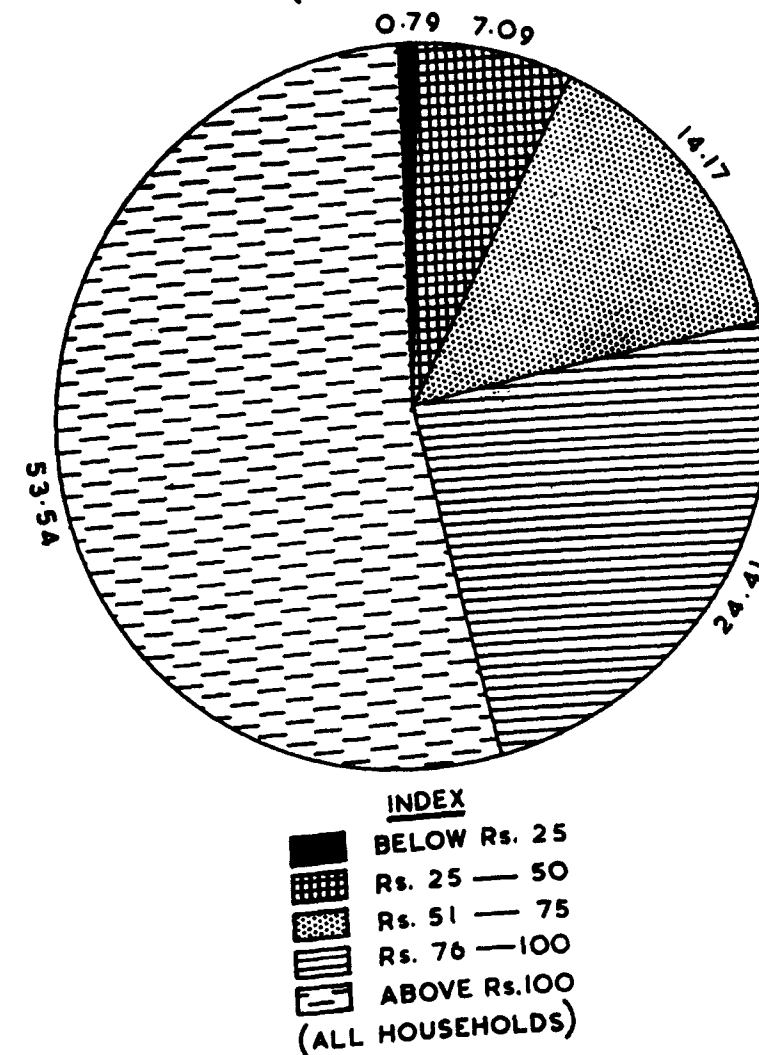
Table XXIX
SURPLUS, BALANCED AND DEFICIT BUDGETS

Occupation	Income group	Surplus	Balanced	Deficit
Cocoanut Cultivation	Rs. 51-75	1	..	1
	Rs. 76-100	..	..	1
	Above Rs. 100	11	..	2
	Total	12	..	4
Coir Spinning	Rs. 51-75	..	..	2
	Rs. 76-100	2	1	3
	Above Rs. 100	6	..	3
	Total	8	1	8
Miscellaneous Industries	Rs. 51-75	..	..	2
	Rs. 76-100	2	..	2
	Above Rs. 100	8	..	2
	Total	10	..	6
General Labour	Less than Rs. 25	..	..	1
	Rs. 25-50	2	..	6
	Rs. 51-75	2	..	4
	Rs. 76-100	4	..	12
	Above Rs. 100	12	..	6
	Total	20	..	29
Miscellaneous Occupation	Rs. 25-50	..	..	1
	Rs. 51-75	1	..	5
	Rs. 76-100	1	..	3
	Above Rs. 100	12	..	6
	Total	14	..	15

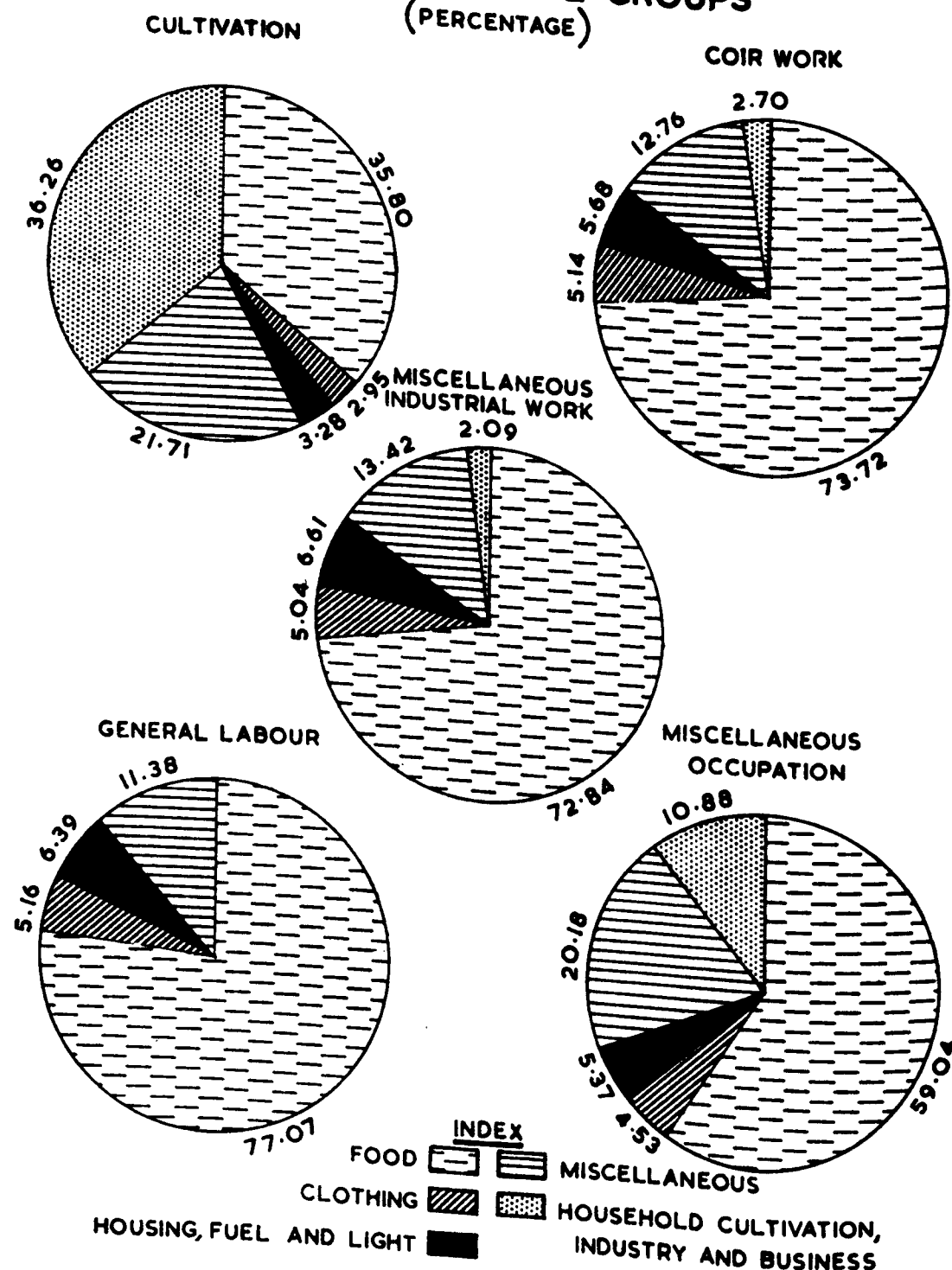
146. One of the four households having deficit budget among cocoanut cultivators remits regularly a considerable amount for savings schemes and the budget becomes deficit due to this. 1.61 per cent of the households with deficit budget draw from the investment in trade, another 1.61 per cent sell some

properties, 3.23 per cent draw from the previous savings and 48.39 per cent borrow from the local shops and individuals to cover the deficit in the budget. 45.16 per cent of the deficit households cut down the expenditure on certain items and fill the gap.

FAMILY BUDGET HOUSEHOLD MONTHLY INCOME (PERCENTAGE)



MONTHLY EXPENDITURE, BY OCCUPATIONAL GROUPS (PERCENTAGE)



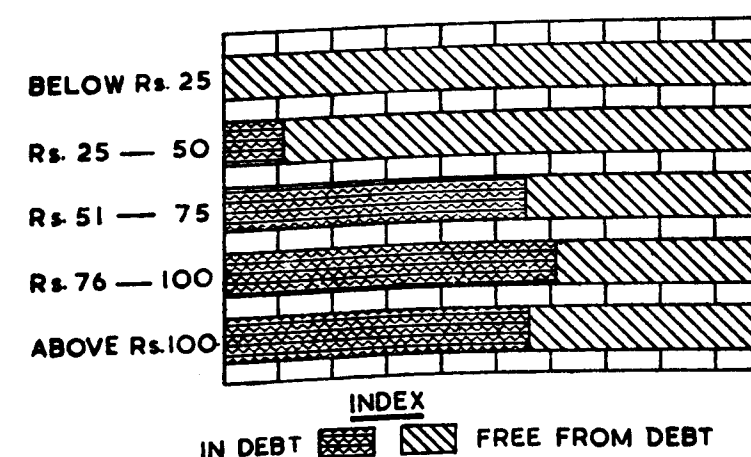
INDICES OF PROSPERITY

Indebtedness

147. Altogether in the surveyed area there is only one household receiving less than Rs. 25 and it has not incurred any debt. Households in all other income groups have varying amounts of debts. 11.11 per cent households in the income group of Rs. 25 to Rs. 50 have incurred an average debt of Rs. 500 each, 55.56 per cent households in the income group of Rs. 51 to Rs. 75 have incurred an average debt of Rs. 139 each, 61.29 per cent households in the income group of Rs. 76 to Rs. 100 have incurred an average debt of Rs. 118.68 each and 55.88 per cent households in the income group of above Rs. 100 have incurred an average debt of Rs. 523.42 each. Taking all the households together 53.54 per cent are in debt. The average debt amount is Rs. 353.46. The largest

number of households have incurred debts to satisfy the ordinary wants and the amount borrowed for this purpose forms the largest percentage of the total debt amount. From the point of view of the number of houses sickness has the second place among the causes of debt but from the point of view of amount industry run by the household takes the second place. Marriages, business run by the household and house construction are the other important causes for indebtedness. Unproductive items such as marriages, funeral, dowry, sickness and ordinary wants account for 51.57 per cent of the total debt amount. A detailed table showing the percentages of indebted houses in each income group and the amount of debt incurred for each purpose is given in the Appendix A.

INDEBTEDNESS BY INCOME GROUPS



Indices of Prosperity

148. Five households in the surveyed area have acquired new properties, 6 households have made cash savings and 46 households have invested capital in new undertakings during the last 10 years. Majority of the latter amount has

been used for the construction of building and only a small fraction spent on industry or cultivation. Altogether the savings or investments amount to Rs. 73,570 excluding the sale proceeds of properties sold for this purpose.

CHAPTER IV
SOCIAL AND CULTURAL LIFE

Age and Sex Distribution

149. 40.55 per cent, 32.12 per cent, 21.64 per cent and 5.69 per cent of the total population in the surveyed area fall in the age-groups of 0-14, 15-34, 35-59, and 60 and above respectively. Females

form the majority in all the age-groups except the lowest one in which both males and females are equal in number. The following table gives more details regarding the age and sex distribution of the population of the surveyed area.

Table XXX
POPULATION BY AGE-GROUPS

	Total of all ages	0-4	5-9	10-14	15-19	20-24	25-29	30-34	35-44	45-59	60 & over
Males	425	58	66	54	42	34	35	27	42	43	24
Females	453	63	49	66	49	40	32	23	50	55	26
Total Persons	878	121	115	120	91	74	67	50	92	98	50

Age and Marital Status

150. Never married persons form 60.02 per cent, married persons 31.66 per cent, widowed persons 6.96 per cent and the divorced or separated persons 1.36 per cent of the total population of the surveyed area. There is no unmarried female above the age of 44, but there are two such males above that age. The largest number of married females is in the age-group of 25-29 whereas the largest number of married males is in the age-group of 40-44. There are no married males below the age of 20 whereas there are three married women in the age-group

of 15-19. Of the total widowed persons 90 per cent are females and among the divorced or separated persons women form 83 per cent. The majority of the widowed women are above 45 years of age whereas the majority of divorced or separated females are below that age. The separated females belong to the Kudumbi, Pulaya and Ezhuva communities and the separated males to the Vettuva community. All the households where separation has taken place, belong to the poor class. The table below shows the distribution of the population by age, sex and marital status.

AGE AND MARITAL STATUS

Table XXXI

AGE AND MARITAL STATUS

Age-group	Total population			Never married		Married		Widowed		Divorced or separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	878	425	453	280	247	137	141	6	55	2	10
0-9	236	124	112	124	112	..	..	..	..	..	..
10-14	120	54	66	54	66	..	..	..	..	..	..
15-19	91	42	49	42	46	..	3	..	..	..	2
20-24	74	34	40	32	16	2	22	..	1	..	..
25-29	67	35	32	19	3	16	28	..	1	1	1
30-34	67	27	23	6	2	20	19	..	2	..	1
35-39	50	20	30	1	1	19	26	..	2	..	4
40-44	50	20	30	..	1	22	13	..	2	..	..
45-49	42	22	20	..	..	18	10	1	9	..	..
50-54	39	20	19	1	..	10	11	1	8	1	..
55-59	31	12	19	..	..	11	5	..	10	..	2
60-64	28	11	17	..	..	12	2	2	5	..	..
65-69	21	14	7	..	..	3	1	1	10	..	..
70 and over	15	4	11	..	..	4	1	1	7	..	..

Youngest Age of Marriage

151. Early marriages were common among the Kudumbis and the Gouda-saraswath Brahmins in former times. The common age of marriage in the case of the girls was 7 and in the case of the boys below 20 for the Kudumbis and the corresponding ages were between 11 and 13, and 18 and 24 for the Saraswath Brahmins. The only household of the Tamil Brahmins residing in the surveyed area reported 18 as the youngest age at which marriages had taken place in the household in the case of the

males and 13 in the case of the females. Even in these communities such early marriages do not take place at present. In all the other communities the common age of marriage ranged between 14 and 17 in the case of females and between 20 and 23 in the case of males. At present in almost all communities majority of the girls get married between the ages of 17 and 21 and most of the males marry between the ages of 27 and 32. The table showing the youngest age of marriage given below reflects the old custom which no more prevails.

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Table XXXII

YOUNGEST AGE OF FIRST MARRIAGE BY SEX AND AGE-GROUPS

Community	Age-groups											
	Below 10		10-14		15-19		20-24		25-29		30-34	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Ezhuvas	..	..	..	8	6	31	18	5	15	..	5	..
Vettuvans	..	..	..	4	1	14	13	3	6	..	1	..
Goudasaraswath Brahmans	..	..	..	14	5	2	4	..	5	..	2	..
Kudumbis	..	6	2	2	2	..	4	..	..	..	..	..
Pulayas	..	1	..	1	2	4	1	..	3	..	..	..
Nairs	..	..	..	..	..	1	..	3	2	..	2	..
Padanna Kanakkans	..	..	..	..	..	2	3	1	..	..	..	..
Chaliyans	..	..	..	..	..	1	2	1	..	..	..	..
Kollans	..	..	..	..	..	1	..	..	..	..	..	..
Thattans	..	..	..	..	..	1	..	..	1	..	..	..
Tamil Brahmans	..	..	..	1	..	..	..	..	1	..	..	..
Konars	..	..	..	1	1	..	..	..	..	..	..	..
Latin Catholics	..	..	..	..	..	1	1	..	..	..	..	..
Muslims	..	..	..	1	1	10	3	3	9	..	1	..
	..	..	..	2	3	3	1	..	..	..	1	..

Births and Deaths

152. The birth and death figures for Lokamaleswaram village for 1951-1961 are given in the following table. Separate figures for the surveyed area have not been collected. Both the births and

deaths reached a peak during the year 1957 in the village. From 1958 the birth figures show a uniform increase whereas the death figures show a steady decline.

Table XXXIII
BIRTHS AND DEATHS

Year	Birth	Still birth	Death
1951	119	..	64
1952	92	..	37
1953	84	..	34
1954	54	..	25
1955	96	..	71
1956	222	8	76
1957	416	10	165
1958	348	10	152
1959	375	5	105
1960	392	..	79
		..	

LITERACY AND EDUCATION

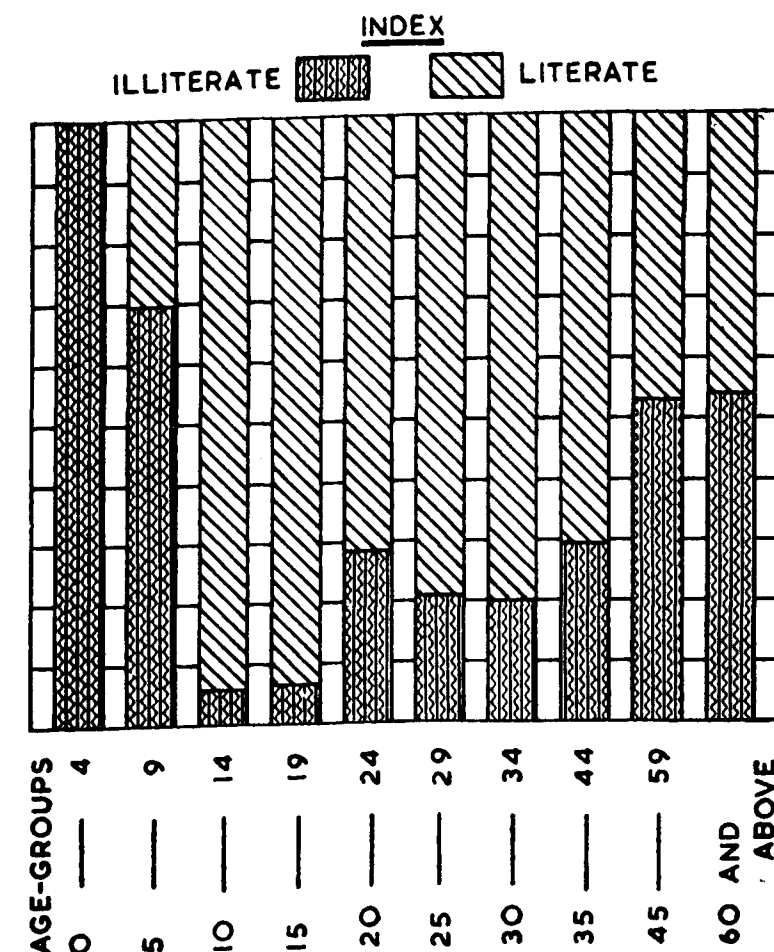
Literacy and Education

153. In the village 53.47 per cent of the population are literates. On comparing the combined figures of Lokamaleswaram and the adjoining village of Methala with which the former was clubbed for the 1951 Census, it is found that during the last decade the percentage literacy has increased by 8.7 per cent.

154. The percentage of literacy in the surveyed area is 58.43 of which

literates without educational standard form 22.78 per cent, persons with primary or junior basic standards 30.30 per cent, matriculates or equally qualified persons 4.44 per cent, those with the intermediate standard 0.57 per cent and graduates or post-graduates 0.34 per cent. Majority of the illiterates fall between the ages of 0 and 9 and the highest percentage of literacy is found in the age-group of 10 and 14.

LITERACY



LOKAMALESWARAM

155. The importance of education is being recognised by all sections of the population except the Kudumbis who do not educate their children as the others do. This is mainly due to their economic backwardness and the nature of their social life. The male workers, in general, go for general labour and spend most of their income in tea-shops or hotels. The females work as domestic servants and are ill-paid. As the children are mainly under the responsibility of the female workers, they are not able to send them to schools in proper time. The female children from their early

ages follow their mothers to the households where they are employed and assist them in their work. The boys leave the school at an early age. These boys earn, on an average, four to six annas a day and spend for themselves most of the earnings. But it is gratifying to note that the social workers belonging to the community are now trying to effect economic and social progress by encouraging education and mobilising co-operative effort. The following table throws more light on the educational standard of the population of the surveyed area.

Table XXXIV
LITERACY AND EDUCATION

Age-group	Total	Illite- rate	Literate without edu- cational standard	Primary or junior basic	Matric or higher secondary	Inter- mediate	Gradu- ate and above
All ages	878	365	200	266	39	5	3
0.4	121	121	..	..	..	..	..
5.9	115	80	35	..	..	..	..
10.14	120	7	53	60	..	..	..
15.19	91	6	10	65	10	..	..
20.24	74	21	19	25	5	3	1
25.29	67	14	20	25	6	1	1
30.34	50	10	10	23	6	1	..
35.44	92	27	18	37	9	..	1
45.59	98	52	17	27	2	..	..
60 and over	50	27	18	4	1	..	..

Immigration and Emigration

156. Out of the 127 families residing in the surveyed area 34 have immigrated to this place during a period of three generations. 23 of these 34 families came to Lokamaleswaram within the last 30 years, 8 within the last 60 years and the remaining 3 within the last 90 years.

157. A good number of families came from the adjacent villages. For example 15 out of 34 households immigrated from the Methala village itself. Three

out of the four immigrant Goudasaraswath Brahman families came from Cochin and one from Madras State.

158. 14 households came in search of dwelling places and 15 in search of jobs. 4 households settled here for managing their family properties while one was brought here by marriage alliance. The following table shows the details of immigration of the 34 households of the surveyed area. In other parts of the village also immigration has taken place on the same scale.

FAMILY STRUCTURE

Table XXXV
IMMIGRATION

Community	Total No. immi- grated	Period of immigration							
		0.4 years	5.9 years	10.14 years	15.19 years	20.24 years	25.29 years	30.59 years	60.90 years
Ezhuvas	13	3	1	2	1	2	..	4	..
Vettuvans	2	2	..	..	..	..	..	..	..
Goudasaraswath Brahmans	4	..	..	..	..	1	..	1	2
Kudumbis	2	..	..	2	..	..	..	..	..
Pulayas	2	1	1	..	..	..	..	..	..
Nairs	1	1	..	..	..	..	..	..	..
Padanna Kannakkans	2	..	..	1	..	..	..	1	..
Kollans	1	..	..	..	..	1	..	..	..
Konars	1	1	..	..	..	..	..	..	..
Latin Catholics	4	1	..	..	..	..	..	2	1
Muslims	2	1	..	1	..	..	..	..	..
Total	34	10	2	6	1	4	..	8	3

159. Correct data regarding emigration from the village are not available. There are families in the village from where certain members have gone and settled in other parts of the State or outside the State where they are employed. Such families mostly belong to the middle class people.

Family Structure

160. In the surveyed area the simple families constitute 48.03 per cent of the total households, the intermediate

families 22.83 per cent and the joint families 29.14 per cent. The members of a simple family consist of the husband, wife and the children. In addition to these members an intermediate family contains unmarried brothers, sisters or one of the parents of the husband or wife. There are more than one married couple in a joint family. The classification of the households in the surveyed area according to the structure is given below.

LOKAMALESWARAM

Table XXXVI
FAMILY STRUCTURE

Community	No. of simple families	No. of interme- diate families	No. of joint families
Ezhuvas	18	13	13
Vettuvans	9	4	8
Goudasaraswath Brahmans	10	1	5
Kudumbis	3	2	3
Pulayas	3	1	2
Nairs	2	1	1
Padanna Kanakkans	1	1	1
Chaliyans	1	1	1
Kollans	..	1	..
Thattans	..	1	..
Tamil Brahmans	..	..	1
Konars	1	..	1
Latin Catholics	9	..	..
Muslims	4	4	1

Co-operative Societies

161. The importance assigned to co-operation in our planned economy requires no mention. In organising and developing co-operative societies of different types, the lessons from past experience are of great value. The village under study may have something to contribute in this connection, as there exist a number of societies in their different stages of development. Some are in the infancy, some are in stagnation, still some others are on the verge of liquidation and the remaining few record progress. A study of these societies in their various aspects may throw some light on the problems regarding the organisation and working of co-operative societies, in general.

162. There exist 13 co-operative societies and a co-operative bank in the village. Among the societies credit, multi-purpose and workers' societies form two each in number. One is a consumer society and the remaining six are industrial in character.

Village Court

163. The village court at Lokamaleswaram was constituted in 1942 under the Village Court Act of 1118 M.E.

(1943 A.D.) of the Cochin Government. The number of cases registered and disposed of has considerably fallen in 1962-63 from what it was in 1957-58. In 1957-58, 211 cases were filed whereas in 1962-63 the corresponding number is only 24. The total number of cases disposed of has also fallen from 196 in 1957-58 to 33 in 1962-63. The cases disposed of ex parte form a good majority of the total disposals by the court.

Panchayat

164. The Lokamaleswaram Panchayat was constituted in 1953 with the Methala village also under its jurisdiction. In 1962 the Methala village was separated from the panchayat and the village under survey got the status of a second grade panchayat.

165. The grants and contributions from the Government, rates and taxes, panchayat property and miscellaneous items form the different sources of income for the panchayat. It gets an annual grant of Rs.2,000 from the Government. The demand of rates and taxes amounts to Rs. 30,000 and the collection goes above Rs. 25,000 every year.

LEISURE AND AMUSEMENTS

Leisure and Amusements

166. The panchayat maintains 377 ordinary electric lights, 6 tube lights and 4 oil lamps for lighting the streets. Arrangements have been made for road sweeping and scavenging. During the hot season, buttermilk is supplied to the thirsty travellers at three different places in the village under the initiative of the panchayat. Village roads extending over 12 miles and 8 wells have been constructed from the panchayat fund. The panchayat is maintaining also two public tanks. It is also running a reading room and library and lower primary school.

Medical Care

167. In the surveyed area 63.78 per cent families depend on allopathic system of treatment, 3.94 per cent prefer ayurvedic treatment and the remaining 32.28 per cent families resort to both the systems of treatment according to the nature of the disease and the means at their command. 52.76 per cent families go to public hospital or dispensary and 44.09 per cent go to private hospital or dispensary or physician for medical consultation. The remaining 3.15 per cent households have medical consultation by getting the physician at home. Excepting 77 children, all persons in the surveyed area are vaccinated.

168. Women from 3.15 per cent households of the surveyed area go to the hospital for confinement. In 57.48 per cent households the maternity cases are attended to by qualified midwives and in 39.37 per cent households by unqualified midwives. There has been a stray case of confinement without any assistance from outside.

169. The young men belonging to the middle and upper class families utilise the leisure by engaging themselves in the activities connected with sports, arts and music clubs and also in reading newspapers, periodicals and books. There are a few such clubs in the village although most of them are not working properly. The young men of each locality organise themselves into a sort of informal club and maintain a court for badminton or volley ball. In the evenings they gather together and play, and in course of time it emerges as a sports club. For want of proper organisation and permanent interest it disintegrates as soon as the active members cease to come. This has been the story of the arts and music clubs also. Playing of cards is popular among all sections of the population.

170. The panchayat office maintains a reading room and a library. There is a cinema theatre in the centre of the village, very near to the surveyed area. In the surveyed area 18.11 per cent households get down daily newspapers and most of them subscribe to more than one paper. There are a few households getting down periodicals regularly. 88.19 per cent households in the surveyed area go for pictures at least twice or thrice in an year. The habit of picture-going is rapidly developing. 14.96 per cent households take interest in dramas and members from all the households in the surveyed area attend the festival in the Bhagavathi temple. The following table gives some more information regarding the habit of going for picture, drama or other amusements.

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Table XXXVII
AMUSEMENTS

Community	Total No. of households	No. of households		
		Going for films	Going for dramas	Going for other amusements
Ezhuvas	44	42	3	44
Vettuvans	21	19	1	21
Goudasaraswath Brahmans	16	16	12	16
Kudumbis	8	4	..	8
Pulayas	6	6	2	6
Nairs	4	4	1	4
Padanna Kanakkans	3	2	..	3
Chaliyans	2	1	..	2
Kollans	1	1	..	1
Thattans	1	1	..	1
Tamil Brahmans	1	1	..	1
Konars	1	1	..	1
Latin Catholics	14	11	..	14
Muslims	5	3	..	4

Nature of Caste Relationship

171. The various religious and communal groups live in harmony, as they have been living from time immemorial. During the festival at Thiruvanchikulam temple the procession of *pallinayattu* goes around the Cheraman Perumal Mosque and the tank attached to it. The belief is that the mosque was originally a Siva temple. Cranganore being the cradle of Islam and Christianity in Kerala, such a procession can be considered as the symbol of the communal harmony and toleration that existed here through centuries.

172. In recent years, the communal organisations have become stronger and active. The main objects of such organisations are political bargain and economic benefits. The competitive spirit shown by the communities in the formation of co-operative societies dominated by the members of a particular community illustrates this aspect clearly. The attitude of the village towards inter-caste and inter-religious marriages is passive, if not progressive. There are three cases of such marriages of which

one is an inter-religious and the others are inter-caste marriages. They took place between the members of Vettuva and Ezhuva, Latin Catholic and Ezhuva, and Konar and Thattan communities. It is true that the Goudasaraswath Brahmans do not allow certain low caste Hindus to enter their temple. But even in that community many changes have taken place in customs and manners and in social outlook during the decades. Outside the temple they do not show any restraint in their dealings with other communities. In contrast to the lingering influence of untouchability in some other villages, here the low castes do not experience any social disability or feel any inferiority.

Dowry

173. Out of the 14 communities residing in the surveyed area dowry system is absent among 7, all of whom are minor communities among the Hindus. Taking all the households together about 60 per cent have either given or received dowry. All the households of the Goudasaraswath Brahmans, Latin Catholics, Tamil Brahmans, Karuvans or

FAMILY PLANNING

Kollans and Konars have either given or received dowry. There are households among the Ezhuvas and Muslims which have not either given or received it, although among them dowry system is prevalent. The number of households, which have given or received dowry both in cash or property and in ornaments is 52 whereas the number of households

which have given or received dowry as ornaments alone is 24. In the majority of the cases the value of dowry falls below Rs.1,000 each but it goes up to Rs. 3,000 and above in the case of more than 13 per cent of the households. The following table gives more details on this point.

Table XXXVIII
DOWRY *

Total No. of house- holds	Name of the community	No. of house- holds which have either given or received dowry	No. of households which have either given or received dowry as ornaments alone without cash or property								No. of households which have either given or received dowry both in cash or property and in ornaments							
			Up to Rs. 100	Up to Rs. 500	Up to Rs. 1,000	Up to Rs. 1,500	Up to Rs. 2,000	Up to Rs. 2,500	Up to Rs. 3,000	Above Rs. 3,000	Up to Rs. 100	Up to Rs. 500	Up to Rs. 1,000	Up to Rs. 1,500	Up to Rs. 2,000	Up to Rs. 2,500	Up to Rs. 3,000	Above Rs. 3,000
44	Ezhuvas	41	1	6	5	..	1	1	..	1	1	8	6	2	5	1	1	2
16	Goudasaraswath Brahmans	16	..	2	..	1	..	..	..	1	..	4	..	3	1	..	2	2
1	Kollans	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
1	Tamil Brahmans	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1	Konars	1	..	2	1	..	..	..	..	..	1	..	7	2	..	..	..	1
14	Latin Catholics	14	..	1	..	..	..	..	..	..	..	..	..	1	..	..	..	..
5	Muslims	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

* Inapplicable items are deleted.

Family Planning

174. The experience and working of the Family Planning Unit attached to the Government hospital of the village will throw some light on the progress achieved by the village in this regard. The unit began to function from 1959 with two social workers and a health visitor. They have the whole taluk under their jurisdiction and have visited all the households in the village under study. The unit has done 97 operations

and issued contraceptives to 147 persons of whom only 44 persons received them more than twice. In the initial stage the social workers found it very difficult to do the field work. There was no sympathy towards the programme and the workers were looked upon with contempt. They feel that there is a change of attitude now.

175. In the surveyed area all the 86 persons interviewed have some idea regarding the programme. 64 persons

are in favour of the programme while the remaining 22 persons do not desire to control the size of their families. Among those who are in favour of Family Planning Programme, 17.19 per cent persons prefer the practice of self-control, 54.69 per cent prefer the use of contraceptives and 25.00 per cent prefer sterilization for practising birth control. The remaining 3.12 per cent

are in favour of adopting self-control and using contraceptives to achieve this end. There are three persons including one female in the surveyed area who have undergone sterilization. The following tables give details regarding the classification of the interviewed persons according to their community and attitude towards family planning and the number of living children.

Table XXXIX
ATTITUDE TO FAMILY PLANNING

	Ezhuvas	Vettuvans	Goudasaraswath Brahmans	Kudumbis	Pulayans	Nairs	Padanna Kanakkans	Chaliyans	Kollans	Thattans	Latin Catholics	Muslims
1. Total No. of persons interviewed	30	17	14	3	3	4	1	1	1	2	7	3
2. No. of persons aware of Family Planning Programme	30	17	14	3	3	4	1	1	1	2	7	3
3. No. of persons in favour of family planning out of item No. 2	24	14	9	..	3	3	1	1	..	..	7	2
4. No. of persons out of item No. 3 in favour of:-												
(a) Self-restraint only	3	1	1	..	2	2	..	..	..	..	1	1
(b) Contraceptives only	19	9	2	..	..	1	..	1	..	..	3	..
(c) Contraceptives and self-restraint	..	2	..	..	..	..	..	..	..	..	..	..
(d) Sterilization	2	2	6	..	1	..	1	..	..	..	3	1

Table XL
NUMBER OF CHILDREN AND ATTITUDE TOWARDS FAMILY PLANNING

No. of children	Attitude towards family planning		
	In favour	Not in favour	No specific opinion
0	4	4	..
1-2	26	4	..
3-4	25	5	1
5-7	7	8	..
8-9	2	..	..

Development Activities

176. The village is under the Eriyad N.E.S. Block which is now running its second stage. Prior to the formation of

the block in 1956, the village was under the Kunnathunad-Chalaky Community Project.

177. Under the agricultural schemes

the block maintains two nurseries—one for cocoanut and the other for areca-nut seedlings and certain cocoanut demonstration plots by giving grants to the owners of the plots. The distribution of seeds or seedlings of glyricidia, of mangografts, flower plants etc., is undertaken seasonally. Issue of manure loan and supply of pump sets to the cultivators with a subsidy of 25 per cent are some other popular agricultural schemes of the block. Supply of super mandif, issue of grants for cultivating fodder grass, running poultry units and keeping fish ponds, issue of loan for the purchase of improved variety of cows, distribution of improved variety of fowls and running of key village centres form the important measures taken for the development of animal husbandry. The construction of surface wells, ordinary wells, rural latrines etc. are the main activities under health and sanitation, and those under social education are the organisation of *Mahila Samajams*, issue of grants to nursery schools, sports and arts clubs, propaganda work regarding Family Planning Programme etc. Three *Mahila Samajams* and 9 nursery schools have been started as a result. A road of 3 miles, 2 foot-bridges and four wells have been constructed with the co-operation of the people who have contributed 25 per cent of the total cost either in money or land or as labour. The estimated cost of the work comes to Rs. 14,000. Under industrial development 60 sewing machines were supplied to the people in the block area allowing them to remit the price in ten equal instalments. Loans and grants are also issued to the industrial co-operative societies.

178. Confining to the households in the surveyed area, 3 have got better manure and 2 have started using pesticides. Two households have tried imcides. The proved method of cultivation, viz., the Japanese method and two others have been benefited by demonstration in improved agricultural practices. Contributing money, labour or material 11 households in the surveyed area have participated in the activities of the

block or the community project.

Social Awareness

179. The villagers are conscious of the social changes that are taking place around them. The fact that the practice of untouchability is prohibited by law is known to all. They have also got some vague ideas about the reforms like the Dowry Abolition Act and other social and economic legislations. But only 30 out of the 127 heads of the households in the surveyed area know something about the Hindu Succession Act and out of them only 5 persons are able to give the main features of the Act. Only four persons are aware of the Hindu Adoption Act and only one is able to explain it.

Annual Cycle of Fairs and Festivals

180. There are regular festivals in the Bhagavathi temple and in the Sringapuram temple. The *Thalapoli* and the *Meenabharani* festivals are celebrated on a grand scale in the Bhagavathi temple. The former is held during the period between the 27th *Dhanu* and the first *Makaram* which fall in January. The *Meenabharani* festival is in the month of March-April. It lasts for 8 days, the day of *Bharani* being the most important day of the festival. More than three lakhs of people attend the functions from different parts of the State. The hawkers, peddlers and other traders gather in large numbers and have brisk business during the festival.

181. On the eve of the *Bharani*, there is a ceremony called *kavutheendal* about which reference has already been made. Immediately after the ceremony the devotees rush to the temple and throw into the temple whatever they have brought for offering to the goddess. In the past, animal sacrifice and the singing of obscene songs were of supreme importance in the festival but they are now prohibited.

182. The festival in the temple near Sringapuram is in the month of *Kumbam* which corresponds to February-March. As the temple is exclusively under the control of the Goudasaraswath Brahmins, the importance of the festival is limited to that community alone.

CHAPTER V

CONCLUSION

Social

183. Cranganore of which the village under survey forms a part was the principal city on the west coast in the beginning of the Christian era. It was the capital of the Chera kings who wielded authority over a large area of the west coast for centuries. It had earned reputation in foreign countries from where ships carrying rich merchandise called at it. Probably it was the only Indian port at that time known in the western countries. The fact that the Roman emperors had constructed a temple there for the Roman citizens and maintained a contingent of soldiers for the protection of their establishments, shows the importance which the city had attained in those days. In the field of education also Cranganore had played an important role in the early centuries of Christian era. The first university of the Chera kingdom presided over by Ilangoatigal the author of famous Tamil classic 'Silapathikaram' was situated in its neighbourhood. This tradition was continued even in later centuries. The Christian missionaries who first came to Kerala from Europe established a college at Cranganore for training priests. The importance the city has gained in the religious history of Kerala has already been mentioned in the first Chapter. All these facts have had some influence in the ethnic composition, communal relations and cultural development of the area. Of the ancient institutions the only ones that have escaped the destruction of centuries are two temples and a mosque. Remains of forts and warehouses built in the middle centuries are present in certain localities, but for want of proper care they are slowly being blotted out for ever. It is a pity that little attempt has been made to find out whether the traces of the ancient capital have been left any-

where under the earth. Probably suitable excavations could unearth the remains of the old institutions which adorned the ancient capital of the Chera kings. It would throw more light into the history, of ancient Kerala of which few authentic facts are now available.

184. The Cranganore Bhagavathi temple has deeply influenced the religious life of a large section of people in the central Kerala. It is an institution which has successfully withstood the Aryan onslaught and brought forward to the later centuries the ancient Dravidian religious beliefs and practices amidst the powerful Aryan religious philosophy and forms of worship. Some of the religious practices that were the highlights of the annual festival of the temple were, however, considered to be obscene in recent years. The public opinion grew against such practices and finally they were given up almost completely. Simultaneous with the changes in the religious practices changes have also occurred in the other aspects of the festivals. In olden days the whole area around the temple turned into a large fair on the occasion of the festival. People who had to reach the temple either by country crafts or on foot used to camp in that area for a few days before returning home. Rare things were available in the fair, and for many people purchase of such things was also one of the objects in taking part in the festival. With the improvement of transport facility and the development of trade and commerce in the rural areas the fair has lost much of its importance. Now people come by bus or boat to take part in the religious ceremonies and return home as early as possible. The journey in the vehicles makes it difficult to carry large commodities with them on the one hand, while on the other hand most of these things have now become available in the home

SOCIAL

~~these~~ villages. Therefore few make purchases from the fair. This naturally led to the decline of the importance of the fair. This has also affected the economy of the villagers to some extent. The local people earned some income by providing lodging facilities and provisions to the pilgrims. They could easily market their commodities in the fair or undertake some commercial activities thereby making some profit. These have now considerably declined.

185. Coming to the current social life of the village, one striking point we find is the high percentage of literacy that the village under survey has achieved. It is one of the foremost villages in the district in this respect. However it has to be mentioned that the present educational institutions are not sufficient to meet the requirements of the increasing number of students. This is particularly so in the case of higher education. For the whole of Cranganore comprising two villages there is only one high school where boys can be sent. The present strength of the school is unwieldy, besides the fact that students from the various parts of the two villages have to cover a long distance for reaching the school. Similarly for the two villages there is only one girls' high school which is as much crowded as the boys' school. The opening of at least one more high school each for boys and girls in the village under survey or in the neighbouring village is, therefore, a matter of urgent importance. The large number of students in the village and the fact that there is no college in the immediate neighbourhood justify the opening of a college in the area. There is need for a special drive among certain communities such as Kudumbis to send their children to the school at least till they complete the high school stage.

186. It is necessary to improve the sanitation facilities in certain areas of the village. The drainage facility is not adequate and there are unprotected water tanks in certain places which serve a breeding ground for diseases. In certain areas scarcity of water is

experienced during the peak of the monsoon and in most places it is the unprotected tank dug in the compound which provides drinking water. This, coupled with the fact that many households do not own hygienic latrines, explains why water-borne diseases are common in the area. The protection of these tanks or the digging of new protected wells to replace them is vital for the improvement of the public health of the area. Measures for the eradication of filaria is another step that should be taken up under the public health activity. Probably the protection of the tanks and better drainage facilities will reduce the menace of the mosquitoes and thereby check the disease.

187. One salutary aspect in the social life of the village is the progress that the low castes have achieved in recent years. Due to the progress of education and the work of social organisations the inferiority complex, which is so commonly found in the low castes in some other areas, is not found here. The so-called low castes now assert equality with others in every place and are generally not treated with any contempt or illfeeling that is still found in some other places. There have been greater understanding and co-operation among the various religious groups in this area. The Goudasaraswath Brahmins and Kudumbis who were almost treated as aliens and lived a life of their own, worshipping in their own temple, and limiting their intimate contacts to the members of their own community are no more exclusive groups than any other community in the area. Similar changes have taken place with respect to other communities also. Probably certain inter-caste marriages that took place in the surveyed area are indications of this increasing understanding between the communities. Whereas such marriages would still provoke some ruffle in the concerned communities in some other villages, they have not inspired any such disturbance in the concerned communities in the surveyed area. The people were just indifferent to what happened

as if it were the business of only the concerned persons and families. Another proof for this tolerant attitude is the fact that the different religious groups view with understanding the religious practices of others. As has been mentioned in the previous pages the Thiruvanchikulam temple procession goes round the Cheraman mosque which is not objected to by anybody.

Economic

188. The economy of the village hinges on cocoanut cultivation which not only contributes substantially towards the total income of the villagers by way of the value of cocoanuts but also provides the raw material for the most important household industry viz, coir manufacture on which depends a large number of poor households for their livelihood. Generally the cocoanut plantations of the area yield a good crop and some attention is paid by the cocoanut cultivators in manuring and irrigating the plantations. However, there is still room for improvement in both these respects. At present the irrigation is carried out by manual labour. This is expensive and inadequate for large plantations. One reason for carrying on this practice is the poor financial position of the small cultivators who are not able to invest large amounts on a pump set and the construction of a big tank. But there are people who can afford such expenditure and still carry on manual irrigation. While the latter category could straight away think of mechanising the irrigation system, the former could think of some sort of co-operative effort between the neighbours for the installation of pump sets. So also there is need for reviewing the manurial practices now followed in the area. The silt is deposited regularly but chemical manures are not considered very essential even now. While the silt may be a good manure in itself, it may not compensate all the deficiencies of the soil and supply the vital chemicals which would produce better yield in the cocoanut plantations. The soil of many plots in the village has been analysed and the

cultivators have been informed of the deficiency of the soil in each area, but very little use has been made of this valuable information. The Agriculture Department has also advised as to what manure is to be applied and in what proportion to each area and it would have been enough to carry out these instructions to improve the yield of the plantations.

189. The coir industry supports a large section of the poor people of the village. Co-operative societies have been organised in many areas for the benefit of these workers. From what has been stated in the previous chapters it is clear that the people who have been brought under the co-operative fold, have been benefited thereby. All the others who are now working for the middlemen are anxious to join the co-operative societies. Therefore it is desirable to expand the present co-operative societies or to organise new societies for the benefit of these workers also. Now the co-operative societies only distribute retted husk to the workers and take back the finished yarn which is marketed both in the area and in distant places. There is room for expansion of the co-operative societies by undertaking the production of other coir goods such as coir mats and mattings. At present only a coarse variety of yarn is produced in the village. It should be possible to improve the quality of the yarn and to produce high quality yarn, mats and mattings which could find their way to foreign markets. Mechanisation has been experimented in the coir industry in one or two places in the village. It is worth exploring if it could be introduced on a wider scale. If possible, it would enhance the quality of the production and ensure economy. One reason for the inferior quality of the coir products of the area is reported to be the defect in the retting of the cocoanut husk. Whether any improvement in this direction is possible is worth exploring by the co-operative societies.

190. A number of houses in the village and surrounding places are

thatched with cadjan leaves. Cheap quality wood is used for the construction of roofs. The same materials are used for the construction of fences also. Both these materials last only for one year and therefore the thatching and fencing have to be renewed every year. This is expensive but inevitable. It has been proved that by chemically treating the materials for thatching and fencing, their life can be prolonged to three or four years. The chemical treatment plant for treating cadjan and stakes is not very costly and the cost of treatment is also not high compared to the expenditure that is involved in the rethatching. At least on an experimental basis this could be tried on a small area and if found successful extended to the remaining areas. The industry can also develop side by side with this.

191. Another industry that can be developed in the area is handloom weaving. There is already an institution for giving training in the handloom weaving and several people have already acquired sufficient training in it, but the industry has been taken up only by a very few people. The people who are now engaged in mat weaving—whose number is considerable in the village—could more profitably take to this industry. The

problem of marketing the products which confronts the mat weavers will not be as acute in handloom weaving. It is more remunerative and could be carried out throughout the year unlike the mat weaving which is now done only seasonally. In the field of animal husbandry the attempts of the N. E. S. Block have already been mentioned earlier. There is scope for expansion of poultry breeding and bee-keeping.

192. The housing condition in the eastern part of the village is not quite satisfactory. Many of the poor class houses in this area are inundated during the monsoon which causes a lot of hardship for the inhabitants. To some extent the damage caused by this can be reduced by constructing houses on raised platforms. But this involves greater expenditure which many are not able to afford. Government are now distributing some amount to the affected people as a relief measure every year but this does not seem to solve the problem. A new approach to tackle it more effectively seems to be called for. The extension of one of the housing schemes to this area with a view to provide better houses in the course of a few years would afford great relief.

LOKAMALESWARAM

APPENDIX A

Table I (a)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household				Total	Average No. of equivalent adult males per household	Average No. of gainfully employed persons per household
			Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12			
Cocoa-nut	Less than Rs. 25	..	..	..	..	..	..	..	..
Cultivation	Rs. 25-50	..	..	..	..	..	..	..	..
	Rs. 51-75	2	0.50	1.00	..	..	1.50	1.40	0.50
	Rs. 76-100	1	1.00	1.00	..	1.00	3.00	2.40	1.00
	Above Rs. 100	13	3.61	3.00	1.69	1.92	10.22	8.13	1.77

Table I (b)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household				Total	Average No. of equivalent adult males per household	Average No. of gainfully employed persons per household
			Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12			
Coir Spinning	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25-50	..	..	..	..	..	..	..	..
	Rs. 51-75	2	1.00	1.50	1.50	1.50	5.50	3.85	2.00
	Rs. 76-100	6	1.83	2.17	0.83	0.50	5.33	4.45	3.00
	Above Rs. 100	9	2.78	3.44	1.22	1.78	9.22	7.38	3.78

Table I (c)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household				Total	Average No. of equivalent adult males per household	Average No. of gainfully employed persons per household
			Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12			
Miscellaneous Industries	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25-50	..	..	..	..	..	..	..	..
	Rs. 51-75	2	1.50	1.50	0.50	..	3.50	3.10	2.00
	Rs. 76-100	4	2.25	2.25	1.25	1.00	6.75	5.40	2.75
	Above Rs. 100	10	3.40	2.60	0.90	1.20	8.10	6.75	3.10

APPENDIX A

Table I (d)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household				Total	Average No. of equivalent adult males per household	Average No. of gainfully employed persons per household
			Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12			
General Labour	Less than Rs. 25	1	..	1.00	..	..	1.00	0.90	1.00
	Rs. 25-50	8	0.25	1.88	0.62	0.88	3.63	2.70	1.63
	Rs. 51-75	6	1.33	1.67	0.50	0.50	4.00	3.33	2.33
	Rs. 76-100	16	1.50	2.13	1.06	1.56	6.25	4.73	2.21
	Above Rs. 100	18	3.11	3.22	1.45	0.94	8.72	7.20	3.67

Table I (e)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household				Total	Average No. of equivalent adult males per household	Average No. of gainfully employed persons per household
			Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12			
Miscellaneous Occupation	Less than Rs. 25	..	..	..	..	..	3.00	2.80	..
	Rs. 25-50	1	1.00	2.00	..	..	4.83	3.62	1.33
	Rs. 51-75	6	1.33	1.67	1.00	0.83	4.83	3.62	1.33
	Rs. 76-100	4	1.25	1.50	..	0.75	3.50	2.96	2.25
	Above Rs. 100	18	2.72	2.56	1.61	0.72	7.61	6.19	2.39

LOKAMALESWARAM

APPENDIX A—Contd.

Table II (a)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households	Households with a monthly income of				
			Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
			No. of households				
			16		2	1	13
			Rs. Per cent	Rs.	Rs.	Rs.	Rs.
Cocoanut	(a) Salary or wages		14.13 2.24	..	..	36.00	14.62
Cultivation	(b) Industry run by the household		7.82 1.24	..	..	..	9.62
	(c) Business run by the household		105.02 16.61	..	..	..	129.25
	(d) Cultivation run by the household		454.09 71.83	..	..	40.00 52.50	548.69
	(e) Rent from land		5.84 0.92	..	..	..	7.19
	(f) Rent of houses		27.13 4.29	..	..	2.00	33.08
	(g) Pension		3.00 0.47	..	..	..	3.69
	(h) Gifts and Presents		.. ..	..	..	..	..
	(i) Help from relatives		10.92 1.73	..	..	27.50	9.23
	(j) Other sources		4.23 0.67	..	..	5.00	4.80
	Total		632.18 100.00	..	..	69.50 93.50	760.17

Table II (b)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households	Households with a monthly income of				
			Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
			No. of households				
			17		2	6	9
			Rs. Per cent	Rs.	Rs.	Rs.	Rs.
Coir	(a) Salary or wages		20.00 17.04	..	..	30.00 15.83	20.56
Spinning	(b) Industry run by the household		88.59 75.49	..	..	35.00 66.67	115.11
	(c) Business run by the household		.. ..	..	..	..	..
	(d) Cultivation run by the household		0.59 0.50	..	..	5.00	..
	(e) Rent from land		.. ..	..	..	..	..
	(f) Rent of houses		.. ..	..	..	..	..
	(g) Pension		.. ..	..	..	..	..
	(h) Gifts and Presents		.. ..	..	..	..	..
	(i) Help from relatives		4.18 3.56	..	..	5.17	4.44
	(j) Other sources		4.00 3.41	..	..	2.00 3.00	5.11
	Total		117.36 100.00	..	..	72.00 90.67	145.22

APPENDIX A

Table II (c)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households	Households with a monthly income of				
			Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
			No. of households				
			16		2	4	10
			Rs. Per cent	Rs.	Rs.	Rs.	Rs.
Miscellaneous	(a) Salary or wages		120.32 85.48	..	..	67.50	153.42
	(b) Industry run by the household		11.56 8.21	..	..	20.00	10.50
Industries	(c) Business run by the household		2.50 1.78	..	..	3.75	2.50
	(d) Cultivation run by the household		3.25 2.31	..	..	..	5.20
	(e) Rent from land		.. ..	..	..	..	..
	(f) Rent of houses		.. ..	..	..	..	..
	(g) Pension		0.28 0.20	..	..	..	0.44
	(h) Gifts and presents		.. ..	..	..	..	..
	(i) Help from relatives		2.84 2.02	..	..	3.50 2.75	2.75
	(j) Other sources		.. ..	..	..	..	..
	Total		140.75 100.00	..	..	71.00 90.50	174.81

Table II (d)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households	Households with a monthly income of				
			Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
			No. of households				
			49		1	8	16
			Rs. Per cent	Rs.	Rs.	Rs.	Rs.
General Labour	(a) Salary or wages		88.27 90.74	14.00	38.01	65.42	81.52
	(b) Industry run by the household		2.70 2.77	..	..	3.19	3.61
	(c) Business run by the household		0.67 0.69	..	..	..	1.83
	(d) Cultivation run by the household		.. ..	..	..	..	..
	(e) Rent from land		.. ..	..	..	..	..
	(f) Rent of houses		.. ..	..	..	..	..
	(g) Pension		2.02 2.08	1.00	1.34	..	1.13
	(h) Gifts and presents		0.78 0.80	..	3.44	..	0.35
	(i) Help from relatives		2.84 2.92	..	1.50	2.50	3.11
	(j) Other sources			..	..	..	..
	Total		97.28 100.00	15.00	44.29	71.11	89.13

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APPENDIX A- Contd.

Table II (e)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households		Households with a monthly income of				
				Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
		No. of households						
		29		1	6	4	18	
		Rs.	Per cent	Rs.	Rs.	Rs.	Rs.	Rs.
Miscellaneous	(a) Salary or wages	91.91	63.76	..	..	45.83	71.88	116.83
	(b) Industry run by the household	3.18	2.21	..	..	1.67	2.50	4.01
Occupation	(c) Business run by the household	30.59	21.22	..	..	7.55	6.25	45.38
	(d) Cultivation run by the household	3.91	2.71	..	..	5.55	..	4.45
	(e) Rent from land	..	..	..	..	..	..	..
	(f) Rent of houses	..	..	..	..	..	..	..
	(g) Pension	..	..	..	..	..	..	..
	(h) Gifts and presents	0.66	0.46	..	..	0.69	0.92	0.62
	(i) Help from relatives	9.67	6.71	..	42.00	1.39	..	12.78
	(j) Other sources	4.22	2.93	..	..	7.17	2.25	3.92
	Total	144.14	100.00	..	42.00	69.85	83.90	187.99

Table III (a-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of				
				Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
		No. of households						
		16		..	..	2	1	13
		Per household	Per equivalent adult male					
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Cocoa-nut	A. Food Group							
	i. Cereals and Pulses							
Cultivation	Rice	72.63	10.50	33.71	..	..	20.00	20.00
	Other grains	3.31	0.48	1.54	..	..	1.75	1.50
	Dhal	4.63	0.67	2.15	..	..	1.75	1.50
	Total	80.57	11.65	37.40	..	..	23.50	23.00

APPENDIX A

Table III (a-1)-Contd.

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
		No. of households							
		16			..	..	2	1	13
		Per household	Per equivalent adult male						
		Rs.	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
Cocoa-nut	ii. Vegetables	1.86	0.27	0.86	..	..	0.12	0.50	2.23
	Potatoes	0.65	0.10	0.30	..	..	0.13	1.00	0.71
Cultivation	Tapioca	0.16	0.02	0.07	..	..	..	0.25	0.18
	Onions	15.09	2.18	7.01	..	..	3.00	4.00	17.81
	Cocoanuts	13.86	2.00	6.44	..	..	2.25	1.94	16.56
	Other vegetables	31.62	4.57	14.68	..	..	5.50	7.69	37.49
	Total								
	iii. Meat and Fish	0.22	0.03	0.10	..	..	..	2.08	0.12
	Meat	0.36	0.05	0.17	..	..	..	1.94	0.29
	Fish	0.58	0.08	0.27	..	..	..	4.02	0.41
	Total	40.80	5.90	18.94	..	..	4.38	..	49.54
	iv. Milk	8.43	1.22	3.91	..	..	..	..	10.38
	v. Ghee and Oils	16.64	2.40	7.73	..	..	5.37	4.00	19.35
	Ghee	25.07	3.62	11.64	..	..	5.37	4.00	29.73
	Oils	0.43	0.06	0.20	..	..	0.12	0.12	0.50
	Total								
	vi. Salt	3.23	0.47	1.50	..	..	0.75	1.37	3.76
	vii. Condiments	0.81	0.12	0.38	..	..	0.18	0.50	0.93
	Chillies	2.06	0.30	0.95	..	..	0.37	1.00	2.40
	Tamarind	6.10	0.89	2.83	..	..	1.30	2.87	7.09
	Other condiments								
	Total								
	viii. Sugars	9.62	1.39	4.47	..	..	4.50	1.94	11.00
	Sugar	1.13	0.16	0.52	..	..	0.33	0.31	1.31
	Jaggery	10.75	1.55	4.99	..	..	4.83	2.25	12.31
	Total								
	ix. Coffee and Tea	8.81	1.27	4.09	..	..	3.00	..	10.38
	Coffee	1.31	0.19	0.61	..	..	..	1.94	1.46
	Tea	10.12	1.46	4.70	..	..	3.00	1.94	11.84
	Total								
	x. Liquor	1.93	0.28	0.90	..	..	..	5.63	1.94
	xi. Tobacco	2.24	0.32	1.04	..	..	..	..	2.76
	Smoking	4.17	0.60	1.94	..	..	..	5.63	4.70
	Chewing								
	Total								
	xii. Other foods including refreshments	5.19	0.75	2.41	..	..	..	5.00	6.00
	Pansupari etc.	215.40	31.13	100.00	..	..	48.00	56.52	253.38
	Total under food								

LOKAMALESWARAM

APPENDIX A—Contd.

Table III (a-1)—Concl'd.

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households	Households with a monthly income of						
			Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100		
			No. of households	16	..	..	2	1	13
		Expenditure per household	Percentage of total expenditure on miscellaneous items						
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	
Cocoa-nut Cultivation	B. Clothing	17.72		..	..	3.75	3.75	20.95	
	C. Housing, Light, Fuel etc.	19.70		..	..	6.56	5.12	22.85	
	D. Miscellaneous Expenditure								
	i. Education	23.46	17.96	..	..	..	1.25	28.78	
	ii. Dhobi or soap	8.48	6.49	..	..	1.25	1.50	10.13	
	iii. Barber	1.94	1.48	..	..	0.37	0.75	2.27	
	iv. Travelling	4.97	3.80	..	..	..	0.50	6.08	
	v. Medical fees and medicines	11.40	8.73	..	..	1.04	2.00	13.72	
	vi. Religious observances	7.16	5.48	..	..	0.33	0.20	8.74	
	vii. Amusements	3.96	3.03	..	..	0.21	0.50	4.80	
	viii. Provident fund, kuri and other compulsory savings	47.25	36.17	..	..	..	20.00	56.62	
	ix. Payment of debts	4.11	3.15	..	..	..	..	5.06	
	x. Remittances to dependants living elsewhere	7.82	5.98	..	..	..	..	9.62	
	xi. Other items	10.10	7.73	..	..	2.00	2.00	11.97	
		Total	130.65	100.00	..	..	5.20	28.70	157.79
			Percentage of total expenditure on cultivation etc.						
E. Cultivation, Industries and Business									
	i. Cultivation run by the household	186.05	85.27	..	..	6.38	5.00	227.62	
	ii. Industry run by the household	1.56	0.71	..	..	..	..	1.92	
	iii. Business run by the household	30.58	14.02	..	..	..	..	37.64	
	Total	218.19	100.00	..	..	6.38	5.00	267.18	
F. Grand total of A to E									
		601.67				69.89	99.09	722.15	

APPENDIX A

Table III (b-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households	Percentage of total expenditure on food	Households with a monthly income of				
				Less than Rs. 25	Rs. 25.50	Rs. 51.75	Rs. 76-100	Above Rs. 100
				..	..	2	6	9
Coir Spinning		No. of households	17					
		Per household Rs.	Per equivalent adult male Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
	A. Food Group							
	i. Cereals and Pulses	44.97	7.58	52.68	..	..	23.75	35.33
	Rice	1.59	0.27	1.86	..	..	1.12	1.33
	Other grains	1.63	0.28	1.91	..	..	1.50	1.68
	Dhal	48.19	8.13	56.45	..	..	26.37	38.34
	Total							
	ii. Vegetables	0.45	0.08	0.53	..	..	0.04	0.82
	Potatoes	3.13	0.53	3.67	..	..	2.37	2.49
	Tapioca	0.54	0.09	0.63	..	..	0.38	0.70
	Onions	2.95	0.50	3.45	..	..	1.75	2.67
	Cocoanuts	0.85	0.14	1.00	..	..	0.50	0.79
	Other vegetables	7.92	1.34	9.28	..	..	5.00	6.69
	Total							
	iii. Meat and Fish	0.43	0.07	0.50	..	..	0.29	0.61
	Meat	2.93	0.50	3.43	..	..	2.75	2.17
	Fish	3.36	0.57	3.93	..	..	2.46	4.08
	Total	0.24	0.04	0.28	..	..	..	0.45
	iv. Milk				..	..	..	..
	v. Ghee and Oils				..	..	4.69	4.66
	Ghee	4.51	0.76	5.28	..	..	4.69	4.66
	Oils	4.51	0.76	5.28	..	..	0.25	0.29
	Total	0.31	0.05	0.36	..	..	0.25	0.29
	vi. Salt				..	..	1.16	1.66
	vii. Condiments	2.06	0.35	2.41	..	..	1.10	1.14
	Chillies	1.32	0.22	1.55	..	..	0.38	0.54
	Tamarind	0.57	0.10	0.67	..	..	2.64	3.34
	Other condiments	3.95	0.67	4.63	..	..	..	4.65
	Total				..	..	2.28	1.28
	viii. Sugars	2.03	0.34	2.38	..	..	0.25	0.27
	Sugar	0.25	0.04	0.29	..	..	2.53	1.55
	Jaggery	2.28	0.38	2.67	..	..	..	2.71
	Total				..	..	1.45	0.65
	ix. Coffee and Tea				..	..	1.45	0.65
	Coffee	1.09	0.18	1.28	..	..	..	1.30
	Tea	1.09	0.18	1.28	..	..	..	..
	Total				..	..	..	..
	x. Liquor				..	..	3.75	1.43
	xi. Tobacco	3.27	0.55	3.83	..	..	0.97	2.84
	Smoking	2.74	0.46	3.21	..	..	4.72	4.27
	Chewing	6.01	1.01	7.04	..	..	..	7.46
	Total				..	..	6.57	5.35
	xii. Other foods including refreshments	7.51	1.27	8.80	..	..	56.97	67.60
	Pansupari etc.	85.37	14.40	100.00	..	..	..	103.50
	Total under Food				..	..	..	..

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APPENDIX A—Contd.

Table III (b-1)—Concl'd.

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All Households	Households with a monthly income of					
			Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100	
			..	..	2	6	9	
	No. of households	17						
		Expenditure per household	Percentage of total expenditure on miscellaneous items					
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
Coir Spinning	B. Clothing	5.95		Rs.	Rs.	Rs.	Rs.	Rs.
	C. Housing, Light, Fuel etc.	6.58		..	..	3.13	4.90	7.27
	D. Miscellaneous Expenditure			..	..	6.19	6.34	6.82
	i. Education	3.39	22.94	..	..	0.63	3.17	4.15
	ii. Dhobi or soap	2.58	17.46	..	..	2.00	2.13	3.01
	iii. Barber	1.17	7.92	..	..	0.88	0.87	1.44
	iv. Travelling	1.00	6.76	..	..	0.75	1.00	1.05
	v. Medical fees and medicines	2.15	14.55	..	..	1.00	0.92	3.23
	vi. Religious observances	0.54	3.65	..	..	0.21	0.39	0.72
	vii. Amusements	0.95	6.43	..	..	0.50	0.64	1.25
	viii. Provident fund, kurti and other compulsory savings	0.71	4.80	..	..	..	0.83	0.77
	ix. Payment of debts	0.76	5.14	..	..	..	..	1.44
	x. Remittances to dependants living elsewhere	..	..	..	..	..	..	..
	xi. Other items	1.53	10.35	..	..	..	..	..
	Total	14.78	100.00	..	..	1.50	1.67	1.44
			Percentage of total expenditure on cultivation etc.	..	..	7.47	11.62	18.50
E. Cultivation, Industries and Business								
i. Cultivation run by the household	..	..	..	..	..	..	..	..
ii. Industry run by the household	3.12	100.00	..	..	1.00	2.33	4.11	..
iii. Business run by the household	..	..	..	..	..	..	..	..
Total	3.12	100.00	..	..	..	..	..	..
F. Grand total of A to E	115.80		..	..	1.00	2.33	4.11	..
			..	..	74.76	92.79	140.20	..

APPENDIX A

Table III (c-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

AVERAGE MONTHLY EXPENDITURE				Households with a monthly income of					
Occupation	Items of expenditure	All households	Percentage of total expenditure on food						
				Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100	
	No. of households	16		..	..	2	4	10	
		Per household	Per equivalent adult male						
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
Miscellaneous Industries	A. Food Group								
	i. Cereals and Pulses								
	Rice	46.31	7.74	45.07	..	..	27.50	40.00	52.60
	Other grains	1.49	0.25	1.45	..	..	0.97	0.75	1.90
	Dhal	2.09	0.35	2.03	..	..	0.97	1.64	2.49
	Total	49.89	8.34	48.55	..	..	29.44	42.39	56.99
	ii. Vegetables								
	Potatoes	0.25	0.04	0.24	..	..	0.25	0.06	0.33
	Tapioca	1.76	0.29	1.71	..	..	1.00	1.67	1.95
	Onions	0.48	0.08	0.47	..	..	0.25	0.49	0.52
	Cocoanuts	3.13	0.52	3.05	..	..	2.00	2.12	3.76
	Other vegetables	2.55	0.43	2.48	..	..	0.17	1.50	3.45
	Total	8.17	1.36	7.95	..	..	3.67	5.84	10.01
	iii. Meat and Fish								
	Meat	2.36	0.39	2.30	..	..	0.13	0.17	3.69
	Fish	4.25	0.71	4.13	..	..	2.85	1.50	5.63
	Total	6.61	1.10	6.43	..	..	2.98	1.67	9.32
	iv. Milk	1.64	0.27	1.50	..	..	..	0.49	2.43
	v. Ghee and Oils								
	Ghee	5.75	0.96	5.60	..	..	2.37	5.63	6.47
	Oils	5.75	0.96	5.60	..	..	2.37	5.63	6.47
	Total	0.29	0.05	0.28	..	..	0.18	0.31	0.31
	vi. Salt								
	vii. Condiments								
	Chillies	2.16	0.36	2.10	..	..	1.37	1.95	2.38
	Tamarind	1.05	0.18	1.02	..	..	0.63	0.86	1.22
	Other condiments	0.51	0.08	0.50	..	..	0.38	0.31	0.62
Total	3.72	0.62	3.62	..	..	2.38	3.12	4.22	
viii. Sugars									
Sugar	2.36	0.39	2.30	..	..	0.98	1.77	2.89	
Jaggery	0.24	0.04	0.23	..	..	0.18	0.25	0.25	
Total	2.60	0.43	2.53	..	..	1.16	2.02	3.14	
ix. Coffee and Tea									
Coffee	..	..	..	..	..	..	..	..	
Tea	1.94	0.32	1.89	..	..	0.52	0.97	2.62	
Total	1.94	0.32	1.89	..	..	0.52	0.97	2.62	
x. Liquor	..	..	..	..	..	..	..	..	
xi. Tobacco									
Smoking	4.32	0.72	4.20	..	..	1.88	1.30	6.02	
Chewing	2.35	0.39	2.29	..	..	1.95	2.87	2.23	
Total	6.67	1.11	6.49	..	..	3.83	4.17	8.25	
xii. Other foods including refreshments									
Pansupari etc.	15.48	2.59	15.06	..	..	8.88	4.03	21.38	
Total under Food	102.76	17.15	100.00	..	..	55.41	70.61	125.14	

APPENDIX A—Contd.

Table III (c-1)—Concl'd.

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households	Households with a monthly income of				
			Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
			No. of households	16	Percentage of total expenditure per household on miscellaneous items	10	10
Miscellaneous	B. Clothing	Rs. 7.11	..	..	2	4	10
Industries	C. Housing, Light, Fuel etc.	9.33	..	..	2.91	5.22	8.70
	D. Miscellaneous Expenditure	..	..	..	6.13	6.45	11.13
	i. Education	2.36	12.47	..	..	1.25	2.17
	ii. Dhobi or soap	3.41	18.01	..	..	2.25	1.94
	iii. Barber	1.25	6.60	..	..	0.75	0.75
	iv. Travelling	1.27	6.71	..	..	1.50	0.67
	v. Medical fees and medicines	2.69	14.21	..	..	1.75	1.87
	vi. Religious observances	1.27	6.71	..	..	0.34	0.27
	vii. Amusements	1.65	8.72	..	..	1.00	0.75
	viii. Provident fund, kuri and other compulsory savings	1.22	6.44	..	..	..	0.63
	ix. Payment of debts	1.56	8.24	..	..	..	..
	x. Remittances to dependants living elsewhere	..	..	..	..	..	..
	xi. Other items	2.25	11.89	..	..	..	..
	Total	18.93	100.00	..	..	1.50	2.00
						10.34	11.05
						23.74	
	E. Cultivation, Industries and Business	..	..	..	..	..	..
	i. Cultivation run by the household	0.52	17.63	..	..	..	0.83
	ii. Industry run by the household	1.93	65.42	..	..	1.25	2.58
	iii. Business run by the household	0.50	16.95	..	..	0.75	0.50
	Total	2.95	100.00	..	..	2.00	3.91
	F. Grand total of A to E	141.08	..	..	..	74.79	95.36
						172.62	

APPENDIX A

Table III (d-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households	Percentage of total expenditure on food	Households with a monthly income of				
				Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
				1	8	6	16	18
		No. of households						
		49						
		Per household						
		Rs.						
		Per equivalent adult male						
		Rs.						
				Rs.	Rs.	Rs.	Rs.	Rs.
General Labour	A. Food Group							
	i. Cereals and Pulses							
	Rice	35.83	7.08	47.86	7.50	20.00	24.58	33.41
	Other grains	0.85	0.17	1.13	..	0.19	0.65	0.97
	Dhal	1.25	0.25	1.67	0.25	0.87	0.86	1.22
	Total	37.93	7.50	50.66	7.75	21.06	26.09	35.60
	ii. Vegetables							
	Potatoes	0.05	0.05	0.07	..	0.16	..	0.03
	Tapioca	1.76	0.35	2.35	0.25	0.96	2.25	1.27
	Onions	0.27	0.05	0.36	0.15	0.22	0.26	0.11
	Cocoanuts	2.06	0.41	2.75	1.00	1.31	1.29	2.31
	Other vegetables	0.56	0.11	0.75	0.10	0.16	0.48	0.54
	Total	4.70	0.93	6.28	1.50	2.81	4.28	4.26
	iii. Meat and Fish							
	Meat	0.29	0.06	0.39	..	0.05	0.23	0.29
	Fish	2.26	0.45	3.02	..	1.44	2.27	2.16
	Total	2.55	0.51	3.41	..	1.49	2.50	2.45
	iv. Milk	0.38	0.07	0.51	..	..	0.50	0.50
	v. Ghee and Oils	4.31	0.85	5.76	0.50	2.21	3.73	4.33
	vi. Salt	0.26	0.05	0.35	0.04	0.15	0.28	0.25
	vii. Condiments							
	Chillies	1.78	0.35	2.38	0.25	1.11	1.56	1.96
	Tamarind	0.98	0.19	1.31	0.05	0.62	0.94	0.91
	Other condiments	0.47	0.09	0.62	0.10	0.36	0.54	0.39
	Total	3.23	0.63	4.31	0.40	2.09	3.04	3.29
	viii. Sugars							
	Sugar	1.80	0.36	2.40	0.50	1.10	1.60	1.90
	Jaggery	0.29	0.06	0.39	..	0.34	0.52	0.22
	Total	2.09	0.42	2.79	0.50	1.44	2.12	2.12
	ix. Coffee and Tea							
	Coffee	0.06	0.01	0.08	0.50	0.28	..	..
	Tea	0.87	0.17	1.16	..	0.40	0.82	1.08
	Total	0.93	0.18	1.24	0.50	0.68	0.82	1.08
	x. Liquor	..	..	..	..	..	..	..
	xi. Tobacco							
	Smoking	3.25	0.64	4.34	..	..	3.24	3.61
	Chewing	2.89	0.57	3.86	1.00	1.65	1.42	3.05
	Total	6.14	1.21	8.20	1.00	1.65	4.61	6.66
	xii. Other foods including refreshments							
	Pansupari etc.	12.35	2.44	16.49	..	2.33	9.04	10.94
	Total under food	74.87	14.79	100.00	12.19	35.90	57.00	71.45
								104.63

Table III (d-1)—Concl'd.

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION								
Occupation	Items of Expenditure	All Households	Households with a monthly income of					
			Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100	
	No. of households	49	1	8	6	16	18	
		Expenditure per household	Percentage of total expenditure on miscellaneous items					
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
General	B. Clothing	4.99	0.50	2.69	3.45	4.14	7.58	
Labour	C. Housing, Light, Fuel etc.	6.21	2.25	4.54	5.35	5.64	7.98	
	D. Miscellaneous Expenditure							
	i. Education	1.43	12.94	..	0.39	0.76	1.29	2.33
	ii. Dhobi or soap	2.59	23.44	0.25	0.97	2.21	2.51	3.63
	iii. Barber	1.21	10.95	..	0.16	0.92	1.08	1.96
	iv. Travelling	0.67	6.06	..	..	0.46	0.56	1.18
	v. Medical fees and medicines	0.79	7.15	..	..	0.42	0.77	1.32
	vi. Religious observances	0.41	3.71	0.05	0.21	0.28	0.48	0.49
	vii. Amusements	0.74	6.70	..	0.27	0.49	0.66	1.13
	viii. Provident fund, kuri and other compulsory savings	1.07	9.68	..	..	0.50	0.17	2.60
	ix. Payment of debts	0.27	2.44	..	..	..	0.08	0.67
	x. Remittances to dependants living elsewhere	0.16	1.45	..	..	0.17	0.16	0.23
	xi. Other items	1.71	15.48	0.25	0.25	2.00	1.88	2.22
	Total	11.05	100.00	5.05	2.25	8.21	9.64	17.76
			Percentage of total expenditure on cultivation etc.					
	E. Cultivation, Industries and Business							
	i. Cultivation run by the household ..	..	..	..	..	..	..	
	ii. Industry run by the household ..	..	..	..	..	..	..	
	iii. Business run by the household ..	..	..	..	..	..	..	
	Total	..	..	..	..	..	..	
	F. Grand total of A to E	97.14	15.49	45.38	74.07	90.87	137.95	

APPENDIX A

Table III (c-1)
AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

						Households with a monthly income of				
Occupation	Items of expenditure	No. of households	All households	Percentage of total expenditure on food	Households with a monthly income of					
					Less than Rs. 25	Rs. 25.50	Rs. 56.75	Rs. 76.100	Above Rs. 100	
					Rs.	Rs.	Rs.	Rs.	Rs.	
		29			..	1	6	4	18	
		Per household Rs.	Per equivalent adult male Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	
Miscellaneous Occupation	A. Food Group									
	i. Cereals and Pulses									
	Rice	41.30	8.07	47.37	..	22.50	25.75	27.44	50.60	
	Other grains	1.07	0.21	1.23	..	0.50	1.28	0.98	1.06	
	Dhal	1.52	0.29	1.74	..	0.50	1.29	1.25	1.72	
	Total	43.89	8.57	50.34	..	23.50	28.32	29.67	53.38	
	ii. Vegetables									
	Potatoes	0.45	0.09	0.52	..	..	0.48	..	0.56	
	Tapir ca	1.93	0.38	2.21	..	0.25	0.42	1.61	2.60	
	Onions	0.40	0.08	0.46	..	..	0.32	0.53	0.41	
	Cocoanuts	2.36	0.46	2.71	..	0.50	1.42	1.16	3.05	
	Other vegetables	2.36	0.46	2.71	..	..	1.25	0.97	3.17	
	Total	7.50	1.47	8.61	..	0.75	3.89	4.27	9.79	
	iii. Meat and Fish									
	Meat	1.03	0.20	1.18	..	..	0.61	2.03	3.53	
	Fish	2.60	0.51	2.98	..	..	0.61	2.78	5.02	
	Total	3.63	0.71	4.16	..	..	0.61	2.78	5.02	
	iv. Milk	0.36	0.07	0.41	..	..	0.50	..	0.42	
	v. Ghee and Oils	5.19	1.01	5.95	..	2.00	4.21	3.26	6.12	
	vi. Salt	0.26	0.05	0.30	..	0.25	0.23	0.25	0.28	
	vii. Condiments									
	Chillies	1.66	0.32	1.91	..	1.00	1.08	1.95	1.82	
	Tamarind	0.85	0.17	0.97	..	0.25	0.44	1.20	0.94	
	Other condiments	0.67	0.13	0.77	..	0.10	0.31	0.69	0.82	
	Total	3.18	0.62	3.65	..	1.35	1.83	3.84	3.58	
	viii. Sugars									
	Sugar	3.43	0.67	3.94	..	1.00	2.35	1.95	4.26	
	Jaggery	0.29	0.06	0.33	..	0.25	0.32	0.21	0.30	
	Total	3.72	0.73	4.27	..	1.25	2.67	2.16	4.56	
	ix. Coffee and Tea									
	Coffee	0.74	0.14	0.85	..	..	..	..	1.20	
	Tea	1.24	0.24	1.42	..	0.95	0.80	0.95	1.46	
	Total	1.98	0.38	2.27	..	0.95	0.80	0.95	2.66	
	x. Liquor	..	..	..	..	..	..	..	..	
	xi. Tobacco									
	Smoking	3.63	0.71	4.16	..	..	1.57	3.52	4.54	
	Chewing	2.19	0.43	2.31	..	..	1.92	2.07	2.43	
	Total	5.82	1.14	6.67	..	..	3.49	5.59	6.97	
	xii. Other foods including refreshments									
	Pansupari etc.	11.66	2.28	13.37	..	..	3.08	10.25	15.49	
	Total under food	87.19	17.03	100.00	..	30.05	49.63	63.07	108.27	

APPENDIX A--Cont'd.

Table III (e-1)—Concl'd.

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	No. of households	All households	Households with a monthly income of					
				Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100	
				1	6	4	18		
			Expenditure per household	Percentage of total expenditure on miscellaneous items					
			Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
Miscellaneous Occupation	B. Clothing		6.69						
	C. Housing, Light, Fuel etc.		9.88		3.00	3.57	4.02	8.54	
	D. Miscellaneous Expenditure				7.62	10.35	5.17	7.75	
	i. Education		7.22	24.23	..	2.00	0.93	1.42	10.90
	ii. Dhobi or soap		3.23	10.84	..	1.50	1.92	2.56	3.91
	iii. Barber		1.52	5.10	..	0.50	0.83	1.06	1.90
	iv. Travelling		3.05	10.23	..	..	1.17	0.59	4.39
	v. Medical fees and medicines		1.78	5.97	..	..	1.37	1.06	2.17
	vi. Religious observances		0.81	2.72	..	0.25	0.18	0.88	1.03
	vii. Amusements		1.08	3.62	..	0.25	0.22	0.44	1.56
	viii. Provident fund, kuri and other compulsory savings		5.61	18.83	..	..	..	3.13	8.35
	ix. Payment of debts		3.34	11.21	..	..	..	..	5.38
	x. Remittances to dependants living elsewhere		0.21	0.70	..	..	..	1.50	..
	xi. Other items		1.95	6.55	..	1.00	1.50	0.50	2.48
	Total	29 80	100.00	..	5.50	8.12	13.14	42.07	
				Percentage of total expenditure on cultivation etc.					
E. Cultivation, Industries and Business									
	i. Cultivation run by the household	0.47	2.93	..	..	..	..	0.75	
	ii. Industry run by the household	..	..	..	..	..	..	..	
	iii. Business run by the household	15.59	97.07	..	..	1.33	..	24.68	
	Total	16.06	100.00	..	..	1.33	..	25.43	
F. Grand total of A to E									
		147.67		..	46.17	73.00	85.35	192.06	

Table III (a-2)

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

Items	No. of households	All households	Percent- age of total ex- penditure	Households with a monthly income of				
				Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
				Rs.	Rs.	Rs.	Rs.	Rs.
I. Expenditure								
A. Food	16	215.40	35.80	..	..	48.00	56.52	253.38
B. Clothing		17.72	2.95	..	..	3.75	3.75	20.95
C. Housing, Light, Fuel etc.		19.71	3.28	..	..	6.56	5.12	22.85
D. Miscellaneous		130.65	21.71	..	..	5.20	28.70	157.79
E. Cultivation, Industry and Business		218.19	36.26	..	..	6.38	5.00	267.18
Total Expenditure		601.67	100.00	..	..	69.89	99.09	722.15
II. Income		632.18		..	..	69.50	93.50	760.17
III. Expenditure in relation to income		+30.51				-0.39	-5.59	+38.02

Table III (b-2)

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

Items	No. of households	All households	Percent- age of total ex- penditure	Households with a monthly income of				
				Less than	Rs.	Rs.	Rs.	Above
				Rs. 25	25.50	51.75	76.100	Rs. 100
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
I. Expenditure								
A. Food		85.37	73.72	..	..	56.97	67.60	103.50
B. Clothing		5.95	5.14	..	..	3.13	4.90	7.27
C. Housing, Light, Fuel etc.		6.58	5.68	..	..	6.19	6.34	6.82
D. Miscellaneous		14.78	12.76	..	..	7.47	11.62	18.50
E. Cultivation, Industry and Business		3.12	2.70	..	..	1.00	2.33	4.11
Total Expenditure		115.80	100.00	..	..	74.76	92.79	140.20
II. Income		117.36		..	..	72.00	90.67	145.22
III. Expenditure in relation to income		+ 1.56		..	..	-2.76	-2.12	+5.02

Table III (c-2)

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

Items	No. of households	All households	Percent- age of total ex- penditure	Households with a monthly income of				
				Less than Rs.25	Rs. 25.50	Rs. 51.75	Rs. 76-100	Above Rs. 100
				Rs.	Rs.	Rs.	Rs.	Rs.
		16		..	..	2	4	10
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
I. Expenditure								
A. Food	102.76	72.84	..	..	55.41	70.64	125.14	
B. Clothing	7.11	5.04	..	..	2.91	5.22	8.70	
C. Housing, Light, Fuel etc.	9.33	6.61	..	..	6.13	6.45	11.13	
D. Miscellaneous	18.93	13.42	..	..	10.34	11.05	23.74	
E. Cultivation, Industry and Business	2.95	2.09	..	..	..	2.00	3.91	
Total Expenditure	141.08	100.00	..	..	74.79	95.36	172.62	
II. Income	140.75		..	..	71.00	90.50	174.81	
III. Expenditure in relation to income	-0.33		..	..	-3.79	-4.86	+2.19	

LOKAMALESWARAM

APPENDIX A—Contd.

Table III (d-2)

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

Items	All households	Percent- age of total ex- penditure	Households with a monthly income of				
			Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
No. of households	49		1	8	6	16	18
	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
I. Expenditure							
A. Food	74.87	77.07	12.19	35.90	57.06	71.45	104.63
B. Clothing	5.01	5.16	0.50	2.69	3.45	4.14	7.58
C. Housing, Light, Fuel etc.	6.21	6.39	2.25	4.54	5.35	5.64	7.98
D. Miscellaneous	11.05	11.38	0.55	2.25	8.21	9.64	17.76
E. Cultivation, Industry and Business	..	..	..	..	..	..	..
Total Expenditure	97.14	100.00	15.49	45.38	74.07	90.87	137.95
II. Income	97.28		15.00	44.29	71.11	89.13	141.40
III. Expenditure, in relation to income	+0.14		-0.49	-1.09	-2.96	-1.74	+3.45

Table III (e-2)

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

Items	All households	Percent- age of total ex- penditure	Households with a monthly income of				
			Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
No. of households	29		..	1	6	4	18
	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
I. Expenditure							
A. Food	87.19	59.04	..	30.05	49.63	63.02	108.27
B. Clothing	6.69	4.53	..	3.00	3.57	4.02	8.54
C. Housing, Light, Fuel etc.	7.93	5.37	..	7.62	10.35	5.17	7.75
D. Miscellaneous	29.80	20.18	..	5.50	8.12	13.14	42.07
E. Cultivation, Industry and Business	16.06	10.88	..	..	1.33	..	25.43
Total Expenditure	147.67	100.00	..	46.17	73.00	85.35	192.06
II. Income	144.14		..	42.00	69.85	83.80	187.99
III. Expenditure in relation to income	-3.53		..	-4.17	-3.15	-1.55	-4.07

APPENDIX A

Table IV
INDEBTEDNESS

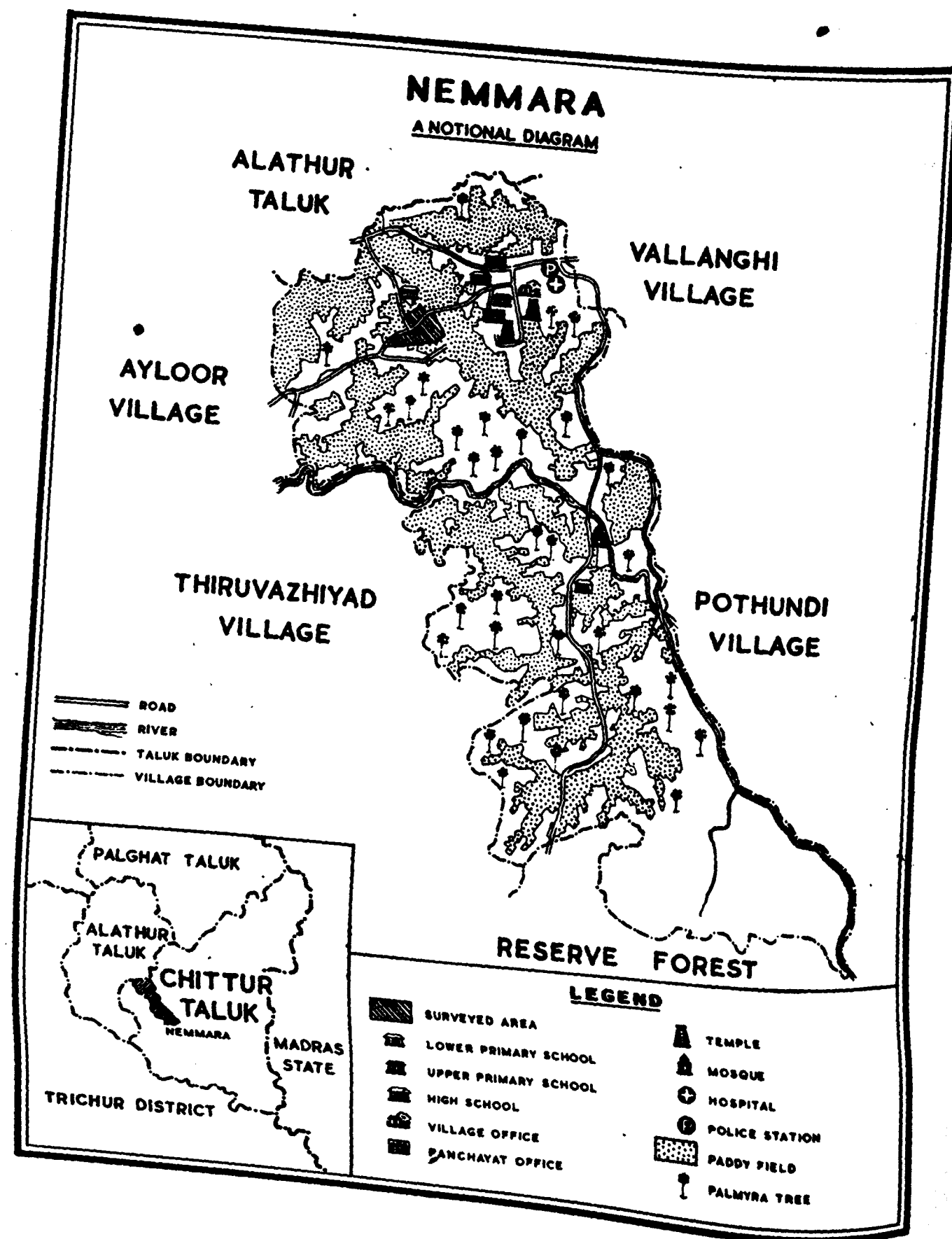
I. Indebtedness by income groups					II. Indebtedness by causes			
Income group	Total No. of households	No. of households in debt	Percentage of column 3 to column 2	Average in-debtedness for house-holds in debt	Causes	Amount of debt	No. of households in debt	Percentage of debts due to causes to the total debt
1	2	3	4	5	1	2	3	4
				Rs.		Rs.		Rs.
Less than Rs. 25	1	..	..	..	(a) Purchase of land	..	..	..
Rs. 25-50	9	1	11.11	500.00	(b) House construction or repairs to exist- ing building	2,865.00	7	409.29
Rs. 51-75	18	10	55.56	139.00	(c) Marriages	3,325.00	12	277.08
Rs. 76-100	31	19	61.29	118.68	(d) Funerals	160.00	3	53.33
Above Rs. 100	68	38	55.88	523.42	(e) To give dowry	550.00	3	183.33
					(f) To clear old out- standing debts	450.00	1	450.00
					(g) Sickness	2,600.00	19	136.84
					(h) Ordinary wants	5,760.00	43	133.95
					(i) Household Cultiva- tion	250.00	1	250.00
					(j) Industry run by the household	4,775.00	9	530.56
					(k) Business run by the household	3,300.00	5	660.00

APPENDIX B

Questionnaire

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

NEMMARA



NEMMARA *

CHAPTER I

INTRODUCTION

Location

At the 30th mile on the road from Trichur to Pollachi lies Nemmara village, a part of the Chittur taluk of the Palghat district. The exact location of the village is between $76^{\circ} 34' 30''$ and $76^{\circ} 38' 15''$ east longitudes and $10^{\circ} 32' 12''$ and $10^{\circ} 36'$ north latitudes. On the north of Nemmara village lies Alathur taluk, on the east Vallanghi and Pothundi villages, on the south the reserve forest of Nemmara forest division and on the west Thiruvazhiyad and Ayloor villages. Lying close to the Madras border, the influence of the Tamil country has had remarkable effect on the shaping of the social and economic life of Nemmara. A number of Tamil speaking communities form part of the population of the village. It is to study the social and cultural patterns shaped by the mingling of two different cultural groups and to examine the economic life of an agricultural village of Palghat district which is noted for its paddy cultivation that this village was selected for the survey. Special emphasis has been laid on the study of the social structure and customs and manners of the Tamil Brahmins who form the land owning class of the village and are found in larger numbers here than elsewhere in the State.

Surveyed Area

2. The surveyed area of the village comprises 113 households in an area of about 35 acres situated on either side of the Nemmara-Ayloor road at a locality called Kanimangalam. This particular area was selected having regard to the predominance of Brahmins in the population of the area. The name Kanimangalam owes its origin to the

ancestors of the Brahman population of the area who are said to have immigrated to this place generations ago from a place known by the same name in the Trichur taluk. The surveyed area contains a portion of one of the largest *gramams* or Brahman settlements in the village.

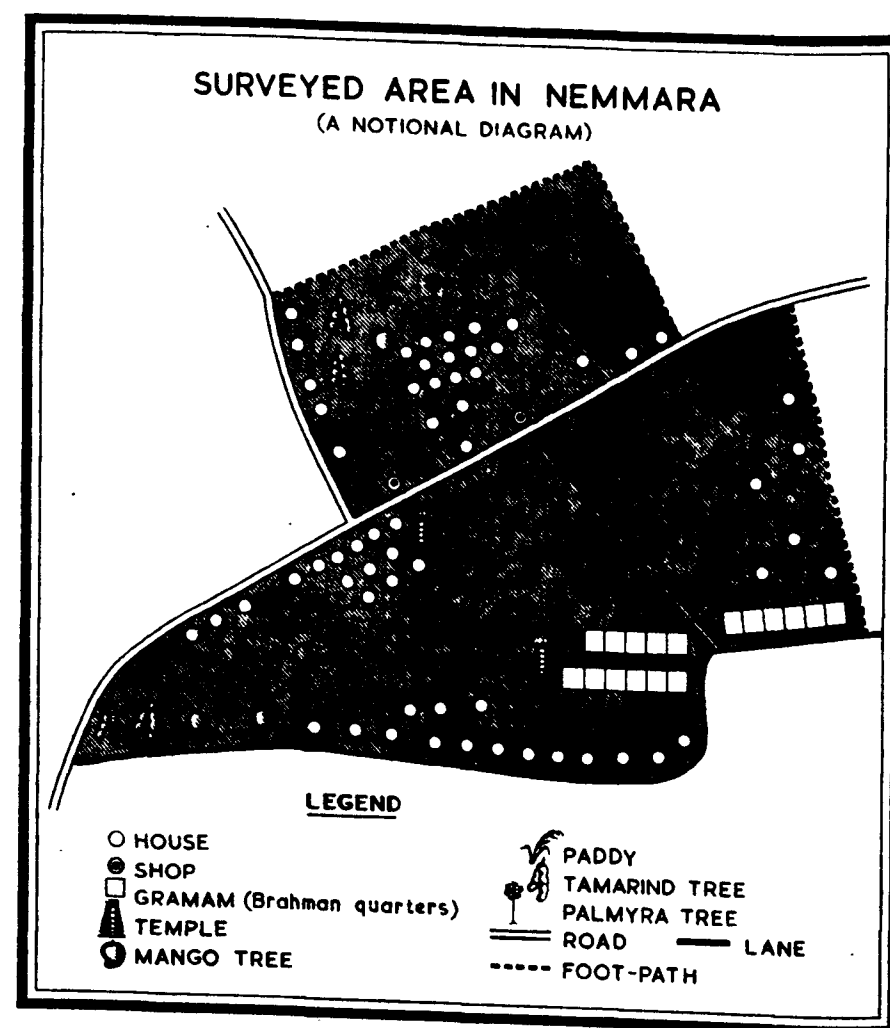
Early History

3. The Cochin State Manual has noted that the Chittur taluk at one time belonged to the rulers of Palghat and it was gifted to the Cochin ruler for the help he rendered to the former to protect the eastern border of the Palghat gap from the invasion of the Kongus of the Tamil country. This taluk remained a pocket of the Cochin State, surrounded on all sides by the former Madras State for a long time. After the reorganisation of States in 1956 this territory was added to the Palghat district for administrative convenience with effect from 1-1-1957. Originally the eastern part of the Chittur taluk was known as 'Naludesom' and the western portion comprising the village under survey as 'Kodakarandu'. It would appear that the Kodakara Nair was the local chieftain over the western portion. The former Cochin Government took a keen interest in the development of the area and some of the rulers of Cochin chose it as a health resort and stayed there for some days every year.

Physical Aspects

4. Though classified as a part of the midland region of the State, the landscape of the village presents the appearance of a hilly region. The reserve forest area extends to the boundary of the village and in some portions of the village there are several hillocks jutting

* The basic survey in this area was conducted between 22.8.1963 and 13.9.1963.



out into paddy fields. The paddy fields extend to over half of the total area. A small river known as Kompankallu-puzha meanders round the hillocks. At every nook and corner there is an artificial tank with well protected embankments either attached to a temple or away from such institutions and serving as a public bathing ghat. So many tanks are generally not seen in a typical Kerala village but they are the general feature of the adjoining tracts of Madras State. The village under survey lies close to Palghat gap which

is the most important mountain pass in the western ghats.

Soil

5. The soil in the southern tip of the village and adjoining areas resembles the forest soil with a predominance of organic content. The dry land in the other areas contains red ferruginous soil which is infertile compared to the red soil of the midland region of the State. The soil of the wet land is, however, slightly dark and shows high response to intensive manuring. On chemical analysis the soil of the village

CLIMATE AND RAINFALL

is found to be deficient in potash, phosphorus and calcium content. The nitrogen content of the soil is normal but the acidity is high. Soil erosion has washed away the surface soil from the slopes of the small hillocks which are generally denuded of vegetations except the palmyra trees.

Climate and Rainfall

6. The location of the village in the Palghat gap has affected the climate and rainfall considerably. Due to the distance from the coast and the location amidst the hills the diurnal variations of temperature are more pronounced than in other parts of the State. The hot wind coming through the Palghat gap during the summer season increases the

temperature during the day time from January to April. The lowest temperature recorded is about 18°C. while the highest is about 39°C. The humidity is high in the morning and low in the evening. Generally the humidity of the village is lower than in the rest of the State. It goes as low as 30 per cent during the summer months in the evening time. The highest humidity is recorded during the monsoon months. The temperature and humidity recorded in 1960 at Palghat which is almost similarly situated is given in the following table to give a rough idea about the temperature and humidity variations of the village under survey.

Table I
TEMPERATURE AND HUMIDITY AT PALGHAT—1960

Months	Temperature in° C.				Humidity in percentage	
	Mean maximum temperature	Mean minimum temperature	Highest maximum temperature	Lowest minimum temperature	Mean relative humidity at 08.30 hrs. I. S. T.	Mean relative humidity at 17.30 hrs. I. S. T.
January	33.4	22.4	35.0	20.8	66	37
February	35.5	22.7	38.0	18.8	57	27
March	36.8	24.6	38.6	22.8	69	39
April	35.4	24.5	39.2	21.3	76	60
May	31.7	24.1	37.6	21.0	83	81
June	29.4	23.2	31.7	20.8	88	81
July	28.7	22.7	32.6	20.8	92	85
August	29.3	23.0	30.9	21.7	88	75
September	29.3	22.8	31.7	21.4	89	77
October	31.1	23.0	34.2	21.6	84	73
November	30.8	22.5	33.2	19.4	80	74
December	32.1	21.8	33.5	18.3	72	55

7. Due to the location of the village near the Palghat gap the rainfall here is considerably less than in the villages on the eastern border of the State. There is practically no rain in the months of January, February and March. The first monsoon breaks out in May with mild showers. The intensity of the rainfall reaches a maximum in July and then suddenly decreases in the succeeding months. With the outbreak of the second

monsoon more rains are available in October and in certain years in November also. December is a dry month again. The highest rainfall per month has been less than 800 mm. in the last 10 years in the region. The rainfall readings recorded at Chittur about 15 miles away from the village, furnished in the table below gives an approximate picture of the rainfall pattern of the village.

NEMMARA

Table II

RAINFALL

Year	Jan.	Feb.	Mar.	April	May	June	July	Aug.	Septr.	Octr.	Novr.	Dec.	Annual
1951 I	..	..	1	8	3	24	17	16	9	8	10	..	96
II	..	..	7.6	173.5	60.7	361.2	471.9	170.4	196.3	258.8	263.1	..	1963.5
1952 I	..	5	..	3	3	12	13	15	2	4	4	2	73
II	..	98.8	..	38.9	41.1	278.1	296.7	341.4	20.3	64.5	79.3	24.6	1283.7
1953 I	..	1	..	4	3	14	17	14	3	5	1	..	62
II	..	7.6	..	141.0	90.4	189.7	417.6	194.6	57.4	133.1	2.5	..	1233.9
1954 I	2	..	4	4	5	20	20	18	10	9	..	..	92
II	50.0	..	42.7	81.5	137.2	320.3	417.3	318.3	99.3	190.7	1.3	..	1658.6
1955 I	..	..	..	4	8	15	12	8	9	2	5	2	65
II	..	..	..	51.1	336.0	437.1	215.1	225.5	181.1	99.3	128.8	21.8	1695.8
1956 I	..	..	..	2	6	17	16	7	5	..	5	..	58
II	..	..	..	77.5	92.5	432.6	409.2	165.3	72.4	..	144.5	..	1394.0
1957 I	..	1	2	3	9	14	21	14	3	7	13	..	87
II	..	20.3	21.1	37.1	671.1	268.0	780.8	117.9	24.9	161.3	263.4	..	2365.9
1958 I	..	..	2	8	11	13	21	20	6	11	9	..	101
II	..	..	46.9	227.3	118.1	241.3	563.2	267.8	77.8	138.2	140.9	..	1821.5
1959 I	..	..	..	4	6	16	28	17	16	6	8	2	103
II	..	..	..	58.7	44.0	500.1	771.4	220.2	250.5	193.3	214.2	39.4	2291.8
1960 I	..	..	3	4	12	18	18	11	11	17	12	2	108
II	..	..	36.4	93.0	170.6	219.9	493.2	165.7	135.4	420.7	309.5	29.2	2044.4
1901 to (1)	0.5	0.5	0.8	3.0	4.6	17.6	22.5	15.9	9.7	9.6	6.2	1.6	92.5
1950 (2)	10.7	9.4	22.1	61.0	106.2	337.8	498.3	272.0	131.3	182.9	127.3	35.1	1794.1

I. No. of rainy days

(1) Mean no. of rainy days

II. Total rainfall in millimetres

(2) Mean monthly total rainfall in millimetres

The Flora and the Fauna

8. The forest area adjoining the village contains all sorts of trees, some of which are found in the village also. The most valuable of these species is the teak (*Tectona grandis*) which grows well here. The other important flora are tamarind (*Tamarindus indica*), palmyra and margosa all of which are

common in the adjoining Tamil districts where the rainfall is much less than in Kerala. The tall palmyra tree with a tuft of leaves at its head can be said to be the most typical flora of this area and is a sign of the low rainfall. The plantain tree which is so common in many parts of Kerala is found here only in a few places. Coconut cultivation is



THE MARGOSA

INSTITUTIONS

also rare but areca-nut is more numerous, particularly on the banks of the streams and the sides of the paddy fields. Rubber has been introduced in certain parts of the village in recent years. Seasonal crops such as tapioca and other tuberous plants are not popular. All the valleys have been converted into paddy fields.

9. The common fauna of the village are squirrel, rabbit and jackals. In the reserve forest areas adjoining the village live numerous wild animals, and some of them make nocturnal visits to the village occasionally. Different types of snakes are common in all parts of the village. The important domestic animals are buffaloes and cows. Goats, sheep and poultry are also reared on a small scale by certain households.

Communications

10. Trichur-Pollachi road passing through the northern part of the village is the most important road. From this road a branch road takes off near the Nemmara forest division office and passes through the eastern boundary of the village to the Nelliampathy estates and forest areas. Another branch road starting from Nemmara junction connects the village to Ayloor and Trichur. Besides, there are a few motorable byroads and lanes connecting different parts of the village to these main roads. Bullock-carts are still a popular conveyance both for the transport of articles and for passenger traffic. It is a rare sight in other parts of the State to see people still making use of carriages pulled by bullocks for going from one place to another but in this area it is a common sight. Bus services connect the village to towns of Trichur and Palghat. About 7 miles away from the village, at a place called Kollengode, is the nearest railway station. The Nemmara post office is located just outside the village boundary. There is a public call office and telegraph office attached to the post office.

Public Institutions

11. The village has two high schools, one upper primary school and three lower primary schools. Both the high

schools are owned by the Government, one of them being for girls and the other for boys. The girls' high school was started in 1944 as an upper primary school and upgraded in 1946 into a high school. At the time of the survey it had a strength of 600 students. The boys' high school is an older institution, having been founded about 42 years ago by a private management. Later on, the school was handed over to the Government. At present it teaches about 1,100 boys. The upper primary school is still known as a Sanskrit school since it was started some 50 years ago for the teaching of Sanskrit. It is owned and managed by a private individual. Two of the lower primary schools are owned by the Government while the other lower primary school is owned by a private individual.

12. Other public institutions of the village are the Government hospital, police station, sub-registrar's office, village office, panchayat office and the offices of the Assistant Engineer, Irrigation, and Junior Engineer, Public works. The Government hospital was started some 70 years ago. After several stages of development it now possesses 64 beds. Two resident doctors and a number of nurses and compounders work in this hospital now. A family planning clinic was opened in the hospital in 1961 with one health visitor and two social workers. A leprosy control centre with one health visitor also functions within the hospital campus.

Religious Institutions

13. The Subramonyaswamy temple located in the surveyed area is the most important religious institution in the village. Besides this temple there is a Mariammankovil in the surveyed area and every Brahman *gramam* contains a temple dedicated to Siva or Vishnu. In the adjoining village of Vallangi there is a Bhagavathi temple to which people from the village under survey flock in large numbers for worship, particularly during the festival called 'Nemmara Vela' conducted annually with colourful processions and fireworks.

NEMMARA

14. At a locality called 'Chathamangalam' in the village the Muslims have a mosque. Although there is a small Christian population in the village there is no church in Nemmara and hence the Christians go to the adjoining villages to attend the church services.

Cemeteries and Crematoria

15. The Hindus generally bury their dead in the residential compounds. Nevertheless, there is a public burial ground for them in the village where the poor people bury the dead. The Muslims have their burial ground in the vicinity of the mosque while the Christians take their dead to the cemeteries in the adjoining villages.

Markets

16. Within the boundaries of the village there is no market but close to it there is a market which is frequented by the villagers also for the purchase of vegetables and grains. Pollachi which is one of the biggest markets in the neighbouring area is situated only about 20 miles away from the village. Although it is outside the State boundary, for large scale purchase of articles, particularly for the purchase and sale of livestock, the people of the village go to that market.

Health and Sanitation

17. Nemmara town is a conservancy area. It has a health inspector and a health assistant who are mainly responsible for the sanitation, preventive measures and the registration of births and deaths. In addition to the Government hospital there are several Ayurvedic and allopathic private practitioners in Nemmara who all contribute their share for the improvement of public health standard. A water supply scheme with its storage tank over a small hill near the hospital supplies drinking water to the town area and surrounding localities. This scheme was started as early as 1925 by the Cochin Government. In other parts of the village

the people depend upon wells for drinking water while the numerous tanks and ponds provide bathing facilities.

18. Natural drainage facility compensates for the absence of drainage channels and stagnant water threatens the public health only around the tanks which are fertile breeding grounds for mosquitoes. Bathrooms and latrines are absent in a majority of houses. Many people answer the calls of nature in open grounds.

Residential Pattern

19. The shopping centre of the village is near the eastern border around which there is a large concentration of houses. A major portion of the remaining area of the village is uninhabited. In the residential pattern of this village one peculiarity which is not noticed in many villages of Kerala is to be seen. The people here have clustered together in different localities, each locality generally containing only one community. Thus the Brahmans live in four *gramams* or hamlets where their houses are located in continuous lines, touching one another, on either side of the street. At one end of the street stands the temple of the *gramam*. The Asaris live in a colony called 'Kammalatheruvu' whereas the Ezhuthachans have a similar colony for themselves, although it does not carry any special name. Kusavas, the village potters, have their own exclusive colonies. In the town area, however, this clustering is not noticed so easily due to the presence of the new houses of the various communities put up in recent years amidst the former colonies. This clustering on the basis of the community is a characteristic of the adjoining areas of Madras State and still exists in the village due to the fact that a large population of the village still speak Tamil and emulate to some extent the people of the adjoining State in the social and cultural life.

CHAPTER II PEOPLE AND THEIR MATERIAL EQUIPMENT

Area, Houses and Population

20. During the 1961 Census the revenue village of Nemmara was treated as a non-municipal town. The total area of the village according to the revenue records is 3,927 acres¹. The 1961 Census gives the total population as 11,938 from which the density is arrived at as 1,945 persons per sq. mile. The population consists of 5,758 males and 6,180 females. The total number of houses in 1961 was 2,068 and the total number of households 2,172. According to these figures obviously a few households do not possess separate dwellings.

21. In 1951 only a portion of the village was included in the Nemmara non-municipal town which then spread over the neighbouring village also. Since the exact area included in the town portion during the 1951 Census is not available, it is difficult to arrive at the population of the village according to the 1951 Census. This makes it difficult to find out the increase in the population or the increase in the number of houses during the last ten years. The changes in the population and number of houses in the district and taluk may, however, give some idea as to the rate of increase in population in this region. Palghat district had the lowest rate of increase in the State during the last decennium. Its population had increased only by 13.51 per cent bet-

ween 1951 and 1961 whereas during the same period the average increase in the population for the State was 24.76 per cent. The increase in the population during the decade in Chittur taluk was even less than that in the whole of the district. Between 1951 and 1961 the taluk recorded only an increase of 12.37 per cent in the population. The female population has been greater both in the district and the taluk in 1951 and 1961. The number of houses in the district increased by 20.62 per cent between 1951 and 1961. This large increase is to be attributed to the various housing schemes and the construction of workers colonies in the project areas such as Malampuzha and Pothundi. It may, however, be pointed out that this increase in the number of houses has not affected the village under survey since there are no new housing schemes or project areas within the village boundaries.

22. In 35 acres of the surveyed area there are 113 households, their total population being 514. The female population of the surveyed area exceeds the male population just as in the village population. The number of houses in the surveyed area is only 103. Some households outside the *gramams* of the Brahmans share houses. A table showing the area, houses and population of the surveyed area is given below.

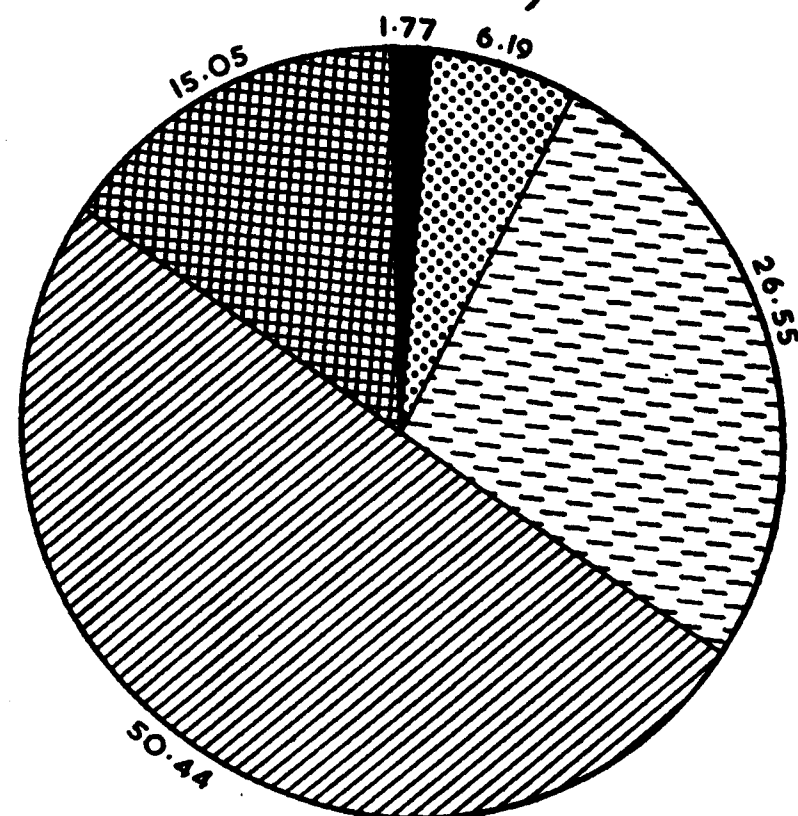
Table III

AREA, HOUSES AND POPULATION

Area in Acres	Area in Hectares	Density of population per sq. mile	No. of houses	No. of households	Persons	Males	Females
35.00	14.16	9,399	103	113	514	246	268

(1) 1589.21 hectares

SIZE AND COMPOSITION OF HOUSEHOLDS (PERCENTAGE)



INDEX

SINGLE MEMBER HOUSEHOLDS
 2 OR 3 MEMBERS
 4 — 6 MEMBERS
 7 — 9 MEMBERS
 10 MEMBERS AND ABOVE

ETHNIC COMPOSITION

23. In the village there are 4.88 per cent single member households, 17.74 per cent households with two or three members, 42.00 per cent with four to six members, 24.07 per cent with seven to nine members each and 11.31 per cent with ten or more members each. In the surveyed area 6.19 per cent are single member households. Households with two or three members constitute 26.55 per cent, those with four to six

members 50.44 per cent, those with seven to nine members 15.05 per cent, and those with ten or more members 1.77 per cent. Both in the village and in the surveyed area the households with four to six members have the highest percentage. This is generally the case in all the surveyed areas of the State. A table showing the size of the households in the surveyed area is given below.

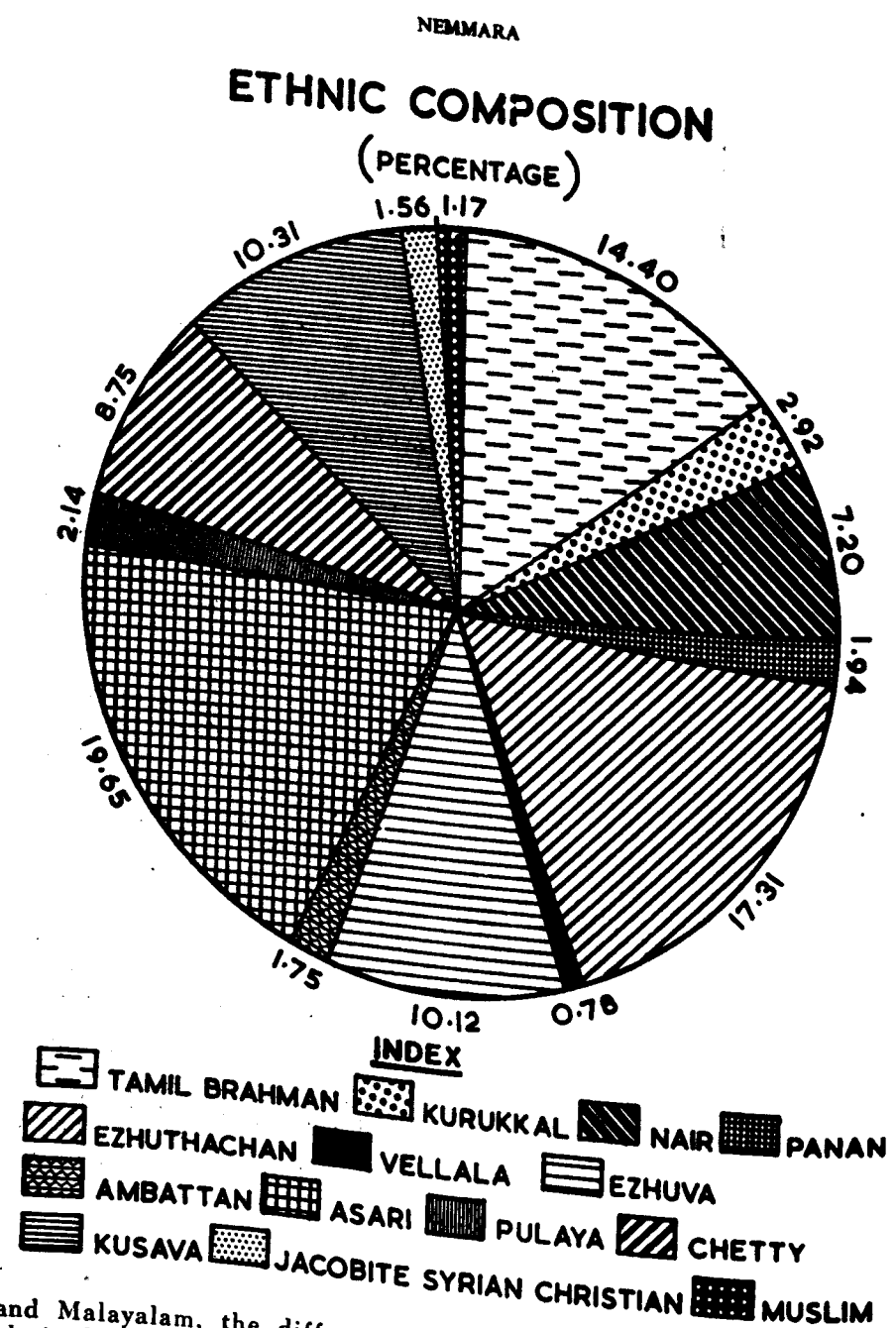
Table IV
SIZE OF THE HOUSEHOLDS

Total No. of households	Single member households	Two or three members	Four to six members	Seven to nine members	Ten members and over
113	7	30	57	17	2

Ethnic Composition

24. A large majority of the population of the village are Hindus. The rest are Muslims and Christians, the percentage of the Christians being insignificantly small. The Hindu population mainly consists of Tamil Brahmans, Nairs, Ezhuvas, Ezhuthachans, Asaris, Chettys, Kusavas, Kurukkals, Panans, Vellalas, Ambattans, Pulayas and certain Scheduled Tribes whose number is very small. Most of the Brahmans came from the other parts of the erstwhile Cochin State while some of them immigrated from the neighbouring Madras State. Majority of them are landlords. Some of the Nairs are also landlords but a good number of them are agricultural tenants. Among the Ezhuvas there are a few landlords but the majority of them are tenants, while Ezhuthachans are almost exclusively tenants of the Brahmans. Asaris here are known as 'Kammalas'. Although the name would indicate that they are Tamilians, they maintain close relations with the Asaris in the rest of the State and are engaged in the traditional occupation of carpentry. The Chettys claim to be of Telugu origin and almost all of them are engaged in trade and commerce. Some have permanent shops in the conservancy area whereas the others including almost all the women, are

hawkers in the rural parts of the village and the neighbouring villages. Kusavas engage exclusively in pottery whereas the Kurukkals have specialised in the manufacture of *pappadam*. Their customs and manners and faith and religious practices show that they belong to the same group as the Pandarams elsewhere in the State. This claim is strengthened by the fact that they contract marital alliances with the Pandarams in the neighbouring taluks. The Ambattans are barbers by tradition whereas the other Hindu communities are casual workers. The Muslims are of Tamil origin and are locally known as Rowthers. Almost all of them are engaged in trade and commerce. Among the small Christian population there are both Syrian Christians as well as Latin Christians, the latter being larger in number. The Syrian Christians have come to the village in search of employment from the erstwhile Cochin and Travancore areas while the Latin Christians are recent converts. The Brahmans, Kusavas, Panans, Vellalas and Muslims speak Tamil as their mother tongue, while the Chettys speak Telugu. The Latin Christians also speak Tamil at home. All the other communities have Malayalam as their mother tongue. Due to the constant intermingling between the various communities all sections know



Tamil and Malayalam, the difference being only in the degree of proficiency. In the village population the Brahmans are the wealthiest as a community. Economically and socially they stand above all other communities. The Nairs

take the second place and the Ezhuvas the third place in this respect. A table showing the religions, communities and castes of the surveyed area is given below.



Pl. 32

A KURUKKAL FAMILY



Pl. 33

AN EZHUTHACHAN FAMILY

Page 211



Pl. 34

AN EZHUTHACHAN MALE

Page 211

EZHUTHACHANS

Table V
RELIGIONS, COMMUNITIES, CASTES OR SUB-CASTES

	Communities	No. of households	Persons	Males	Females
Hindus		16	74	36	38
	Tamil Brahmins	8	37	17	20
	Nairs	18	89	39	50
	Ezhuthachans	11	52	27	25
	Ezhuvas	24	101	45	56
	Asaris	10	45	21	24
	Chettys	14	53	28	25
	Kusavas	3	15	6	9
	Kurukkals	3	10	5	5
	Panans (Scheduled Caste)	1	4	3	1
	Vellalas	1	9	4	5
	Ambattans	2	11	6	5
	Pulayas (Scheduled Caste)	111	500	237	263
	Total				
Christians		1	8	5	3
	Jacobite Syrians	1	6	4	2
Muslims					

Ezhuthachans

25. The history regarding the origin of this community is obscure. According to a tradition current among them they are said to have been Brahmins who were degraded due to certain changes in their occupation and way of life. The name 'Kadupattan' with which the members of the community are addressed, although not to their liking, is cited as supporting this tradition. 'Kadu' is believed to be the name of a village in the Chola kingdom of South India which was their original abode and 'Pattan' means a Tamil Brahmin. The Kadupattan is, therefore, taken to mean the Brahmins migrated from the 'Kadu' village. From an astrological formula L. K. Ananthakrishna Iyer establishes that they migrated to Kerala in the Malayalam year of 625 i.e. about 500 years ago. It is said that the Brahmins of Malabar did not admit in their society these degraded Brahmins who therefore lived a segregated life. Sree Sankara-

charya, the great religious reformer and philosopher is believed to have directed them to teach the Sudras and low castes and to propagate 'Sakthi' worship. Whether this is true or not, it is generally accepted that they derived the name 'Ezhuthachans' from the fact that teaching was their special profession. In the Cochin Government records these people were originally referred to as 'chulam' which probably meant that they belonged to the Chola country. Another nickname, 'Pattanam Pizhathavar' by which the community is addressed, signifies the people who have lost their status which also supports the theory of their having been originally Brahmins.

26. In the village under survey three subdivisions are recognised in the community, viz, Karapuram Ezhuthachans, Muppathirandukar and Ponathi Ezhuthachans. The last subdivision is supposed to be the descendants of the outcastes from the community. All the three subdivisions are endogamous groups. In

(1) The Cochin Tribes and Castes, Volume II, page 104

Nemmara there is no interdining among the three divisions, although in some other places interdining is reported to be in vogue. There is close similarity between Karapuram and Muppathirandukar in customs and manners but the Ponathi group shows material difference in this respect from the others. The first two groups accept 'Kettumargom' i. e. *Makkathayam*. While the Ponathi accepts *sambandhamargom* or *Marumakkathayam*. In faith and worship they are akin to the rest of the Hindu population of the village. About 300 families of this community inhabit the village under survey. The members of the community claim to have immigrated to this place in olden days from places around Trichur taluk where a large number of families belonging to the community still reside.

Tamil Brahmins

27. The Tamil Brahmins of the area are Dravida Brahmins who in olden days immigrated to this place and settled here. In Kerala they were considered to be foreigners in contrast to the Namboothiris who were taken as native or original Brahmins. As mentioned in the first chapter some of the Brahmins of the village came here from Kanimangalam, a village near Trichur, while the others directly crossed over from Tamilnad or Palghat. A section of the Tamil Brahmins of the village have the title of 'Pattamalies' which they are said to have derived by virtue of their being the stewards of Vadakkumnathan temple in Trichur in olden days. It would appear that later on there were differences of opinion between them and the Cochin rulers about the administration of the temple and therefore they migrated from Trichur to the outskirts of the State and thus came to the village under survey. The Tamil Brahmins of Palghat and Nemmara have a tradition that they came to Kerala from Sreevancheeswaram near Kumbakonam about 400 years ago. Although in some other parts of the State the Tamil Brahmins

have adopted Malayalam for use even within the community the Brahmins of the village under survey largely use Tamil for communication even with other people due to the proximity to Madras State and the wide popularity of Tamil language in other communities of the village.

28. The Tamil Brahmins are divided into three subdivisions according to the Vedas which they follow. Thus there are Rigvedists, Yajurvedists and Samavedists according as they follow the Rigveda, the Yajurveda or the Samaveda. The Yajurvedists are subdivided into black Yajurvedists and white Yajurvedists. Members of all the groups are found in the village under survey, the number of Rigvedists being comparatively small. Each of the above three subdivisions is further divided into various sects according to the Grihyasutras (ritual books) which they follow. Eight of these sects are now recognised such as Aswalayana, Boudhayana, Bharadwaja, Vaighanasa, Sathyashada, Apasthamba, Kathyayana and Drihyayana. Each of these sects claims a *Rishi* (sage) as their ancestor. Those following Boudhayana and Apasthamba are the largest in number in the surveyed area and they belong to the black Yajurveda division. The eight sects are said to comprise 18 *ganams*. Each *ganam* consists of a number of *gotras*, there being as many as 230 *gotras* in the community. The important *gotras* in the village under survey are Atreya, Bharadwaja, Harida, Oupamanyava and Sreevatsa. Besides the above subdivisions the community is divided into two main groups called 'Smartas' and 'Vaishnavas' on the basis of worship. Smartas are divided into Vadamen, Brahacharanam, Vadhyaman, Ashtasahasram and Kaniyal. The Smartas are Saivites. In the village under survey Vadamens are predominant. They claim to be superior to other classes but interdine with all the rest. The Vadamens are again subdivided into Vadadesathu Vadamen and

Choladesathu Vadamen according as they came from the northern country or Chola kingdom. A straight mark of circular mark is made with sandal paste on their forehead as the distinguishing mark of their sect. They worship both Siva and Vishnu and read Puranas, although they are Saivites. Vaishnavites are absent in the village under survey. Each *gotra* is exogamous but each Veda is endogamous.

29. In Nemmara the Brahmins live in four settlements called *gramams*. Each *gramam* consists of two rows of houses facing each other. The houses in a row touch each other and in front of the house there is no courtyard but only the common street. At one end of the street is the temple of the settlement. A settlement contains all subdivisions and all sects but it contains no other community except Brahmins. For the management of the affairs of the temple there is a leader who in some cases is a self-appointed man whereas in some other cases is a man elected by the male members of the settlement. There is no panchayat or council to look after the common affairs of the settlement but several *gramams* together form an organisation to look after the religious and social matters of the community under its jurisdiction. The group of *gramams* thus joined together is called a 'samoocham'. The 'samoocham' has a common hall called 'samoochamadom' where the important feasts are celebrated. For the administration of the 'samoocham' a leader called 'gramany' is elected. He is assisted by a council consisting of five or more members who are elected by the male population of the 'samoocham' for a fixed period. Violation of caste rules and consequent punishments are dealt with by this council. By public contribution is raised the fund required for the administration of the temple in each *gramam* and the 'samoochamadom'. Each 'samoocham' has a definite number of priests called 'vadhyars' for the performance of the religious ceremonies in the community. The 'vadhyar' of one 'samoocham' requires the permission of the 'gramany' to go outside the 'samoo-

cham' to officiate in religious matters. Similarly the 'vadhyar' of another 'samoocham' can be invited only with the permission of the 'gramany'. Till about quarter of a century ago castes below Kammalas were not allowed to enter the Brahmin streets in these areas.

30. The main source of livelihood for the Tamil Brahmins in the village is the rent received from the paddy land they own. Only a few are engaged in priestly profession and those engaged in the teaching of Vedas are almost absent. In the level of education they stand far above the rest of the population of the village. Consequently many of them are employed in the public and private sectors in high positions both within and outside the State. Manual labour of any kind, except cooking, has not been accepted by them so far, as a source of income. Even for cooking purpose they go to other Brahmin households or hotels and temples only. In recent years due to the difficulties that have resulted from the strained relationship between the tenants and landlords some of the Brahmins in the village under survey have resorted to direct cultivation of the land. Even in these cases they only supervise the work and do not actively participate in it. Almost all the women with the exception of a few employed in offices or as teachers, remain at home.

House Types

31. The houses of the Brahmin *gramams* fall into a distinctive category bearing little resemblance to the rest of the houses in the village. They stand in continuous rows touching each other only a single wall separating two houses. The houses in the rest of the village can be classified into three general categories of high class, middle class and poor class. A brief description of various types of houses is given below.

32. All the houses in the Brahmin *gramams* are double storeyed and look as if there is only a single building containing several houses on one side of the street. On a close observation it can be found that they are actually different buildings constructed touching each

(1) Castes and Tribes of Southern India by Edgar Thurston, Volume I, page 268

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other, for the roofs of certain houses stand at different levels. Each house has two distinct portions—the front and the hind halves. The front portion consists of a verandah, a passage and a granary and over this portion stands the second storey. The hind portion consists of living rooms, kitchen etc. The front verandah is enclosed or open and the only access from outside to the house is through this verandah. From the verandah there is only one entrance to the rooms. As one enters the house from the verandah one reaches a large room, the right side of which is used as a corridor and the left side contains the wooden granary. The entrance to the upper storey is provided through a staircase behind the room. Generally the upper storey consists of a large hall but in some cases it has been divided into rooms. The upper storey is used for drying clothes and other articles and for sleeping by the youngsters. From the corridor one enters the hind portion through a single door. This portion consists of a verandah around a small inner courtyard and a long room known as 'koodam' on one side. The 'koodam' which has access from the verandah is used by womenfolk for sleeping and taking rest. Behind the 'koodam' are the kitchen and another room used for miscellaneous purpose. The inner courtyard provides ventilation to the hind portion of the building. At the end of the hind verandah there is another room which is used to store firewood etc., and to keep the grinding stone and other domestic utensils. Behind the house there is a compound to which one can go through an exit in the back room. The households having cattle-shed have put it up within this back courtyard. It also contains a latrine, bathroom, kitchen garden and well, if the house has a separate well. The foundation of the building is constructed in granite whereas the walls are constructed with burnt bricks.

33. The floor of the houses is cemented adding some colouring matter to it so that it looks black. The surface is so smooth and shiny that it reflects

figures. Every morning the women wash the floor in order to keep up the shining. At all times it is kept dust-free. The walls are plastered with lime. The floor of the upper storey is made of wood and the roof is tiled. The ground floor does not have sufficient windows and even the few windows provided are small in size. Doors are also not as numerous as in the case of modern Malayalee houses. The old houses have used terra-cotta tiles instead of the Mangalore type of tiles. Although there is no courtyard in front of the house the women sweep portions of the street in front of their houses early in the morn and occasionally coat that area with cow-dung. Every morning certain figures called 'kolam' are drawn over this place with rice flour.

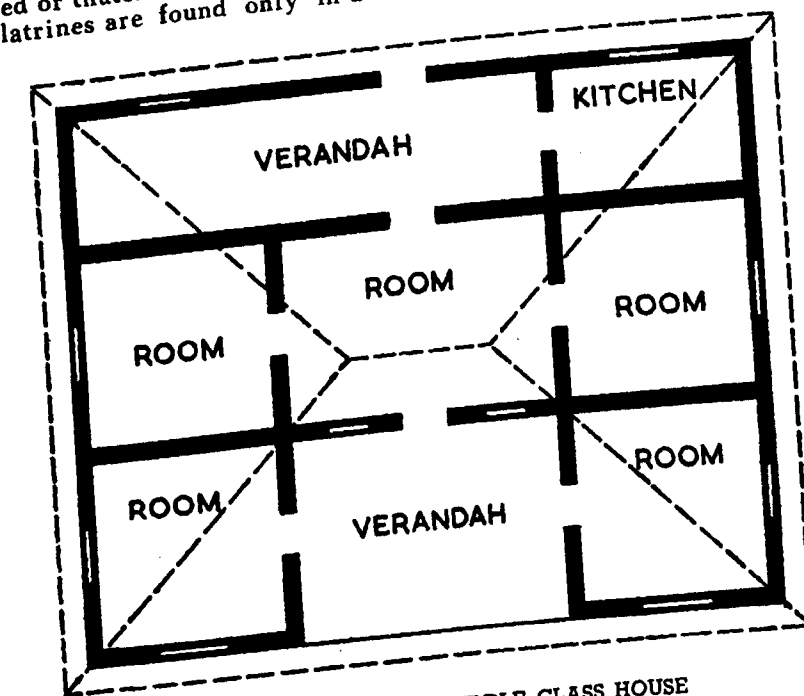
34. The high class houses of the village outside the *gramams* have no definite pattern. Each new building is constructed with a distinct look, but all of them have separate bathroom, latrines and compound walls. They are located in the midst of a compound in the characteristic Malayalee style. Cattle-shed and poultry run are put up behind the building. The walls are constructed with burnt bricks and the roof is tiled. Fine variety of timber is used for doors and windows. The floor is cemented and the walls plastered with lime. The windows and doors are larger in number and size than in the other types of houses. The owners of the high class houses are generally Nairs.

35. Only about 5 per cent of houses in the village fall in the category of middle class. These houses have an open verandah in front with two flanking rooms on either side of it. Behind the verandah there is a large central room and on either side of the central room there are smaller rooms. On the back side of the house there is a narrow corridor, one end of which would have been converted into the kitchen. The rooms on either side of the front verandah are used as study room or guest room while the other three rooms are used for sleeping by the members of the household. The corridor on the back side is used

HOUSE TYPES

by the womenfolk during the day time. Unburnt bricks and burnt bricks have been used for the construction of this type of house. Some of the houses are tiled whereas some others are thatched with palmyra leaves. The tiled houses generally have larger windows and doors. However, on the whole there is sufficient ventilation in this type of houses, whether tiled or thatched. Bathroom is absent and latrines are found only in a

few houses. The cultivators would have put up a cattle-shed behind the house. Around a few houses there are fences of bamboo or fencing plants. In certain cases the floor has been cemented and the wall plastered but in other cases the wall is left bare and the floor coated with cow-dung. Majority of the Ezhuvas and Ezhuthachans live in this type of houses. A ground-plan of a middle class house is given below.

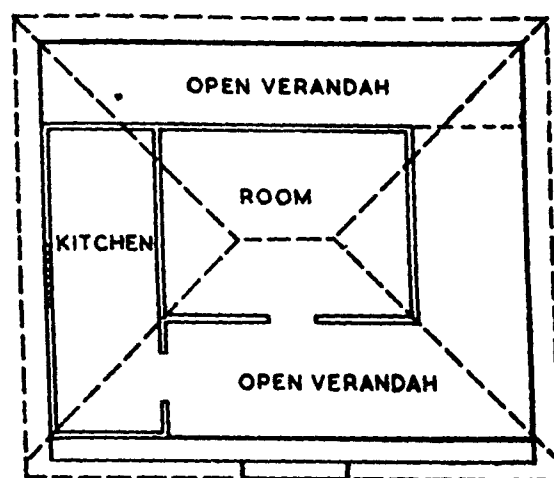


GROUND-PLAN OF A MIDDLE CLASS HOUSE

36. Among the poor class houses slightly varying patterns are found among the different communities. Generally they are built on mud foundation with mud walls and bamboo roof which is thatched with palmyra leaves. The floor is coated with cow-dung and the wall is left bare or coated with clay. The thatch looks a very crude compared to the cadjan thatching found in the western parts of the State. It is renewed every year during the summer. The number of rooms is limited to one or two

but both in front and behind there are small verandahs. In addition, there may be space for carrying out the occupation of the household, if it has a traditional occupation such as pottery or *pappadom* making. The ground-plan of a Kusava house given below furnishes some idea about the accommodation in a typical low class house of the village. In exceptional cases there are tiled poor class houses and houses thatched with straw. Nearly 75 per cent of the houses in this village fall in this category.

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GROUND-PLAN OF A KUSAVA HOUSE

37. Taking the entire village by the material of wall and roof there are 41.84 per cent houses having walls with burnt bricks, 54.48 per cent houses with mud walls, 1.24 per cent houses with laterite or granite walls and 2.44 per cent houses having walls with tiles, bamboo, palmyra leaves, reed mat or timber. 54.97 per cent houses have tiled roofs while 44.94 per cent have roofs thatched with palmyra leaves or straw. The rest of the houses have used

tin sheet or some other material for thatching or have terraced roofs. 38. In the surveyed area 70.80 per cent households have mud walls, 19.47 per cent brick walls, 8.84 per cent laterite or granite walls and 0.89 per cent bamboo walls for their houses. 53.98 per cent have tiled roofs and the rest thatched roofs. The following table classifies the houses of the surveyed area on the basis of material of wall and roof.

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

Total No. of house-holds	Material of wall				Material of roof	
	Mud	Burnt bricks	Stone	Bamboo	Tiles	Palmyra leaves
113	80	22	10	1	61	52

39. Most of the materials for construction are locally available. Brick is available from local merchants or it can be manufactured locally since the mud is suitable for the purpose. Timber is also available from the local depots at comparatively low rates since the forest area is not far off. Tile is brought from

Trichur or Palghat but for small houses it can be purchased from the local stock-ists. Carpenters and masons are locally available. Carpenters make the selection of the site and in many cases even the plan of the house. The construction is carried out under their direction with special ceremonies at different stages

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like the laying of the foundation stone, the installation of the main door and the fabrication of the roof. House-warming ceremony is celebrated inviting friends and relations and on all these occasions the workers are feasted and given presents.

40. Classified by the number of rooms, it is found that in the village there are 1.05 per cent houses with no regular room, 74.59 per cent houses with one room each, 17.54 per cent houses with two rooms each, 4.83 per cent houses with three rooms each, 1.40 per cent with four rooms each and 0.59 per cent houses with more than five rooms each. 4.88 per cent households of

the village contain only one member each, 17.74 per cent two or three members, 42.00 per cent four to six members, 24.07 per cent seven to nine members, and 11.31 per cent ten or more members each. The position in respect of the surveyed households is given in the table below. 0.89 per cent households of the surveyed area have one room each, 15.93 per cent two rooms each, 27.43 per cent three rooms each, another 27.43 per cent four rooms each, and 28.32 per cent five or more than five rooms each. More than 50 per cent of the surveyed households have four to six members each.

Table VII
HOUSEHOLDS BY NUMBER OF ROOMS AND BY NUMBER OF PERSONS OCCUPYING

No. of rooms	Total No. of households	No. of households according to No. of persons in the household				
		One person	2-3 persons	4-6 persons	7-9 persons	10 persons and over
No. regular room	..	..	..	..	..	..
1 room	1	1	..	..	..	..
2 rooms	18	2	11	5	..	..
3 rooms	31	3	11	13	4	..
4 rooms	31	..	2	24	5	..
5 rooms and over	32	1	6	15	8	2

Dress and Ornaments

41. In the matter of dress and personal adornment far-reaching changes have taken place among all sections of the population of the village in recent years, as in most other parts of the State. Boys and girls of the Brahman community who had distinguishing dress in olden days, now dress themselves like the boys and girls of other communities. Shirt and dhoti are the common dress for young Brahman males while for the young females ordinary sarees and blouses have become the common fashion. There are several educated youngsters in the village belonging to the Brahman community who wear pants and shirts or slack shirts and even put on full suit on

certain occasions. They do not have their heads shaved as in the former years. There are, however, the old people, both among the males and females, who follow the traditional pattern of a dress. This for the males consists of a 'soman' which is a loin cloth of 5 yards in length and 1½ yards in width. A 'vaishty' 3 yards long and 1½ yards wide is put on the shoulders. Shirt may or may not be put on. These old men have their heads shaved except for a tuft at the crown. For the women the traditional costume consists of a 'pudava' which is a coloured cloth of 9 yards in length and about 2 yards in width. Three or four folds of the cloth are held together on the left side of the loin while the rest

of it is passed between the legs and tucked behind rather tightly. The remaining portion, after passing twice or thrice round the loin, is carried over the right shoulder so as to cover the breasts. A blouse called 'rouka' is also put on, but some old women do not use blouse. A married woman with the husband alive uses any colour except white but among the old women yellow or red colours are found to be more popular. A widow puts on only white cloth and gets her head shaved.

42. The women of the Chetty, Vellala and Kusava communities wear 'chela' which, for general look, is a saree with deep colour. It is worn in the same way as the saree. Very old women do not use blouse along with it, but younger folk put on blouse also. Similar dress is used by most women of the remaining Tamil speaking communities of the area. The men of these communities wear a loin cloth ordinarily and a turban to cover the head. The girls put on skirts and blouse while the boys use shorts and shirts as in all the other communi-

ties. All the Malayalam speaking communities such as Nairs, Ezhuvass, Ezhuthachans, Panans, Pulayas and Kurukkals dress like the people in other parts of the State. The men wear dhoti alone or dhoti and shirt. Some of them also use shawl. Young women use saree and blouse or half saree, blouse and dhoti while they go outside the house except for work. While engaged in work they wear a blouse and dhoti. Certain old women wear only a dhoti but their number is decreasing nowadays. The boys wear shirt and shorts while the girls wear skirt and blouse. A table showing the dress pattern of the people of the surveyed area is given below. Any other type of dress mentioned as last item in the table mainly consists of skirt and blouse. The predominance of full saree in the Tamil speaking communities is evident from the table. These communities generally do not use the half saree, blouse and dhoti combination, which is a characteristic Malayalee female dress.

43. Ornaments are more popular in the Brahman community than in other communities. This not only shows the affluence but also the taste, for, among the households of equal economic status, the Brahmans are found to possess more ornaments. Men in the Brahman community nowadays do not wear ornaments. Some older men are found to put on earrings and even gold chains but among the younger folk only the sacred thread is found. Finger rings are, however, fairly common both among the young and the old. The women, on the other hand, have ornaments for the head, nose, ears, neck, arms, fingers, waist, feet and even for toes. Some of the items traditionally popular in the community are the following.

DRESS AND ORNAMENTS

Table VIII
DRESS

Total Population		Communities													
Males	Females	Tamil Brahmans	Nairs	Ezhuthachans	Ezhuvas	Asaris	Chettys	Kusavas	Kurukkals	Panans	Vellalas	Ambattans	Pulayas	Jacobite Syrian Christians	Muslims
246		36	17	39	27	45	21	28	6	5	3	4	6	5	4
	268	38	20	50	25	56	24	25	9	5	1	5	5	3	2
		Total No. of males in the community													
		Total No. of females in the community													
		I. No. of males wearing													
38		13	5	3	3	4	7	1	..	..	1	..	..	..	1
		10	5	15	10	22	6	15	2	3	..	2	4	1	2
97		..	..	3	1	2	..	5	1	..	..	..	..	..	..
		2	..	..	..	..	..	..	..	..	..	..	..	..	..
12		11	6	15	11	14	8	6	3	2	1	2	2	4	1
2		..	1	3	2	3	..	1	..	..	1	..	..	..	..
86		..	..	..	..	..	..	..	..	..	..	..	..	..	..
11		24	6	9	..	9	12	13	1	1	1	..	..	1	..
		..	..	3	2	4	..	1	1	..	..	..	1	..	..
77		..	..	..	..	..	..	..	..	..	..	..	..	..	..
12		..	4	23	12	21	1	1	3	2	..	1	3	..	1
72		14	10	15	11	22	11	10	4	2	..	4	1	2	1
		..	..	..	..	..	..	..	..	..	..	..	..	..	..
107		..	..	..	..	..	..	..	..	..	..	..	..	..	..
		II. No. of females wearing													
		1. Full saree													
		2. Dhoti from waist to heels only with shawl													
		3. Half saree with blouse and dhoti from waist to heels													
		4. Any other type													

44. 'Jadasingaram' is a gold orna-
ment for the hair of the

44. 'Jadasingaram' is a gold ornament attached to the plaited hair by means of hooks. It is worn only on special occasions like marriage. 'Nagar' is a delicately worked gold ornament shaped like a hooded serpent, worn at the back of the crown. It has become almost extinct and is possessed now only as an antique. 'Rakudi' is a round shaped ornament worn on the crown of the plaited hair. 'Jimiki' is a pendant set with rubies and suspended from the earlobes. Ear studs are also used along with this. 'Bulakku' is a gold ornament set with rubies or diamonds with a big pearl attached to its base and worn on the nose by girls and middle aged women. 'Mukuthi' is worn on the nose on the right side in a small hole bored for the

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purpose. The 'tali' or the marriage badge is worn on a gold string called 'Kodi'. 'Kasumala', gold bracelet called 'Kappu', wrist ornament called 'Pattil', glass and gold bangles, 'Padasaram' and rings called 'Metti' for the toes are also popular ornaments among the Brahman women. All items except 'Metti' which is of silver and is used only by the married women, are of gold. Certain people use gold waist band called 'Odyanam' but this is too costly for ordinary people to afford. Of the above items 'Jadasingaram', 'Rakudi', 'Jimiki', 'Mukuthi', 'Kodi', 'Kappu', 'Odyanam' and 'Metti' are still put on by the women who already possess them. But the other items have become out of fashion. A new ornament which has now become very popular, is a chain called 'Matti',

one end of which is connected to the ear-stud and the other end is tucked on the hair. On normal occasions the Brahman women now wear only 'Matti', 'Jimiki', studs, long neck chains, a set of bangles on one hand and 'Mukuthi' on the nose on the right side. Ornaments popular among the women of the other communities are ear-studs, neck chains and bangles.

45. In the surveyed area 46.02 per cent households do not possess any ornaments. 21.24 per cent possess ornaments worth up to Rs. 100, 18.58 per cent worth up to Rs. 500, 3.54 per cent worth up to Rs. 1,000, 7.96 per cent worth between Rs. 1,000 and 2,000 and 2.66 per cent worth above Rs. 2,000. All who possess ornaments to a value of above Rs. 1,000 belong to the Brahman community.

Table IX
ORNAMENTS

Total No. of households	Communities												
	Tamil Brahmins	Nairs	Ezhuthachans	Ezhuvas	Asaris	Chettys	Kusavas	Kurukkals	Panans	Vellalas	Ambattans	Pulayas	Jacobite Syrian Christians
113 Total No. of households in the community	16	8	18	11	24	10	14	3	3	1	1	2	1
Total No. of households using ornaments	16	7	8	6	16	2	1	1	2	1	..	..	1
Households using no ornaments	..	1	10	5	8	8	13	2	1	..	1	2	..
No. of households using ornaments of the value of Rs. 100 or below	..	1	5	4	9	2	1	1	1	..	..	..	..
No. of households using ornaments up to Rs. 500	2	5	3	2	7	..	..	..	1	1	..	..	..
No. of households using ornaments up to Rs. 1,000	2	1	..	..	..	..	..	..	..	..	..	..	1
No. of households using ornaments up to Rs. 1,500	4	..	..	..	..	..	..	..	..	..	..	..	..
No. of households using ornaments up to Rs. 2,000	5	..	..	..	..	..	..	..	..	..	..	..	..
No. of households using ornaments up to Rs. 2,500	1	..	..	..	..	..	..	..	..	..	..	..	..
No. of households using ornaments above Rs. 2,500	2	..	..	..	..	..	..	..	..	..	..	..	..

FOOT-WEARS

Foot-wears

46. Foot-wears are used by both males and females in most of the Brahman households. It is fairly common among the Nair men also, but the women in that community do not generally use foot-wears unlike the Brahman women. In the other communities its use is limited to the wealthy people and it is considered

a luxury rather than a necessity. In the surveyed area males use foot-wears in 33.61 per cent households, females in 18.58 per cent households and children in 8.85 per cent households. A table showing the classification of the surveyed households using foot-wears according to the communities is given below.

Table X
FOOT-WEARS

Community	Total No. of persons	Total No. of persons using foot-wears	No. of households in which		
			Males use foot-wears	Females use foot-wears	Children use foot-wears
			15	14	8
Tamil Brahmins	74	37	6	3	..
Nairs	37	9	2	..	..
Ezhuthachans	89	2	..	..	1
Ezhuvas	52	..	8	2	..
Asaris	101	11	6	1	..
Chettys	45	7	..	..	..
Kusavas	53	..	..	..	..
Kurukkals	15	..	..	..	..
Panans	10	..	..	..	..
Vellalas	4	..	..	..	..
Ambattans	9	..	..	..	1
Pulayas	11	..	1	1	..
Jacobite Syrian Christians	8	3	..	..	10
Muslims	6	..	38	21	..
Total	514	69			

Washing and Toilet

47. Brahman men take daily bath in the morning before starting their prayers. A large section of the Brahman women also take bath daily in the morning, if possible before starting the cooking. Daily bath is not common in the other communities except Nairs, Ezhuvas and Ezhuthachans. Even in the latter communities only a section of the men are accustomed to daily bath while the others, especially the women, limit

it to three or two times in a week. Among the rest of the communities, particularly the Tamil speaking communities, bathing is limited to once or twice a week. 96.46 per cent households of the surveyed area use toilet soap but all the households use washing soap. 73.45 per cent households send clothes to the washerman for cleaning. The following table gives the above details, classified by community, for the surveyed area.

NEMMARA

Table XI
HOUSEHOLDS USING WASHING AND TOILET SOAPS AND SENDING CLOTHES TO WASHERMAN

Community	Total No. of households	No. of households using		
		Toilet soap	Washing soap	Services of washerman
Tamil Brahmans	16	16	16	16
Nairs	8	8	8	8
Ezhuthachans	18	17	18	12
Ezhuvas	11	11	11	9
Asaris	24	24	24	16
Chettys	10	10	10	6
Kusavas	14	11	14	8
Kurukkals	3	3	3	1
Panans	3	3	3	3
Vellalas	1	1	1	1
Ambattans	1	1	1	1
Pulayas	2	2	2	..
Jacobite Syrian Christians	1	1	1	1
Muslims	1	1	1	1
Total	113	109	113	83

Furniture and Other Accessories

48. Many households in the surveyed area and in the village are not in a position to afford even the essential items of furniture on account of their poverty. Neither have many houses enough space for putting furniture. The Brahman houses contain some furniture but in most cases they are old and out of fashion. Cots are not common in the Brahman households since most of them are accustomed to sleep on the floor. Even well-to-do Brahman households possess only a few items of furniture. In the surveyed area 44.25 per cent households possess chairs, 42.48 per cent tables, 69.03 per cent cots, 28.32 per cent stools, 52.21 per cent benches, 18.58 per cent almirahs and 1.77 per cent other items. Cots, chairs, almirahs and tables are made of rosewood and teak which are available around the place but other items are of cheaper wood. 18.53 per cent households of the surveyed area have been electrified. 20.35 per cent houses possess battery

torches, 8.85 per cent kerosene stoves, 0.89 per cent bicycles, 11.50 per cent radio sets and 2.65 per cent bullock-carts. Only rarely Brahman households engage a servant and in order to simplify cooking they have started to use kerosene stoves, particularly when female members are not available in the household as is the case in some of the surveyed households. Brass and steel vessels are used by the Brahman households for cooking and dining. The other households use brass, steel and aluminium vessels and earthen pots for this purpose. Some poor households exclusively use earthen vessels for cooking and dining.

Food and Drink

49. All except the Brahmans the surveyed area are non-vegetarians. The staple item of food for all is rice, for which there is no scarcity in the area, its chief occupation being paddy cultivation. Tapioca is not used as a staple food by any household, poor or rich. If at all used, it is taken only for the

FOOD AND DRINK

evening coffee or for the preparation of curries. The following table relating to the surveyed area gives the position regarding the staple food of the people

in the area. The Brahmans do not use eggs, but milk and milk products are used in plenty.

Table XII
DIET (STAPLE DIET AND FOOD HABITS)

Name of the community	Total No. of households	No. of vegetarian households	No. of non-vegetarian households	No. of households having rice as staple food
Tamil Brahmans	16	16	..	16
Nairs	8	..	8	8
Ezhuthachans	18	..	18	18
Ezhuvas	11	..	11	11
Asaris	24	..	24	24
Chettys	10	..	10	10
Kusavas	14	..	14	14
Kurukkals	3	..	3	3
Panans	3	..	3	3
Vellalas	1	..	1	1
Ambattans	1	..	1	1
Pulayas	2	..	2	2
Jacobite Syrian Christians	1	..	1	1
Muslims	1	..	1	1

50. The Brahmans generally take only two substantial meals a day. The first full meal is taken between 11 and 12 in the morning after the ablutions, prayers and *poojas*, and the second full meal between 7 and 8 in the evening. Of the two, the first meal is more elaborate and more important. Before the first meal most of the Brahmans take coffee in the morning and between the meals coffee is again taken in the evening with some sweets. As for the other communities, the general rule is three meals a day but poor people reduce it to two or even one depending upon the income. The three meals consist of a breakfast of rice gruel or preparations with rice flour and lunch and supper of rice, vegetables, fish or meat. Meat and fish are used only occasionally since for one thing fresh fish is not available and for the other both the fish and meat are costly. The poor people preserve the balance of the supper to take as breakfast in the morning in order to save the

trouble of cooking early in the morning. Among the Brahmans coffee is more popular as a beverage while tea is preferred by a large majority of the other people. Tea or coffee in the evening is generally taken by all sections of people, the only difference being that the poor people take it without milk while the rest take it with milk. The consumption of milk and sugar is very high among the Brahmans compared to the other communities. The Brahmans also use dairy products such as curd and butter in large quantities but onion is strictly excluded from their diet.

51. In the surveyed area 9.73 per cent households take only two principal meals a day. 53.10 per cent households take three meals while the rest take three principal meals and coffee or tea with sweetmeats in the morning and evening. A table showing the distribution of the households of the surveyed area on the basis of the number of meals taken by them is given below.

NEMMARA

Table XIII
DIET (NUMBER OF MEALS)

Name of the community	Total No. of households in the community	Households having two meals a day	Households having three meals a day	Households having more than three meals a day
Tamil Brahmans	16	..	..	16
Nairs	8	..	4	4
Ezhuthachans	18	..	11	7
Ezhuvas	11	3	6	2
Asaris	24	2	15	7
Chettys	10	1	7	2
Kusavas	14	4	10	..
Kurukkals	3	1	2	..
Panans	3	..	1	2
Vellalas	1	..	..	1
Ambattans	1	..	1	..
Pulayas	2	..	2	..
Jacobite Syrian Christians	1	..	..	1
Muslims	1	..	1	..

52. On festive occasions like Onam, Deepavali, Navarathri and Vishu all the Hindu communities make special preparations. The Brahmans do not celebrate Onam as much as the other Hindu communities. Feasts like Pongal which is the Tamil New Year Day, Sivarathri, Karthika, Vinayachathurthy and Ashtami Rohini are the important festivals for them. On all these days special preparations are made in their houses. The Muslims and Christians make special preparations on the days of their religious feasts.

53. All the households of the surveyed area make special preparations on one or the other of these occasions. For ordinary cooking 76.99 per cent households of the surveyed area use cocoanut oil, 6.19 per cent ground-nut oil and 16.82 per cent cocoanut and gingili oil. In no other village under survey

ground-nut oil or gingili oil is used for cooking purpose. In the surveyed area ghee is used only by Brahman households for cooking and seasoning purposes. 95.57 per cent households of the surveyed area possess separate utensils for cooking different items of food. 18.58 per cent households possess hearths on raised platforms provided with ventilations for smoke, whereas the other households possess hearths constructed on the floor. Firewood is used as fuel by 15.04 per cent households while the rest of the surveyed households use dry leaves and firewood as fuel. 10 households possessing stoves occasionally use kerosene for cooking along with firewood. The following table gives the classification of the households according to the above information.

CUSTOMS AND MANNERS OF EZHUTHACHANS

Table XIV
HOUSEHOLDS MAKING SPECIAL PREPARATIONS FOR FESTIVALS, USING SEPARATE UTENSILS FOR COOKING, HAVING NEW HEARTHES ETC.

Community	Total No. of households	No. of households using									
		Special preparations on festive occasions	Cocoanut oil	Ground nut oil	Cocoanut oil and Gingili oil	Ghee	Separate utensils	New hearths	Firewood	Dry leaves and firewood	Firewood and Kerosene
Tamil Brahmans	16	16	..	..	16	16	16	8	4	5	7
Nairs	8	8	8	..	..	..	8	5	3	3	2
Ezhuthachans	18	18	18	..	..	..	18	3	2	16	..
Ezhuvas	11	11	11	..	..	..	11	..	4	7	..
Asaris	24	24	24	..	..	..	24	4	..	24	..
Chettys	10	10	1	7	2	..	9	..	1	9	..
Kusavas	14	14	14	..	..	..	10	..	2	12	..
Kurukkals	3	3	3	..	..	..	3	..	1	2	..
Panans	3	3	3	..	..	..	3	..	..	3	..
Vellalas	1	1	..	..	1	..	1	..	..	1	..
Ambattans	1	1	1	..	..	..	1	1	..	1	..
Pulayas	2	2	2	..	..	..	2	..	..	2	..
Jacobite Syrian Christians	1	1	1	..	..	..	1	..	..	..	1
Muslims	1	1	1	..	..	..	1	..	..	1	..
Total	113	113	87	7	19	16	108	21	17	86	10

Customs and Manners

Ezhuthachans

54. Since most of the households of the Ezhuthachans in Nemmara fall under the Karapuram division, only the customs and manners relating to that division are described here.

Pregnancy and Child-birth

55. In the 7th month of pregnancy the parents of the girl along with four other relatives, of whom two or three will be females, go to the boy's house to bring the girl for confinement. They start from the boy's house along with the girl at an auspicious time on the next day. The ceremony called *pulikudi* is performed in the girl's house in the 9th month. A few people from the husband's house are invited to attend the function. A branch of erythrina tree is planted in the courtyard after making the pres-

cribed offerings to Ganapathi and the girl is seated beside it. A special preparation of rice mixed with milk and sour juices from four different plants is poured into the mouth of the girl three times by her elder brother. In some cases the mixture is poured into the mouth over a knife which is held above the girl's mouth. Three strands of hair from her head are held up such that their tips hang over her nose. Some oil is poured along the hair in a manner that it falls on the girl's nose. The ceremony is concluded with a small feast for all the assembled people.

56. The child-birth is attended to by the country midwives in most cases. If the baby is a boy the women of the households shout aloud but if it is a girl a noise is produced by striking an iron chain or iron piece against a door.

Pollution is observed for 10 days. The mother is prohibited from entering the kitchen for 28 days and from going to the temple for two months. A string is tied round the waist of the child on the 28th day. For the first three days the baby is fed with juice of grape and water. Castor oil is also administered as a laxative. On the day of delivery the mother is given some honey. The washerwoman called 'Mannathi' gives clean clothes known as 'mattu' to the woman on the 4th, 7th, 10th and 15th days. She is rewarded with a small amount for this service. On the 11th day the house is purified by sprinkling holy water brought from the temple. The husband and his relations are expected to visit the child and the mother with presents of betel leaves, areca-nut, fish, bangles and anklets before the 10th day. The mother and baby are taken to the husband's house after 56 days. The 'rice giving' ceremony takes place in a neighbouring temple after six months by administering some rice to the child in the presence of the deity. Some people give a name to the child on this occasion while some others perform the naming ceremony on the 28th day along with the tying of a string round the waist of the child. The boring of the ear-lobes of the female children is performed at the time of the 'rice giving' ceremony.

Puberty

57. Ceremonies in connection with puberty, the observance of which has vanished from many communities in Kerala, are observed by the Ezhuthachans as in olden days. For the first three days the girl is put under seclusion. On the fourth day the female relations and neighbours take her in a procession with music to a neighbouring tank for the purificatory bath. After the bath a new cloth called 'mattu' is given by the washerwoman, for which she is paid 25p. and one measure of paddy. The barber woman is also given some presents on this occasion. During the period of seclusion the female relations of the girl visit her with presents of sweets.

Marriage

58. Nowadays girls are married in the community only after the puberty. Proposal for the marriage is made by the boy's people. After preliminary talks the horoscopes of the boy and the girl are examined to see whether the stars agree. If there is agreement of stars a date is fixed for the formal settlement of the marriage. This ceremony known as 'Paranjoonu' takes place in the girl's house. At this function the parents of the boy and the girl formally agree to the marriage and the date and the time of marriage are fixed in consultation with the village astrologer (Kaniyan). The marriage takes place in the girl's house. On the day of marriage the bridegroom with his party arrives at the bride's house well in advance of the auspicious moment. At the entrance to the house they are received and led to the *pandal*. Before they enter the *pandal* two women, one holding a lighted lamp and the other a plate containing a solution of turmeric and lime, greet the bridegroom. The woman waves the plate around the head of the bridegroom and throws the water away to the right hand side. This is known as 'Kuruthiozhikal' and is aimed at purifying the bridegroom. The *enangan* who accompanies the bridegroom's party, hands over to the *enangan* of the bride's party the wedding dress, *tali* etc., brought with them. The bridegroom is now led to the special seat arranged for him. The birds *enangan* blesses the wedding dress with a Ganapathi *pooja* and hands it over to the bridegroom who will present it to the bride. The bride dresses herself in this new attire with the assistance of the *enangan* of the bridegroom's party. She comes to the place of wedding, walks three times around the bridegroom and sits on his left side. At the auspicious moment the couple stand up and exchange garlands. In olden days the women assembled for the marriage used to shout in chorus at this moment but this custom is vanishing now. In some of the recent marriages the couple are reported to have exchanged rings

which is recent innovation. Tying of *tali* is also in vogue in the community but it is not as essential as the exchange of garlands. The couple then receive presents from the invitees and go to the bridal chamber clasping each other's hands. The bridegroom's party along with the couple returns on the same day after the feast. The parents of the girl present brass vessels and other domestic utensils to the girl on this occasion. A few people from the bride's house accompany the party to the bridegroom's house, where they are received with the same ceremonies as in the bride's house. On the next day the couple take bath and visit the neighbouring temple. When they return a feast takes place. During the feast the *enangans* and *enangathis* are seated along with the couple. After the feast the people who came from the bride's house return, but the couple go to the girl's house only after a few more days. In olden days it was customary for the bridegroom to wear a turban and to carry with him a knife which could be used to write on the palmyra leaf. These accessories emphasised his position as a teacher. Widow remarriage is not permitted in the community. Polyandry and polygamy are absent now.

Funeral

59. When a person dies the relations who have assembled around him pour some water in his mouth. News of the death is conveyed through messengers to all the relations and neighbours. The dead body is not washed according to the practice in vogue in the community. A member of the household takes four pieces of new cloth, each 4½ feet in length, and covers the dead body with them. The assembled people prepare a bier to carry the corpse to the cremation or burial ground. Both burial and cremation are prevalent in the community, the old people being generally cremated and the youngsters being buried. The eldest son of the deceased, who is the chief mourner, brings some water in a vessel after taking bath in a neighbouring pond. Turmeric and powdered bark of mango tree are mixed in the water

which is then sprinkled over the dead body. Near the head of the dead body a small measure containing paddy, lamps lighted in the split halves of a cocoanut and certain other articles are placed while it remains in the room. When the body is taken on the bier to the burial or cremation ground, the lamp lighted in one half of the cocoanut is also placed on the bier. Of the four pieces of cloth placed on the dead body three are left on it and one is tied by the eldest son round his head. This cloth is called 'sesham'. On reaching the funeral pyre, the dead body is placed over it and the eldest son walks around the pyre three times with a potful of water on his head. Placing the pot on the southern side of the pyre he sets fire to the pyre. The people who have taken part in the cremation enter the house only after taking bath. 'Bali' is offered to the soul of the deceased person for 9 days by the chief mourner. On all these days he makes some offerings on the bank of a neighbouring pond or river by pouring water over a heap of sand. He can take food only after finishing this ceremony. The food for the members of the household for 9 days has to be prepared and served by some relations who do not belong to the same household. On the 10th day all the relatives arrive on the cremation ground for what is called 'Pindamvaikal'. A small measure of rice is boiled in a new earthen pot and balls of rice are made with it, chanting prayers. The bones of the deceased are collected from the cremation ground and put in an unburnt earthen pot. The small pit made at the site of the funeral pyre will be covered with the ash and other remains and nine types of grains called 'Navadhanyam' spread over it. A plantain tree is planted at this site. The pot with the bones is covered with a cloth and taken to the bank of a river where it is placed in a pit. Each member of the assembly makes prayers, offers some flowers of *Thumba* (*Leucas indica*), takes bath and returns home. This should be done at least by 41 persons. As a custom none taking part in this ceremony take food before

seeing the stars in the evening. All expenses in connection with this ceremony have to be borne by the relatives of the deceased and not by the members of his household. On this day the daughters and daughters-in-law of the deceased place a measure of paddy at the entrance of the house which will be collected by the washerwoman and the barber woman. If the deceased has a wife who wears a *tali*, this has to be cut off and put into the funeral pyre or grave at the time of cremation or burial.

Tamil Brahmans

Pregnancy and Child-birth

60. Most of the elaborate observances carried out during the pregnancy and child-birth in the community in olden days are followed without fail to this day. 'Valagappu', 'Pumsavanam' and 'Seemantham' are the important ceremonies in connection with the first pregnancy of a girl. 'Valagappu' is performed in the 5th month by presenting the girl with new bangles of gold and silver. These presents are distributed to the other girls of the house also. Nowadays instead of performing the ceremony on a separate day it is carried out along with 'Pumsavanam' and 'Seemantham' in the 6th or 8th month of pregnancy. 'Pumsavanam' is intended to obtain a male child and according to it the woman keeps a solemn fast after the performance of sacrificial rites, a *pooja* to Ganapathi and gifts to Brahmans. She is fed by her husband with two beans and a grain of barley mixed with three handfuls of curd. She prays then three times for the birth of a male child. A juice squeezed from the bud of pipal tree is poured into the girl's right nostril. 'Seemantham' is the parting of hair of the pregnant girl. The woman sitting on a bull's hide makes oblations to God and the husband parts three times the hair of the girl, with a *Ficus* branch carrying an even number of unripe fruits, a porcupine quill with three white spots and with three bunches of 'Kusa' grass. The girl's parents visit the boy's house on this occasion and present clothes and sweetmeats consist-

ing of certain definite items which have been fixed by local conventions. It is only after the performance of this ceremony that the girl is taken to her home for confinement. The husband is supposed to be under pollution from the 7th month of pregnancy and is forbidden to visit holy places.

61. In olden days only the country midwife used to assist at child-birth, but now modern medical aid is sought for this purpose. If the woman is not hospitalised, the services of a doctor or a qualified midwife are obtained for the occasion. Immediately after the birth the child is washed and a mixture of ghee or curd and gold dust is applied to its lips. The mother is given a mixture of long pepper and powdered ginger mixed with honey. During the next few days also she is given the same preparation along with other ayurvedic decoctions. Nowadays these decoctions have been replaced by allopathic drugs in the advanced section of the community. The woman is subjected to a strict diet consisting of boiled rice and pepper water for the first few days after the child-birth. It is also customary to give to the baby some castor oil with some palm sugar dissolved in it. The mother takes bath on the 6th day if she is not ill. The pollution lasts for 10 days. On the 11th day the room in which she has been remaining is purified. Water blessed by Brahmans is sprinkled over the whole house, the child and the mother. Even then she does not enter the kitchen, nor take part in religious ceremonies. After 40 days another purificatory ceremony is performed by sprinkling sanctified water over the woman with which she is wholly purified.

62. 'Jathakarmam' is performed on the day of the child-birth and 'Namakaranam' on the 11th day according to the custom. The former consists of smearing some ghee and honey on the tongue of the baby with the recital of prayers while the latter is the naming ceremony in which some elderly member of the household pronounces the chosen name in the ear of the baby. The rice



Pl. 35

A TAMIL BRAHMAN FAMILY

SCENES FROM A TAMIL
BRAHMAN WEDDING IN ALLEPPEY



Pl. 36

THE BRIDEGROOM COMMENCING
THE MOCK PILGRIMAGE TO KASI

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'TALIKETTU' (TYING THE 'TALI')

CUSTOMS AND MANNERS OF TAMIL BRAHMANS

giving ceremony known as 'Annaprasanom' is performed by giving a 'little boiled rice to the baby. All these are the ceremonies prescribed in the 'Grihyasutras' and are performed under the direction of the learned priest of the locality. Nowadays it is not rare to postpone these ceremonies to the occasion of 'Upanayanam' in the case of male children and to the occasion of marriage in the case of female children.

Chowlam

63. 'Chowlam' or tonsure ceremony is performed on an auspicious day between the age of 2 and 5 for the male children. The first shaving of the head is done on this occasion. Only a tuft of hair called 'Kuduma' is left on the head. There are special *poojas* to be performed in connection with the ceremony. This ceremony also is now postponed to the occasion of 'Upanayanam' and the hair is cropped even before the performance of the ceremony.

Upanayanam

64. 'Upanayanam' literally means leading one to the teacher and is the ceremony performed for the Brahman boy for the investiture of the sacred thread. It has to be performed in the 8th year but nowadays the time is changed to suit the convenience of the people concerned. It is only after this ceremony that the boy gains the status of a Brahman. A series of *poojas* and ceremonies are performed in connection with it and the whole ceremony lasts for four days. The most important part of the ceremony is the wearing of sacred thread by the boy and the 'Brahmopadesom', that is, the teaching of the prayer of the Brahmans, the holy 'Gayathri', to the boy by the father, teacher or priest. Both the investiture and 'Brahmopadesom' take place on the first day. After the investiture ceremony the boy begs the doleful of rice from the mother, relatives and guests assembled for the occasion, indicating that henceforward he should devote himself exclusively to the study of Vedas and maintain himself on begging. From the time of 'Upanayanam' the boy is supposed to be a

student of the Vedas until the 'Samavarthanam' which is performed immediately before the marriage. The duration of 'Upanayanam' ceremony has now been reduced to one or two days according to the convenience of the people.

Marriage

65. In olden days the marriage of the Brahman girl used to take place before the attainment of puberty, although the age of the boy used to be above 20. This system has now gone out of date due to the progress of education and various social changes. It is the responsibility of girl's parents to find out a suitable boy who does not belong to the same *gotra* of the girl and whose horoscope agrees with that of the girl. If the horoscopes agree, further negotiations are carried out. In recent years the boy interviews the girl before the marriage is finally decided. The formal settlement of the marriage is performed on an auspicious day in the presence of the parents and other relations of the bride in the boy's house. The amount of dowry, ornaments etc., are fixed on this occasion and the day for the marriage is chosen in consultation with the local priest. A portion of the dowry is to be given on this occasion to the bridegroom's father. A feast to all the assembled guests is a normal feature of the celebration of marriage settlement. Henceforward the preparations for the marriage are made in accordance with the 'Grihyasutras' of the concerned section.

66. The marriage is performed in the bride's residence. The bridegroom with his party reaches the bride's house on the eve for what is called 'Nischayathamboolam'. They are received at the entrance of the *pandal* and the bridegroom is led to a special seat arranged for the purpose. The relations accompanying him are seated around him. A cloth to the bride-elect, flowers, sandals, ornaments and plantains brought by the boy's people are handed over to the girl's people. Dressed in the new costume the bride comes to the *pandal* and stands near the boy. Her father

Funeral

71. The dead body except that of persons below the age of two is cremated. When a person is about to die his near relatives assemble around him and one of the sons placing his head in the lap recites a prayer called 'Karnamanthram' in the ears of the dying person. A gift of cow is made to some Brahmans for the salvation of the soul. Holy texts are recited by the assembled persons as the death approaches. After the death the sons of the deceased take bath and wash the dead body. Holy ash is smeared on it and garlands made of the leaves of holy basil plant or 'Rudraksham' are put on the neck. Leaves and flowers of the holy basil plant are strewn around the corpse and a sacrificial fire is kindled. Four near relations of the deceased, each dressed in a new cloth of definite length, carry the dead body to the site of the cremation. The bier is covered with a sheet while it is lifted from the house. The chief mourner who is the eldest son, takes with him a splinter from the sacrificial fire in order to kindle the pyre. On reaching the cremation ground the chief mourner puts a coin on the ground indicating that the land for the cremation has been purchased. Now the body is placed on the pyre which would have been already arranged there. Ghee is poured over the nine orifices of the body and rice is dropped into the mouth and strewn over the body. A burning splinter is put on the chest of the dead body by the chief mourner looking at the sun. The chief mourner walks thrice around the pyre carrying on his head a pot full of water which drips down his shoulders. At the end of the last round he smashes the pot on the southern side of the pyre. The chief mourner and his brothers get shaved and return home after taking bath. Gifts of money are made to the Brahmans on the day. Offering of *bali* is continued for 10 days by the chief mourner before a stone representing the deceased. 'Sanchayanam' or collection of the bones is done on the 2nd, 4th or 6th day. The bones collected are thrown into a river or tank. Some

people put them in a pot and take it to the holy Ganges or some other holy rivers or to the sea at Rameswaram. On the 10th day the chief mourner and other agnates get shaved and offer oblations of water and cooked rice to the departed spirit. A large quantity of cooked rice is heaped in a plantain leaf and is offered to the spirit of the deceased. The near relations go around it weeping, and then these offerings are thrown into a tank or river. If the deceased has left a widow, she takes bath on this day and gets dressed in the new garments presented by the relations. On the 11th day all the relations assemble in the house and get purified by the sprinkling of holy water. The house and surroundings are also purified in the same way. A cow is let loose on this day. The ceremonies on the day close with the offering of a feast and gift to some Brahmans. The members of the household who were fed till now by the relations take food from the house for the first time after the death. On the 12th day the ceremony called 'Shodasam' which consists of gifts of money and vessels to the Brahmans takes place. A ceremony called 'Sapindeekaranam' for the purpose of uniting the dead man with the deceased ancestors, is performed and a gift of cow given to the Brahmans. The house and surroundings are again purified on the 13th day and offerings of cooked rice and oblation of water are made with the recital of Vedic texts.

Consanguineous Marriages

72. 16 cases of consanguineous marriages were reported from the surveyed area. Of these 5 were among the Brahmans, 1 among the Kurukkals, 5 among the Kusavas, 3 among the Asaris and 2 among the Chettys. Among the other communities of the surveyed area no case was noticed. But it has been understood that all the other communities except Christians allow marriages between blood relations. Among the Tamil Christians also this practice has been in vogue, although in smaller numbers compared to the other communities. All except two of the 16 consanguineous

CONSANGUINEOUS MARRIAGES

marriages were between cross cousins. The two exceptions were reported from the Brahman community. In these cases the men married their sister's daughters.

The sister's daughter was considered to be the preferential mate among the Tamil Brahmans of this area but this practice is fast vanishing.

CHAPTER III

ECONOMY

Economic Resources

73. The economy of the village mainly depends upon paddy cultivation. For a large number of landlords the rent received from the paddy lands is the major source of income and for a number of cultivators it is the only source of income. About 45 per cent of the workers of the village also depend upon this resource for their livelihood. Paddy is cultivated in two seasons which are respectively known as 'Virippu' and 'Mundakan'. On account of the wide-spread double crop cultivation the workers get regular work for a major portion of the year. Paddy cultivation indirectly supports another section of the population who are engaged in the pounding of paddy or the running of rice mills. There are about half a dozen rice mills working in this area employing a number of workers for boiling the paddy, drying it and manufacturing the rice. Besides these large units a number of small establishments are also engaged in this occupation. These, in turn, provide employment to some people as transport workers and rice dealers. A few people are engaged in animal husbandry since the dry lands mostly remain uncultivated and serve as pastures. The tapping of palmyra tree for the preparation of the palmgur is another economic resource of the village, although its contribution is small compared to the paddy cultivation. The most important tree growing in the dry land is the palm. Besides yielding the toddy for the preparation of the palmgur it also supplies the most important thatching material of the area. Mats and baskets are manufactured with the palm leaf and a small number of people are engaged in the manufacture of these articles. The skin peeled from the midrib of the palm leaf can be used as a cordage. It is very popular in the manu-

facture of country cots. The adjoining reserve forest area provides livelihood to a number of poor people in various ways. Some are engaged in the collection of firewood, selling which they make a living. As wood cutters, collectors of forest produce and timber transporters a good number of able-bodied men from the village are engaged in the reserve forest. A large timber depot owned by the Government functions very close to the village boundary. The timber business has therefore some importance in the economy of the village. Annually the forest division adjoining to the village yields an income of about Rs. 25 to 30 lakhs. Most of these products pass through the village since it is the most important outlet for the Nemmara forest division. The teak and softwood plantations now undertaken on a large scale in the forest area provide work to any number of men and women. The availability of timber has facilitated the functioning of a plywood factory at Nemmara which provides employment for about 100 people. A number of saw mills are also working in the village due to the plentiful supply of timber. The construction of a new dam at a place called Pothundi about 5 miles away from the village under survey has opened up a new field of employment for the people of the village. Certain offices of this project are now functioning in the village under survey and naturally a portion of the expenditure on the project is spent in the village which favourably affects the village economy.

Land and Land Utilisation

74. The village has an area of 3,926.76 acres consisting of 1,723.00 acres of wet land, 1,729.55 acres of dry land and 474.21 acres of forest and poramboke land. The entire wet land, except a few acres, is used as double crop paddy fields while the dry land in

most parts is lying waste. Except for some perennial trees like palmyra, tamarind, margosa and mango and thickets which supply green manure to the paddy lands, the dry land is not put under cultivation of any crop. In a few residential compounds cultivation of cocoa-nut and areca-nut as well as plantains has been undertaken on a small scale.

75. There are altogether 776 registered holders in the village all of whom are Hindus except for three Muslims and one Christian. Of the total registered holders 9.15 per cent are absentee landlords who live in the adjoining villages. 0.64 per cent of the registered holders have 50 to 100 acres, 2.45 per cent 30 to 50 acres, 4.12 per cent 20 to 30 acres, 3.87 per cent 15 to 20 acres and 6.31 per cent 10 to 15 acres under their possession. There is no holding above 100 acres in extent. 4.25 per cent of the holdings are below 5 cents each, 15.47 per cent 5 to 10 cents each,

15.59 per cent 11 to 20 cents each, 13.02 per cent 21 to 50 cents each, 5.80 per cent 51 cents to 1 acre each, 9.67 per cent 1 to 2.5 acres each, 8.76 per cent 2.5 to 5 acres each and 10.05 per cent 5 to 10 acres each. The big landlords of the village do not directly cultivate their lands. They have given out the land to others on lease of cultivation. Thus a good number of cultivators of the village are only tenants having no proprietary right on the land under their possession. The village records show that in 1960 single crop paddy was raised over 451.14 acres, double crop paddy over 1,339.16 acres, cocoanut over 74.63 acres, tapioca over 20.00 acres and areca-nut over 42.00 acres. There has not been much change in these figures in the last two years, except in the case of tapioca and areca-nut, which have been extended to some more plots. Exact figures regarding the yield of the crops are not available.

Table XV
DISTRIBUTION OF LANDHOLDINGS BY SIZE AND RESIDENCE
OF THE REGISTERED HOLDERS

Size of holdings	Details of holdings, the owners of which live within the village		Details of holdings, the owners of which live outside the village	
	No. of holdings	Area of holdings	No. of holdings	Area of holdings
	33	1.19	..	..
5 cents and below	120	7.39	..	..
6 to 10 cents	119	18.17	2	0.30
11 to 20 cents	100	28.58	1	0.50
21 to 50 cents	42	29.35	3	2.10
51 cents to 1 acre	67	115.43	8	13.94
1 to 2.50 acres	60	223.35	8	30.59
2.50 to 5 acres	69	390.16	9	58.76
5 to 10 acres	38	473.54	11	129.19
10 to 15 acres	16	260.17	14	250.77
15 to 20 acres	23	542.92	9	241.32
20 to 30 acres	15	402.36	4	155.76
30 to 50 acres	3	185.95	2	116.59
50 to 100 acres	..	..	..	..
100 acres and above	..	..	71	999.82
Total	705	2,678.56		

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76. Coming to the surveyed area it may be seen that 53.10 per cent households possess proprietary lands, 39.82 per cent live as *Kudikidapukars* on the land belonging to other people and the rest live in rented houses. The following table gives the distribution of land in the possession of the surveyed households according to the interest on land and extent under possession. 9.43 per cent households have 5 cents or below each, 13.21 per cent 6 to 10 cents each, 16.98 per cent 11 to 20 cents each, 20.75 per cent 21 to 50 cents each, 7.55 per cent 51 cents to 1 acre each, 3.77 per cent 1 to 2.50 acres each, 1.89

per cent 2.50 to 5 acres each, 7.55 per cent 5 to 10 acres each and 18.87 per cent 10 acres or above each of proprietary land. Six households hold land from others as tenants. 11 households have given out land to others for cultivation. Altogether the surveyed households possess 248.35 acres of proprietary land of which 25.10 per cent is under own cultivation, 68.85 per cent is given out to others for cultivation and the rest remains with the households uncultivated. Of the land held from others 9.87 per cent are under cultivation by the households and rest remain as house sites etc.

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

Nature of interest on land	Community	No. of households and extent of land								
		No land	5 cents and below	6 to 10 cents	11 to 20 cents	21 to 50 cents	51 cents to 1 acre	1.01-2.49 acres	2.50 to 4.99 acres	5 to 10 acres
Lands owned	Tamil Brahmans	3	..	..	..	..	..	..	1	3
	Nairs	1	1	1	1	1	..	1	..	1
	Ezhuthachans	5	2	2	3	4	1	1	..	..
	Ezhuvas	3	..	2	2	3	1	..	..	..
	Asaris	21	..	..	2	..	1	..	..	..
	Chettys	5	1	1	..	3	..	..	..	..
	Kusavas	13	1	..	..	..	..	..	..	..
	Panans	1	..	1	1	..	..	..	..	..
	Ambattans	..	..	..	..	..	1	..	..	..
Land held from private persons or institutions	Ezhuthachans	..	..	..	1	1	..	2	1	..
Land given out to private persons or institutions	Tamil Brahmans	..	..	..	..	..	..	1	1	4

77. The landlords of the village hold the area under *jenmom* tenure which bestows absolute proprietorship on them. The most widely prevalent type of lease is locally called 'Kudiyayma' which possesses all the characteristics of

Verumpattom prevalent in the rest of the erstwhile Cochin area. Under this lease a deed called 'Pattachittu' is executed by the tenant for one year. Although this is expected to be renewed every year, in practice this is not done. The

rent varies from 80 *paras* to 100 *paras* per acre annually for double crop lands. For the single crop lands the rent is slightly less. The rent also varies from locality to locality according to the variation in the fertility of the soil.

Agriculture

78. The practices connected with cultivation of paddy are more or less the same as followed in the villages of the eastern part of the neighbouring Trichur district. The first crop called 'Virippu' is sown during the months of March-April and harvested in August-September. The dry field is ploughed 8 or 10 times applying cowdung and ash as manure. The clods are broken and after the land has sufficiently cooled down with the first showers of monsoon the ungerminated seeds are broadcasted. For the second crop the land is ploughed immediately after the first harvest. After two or three rounds green manure, which is available in plenty from the dry lands of the village, is applied and the land again ploughed four or five times. Due to the monsoon all fields at this time will contain water and all the ploughings are carried out in water. Seedlings of about 40 day's growth are transplanted in the fields after harrowing and levelling them. Weeding operation is rather heavy for the first crop and has to be carried out at least twice. Untimely rainfall and excessive rainfall in certain areas cause rapid growth of the weeds in which case weeding becomes all the more difficult. Certain cultivators have started to apply chemical fertilisers in recent years. Since the entire paddy cultivation depends upon the availability of rain, the yield varies according to the vagaries of the monsoon. But generally it is very high compared to the other parts of the State. On an average the first crop yields more than the second crop. One acre of land normally produces about 140 *paras* for the first crop and about 100 *paras* for the second

crop. The seed rate for the first crop is about 6 *paras* per acre whereas for the second crop it is slightly less. The operations such as ploughing, picking, putting up the bunds and harrowing are carried out by male workers while the other items of work such as weeding, transplantation and harvesting are mostly done by the female workers. The labour charge for the men is Rs. 2 per day and for the women Rs. 1.25 per day, both without meals. The share of the harvest work is one-tenth of the gross produce. The threshing takes place in a yard specially prepared for the purpose. It is done by striking the sheaves of paddy against a stone or a piece of wood. The straw is dried and stored in heaps in the threshing yard for use as cattle fodder and thatch, whereas the paddy, after drying properly, is sold immediately to the rice mill owners or taken to the granaries of the cultivators or landlords for disposal when the market conditions improve.

79. The dry land is subjected to very little tillage. Cultivation of seasonal crops such as tapioca and other tubers, beans etc., which are popular cultivations in other parts of the State is not undertaken here. It is said that since the rainfall in this area is not as heavy as in other parts of the State, these cultivations are not as profitable as elsewhere. Rubber has been introduced recently but people are not very enthusiastic about extending it to more areas.

Animal Husbandry

80. Although some grazing facilities are available with so much of dry land left uncultivated, animal husbandry has not developed as much as one would expect. According to the livestock census of 1961 in the village there are 2,286 cattle, 1,042 buffaloes, 673 goats, 601 sheep and 4 other animals, thus the total number of livestock being 4,606. The poultry has been returned as 3,333 according to the census. In the surveyed area 34.51 per cent households rear

(1) See the monograph on Panancherry village infra

cows, 7.08 per cent keep bulls, 6.19 per cent buffaloes, 7.08 per cent she-buffaloes, 1.77 per cent goats, and 54.87 per cent poultry. All the animal stock are of indigenous breed and look as emaciated as in the villages with less grazing facilities. Animals are mainly reared in the households of the cultivators. The Brahmans rear mostly cows and in exceptional cases she-buffaloes. Poultry is conspicuously absent in their households. The average yield of milk of the cows in the village is reported to be 1.25 litres and of she-buffaloes 3.5 litres. In the local market the cow's milk costs 50 P. and buffalo's milk 62 P. per bottle. Eggs sell at Rs. 1.44 per dozen. The Brahman households consume the entire milk produced in their households since milk, curd and ghee form important items of their food. The poor class households sell the dairy products to the local tea shops. A private dairy centre is engaged in the business of collection of milk from the households for selling it to the large shops and hospitals.

Industries

81. According to the 1961 Census the village has 12 units engaged in the processing of cardamom and ginger and the dehusking of coffee, two units engaged in the processing of tea, one in the manufacture of rubber products including smoke rubber and one in the manufacture of jewellery. Besides these units there are some tailors and people engaged in the manufacture of *pappadom*, handloom weaving, hand-pounding and pottery. Pottery, manufacture of *pappadom* and hand-pounding are important household industries carried on by a large number of poor households. Among the large industries the most important is the plywood factory which was started only very recently. It is engaged in the manufacture of tea-chest, ordinary plywood and commercial plywood from the softwood trees such as *pala* (*Alstonia scholaris*), *payinu* (*Vateria indica*), *kulamavu* (*Machilus macrantha*) etc. of which there is a good supply from the neighbouring forest division.

Besides this there are some saw mills and rice mills as already mentioned in the outset of this chapter. The saw mills are engaged in the splitting of timber for the manufacture of furniture, packing cases etc. The rice mills are engaged in the manufacture of boiled rice from the paddy purchased locally. Rice from these mills is sent to the wholesale dealers of the adjoining districts. It is a very profitable industry since rice is available in plenty in the area and the labour charges are lower than in many other places.

Trade and Commerce

82. Nemmara town is the chief centre of commercial activities within a radius of 8 miles. People of all the neighbouring villages depend upon this town for the purchase of their requirements. One important commodity dealt with in the town is rice, since all the excess paddy of the neighbouring villages is converted into rice by the millers of Nemmara and sold in the town. Some large millers also make the sales directly from their mill premises to the businessmen from outside. Next important item of commerce is the hill produce including timber. From the adjoining reserve forests these products come to Nemmara from where it is sold in retail or wholesale. Besides these activities there are other shops engaged in the sale of piece-goods, provisions, stationery, medicines and other articles of daily requirements. Within the limits of the village there are 36 tea-shops, 20 provision shops, 14 piece-goods shops, 11 vegetable shops, 5 jewellery marts, 5 stationery shops, 4 shops exclusively selling sweet, 3 each selling pan, bidi and indigenous medicines, 2 each selling metalwares, coffeepowder and electric goods and one each selling tobacco, flowers, books, cement, fish, cutlery, tiles and fruits. There is also one petrol bunk in the village since several vehicles engaged in the transport of hill produce and rice come to the village or pass through it. Most of these shops receive the supply from Trichur, Palghat and Pollachi, the first two being within the State and the last in the Madras State.

Changes Influencing the Economic Life

Land Reforms

83. Land reforms will affect the economic life of the village radically since the economy of the village mainly depends upon the paddy cultivation. Most of the paddy lands are owned by a few landlords but possessed by a large number of cultivators on certain leases such as *Kudiyayma* mentioned above. Most of the landlords, particularly Brahmans, have given out almost all the lands under their possession to the tenants with the exception of the house sites and the barren dry land which are considered to be uncultivable. According to the present Land Reforms Act all the tenants will become the absolute owners of the lands, in course of time. The landlords, therefore, will have only small areas under their ownership and their present income will be reduced considerably. The influence which the landed gentry is now able to exert in the social and economic life of the village will vanish on the implementation of the provisions of the Act. They may have to take up agricultural avocations themselves, which will be rather difficult considering their background, or take up some other occupation such as employment in services or in trade and commerce. There are a few people living as *Kudikidappukars* on the land of other people. They will also obtain the ownership of the land in which they live at present.

Irrigation Facilities

84. Extension of irrigation facilities will further improve the paddy cultivation of the area since the dependence on the rain water and the consequent risks will be minimised by the availability of irrigation water. Most of the single crop lands of the village can also be converted into double crop lands. Although Palghat district has now some irrigation schemes which have benefited large tracts of paddy fields, these facilities have not been extended to the village under survey so far. However not in the far off future water will flow to the village from the Pothundi

dam which is fast nearing completion. This will certainly augment the prosperity of the cultivators and boost the economy of the village as a whole.

Improvement of Communication

Facilities

85. The roads leading to Trichur, Pollachi, Nelliampathi and Palghat have been improved in recent years due to the increasing flow of traffic between these places and the village under survey. The economy of the village, particularly in the sector of trade and commerce, has been benefited by this improvement in the road facilities. Simultaneously the marketing facility has also improved since now the chief product of the village viz., paddy, can be quickly transported to any of the neighbouring towns and even to distant parts of the State. This improvement in the communication facility has also accelerated the better exploitation of the various hill products.

Sources of Finance

86. For a long time the multi-purpose co-operative society of the village was the most important source of credit for the cultivators, businessmen and others. In recent years small banks started to function which, later on, grew up in size and activity. With the amalgamation of some of these banks with greater banks the banking facility has further improved. Now the State Bank of Travancore and another reputed commercial bank have branches in the village and carry on the bulk of money-transaction. Another source of credit in the village is the conduct of *chitti*. There are several *chitti* funds now actively functioning and all of them provide credit facilities of different magnitudes to their partners.

Livelihood Classes

87. In the total village population 39.50 per cent are workers. 11.15 per cent workers are engaged as cultivators and 31.91 per cent as agricultural labourers, thus agricultural activities absorbing a good share of the working population of the village. 4.18 per cent of the workers are employed in mining,

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quarrying, livestock, plantations and orchards, the most important activities of which are forestry and livestock, 6.62 per cent in household industry, 7.15 per cent in manufacturing other than household industry, 4.54 per cent in construction, 4.26 per cent in trade and commerce, 2.73 per cent in transport, storage and communications and 27.10 per cent in other services. Among the total workers of the village 40.08 per cent are women. The maximum number of female workers are engaged as agricultural labourers, as many as 64.32 per cent of the workers in this category being females.

88. 35.41 per cent of the surveyed population are workers, 4.40 per cent of them being cultivators and 23.63 per cent agricultural labourers. 0.55 per cent of the workers of the surveyed area are engaged in mining, quarrying, animal husbandry and plantations, 19.78 per cent in household industry, 6.04 per cent in manufacturing other than household industry, 14.28 per cent in con-

struction, 14.28 per cent in trade, 2.20 per cent in transport and 14.84 per cent in other services. Agricultural avocations predominate in the surveyed area also. 34.07 per cent workers of the surveyed area are females.

Employment Position in the Surveyed Area

89. 35.41 per cent of the population of the surveyed area are workers. This surveyed area stands in a better position in this respect than many other surveyed centres in the State. The percentage of female workers is also fairly high. In the age-group of 15-59, which is considered to be working age-group, 63.88 per cent of the people are employed. However in the higher age-group the percentage of employment is comparatively small, it being only 19.61 per cent. The following table showing the classification of the population of the surveyed area as workers and non-workers gives the age distribution of the male and female workers as well as the male and female non-workers.

Table XVII

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

Age-groups	Total			Total workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	514	246	268	182	120	62	332	126	206
0-14	200	101	99	4	3	1	196	98	98
15-34	139	64	75	82	53	29	57	11	46
35-59	124	59	65	86	57	29	38	2	36
60 and over	51	22	29	10	7	3	41	15	26

90. Another table showing the distribution of the workers of the surveyed area according to their occupation is given below. As already mentioned the largest percentage of workers are engaged in agricultural activities. The next important occupation of the surveyed area is household industry of which pottery and manufacture of *pappadam* are the most important items.

In both these occupations there are at least as many female workers as male workers. The large number of workers in the construction activities in the surveyed area is explained by the presence of a carpenters' colony in the surveyed area. Manufacturing other than household industry represents the workers in the plywood factory and the rice mills.

EMPLOYMENT POSITION

Table XVIII

WORKERS BY SEX, BROAD AGE-GROUP AND OCCUPATION

		Age-groups				
		All ages	0-14	14-34	35-59	60 and over
Cultivation	Persons	8	..	..	7	1
	Males	8	..	..	7	1
	Females	..	..	..	..	..
Agricultural labour	Persons	43	1	19	22	1
	Males	16	..	9	6	1
	Females	27	1	10	16	..
Mining, quarrying etc.	Persons	1	..	1	..	..
	Males	1	..	1	..	..
	Females	..	..	..	..	..
Household industry	Persons	36	..	20	14	2
	Males	18	..	10	8	..
	Females	18	..	10	6	2
Manufacturing other than household industry	Persons	11	..	7	2	2
	Males	8	..	5	2	1
	Females	3	..	2	..	1
Construction	Persons	26	..	13	11	2
	Males	26	..	13	11	2
	Females	..	..	..	..	..
Trade	Persons	26	..	10	14	2
	Males	18	..	6	10	2
	Females	8	..	4	4	..
Transport, storage etc.	Persons	4	..	1	3	..
	Males	4	..	1	3	..
	Females	..	..	..	..	..
Other services	Persons	27	3	11	13	..
	Males	21	3	8	10	..
	Females	6	..	3	3	..

91. Nine households of the surveyed area are engaged in their own cultivation, 16 households in their own industry and 16 households in their own business. The remaining households do not have cultivation, industry or business run by their own households. Of the total

workers of the surveyed area 7.00 per cent are engaged in industry belonging to their own households, 5.06 per cent in business belonging to their own households and 5.60 per cent workers in cultivation belonging to their own households.

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

Age-group	Total			Working in industry belonging to the household			Working in business belonging to the household			Working in cultivation belonging to the household		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All-ages	70	44	26	36	18	18	26	18	8	8	8	..
0-14	..	..	..	..	..	..	..	..	..	..	..	..
15-34	30	16	14	20	10	10	10	6	4	..	..	..
35-59	35	25	10	14	8	6	14	10	4	7	7	..
60 and over	5	3	2	2	..	2	2	2	..	1	1	..

Non-workers

92. In the non-working population 21.38 per cent are engaged in household duties, 32.83 per cent are full-time students, 36.45 per cent are infants or sick and old persons and 3.01 per cent are retired persons, rentiers or those living on agricultural or non-agricultural rent or royalty. 4.52 per cent

non-workers of the surveyed area, most of whom are females, have no special reason for remaining unemployed. The rest are employment seekers. Out of the total non-workers 62.05 per cent are females. The classification of the non-workers of the surveyed area according to sex, broad age-group and nature of activity is given below.

CHANGES IN THE TRADITIONAL OCCUPATION

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

Name of the activity		All ages	Age-groups			
			0-14	15-34	35-59	60 and over
Total non-workers	Persons	332	196	57	38	41
	Males	126	98	11	2	15
	Females	206	98	46	36	26
Persons engaged in household duties only	Persons	71	1	29	32	9
	Males	..	..	..	..	..
	Females	71	1	29	32	9
Full-time students or children attending school	Persons	109	99	10	..	..
	Males	57	52	5	..	..
	Females	52	47	5	..	..
Sick, old and infants	Persons	121	96	..	..	25
	Males	55	46	..	..	9
	Females	66	50	..	..	16
Retired persons not employed again rentiers, persons living on agricultural and non-agricultural royalty, rent or dividend or other persons of independent means	Persons	10	..	..	3	7
	Males	8	..	..	2	6
	Females	2	..	..	1	1
Persons seeking employment	Persons	6	..	6	..	..
	Males	4	..	4	..	..
	Females	2	..	2	..	..
Persons who have no special reason for not seeking employment and who do not belong to any other category	Persons	15	..	12	3	..
	Males	2	..	2	..	..
	Females	13	..	10	3	..

Changes in the Traditional Occupation

93. Certain households in the surveyed area follow particular occupations attached to their own communities. Thus pot-making is carried on by the Kusava community, carpentry by the Asari community and *pappadom*-making by the Kurukkal community. These occupations as a custom are not taken up by members of any other community. Similarly most of the households of the Ezhuthachan and Pulaya communities have been traditional agricultural labourers. The Panans of the village have stitching as their traditional occupation but all of them in the surveyed area have abandoned the same. Most of the Chetty households are engaged in trade, and some of them are traditional hawkers

who still follow that occupation with some exceptions.

94. 69.03 per cent households of the surveyed area had some traditional occupations. 29.49 per cent of them were agricultural labourers, 1.29 per cent barbers, 3.84 per cent tailors, 3.84 per cent *pappidom*-makers, 12.82 per cent traders, 17.95 per cent pot-makers and 30.77 per cent carpenters. Of these all except 16 households follow their traditional occupations. 3 of the latter 16 households were agricultural labourers who abandoned their original occupation due to low income. At present they earn their livelihood by miscellaneous work, running of tea-shop and help from relatives. Of the three households which abandoned tailoring, one

works as agricultural labourer, one as factory worker and the other as miscellaneous worker. All of them left the job due to the competition with the modern tailors who use machinery while the Panans do the work by hand. One household of the hawkers has taken up factory work since it is more paying. Two households of the pot-makers left pot-making and took up factory work and agricultural labour due to comparatively greater income. Of the seven households that left carpentry six did so for want of personnel while one household did so since the surviving male member took up Government service.

Primary and Subsidiary Occupation

95. There are only 13.27 per cent households in the surveyed area having

subsidiary occupations to support their principal occupations. The maximum percentage of households with subsidiary occupation is among the wood sawers. One household among them has two subsidiary occupations. Subsidiary occupation in most households is taken up by the women, while the principal occupation is undertaken by the menfolk. The main reason for the households engaged in *pappadom* - making and pottery for having no subsidiary occupation is that the womenfolk of these households are also engaged in the principal occupation. A table showing the principal and subsidiary occupations of the households of the surveyed area is given below.

Table XXI
SUBSIDIARY OCCUPATION

Principal occupation	Total No. of households	Total No. of households having subsidiary occupation	No. of households having subsidiary occupation				
			Casual labour	Agricultural labour	Factory work	Tailoring	Teaching
Wood sawing	7	5	2	4	..	..	..
Agricultural labour	15	2	1	..	1	..	..
Factory work	6	3	3	..	..	..	..
Trade	16	2	1	..	..	..	..
Carpentry	17	2	..	2	..	1	..
Cultivation	7	1	..	..	..	..	..
Day labour	4	..	..	..	..	..	1
<i>Pappadom</i> -making	3	..	..	..	..	..	..
Pot-making	12	..	..	..	..	..	..
Teaching	2	..	..	..	..	..	..
Miscellaneous	24	..	..	..	..	..	..
Total	113	15	7	6	1	1	1

Family Budget

96. Statistics relating to the income and expenditure from 111 households of surveyed area have been collected during the course of the enquiry. The remaining two households have been omitted for want of necessary data. These 111 households have been classified into four occupational classes according to

the nature of their principal source of income. 12.61 per cent of them are treated as agricultural labourers, 15.32 per cent as carpenters, 10.81 per cent as pot-makers and 61.26 per cent as people engaged in miscellaneous occupations. The income and expenditure of the above groups are discussed briefly in the following pages.

Agricultural Labour

Income

97. Taking the average monthly income 35.71 per cent households of this occupational class fall in the income group of Rs. 25.50, 42.86 per cent in the income group of Rs. 51.75, 14.29 per cent in the income group of Rs. 76-100 and 7.14 per cent in the income group of above Rs. 100 per month. There is no household getting a monthly income of less than Rs. 25. The average number of gainfully employed persons in each income group is 1.60, 2.17, 3.00 and 2.00 and the average number of equivalent adult males per household in each income group 2.06, 3.60, 5.00 and 4.30. Taken by sources of income it may be seen that 89.47 per cent of the total income of an average household of this class is derived by way of salary or wages, 5.29 per cent as gifts and presents, 3.62 per cent as help from relatives and the rest from other sources. Salary or wages and gifts and presents are common sources for all income groups while help from relatives and other sources contribute to the income of the households in certain income groups only. The average monthly income of the four groups is Rs. 38.59, Rs. 68.40, Rs. 94.80 and Rs. 104.16. Taking all the households together the average monthly income comes to Rs. 64.07. Tables I (a) and II (a) of Appendix A give more details on the membership and sources of income of the households in the various income groups.

Expenditure

98. Table III (a-1) of Appendix A deals with the expenditure of this occupational class in detail. Food is the major item of expenditure which takes away 73.94 per cent of the total expenditure of an average household. Under food, rice is the most important item and it covers 52.39 per cent of the expenditure on food, other important items of expenditure being cocoanut with 5.94 per cent, other vegetables with 4.12 per cent, milk with 5.01 per cent, oils with 4.07 per cent, fish with 2.51 per cent, chillies with 3.53 per cent, smoking

with 2.83 per cent and other foods with 2.74 per cent. The low percentage of expenditure on tapioca viz., 0.62 per cent, is a conspicuous feature in the expenditure pattern of this class and is a common feature of the surveyed area. Even this insignificant amount is seen only in the two lower income groups. Being one of the important paddy producing centres of the State rice is cheap and even poor people can afford to live on it. Another speciality to be noticed is the comparatively higher percentage of expenditure on milk. While most of the working class population of other surveyed centres of the State uses only very little or no milk, an average household of this occupational class in this centre spends Rs. 2.41 per household or 0.63 P. per equivalent adult male on this item. The expenditure per month per equivalent adult male is Rs. 12.49 on food.

99. Clothing covers 10.69 per cent of the total expenditure, housing, light and fuel 6.41 per cent and miscellaneous items 8.96 per cent. Under miscellaneous groups the order of importance is dhobi or soap, unspecified items, payment of debts, barber, medical fees and medicines and savings schemes. No amount is being spent by the households of this occupational class on household cultivation, industry or business which shows that these households belong to the people who are purely casual labourers. The total monthly average expenditure of the occupational group is Rs. 65.08.

Carpentry

Income

100. 52.94 per cent households of this occupational class fall in the income group of Rs. 51.75, 23.53 per cent in the income group of Rs. 76-100 and 23.53 per cent in the income group of above Rs. 100. The average number of persons, equivalent adult males and the number of gainfully employed persons increase with the increasing income. The average number of equivalent adult males in the lowest income group is 2.93, that of the highest income group

6.12 and that for all the households together is 3.97. Taking the income by sources 91.39 per cent of the total income of an average household of this occupational group is derived by way of salary or wages, 4.69 per cent by way of gifts and presents, 3.84 per cent by way of help from relatives and 0.13 per cent from other sources. The average monthly income of the three income groups is Rs. 61.25, Rs. 85.95 and Rs. 155.73 respectively while for all households together it comes to Rs. 89.28. Tables I (b) and II (b) of Appendix A deal with the membership and income pattern of this occupational class.

Expenditure

101. Food covers 75.95 per cent of the total expenditure of an average household of this occupational group. The major items of expenditure under food are rice with 49.97 per cent, milk with 6.44 per cent, smoking with 5.24 per cent, cocoanut with 5.16 per cent, oils with 4.13 per cent, chillies with 3.79 per cent, other vegetables with 3.66 per cent and other condiments with 3.41 per cent of the total expenditure on food. No amount is spent by any income group on tapioca in this occupational class. The amounts spent on milk and smoking are comparatively high. This occupational class spends Rs. 15.43 per month on equivalent adult male for food.

102. Clothing covers 10.18 per cent, housing, light, fuel etc. 5.72 per cent and miscellaneous items 8.15 per cent of the total expenditure. Important items of expenditure under miscellaneous items are dhobi and soap, saving schemes, education, barber, medical fees and medicines. Table III (b-1) of Appendix A gives more details on the expenditure pattern of the households of this occupational class. No amount is spent by these households on cultivation, industry or business. The total expenditure of an average household of the occupational class comes to Rs. 80.61 while it is Rs. 55.95, Rs. 81.77 and Rs. 135.02 for the three income groups;

Pot-making Income

103. 58.33 per cent households of this occupational class have a monthly income between Rs. 25 and Rs. 50, 25.00 per cent between Rs. 51 and Rs. 75 and 16.67 per cent between Rs. 76 and Rs. 100. In this occupational class there are no households with a monthly income of less than Rs. 25 or above Rs. 100. The average number of equivalent adult males per household in these income groups is 2.47, 3.57 and 5.30 respectively and the average number of gainfully employed persons per household 2.00, 2.66 and 3.50 respectively. The only source of income for this occupational class is pot-making which is their traditional household industry. Monthly income of an average household of this class is Rs. 56.04 while for the individual income groups it is Rs. 43.16, Rs. 64.44 and Rs. 88.54 respectively. Tables I (c) and II (c) of Appendix A relate to the conclusion and sources of income of the households of the potters of the surveyed area.

Expenditure

104. 74.17 per cent of the total expenditure of an average household of this occupational class is allocated for food alone. 43.46 per cent of the expenditure on food is spent on rice, 5.62 per cent on cocoanut, 4.77 per cent on tapioca, 4.72 per cent on milk, 4.48 per cent on other vegetables, 4.13 per cent on other condiments and 3.35 per cent on other grains. The amount spent per equivalent adult male for food comes to Rs. 13.15 per month on an average.

105. 11.30 per cent of the total expenditure is spent on clothing and 6.95 per cent on housing, light and fuel. Miscellaneous items of expenditure cover 6.81 per cent of the total expenditure. The important items under the latter are dhobi or soap, barber, medical fees and medicines and travelling. 0.77 per cent of the total expenditure is spent on household industry. The tables III (c.1) and (c.2) of Appendix A

give more details on the expenditure of the potter's households.

Miscellaneous Occupations

Income

106. 5.88 per cent households of this occupational class fall in the income group of less than Rs. 25, 8.82 per cent in the income group of Rs. 25-50, 17.65 per cent in the income group of Rs. 51-75, 22.06 per cent in the income group of Rs. 76-100 and 45.59 per cent in the income group of above Rs. 100 per month. The average number of equivalent adult male per household in the above five income groups is 0.93, 2.05, 3.06, 4.28 and 4.75 and the average number of gainfully employed people per household 0.50, 1.33, 1.42, 2.00 and 1.13 respectively. It is obvious that there is no strict relationship between the income and the gainfully employed people per household. This is to be expected, for this occupational class consists of people like businessmen, cultivators, rentiers etc., in whose case the number of gainfully employed people per household is not of great consequence. Among the different sources of income, salary or wages contribute 27.12 per cent of the total income, cultivation run by the household contributes 23.85 per cent, rent from land 23.78 per cent and business run by the household 11.10 per cent. The other sources are industry run by the household, pension, gifts and presents, help from relatives and various other sources. The average monthly income of the lowest income group is Rs. 21.73. For the succeeding income groups it is Rs. 38.73, Rs. 61.94, Rs. 91.15 and Rs. 292.40. For all the households together the monthly average income works out to Rs. 169.05. More details on the constitution and income of the households in this occupational class can be had from tables I (d) and II (d) of Appendix A.

Expenditure

107. 56.19 per cent of the total expenditure of an average household is spent on foodstuffs. 38.59 per cent of the amount spent on food is on rice alone and

15.19 per cent on milk. The consumption of milk in this occupational class is high not only compared to the other occupational classes of the surveyed area but higher than most other surveyed areas of the State. This is of course, due to the fact that this occupational class contains some Brahman households in which case the consumption of milk is very high as already mentioned supra. The other important items of food are cocoanut with 5.67 per cent, vegetables with 5.41 per cent, oils with 4.18 per cent, sugar with 3.77 per cent and coffee with 3.78 per cent of the expenditure on food. The average monthly expenditure on equivalent adult male for food is Rs. 20.92 which is the highest for the surveyed area. The expenditure on meat and fish is comparatively small which again indicates that this class contains some Brahman households which are strict vegetarians. No amount is spent on tapioca by the highest income group as well as the lowest income group while the other income groups spend nominal amounts on this item of food. The expenditure on coffee is very high while that on tea is very small showing the preference of Brahmans to coffee.

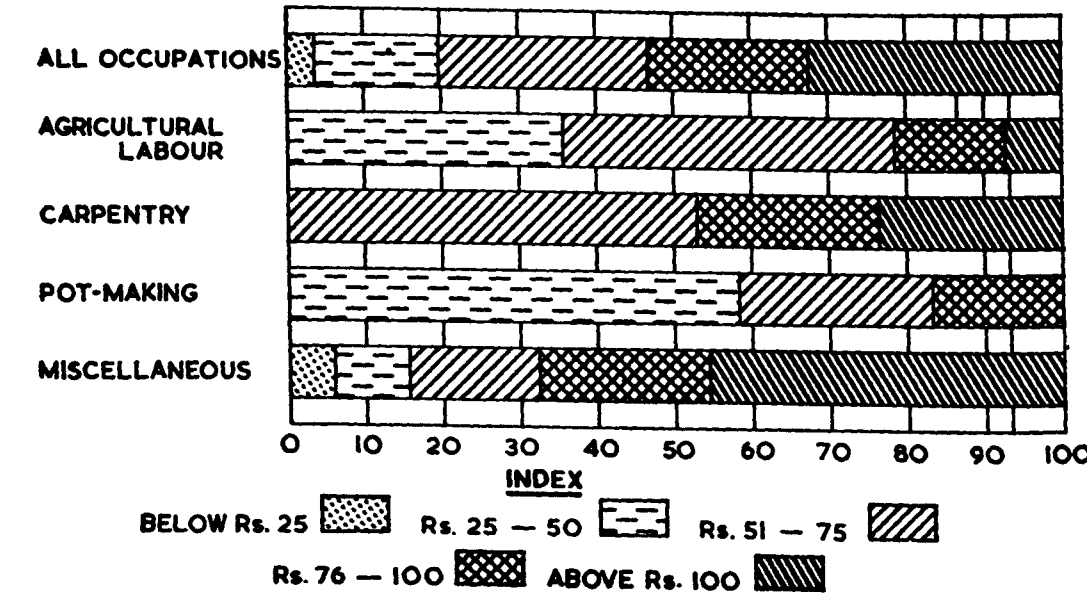
108. The expenditure on clothing covers 8.77 per cent, housing, light, fuel etc. 4.72 per cent and miscellaneous items 23.12 per cent of the total expenditure. The expenditure on housing, light, fuel etc., is low compared to other occupational classes. This is explained by the fact that this occupational class owns tiled houses and it does not have to spend any amount on the annual rethatching. Under the miscellaneous items a good portion is invested in savings schemes. Education takes the second place, religious observances the third place and dhobi and soap the fourth place under this item. The average monthly expenditure for the households of the various income groups is Rs. 21.01, Rs. 39.90, Rs. 60.64, Rs. 85.75 and Rs. 241.85 respectively. The detailed and summary statement of expenditure of this occupational class is given in

tables III (d-1) and (d-2) in Appendix A.
A Comparative Study

109. The following table gives a summary of the family budget figures of all occupational classes of the surveyed area with the average number of members in a family in each of them. The

number of members is the least among the pot-makers and the largest among the carpenters. The per capita expenditure is the highest on all items in the miscellaneous occupational class which is the richest section in the surveyed area. Carpenters have the next best

HOUSEHOLD MONTHLY INCOME



standard of life while the pot-makers come last in this respect. The per capita total expenditure is Rs.15.46, Rs.16.72, Rs. 14.36 and Rs. 30.49 per month for

the four occupational classes of agricultural labour, carpentry, pot-making and miscellaneous occupations respectively.

MONTHLY EXPENDITURE BY OCCUPATIONAL GROUPS (PERCENTAGE)

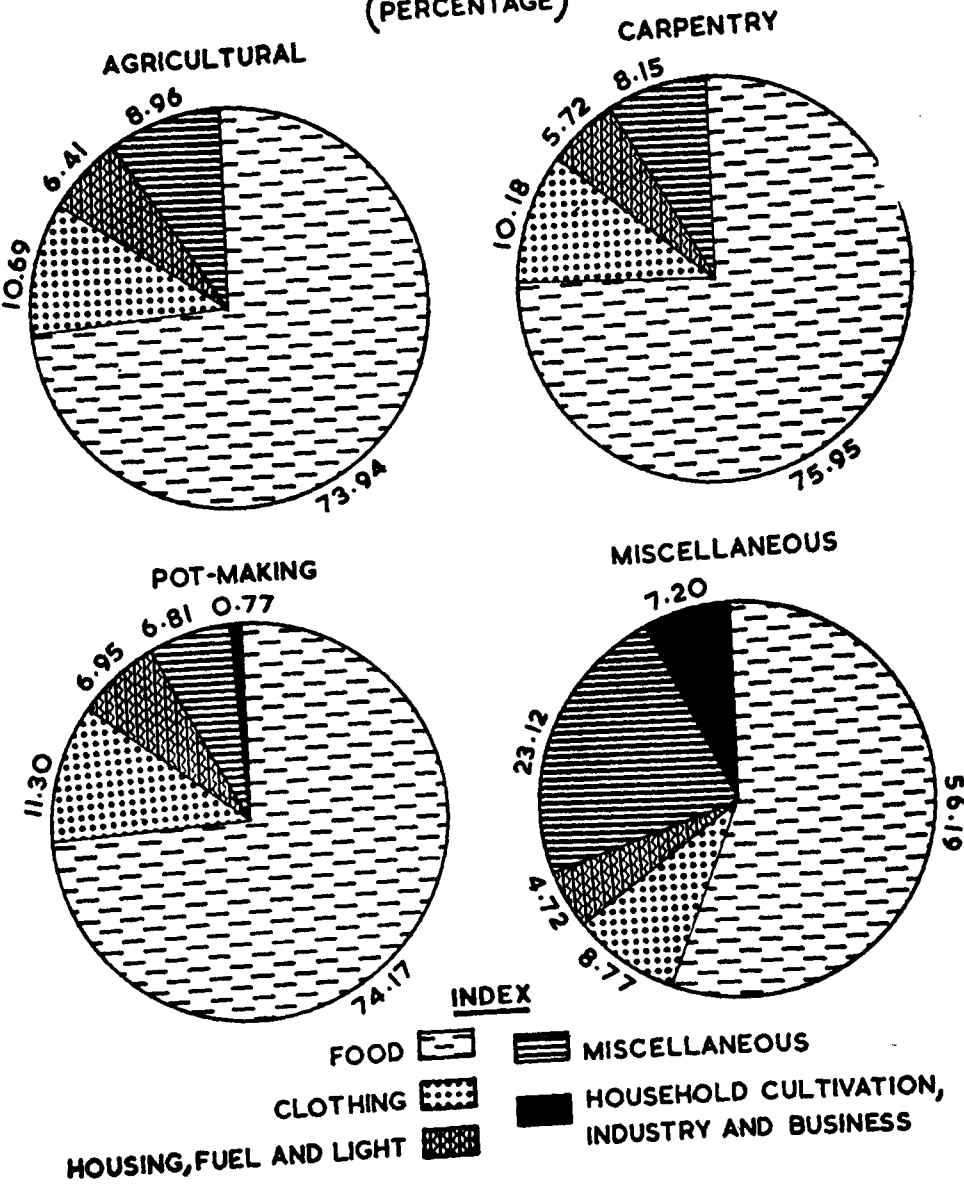


Table XXII

STATEMENT SHOWING THE AVERAGE MONTHLY INCOME AND EXPENDITURE
BY OCCUPATIONAL GROUPS

Average No. of members	Agricultural labour 4.21		Carpentry 4.82		Pot making 4.00		Miscellaneous 4.75	
	Amount Rs.	Per cent	Amount Rs.	Per cent	Amount Rs.	Per cent	Amount Rs.	Per cent
Food	48.12	73.94	61.22	75.95	42.38	74.17	81.39	56.19
Clothing	6.96	10.69	8.21	10.18	6.46	11.30	12.70	8.77
Housing, light and fuel	4.17	6.41	4.61	5.72	3.97	6.95	6.84	4.72
Miscellaneous	5.83	8.96	6.57	8.15	3.89	6.81	33.48	23.12
Household cultivation, industry and business	..	..	..	..	0.44	0.77	10.43	7.20
Total expenditure	65.08	100.00	80.61	100.00	57.14	100.00	144.84	100.00
Total income	64.07		89.28		56.04		169.05	
Surplus or deficit	-1.01		+8.67		-1.10		+24.21	

Surplus and Deficit

110. Taking all the households of the surveyed area together, 72.97 per cent households have surplus budgets, 23.42 per cent deficit budgets and the rest balanced budgets. The percentage of deficit budgets is the highest among the potters while it is the lowest among the carpenters. The deficit households

make up the deficit by borrowing from the neighbours or from shops where they make their daily purchases. Only in very extreme cases they sell out property for payment of debt. The following table shows the position of each occupational class according to income and nature of budget.

Table XXIII

SURPLUS, BALANCED AND DEFICIT BUDGETS

Occupation	Income group	Surplus	Balanced	Deficit
Agricultural labour	Below Rs. 25	..	..	..
	Rs. 25-50	3	..	2
	Rs. 51-75	3	..	3
	Rs. 76-100	1	..	1
	Above Rs. 100	1	..	..
	Total	8	..	6
Carpentry	Below Rs. 25	..	..	..
	Rs. 25-50	..	..	..
	Rs. 51-75	8	..	1
	Rs. 76-100	4	..	..
	Above Rs. 100	4	..	..
	Total	16	..	1
Pot making	Below Rs. 25	..	..	..
	Rs. 25-50	1	..	6
	Rs. 51-75	2	..	1
	Rs. 76-100	2	..	..
	Above Rs. 100	..	..	..
	Total	5	..	7
Miscellaneous	Below Rs. 25	2	1	1
	Rs. 25-50	4	..	2
	Rs. 51-75	6	2	4
	Rs. 76-100	13	..	2
	Above Rs. 100	27	1	3
	Total	52	4	12

Indices of Prosperity

111. One household from the surveyed area has cleared a debt of Rs. 2,000 which existed prior to 10 years from the income of the household and during the last ten years 4 households have acquired property, 21 households have made savings in cash and 10 households have invested capital in new undertakings or buildings. The total money value of the latter three items comes to Rs. 1,22,550.

Indebtedness

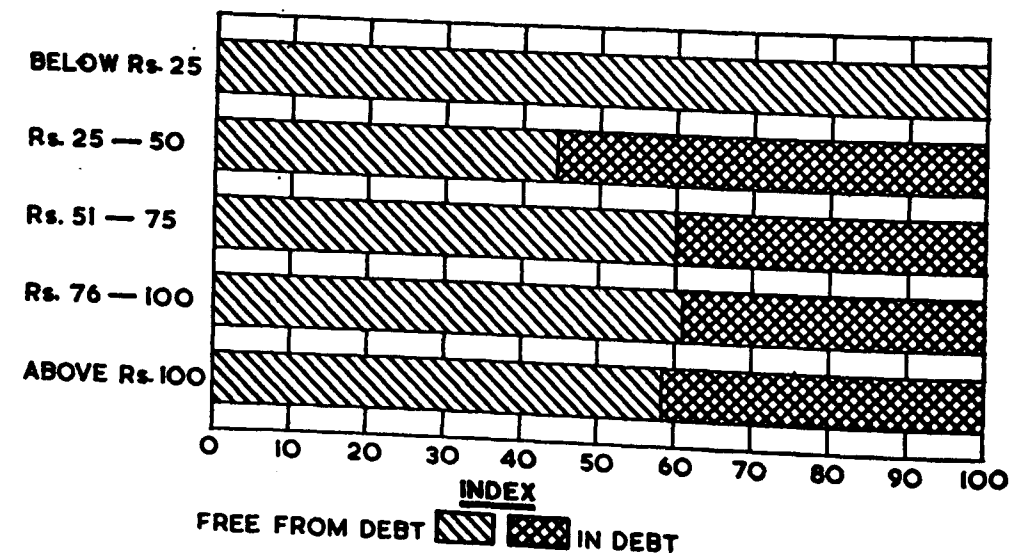
112. Table IV of Appendix A gives the details of the households of the surveyed area by causes of debt and amount. There is no indebted household in the

income group of less than Rs. 25 while 55.56 per cent of the Rs. 25-50 income group, 40.00 per cent of the Rs. 51-75 income group, 39.13 per cent of the Rs. 76-100 income group and 41.67 per cent of the income group above Rs. 100 are in debts with an average debt of Rs. 82.50, Rs. 128.75, Rs. 178.33 and Rs. 1,703.33 respectively. Analysing the causes of debts it is seen that the maximum amount of debt has been incurred for marriages which covers 47.76 per cent of the total amount of debt for all households together. The next major item is ordinary wants which takes in 8.38 per cent. Household cultivation is the

third important cause. 16.93 per cent of the total debt of all households together has been incurred for litigation

alone. The whole debt under this item was incurred by a single household.

INDEBTEDNESS BY INCOME GROUPS



CHAPTER IV

SOCIAL AND CULTURAL LIFE

Age and Sex Distribution

113. The subjoined table gives the distribution of population of the surveyed area by sex and age-groups. 47.86 per cent of them are males and the rest females. The predominance of female population is noticed in the age-groups of 10-14, 25-29, 35-44 and 60 and over. The sex ratio works out to 1,089 females for 1,000 males which is greater than the sex ratio of the village and the taluk which comes to 1,073 and

1,041 respectively. A probe into the difference will reveal that this has resulted from a large number of male population of the surveyed area going outside the village for employment. The smaller percentage of people in the middle age-group also points to the same fact. The maximum number of people are found within the age-group of 5-9. 9.92 per cent of the population fall in the age-group of 60 and over.

Table XXIV

POPULATION BY AGE-GROUPS

	Total of all ages	0-4	5-9	10-14	15-19	20-24	25-29	30-34	35-44	45-59	60 and over
Males	246	35	36	30	22	17	11	14	31	28	22
Females	268	28	35	36	20	17	23	15	38	27	29
Total persons	514	63	71	66	42	34	34	29	69	55	51

Age and Marital Status

114. 51.75 per cent of the population of the surveyed area are never married, 39.69 per cent married, 7.78 per cent widowed and 0.78 per cent divorced or separated. 75.19 per cent of the people of the first group fall within the age-group of 0-14, 13.16 per cent in the age-group of 15-19 and 10.90 per cent in the age-group of 20-29. Above that age-group there are only two persons who remain unmarried. Above the age of 15 there are 26 females

remaining unmarried while the corresponding figure for males is 40. In the category of married persons there are 6 females in the age-group of 15-19. Of the widowed people 87.53 per cent are females. This high percentage may be mainly due to the prohibition of widow remarriage in the Brahman community. The table given below gives more details about the age and marital status of the population of the surveyed area.

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Table XXV

AGE AND MARITAL STATUS

Age-groups	Total population			Never married		Married		Widowed		Divorced or separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	514	246	268	141	125	100	104	5	35	..	4
0-9	134	71	63	71	63	..	..	..	..	..	..
10-14	66	30	36	30	36	..	..	..	..	..	..
15-19	42	22	20	22	13	..	6	..	..	..	1
20-24	34	17	17	14	6	3	10	..	..	..	1
25-29	34	11	23	3	6	8	17	..	..	..	..
30-34	29	14	15	1	..	13	15	..	..	..	..
35-39	39	17	22	..	..	17	20	..	2	..	..
40-44	30	14	16	..	1	14	12	..	2	..	1
45-49	25	11	14	..	..	10	9	1	5	..	..
50-54	16	12	4	..	..	12	3	..	1	..	..
55-59	14	5	9	..	..	5	3	..	5	..	1
60-64	21	6	15	..	..	6	5	..	10	..	..
65-69	12	5	7	..	..	4	3	1	4	..	..
70 and over	18	11	7	..	..	8	1	3	6	..	..

Youngest Age of First Marriage

115. Child marriage was common in certain communities of the village till it was legally prohibited. Still there is a tendency among certain sections of the people to marry girls at a very young age. In the case of males also this tendency prevails to some extent. During the survey the youngest age of marriage that took place in the households during the memory of the present heads of

households has been collected. The result is given in the following table. There is one case of marriage in which the bride was only nine years old. 15 females have been married between the ages, of 10 and 14. The maximum number of females have been married between 15 and 19 while the corresponding age-group for males is 20-24. Between 25 and 29 also almost an equal number of males have been married.

LITERACY AND EDUCATION

Table XXVI

YOUNGEST AGE OF FIRST MARRIAGE BY SEX AND AGE-GROUP

Community	Age-groups											
	5-9		10-14		15-19		20-24		25-29		30 and over	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Tamil Brahman	..	1	..	8	5	6	4	1	5	..	2	..
Nair	..	..	..	2	..	4	4	1	1	1	3	..
Ezhuthachan	..	..	..	1	..	15	10	1	5	..	2	..
Ezhuva	..	..	..	..	1	8	3	3	6	..	1	..
Asari	..	..	..	3	2	15	11	6	10	..	1	..
Chetty	..	..	..	1	1	6	1	2	5	..	2	..
Kuzava	..	..	..	..	..	9	5	5	7	..	2	..
Kurukkal	..	..	..	..	..	1	1	1	1	..	..	..
Panan	..	..	..	..	..	3	3	..	..	..	..	..
Vellala	..	..	..	..	..	..	..	1	1	..	..	..
Ambattan	..	..	..	..	..	1	..	..	1	..	..	..
Pulaya	..	..	..	..	1	2	..	..	1	..	..	..
Jacobite Christian	..	..	..	..	..	1	1	..	..	..	..	..
Muslim	..	..	..	..	..	1	1	..	..	..	..	..

Literacy and Education

116. According to the 1961 Census the percentage of literacy in Nemmara village is 41.10, the male literacy being 49.50 and the female literacy 33.28. The percentage of literacy during the last Census in the region has been only about 40 which shows that the progress that the village achieved during the last 10 years, is not in step with the progress achieved by several other villages in this regard. The literacy of the village is less than the average literacy of the State. However compared to the district and the taluk it stands high. According to 1961 Census the literacy of the district is 34.05 and of the taluk 30.11. Palghat district has the lowest literacy in the State and Chittur taluk is one of the poorest taluks in this matter in the district. Taking by community it can be stated without fear of contradiction that the Brahmans have the highest percentage of literacy. Since long past they have been interested in the attainment of education not only to the lower grades but even to the University level. Several old Brahmans of

the village are graduates and can talk with facility three or four languages. There are also Sanskrit scholars among them. Apart from the Brahmans all the other Tamil speaking communities have lower percentage of literacy than the Malayalam speaking communities.

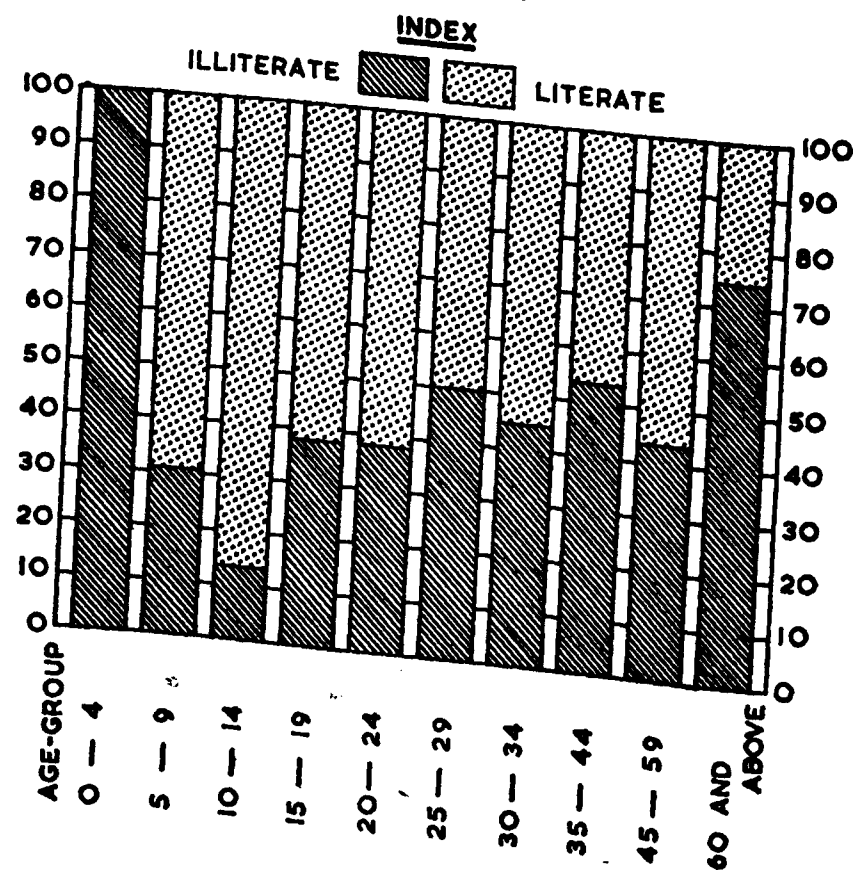
117. In the surveyed area 50.97 per cent of the population are literates, the male literacy being 57.32 per cent and the female literacy 45.11 per cent. The higher literacy is, of course, due to the higher percentage of Brahman population in the surveyed area. Of the literates of the surveyed area 27.28 per cent, most of whom are children studying in the primary classes, do not possess any definite educational qualification. 60.69 per cent of the literates, among whom also there is a good percentage of school-going children, have passed the primary standard and 9.54 per cent have passed the matriculation or higher secondary standard. Two persons of the surveyed area have passed the intermediate class of the University while four persons are University degree holders.

NEMMARA

Table XXVII
LITERACY AND EDUCATION

Age-group	Total	Illiterate	Literate without educational standard	Primary or junior basic	Matric or higher secondary	Intermediate	Graduates and above
All ages	514	252	72	159	25	2	4
0-4	63	63	..	..	..	..	..
5-9	71	22	42	7	..	..	..
10-14	66	9	11	46	..	..	..
15-19	42	16	6	12	8	..	..
20-24	34	13	4	12	5	..	..
25-29	34	17	2	14	1	..	..
30-34	29	13	4	10	1	..	..
35-44	69	37	1	26	4	1	1
45-59	55	24	2	24	4	1	1
60 and over	51	38	..	8	2	1	2

LITERACY



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FAMILY STRUCTURE

Births and Deaths

118. The birth and death figures of the village for 10 years from 1951 are given in the following table. The death-

rate shows almost a steady decrease while the birth-rate shows a steady increase. The number of still births in this village is unusually high.

Table XXVIII

BIRTHS AND DEATHS

Year	Still birth	Live birth	Death
1951	7	327	144
1952	24	359	155
1953	35	301	129
1954	24	259	113
1955	29	325	75
1956	23	404	99
1957	13	549	172
1958	4	503	151
1959	..	617	159
1960	..	576	139

Family Structure

119. 73.45 per cent households of the surveyed area are simple families consisting of husband, wife and children. 15.93 per cent are intermediate families consisting of husband, wife and children in addition to one of the parents or unmarried brothers or sisters of the

husband or wife and 10.62 per cent are joint families with more than one married couple and their children. The maximum number of joint families are found in the Brahman community. The following table gives the distribution of the households according to the structure.

Table XXIX

FAMILY STRUCTURE

Community	Type of families		
	Simple	Intermediate	Joint
Tamil Brahman	11	1	4
Nair	6	2	..
Ezhuthachan	9	6	3
Ezhuva	10	1	..
Asari	18	5	1
Chetty	8	1	1
Kusava	12	1	1
Kurukkal	1	1	1
Panan	3	..	..
Vellala	1	..	..
Ambattan	1	..	..
Pulaya	1	..	1
Jacobite Christian	1	..	..
Muslim	1	..	..

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Medical Care

120. The Government allopathic hospital and a number of private ayurvedic and allopathic practitioners in the village provide ample facilities for the villagers in the matter of medical care. Statistics collected from the surveyed area reveal that in maternity cases 28.32 per cent households take the women to the hospital, 7.96 per cent households call a qualified midwife while the rest are satisfied with the assistance of country midwives. All except four households follow a combination of different systems of treatment while the 4 households follow only allopathic system. Medical consultation in 86.73 per cent households is done at the public hospital, in 6.19 per cent households by going to a private hospital or dispensary and in 7.08 per cent households by calling a physician at home for this purpose. Members from all households have been vaccinated in the recent past.

Immigration and Emigration

121. 18 households of the surveyed area have immigrated to this place for various purposes. They consist of five Brahman, one Nair, four Chetty, one Kurukkal, three Panan and one each of the Vellala, Pulaya, Kusava and Jacobite Christian households. Of the above households 12 immigrated during the present generation, five before one generation and one before several generations. All except two households came to the area for the purpose of employment while the two households—one Nair and one Kurukkal—came on account of marital ties. In other parts of the village also several families have settled down newly. Most of them owned some land in the village or purchased new lands there for cultivation. Emigration has also taken place on a small scale, particularly from the Brahman community, members from which have left the place to big cities like Madras and Bombay in search of jobs.

Table XXX
IMMIGRATION

Name of the community	Total no. of households immigrated	No. of households immigrated during		
		the present generation	before one generation	before several generations
Tamil Brahman	5	4	..	1
Nair	1	1	..	..
Kusava	1	1	..	..
Chetty	4	4	..	..
Kurukkal	1	..	1	..
Panan	3	..	3	..
Vellala	1	1	..	..
Pulaya	1	..	1	..
Jacobite Christian	1	1	..	..
Total	18	12	5	1

Leisure and Recreation

122. The neighbouring village has a cinema theatre which is frequented by the villagers of Nemmara also. From the surveyed area members of 53.10

per cent households go for films once in a while and 2.65 per cent households go for dramas whenever there is an occasion. The festive seasons are the most important periods for amusement

ORGANS OF DEMOCRATIC DECENTRALISATION

and entertainment on a large scale. In the evening some people gather at road junctions and in open areas for gossiping and spending the leisure time. The

table given below shows the number of households going for films, dramas etc. by communities for the surveyed area.

Table XXXI
AMUSEMENTS

Community	Total No. of households	No. of households from which members	
		go for films	go for dramas
Tamil Brahman	16	9	1
Nair	8	4	..
Ezhuthachan	18	6	..
Ezhuva	11	5	..
Asari	24	13	2
Chetty	10	7	..
Kusava	14	6	..
Kurukkal	3	2	..
Panan	3	3	..
Vellala	1	..	..
Ambattan	1	1	..
Pulaya	2	2	..
Jacobite Christian	1	1	..
Muslim	1	1	..
Total	113	60	3

Organs of Democratic Decentralisation Panchayat

123. The Nemmara panchayat has under its jurisdiction the neighbouring village of Vallangi and Pothundi also. Altogether it has 9 wards with 10 elected panchayat members. Maintenance of roads, public tanks, wells, street lights etc., is the panchayat's responsibility. At Chathamangalam one M. C. H. centre functions under this panchayat. The panchayat has constructed one community hall in Nemmara. Arrangements for sweeping the public roads have been made by the panchayat. The panchayat maintains 238 street lights and 26 kerosene lights in the village under survey. It gives an annual grant of Rs. 50 to one local library. The income of the panchayat for the year 1962-63 comes to

Rs. 38,168 and the expenditure to Rs. 36,836.

Co-operative Societies

124. Although co-operative movement started in the village about forty years ago, its expansion has not been as rapid as the increase in the needs of the credit facilities of the villagers. The multipurpose society started in 1926 still remains the only body of its kind in Nemmara. However it is consoling to notice the growth of the organisation during its long existence, whereas many such societies have been choked to death in similar villages by defaulting creditors. This society has now 2,000 members, as against 25 at the time of starting. It has an authorised capital of Rs. 45,000. Its main activity is issue of short term loans with facility to

repay in easy instalments. Loans are issued on the security of persons or landed properties. Nemmara and Pothundi villages come under its jurisdiction. The society promotes the thrift mentality among its members by running *Kuris*. It is proposed to change this into a service co-operative society soon. The N.E.S. Block organised one co-operative society for carpenters, another for weavers and a third one for khadi weavers. They also organised a women's industrial co-operative society. It is sad to say that all these societies now remain only in name and are slowly being liquidated.

Developmental Activities

125. The N. E. S. Block, Nemmara with its office in the adjoining village of Vallangi has the village under survey within its jurisdiction. Started in 1955 the Block is now running its second stage. One Gramasevak, one field-man and one demonstrator look after the extension work of the village with the help and guidance of the other extension officers. It is worth mentioning that this village was selected once as the best village of the district in respect of the achievements in the fields of agriculture and animal husbandry. The chief activities under agriculture are the production of compost manure, distribution of fertilisers, insecticides, improved paddy seeds, green manure seeds and cuttings, cocoanut and areca-nut seedlings and mango grafts and the demonstration conducted for the Japanese method of cultivation for the use of improved implements and the application of fertilisers. Two young farmers' clubs have been organised. Crop competition is held, soil analysis carried out and people are given aid for bringing areas under intensive paddy cultivation. For the development of animal husbandry the Block carries out artificial insemination,

inoculation of animals, distribution of improved hatching eggs, supply of mineral mixture and propagation of fodder cultivation. The Block also supplies pump sets. Under public works the Block has constructed 9 drinking water wells and 9 sanitary type of latrines in the different localities of the village. A building for the family planning centre and a pay ward with two beds have been constructed by the Block in the premises of the Government hospital. Construction of new roads to a total length of 5 miles is also to the credit of the Block. One Veterinary hospital with bull-shed and artificial insemination centre has also been constructed in the village by the Block. For all these activities contribution has been received from the public in the form of money, land or labour.

126. In the surveyed area 6 households have received improved seeds, 3 households new implements, 7 households chemical manures and 7 households pesticides from the Block. Four households of the surveyed area have adopted Japanese method of paddy cultivation.

Dowry

127. Of the various communities of the surveyed area all the Brahman and Christian households have reported to have either given or received dowry in cash or property and ornaments. In 62.50 per cent households of the Brahman community the amount thus given or received is above Rs. 3,000, in 25.00 per cent households it is between Rs. 2,500 and Rs. 3,000 and in 12.50 per cent households it is between Rs. 1,000 and Rs. 1,500. The amount of dowry received by the only Christian household of the surveyed area is above Rs. 3,000. Among the other communities dowry system is not prevalent but ornaments are necessarily given to the girl at the time of marriage.

CASTE RELATIONSHIP

Table XXXII

DOWRY

Total No. of households	Name of the community	No. of households which have either given or received dowry	No. of households which have either given or received dowry both in cash or property and in ornaments		
			Up to Rs. 1,500	Up to Rs. 3,000	Above Rs. 3,000
16	Tamil Brahmans	16	2	4	10
1	Jacobite Christians	1	..	..	1

Caste Relationship

128. Although disharmony does not exist between the various communities of the village, there is no cordial relationship or intimate mingling among them. In this respect this village lags behind many other surveyed villages of the State. The high caste Hindus like Brahmans and Nairs do not concede equality in private functions to the low castes like Kusavans, Kurukkals, etc., although there is no restriction with regard to the admission of the latter in the public places. One, however, feels that the community alone is not the criterion in this social behaviour. Educated and economically well placed people of the lower communities get admission into the houses of the high castes and even an equal treatment. The peculiar settlement pattern with one community living in each settlement retards to some extent the pace of the social integration. With the progress of education and economic improvement of the low castes the position may change altogether. Already untouchability and unapproachability have ceased to exist.

Libraries and Reading Habit

129. Within the village under survey a library was started about 30 years ago. This library still functions with 135 members on its rolls. The progress it has made is rather poor in the long years of its existence. At present the total collection of the library is only 1,500 books besides the weeklies and dailies which it receives regularly. The library has a building of its own where facilities are provided for the public to

read the weeklies and dailies. A club for the promotion of arts and sports also functions in the building of the library. Reports say that the library had a flourishing period in olden days but in course of time the public enthusiasm towards it cooled down. The decline is attributed partly to the fact that now many households subscribe to newspapers and weeklies themselves and no longer require the library for getting the daily news. The numerous tea-shops also supply the newspapers. In the surveyed area 16.80 per cent households get down daily newspapers.

Social Awareness

130. In the matter of social awareness the surveyed area of the village stands in a better position than many other surveyed villages. 95.58 per cent heads of households were aware of the prohibition of untouchability by law. 16 heads of households of the surveyed area were aware of the changes in the Hindu Succession Act as well as the Hindu Adoption Act and 15 out of them knew even the relevant provisions of the Acts.

Attitude to Family Planning

131. Only 40 persons of the surveyed area could be questioned in order to ascertain their views about the family planning programme. All the questioned people were aware of the programme and 95 per cent of them spoke in favour of it. 36.84 per cent of the people who favoured the programme approved the method of self-restraint, while the rest favoured self-restraint as well as the use of contraceptives for family planning. There was

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none in the surveyed area who favoured sterilization. 7.89 per cent of those who favoured the family planning had no children, 55.26 per cent had one or two children, 26.32 per cent had three or four children and 10.53 per cent had five to seven children. A family planning clinic functions in the Government hospital of the village. One health visitor and two social workers are engaged in the propagation of the scheme and they make house visits, giving advice to the public on the necessity of family planning. Since its starting in 1960 till June 1963, thirty-six males and five females have

been sterilized in the family planning centre. Contraceptives have been distributed in thousands. In spite of all the propaganda and help given to the people in this regard certain incidents have created among the public a feeling against the adoption of sterilization. In one case a lady who underwent the operation died not long after wards while in another case a child was born to a man who had got sterilized. The following two tables give the attitude of the questioned people towards family planning and the number of children of the people who favour the family planning.

Table XXXIII
ATTITUDE TO FAMILY PLANNING

	Tamil Brahmins	Nairs	Ezhuthachans	Ezhuvas	Asaris	Chettys	Kusavas	Kurukkals	Panans	Vellalas	Ambattans	Pulayas	Jacobite Christians
1. Total No. of persons interviewed	2	2	8	4	7	2	7	2	3	1	..	1	1
2. No. of persons aware of family planning	2	2	8	4	7	2	7	2	3	1	..	1	1
3. No. of persons in favour of family planning out of item No. 2	2	2	7	4	6	2	7	2	3	1	..	1	1
4. No. of persons out of item No. 3 in favour of													
(a) Self-restraint only	..	1	3	1	2	..	4	2	1	..	..	..	..
(b) Contraceptives only	..	..	..	..	..	..	..	..	..	..	..	..	..
(c) Both contraceptives and self-restraint	1	2	4	3	4	2	3	..	2	1	..	1	1

Table XXXIV
NO. OF CHILDREN AND ATTITUDE TOWARDS FAMILY PLANNING

No. of children in the family	Attitude of parents towards family planning	
	In favour	Not in favour
No children	3	1
1-2	21	..
3-4	10	..
5-7	4	..

FESTIVALS

Festivals

132. Onam, Vishu and Deepavali are the most important festivals celebrated by the Hindus of the village. There are annual festivals of lesser importance in the small temples mentioned earlier. However, the chief festival of this area is the one known as the 'Vallangi.Vela' celebrated during 9th to 20th *Meenam* every year in the Nellikulangara Bhagavathi temple. Although the festival takes place in the neighbouring village, the people of Nemmara celebrate it as their own festival, and hence it is proposed to give here some details about the temple and the festival.

133. The temple is situated in the Vallangi village by the side of the Nemmara-Nelliampathy road very close to the boundary of the village under survey. The festival in this temple has gained wide popularity during the last decade. The activities of the festival are conducted on the one side by the people of the Vallangi village and on the other by the people of Nemmara. Thus there is keen competition on each side to make their performance more attractive and colourful. The festival starts on 9th *Meenam* with the *Kodikayattu* jointly by the villagers of Nemmara and Vallangi. For the next

8 days there are celebrations on a small scale. On 9th night the festival reaches its climax when pyrotechnics are displayed on a very grand scale. Two separate processions are taken to the temple by the villagers of Vallangi and Nemmara, the former starting their procession from Vallangi Siva temple and the latter from Nemmara Mannam. The processions on the festival days are accompanied by a number of caparisoned elephants and other musical accompaniments. The local people compare the fireworks and the caparisoned elephants often to those of the famous 'Trichur Pooram'. It is claimed that this festival is witnessed by nearly a lakh of people every year. The gathering consists of local people as well as a good number of people from Pollachi, Coimbatore and other towns and villages of Madras State. The wide stretch of paddy fields around the temple provides ample space for any number of people gathering there on the occasion. Besides the tea-shops and hotels in the neighbourhood a number of temporary stalls are put up to cater to the large crowd. During the season special buses are arranged by the private transport agencies from Trichur, Palghat, Pollachi and other neighbouring towns.

CHAPTER V

CONCLUSION

Social and Cultural

134. In the social and cultural life of Nemmara village certain peculiarities not seen in other rural areas of Kerala are visible. This is mainly due to the influence of the Tamil speaking population of the village. Many of the Tamil speaking communities essentially follow even now the social and cultural practices of eastern plains while the Malayalee communities such as Nairs, Ezhuvas, etc. adhere to customs and practices of Kerala. Although there was little cultural affinity between these two sections, an unconscious influence due to mutual impact was inevitable in course of time. As a result the life patterns of both the sections have been more deeply affected. Thus the Tamil speaking communities in the village at present though mainly follow their ancient practices in the day to day life have given up at least certain elements in their original culture and adopted certain practices of the Malayalam speaking communities. A similar effect has been produced on the Malayalam speaking communities also though to a less extent, due to their preponderance in the population and the fact that the village remains within Kerala although on the border of Madras State. These distinctive features in the social and cultural life of the village and the gradual fusion of the two cultures are manifested in the changes in the residential pattern, dress and ornaments, communication system etc.

135. Originally the Brahmans and other Tamil speaking communities such as Kusavas lived in separate colonies each of which resembled the nuclear villages found in the adjoining State. The Malayalam speaking communities on the other hand lived in scattered homesteads in the characteristic Malayalee way. In the outskirts of the village this pattern of living is still visible

but in the town area it has undergone changes. The colonies in the town portion have been indistinguishably absorbed among the new houses that have been put up there. In that area both Malayalam and Tamil speaking communities live intermingled. This homogeneous residential pattern is gradually spreading itself to other parts of the village and even the colonies in the outskirts may lose their identity in the not distant future. The households of the Telugu speaking Chettys are also not spared in this process.

136. The dress pattern followed by the Tamil speaking communities and the changes that have taken place in this regard have already been mentioned in the second Chapter. The Tamil Brahman males and females, with the exception of the old people, have already given up their distinctive dress. The change has not been phenomenal in the communities like Kusavas for economic reasons. Their females still wear the *chela*, but the young females among them also are now adopting sarees. In the matter of ornaments too similar changes have taken place. It may be particularly pointed out in this connection that the Tamil speaking communities have copied more from the Malayalam speaking communities than the latter from the former in matters of dress and ornaments.

137. The imprint of a different culture even in the communication system is an interesting fact in the life of the village as mentioned in the first Chapter. The bullock-carts are still popular in the village as a mode of conveyance used by the people. In a typical Kerala village bullock-carts are nowadays used only for transporting materials whereas in this village often one can see families moving around in bullock-carts, especially in those parts of the village where

the bus services do not reach. Bullock-carts are more popular among the Tamil speaking communities than among the Malayalees. It may be interesting to note that in the adjoining districts of Madras bullock-carts are still popular as a mode of human transport.

138. Three different languages are spoken in the village under survey. The Nairs, Ezhuvas and a number of other communities speak Malayalam whereas the Brahmans, Rowthers, Kusavas and a few other communities speak Tamil and Chettys speak Telugu. The Tamil and Telugu speaking communities mostly speak these languages at home and generally speak Malayalam outside. A good section of the Malayalees of the village also speak Tamil freely to the Tamil speaking communities. This also helps them to carry on their business in the Madras State. The percentage of males knowing two languages is naturally higher than that of the females. The percentage of women knowing Malayalam in Tamil speaking communities is probably higher than the percentage of women knowing Tamil in the Malayalam speaking communities. However it may be stated that the Malayalam and the Tamil spoken in the area have been highly influenced by each other.

139. One healthy aspect in the social life of the village is that the presence of two different cultural groups has not created any friction. In recent years the two groups have been maintaining excellent relations and the one does not consider the other alien. This relationship is strengthened by the economic ties that have developed in the area. The Tamil speaking landlords have mainly Malayalee tenants and the Tamil speaking artisans, such as potters, mainly find their customers among the Malayalees. Therefore, the two groups are economically mutually dependent. The same dependence exists in the field of trade and commerce also.

140. Certain other salient features in the social life of the village also require mention here. The foremost

among them is the poor standard of literacy that the village has attained. In the matter of literacy Nemmara is far behind many other surveyed villages of the State although the percentage of literacy here is higher than the average literacy in Chittur taluk and Palghat district. The poor literacy is not due to lack of facilities but for want of interest on the part of the people. The Brahmans as a whole maintain a very high standard of literacy and many of them have received University education. But among other Tamil speaking communities the standard of literacy is poorer than among the Malayalam speaking communities. The Chettys also are very backward in the matter of literacy. For the overall social progress of the village it is highly necessary that the communities which are backward in literacy are brought up to the level of the others. There is also need for further improving educational facilities available in the area, particularly in the field of higher education.

141. The marriage customs prevalent among the Tamil communities, particularly among the Brahmans, have undergone only superficial changes. Dowry is still an important consideration even now in the settlement of marriage among the Brahmans and some other communities. Large sums of money, ornaments and household utensils have to be given from girl's side if she is to be settled in life satisfactorily. It has been reported that the marriages are delayed in the case of several girls and several families have been ruined due to the severity of the dowry system. Similarly, the prohibition of widow remarriage irrespective of the age of the widow is still in force with all its rigours. It would appear that the progressive elements in the Brahman community are strongly opposed to this system but the conservative section which still exerts strong influence in the community is vehemently opposed to any change in the matter. However, even the fact that at least some people in the community now feel that the system is

cruel is a good augury for the future. While these are the gloomy aspects in the system of marriage, there are also some brighter sides to it. The celebration of the marriage in olden times used to last for three or four days in the Brahman community. In all the communities the marriage celebration was attended with extravagances. Nowadays, the celebration is limited to a day or two in the Brahman community. In all communities the celebrations are now held only on a limited scale and with less extravagance than before. In the age of marriage also there has been significant progress during the last quarter of a century. Formerly the girls, in the Brahman community as well as the other communities, were married at the age of 14 or below, whereas now the age of marriage for the girls is about 20. Where pre-puberty marriage was the rule in olden days it has altogether disappeared at the present time.

142. The dietary pattern of the village shows some peculiarities. The Brahmans in the area have been strict vegetarians from time immemorial, but certain items of vegetables such as onions are taboo for them. Although it cannot be totally denied that some of the young Brahmans who have gone to other parts of the country take non-vegetarian food at present, it can be stated without fear of contradiction that within the village all the Brahmans strictly follow the vegetarian tradition in this matter. Rice is the staple item of food for all the villagers and even among the working class people. Very few supplement rice with tapioca or other vegetables. The reasons are obvious. Rice is produced in the area whereas vegetables like tapioca have to be imported from outside and hence cost more by comparison.

143. Except for a few high class and middle class houses of the village the rest are poorly built and poorly maintained. The houses of the Brahmans in their colonies are crowded too much and many of them lack proper ventilation. The houses of the poor class people, particularly in the Tamil speaking

section are built of mud walls and thatched with palm leaves. The surroundings are not properly kept and the palm leaf thatching gives the roof a crude look. Ventilation in these houses is very poor. Better attention about hygiene and ventilation in the field of house construction will certainly improve the condition without involving much extra expenditure.

144. Scarcity of drinking water is felt in some parts of the village during the summer season. This is probably one of the reasons for the common occurrence of contagious diseases like smallpox. There is a scheme for supply of water within the conservancy area of the village. It is desirable that possibilities for extending this scheme to the other parts of the village are immediately explored and some steps taken for the provision of drinking water to the poor people inhabiting the outskirts of the village.

Economic

145. Paddy cultivation is the most important economic resource of the village. It is cultivated in two seasons and the crops are generally good if the monsoon is obtained in time. From the details of paddy cultivation given in the third chapter it is clear that the scientific developments have not been taken advantage of for improving the yield. In the application of manure, transplantation and broadcasting the old methods are still adopted. Chemical manure is being used by only very few people and the rest satisfy themselves with the green manure, cow-dung etc. No attempt has been made to get the soil analysed and find out the deficiency of the soil. If this is done it will be possible to prescribe suitable chemical manures for paddy cultivation and to enhance the yield phenomenally. So also it would appear that there is room for reducing the seed rate in broadcasting. Probably better strains of seed more suited to the area could also be evolved. Adoption of Japanese method in the transplantation too is bound to improve the agricultural output. The improvement

of cultivation practices in this area is necessary not only for the economic betterment of the agricultural folk of the area but also in the larger interest of the State which is sadly deficit in the matter of rice.

146. The dry land of the village is practically left uncultivated, except for small bits here and there where areca-nut or some vegetables have been cultivated. In adjoining areas where the rainfall is of the same rate and the soil conditions are similar, pulses, ground-nut and cotton are cultivated. It is likely that some of these crops will be suited to the climatic and soil conditions of this area. In a village like this where scope for industrial development is limited all possibilities should be explored for exploiting the land to the maximum and therefore the dry lands should also be brought under cultivation. The great emphasis placed on paddy cultivation should not prevent the utilisation of dry lands.

147. There are some rice mills already working in the village. It would appear that there is scope for expanding the industry and for starting more units. Plenty of rice is produced in the village and the adjoining areas are also reputed for paddy production. Some paddy produced in the area is now transported to other places like Palghat for boiling and dehusking. The work could be done more advantageously in the village and the village could very well become an important centre in the district in rice business.

148. The extensive paddy cultivation in the area gives scope for the development of some other industries such as the manufacture of straw board. Thousands of tons of paddy straw are produced in the village and the surround-

ing villages annually and its only use is as cattle fodder. If this is made use of for the manufacture of straw board, it may fetch a better price for the cultivators and give employment for some workers. However, the resultant scarcity of straw is likely to affect the cattle wealth of the area, but it might be possible to solve this problem by developing the cultivation of fodder grass and by purchasing other cattle fodder available in the market. The development of fodder grass will become easy when irrigation facilities are made available on the completion of the Pothundi Irrigation Scheme. The rice bran that can be made available in large quantities if the rice milling industry is developed in the area could also profitably be made use of for the extraction of oil. At present the rice bran finds use only as fodder but even in this respect its use is limited. The extraction of oil from it is sure to be a better use of material from the economic point of view. The oil thus produced is reported to be suitable for domestic use and industrial purposes.

149. The nearness of the village to the forest area and its importance as a timber depot give facilities for the development of more saw mills in the area. Already a few mills are working here. But there is room for more of its kind. Similarly plywood furniture, and splints and veneers for the match industry can also be manufactured in the area. Considering the low rainfall and bright sunshine and the availability of softwood from the adjoining forests it appears that manufacture of matches will be an industry ideally suited to the area. The possibilities of starting a wood seasoning plant are also worth exploring.

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APPENDIX A

Table I (a)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household				Total	Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
			Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12			
Agricultural Labour	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25-50	5	0.60	1.40	..	0.40	2.40	2.06	1.60
	Rs. 51-75	6	1.17	1.50	1.33	0.83	4.83	3.60	2.17
	Rs. 76-100	2	2.00	2.50	1.00	0.50	6.00	5.00	3.00
	Above Rs. 100	1	1.00	2.00	3.00	..	6.00	4.30	2.00

Table I (b)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household				Total	Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
			Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12			
Carpentry	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25-50	..	..	..	..	..	..	..	..
	Rs. 51-75	9	1.44	1.22	0.33	0.44	3.43	2.93	1.11
	Rs. 76-100	4	1.25	2.25	0.50	1.25	5.25	4.15	1.25
	Above Rs. 100	4	2.75	2.50	1.50	0.75	7.50	6.12	2.50

Table I (c)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household				Total	Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
			Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12			
Pot-making	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25-50	7	1.14	1.00	0.28	0.57	2.99	2.47	2.00
	Rs. 51-75	3	1.56	1.00	0.66	1.33	4.65	3.57	2.66
	Rs. 76-100	2	2.50	2.00	1.50	0.50	6.50	5.30	3.50
	Above Rs. 100	..	..	..	..	..	..	..	..

APPENDIX A

Table I (d)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household				Total	Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
			Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12			
Miscellaneous	Less than Rs. 25	4	0.25	0.75	..	..	1.00	0.93	0.50
	Rs. 25-50	6	1.00	1.17	..	..	2.17	2.05	1.33
	Rs. 51-75	12	1.00	1.50	0.50	0.92	3.92	3.06	1.42
	Rs. 76-100	15	1.53	1.80	1.40	0.87	5.60	4.28	2.00
	Above Rs. 100	31	2.03	2.29	0.65	0.68	5.65	4.75	1.13

Table II (a)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households	Households with a monthly income of					
			Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100	
			No of households	14	..	5	6	2	1
		Rs.	Per cent	Rs.	Rs.	Rs.	Rs.	Rs.
Agri. cultural Labour	(a) Salary or wages	57.32	89.47	..	29.67	63.89	91.67	87.50
	(b) Industry run by the household	..	..	..	..	..	..	..
	(c) Business run by the household	..	..	..	..	..	..	..
	(d) Cultivation run by the household	..	..	..	..	..	..	..
	(e) Rent from land	..	..	..	..	..	..	..
	(f) Rent of houses	..	..	..	..	..	..	..
	(g) Pension	..	..	..	..	..	..	..
	(h) Gifts and presents	3.39	5.29	..	2.00	2.43	3.13	16.66
	(i) Help from relatives	2.32	3.62	..	6.50	..	..	..
	(j) Other sources	1.04	1.62	..	0.42	2.08	..	..
	Total	64.07	100.00	..	38.59	68.40	94.80	104.16

Table II (b)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	No. of households	All households	Households with a monthly income of					
				Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100	
				17	..	..	9	4	4
				Rs. Per cent	Rs.	Rs.	Rs.	Rs.	Rs.
Carpentry	(a) Salary or wages	81.59	91.39	..	..	55.97	77.09	143.75	
	(b) Industry run by the household	..	..	..	..	..	..	..	
	(c) Business run by the household	..	..	..	..	..	..	..	
	(d) Cultivation run by the household	..	..	..	..	..	..	..	
	(e) Rent from land	..	..	..	..	..	..	..	
	(f) Rent of houses	..	..	..	..	..	..	..	
	(g) Pension	..	..	..	..	..	..	..	
	(h) Gifts and presents	4.14	4.64	..	..	2.50	3.13	8.85	
	(i) Help from relatives	3.43	3.84	..	..	2.78	5.21	3.13	
	(j) Other sources	0.12	0.13	..	..	..	0.52	..	
Total		89.28	100.00	..	..	61.25	85.95	155.73	

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APPENDIX A—Contd.

Table II (c)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households	Households with a monthly income of				
			Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
	No. of households	12	..	7	3	2	..
		Rs.	Per cent	Rs.	Rs.	Rs.	Rs.
Pot. making	(a) Salary or wages	..	..	..	..	..	..
	(b) Industry run by the household	56.04	100.00	..	43.16	64.44	88.54
	(c) Business run by the household	..	..	..	..	..	..
	(d) Cultivation run by the household	..	..	..	..	..	..
	(e) Rent from land	..	..	..	..	..	..
	(f) Rent of houses	..	..	..	..	..	..
	(g) Pension	..	..	..	..	..	..
	(h) Gifts and presents	..	..	..	..	..	..
	(i) Help from relatives	..	..	..	..	..	..
	(j) Other sources	..	..	..	..	..	..
	Total	56.04	100.00	..	43.16	64.44	88.54

Table II (d)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households	Households with a monthly income of				
			Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
	No. of households	68	4	6	12	15	31
		Rs.	Per cent	Rs.	Rs.	Rs.	Rs.
Miscellaneous	(a) Salary or wages	45.85	27.12	..	30.12	25.00	46.72
	(b) Industry run by the household	4.17	2.47	..	..	5.90	5.83
	(c) Business run by the household	18.76	11.10	10.00	..	25.83	29.16
	(d) Cultivation run by the household	40.32	23.85	..	..	..	88.44
	(e) Rent from land	40.20	23.78	..	..	..	88.17
	(f) Rent of houses	..	..	..	..	..	..
	(g) Pension	3.53	2.09	..	..	..	7.74
	(h) Gifts and presents	0.18	0.11	..	..	0.35	..
	(i) Help from relatives	8.29	4.90	11.73	8.33	4.17	7.22
	(j) Other sources	7.75	4.58	..	0.28	0.69	2.22
	Total	169.05	100.00	21.73	38.73	61.94	292.40

APPENDIX A

Table III (a-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households	Percentage of total expenditure on food	Households with a monthly income of				
				Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
		No. of households		..	5	6	2	1
		14						
		Per household Rs.	Per equivalent adult male Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Agri-cultural Labour	A. Food Group							
	i. <i>Cereals and Pulses</i>							
	Rice	25.21	6.55	52.39	..	13.40	26.83	40.00
	Other grains	1.41	0.37	2.93	..	0.90	1.54	2.00
	Dhal	0.45	0.12	0.94	..	0.29	0.44	0.63
	Total	27.07	7.04	56.26	..	14.59	28.81	42.63
	ii. <i>Vegetables</i>							
	Potatoes	0.43	0.11	0.89	..	0.35	0.33	1.75
	Tapioca	0.30	0.08	0.62	..	0.55	0.25	..
	Onions	0.35	0.09	0.73	..	0.28	0.37	0.45
	Cocoanuts	2.86	0.74	5.94	..	2.10	2.83	3.75
	Other vegetables	1.98	0.51	4.12	..	1.45	2.00	2.50
	Total	5.92	1.53	12.30	..	4.73	5.78	8.45
	iii. <i>Meat and Fish</i>							
	Meat	0.29	0.08	0.61	..	0.20	0.25	..
	Fish	1.21	0.31	2.51	..	0.95	1.21	1.50
	Total	1.50	0.39	3.12	..	1.15	1.46	1.50
	iv. <i>Milk</i>	2.41	0.63	5.01	..	1.45	3.00	3.25
	v. <i>Ghee and Oils</i>	1.96	0.51	4.07	..	1.45	2.13	2.25
	vi. <i>Salt</i>	0.25	0.06	0.52	..	0.16	0.29	0.35
	vii. <i>Condiments</i>							
	Chillies	1.84	0.48	3.82	..	1.25	1.88	2.62
	Tamarind	0.37	0.10	0.77	..	0.28	0.43	0.45
	Other condiments	1.70	0.44	3.53	..	1.35	1.75	2.00
	Total	3.91	1.02	8.12	..	2.88	4.06	5.07
	viii. <i>Sugars</i>							
	Sugar	0.48	0.12	1.00	..	..	0.54	1.25
	Jaggery	0.68	0.18	1.41	..	0.90	0.66	..
	Total	1.16	0.30	2.41	..	0.90	1.20	1.25
	ix. <i>Coffee and Tea</i>							
	Coffee	0.35	0.09	0.73	..	0.32	0.38	0.25
	Tea	0.21	0.05	0.44	..	..	0.25	1.00
	Total	0.56	0.14	1.17	..	0.32	0.63	1.50
	x. <i>Liquor</i>	..	..	..	..	..	..	..
	xi. <i>Tobacco</i>							
	Smoking	1.36	0.35	2.83	..	0.20	1.42	2.75
	Chewing	0.70	0.18	1.45	..	0.35	0.66	1.00
	Total	2.06	0.53	4.28	..	0.55	2.08	3.75

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APPENDIX A—Contd.

Table III (a-1)—Concl'd.

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households	Percentage of total expenditure on food	Households with a monthly income of					
				Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100	
				No. of households	14	..	5	6	2	1
		Per house- hold Rs.	Per equi- valent adult male Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
Agri- cultural Labour	xii. Other foods including refreshments								
	Pansupari etc.	1.32	0.34	2.74	..	1.20	0.58	3.50	2.00
	Total under food	48.12	12.49	100.00	..	29.38	50.02	72.50	83.85
			Expendi- ture per- house- hold	Percentage of total ex- penditure on miscella- neous items					
	B. Clothing		6.96	..	..	3.83	8.19	10.42	8.33
	C. Housing, Light, Fuel etc.		4.17	..	..	2.83	4.78	5.88	3.75
	D. Miscellaneous Expenditure								
	i. Education		0.57	9.78	..	1.08	0.21	0.63	..
	ii. Dhobi or soap		1.36	23.33	..	0.93	1.57	1.46	2.08
	iii. Barber		0.61	10.46	..	0.20	0.79	0.96	0.83
	iv. Travelling		0.15	2.57	..	..	0.21	0.42	..
	v. Medical fees & medicines		0.53	9.09	..	0.30	0.35	0.63	4.66
	vi. Religious observances		0.14	2.40	..	0.10	0.10	0.21	0.42
	vii. Amusements		..	..	..	..	..	..	..
	viii. Provident fund, kuri, & other compulsory savings		0.41	7.03	..	..	0.27	2.08	..
	ix. Payment of debts		1.01	17.33	..	..	2.36	..	..
	x. Remittances to dependants living elsewhere		..	..	..	..	..	..	..
	xi. Other items		1.05	18.01	..	0.28	1.94	0.54	..
	Total		5.83	100.00	..	2.89	7.80	7.23	4.99
				Percentage of total ex- penditure on culti- vation etc.					
	E. Cultivation, Industries and Business								
	i. Cultivation run by the household	..	..	..	..	..	..	..	..
	ii. Industry run by the household	..	..	..	..	..	..	..	..
	iii. Business run by the household	..	..	..	..	..	..	..	..
	F. Grand total of A to E	65.08		..	38.93	70.79	96.03	100.92	

APPENDIX A

Table III (b-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households	Percentage of total expenditure on food	Households with a monthly income of					
				Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100	
				..	..	9	4	4	
	No. of households	17							
		Per household Rs.	Per equivalent adult male Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
Car-pentry	A. Food Group								
	i. Cereals and Pulses								
	Rice	30.59	7.70	49.97	..	..	20.22	33.25	51.25
	Other grains	1.81	0.46	2.96	..	..	1.47	2.00	2.38
	Dhal	0.47	0.12	0.77	..	..	0.38	0.45	0.69
	Total	32.87	8.28	53.70	..	..	22.07	35.70	54.32
	ii. Vegetables								
	Potatoes	0.46	0.12	0.75	..	..	0.32	0.51	0.75
	Tapioca	..	..	..	..	..	..	..	..
	Onions	0.38	0.10	0.62	..	..	0.32	0.39	0.52
	Cocoanuts	3.16	0.80	5.16	..	..	2.28	3.31	5.00
	Other vegetables	2.24	0.56	3.66	..	..	1.78	2.25	3.25
	Total	6.24	1.53	10.19	..	..	4.70	6.46	9.52
	iii. Meat and Fish								
	Meat	0.84	0.21	1.37	..	..	0.69	0.38	1.62
	Fish	1.51	0.38	2.47	..	..	1.17	1.94	1.88
	Total	2.35	0.59	3.84	..	..	1.86	2.32	3.50
	iv. Milk	3.94	0.99	6.44	..	..	3.00	3.38	6.62
	v. Ghee and Oils	2.53	0.64	4.13	..	..	1.97	2.44	3.88
	vi. Salt	0.31	0.08	0.51	..	..	0.21	0.34	0.51
	vii. Condiments								
	Chillies	2.32	0.58	3.79	..	..	1.86	2.44	3.25
	Tamarind	0.40	0.10	0.65	..	..	0.34	0.38	0.54
	Other condiments	2.09	0.53	3.41	..	..	1.64	2.06	3.12
	Total	4.81	1.21	7.85	..	..	3.84	4.88	6.91
	viii. Sugars								
	Sugar	0.86	0.22	1.40	..	..	0.31	1.13	1.88
Jaggery	0.93	0.23	1.52	..	..	1.03	0.63	1.00	
Total	1.79	0.45	2.92	..	..	1.34	1.76	2.88	
ix. Coffee and Tea									
Coffee	0.42	0.11	0.69	..	..	0.35	0.38	0.62	
Tea	0.32	0.08	0.52	..	..	0.11	0.31	0.81	
Total	0.74	0.19	1.21	..	..	0.46	0.69	1.43	
x. Liquor	..	..	..	..	..	..	..	..	
xi. Tobacco									
Smoking	3.21	0.81	5.24	..	..	2.06	3.00	6.00	
Chewing	0.87	0.22	1.42	..	..	0.56	0.44	2.00	
Total	4.08	1.03	6.66	..	..	2.62	3.44	8.00	
xii. Other foods including refreshments									
Pansupari etc.	1.56	0.39	2.55	..	..	1.22	1.38	2.50	
Total under food	61.22	15.43	100.00	..	..	43.29	62.79	100.07	

(Continued)

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APPENDIX A—Contd.

Table III (b-1)—Concl'd.

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households	Households with a monthly income of						
			Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100		
			No. of households	17	..	..	9	4	4
			Percentage Expendi- of total ex- ture per house- hold	penditure on miscellane- ous items					
			Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
Carpenter	B. Clothing		8.21		..	..	5.60	8.54	13.75
	C. Housing, Light, Fuel etc.		4.61		..	..	3.86	4.23	6.67
D.	Miscellaneous Expenditure								
	i. Education		0.44	6.70	..	..	0.09	0.52	1.15
	ii. Dobi or soap		1.63	24.81	..	..	1.31	1.69	2.29
	iii. Barber		0.82	12.48	..	..	0.60	0.63	1.50
	iv. Travelling		0.32	4.87	..	..	0.09	0.21	0.94
	v. Medical fees and medicines		0.61	9.28	..	..	0.42	0.52	1.15
	vi. Religious observances		0.21	3.20	..	..	0.10	0.25	0.42
	vii. Amusements		0.32	4.87	..	..	0.14	0.52	0.52
	viii. Provident fund, kuri and other compulsory savings		1.59	24.20	..	..	..	1.04	5.73
	ix. Payment of debts		..	..	..	..	..	..	..
	x. Remittances to dependants living elsewhere		..	..	..	..	..	..	..
	xi. Other items		0.63	9.59	..	..	0.45	0.83	0.83
		Total		6.57	100.00	..	..	3.20	6.21	14.53
				Percentage of total ex- penditure on culti- vation etc.					
E.	Cultivation, Industries and Business								
	i. Cultivation run by the household	..	..	..	..	..	..	..	..
	ii. Industry run by the household	..	..	..	..	..	..	..	..
	iii. Business run by the household	..	..	..	..	..	..	..	..
		Total	..	..	..	..	..	..	..
F.	Grand total of A to E		80.61		..	..	35.95	81.77	135.02

APPENDIX A

Table III (c-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households	Percentage of total expenditure on food	Households with a monthly income of				
				Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
				..	7	3	2	..
		No. of households						
		12						
		Per household	Per equivalent adult male					
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Pot. making	A. Food Group							
	i. Cereals and Pulses							
	Rice	18.42	5.72	43.46	..	14.00	18.33	34.00
	Other grains	1.42	0.44	3.35	..	1.14	1.66	2.00
	Dhal	0.45	0.14	1.06	..	0.35	0.47	0.75
	Total	20.29	6.30	47.87	..	15.49	20.46	36.75
	ii. Vegetables							
	Potatoes	0.38	0.12	0.90	..	0.36	0.33	0.50
	Tapioca	2.02	0.63	4.77	..	2.11	1.83	2.00
	Onions	0.37	0.11	0.87	..	0.36	0.35	0.45
	Coconuts	2.38	0.74	5.62	..	2.00	2.50	3.50
	Other vegetables	1.90	0.59	4.48	..	1.71	2.00	2.37
	Total	7.05	2.19	16.64	..	6.54	7.01	8.82
	iii. Meat and Fish							
	Meat	0.54	0.17	1.27	..	0.29	1.00	0.75
	Fish	1.29	0.40	3.04	..	1.14	1.33	1.75
	Total	1.83	0.57	4.31	..	1.43	2.33	2.50
	iv. Milk	2.00	0.62	4.72	..	1.36	3.17	2.50
	v. Ghee and Oils	1.85	0.57	4.36	..	1.57	2.00	2.62
	vi. Salt	0.25	0.08	0.59	..	0.19	0.30	0.40
	vii. Condiments							
	Chillies	1.77	0.55	4.18	..	1.46	2.00	2.50
	Tamarind	0.35	0.11	0.83	..	0.31	0.38	0.40
	Other condiments	1.75	0.54	4.13	..	1.50	2.17	2.00
	Total	3.87	1.20	9.14	..	3.27	4.55	4.90
	viii. Sugars							
	Sugar	0.42	0.13	0.99	..	..	1.00	1.00
	Jaggery	0.88	0.27	2.08	..	0.96	0.58	1.00
	Total	1.30	0.40	3.07	..	0.96	1.58	2.00
	ix. Coffee and Tea							
	Coffee	0.39	0.12	0.92	..	0.31	0.33	0.75
	Tea	0.25	0.08	0.59	..	..	0.42	0.87
	Total	0.64	0.20	1.51	..	0.31	0.75	1.62
	x. Liquor	..	..	..	..	..	..	..
	xi. Tobacco							
	Smoking	1.38	0.43	3.26	..	1.50	0.66	2.00
	Chewing	0.75	0.23	1.77	..	0.14	1.33	2.00
	Total	2.13	0.66	5.03	..	1.64	1.99	4.00
	xii. Other foods including refreshments							
	Pansupari etc.	1.17	0.36	2.76	..	1.00	1.33	1.50
	Total under food	42.38	13.15	100.00	..	33.76	45.47	67.61

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APPENDIX A—Contd.

Table III (c-1)—Concl'd.

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households	Households with a monthly income of				
			Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
			..	7	3	2	..
	No. of households	12	..	7	3	2	..
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
		Expenditure per household					
		Percentage of total expenditure on miscellaneous items					
Pot. making	B. Clothing	6.46	..	5.42	7.64	8.33	..
	C. Housing, Light, Fuel etc.	3.97	..	3.48	4.58	4.79	..
	D. Miscellaneous Expenditure						
	i. Education	0.03	0.77	..	..	0.14	..
	ii. Dhobi or soap	1.29	33.16	..	1.08	1.67	1.46
	iii. Barber	0.69	17.74	..	0.48	0.69	1.46
	iv. Travelling	0.88	22.62	..	0.64	1.25	1.58
	v. Medical fees and medicines	0.49	12.60	..	0.42	0.69	0.42
	vi. Religious observances	0.03	0.77	..	..	..	0.21
	vii. Amusements	..	..	..	..	..	..
	viii. Provident fund, kuri and other compulsory savings	..	..	..	..	..	..
	ix. Payment of debts	..	..	..	..	..	..
	x. Remittances to dependants living elsewhere	..	..	..	..	..	..
	xi. Other items	0.48	12.34	..	0.40	0.56	0.63
	Total	3.89	100.00	..	30.02	5.00	5.76
		Percentage of total expenditure on cultivation etc.					
E.	Cultivation, Industries and Business						
	i. Cultivation run by the household	..	..	..	..	..	..
	ii. Industry run by the household	0.44	100.00	..	0.36	0.64	0.42
	iii. Business run by the household	..	..	..	..	..	..
	Total	0.44	100.00	..	0.36	0.64	0.42
F.	Grand total of A to E	57.14	..	46.04	63.33	86.91	..

APPENDIX A

Table III (d-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households	Percentage of total expenditure on food	Households with a monthly income of				
				Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
				4	6	12	15	31
	No. of households	68	Per equivalent adult male					
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Miscellaneous	A. Food Group							
	i. Cereals and Pulses							
	Rice	31.41	8.08	38.59	5.38	13.00	20.75	31.80
	Other grains	2.35	0.60	2.89	0.44	0.88	1.50	1.93
	Dhal	0.83	0.21	1.02	0.18	0.44	0.57	1.31
	Total	34.59	8.89	42.50	6.00	14.11	22.69	34.30
	ii. Vegetables							
	Potatoes	0.77	0.20	0.95	0.19	0.38	0.54	0.55
	Tapioca	0.22	0.06	0.27	..	0.46	0.44	0.48
	Onions	0.31	0.08	0.38	0.19	0.24	0.35	0.40
	Cocoanuts	4.61	1.18	5.67	1.19	2.17	2.92	3.63
	Other vegetables	4.40	1.13	5.41	1.00	1.66	2.10	2.63
	Total	10.31	2.65	12.68	2.57	4.91	6.35	7.69
	iii. Meat and Fish							
	Meat	0.78	0.20	0.96	..	0.33	0.75	1.03
	Fish	1.10	0.28	1.35	0.31	0.83	1.21	1.48
	Total	1.88	0.48	2.31	0.31	1.16	1.96	2.51
	iv. Milk	12.36	3.18	15.19	1.38	1.29	2.96	4.33
	v. Ghee and Oil	3.40	0.87	4.18	0.69	1.50	2.04	2.66
	vi. Salt	0.31	0.08	0.38	0.08	0.16	0.23	0.33
	vii. Condiments							
	Chillies	2.29	0.59	2.81	0.50	1.28	1.88	2.33
	Tamarind	0.43	0.11	0.53	0.16	0.28	0.37	0.41
	Other condiments	2.51	0.65	3.08	0.60	1.33	1.79	2.15
	Total	5.23	1.35	6.42	1.26	2.89	4.04	4.89
	viii. Sugars							
	Sugar	3.07	0.79	3.77	..	0.17	0.58	1.02
	Jaggery	0.70	0.18	0.86	0.60	0.71	0.85	0.68
	Total	3.77	0.97	4.63	0.60	0.88	1.43	1.70
	ix. Coffee and Tea							
	Coffee	3.08	0.79	3.78	0.17	0.26	0.45	0.45
	Tea	0.21	0.05	0.26	..	0.12	0.19	0.35
	Total	3.29	0.84	4.04	0.17	0.38	0.64	0.80
	x. Liquor	..	..	..	..	..	..	..
	xi. Tobacco							
	Smoking	2.07	0.53	2.54	..	0.58	1.83	2.47
	Chewing	1.71	0.44	2.10	1.25	0.75	0.71	0.47
	Total	3.78	0.97	4.64	1.25	1.33	2.54	2.94
	xii. Other foods including refreshments							
	Pansupari etc.	2.47	0.64	3.03	0.88	0.83	1.21	1.45
	Total under food	81.39	20.92	100.00	15.19	29.44	45.09	63.60

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

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

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

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NEMMARA

APPENDIX A—Contd.

Table III (c-2)

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

Items	No. of households	All households	Percent. age of total ex- penditure	Households with a monthly income of				
				Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
		12		..	7	3	2	..
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
I. Expenditure								
A. Food		42.38	74.17	..	33.76	45.47	67.61	..
B. Clothing		6.46	11.30	..	5.42	7.64	8.33	..
C. Housing, Light, Fuel etc.		3.97	6.95	..	3.48	4.58	4.79	..
D. Miscellaneous		3.89	6.81	..	3.02	5.00	5.76	..
E. Cultivation, Industry and Business		0.44	0.77	..	0.36	0.64	0.42	..
Total Expenditure		57.14	100.00	..	46.04	63.33	86.91	..
II. Income		56.04		..	43.16	64.44	88.54	..
III. Expenditure in relation to income		-1.10		..	-2.88	+1.11	+1.63	..

Table III (d-2)

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

Items	No. of households	All households	Percent. age of total ex- penditure	Households with a monthly income of				
				Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
		68		4	6	12	15	31
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
I. Expenditure								
A. Food		81.39	56.19	15.19	29.44	45.09	63.60	122.15
B. Clothing		12.70	8.77	2.40	3.82	6.46	9.31	19.80
C. Housing, Light, Fuel etc.		6.84	4.72	2.00	3.68	4.24	4.89	10.02
D. Miscellaneous		33.48	23.12	1.42	2.96	4.36	7.42	67.43
E. Cultivation, Industry and Business		10.43	7.20	..	..	0.49	0.53	22.45
Total Expenditure		144.84	100.00	21.01	39.90	60.64	85.75	241.85
II. Income		169.05		21.73	38.73	61.94	91.15	292.40
III. Expenditure in relation to income		+24.21		+0.72	-1.17	+1.30	+5.40	+50.55

APPENDIX A

Table IV

INDEBTEDNESS

I. Indebtedness by income groups					II. Indebtedness by causes				
Income group	Total No. of households	No. of households in debt	Percentage of column 3 to column 2	Average in- debtedness for house- holds in debt	Causes	Amount of debt	No. of households in debt	Average for households in debt	Percentage of debts due to causes to the total debt
1	2	3	4	5	1	2	3	4	5
				Rs.		Rs.		Rs.	
Less than Rs. 25	4	..	..	..	(a) Purchase of land	400.00	2	200.00	1.35
Rs. 25-50	18	10	55.56	82.50	(b) House construction or repairs to exist- ing building	750.00	3	250.00	2.54
Rs. 51-75	30	12	40.00	128.75	(c) Marriages	14,100.00	4	3,525.00	47.76
Rs. 76-100	23	9	39.13	178.33	(d) Funerals	..	..	..	..
Above Rs. 100	36	15	41.67	1,703.33	(e) To give dowry	..	..	..	..
					(f) To clear old out- standing debts	1,000.00	1	1,000.00	3.39
					(g) Sickness	850.00	4	212.50	2.88
					(h) Ordinary wants	2,475.00	24	103.13	8.38
					(i) Household culti- vation	1,450.00	3	483.33	4.91
					(j) Industry run by- the household	..	..	..	..
					(k) Business run by the household	250.00	2	125.00	0.85
					(l) Purchase of bullock cart	250.00	1	250.00	0.85
					(m) Litigation	5,000.00	1	5,000.00	16.93
					(n) Education	3,000.00	1	3,000.00	10.16

APPENDIX B

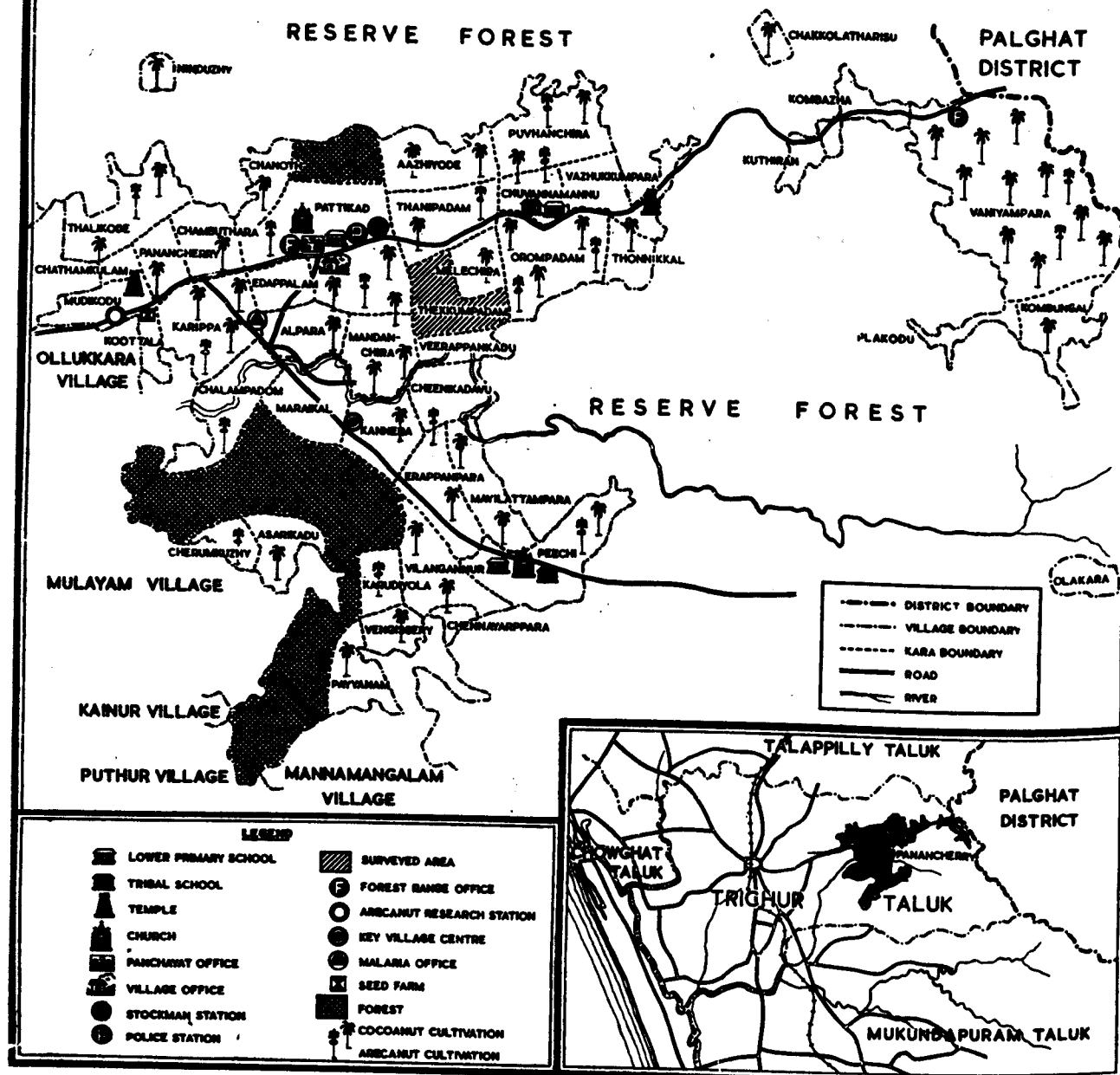
Questionnaire

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

PANANCHERRY

PANANCHERRY VILLAGE

A NOTIONAL DIAGRAM



PANANCHERRY *

CHAPTER I

INTRODUCTION

Half an hour's bus journey towards the south from the busy town of Trichur will take one to an altogether different geographical setting. The impressions of a teeming restless urban life quickly vanish and the innocent smile of a calm country side blooms before the traveller. While proceeding from the town one is rather surprised by the abrupt change in the geography, for within 7 or 8 miles from the town one finds oneself surrounded by lofty mountains and soothed by the cool silvan breeze. Instead of big mansions, shopping centres, places of entertainments and crowded streets here one faces the paddy fields in the v. lleys, cocoanut and arecanut palms fringing them, plantations and forest streams with glistening water rushing through wild forests. While in one place the old houses lining the sides of the road give the impression of an ancient settlement, the banana gardens, tapioca cultivation, cocoanut and arecanut plantations and the fertile paddy fields in other places induce the feeling of plenty. Altogether a city dweller is captivated by the scenic beauty, the luxury of vegetations and the clemency which pervade everywhere. Such is Panancherry, a typical village on the foothills of the western ghats. The place was selected for survey mainly to study the paddy and banana cultivation of the area for which the village is renowned.

Location

2. The village is located on the eastern most extremity of Trichur taluk in Trichur district, between 10° 29' and 10° 37' north latitude and 37° 16' and 37° 29' east longitude. To the north of the village lies Talappilly taluk of

Trichur district and to the east Alathur taluk of Palghat district. Varandarappally village of Mukundapuram taluk is on the south and Ollukkara village on the west. Along the three boundaries on the north, east and south there are mountain ranges, on the north they being called Vaniyampara hills, on the east Palghat hills and on the south Murangattukara and Peechi hills. They are the ridges of a mountain called Parayattani. From the centre of the village it is only about 10 miles to Trichur town which is the headquarters of the taluk as well as the district and one of the most important commercial centres of the State. The highway from Trichur to Palghat passing through the heart of the village has been an important trade route between the east and the west coasts from olden times. Panancherry is now prominently marked in the map of the State on account of the development of Peechi, the central place of the village where a dam has been constructed, as a tourist centre.

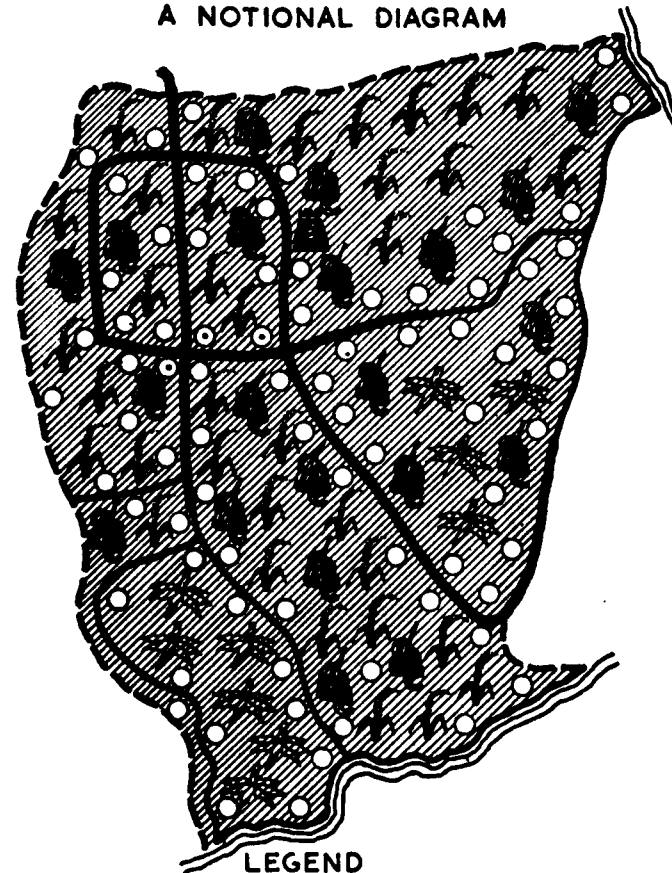
The Surveyed Area

3. Intensive survey in the village was conducted in one sub division known as Thekkumpadam, leaving out only the uninhabited forest area falling within its limits. The surveyed area is situated about 6 furlongs away from Pattikad, the shopping centre of the village and a furlong south of the main road. The south-east corner of the area comes very close to the Peechi dam site. A cart road connects the surveyed area with the main road but within the surveyed area only footpaths serve as the means of communication. In many respects the surveyed area is a replica of the village.

* The basic survey in this area was conducted between 18-1-1962 and 11-2-1962

SURVEYED AREA IN PANANCHERRY

A NOTIONAL DIAGRAM



○ HOUSE	— BANANA
⊙ SHOP	— PANCHAYAT ROAD
⌘ TEMPLE	— FOOT-PATH
⌘ PADDY	— CANAL
⌘ TAPIOCA	--- LANE

The Name and Past History of the Village

4. The name Panancherry is apparently derived from the two words 'Banan' and 'Cherivu', the former being the name of an Asura and the latter a Malayalam word signifying slope. Local people say that in olden times the village was, indeed, called Banancherivu which later on happened to be abbreviated into Panancherry. Legends claim that the demon king Banan lived in meditation on a hill on the northern boundary of the village for securing a boon from god Siva. A level ground overgrown with shrubs in the midst of the forest on the top of the hill near the locality known as Mudikode is pointed out as the site where Banan constructed a fort. On the outskirts of this area ditches about 15 to 25 feet in width and 10 to 15 feet in depth, allegedly constructed for the protection of the fort, are reported to be still visible. The southern slope of this hill naturally came to be called Banan Cherivu from which the village derived its name.

5. Incredible as these legends might appear, there is in the village evidence of an ancient habitation discovered in recent times by the new settlers who cleared the forest areas. Several cellars called "muni aras" where sages are believed to have spent penitent lives have also been found out by these settlers. Sages or no sages, from the description of these cellars one is inclined to believe that they were constructed for human habitation. Built with polished granite slabs, they have generally a rectangular size measuring about 6 feet in length, 2 to 3 feet in width and 3 feet in height. It is said that the locality now known as Mudikode, allegedly deriving its name from *munikadu* meaning the forest of sages abounded in such cells or dwellings of 'munis'. Though some granite slabs recovered from these cells are still to be seen in certain places the cellars themselves are not extant anywhere, being destroyed by the cultivators who are ignorant about their historical or archaeological importance.

6. A tank attached to the Mudikode temple, the origin of which is believed to date back to the good old days of the sages is attributed with miraculous powers. The legends say that in olden days a week before Sivarathri the water level in the tank would rise gradually until on the Sivarathri night it would overflow and irrigate the surrounding paddy fields. Two other ancient tanks known as Arrikulam and Vellarikulam are also pointed out as landmarks of ancient habitation but at present both these tanks remain dilapidated, hardly serving the purpose of a tank.

7. Every locality and every object in the village seem to have an interesting legend associated with it. For example the locality known as Pattikad derives its name from a tragic disaster met with by the earliest inhabitants of the village. A number of Namboothiri Brahmans were among the ancient settlers of Pattikad. A local milkmaid supplied to one Namboothiri tiger's milk instead of cow's milk and the Namboothiri unwittingly offered it to God and got a gold bar. On hearing this some other greedy Brahmans purchased milk from the same maid and made oblations to God and got gold bars but one Brahman who considered it a blasphemy did not follow the others. This Brahman having dreamt that a curse awaited the village ran away from there with his family. The dream turned out to be true and the village was burnt down to ashes by a conflagration in which all the inhabitants perished. The place derived the name Pattikad on account of this disaster caused by the milk of a tiger (Patti). But more rational people among the present generation attribute the origin of the name to the fact that in olden times the forest of the area abounded with tigers which are locally called 'patti'. From the etymology of the name of the place given in Gundert's Malayalam Dictionary the latter version seems to have some truth in it.

Physical Aspects

8. Being situated on the foothills of the western ghats the village has a

landscape of hills and valleys. Some of the hills are barren, having vegetation only on the lower slopes while others are covered with thick forests. The onslaught of the cultivators from the plains is changing not only the nature of vegetation but also the physical aspects of the mountainous region. The slopes of the hills have been cut into flats by contour bunding to facilitate cultivation. The wild trees and bushes are being replaced with plantains and other fruit trees. The valleys everywhere have been converted into paddy fields. As one proceeds from the west to the east the terrain gradually ascends, the forests become thicker, and the mountains more continuous. The peaks, reaching the maximum altitude very close to the eastern boundary of the village, descend towards the Palghat gap. A narrow river known as Manali rising from these ranges flows towards the west. The different branches of it meet at Peechi where a dam has been constructed. The mountain streams spreading like a nerve system drain the water from the hills and rushing through the valleys discharge into the dam. The canals constructed from the dam spread an artificial network supplying water to the paddy fields in and around the village.

The Soil

9. According to the settlement of 1909 the soil of the village is placed in the Feruginous series of the classification table. About 20 per cent of the area of the village is occupied by paddy fields which contain alluvial soil. Organic content in this soil is very high on account of the forest surrounding the valleys. Generally the paddy fields in all parts of the village are very fertile and in spite of the fact that they are subjected to intensive cultivation with three successive crops annually, the yield of paddy is quite good. The soil of the dry land and the hills contain very high percentage of laterite. Rock and granite boulders are often found protruding not only on the hills but also in paddy fields. In certain areas the laterite soil is very predominant whereas in some other places the soil is almost red in colour on

account of the high percentage of ferric oxide. There is in fact a locality called "Chumannamannu" meaning red soil. Soil erosion has washed away the soft soil from slopes of the hill especially in recent times with destruction of vegetation and introduction of cultivation. Contour bunds have been constructed in about 1,000 acres of dry land in order to prevent this calamity. But the area thus benefited amounts to only a negligible fraction of the total area which needs such protective measures.

Climate and Rainfall

10. The temperature and humidity have been recorded in the neighbouring village of Ollukkara. The village under survey being more elevated than Ollukkara there is likely to be some change in the temperature and relative humidity between the two places. The temperature is maximum during the months of March, April and May. With the outbreak of the monsoon it decreases during the month of June and when the monsoon reaches its full intensity the temperature goes down steeply, the night temperature being even as low as 10°C the day temperature being not more than 20°C or 21°C. It then slightly warms up from August till October and then again cools down in December. The temperature then gradually rises during January and February reaching the maximum in March or April. The relative humidity is the least when the temperature is the highest. From March it increases and reaches its maximum during the month of September. Then it gradually decreases to the minimum in March or April.

11. During the month of January there will be practically no rainfall but the continuous dry winds blow from the east and scorches the vegetation and animal life. During February and March also there is not much change in these conditions except for slight drizzles on one or two days but this hardly reaches the earth. During the month of April the drizzles become more frequent and by the end of May the monsoon definitely starts. The maximum rainfall

CLIMATE AND RAINFALL

is experienced during June and July, practically all days during these months being rainy. The intensity of the rain decreases in August and further weakens in September. More rainfall is experienced during October but by November the second monsoon practically dies out. December is generally a rainless month

and if at all there is any rain it will be only in drizzles. The dry winds start by the middle of November and blow full dry during December. The rainfall readings taken at a place called Thanipadam in the village for the years 1951 to 1962 are given in the following table.

Table I

RAINFALL

Year	Jan.	Feb.	Mar.	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Annual
1951 I	..	..	..	116.6	53.6	817.1	446.8	229.1	179.3	160.5	101.9	4.8	2109.7
II	..	..	..	7	5	29	24	21	12	14	13	1	126
1952 I	..	22.1	..	74.9	120.1	570.5	567.4	398.3	40.1	394.2	10.4	41.7	2238.9
II	..	2	..	2	15	29	27	28	5	16	3	3	130
1953 I	..	28.4	0.3	152.4	88.4	365.5	1021.6	396.2	149.6	228.0	34.0	..	2524.4
II	..	2	1	7	5	24	30	21	11	17	4	..	122
1954 I	9.4	..	57.7	114.8	172.0	820.2	650.2	462.8	205.7	138.2	25.7	19.8	2677.5
II	2	..	7	7	15	29	28	23	18	16	3	3	151
1955 I	..	..	..	119.9	635.5	857.6	405.1	221.5	367.8	325.1	133.1	3.1	3068.7
II	..	..	..	7	17	30	25	24	19	19	9	1	151
1956 I	7.1	14.2	..	138.4	314.2	948.2	285.2	345.2	162.3	352.6	83.3	..	2650.7
II	1	1	..	7	19	28	26	18	22	19	9	..	150
1957 I	..	18.5	7.6	..	407.6	917.0	1003.1	218.7	22.7	395.0	131.1	..	3121.3
II	..	1	1	..	15	27	30	19	6	16	9	..	124
1958 I	..	24.1	11.9	114.1	506.0	681.2	531.9	457.7	40.6	185.4	367.0	..	2919.9
II	..	1	2	8	20	20	27	26	4	8	13	..	129
1959 I	..	..	..	94.0	173.5	683.1	1244.1	339.9	428.0	171.0	192.5	33.0	3359.1
II	..	..	..	8	13	19	30	21	20	13	6	2	132
1960 I	..	..	42.0	176.5	365.3	481.8	915.7	315.2	296.2	296.9	369.8	..	3259.4
II	..	..	3	11	21	26	21	16	17	16	15	..	146
1961 I	1.8	9.7	1.3	52.1	476.0	1045.5	1030.5	579.4	230.9	234.2	78.7	7.4	3747.5
II	..	3	..	5	15	26	30	28	19	14	3	2	148
1962 I	..	8.1	29.2	22.4	191.5	240.8	920.8	368.3	398.8	459.7	..	64.8	2704.4
II	..	2	1	4	20	18	26	20	20	25	..	5	141
1960 (1)	11.0	11.7	52.3	214.6	581.0	450.9	692.0	328.6	391.8	246.7	372.0	25.9	3378.5
(2)	0.8	0.9	3.1	11.6	20.8	20.3	20.9	14.9	18.7	11.6	15.7	1.5	140.3

I. Total rainfall in millimetres
(1) Average rainfall for State in millimetres

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

PANANCHERRY

The Flora and the Fauna

12. The village is rich in natural vegetation especially on the eastern part which still remains as reserve forest. The common variety of the forest trees are teak (*Tectora grandis*), *Pallamaruthu Koramaruthu*, *Venga* (*Pterocarpus marsupium*), *Venthek* (*Lagerstromia lanceolata*), *Manjakadamba* (*Adina cordifolia*), rosewood (*Dalbugia latifolia*) etc. All these are deciduous and yield hardwood. Bamboo (*Bambusa arundinacea*) and reed (*Ochlandra travancoria*) are also fairly common in the reserve forest areas. Altogether the forest lands extend to nearly 7,000 acres in the village. From most of these areas valuable timber trees of marketable size have been extracted leaving behind the undergrowth and the saplings to grow up. One sees mostly only these regenerated forest on the sides of the road at present. The soil and climatic condition of the region are considered suitable for teak plantation and the first teak plantations of the former Cochin State were started here. Altogether about 800 acres of the land are now covered with this valuable species. Softwoods like *Bombax malabarica* have been planted over an area of about 580 acres, in addition. Cocoanut, areca-nut, paddy, tapioca, jack, mango and plantain of different varieties are to be seen in all parts of the village outside the forest area. Among the plantains, banana is most numerous and forms an important cash crop of Panancherry. Lemon-grass has been introduced along the borders of the hills by the new settlers who came from the south. A variety of grass known as *Kora*, used for the manufacture of a fine variety of mats, grow in the forest and on the banks of the streams. In an orchard maintained in the village by a private individual numerous indigenous and exotic fruit plants and flower plants are being raised on a large scale. Pineapple is cultivated both in the orchard and in other parts of the village. All types of vegetables such as bitter-gourd; cucumber, pumpkin, melons,

tubers, colacacia and elephant-foot-yam are cultivated during the appropriate seasons, by most cultivators. The valleys of the village are supposed to be very suitable for areca-nut plantation for which reason Government have started an Areca-nut Research Station near Peechi. In several areas along the fringes of the forest rubber plantations have been raised and more and more areas are being planted every year. In the surveyed area itself there is a small rubber plantation. The soil and the climate are well suited for more experiments in horticulture and floriculture and the Government themselves have started a botanical garden around the Peechi dam.

13. The forest abounds in wild animals like elephants, bison, tigers, monkeys, wild bear, porcupine and other denizens of the South Indian jungle. With the extension of habitation these animals have gone into the deeper forest and many have been destroyed by the cultivators who encroached on the forest areas. Still occasionally a few of them appear here and there and destroy the cultivations. Poisonous snakes of various types, mongoose, rats and rabbits are quite numerous in the forest as well as in the plains. Among the domestic animals cows, bullocks and sheep are quite numerous, there being plenty of facilities in the forest for grazing them. Buffaloes are kept by a few households, since they too can be harnessed in the paddy fields. Poultry are raised on a small scale in every household. In short, the village possesses animal wealth on larger scale than an ordinary agricultural village in the midland region of Kerala.

Communications

14. The stage of development reached in the sphere of communication is quite inadequate to meet the needs of the different localities. The nearest railway station is at Trichur about 10 miles away from the centre of the village. The Trichur-Palghat road which connects the village to the nearby town where the agricultural produce of the village has



to be marketed passes through the village for a distance of 10 miles. From this road a new road having a length of 5 miles has been constructed to the Peechi dam site, when the dam construction was undertaken. These 15 miles of road are tarred and carry heavy vehicular traffic. There are small bits of roads starting from the main road to the north and south affording vehicular traffic to Chembuthara, Chumannamannu and the Otees farm. So also the surveyed area of Thekkumpadam is connected by a rough road along which carts can move. These rough roads together cover only about 5 miles. Though country lanes and footpaths pass through different parts of the village, none of them is worthy of vehicular traffic. The cultivators are sufferers for want of more roads as their commodities have to be transported by head-load for long distances in order to send them to the market towns of Trichur and Palghat. This involves delay and higher expenses, in addition to other inconveniences. Consequently majority of the cultivators, instead of marketing the products profitably in the towns, sell them to the middle-men, even incurring some losses.

15. There are four Post Offices within the village but neither telegraphic facilities nor telephone facilities have been extended to Panancherry. Telephone line extended to the Peechi dam is exclusively meant for official purposes and does not benefit the public.

Public Institutions

16. The village is fortunate in having a number of institutions like the Village Office, Panchayat Office, Forest Range Office etc. The Village Office and the Forest Range Office were functioning since long past and the Panchayat Office was started in 1930. When the teak and softwood plantations in the forest area increased and the Peechi dam was constructed, a single Range Office could not attend to the work. Hence, another Range Office was started in 1962.

17. There are 6 lower primary schools scattered in different places, the

oldest of them being the one at Pattikad which was started in 1909. It has a strength of nearly 1,000 students. During the long period of its existence it has taught nearly 5,400 children and remained as the only educational institution of the locality until 1951. In 1951 the lower primary school at Chembuthara was started by a peoples' association. It admits only about 200 students. In 1956-57 lower primary schools were started at Chumannamannu, Kannara, Vaniyampara and Mudikode by private agencies and in 1960, Government started one more lower primary school at Peechi dam for providing educational facilities for the children of the Government servants employed there. The Harijan Welfare Department has recently started two tribal schools, one at Peechi and the other at Chumannamannu to improve the educational standard of the tribals living in the forest areas of the village. The present facilities available are insufficient even for primary education, and deplorable as far as higher education is concerned. The children have to go about 5 miles to attend a high school.

18. On account of the high incidence of snake bites the Government have started an Ayurvedic institution for the treatment of snake poison. Besides this, there is an Ayurvedic dispensary and an allopathic dispensary, the latter working only two or three days in a week. To eradicate the menace of malaria a Malaria Inspector was posted to this village in 1947, and in 1958 by which time malaria was brought well under control, a malaria surveillance unit was set up. The veterinary hospital at Pattikad, the key village centre at Kannara, the Junior Engineer's Office at Chumannamannu and the engineer's offices at Peechi are of comparatively recent origin and mark the period of development in the field of animal husbandry, communication and irrigation. The Engineering Department has started a hydraulic research station at the Peechi dam. A seed multiplication farm has been functioning from 1958 at

PANANCHERRY

Mudikode for the production and supply of improved varieties of seeds suited to the surrounding areas. Before the survey the farm had supplied about 25,000 pounds of seeds to the Development Blocks of the State for distribution to the cultivators. The Areca-nut Research Station started by the Government of India has already been referred to. The work in the Research Station was begun in 1958 over an area of 35 acres to evolve solutions to the agronomical, pathological, botanical and other regional problems and to improve the yield and quality of areca-nut evolving, suitable manurial, cultural and irrigational schemes for the adoption of growers. It suggests and organises control measures against the common diseases that affect the areca-nut cultivation of the region and attempts to raise the quality of the areca-nut seedlings which are supplied to the growers of the area. It has already prepared a manure schedule for the adoption of the local cultivators.

19. The Peechi dam and the Botanical garden surrounding it easily eclipse all the other institutions and public places in the village. The dam has a length of 700 feet at the top and a reservoir level of 260 feet. It is a straight gravity rubble masonry dam with four spillway gates. The lake has a drainage area of 41.35 square miles and a water spread area of 5 square miles. The maximum storage capacity is 4,000 million cubic feet and maximum flood discharge 13,000 cusecs. "Situated amidst idyllic surroundings and ensconced in the centre of ever green hills of the western ghats, Peechi indeed is a welcome relief to the work worn travellers hurrying for a holiday. A cruise by a power launch or some boats in the Peechi Reservoir will provide a gracious feast to the eye.....There is a pavilion with its bathing pool, bath-rooms and rest rooms on the right hand top of the dam. A view of the garden and the reservoir from the high tower of the beautiful structure will offer beautiful treat to the eye....."

Arrangements have been perfected at the dam site to look after the interest of the tourists of all grades. The Peechi House constructed on the left bank of the dam provides lodging facilities to the richer class while an average man can spend a day in the Rest House without incurring much expenditure. More than all the scenic beauty and the tourist attractions the Peechi dam has great economic importance for the village and the surrounding areas. Started in 1948, water was let out from the dam for irrigation in 1953 and the irrigation facilities were extended to more areas by 1957 when the work was completed. Now this project stabilises the irrigation of more than 1,000 acres of double crop lands and 4,000 acres of single crop lands, enables a second crop to be raised over a large area of single crop lands and facilitates the conversion of 1,200 acres of dry land into double crop paddy lands. In addition, about 20,000 acres of *kole* lands in the Trichur district are irrigated by this scheme. Altogether it benefits about 46,000 acres under the existing methods of cultivation and produces an additional 25,000 tons of paddy annually. In the surveyed area itself 30 households have been benefited by the project.

20. The Otees Orchards and Nurseries started in 1908 is the oldest of its kind in the State. Even now it is the biggest nursery conducted by a private individual in Kerala. It covers an area of nearly 200 acres which has been beautifully laid out at the foot of a hill. Started only with the production of grafts of mango and some other local fruit plants and the cultivation of pineapple it took up large scale work in horticulture and floriculture from 1955. It now supplies grafts of a large number of indigenous and exotic fruit plants, budded roses, ornamental plants and areca-nut seedlings to private individuals and Government agencies like the Development Blocks. On an average the farm is able to supply about 5,000 seedlings and grafts annually to the different parts of the State.

Pl. 43 AN ARECA-NUT GROVE Page 288



Pl. 44

A BANANA GROVE



Pl. 45

THE SEEDLINGS READY FOR SALE



Pl. 46

A VIEW OF THE OTEES ORCHARDS AND NURSERIES

RELIGIOUS INSTITUTIONS

Religious Institutions

21. 16 religious institutions belonging to Hindus and Christians are scattered in the different parts of the village. Out of the various Hindu temples, the Siva temple at Mudikodu, the Bhagavathi temple at Chambuthara and the Sastha temple at Vaniyampara are very old and still command great devotion from people. The oldest temple in the village is the one at Mudikodu which at one time might have been a haven of sages. Regular *poojas* are held in this temple by a Namboothiri Brahman and a festival celebrated every year in the month of Kumbhom (February-March). Legends regarding the origin of the temple, the great sages who lived there and the miraculous phenomenon of water level in the tank rising during the Sivarathri week referred to earlier, are still told by the people around the locality. Bhagavathi temple at Chambuthara where the goddess of Cranganore temple is believed to have been consecrated, is owned by the Ezhuva community, but it is open to the members of all Hindu communities. The annual festival celebrated in the month of Makaram (January-February) is attended by a large crowd of Hindus from the neighbouring localities. The Sastha temples at Pattikad and Vaniyampara were important places of worships in olden days since they were located on the side of the main road, and offered night shelter. Before entering the forest section of the road the travellers invariably worshipped in one of these temples and made offerings for protection from the robbers and wild animals that infested the forest. Even now a faithful pedestrian or a religious driver occasionally stops at Vaniyampara Sastha temple and offers a coconut to the deity.

22. The Christians belonging to the Chaldean Syrian denomination have a St. Thomas' church at Pattikad and a Mar Yacob church at Peechi, the former being the older of the two. The Chaldean Syrian community is reported to have settled in the village at the time of Sakthan Thampuran, a Cochin Ruler and

the church was constructed immediately after their settlement. The church enjoys certain concessions bestowed on it by the King as an attraction for the community to migrate to this area. The church at Peechi was constructed only three years ago, when that area was inhabited by more people consequent on the construction of the dam. The Catholic community has two churches in the village. The St. Thomas' church at Pattikad served only as a chapel for a long time before it was converted into a church in 1956. The other church was constructed at Peechi recently and is not yet a full-fledged parish church. The Jacobite Christians have churches at Chumannamannu and Karuppukunnu, both constructed recently to cater to the spiritual needs of the settlers of these areas, most of whom are Jacobites from the Ernakulam and Kottayam districts. Although there is a small Muslim population in the village they have not yet constructed any place for religious worship but on important occasions go to the mosque of the neighbouring village.

Market

23. No public or private market functions in the village forcing the cultivators to carry their products to distant market towns. There are small business centres with petty provision shops and tea-shops at localities like Pattikad, Kannara, Mudikodu, Chuvannamannu, Peechi, etc., on the sides of the Trichur-Palghat road and Pattikad-Peechi road. The most important among these centres is Pattikad on account of the numerous public institutions located there. Each of these centres consists of 4 or 5 provision shops, 2 or 3 small stationery shops and piece-goods shops, a few wayside cabins selling pan, bidi, soda and other refreshments, one or two barber shops, one or two tailoring shops and a few tea-shops. There may be a laundry among the shops and toddy shop a little away from the busy centre. The provision shops are by far the biggest but investment even in them may not exceed Rs. 5,000 in each case. Piece-goods shops and

stationery shops do not contain articles worth more than Rs. 2,000, whereas the investment in the smaller shops conducted in the wayside cabins varies from Rs. 50 to Rs. 100. Normally the evening hours are the busy time when after the work, the people come to these centres for gossip and purchase. During these hours ground nuts, sweets, ribbons, small toys and chains of beads are sold on the road side, and on a small scale the agricultural produce like plantains and vegetables are sold to the shops for the purchase of daily necessities. All business is closed by about 8 o' clock in the evening. In the morning the tea-shops open before sunrise but the other shops start transactions only by 8 or 9 a. m.

Cemeteries and Crematoria

24. The Christian churches have cemeteries attached to them but the Hindus do not have any public crematorium in the village. They cremate or bury their dead in the residential compounds. The scattered nature of houses and the comparatively large residential compounds make any public place for cremation unnecessary and even inconvenient. Moreover several Hindu households construct small shrines in the compound to their departed ancestors and occasionally worship there, which is an added reason for cremating or burying the dead in the residential compound itself.

Health and Sanitation

25. Judged by modern standards the sanitary conditions of the village are far from satisfactory. There is no regular sanitary work except the sweeping of the road at important centres. A vast majority of households do not have latrines or bathrooms. However good drinking water is available in all places except on the top of high hills. A few public wells have been constructed by the N. E. S. Block in places where wells are not numerous. Due to the nature of the terrain natural sanitation is excel-

lent and there is no stagnation of water. Till about 15 years ago malaria was a great menace in the area but now, thanks to the eradication measures adopted by the Malaria Eradication Scheme, the incidence of malaria has almost reduced to nil. Other epidemics are not common at the present time.

Residential Pattern

26. Except for the concentration of houses around the shopping centres, in other places they are scattered over the hill slopes, valleys and planes, all over the village. Each house is surrounded by an extensive compound. Though the native architectural science influences the location and facing of houses almost all houses are found to face a lane or a paddy field. Majority of the cultivators live by the side of their farms. Compounds are demarcated and protected by bamboo fences and in some places by compound walls. There is communal clustering in certain areas on account of the existence of a religious institution or due to fraternal feeling in each community. Thus at Pattikad where the Chaldean Christians have a church there is predominance of that community. Along the borders of the forest area and the slopes of the hills live the Catholics and Jacobite Christians, most of whom are new settlers from other places. The Nairs and Ezhuvas live scattered all over the village. The Scheduled Tribes, except for a few families settled in colonies, live either within the forest area or on the outskirts of it. The Scheduled Castes live scattered among the Hindus and Christians on the sides of the paddy fields and on the hill slopes where they can easily find employment as agricultural labourers. Even though the houses are hidden from view by trees it is not difficult to locate them from a distance, for any clustering of jack trees, mango trees and coconut trees generally denotes the location of a house.

CHAPTER II

PEOPLE AND THEIR MATERIAL EQUIPMENTS

Area, Houses and Population

27. The village is a very extensive one having a total area of 16,485.28 acres¹ of which more than half forms part of Pattikad and Peechi forest ranges. The village is divided into 44 subdivisions known as *desoms* for administrative convenience. The most populous among these *desoms* are Panancherry, Mudikodu, Chambuthara, Koottala, Pattikad, Edappalam, Maraikal, Alpara, Thanipadam, Puvhanchira, Chuvannamannu, Thekkumpadam, Kombazha and Vaniyampara. According to the 1961 Census the village population is 19,319 persons consisting of 9,775 males and 9,544 females. The total population in 1951 was 11,162 with 6,012 males and 5,150 females for the whole village including the forest area. The rate of increase in population during the last decade was 7.31 per cent which means that the total population of the village increased by nearly three-fourths during 10 years. This high percentage of increase is explained by the abnormal increase in the population of the forest area due to immigration. Excluding the forest area there were 1,584 dwelling houses in the

village in 1951 with an average strength of 6.18 persons per dwelling house. By 1961 the number of dwelling houses in the same area increased by 47.67 per cent which is slightly higher than the increase in the population during the same period. The average strength per residential house in 1961 is 6.15 persons. In 1961 the density of population increased to 743 for the whole village.

28. The surveyed area covers the entire Thekkumpadam desom extending to 401.37 acres² and having 123 households in it. It has a total population of 752 with 378 males and 374 females. The male predominance in the population is characteristic of both the village and the surveyed area. The density of population per sq. mile in the surveyed area is 1,199 much higher than the village density. All households in the surveyed area have separate houses which is also the general character of the village. The average strength of households in the surveyed area works out to 6.11 persons. The area, houses and density of population of the surveyed area are given in the following table.

Table II
AREA, HOUSES AND POPULATION

Area in		Density of population per sq. mile	No. of houses	No. of households	Persons	Males	Females
Acres	Hectares						
401.37	162.03	1,199	123	123	752	378	374

29. 3.25 per cent households in the surveyed area are single member households, 11.38 per cent households have 2 or 3 members each, 45.53 per cent households have 4 to 6 members each,

29.27 per cent households have 7 to 9 members each and the rest 10 or more than 10 members each, as can be seen from the following table.

(1) 6,661.14 hectares	(2) 162.03 hectares
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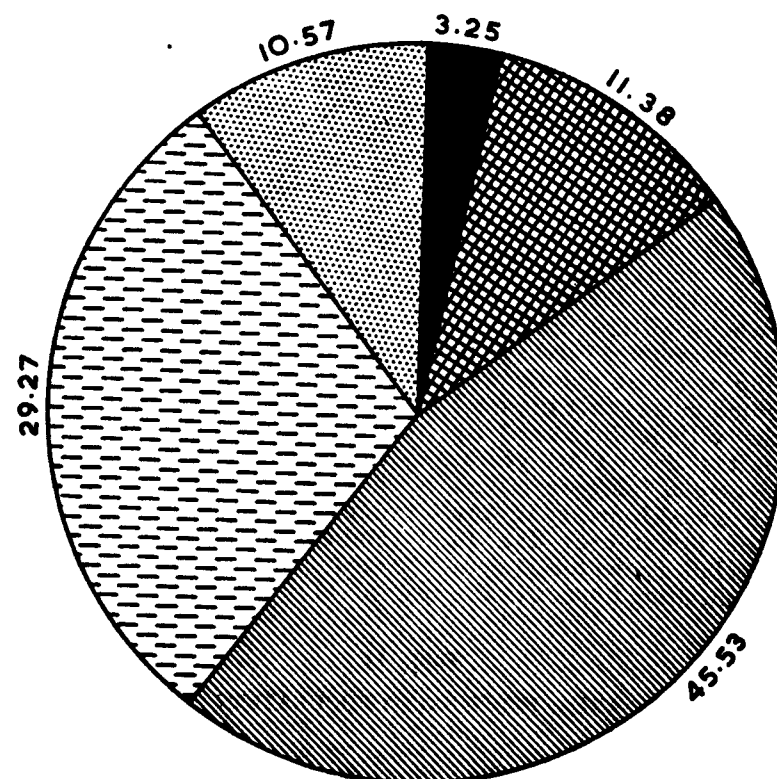
Table III

SIZE OF THE HOUSEHOLDS

Total No. of households	Single member households	Two or three members	Four to six members	Seven to nine members	Ten members and over
123	4	14	56	36	13

SIZE AND COMPOSITION OF HOUSEHOLDS

(PERCENTAGE)



INDEX

- SINGLE MEMBER HOUSEHOLDS
- ▨ 2 OR 3 MEMBERS
- ▧ 4 — 6 MEMBERS
- ▩ 7 — 9 MEMBERS
- 10 MEMBERS AND ABOVE

Ethnic Composition

30. From the settlement register of the village it is found that according to the 1901 Census there were 1,603 Hindus, 371 Christians and 176 others including Muslims. The proportionate communal constitution has changed considerably during the last two decades on account of the immigration of new settlers most of whom were Christians. At present, the Hindus may have a slightly higher percentage than the Christians, but not an overwhelming majority as in 1901. Among the Hindus the largest section belongs to the Ezhuva community and the second predominant section to the Nair community. Besides them there are Pulayas, Parayas, Asaris, Karuvans, Koodans, Vettuvans, Velans and Malayans. The Christians are divided into three groups viz., Jacobites, Chaldean Syrians and Syrian Catholics, their strength being more or less the same. In olden days the Chaldean Syrians or Nestorian Christians locally known as Surayees were the most important Christian community, being settled there under royal patronage and bestowed with royal benevolence in the form of land for the construction of church etc. The Jacobites and Roman Catholics, particularly the former multiplied in number with the flow of settlers from Travancore area. Muslims form only a negligible minority among the inhabitants of the village even now.

31. 67.42 per cent of the population of the surveyed area are Hindus, 28.72 per cent Christians and the remaining 3.86 per cent Muslims. Ezhuvas constitute 53.06 per cent of the total population of the surveyed area and the Nairs, Koodans, Karuvans and Pulayans form 7.71 per cent, 2.00 per cent, 1.20 per cent and 1.06 per cent respectively.

Asaris and Vettuvans form 0.93 per cent each and Velans 0.53 per cent. Roman Catholic Church commands the allegiance of 10.77 per cent of the total population of the surveyed area, the Jacobite Church 17.29 per cent and the Brother Mission 0.66 per cent. Among the Hindus Pulayas, Koodans, Vettuvans and Velans come in the list of Scheduled Castes while Karuvans and Asaris are subdivisions of a single community known as Kammalan. The Karuvans are traditionally blacksmiths and are known as Kollans in the other parts of Kerala. The Asaris are professional carpenters. All the Christians and Muslims of the surveyed area are settlers who came here during the last two decades, while almost all Hindu families of the surveyed area were original inhabitants of the place. The ethnic composition of the surveyed area is given in table IV.

32. All the predominant communities except the Chaldean Syrian Christians have been mentioned in detail in the monographs on other villages where these communities are found in large numbers. The Chaldean Syrian Church forms a small but important sect among the Christians of the surveyed village. The Chaldean Syrians are also present in the neighbouring town of Trichur. They practise a different form of worship from other Christians, have an independent church organisation with a Patriarch as its head and preserve a distinct culture for which reasons they deserve a brief mention in this monograph. The Nairs and Ezhuvas show some differences from their counterparts in the south and north of Kerala. A passing reference to these communities has also been made in the following pages.

PANANCHERRY

Table IV
RELIGIONS, COMMUNITIES, CASTES OR SUB-CASTES

Community	No. of households	Persons	Males	Females
Hindus				
Ezhuvas	67	399	198	201
Nairs	7	58	31	27
Pulayas (Scheduled Caste)	2	8	3	5
Koodans (Scheduled Caste)	2	15	11	4
Karuvans	1	9	4	5
Asaris	1	7	3	4
Vettuvans (Scheduled Caste)	1	7	4	3
Velans (Scheduled Caste)	1	4	2	2
Total	84	507	256	251
Christians				
Jacobites	20	130	60	70
Roman Catholics	13	81	42	39
Brother Mission	1	5	3	2
Total	34	216	105	111
Muslims	5	29	17	12

Chaldean Christians

33. The Chaldean Christians are so called because their principal or head church was in the ancient Chaldea.¹ This sect is also known by the name Nestorian Christians among historians for the reason that they accepted the doctrines of Nestorius, "but they maintain, that his doctrine was much more ancient than he, being derived from the earliest ages of the church; and therefore they wish not to be called Nestorians."² 'The Church of the East' is a name approved by them since it does not convey any heretical imputation or assign a later origin to the faith as the above name does. Officially the supreme Pontiff of the church is known as the Patriarch or Catholicos of the East. As Maclean says in his book 'The Catholicos of the East and His People', "this name was chosen in order to distinguish it from the

Jacobites, Greeks and Latins who are classed as westerners. The Jurisdiction of the Church remained in the eastern countries of Asia and the western Patriarchs never had any jurisdiction over it. Locally the members of the community are also referred to as Surayees.

34. The origin of this particular sect of Christianity is centered around a theological controversy that raged in Constantinople, Antioch and Alexandria during the first half of the 5th century. Mosheim puts it in the following words: "That Christ was truly God, and at the same time truly man, had been placed beyond all controversy by the decrees of former councils; but as to the mode and the effects of the union of these two natures in Christ, hitherto there had been no discussion among Christians, and nothing had been decided by the councils. The Christian doctors were,

(1) Ecclesiastical History by Mosheim, volume I, 1845 edition, page 478

(2) Ecclesiastical History by Mosheim, volume I, 1845 edition, page 479. Also see "The Holy Apostolic and Catholic Church of the East and Mar Nestorius" by V.K. George



Pl. 47

ST. THOMAS' CHURCH, PATTIKAD



Pl. 48

A CHALDEAN CHRISTIAN FAMILY



Pl. 49

A NAIR FAMILY

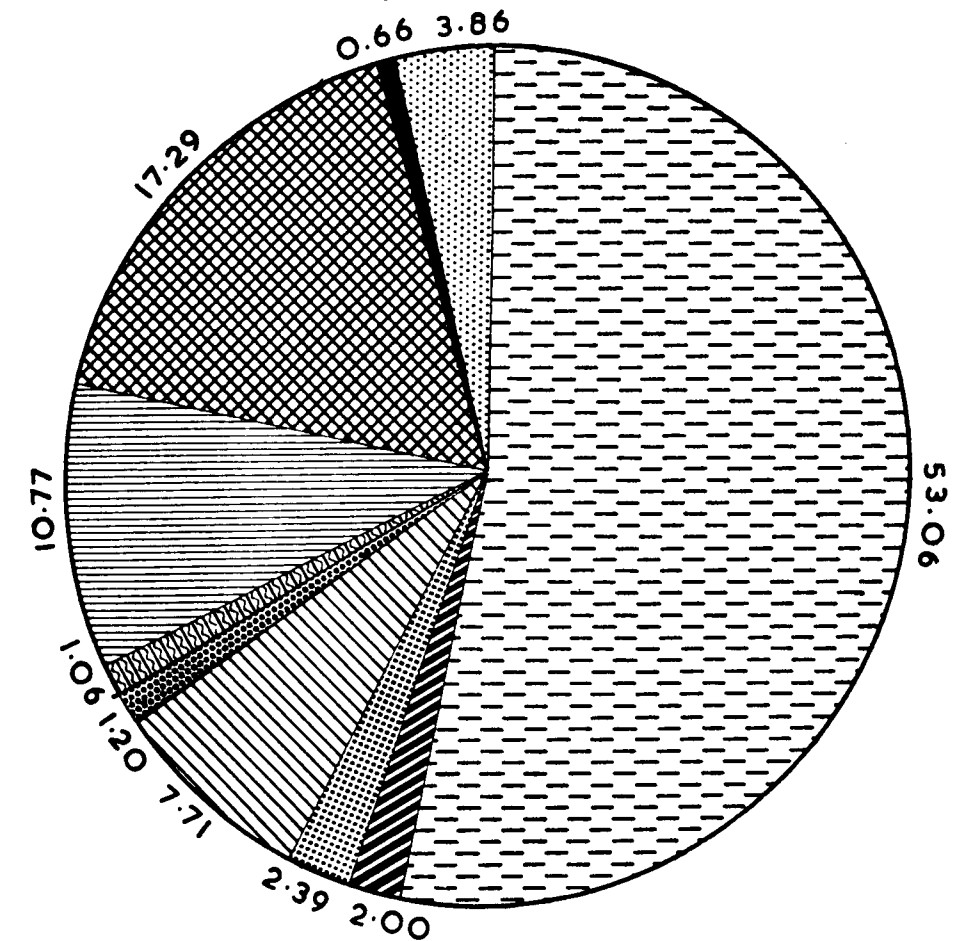


Pl. 50

AN EZHUVA FAMILY

ETHNIC COMPOSITION

(PERCENTAGE)



INDEX

	EZHUVA		KOODAN		ASARI
	VETTUVAN AND VELAN		NAIR		KARUVAN
	PULAYA		ROMAN CATHOLIC		
	JACOBITE		BROTHER MISSION		
			MUSLIM		

therefore, accustomed to express themselves differently respecting this mystery. Some used expressions which seemed to separate between the Son of God and the Son of Man too far, and to make out two persons in Christ. Others seemed to confound the Son of God with the Son of Man, and to make both natures in Christ coalesce, and constitute but one person."¹ Nestorius discoursed of the two natures in Christ, and directed his hearers to make a distinction between the Son of God and the Son of Man, and carefully to discriminate the actions and sensations of one from those of the other. This subtle difference in the interpretation of the divine mystery took militant form when Anastasius, a Presbyter and an intimate friend of Nestorius, in a public discourse delivered in A. D. 428 opposed the use of the word 'theotokos' or 'Mother of God' to refer to Virgin Mary, who according to him could only be called 'Mother of Christ'. Nestorius approved this discourse of his friend and in several addresses explained and defended it but some monks and particularly Cyril, the Bishop of Alexandria raised objection to it. In the heated exchanges that ensued, Cyril and Nestorius hurled anathemas at each other and canvassed the support of other bishops and theologians for each side. When there was no prospect of an amicable termination to the controversy, the emperor, Theodosius II, assembled a council at Ephesus in the year 431. Cyril himself presided and started the council before the arrival of Bishop John of Antioch who was known to be a supporter of Nestorius. Under these circumstances the defeat of Nestorius was an accomplished fact and therefore he did not appear before the council in pursuance to the summons issued by it. "Nestorius was condemned as guilty of blasphemy, deprived of his

office and sent into banishment, where he closed his days".²

35. Since the Roman Emperor opposed the teachings of Nestorius and banished him, his doctrine regarding the divine motherhood of Mary took its course towards the east and found a home in Persia. The supporters of Nestorius established a Catholicate later in Ctesiphon. The credit of having established the Catholicate is given to Barsumas who became Bishop of Nisibis in 435. "He laboured" says Mosheim, "With incredible assiduity to procure for Nestorianism a permanent establishment in Persia. Maanes, Bishop of Ardaschir, was his principal coadjutor. His measures were so successful, that all the Nestorians in Chaldea, Persia, Assyria, and the neighbouring countries, deservedly reverence this Barsumas alone, to this day, as their parent and founder. He persuaded the Persian monarch, Pherozes to expel the Christians who adhered to the opinions of the Greeks, and not only to admit Nestorians in their place, but also to allow them to make the first cities in Persia, Seleucia and Ctesiphon, their primary see; which their Patriarch, or Catholicos occupies even down to our times. He also erected the famous school at Nisibis from which issued those who, in this and the following century, carried the Nestorian doctrines into Egypt, Syria, Arabia, India, Tartary and even to China."³ The headquarters of the Patriarch was removed to Bagdad in A. D. 762 where it continued till A. D. 1258. Then it was transferred to Mosul in A. D. 1400. The Patriarch again moved to Qudshanis in the mountains of Kurdistan and recently shifted to San Francisco.

36. The time of introduction of Nestorianism into Kerala is a highly controversial point in the Church History of Kerala. Several Catholic and Protestant European writers have asserted that

until the arrival of the Portuguese all the Syrian Christians of Kerala were Nestorians, administered by bishops sent by the Eastern Patriarch of Babylon. This theory was first introduced to Europe by Gouva who accompanied Archbishop Menezes to Kerala on the occasion of the Synod of Diamper. His 'Jornada' has been taken as the basis by several subsequent European writers for their conclusion that the Nestorian sect of Christianity was prevailing in Kerala before the Portuguese period. The Rev. John Stewart has no doubt regarding this point and he pays compliment to the Nestorian Church of Kerala which, with the exception of a small remnant in Kurdistan, is the only section of the Nestorian Church that has been able to maintain its distinctive identity down through the centuries to the present time.⁴ Gibbon states that when the Portuguese arrived in Kerala they found that the Christians "adhered like their ancestors, to the communion of the Nestorian Patriarch: and the Bishop whom he ordained at Mosul traversed the dangers of the sea and land to reach their diocese on the coast of Malabar. In their Syrian Liturgy the names of Theodore and Nestorius were piously commemorated; they united their adoration of the two persons of the Christ, the title of Mother of God was offensive to their ears and they measured with scrupulous avarice the honours of the Virgin Mary".⁵ Geddes, La Crose, Hough, Day and Whitehouse have also concurred with the above opinion. On the other hand, profuse evidence has been adduced in recent times to show that Christianity in Kerala before the arrival of Portuguese owed allegiance to Rome though following the eastern rite, that the Nestorian stigma was attributed to this church by the Portuguese authors with a purpose and that all the

later Protestant authors borrowed this view without verification.

37. The Chaldean Christians of Trichur and the village under survey maintain that they are holding the faith of their forefathers down through centuries as stated by John Steward. The Judgements of the District Court of Trichur and the Chief Court of Cochin in the dispute known as the Trichur Church Case have been cited in support of this view. They hold that the swearing at Koonan Cross which split the Kerala Christian church into two was truly a Nestorian revolt against the Portuguese manœuvres to bring the Kerala Christians under the Pope and that later on a major section of the revolters became Jacobites since the Nestorians were not able to receive their bishops.⁶ The first Nestorian Bishop who reached Malabar after the revolt of Koonan Cross was one Mar Simon of whom, except the fact that he arrived here in 1701, nothing more is known.⁷ Thereafter, there has been no continuous supply of bishops till the beginning of this century. Contrary to the above claim L. K. Ananthakrishna Iyer and C. Achutha Menon assigned later dates to the origin of the Chaldean Syrian community in and around Trichur. According to L. K. Ananthakrishna Iyer "a small party of Chaldean or Nestorian Syrians who seceded from the Romo Syrians in 1856 owing to the refusal of the Archbishop of Verapoly to ordain candidates for Holy Orders who had been trained by native Malpans in the small seminaries" are found in and around Trichur. In the Cochin State Manual C. Achutha Menon has stated that the Chaldean Syrians of Trichur form a splinter group separated from the Romo Syrians in 1874 following a controversy with the coming of Bishop Melus. The Babilonian Patriarch under

(1) Ecclesiastical History by Mosheim, volume I, 1845 edition, page 469
(2) Ecclesiastical History by Mosheim, volume I, 1845 edition, page 472
(3) Ecclesiastical History by Mosheim, volume I, 1845 edition, page 477

(1) Nestorian Missionary Enterprise, Chapter IV
(2) The Decline and Fall of the Roman Empire, Bury's edition, volume V, page 151
(3) "The Church of the East" published by Rev. Deacon A. T. Joseph, pages 44 and 45
(4) The Cochin Tribes and Castes, volume II, pages 444

the presumption that he had jurisdiction over the Chaldean Syrian Church of Kerala sent Melus to Trichur but the Pope did not recognise the authority of the Patriarch in this matter. Consequent on the decision of the Pope a section of the Christians of Trichur refused to accept Melus but the other section forming the majority recognised his jurisdiction claiming that the church of Trichur ever since its establishment in 1810 was under the Patriarch of Babilon.¹ It is this dispute which led to prolonged litigation and the decision of which has been referred to above. Bishop Melus later paid allegiance to Rome and went away from Kerala. The Chaldean Syrians then sent to the Babilon Patriarch a priest named Thondanattu Anthony who was consecrated as Bishop and sent back to Kerala under the name Mar Abdiso. On the demise of Mar Abdiso Mar Timotheus was appointed as the Metropolitan and he was succeeded by the present Metropolitan Mar Thoma Dharmo. It is claimed that Sakthan Thampuran, one of the rulers of Cochin, selected 52 Chaldean Christian families to settle down in Trichur with the object of promoting the commercial interest of the town and by the royal charter of A. D. 1844 granted them free of tax a place for the construction of a church.² The Chaldean Syrians of the village under survey claim that 14 families out of the above were encouraged later to settle in Pattikad in order to afford protection to the travellers from the robbers and wild animals that were numerous in the area. They also say that as a reward they were given several concessions and tax free lands by the Cochin ruler.

38. Ethnically the Chaldean Syrians of the village belong to the Syrian Christian group which claims to be the most orthodox section of the Christians of Kerala. Generally the Chaldean Syrians are fair in complexion and

possess strong resemblance in physique, dress and ornaments and cultural observances to the Syrian Catholics of the locality. The Catholicos Patriarch of the east now residing in San Francisco is the supreme head of the church while the Metropolitan of Trichur is the highest ecclesiastical dignitary in Kerala. Under his jurisdiction the church is organised into several parishes. In the village under survey there is a parish church with a resident priest.

39. Occupationally a large number of Chaldean Christians of Trichur and surrounding places are engaged in trade. A major section of the two important commercial centres of Kerala, viz., Trichur and Cochin is controlled by them. However in the village parts they take up different occupations, most important among them being cultivation. The Chaldean Christians of Panancherry are cultivators or agricultural labourers with the exception of a very small number of businessmen.

40. Doctrinally the Chaldean Christians accept the Nicene creed and recognise the first two general councils of the church but condemn the councils of Ephesus. They believe that Jesus Christ was Perfect Man and Perfect God, that he had two natures and two substances in one person of the Son of God. They reject the use of the term "Mother of God" in the invocation of Virgin Mary. Like Catholics they have seven sacraments such as priesthood, baptism anointing, the Holy Eucharist, remission of sin, Holy Leaven and the sign of the Cross. They also accept nine orders of priesthood starting from the Patriarch and ending in Readers. Baptism is administered by immersion of the child into water three times. Unlike the Catholics they do not believe in purgatory but pray for the dead believing that such prayers would deliver the souls from the eternal punishment on the day of the Last Judgment.

Nairs

41. The Nairs of the village belong to the highest subdivisions known as Kiriyaathil Nairs and Illathu Nairs. The former were also known as Vellaima Nairs to whom belonged to aristocratic classes such as Panicker, Kurup, Kaimal, Kartha and Menon. In the village under survey there is a large number of Menons but recently these titles are not generally appended to the names. In ancient times the Nairs served in the militia of the Cochin State but after the 18th century when petty wars and skirmishes ceased to be the order of the day the Nairs took up more peaceful avocations such as cultivation. All the Nairs in the village came to the place during the last century as cultivators and still continue this occupation assiduously.

42. Probably due to the isolation caused by the geographical factors the Nairs of Panancherry are found to be an orthodox set, still keeping up as far as possible the ancient traditions in social life and religious practices. Ancestral worship and observances of other religious practices are carried more zealously by the Nairs of this area than elsewhere. Economically and educationally they are the most advanced section in the village population.

Ezhuvas

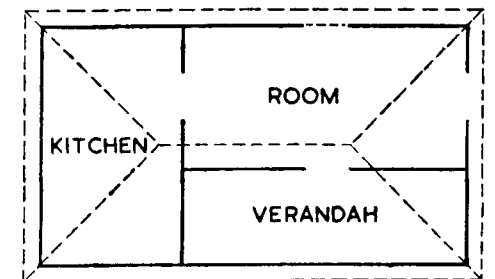
43. The Ezhuvas of the village are also known as Thiyyas and form the largest community of Hindus. Almost all of them are agricultural labourers. Economically and educationally they are poorer than the Nairs and the Christians. In appearance they possess better complexion than their counterparts in the southern areas but physically they do not seem to be as sturdy as the latter probably due to the poorer economic position. Unlike the Ezhuvas elsewhere those in the village used to follow the *Makkathayam* law of inheritance.

House Types

44. The poor class house having one or two rooms is the most common type found in the village. Middle class houses are small in number and high

class houses still more rare. The pattern of construction of the middle class and high class houses has been deeply influenced by modern trends. The immigrants, on the other hand, prefer to construct their houses after the pattern prevailing in their native villages which show conspicuous differences from those in the village. Taking typical houses of the three classes the main features are examined below.

45. A poor class house has a plinth area of about 180 sq. feet with 18' length and 10' width. In the front there is a verandah 14' long and 4' wide and a main room of the size 14' x 6' with a door opening to the verandah. On one side there is a small kitchen, about 10' long and 4 to 5' wide. Altogether the house has three doors, one the main entrance from the verandah to the room, second the entrance to the kitchen from the room and third a separate exit from the kitchen for the women to go out and come in. The main room has two windows providing good ventilation. The door is 4' x 2' in dimension and the window 2' x 1½'. The roof has 4 slopes but the slope on the side of the kitchen extends longer and therefore lower than the other sides so as to encompass sufficient space for the kitchen. The following sketch is the floor plan of a typical poor class house.



POOR CLASS HOUSE

46. The most common pattern of the middle class houses is a smaller version of the high class houses itself, with smaller number of rooms and without

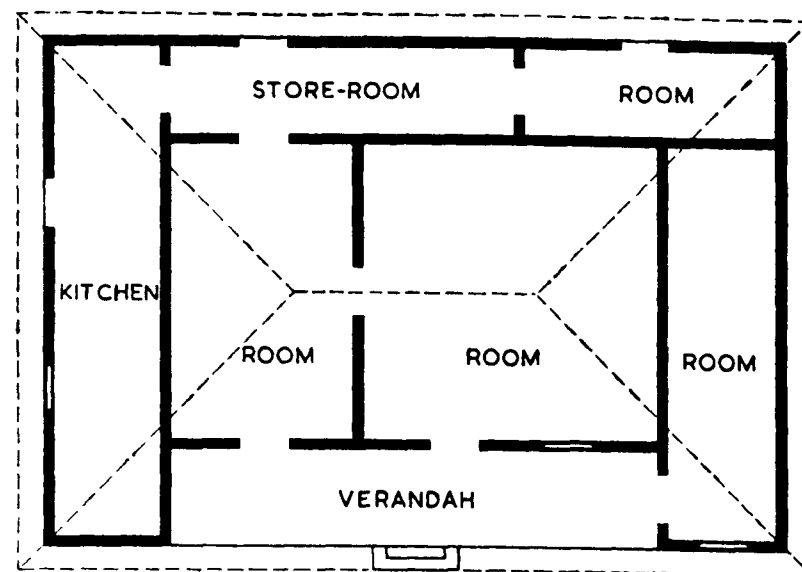
(1) The Cochin State Manual by C. Achutha Menon, 1913, Malayalam edition, page 388

(2) The Church of the East, published by Rev. Deacon A. T. Joseph, page 48

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the other appurtenances such as out-house, threshing floor and cowsheds. The upper storey of such middle class houses will consist of a hall but its height being so low it cannot be used as a living room. The middle class house of the new settlers is, however, of a

different pattern. A typical house of this kind has smaller number of rooms but the rooms are more spacious than in the old type. A plan of the floor area of one of these houses is given in the following diagrams.



MIDDLE CLASS HOUSE

47. The building has two main rooms with unequal plinth areas and a common verandah in front. On one side is the kitchen and on the other side a small room locally known as *chaippu*. Behind the main room there is a small storeroom and another side room. The room adjoining the kitchen is about 13'x7' in size but the biggest room commands a floor area of 13'x12'. The storeroom and the side room adjoining it are narrow, having about 4' to 5' width but the *chaippu* is broader and longer. The kitchen is 5' in width. The two main rooms have direct entrances from the verandah and are themselves interconnected by a common door. The kitchen has a separate entrance on one side besides another one from the storeroom. The smaller room has a door opening to

the storeroom. The entrance of the large side room is from the verandah. The two side rooms, the kitchen and the larger main room have one window each of the size 3'x2'. The doors are of the dimensions of 5½'x2½'. On the whole, the building is spacious, airy and sufficient for a small family. The two main rooms are used as sleeping rooms by the family and the large side room is set apart as a guest room. The verandah is also used for sleeping during summer.

48. High class houses owned by the wealthy paddy cultivators are two storeyed buildings having cemented floors and tiled roofs. A number of outhouses such as a large cowfold, a building for storing paddy, another building for storing agricultural implements, manure, firewood and other sundry articles and



Pl. 51

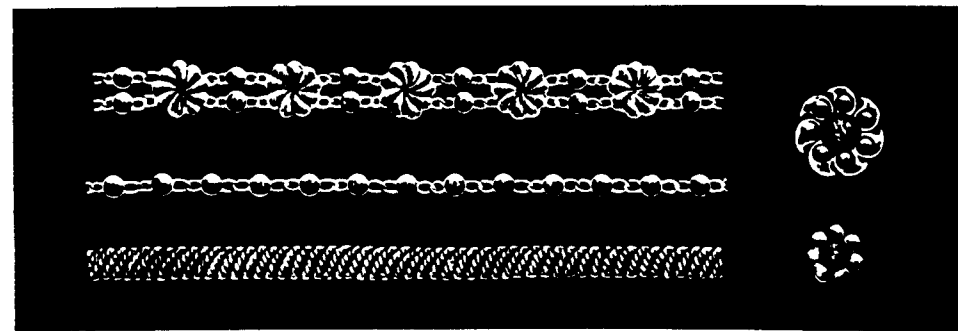
A POOR CLASS HOUSE



Pl. 52

A MIDDLE CLASS HOUSE

SOME OF THE MOST POPULAR ORNAMENTS IN THE VILLAGE



Pl. 53

NECK CHAINS AND STUDS



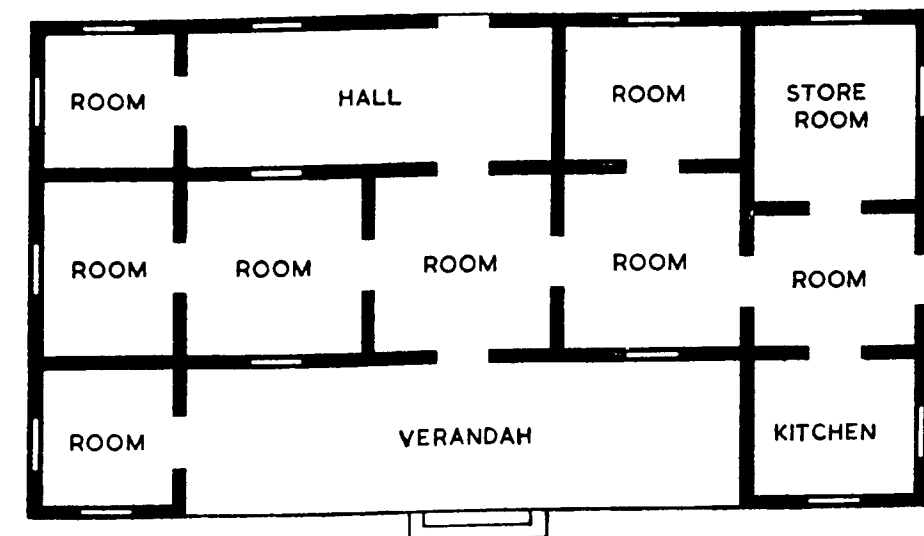
Pl. 54

'CHANDRAMONY'

HOUSE TYPES

a large hall for threshing paddy are attached to this big house. Each of these outhouses has a fixed location in relation to the main house such as cowfold on southern side of the house, the store-house for paddy in front of the house, the threshing hall just in front of the main house forming almost a part of it. The ground-floor of the main house has a floor area of 800 sq. feet with 40' length and 20' width. In front of the house there is a verandah with small rooms at either end of it. There are three main rooms besides three or four small side rooms and the kitchen. The main rooms have a square plinth area, but generally they are neither spacious nor properly ventilated. Even the biggest room in an average house of this type was found to have only 64 sq. feet in floor area while the smaller rooms had only about half this size. The upper storey of the

building has a total floor area equal to the floor area of the three main rooms of the ground-floor. It is divided into a large hall occupying about two-thirds of the area and a small room in the remaining space. The entrance to the upper storey is through a steep ladder from the central room in the ground-floor. The kitchen is located in the main building in majority of houses, but in some other houses it is located in an extension to the main structure. The doors are 5½'x2½' in size and the windows 3'x2'. Only the central room and the small side room have entrances from the verandah. Two side rooms have independent entrances from outside. The walls of the main rooms of the ground-floor are about 10' in height, and the walls of the upper storey about 6' in height. The following sketch gives the floor plan of the house.



HIGH CLASS HOUSE

49. The poor class houses generally have mud walls and roofs thatched with straw. A few houses have walls built with unburnt bricks or reeds or bamboo pasted with mud and thatched with

cadjan leaves. The straw of the second crop is especially preserved by all cultivators for thatching which has to be renewed every year. The middle class houses are built with unburnt bricks or

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burnt bricks or even laterite stones and some of them have tiled roofs while others have roofs thatched with straw. Upper class houses are constructed with burnt bricks or laterite stones on granite foundation and all of them have tiled roofs. All the high class houses and a few middle class houses have their walls plastered and floors cemented. Confining to the surveyed area, 4.88 per cent

houses have walls of leaves, reeds or bamboo, 36.58 per cent walls of mud, 45.53 per cent walls of unburnt bricks, 10.57 per cent walls of burnt bricks and 2.44 per cent walls of laterite. The thatched houses account for 69.11 per cent of the total houses while all the other houses have tiled roofs as seen from the following table.

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

Total No. of houses	Material of wall					Material of roof	
	Grass, leaves, reeds or bamboo	Mud	Unburnt bricks	Burnt bricks	Stone	Leaves or straw	Tiles
123	6	45	56	13	3	85	38

50. Taking the village, including the forest area, 21.13 per cent houses have grass, leaves, reeds or bamboo for walls, 35.58 per cent have mud walls, 36.14 per cent have brick walls majority of them being with unburnt bricks and 7.15 per cent have walls with laterite stones. 31.96 per cent houses have tiled roofs, 67.98 per cent thatched roofs and the remaining 0.06 per cent concrete roofs. Among the thatched houses only 12 have made use of cadjan for thatching. All the high class and a good number of middle class houses have the walls plastered with lime and the floors cemented. The cemented floor is dark in colour due to the addition of charcoal. The surface of the floor is so smooth that it almost reflects the figures. The poor class houses and the remaining middle class houses have their floor coated with cow-dung mixed with charcoal. In some cases the walls are also coated with this mixture while in some other cases walls have been plastered with clay.

51. Building materials like reeds and bamboo are extracted from the neighbouring forests. Timber is obtained from the trees such as jack, teak etc., standing in the private compounds. Laterite and granite are excavated from the village itself and unburnt bricks manufactured locally. The thatching requirements of the village are met from the straw produced indigenously but tiles are purchased from Trichur around which town there are many tile factories. Cement, lime and burnt bricks are also purchased from Trichur town.

52. In the surveyed area 5.69 per cent households have no regular rooms to live, 30.89 per cent have only one room each, another 30.89 per cent have 2 rooms each and 20.33 per cent have 3 rooms each. Only 8.13 per cent households have 4 rooms each and 4.07 per cent 5 rooms each. The following table classifies the houses of the surveyed area according to the rooms and the number of members.

HOUSE TYPES

Table VI

HOUSEHOLDS BY NUMBER OF ROOMS AND BY NUMBER OF PERSONS OCCUPYING

No. of rooms	Total No. of households	Number of households according to number of persons in the household				
		1 person	2-3 persons	4-6 persons	7-9 persons	10 persons and over
No regular room	7	..	1	3	3	..
1 room	38	1	5	24	6	2
2 rooms	38	3	4	15	14	2
3 rooms	25	..	3	11	8	3
4 rooms	10	..	1	2	5	2
5 rooms and over	5	..	..	1	..	4

53. Majority of the people living in the smallest type of houses are agricultural labourers and casual workers while all the big houses belong to the prosperous cultivators. The size of the house is not entirely dependent on size of the income of the family. Among all the occupational classes there are households in the higher income group living

in very small houses having only one room or even having no regular rooms whereas there are households with smaller income living in houses with three or four rooms each. The relation between the income and the size of the house in the surveyed area is brought out clearly in the following table.

Table VII
HOUSEHOLDS BY INCOME GROUP AND OCCUPATION

Occupation and Income group	Total No. of households	Households having					
		No regular room	1 room	2 rooms	3 rooms	4 rooms	5 rooms and over
<i>Agricultural Labour</i>	64	5	30	19	8	2	..
Below Rs. 25	5	1	2	2	..	..	..
Rs. 25-50	8	1	5	1	1	..	..
Rs. 51-75	21	2	16	2	1	..	..
Rs. 76-100	17	1	3	8	4	1	..
Above Rs. 100	13	..	4	6	2	1	..
<i>Cultivation</i>	33	..	3	10	10	5	5
Rs. 51-75	1	..	..	1	..	..	..
Rs. 76-100	6	..	..	6	..	..	..
Above Rs. 100	26	..	3	3	10	5	5
<i>Miscellaneous Occupations</i>	26	2	5	9	7	3	..
Rs. 51-75	7	..	2	3	2	..	..
Rs. 76-100	4	..	1	2	1	..	..
Above Rs. 100	15	2	2	4	4	3	..

54. Considering the whole village there are 0.70 per cent households living in houses with no regular rooms, 72.18 per cent households having houses with one room each, 19.84 per cent households having two rooms each, 4.84 per cent households having three rooms each, 1.41 per cent households having four rooms each and 1.03 per cent households having five rooms or more than five rooms each. A comparison of the houses in the surveyed area and the village shows that the percentage of houses in the surveyed area with walls of leaves, bamboo or reeds is smaller than that in the village. The percentage of houses with mud walls is almost the same in the surveyed area and the village. But the surveyed area has a higher percentage of houses with walls of burnt or unburnt bricks and a smaller percentage of houses with laterite stones. The percentages of types of roofs are

almost the same in the surveyed area and the village. In the matter of number of rooms the surveyed area is much better than the village as a whole, there being larger percentages of houses with larger number of rooms in the surveyed area.

55. Every house has a small courtyard at least in front whereas a large number of houses have courtyards all around. In the middle class and high class houses the front courtyard is swept clean and coated with cow-dung so that it can be used for drying paddy or threshing corn. Even while it is not used, the courtyard is coated with cow-dung to keep it neat. In the high class houses the courtyard is protected by a small compound wall and in some cases it is even cemented. Bath rooms and latrines are generally absent. Even in the high class houses where latrines are found they are of the old unhygienic type.

Table VIII
COMPARISON OF THE MATERIALS OF WALL AND ROOF IN THE
SURVEYED AREA AND THE VILLAGE

	Percentage of houses	
	Surveyed area	Village
A. Building Materials		
i. Walls		
Leaves, bamboo, reeds etc.	4.88	21.13
Mud	36.58	35.58
Unburnt bricks	45.53	{ 36.14
Burnt bricks	10.57	
Stone	2.44	7.15
ii. Roof		
Tile	30.89	31.96
Straw or leaves	69.11	67.98
Concrete	..	0.06
B. Accommodation		
No regular room	5.69	0.70
1 room	30.89	72.18
2 rooms	30.89	19.84
3 rooms	20.33	4.84
4 rooms	8.13	1.41
5 rooms and over	4.07	1.03

56. The rituals associated with the various stages of house construction show the orthodox outlook of the people in this matter. Generally a carpenter is the architect and the engineer and even the ideas of the house owner regarding the convenience and comforts are subordinate to the technical or superstitious opinions of the carpenter. The house construction is started by breaking a cocoanut by the carpenter at an auspicious moment. He digs a small pit and lays the foundation-stone on which a small piece of gold is placed. The carpenter receives a *dakshina* or reward for this besides the full wage for the day. Other workers who are present on the occasion are also given presents and some money to drink toddy. After completing the foundation, when the construction reaches the stage for the installation of the doors, the carpenters, masons and other workers are given a feast and money to drink toddy. Another feast and toddy drinking await all these workers on the day the wall-plates are installed. When the house construction is completed all the workers are given handsome presents and a sumptuous feast. New clothes and money to drink toddy are included in the presents. The chief carpenter may be given presents of gold ornaments such as finger rings. On the day, when the household shifts to the new house friends, relatives and neighbours are invited to the house for the house-warming ceremony known as *palukachal* (boiling the milk). The chief lady of the house for the first time kindles a fire in the hearth and boils cow's milk and afterwards serves a feast to all the invitees. These customs are now observed in detail only by the orthodox Hindu households. Other communities, particularly the settlers, do not give much importance to these beliefs and practices. The carpenters and masons, who form the skilled workers, are engaged on the basis of daily wages and both have to be paid Rs. 4 per day besides the noon meal. However there are certain carpenters and masons attached to the households who need be

paid only a smaller amount on account of the other privileges they get from the households. The casual labourers are paid at the rate of Rs.2 without any food, but in the case of workers who are employed year-round by a household, only a smaller wage need be paid and often this is paid in kind. The manufacture of unburnt bricks costs Rs.10 to Rs.12 per thousand, whereas burnt bricks purchased from the town cost Rs. 50 to Rs. 60 per thousand depending upon the size and the quality. Some people manufacture even the burnt bricks locally to minimise the expenditure and to save the trouble of transport. In such cases it costs only about Rs. 35 to Rs. 40 per thousand.

Dress and Ornaments

57. Older men among the poorer section of the cultivators, agricultural labourers and other workers wear a dhoti reaching up to the knee, while the younger men of this group wear dhoti reaching up to the heels, when they go for work or for some business within the village itself. The grown up men of the remaining population wear a white cloth reaching up to the heels and a towel, when they go for work or for other purposes within the village itself or when they remain at home. Majority of the boys wear only shorts while at home or going to neighbouring places. The women, on the other hand, mostly wear a white dhoti and a blouse. The girls between the age of 10 and 14 wear skirt and blouse and the small female children wear only skirt. There are a few women wearing full saree while remaining at home. The following table classifies the population of the surveyed area according to the community and the nature of dress used, when they go out of the house for purposes other than work. 12.96 per cent males wear shirt, shawl and dhoti reaching up to the heels, 30.15 per cent wear shirt and dhoti without shawl, 6.88 per cent wear shawl and dhoti reaching up to the heels and 1.06 per cent wear only dhoti from waist to heels. A small section representing 0.27 per cent of the males of the

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surveyed area use banian and dhoti reaching up to the heels while the boys representing 27.25 per cent of the male population wear shirts and shorts. The remaining boys and men accounting for 21.43 per cent of the male population wear other type of dresses. Among the women 11.76 per cent wear full saree 6.96 per cent wear blouse and dhoti

reaching up to heels, 5.88 per cent consisting of the very old women wear only dhoti from waist to heels, 30.75 per cent wear dhoti and half saree, 18.98 per cent wear blouse and skirt and the remaining 25.67 per cent wear some other type of dress, when they go out of the house for purposes other than work.

Table IX
DRESS

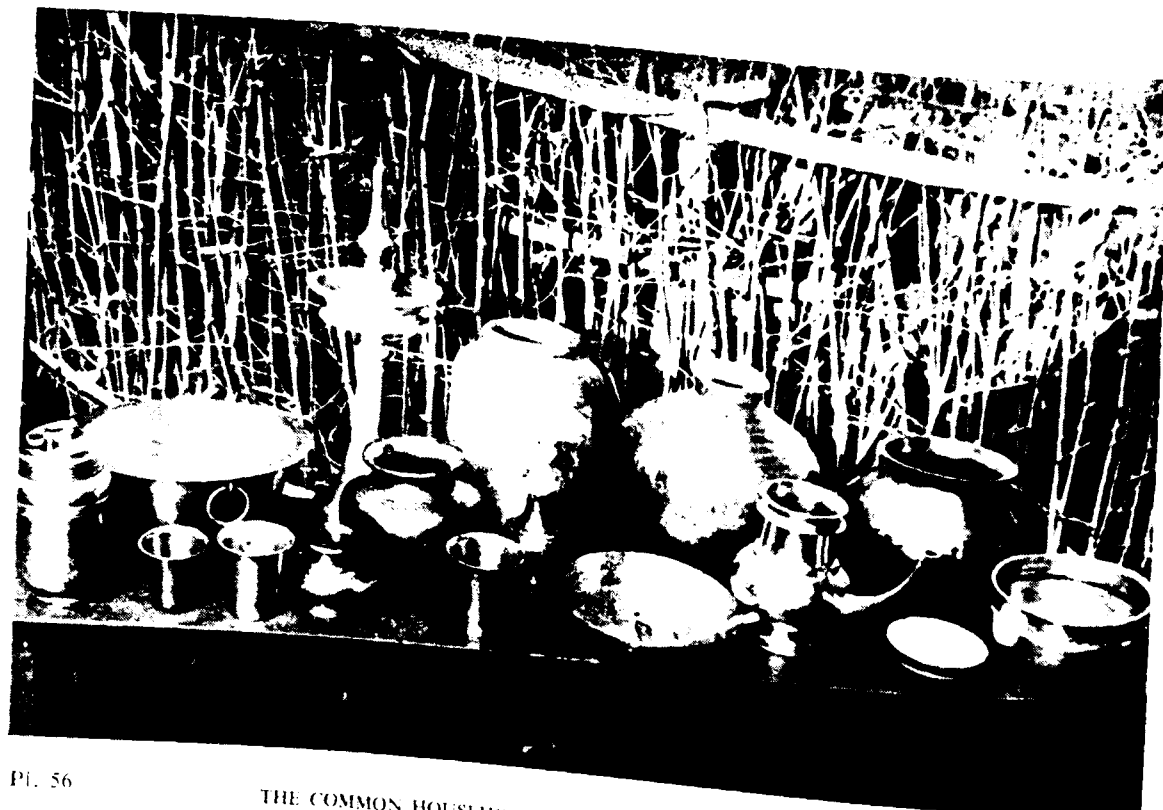
Total population		Communities												
Males	Females		Ezhuvas	Jacobites	Roman Catholics	Nairs	Muslims	Pulayars	Koodans	Velans	Vettuvans	Members of Brother Mission	Asaris	Karuvans
378		Total No. of males in the community	198	60	42	31	17	3	11	2	4	3	3	4
	374	Total No. of females in the community	201	70	39	27	12	5	4	2	3	2	4	5
		I. No. of males wearing												
49		(1) Shirt, shawl and dhoti up to heels	18	13	3	5	5	1	3	..	..	1	..	..
114		(2) Shirt and dhoti up to heels without shawl	70	13	10	11	2	..	1	2	..	1	2	2
26		(3) Shawl and dhoti up to heels	15	3	5	1	..	1	1	..	..	..	..	..
4		(4) Dhoti from waist to heels only	1	1	1	..	..	..	..	..	1	..	..	..
1		(5) Banian and dhoti	..	..	..	..	..	..	..	..	1	..	..	..
103		(6) Shirt and shorts	48	17	14	10	6	1	4	..	1	1	..	1
81		(7) Any other type	46	13	9	4	4	..	2	..	1	..	1	1
		II. No. of females wearing												
44		(1) Full saree	26	6	..	11	..	1	..	..	..	..	..	..
26		(2) Blouse and dhoti from waist to heels	14	3	5	..	..	1	..	..	1	..	1	1
22		(3) Dhoti from waist to knee only with shawl	19	..	..	1	..	..	1	..	..	..	1	..
115		(4) Half saree with blouse and dhoti from waist	56	25	14	5	6	..	2	1	1	2	2	1
71		(5) Blouse and skirts	42	15	10	4	..	..	..	..	..	..	..	..
96		(6) Any other item	44	21	10	6	6	3	1	1	1	..	..	3

SOME OF THE MOST POPULAR ORNAMENTS (Concl'd.)



Pl. 55

"MANGA MALA"



Pl. 56

THE COMMON HOUSEHOLD UTENSILS OF A HIGH CLASS HOUSE

Page 311



Pl. 57

PLOUGHING

Page 336

ORNAMENTS

58. The ornaments popular among the women of the village are ear-studs, neck chains and bangles. There are only very few women who put on these items ordinarily, though the percentage of households possessing these items in the surveyed area is quite large viz., 70.73 per cent of the surveyed households. 41.46 per cent households possess ornaments up to the value of Rs. 100 and 21.95 per cent up to Rs. 500. 3.25 per cent households have ornaments valued up to Rs. 1,000, 1.63 per cent valued up to Rs. 1,500 and 2.44 per cent up to Rs. 3,000. Even in the latter households the items of ornaments ordinarily put on are only the studs and chains, the other items being reserved for special occasions such as when they go to temple or to some other important place. Old men among the Hindus irrespective of the community put on

small studs on the ears by which they can be distinguished from the members of other religions. The extent of popularity of ornaments and the range of investment on them elsewhere in the village may not much differ from those in the surveyed area. On the basis of community, the percentage of households using ornaments is the highest among Nairs and these households invest comparatively higher amount than other communities. This is naturally due to the greater prosperity which the community enjoys in the village and not due to any special liking they have for ornaments. Among the Christians there is one section known as Brother Mission who do not use any ornaments at all. The number of households using ornaments in each community and the amounts invested by them on ornaments are tabulated in the following table.

Table X
ORNAMENTS

Total No. of households	Communities										
	Ezhuvas	Jacobites	Roman Catholics	Nairs	Muslims	Pulayars	Koodans	Velans	Vettuvans	Members of Brother Mission	Karuvans
123 Total No. of households in the community	69	20	13	7	5	2	2	1	1	1	1
Total No. of households wearing ornaments	50	15	9	7	2	1	..	..	1	..	1
Households using no ornaments	19	5	4	..	3	1	2	1	..	1	..
No. of households using ornaments of the value of Rs. 100 or below	31	12	4	..	2	1	..	..	1	..	1
No. of households using ornaments up to Rs. 500	15	3	5	2	..	..	..	..	..	..	1
No. of households using ornaments up to Rs. 1,000	2	..	..	2	..	..	..	..	..	..	..
No. of households using ornaments up to Rs. 1,500	..	..	..	2	..	..	..	..	..	..	..
No. of households using ornaments up to Rs. 3,000 and above	2	..	..	1	..	..	..	..	..	..	..

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59. In olden times each community had its own peculiar ornaments such as for the Hindus the *thoda* and the *kasu mala* for the Christians the *Mekkamotheiram* etc. All these items have disappeared and may only be found worn by old women on ceremonial occasions. Otherwise the simple items are now popular among all communities and no distinctions are visible between the communities.

Footwears

60. Footwears are still considered to be a luxury reserved for the fortunates few. Only a small percentage of males use footwears while females using foot-

wears are scarce to see. The figures for the surveyed area reflect the position of the village in this regard. There are only 19 households in the surveyed area in which one can come across people using footwears. In these households there are only one or two persons each who use them. Altogether only 5.32 per cent people use footwears in the surveyed area, the number of females and children using them being only one each. The distribution of the people using footwears in each community in the surveyed area is given in the following table.

Table XI
FOOTWEARS

Community	Total No. of persons	Total No. of persons using footwears	No. of persons using footwears		
			Males	Females	Children
Ezhuvas	399	15	13	1	1
Jacobites	130	7	7	..	..
Roman Catholics	81	5	5	..	..
Nairs	58	5	5	..	..
Muslims	29	5	5	..	..
Pulayas	8	..	..	..	..
Koodans	15	..	..	..	..
Velans	4	..	..	..	..
Vettuvans	7	..	..	..	..
Members of Brother Mission	5	..	..	..	..
Asaris	7	2	2	..	..
Karuvans	9	1	1	..	..

General Cleanliness

61. Practically all the workers and majority of the male population are in the habit of taking daily bath. The problem of scarcity of water, which existed some time ago, has now been removed with the construction of the canals through the village. Although the womenfolk are not as regular as men in taking bath, they take a dip in the canal or tank and wash their clothes

at least twice or thrice a week. Use of toilet soap for bath is not as common as in the other surveyed centres of the district. This only indicates the comparative poverty of the people of this area, most of whom are agricultural labourers. Washing soap is used by all households except two in the surveyed area. 41.46 per cent households of the surveyed area send their clothes to the washermen for cleaning.

FURNITURE AND OTHER ACCESSORIES

Table XII
HOUSEHOLDS USING WASHING AND TOILET SOAPS AND SENDING CLOTHES TO WASHERMAN

Community	Total No. of households	No. of households		
		Using toilet soap	Using washing soap	Sending clothes to washermen for cleaning
Ezhuvas	69	19	69	25
Jacobites	20	9	20	9
Roman Catholics	13	4	13	9
Nairs	7	6	7	7
Muslims	5	..	5	..
Pulayas	2	1	2	1
Koodans	2	..	2	..
Velans	1	..	..	..
Vettuvans	1	1	1	..
Members of Brother Mission	1	..	..	..
Asaris	1	..	1	..
Karuvans	1	1	1	..

Furniture and Other Accessories

62. A large number of households do not possess any furniture at all, the main reason being the poverty and the low degree of urbanisation. Even the households which can afford to spend some amount on furniture have not done so. In the surveyed area only 24.39 per cent possess chairs, 17.07 per cent possess tables, 33.33 per cent possess cots, 14.63 per cent possess stools, 10.57 per cent possess almirahs and 20.03 per cent possess benches. The average number of each item found in the households possessing these items is only one or two, revealing the actual poverty in this regard. Among the other household utensils 35.77 per cent possess lanterns and 26.83 per cent possess battery torches. There is only one household using kerosene stove. None have petromax, bicycle, gramophone or radio and the surveyed area has not been electrified. There are two households in the surveyed area possessing bullock carts. In other parts of the village the conditions are not better as regards the possession of furniture but

there are electrified houses on the sides of the two main roads.

63. Majority of the non-Hindu households use earthenwares for domestic purposes. The rich households of the Hindus have bronze and copper wares for domestic uses while the poor section among them also use earthenwares. Aluminium vessels are now gradually creeping into the households of all communities irrespective of the occupation and economic status since they are cheap and convenient. The porcelain plates and utensils are also found on a small scale but they are more popular among the Christians than among the Hindus.

Food and Drink

64. Out of the 123 households of the surveyed area there is only one which is purely vegetarian. The Nairs were vegetarians in olden days and the one household still adhering to the vegetarian diet belongs to this community. But even the Nairs tasted non-vegetarian dishes on certain days when meat and liquor were offered to the spirits. Thus on the new moon day in January and

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August, animals were sacrificed for the spirits of the forefathers and alcoholic drinks offered for their propitiation. Both the meat and the drink were consumed by the members of the household after the ceremony. Even now these sacrifices are continued by certain households. Meat is more popular than fish both due to the low price and easy availability. Beef being cheaper it is consumed more than mutton or chicken by all except Nairs who generally do not eat beef.

65. Rice is the staple food for majority of people in the surveyed area and the village, particularly for the culti-

vators and agricultural labourers. Even now the agricultural labourers receive the wages in paddy which probably is the reason for the greater number of agricultural labourers depending on rice for staple food. Among the other workers and occupational groups, particularly of the low income groups, tapioca and other vegetables substitute rice occasionally. The nature of the staple food is not decided by the community to which the household belongs, for among all communities of the surveyed area there are people using rice alone and people using rice and tapioca, as can be seen from the following table.

Table XIII
DIET (STAPLE DIET AND FOOD HABITS)

Name of the community	Total No. of households	No. of vegeta- rian house- holds	No. of non- vegetarian households	No. of households having as staple food	
				Rice	Combination of rice and roots including tapioca
Ezhuvas	69	..	69	46	23
Jacobites	20	..	20	..	20
Roman Catholics	13	..	13	..	13
Nairs	7	1	6	6	1
Muslims	5	..	5	4	1
Pulayas	2	..	2	1	1
Koodans	2	..	2	2	..
Velans	1	..	1	1	..
Vettuvans	1	..	1	..	1
Members of Brother Mission	1	..	1	1	..
Asaris	1	..	1	1	..
Karuvans	1	..	1	..	1

66. In the surveyed area 61.79 per cent of the households take three meals a day and the remaining households two meals a day. Those who subsist on two meals a day take one at noon and the other at night, both consisting of rice, whereas those having three meals a day take rice gruel or tea or coffee with some dishes prepared from tapioca or rice flour in the morning, a lunch consisting of rice at noon and supper at night. Among both these sections a good number of households take coffee

and some light dishes in the evening. There are a few households which take coffee early in the morning also. In the households where breakfast is not a general feature the working males get some light food from the hotel before they go to work. Similarly, school-going children are fed on food purchased from a shop by some of these households. Toddy drinking is popular among all sections of the population and some amount is spent by all occupational groups on toddy.

FOOD AND DRINK

Table XIV
DIET (NUMBER OF MEALS)

Total No. of households	Name of community	Total No. of households in the community	Households having two meals a day	Households having three meals a day
123	Ezhuvas	69	20	49
	Jacobites	20	16	4
	Roman Catholics	13	4	9
	Nairs	7	2	5
	Muslims	5	3	2
	Pulayas	2	1	1
	Koodans	2	..	2
	Velans	1	1	..
	Vettuvans	1	..	1
	Members of Brother Mission	1	..	1
	Asaris	1	..	1
	Karuvans	1	..	1

67. All the households in the surveyed area make special preparations on festive occasions such as *Vishu* and *Onam* for Hindus, Christmas and Easter for Christians etc., and all the households in the surveyed area use coconut oil in the preparation of food. The position outside the surveyed area is not different with regard to these two points. Except for 5 households in the surveyed area belonging to the poor class all the

others possess separate utensils for cooking separate items of food, but only 14 households in the surveyed area have modern hearths in the kitchen. All except 5 households in the surveyed area use firewood as fuel whereas 5 households use firewood and dry leaves. The table below classifies the households in the different communities on the basis of the information in this paragraph.

Table XV
HOUSEHOLDS MAKING SPECIAL PREPARATIONS FOR FESTIVALS USING SEPARATE UTENSILS FOR COOKING, HAVING NEW HEARTHES, ETC.

Community	Total No. of households	No. of households				
		Preparing special dishes on festive occasions	Using coconut oil	Using separate utensils for cooking	Having new hearths	Using firewood as fuel
Ezhuvas	69	69	69	65	7	65
Jacobites	20	20	20	20	2	20
Roman Catholics	13	13	13	13	1	13
Nairs	7	7	7	7	4	6
Muslims	5	5	5	4	..	5
Pulayas	2	2	2	2	..	2
Koodans	2	2	2	1	..	2
Velans	1	1	1	..	..	1
Vettuvans	1	1	1	1	..	1
Members of Brother Mission	1	1	1	1	..	1
Asaris	1	1	1	1	..	1
Karuvans	1	1	1	1	..	1

Customs and Manners of Chaldean Christians Childbirth

68. The first three confinements of a married girl take place in the mother's house. In the seventh month of pregnancy the girl goes to the mother's house and accompanied by her relations formally returns to the husband's house. On this occasion the husband's people are informed of the day when her parents would come to take her back for confinement. Generally in the same month her parents or other near relations come to the husband's house and take her back. There are no ceremonies associated with this, but usually this is arranged to be during an odd month of pregnancy. The girl observes no restrictions with regard to the food or work before the childbirth. However heavy work is avoided due to the weak physical condition. Except in serious cases the country midwives are invited to assist on the occasion of childbirth. No observances are associated with the childbirth and no food taboos practised by the mother or other members of the household in connection with confinement. Ayurvedic medicines and occasionally alcoholic liquors are administered to the mother as a precaution against any possible disease that she may develop. The medicines and liquors are also supposed to improve her digestion enabling her to take nutritious food to recover the health. No pollution is observed by the members of the household although for a few days after the confinement male members do not go to the room where the mother and the child lie. The father and his people may visit the child with small presents such as dress and cosmetics. The mother does not go to the church until the baptism of the child which takes place on the 40th day for the boy and 56th day for the girl. A god-father and a god-mother come from the relations of the child's father with new costumes for the child for baptism. The child dressed in the new costumes is taken to the church for baptism. Outside the sacristy all the

clothes are removed from the child's body and the naked child is handed over to the deacon whose presence along with the priest is essential for all important religious ceremonies of the Chaldean Christians. In the sacristy the priest anoints the child with holy oil and dips it in the baptismal font three times whispering the prayers of baptism. The water is then rubbed from the body of the child with a towel by the deacon. Now the child has become a member of the church and so it is taken within the church and administered the Holy Eucharist. Unlike among the Catholics the Holy Eucharist is administered to all in the two forms of bread and wine, the bread being given by the priest and the wine by the deacon. The mother visits the church on the day of baptism and also receives Holy Eucharist. The baptism is administered by a priest or deacon in the house of the child before the 40th day if the child is sickly. On the day of baptism near relations are invited to the house for a feast. The mother returns to the husband's house after about three months when the child shall be given ornaments, and the mother dresses and household utensils. All these customs are observed for all the first three childbirths.

Puberty

69. As among other Christians no ceremonies are observed in connection with puberty. It may not even be made known to all the members of the household.

Marriage

70. Negotiations for the marriage are generally started by the boy's people. Likes and dislikes of the boy are very much taken into account in settling the marriage, and therefore the boy interviews the girl at the beginning of the negotiation. The betrothal takes place in the girl's house for which the boy's mother's brother and his wife and some other near relations go with a ring from the boy if he does not attend the function. From the neighbourhood of the girl's house two women unrelated to the girl are invited to the girl's house to take part

in the ceremony. Receiving the ring from the boy's relations these two women enter a room together with the girl and explain to the girl that such and such boy has been proposed to her and that he sends the engagement ring. If the girl is favourably impressed by the boy and approves of the marriage she accepts the ring; or else she rejects it. No persuasion is applied on the girl to accept any particular proposal and the selection of the two unrelated women to ascertain the willingness of the girl is intended to facilitate the free expression of the opinion of the girl. If the girl accepts the ring, on a convenient day not long afterwards her relations go to the boy's house for what is known as exchange of *kuri*. On two pieces of paper the addresses of the boy and the girl are written and the elder male members from each party officially exchange these slips. Each party takes the slip to the parish priest who enters in it a note stating whether the marriage is permissible or objectionable. Receiving back the slip with this endorsement it is sent to the other party who hands it over to their parish priest. On the acceptance of this slip from the other parish banns are published in the church on three Sundays, announcing the proposed marriage and enjoining the people to notify the priest if there is any objection to it. The Friday previous to the day of the marriage the boy and the girl go to their respective parish priests to make a special confession when the priests will give them instructions on the Christian duties of the husband and wife. Marriage generally takes place in the girl's parish but according to the convenience of each party, it may be in either place. The boy and the girl should fast from the previous day until the wedding is over. The boy brings a ring and the girl a cross to the church when they come for the marriage. The priest and the deacon who officiate in the marriage, take the ring and cross from them and put them in wine in a vessel, together with some holy relic. The contents of the vessels are blessed.

The boy drinks half of the blessed wine and the girl drinks the balance. The boy then puts the ring on the girl's finger and the girl pins the cross on the boy's dress. The crowns brought by the girl and the boy are blessed by the priest and each puts the crown on the head of the other. The *thali* and the *manthrakodi* (wedding veil) are blessed by the priest and the boy ties the *thali* round the neck of the girl and presents the *manthrakodi* to her. The bride and the bridegroom sign the marriage register of the parish. The wedding ceremony is over with it and the couple accompanied by the people go to the girl's house for the reception. The mother of the girl receives the couple with a lighted lamp at the entrance to the house. They are made to stand on a wooden plank and their feet washed with water. The couple are then led to the *pandal* and seated on chairs. The eldest male member of the girl's family after thrice requesting the permission of the assembled guests presents some sweet to the boy and the girl. After a general feast the couple go to the bridegroom's house on the same day. All the observances complied with in the girl's house are carried out in the boy's house also. Next day the couple visit the boy's parish church.

71. The priests can marry either before or after the ordination. In their case the ceremony is more elaborate and includes certain new rituals. Instead of crowning the priest, a band is tied on his left hand. Divorce is prohibited in the church. Sororate and levirate are not permissible. Polygamy and polyandry are, of course, anathema to the community.

Funeral

72. A priest is invited to the bed side of the dying person to pray for him and to administer to him the last sacraments. Immediately after the death information is sent to all the relations. The body is sponged with warm water, dressed in new clothes and laid in a coffin. A crown of flowers is put on the head and the whole coffin

decorated with flowers. In one of the main rooms the body is exposed to the visitors. At the time of funeral the priest and the deacon come to the house and read certain portions from the Bible, recite some prayers and make a sermon on the Christian meaning of death. The body is then carried to the church with the priest walking just in front of it. The head of the coffin should be nearer to the priest and its leg away from him. In the church the body is placed with the face looking at the altar. The priest recites further prayers and makes one more sermon. The cemetery is generally located at the back of the church. After the ceremony in the church the body is carried to the cemetery through the main entrance. When the funeral procession reaches midway on the side of the church the coffin is laid on the ground. After a small prayer the priest stands behind the coffin and the coffin itself is turned round to bring the head near the priest. On reaching the grave the priest makes further prayers. The coffin is covered with the lid and lowered into the grave. The priest drops on the coffin three pinches of earth and all the assembled people do likewise. All the people remain in the cemetery until the grave is completely filled up. The priest seals the grave by drawing on the earth the sign of the cross at the four corners of the grave. The burial always takes place with the leg towards the east so that the person faces the east. This way he is supposed to wait for the day of the Last Judgment when Christ will appear from the east. After the burial the priest and the people go to the church again. The priest blesses some water in which himself and all the people wash their hands before going to their houses. In the house of the deceased a vegetarian feast is served to all the mourners on the day after the funeral. On the third day the members of the household go to the church to attend a special mass said for the deceased. After the mass the priest and the people go to the grave and the priest makes the sign of the cross with perfumed oil on

the grave. On this day also a feast is served in the house. Special prayers and feast will generally be held in the house on the 15th, 16th and 17th day and on the anniversary day. The feast on the third day and on the anniversary day are attended by the priest. The people invited to the feast give small offerings to the priest to make more prayers for the dead.

73. Certain taboos are observed by the members of the bereaved household. They eschew fish, meat, milk, ghee, butter and eggs for 40 days after the death. On the 41st day after prayers in the church a non-vegetarian feast is arranged in the house to mark the end of this period of mourning.

74. The Chaldean Christians do not believe in purgatory but say prayers for the deceased with the hope that these prayers shall procure him the mercy of God on the day of the Last Judgment. All souls, good or bad, are supposed to wait in some place until the day of the Last Judgment. The eternal punishment or the eternal reward is enjoyed by the soul only from the day of the Last Judgment.

Consanguineous Marriages

75. Among all communities except Christians of the village consanguineous marriages are permissible but the number of such marriages is only small at present. As in other parts of the State among the Nairs, Ezhavas and most other Hindu communities of the village marriage between blood relations was favoured in olden days and almost invariably one married one's cross-cousin. The main reason for the change of attitude in this respect is the break-up of the old family system. In olden days only the females were entitled to the family property among Nairs and the *karanavan* (mother's brother) was the most powerful guardian of the children. The cross cousin marriage was accepted then as a rule, for that way the family properties would be conserved and the children of the *karanavan* could enjoy the properties which he himself was unable to inherit. Nobody dared to

oppose the views of the *karanavan*, however much the marriage was against the sentiments of the boy and the girl. The break-up of this family system and the consequent dethroning of the *karanavan* from his exalted pedestal dealt a death-blow to the system of consanguineous marriage also. The advance of education and the gradual introduction of dowry system, though it is not known by that name among the Hindus, have also contributed to the decrease of preferential marriages. In the surveyed area 8 marriages have taken place between direct blood relations besides 3 cases of sororate and levirate. Among the 8 marriages only in 5 cases it has taken place between cross-cousins, they being in the Pulaya, Ezhava and Asari communities. Outside the surveyed area the percentage of such

marriages may not be higher but there may be other communities in which such marriages have taken place. From the table given below it can be seen that marriages between blood relations have taken place in the Muslim and Christian communities also. The Muslims do not have any objection to this practice provided the interdictions enjoined in the Koran are not violated. Among the Christians, on the other hand, normally no marriage is permissible between cross-cousins but it is not objected to between distant relations. It is possible to get special dispensation from the church even for marriages within the prohibited degree of relationship though such permission is given only sparingly. In the instance of the surveyed area one marriage has taken place outside the prohibited degree of relationship.

Table XVI
CONSANGUINEOUS MARRIAGES

	Communities					
	Ezhavas	Muslims	Jacobites	Pulayas	Asaris	Nairs
Total No. of households in the community	69	5	20	2	1	7
No. of households where consanguineous marriage has taken place	5	1	1	1	1	2
Total No. of consanguineous marriages	5	1	1	1	1	2
Married to one's own mother's brother's daughter	2	..	..	1	..	..
One's own father's sister's daughter	1	..	..	..	1	..
Other blood relations	..	1	1	..	..	1
Non-blood relations	2	..	..	..	..	1

CHAPTER III

ECONOMY

Economic Resources

76. The village has an agrarian economy, the land being the main source of income and the largest field of employment. Paddy, banana and tapioca form the major crops and provide the staple food of the village. Some people are employed in the exploitation of forest wealth while a few others earn their living by quarrying granite which is plentiful in all parts of the village. As already mentioned, the village is rich in cattle wealth which employs some people as cowherd. There are some minor industries carried on household scale, such as the manufacture of mats, baskets, etc. from bamboo, the weaving of kora grass, mats, oil pressing, paddy dehusking, repair and manufacture of agricultural implements, etc. In the field of trade and commerce only a few have been employed as the village does not provide adequate opportunities for larger development of these occupations. The construction of the Peechi dam, the opening of the Areca-nut Research Station and the existence of a nursery business have provided employment opportunities for a few. With the advance of education the chances of the villagers for getting employment in the Government service have considerably increased in recent times.

Land and Land Utilisation

77. Out of the total area of 16,485.28 acres,¹ 8,883.06 acres² is forest area falling within the two ranges of Pattikad and Peechi. Of the remaining 7,602.22 acres,³ 2,445.65 acres⁴ are

wet lands mostly under paddy cultivation and 2,629.30 acres⁵ dry lands under various cultivations, 1,288.07 acres⁶ waste lands and 1,239.20 acres⁷ *poramboke* lands belonging to the Government. Out of the latter two items, 1,192.18 acres⁸ are occupied by rivers, canals, pipe lines, tanks, wells, roads, lanes, public institutions, the Seed Multiplication Farm, the Areca-nut Research Station and the Peechi Scheme. The remaining lands under these two items remain unoccupied according to the village records. But actually most of this area has been occupied by the new settlers who encroached on the waste lands indiscriminately during the last decade. Steps are now being taken to assign these lands to the occupants themselves. The reserve forest area has also not been spared by the encroachers and within the forest area of the village about 2,000 acres⁹ has been occupied illegally by clearing the forest area, constructing houses and starting cultivations. Outside the forest not much vacant land remains now and there is no scope for further encroachment, whereas within the forest area, now strict measures are being taken to prevent further encroachments.

78. The private lands in the village are held under two tenures viz., *pandara-vaka verum pattom* and *puravaka*. 1,887.66 acres¹⁰ of wet lands fall under the first tenure and the remaining wet lands under the latter. Under the category of dry land 2,435.24 acres¹¹ fall under the first tenure and rest under the second

tenure. The total land owned by the private individuals is distributed among 681 owners. 3.08 per cent of them own 40 acres, or more, 0.73 per cent between 35 acres and 40 acres, 1.03 per cent between 30 acres and 35 acres, 2.64 per cent between 20 acres and 30 acres, 6.47 per cent between 10 acres and 20 acres, 9.40 per cent between 5 acres and 10 acres, 11.16 per cent between 2.50 acres and 5 acres, 23.79 per cent between 1 acre and 2.50 acres and the remaining own less than 1 acre each. As against the large number of cultivating households, the land is owned by only a small number of people. A good many out of these land-owners have leased out their lands to tenant cultivators which accounts for this apparent anomaly. The land of each owner would have been fragmented and leased out to different tenants with the result that the majority of the cultivators occupy holdings uneconomically small. This is particularly so in the case of dry land. In olden times only paddy lands were valued by the people and the abundance of dry land and the absence of dry cultivation made them neglect this category of lands. The agricultural labourers and other landless people were then permitted to occupy this area and to raise small cultivations. Thus, in course of time, these dry lands came under the possession of these numerous agricultural labourers resulting in the mutilation of holdings.

79. Coming to the surveyed area it has a total extent of 401.37 acres of which 122.33 acres are classified as forest. Only about 75 acres of this forest land fall within the forest range. The remaining is being left out as village forest consisting of only minor forest growths. This latter area has now been encroached and brought under cultivation. From the non-forest area 200 acres are paddy lands and 79.04

acres dry lands. The fields are subjected to 3 crops and almost the entire dry land excepting the house sites are brought under cultivations like banana, tapioca and other tubers. Thus, in the surveyed area, no land is left fallow. The surveyed households themselves possess 285.93 acres of land of which 243.18 acres are under cultivation by the households. 0.30 acre has been given out to others for cultivation and 42.45 acres remain with the households uncultivated. Of the latter only 19.95 acres form cultivable waste and they are being brought under cultivation gradually. Out of the total land possessed by the surveyed households, only 20.29 acres are owned by them, 76.29 acres have been taken from Government on tenures less substantial than ownership and 189.35 acres from private persons or institutions on rent. This distribution of the tenure status is not anything peculiar to the surveyed area but as indicated earlier is only a reflection of the existing state of affairs in the whole village.

80. It is estimated that the households of the surveyed area produce approximately 33,550 paras¹ of paddy, 210,800 pounds² of tapioca, 5,100 bunches of banana, other plantains worth Rs. 7,868 and areca-nut worth Rs. 1,800 annually. Out of the above quantities 6,320 paras³ of paddy, 12,240 pounds⁴ of tapioca, 1,020 bunches of banana, other plantains worth Rs. 2,800 and areca-nut worth Rs. 200 are being consumed by the producing households and the rest marketed. The total production of the village under these items has not been estimated but their relative importance is sure to be the same as in the surveyed area. The chief sources of money for the villagers are paddy, banana, tapioca and areca-nut as in the surveyed area. The production under these items cannot be increased by extending the cultivation, for only a small fraction of the village

- (1) 6,671.34 hectares
- (2) 3,594.83 hectares
- (3) 3,076.51 hectares
- (4) 989.75 hectares
- (5) 1,164.06 hectares
- (6) 521.27 hectares

- (7) 501.49 hectares
- (8) 76.96 hectares
- (9) 809.40 hectares
- (10) 763.91 hectares
- (11) 984.54 hectares

- (1) 273,930 kgs.
- (3) 51,600 kgs.

- (2) 95,618 kgs.
- (4) 5,552 kgs.

land remains uncultivated. But there can be considerable enhancement of the production by the adoption of improved methods of cultivation and application of chemical manure. At present, all types of cultivation are carried out in the traditional way using the time old equipments and applying little chemical manure.

Animal Husbandry

81. The total animal wealth of the village is greater than in a similar village of the midland due to better feeding facilities and greater demand for animal power in the execution of agricultural operations, but the number is not as high as would have been possible to raise in the conditions available in the village. In the entire village there are 3,275 cattle, 1,375 buffaloes, 1,430 goats, 36 sheep, 37 other animals and 11,558 fowls. This works out at the rate of about 69 cattle, 71 buffaloes, 74 goats, 2 sheep, 2 other animals and about 598 fowls per thousand population. One special feature in this regard is the comparatively high proportion of bulls and buffaloes which obviously is owing to their high demand as draught animals for the agricultural operations. Buffaloes constitute nearly half of the working animals because of their superior draught capacity and greater suitability for the puddled type of cultivation. As elsewhere in the State, the cattle of the village are of a non-descript type of poor indigenous breeds of small size and build. The feed to the cattle consists of bran, rice straw and grass growing in the forest areas or on the sides of paddy fields and compounds. The poor animal husbandry yield obtained in the village should be attributed to the nutritious deficiency particularly the deficiency of bone-building minerals such as calcium and phosphate in the above fodder materials. The poultry development has not attracted the attention of the people in spite of the facilities such as large residential compounds, extensive paddy cultivation which yields subsidiary products suitable for feeding the birds and the availability of

improved variety of birds through the Development Block and the Animal Husbandry Department. It would appear that the people, particularly cultivators, do not have much interest in increasing the number of milch cows or improving their breed. A key village centre started in the village some time back brought certain stud bulls of high-yield breed but the villagers did not take advantage of this facility to improve the cows, on the ground that they require better draught animals and not better milch cows. One major reason for the general disinterest shown in the development of animal husbandry is the absence of easy marketing facilities. The excess products, after meeting the requirements of the households are at present sold to the petty tea-shops in the village. They are not sufficient enough to take all the excess products, nor are they a steady and remunerative market for them.

82. The surveyed area, though does not differ from the rest of the village in its general attitude towards animal husbandry, possesses greater number of cows and bulls per thousand population on account of the concentration of cultivators there. Out of 123 households in the surveyed area 47 possess cows, 25 bulls, 15 buffaloes, 8 she-buffaloes, 17 goats and 2 pigs. Pig rearing is a new introduction in the village by the immigrants from other places. It has not spread to indigenous families which rather show a distaste for this animal. 80 households in the surveyed area possess indigenous fowls and white leghorns. Altogether there are 90 cows, 83 bulls, 35 buffaloes, 11 she-buffaloes, 66 goats, 2 pigs, 362 indigenous birds and 7 white leghorns in the surveyed area. Apart from the use of the cattle and buffaloes, in the agricultural operations and the supply of milk for domestic consumption, the people of the surveyed area do not look upon these animals as a source of income. The greater number of draught animals indicate this fact clearly.

Forestry

83. The forest does not directly

contribute to the economy of the villagers, since the forests in the village are owned by the Government. Nonetheless, it provides employment to the workers and yields certain minor products which the villagers collect, though illegally. In 1961-62 52,500 cft. of valuable timber, 38,000 teak poles that can be used as posts for electric and telegraph lines, 500,000 bamboo, and minor forest products such as honey, lac and barks of certain trees worth Rs. 1,200 have been extracted by the Government from the two ranges of Peechi and Pattikad. This gives employment to a good number of male workers from the village. Practically all the green manure required for the paddy and banana cultivations of the village is collected from the forest. Bamboo for fencing purposes, firewood and medicinal herbs are also collected from the forests by some people. Though the collection of the green manure is permitted, the collection of other items is illegal. But the poor people find some ways to evade the officers. There is at least a small section of people who earn their livelihood by the regular collection and sale of these items. The forest area also provides grazing facilities for the village cattle.

Industries

84. In the industrial sphere there is no scope for any development due to natural limitations. Factory-based industries are practically out of question, since the village does not possess any special facilities for such enterprises. Probably agriculture-based industries particularly of the nature of preservation of some of the agricultural products like banana are possible but no attempt has been made so far in this direction. The bamboo and kora grass grown abundantly in the forest of the village, however, employ a few people in household industries. The tribal people residing in the forest area of the village have been manufacturing bamboo mats and baskets on a small scale since long past. Similarly some members of the Kurava community are engaged in the manu-

facture of kora grass (cyperus corymbosus) mats seasonally. These two household industries have received encouragement under the Development Block and attempts have been made at organising them on a larger scale, stabilising the market and providing the capital. Other communities are also encouraged to take up these two occupations by giving them training and organising co-operative societies. In the Peechi area a society of bamboo mat weavers has been organised, settling some tribals engaged in the craft in a compact area to facilitate co-operative enterprise. A Grass Mat Weavers' Co-operative Society has also been organised and provided with a work-shed and equipments. None from the surveyed area is engaged in these crafts but from the village as a whole about 400 people are engaged in them. There are a few rice-mills, tailoring establishments and blacksmithy units by way of other household industries. The contribution of these industries to the village economy is comparatively low and the prospects of their making greater contribution are bleak.

Factors influencing Economic Life of the Village

Land Reforms

85. The proprietary ownership of the lands of the village falls under two categories of *panduravaka verum pattom* and *puravaka*. Under the first tenure falls the lands originally leased out by Government to tenants for cultivation on the condition that two-thirds of the net produce after deducting the cost of seed and cultivation would be given to the Government. By the proclamation of 1905, the erstwhile Cochin State conferred full proprietary right on the tenants in respect of these lands and ever since that proclamation such lands were treated as the normal tenure for settling the State demand. The *puravaka* lands are the private property of the landlords or *jenmis* who have full proprietary right over the land. The lands under these two tenures are held by 681 landlords of the village in pieces of varying extents. 287 of these

landlords reside outside the village and hold under their possession 4,290.94 acres¹ altogether. Majority of them are Nairs, Christians, Warriors, Tamil Brahmins, Namboothiris, Ezhuvas and Muslims. The table below gives the details of distribution of these landlords and the area possessed by them.

Table XVII
ABSENTEE LANDLORDS

Community / Institution	Holding		Area	
	No. of holdings	Percentage distribution of holdings	Acres	Percentage distribution of area
Nairs	138	48.08	1,139.65	26.56
Warriers	21	7.32	762.03	17.76
Namboothiris	9	3.13	376.55	8.78
Kshatriyas	5	1.74	537.57	12.53
Pisharodis	9	3.13	15.59	0.36
Tamil Brahmins	12	4.18	127.34	2.97
Ezhuvas	9	3.13	73.22	1.71
Nambisans	1	0.35	8.39	0.19
Kaniyans	1	0.35	0.38	0.01
Ezhuthachans	2	0.70	5.67	0.13
Pulluvas	2	0.70	7.07	0.16
Marars	2	0.70	133.72	3.12
Devaswom	1	0.35	6.64	0.15
Christians	67	23.35	967.95	22.54
Muslims	8	2.79	130.07	3.03

86. The wealthy landlords, particularly those among the absentee landlords, have leased out their lands to tenant cultivators under two tenures known as *kanapattom* and *verumpattom*. Majority of the cultivators of the village have taken lands on lease under these two tenures. In the surveyed area, out of 123 households as many as 78 have taken lands on *kanapattom* or *verumpattom*. The *kanapattom* is a lease in consideration for a deposit of money or grain by the tenant as security or loan. When the *jenmi* was in need of money, he resorted to this method of raising the required amount as it was profitable and more convenient. The lessee under the tenure was entitled to the interest on the amount advanced to the landlords, the rate of

interest varying from place to place. The net produce from the *kanapattom* lands, after taking the cost of seed and cultivation was to be shared equally between the landlord and the tenant. The tenant deducted from the share of the former the interest on the advance amount, but the assessment due to the Government, on the other hand, had to be paid from the tenant's share. Originally the period of *kanapattom* lease extended to the life period of the *jenmi* and would expire with his death. Then the lease could be renewed with his successor. Later on the period of lease was recognised as 12 years at the end of which period the landlord would terminate the lease returning the advance amount and compensating for the

improvements effected by the tenant, or he would renew it on the payment of a renewal fee of 13 per cent of the advance amount by the tenant. Later on this renewal fee was fixed as 25 per cent of the advance amount. The tenant had the right to undisturbed possession and enjoyment of the land for 12 years unless he committed excessive waste on the lands or was guilty of conduct derogatory to the *jenmi's* title. By the settlement proclamation of 1905 the Cochin Government abolished the practice of renewal every 12 years and vested the right of unmolested possession on the lessees. Under the Kanam Tenancy Act of 1955 some more benefits enjoyed by the lessees of similar lands in Travancore area were extended to the tenants of Cochin area also. By virtue of the provisions of this Act, the dues to the landlord were commuted into a fixed annual money payment called *jenmikaram* which was collected by Government on behalf of the landlords and paid to the landlords by Government, deducting the collection charge. Besides eliminating the direct dealings between the tenant and the landlord and ensuring security of tenure to the tenant, the Act declared that the landlords shall not have any right, claim or interest except to receive the *jenmikaram* and the tenant shall be deemed to be owner of the land subject to the payment of *jenmikaram*. The settlement of *jenmikaram* of the *kanam* lands of the village has not been completed and as such the tenants are not paying the dues either to the *jenmi* or the Government at present. Under the Kerala Land Reforms Act the tenants of these lands have been granted the right to purchase the landlord's title on the land on payment of compensation.

87. *Verumpattom* is a simple lease for one year or for a specified period mentioned in the deed. According to the old practice the tenant taking land under this tenure was entitled to only one-third of the net produce of the land after deducting the cost of seed and cultivation and often the landlords, not adhering to this custom, extorted even

more from the tenants. The tenant had to surrender his holdings whenever called upon to do so by the landlord but, in actual practice, the tenants enjoyed undisturbed possession so long as they regularly paid the rent and effected improvement in the holdings. As a precaution against default, the landlord used to receive one year's advance rent from the tenant at the commencement of the tenancy. By the Cochin Verumpattomdars Act, 1118 the tenants under this tenure were granted fixity of tenure. Under the Kerala Land Reforms Act the tenants are granted fixity of tenure, the right to get the fair rent fixed and the right to purchase the landlord's title in the land on payment of compensation. The Kerala Land Reforms Act has also given fixity of tenure to *Kudikidappukars*. Four families have been benefited by this in the surveyed area.

88. From the immigrants who recently adopted the village as their home a very large number encroached upon the Government lands both within the forest area and outside the forest area. No effective measures were taken to prevent this encroachment or to evict the encroachers in the beginning of the last decade, when this took place on a large scale, due to the policy of Government to encourage cultivation of vacant lands under the Grow-More-Food Scheme. The encroachers had no manner of right over these lands and they did not pay any rent to the Government. For a long time their position was unsettled, for it was not sure whether these persons would be evicted or the lands would be assigned to them. Now Government have adopted a definite policy in this matter deciding to assign the lands to the occupants except in certain special areas where it is absolutely necessary to evict them. Under this policy of the Government more than 1,000 households of the village will be benefited. In the surveyed area alone as many as 46 households stand to benefit by this scheme.

89. Due to various factors there has been an increase in the land value

(1) 1,736.44 hectares

all over the State during the last two decades, and the village under survey is no exception to it. On the other hand, due to the flow of immigrants, the land value has shot up abnormally in this village in the last ten years. The inauguration of the irrigation scheme has also boosted up the soaring prices.

Land Improvement

90. The most significant development under land improvement in this village in recent times has been the introduction of Soil Conservation Scheme. As already mentioned earlier the landscape and the heavy rainfall contributed to large scale soil erosion, washing away the fertile surface soil and exposing the laterite and the rock on the slopy terrain. The destruction of natural vegetation and the repeated tilling of the hill-slopes started by the immigrants who mostly encroached the vacant lands on the borders of the forests speeded up this process considerably. To protect the land from this destruction, the Government introduced the Soil Conservation Scheme in the village in 1956 for the first time. That year 478 acres of land on the slopes of the hills was brought under the scheme by the construction of contour bunds. It was expected that the eroded soil would be collected at the bund and thus prevented from flowing down. In course of time, the slope of the hill would be made into small terraces by the accumulated soil, thus preventing further erosion. Similar steps were taken in 502 acres more in 1957 but unfortunately the scheme was not extended to more areas. The total cost for the working of the scheme was about Rs. 79,000 or approximately Rs. 80 per acre. Considering the long range benefits of the scheme the cost should be taken as reasonable. Although the scheme introduced by the Government touched only the fringe of the problem, the people themselves took steps to prevent the soil erosion in other areas by the introduction of terrace cultivation. Credit for the introduction

of this method or at least for its extensive adoption should be given to the new settlers who came from the south where all the hill slopes have been converted into fertile gardens of pepper and coconut by this method. Under this method small walls are constructed at intervals on the slopes of the hills and tilling started in the space between the walls. In some cases the space between the walls was terraced before introducing the cultivation but in some other cases this terracing took place in the natural course after 3 or 4 years of tilling. The method adopted by the settlers has proved to be effective.

Irrigation Facilities

91. The completion of the Peechi Irrigation Project in the year 1957 marks an important milestone in the economic life of the village under survey. Before the introduction of the scheme water from the rainfall received in this area was being drained out almost instantaneously by the steep streams flowing from the mountains. In spite of the heavy rainfall drought was being felt in most areas of the village and cultivation of dry crops requiring irrigation involved heavy work of water lifting from the tanks and wells. Even these sources could dry up soon after the monsoon, making the cultivation of such crops a risky enterprise. The return obtained from such crops was wholly disproportionate to the labour involved in irrigation. Even after the completion of the Peechi Scheme these old methods are employed in elevated areas where the water from the dam would not reach, and from the description of the operation in the following pages the arduous nature of the work would be clear. Nevertheless when the dam was completed these crude methods could be dispensed with in many localities and intensive cultivation was made possible on large areas. By the various canals flowing through the village, 4,553.96¹ acres can be irrigated. In some of these areas where

only single crop was taken, three crops are being raised now, whereas in some other areas which were subjected to two crops, the second crop often being destroyed by drought, not only the two crops have been stabilised but an additional crop is made possible. In other areas when formerly no cultivation was possible or cultivation required lift irrigation now two or three crops are raised without any effort. The scheme thus has made remarkable improvement in the economy of the village. It not only boosted up the agricultural production but also provided more employment to the labourers. The cultivation of cash crops such as banana, areca-nut and cocoanut has also been extended to more areas on account of the enhanced irrigation facilities.

Improvement of Communication and Expansion of Marketing Facilities

92. Before the starting of the Peechi Irrigation Scheme the only road that served the village was that connecting Trichur and Palghat. The construction of a new road from Pattikad to Peechi opened up some of the inaccessible parts of the village on that side. The improvement of Trichur-Palghat road, straightening the curves, widening narrow points and black-topping the surface, facilitated heavy traffic on that route. Partly due to this and partly due to the growing importance of the towns which it connects, commercial vehicles started plying along this road at frequent intervals both during day and night. The importance of this road has so much increased and the traffic has become so incessant that now it almost sounds incredible that but a few years ago even sceptics who used this road made an earnest attempt to propitiate the wayside gods for protection from robbers and animals. This rapid improvement in communication has made perceptible influence on the village economy directly and indirectly. Directly, the products can now be sent to distant market towns for disposal within a short time enabling the cultivators to get better price with less troubles. It is unnecessary to say

that the increased prices naturally gave impetus to cultivation particularly that of cash crops such as banana, plantain tapioca and other vegetables. Indirectly, the improvement in communication increased the contact of the people with urban population and other villages whereby they imbibed modern cultivation techniques and became aware of modern economic trends. This enabled them, not only to increase the production but also to adopt the cultivation of such crops which would fetch them the best profit. They have now started marketing the products at different places where they would get the highest price. Thus instead of taking the produce to a particular place where they would have to sell it at the prevailing price, gain or no gain, they now get daily information about the market conditions prevailing in different towns. On the basis of this at a particular season they take the produce to Trichur, at other times to Palghat and on certain occasions even to Coimbatore. It is not meant here that all the problems of communication have been solved so far as the village is concerned. There are many areas which are still unconnected by motorable roads and the agricultural produce from these places has to be carried by head-load three or four miles before loading them in a vehicle. This involves several problems such as organisation of manpower, transshipment and long delays resulting in the damage of the commodities. Therefore, even now, the cultivator in the interior areas sells his products to middlemen who make huge profits in the business. The opening of new roads to these interior areas is a vital need for the improvement of the overall economy of the village.

Expansion of Sources of Finance

93. Majority of the small cultivators especially those engaged in raising short term crops like banana, tapioca and other vegetables require short term and medium term loans for carrying out the cultivation. For example, in banana cultivation one may have to purchase the seeds, green manure and poles for

(1) 1,842.87 hectares

propping up the plants. Probably, he may have to engage labourers paying wages. For all these expenses he may not have sufficient savings with him. Similarly there are certain plots which can be made fit for the cultivation of paddy or other crops by terracing them, provided the cultivator is able to spend some initial amount on terracing and digging up wells or tanks for irrigation. So far a co-operative society has been issuing loans to the cultivators on a small scale but due to bad debts the activities of the society have come to a standstill. The absence of sufficient credit facilities has to some extent retarded the economic progress particularly as far as the small cultivators are concerned.

Infiltration of Urban Influence

94. The urban influence has impressed its stamp in recent times not only on the dress, ornaments, cultural habits and the social relationships of the village but also on its economic structure and more particularly on labour relations. The main channels through which this influence finds its way to the village are the improved communication system, the introduction of electrification, circulation of newspapers, the construction of Peechi dam and the flow of more urbanised immigrants from other parts of the State. The opportunities for bargaining on wages improved with the starting of the Peechi scheme where large number of labourers were engaged at higher wages. Many workers of the village were engaged by this scheme when they worked side by side with the workers coming from the town and imbibed revolutionary ideas on wages and labour relations. Availability of labour in the village became scarce at this period and the demand for increased wages had to be conceded. The wages thus leapt up suddenly. Till 15 years ago all the prominent cultivators of the village had a few families of labourers living in their compound, supplying the working force. They not only could not go

outside for work but were given only a smaller wage than the workers employed from outside, on account of certain concessions allowed to them. This system practicably vanished during the last decade. There are even now labourers living on the lands of the cultivators but there they live now by right under the statute and not by consent. Their wage now has been raised to the level of other workers and they do not consider themselves bound to work for the landlord alone. There are isolated instances where certain aspects of this serfdom are still continuing. There are workers who contract themselves to work year-round for a particular cultivator at a fixed rate and there are labourers who still fulfil the duties of the serfs of olden days, working for a lower wage and carrying out the wishes of the landlords, even at the risk of their own interests. But these are only the last links in a rapidly vanishing system. In the mode of payment of wages also some changes have taken place due to the foreign influences. About two decades ago, the wage was paid always in kind, whereas today money payment is becoming common. For most items of work connected with paddy cultivation even now the payment is made in kind, but for other items of work the payment is mostly in money. In olden days the barbers and washermen were always remunerated in paddy at the time of harvest, whereas today this custom is completely given up and the barber or washerman has to be paid in money then and there. Again, due to the urban influence, education has received great impetus and more and more boys and girls are going to the schools and colleges. The opening of a number of new colleges in the neighbouring towns, a Veterinary College in the neighbouring village and Engineering Colleges both at Palghat and Trichur, have improved the opportunities for general and technical education. The villagers have not been slow in taking advantage of these

new facilities. As a result more and more people are now taking up new occupations, especially in Government services and industrial establishments, thus diversifying the sources of income. Most of the immigrants who came to the village are from more urbanised areas. Besides bringing urban influences they have also brought a new outlook on cultivation. Thus introduction of money crops such as lemon grass and tapioca is greatly on the increase. In changing the mode of wages also, they would have exerted some influence, for these settlers who were mostly engaged in dry cultivation could pay the wages only in money. That was also the practice followed in their native villages.

Livelihood Classes

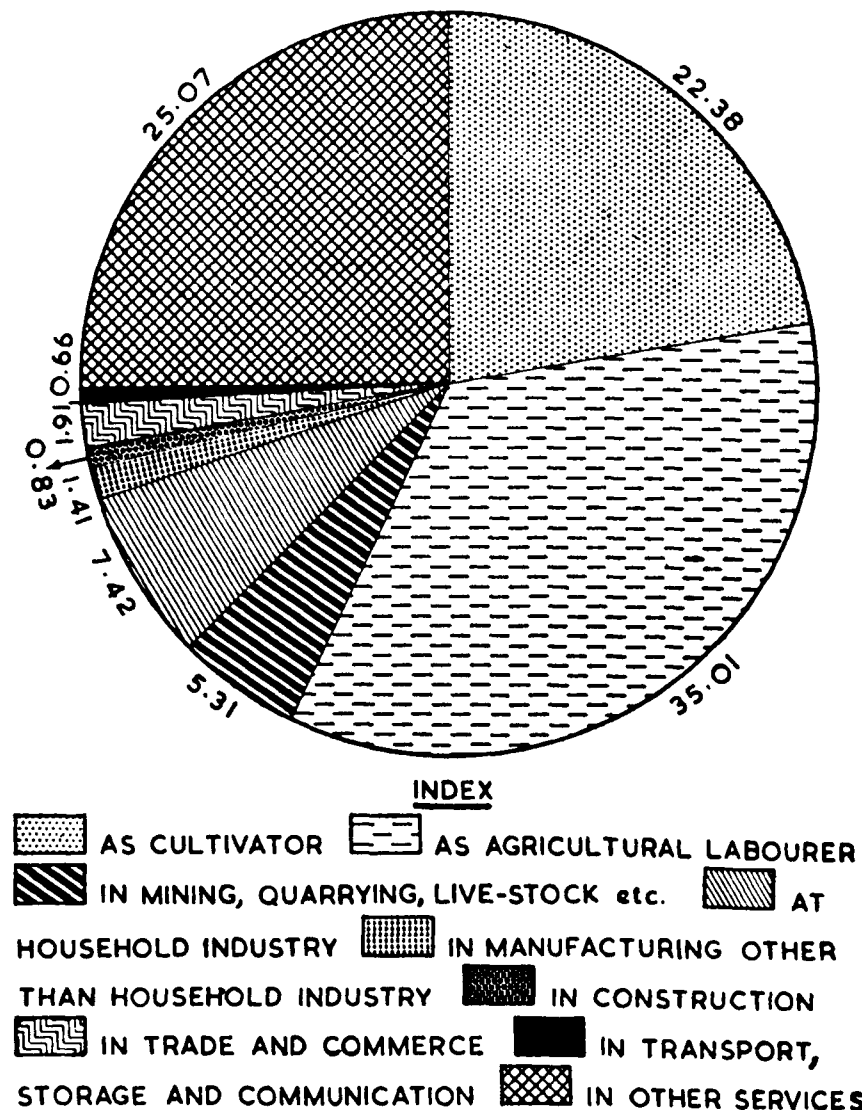
95. Out of the total population of the surveyed area 42.55 per cent are workers consisting of 22.50 per cent males and 20.05 per cent females. 17.19 per cent of the workers are cultivators, 63.12 per cent agricultural labourers, 6.88 per cent are engaged in mining and quarrying, 0.62 per cent are workers in household industry, 0.62 per cent workers in major industries, 1.88 per cent construction workers, 1.56 per cent workers in trade and commerce and 8.13 per cent workers in other services. In the surveyed area there is none engaged in transport occupation. Majority of the cultivators are engaged in raising seasonal dry crops such as banana, tapioca and other vegetables and a small percentage in the cultivation of paddy. On the other hand, a major percentage of the agricultural labourers are engaged in paddy cultivation. The main occupations under the category of mining and quarrying are animal husbandry, quarrying of stones, work in the forests and plantation labour. The two blacksmiths of the surveyed area are classified under household industry, while the workers in major industry are two persons working in an engineering firm near Trichur. The construction workers are some carpenters and a manufacturer of unburnt bricks and the traders are

owners of petty provision shops. Among the workers in other services there are teachers, tea-shop owners, non-agricultural casual labourers, domestic servants and Government employees. About one-tenth of the cultivators are women working for their household cultivation, for unlike in other places the women of cultivating households of this village participate in the occupation by contributing physical labour such as gathering of green manure, weeding, planting and similar other items of work which they can conveniently do. Among the agricultural labourers of the surveyed area nearly three-fifths are women, on account of the reason that the above-mentioned items of work are exclusively done by the women, in addition to the harvest work which is mainly done by them. The predominant part played by agricultural and allied occupations in the livelihood pattern of the surveyed area is to be expected from what has been already mentioned in the previous pages of this chapter.

96. The livelihood pattern of the entire village according to the 1961 Census shows variations from that of the surveyed area under certain items. In 1961 in the entire village 22.38 per cent of the workers were cultivators, 35.01 per cent agricultural labourers, 5.31 per cent workers in mining and quarrying, 7.42 per cent workers in household industry, 1.41 per cent workers in large scale industries, 0.83 per cent workers in construction, 1.91 per cent workers in trade and commerce, 0.66 per cent workers in transport and 25.07 per cent workers in other services. The constituent occupations under these major heads are the same as in the surveyed area. In the village there is a larger percentage of cultivators, workers in the household industry and other services than in the surveyed area, while in the surveyed area there is a much larger percentage of agricultural labourers than in the village. The differences in the percentage of cultivators and agricultural labourers are explained by the fact that

LIVELIHOOD CLASSES

(PERCENTAGE)



the paddy lands owned by the surveyed households are concentrated in the hands of a few people who carry out the work employing large number of workers. Majority of these agricultural labourers are traditional workers attached to these

families and living in their properties. These agricultural labourers can also conveniently go for work in the extensive paddy fields adjoining the surveyed area, for which reason they have crowded there. The larger number of

workers in household industry in the village is due to the fact that in other parts of the village there are some people engaged in *kora* grass mat weaving and the manufacture of bamboo articles, whereas there are no such in the surveyed area. The surveyed area is especially predominant in agriculture and there are very few from this area who are going for employment in other services. On the other hand, in some other parts of the village such as the Peechi Dam site there is a concentration of Government employees which accounts for the larger percentage of workers in other services outside the surveyed area. In spite of these minor differences the largest number of people in the village earn their livelihood from agriculture and allied occupations just as in the surveyed area. Similarly, elsewhere in the village there is a large number of women workers employed as cultivators and agricultural labourers for the same reasons as in the surveyed area.

97. From the Census of 1951 the statistics for the village regarding the workers in the different industrial categories are not available but it gives the total population depending upon the various industries for their livelihood. These figures in 1951 for the village show that 24.35 per cent of the population as depending upon cultivation, 43.69 per cent as depending upon agricultural labour, 9.42 per cent as depending upon productive activities other than cultivation including mining and quarrying, animal husbandry, household industry and large scale industries, 1.68 per cent as depending upon trade and commerce, 3.08 per cent as depending upon transport and 17.78 per cent as depending upon other services. It may not be quite accurate to compare the figures of 1961 and 1951 since the basis for the industrial classification adopted in the two Censuses is slightly different. However, there may not be much mistake in presuming that between 1951 and 1961 there has been a decrease in the proportion of agricultural labourers and workers in transport and an increase in the proportion of

workers engaged in other services. This is the natural consequence of the developments that have taken place during the decade. A large number of agricultural labourers took up other occupations which became available for them due to the advancement of education and the construction of the Peechi Irrigation Scheme. With the expansion of the transporting facilities a number of people engaged in head-load transport and transport by bullock carts were thrown out of work and they took up other occupations.

Ownership of Economic Resources

98. In a predominantly agricultural village like Panancherry, the distribution of economic resources largely means the division of landed property. There are 3 important types of possession of land that has to be reckoned as far as the surveyed area of the village is concerned, viz., the land owned by the households, the Government lands occupied by the households and the land taken on rent by the households from private persons or institutions. As far as the surveyed area is concerned, out of the 123 households, only 14 households own lands over which they have got absolute proprietorship. In the case of 11 of these households the extent of their possession is less than 1 acre and in the case of the remaining three, it is less than 2.5 acres. Majority of these households are of Ezhuvas. Under the category of households possessing Government lands, there are 47 in the surveyed area, the extents under their possession being less than one acre in the case of 18 households, between 1 acre and 2.5 acres in the case of 16 households, between 2.5 acres and 5 acres in the case of 11 households and between 5 acres and 10 acres in the case of 2 households. Majority of households in this category belong to the Christian community and the households possessing large extents are almost exclusively Christians. 78 households have taken lands on rent from private individuals or institutions under *kanapattom* or *verumpattom* tenures. 60 of

these households have taken only less than 1 acre each, 4 households have taken between 1 acre and 2.5 acres, 6 households between 2.5 acres and 5 acres, 2 households between 5 acres and 10 acres and 6 households above 10 acres of lands under this category. Majority of households in this case belong to the Ezhuva community but the households owning large extents of land mostly belong to the Nair community. Altogether 114 households of the surveyed area possess some lands

under one or the other category, 21 of them possessing lands under more than one category. All except one of the land owning households cultivate their lands themselves. One household has leased out a small extent of land for banana cultivation during the year of survey, but it is only for one season and is likely to be recovered after the harvest. The distribution of land according to the community and extent of possession is given in the following table.

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

		No. of households and extent of land									
Nature of interest on land		No land	5 cents and below	6 to 10 cents	11 to 20 cents	21 to 50 cents	51 cents to 1 acre	1 to 2.49 acres	2.5 to 4.99 acres	5 to 9.99 acres	10 acres and above
Land owned	Community										
	Ezhuvas	60	..	1	1	3	3	..	..	..	1
	Jacobites	19	..	..	..	..	..	1	..	..	..
	Roman Catholics	11	..	..	1	..	..	1	..	..	..
Land held from the Government	Nairs	5	..	..	..	1	1	..	..	..	..
	Ezhuvas	58	1	2	4	3	..	..	1	..	..
	Jacobites	1	..	..	..	..	4	8	6	1	..
	Roman Catholics	2	..	..	..	..	3	5	2	1	..
	Nairs	4	..	..	..	..	..	1	2	..	..
	Muslims	4	..	1	..	..	..	..	..	..	..
	Pulayas	1	..	..	..	..	..	1	..	..	..
Land held from private persons or institutions	Vettuvans	..	..	..	..	..	..	1	..	..	..
	Ezhuvas	15	..	4	16	16	8	3	5	..	2
	Jacobites	13	..	..	..	1	4	1	1	..	..
	Roman Catholics	9	..	..	1	2	..	..	..	1	..
	Nairs	1	..	..	..	1	..	..	..	1	4
	Muslims	4	..	..	1	..	..	..	..	..	..
	Koodans	..	..	1	..	1	..	..	..	..	..
	Velans	..	..	..	1	..	..	..	..	..	..
	Vettuvans	..	..	1	..	..	..	..	..	..	..
	Asaris	..	..	..	..	1	..	..	..	..	..
Land given out to others for cultivation	Karuvans	..	..	..	..	1	..	..	..	..	..
	Ezhuvas	68	..	..	..	1	..	..	..	..	..

99. Considering the total lands under the three categories possessed by each community, the Nair households of the surveyed area own the largest extent of land which account for 41.10 per cent of the total area owned by the surveyed households. Except for a small fraction, the rest of the land in their possession is taken on lease from private persons or individuals. There being only 7 Nair households in the surveyed area, they become by far the wealthier landlords there. Ezhuvas possess 28.69 per cent of the land, but this is held by 66 households which reduces the average

extent of land under each household to a little above one acre. In this case also nearly three-fourths of the land is taken from private individuals or institutions on rent. The Christians of the surveyed area possess 28.26 per cent of the land among 32 households. The average extent under their possession is nearly 2½ acres but three-fourths of this land belong to the Government and the occupants are merely encroachers. From the other communities only 9 households have properties and the total extent possessed by them is only 5.57 acres.

Table XIX
POSSESSION OF LAND

Name of the Community	Total No. of households in the community	No. of households possessing land	Total extent possessed by each community		
			Own land	Encroached on Government land	Taken from private persons or institutions
Ezhuvas	69	66	15.13	4.99	61.90
Christians	34	32	3.91	60.12	16.78
Nairs	7	7	1.25	7.28	109.00
Others	13	9	..	3.90	1.67

100. The extent of distribution of lands in the village has already been referred to and will be more clear from the following table. The table gives the statistics of the title holders and therefore it may not represent the actual possession of the land, for many of the title holders have given out their lands to tenants for cultivation who now enjoy this land almost as proprietary owners. The table also does not include the lands

under encroachment and therefore the value of the table in finding out the distribution of actual possession of the land is not much. Nevertheless, the unequal distribution in the ownership of the land indicated in the table is an interesting piece of information which has bearing on the present state of distribution of the ownership of proprietary lands,

PANANCHERRY

Table XX
THE EXTENT OF HOLDINGS IN THE VILLAGE

Size of holdings	No. of holdings	Percentage of holdings to the total
Up to 1 acre	307	45.08
1 to 2.5 acres	86	12.63
2.5 to 5 acres	76	11.16
5 to 7.5 acres	40	5.87
7.5 to 10 acres	24	3.53
10 to 12.5 acres	8	1.18
12.5 to 15 acres	20	2.94
15 to 17.5 acres	7	1.03
17.5 to 20 acres	9	1.32
20 to 25 acres	13	1.91
25 to 30 acres	5	0.73
30 to 35 acres	7	1.03
35 to 40 acres	5	0.73
40 acres and above	21	3.08
Vacant	53	7.78

101. During the settlement year of 1084 M. E. (1908 A. D.) the total extent of landed property under private possession came to 3,535.81 acres¹ which was owned by 285 households. Majority

of these lands were owned by wealthy landlords numbering a few. The distribution of the lands in that year is given in the following table.

(1) 1,430.93 hectares

Table XXI
CLASSIFICATION OF HOLDINGS OWNED BY THE LANDLORDS
IN 1084 M.E. (1908 A.D.)

Rent	Total No. of holdings under each group	Percentage of holdings under each group to the total	Area of land under each group	Percentage of area under each group to the total
Re. 1 and less	113	39.65	43.14	1.22
Rs. 10 and less but over Re. 1	58	20.35	127.67	3.61
Rs. 30 and less but over Rs. 10	39	13.69	279.61	7.91
Rs. 50 and less but over Rs. 30	24	8.42	289.23	8.18
Rs. 100 and less but over Rs. 50	27	9.47	297.07	8.40
Rs. 250 and less but over Rs. 100	14	4.91	651.37	18.42
Rs. 500 and less but over Rs. 250	8	2.81	933.61	26.41
Rs. 1,000 and less but over Rs. 500	1	0.35	240.18	6.79
Above Rs. 1,000	1	0.35	673.93	19.06

EMPLOYMENT POSITION

102. The exact figures for the total extent held by each community in the village are not available. However, the general enquiry reveals the concentration of certain types of lands in certain communities. Thus, out of the lands possessed under proprietary ownership, the largest portion belongs to the Nair community. Out of lands taken on lease from private persons or institutions, the large plots are also under the possession of the Nair community. But the largest number of households which have thus taken lands on lease belongs to the Ezhuva community, although the extent possessed by individual Ezhuva households is much smaller than by the Nair households. Under these categories the total number of holdings as well as the total extent of land belonging to the Christian community are less than those of the Nair and Ezhuva communities. On the other hand, the largest number of holdings and the largest extent of area occupied under encroachment

belong to the households of the Christian community.

Employment Position

103. 39.77 per cent of the total population of the village consisting of 25.14 males and 14.63 females have got employment. In the surveyed area the employment position is better as 42.55 per cent of the population are workers there. There are workers even in the 0 to 14 age-group, although the number of workers in this age-group is small. 61.43 per cent in the age-group of 15 to 34, 82.61 per cent in the age-group of 35 to 59 and 46.15 per cent in the age-group of 60 and over are workers. Of the total workers 6.87 per cent are in the age-group of 0 to 14, 53.75 per cent in the age-group of 15 to 34, 35.63 per cent in the age-group of 35 to 59 and the remaining 3.75 per cent in the age-group of 60 and above. The distribution of the workers and non-workers according to the age-group is given in the following table.

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

Age-groups	Total			Total workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	752	378	374	320	169	151	432	209	223
0-14	380	196	184	22	11	11	358	185	173
15-34	208	102	106	172	87	85	36	15	21
35-59	138	67	71	114	63	51	24	4	20
60 and over	26	13	13	12	8	4	14	5	9

104. Of the 22 persons in the age-group of 0 to 14, 11 are boys and 11 girls. All the girls are employed in agricultural labour such as weeding, harvesting and other lighter operations. Out of the boys six are employed as agricultural labourers, two as cowherds and three in sundry occupations. In the 15 to 34 age-group and 35 to 59 age-group, large percentages of males and females are employed as cultivators

or agricultural labourers as may be expected. Other males are working in various types of occupations. Among the females three are tea-shop owners, two teachers, two general workers, two plantation labourers and one is a domestic servant. The distribution of the workers on the basis of age-group and occupation is furnished in the following table.

Table XXIII

WORKERS BY SEX, BROAD AGE-GROUP AND OCCUPATION

Occupation		Age-groups				
		All ages	0-14	15-34	35-59	60 and above
All occupations	Persons	320	22	172	114	12
	Males	169	11	87	63	8
	Females	151	11	85	51	4
Household cultivation	Persons	55	..	28	25	2
	Males	37	..	17	18	2
	Females	18	..	11	7	..
Agricultural labour	Persons	202	17	108	69	8
	Males	79	6	42	27	4
	Females	123	11	66	42	4
Mining and quarrying	Persons	22	2	10	9	1
	Males	20	2	9	8	1
	Females	2	..	1	1	..
Household industry	Persons	2	..	1	1	..
	Males	2	..	1	1	..
	Females	..	..	..	..	..
Manufacturing industry	Persons	2	..	1	1	..
	Males	2	..	1	1	..
	Females	..	..	..	..	..
Construction work	Persons	6	..	4	2	..
	Males	6	..	4	2	..
	Females	..	..	..	..	..
Trade	Persons	5	..	2	2	1
	Males	5	..	2	2	1
	Females	..	..	..	..	..
Other services	Persons	26	3	18	5	..
	Males	18	3	11	4	..
	Females	8	..	7	1	..

105. Out of the total non-workers 63.19 per cent are infants or sick and old persons unable to work, 8.80 per cent are engaged in household duties and 28.01 per cent are full-time students. All the persons engaged in household duties are females. This is in contrast to many other surveyed centres, where at least a small number of men are engaged in household duties. Among the full-time students there is only a small percentage above the age of 14 which shows that higher education has spread to the area only to a very limited extent. As soon as the children are able to do some work, an ordinary

cultivator or agricultural labourer stops sending them to the schools and employs them either in the household duties or in the household cultivation, however meagre may be the help they render. Consequently at very early ages they become good practical cultivators. However, it has been noted that the apathy towards higher education is a vanishing trend and that more and more children are sent from the village to high schools and colleges in recent times. The distribution of the non-workers according to sex, broad age-groups and nature of activities is furnished in the following table.

Table XXIV

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

Nature of activity		Age-groups				
		All ages	0-14	15-34	35-59	60 and over
Total No. of non-workers	Persons	432	358	36	24	14
	Males	209	185	15	4	5
	Females	223	173	21	20	9
Persons engaged in household duties only	Persons	38	5	21	10	2
	Males	..	..	..	..	..
	Females	38	5	21	10	2
Full-time students or children attending school	Persons	121	112	9	..	..
	Males	72	66	6	..	..
	Females	49	46	3	..	..
Sick, old and infants	Persons	273	241	6	14	12
	Males	134	119	6	4	5
	Females	139	122	..	10	7

Primary and Subsidiary Occupation

106. In the surveyed area out of 123 households, 33 derive their principal income from cultivation, 64 from agricultural labour and the remaining 26 from some other occupations such as forest work, trade, plantation work, factory work, carpentry, blacksmithy and other services. 44 households in the surveyed area have only one source of income, majority of them being cultivators. The remaining 79 households have more than one occupation from which the total income is derived.

Changes in Traditional Occupation

107. The trend of change in the traditional occupation in the whole village has not been studied as there are no data readily available for the purpose. The trend of change in the traditional occupation found in the surveyed area may perhaps give an inkling into the changes taking place in the village at large. Out of 123 households in the surveyed area, 111 households follow the traditional occupations. Among the people who have abandoned the traditional occupation 1 household had tree-climbing, 4 households cultivations, 5 households agricultural labour and 1 household running of tea-shop

and 1 agricultural labour as traditional occupation. The tree-climber has given up that work and started cultivation, while the four cultivators have taken up other services, trade or casual labour as their new occupations. The 5 agricultural labourers have become rubber tappers, cultivators, tea-shop owners or collectors of medicinal herbs and the tea-shop owner has become a Government employee. The agricultural labour has secured work in an industry. It may be pointed out here that the change is not strictly limited to the 12 households but the ramifications of the new trends are reaching the other households also. Particularly in the households of cultivators young boys and girls are found to be very studious in the matter of education and in recent times here and there one or two members can be found in a cultivator's family adopting new professions. The slow change in the occupational pattern is to be attributed more to the lack of opportunities than to anything else. It is likely that the trend of change will gain momentum in course of time as the opportunities increase and education becomes widespread. The increasing pressure on the land will also compel many people to

try new means of earning livelihood, thus accelerating the process of change. The reaction of the people towards the change is generally favourable. As far as the non-cultivating households are concerned, they had only a hand to mouth existence by the income from the previous occupations whereas the present occupations bring them a better living and a higher social status. They are certainly happy over the change. As far as the cultivators are concerned they took up new occupations mostly because of the loss of their lands through debts or such other causes beyond their control and are not happy over the change.

Practices Connected with Agriculture Paddy Cultivation

108. On the completion of the Peechi Irrigation Scheme, most of the wet lands in the village were brought under three crops. In the lands possessed by the cultivators of the surveyed area, three crops are raised over about 167 acres. Practically at all times the paddy fields of the village are under a crop necessitating intensive manuring and the adoption of short term strains of paddy. The first crop is sown in May and harvested in August. The second crop is transplanted in September immediately after the first harvest and harvested in December. The third crop is sown in January or February according to the availability of water from the dam and harvested immediately before the sowing of the first crop. The three crops are called *Kannipoovu*, *Kumbhapooru* and *puncha* respectively. The first two are named after the months *Kanni* and *Kumbham* in which, in olden days there being only two crops in the area, they were harvested. The cultivation practices for the three crops slightly vary as can be found from the following note.

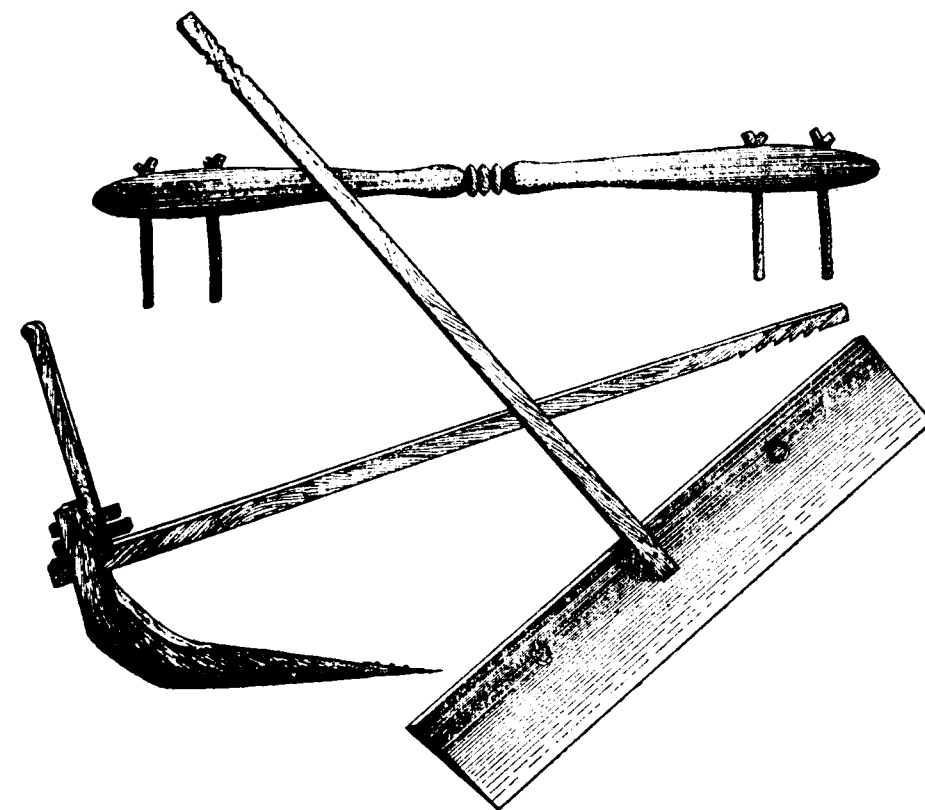
The Kannipoovu (First Crop)

109. After the harvest of the third crop the land is ploughed twice and harrowed once with a wooden harrow in order to break the boulders. The latter operation is called *chavittu*

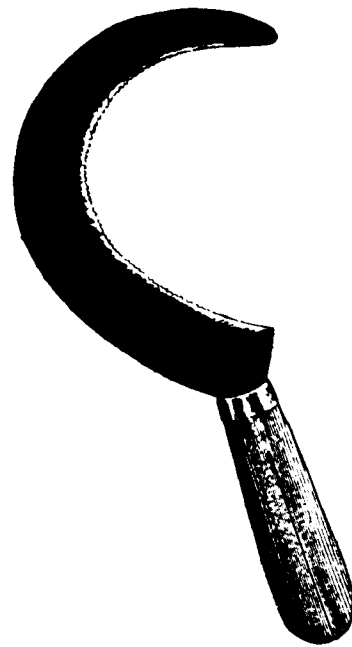
which actually means "trampling", for this operation is carried out with somebody standing on the harrow in order to add weight to it. Within two or three days green leaves collected from the neighbouring forest area are spread on the land and it is again ploughed twice and harrowed once, so that the leaves go under the mud. Then the land is left undisturbed for four or five days by which period, retting of the leaves would have reached a satisfactory stage. The field is now ploughed twice and harrowed once more. Cow-dung can be applied to the field before ploughing the field again. This time instead of the plain wooden harrow, a toothed harrow is applied in order to level the field. After the final harrowing, small channels are made in the field in order to dewater it. The seed is broadcast in about 3" of water. The seed is drenched in water four days before sowing and water sprinkled on it everyday thereafter. At the time of sowing, it would have germinated. Ordinarily 8 paras of seed in the local measure is required for one acre of paddy field. On the day of sowing water is kept in the field to allow the seeds to settle properly in the mud lest they should flow away with the water. Next morning the outlets of the paddy field are opened and the water drained out through the channels. Now seeds take root and within three or four days small green leaves appear. The water is then let in and banded up, increasing the level gradually according to the growth of the plant. When the plant is about 2" high a mixture of ash and cow-dung is broadcast over the field. When the growth reaches about 6", the water level is constantly kept up by closing the outlets. On the 35th or 40th day, weeding operation is carried out and if necessary, plants from the thickly growing areas are transplanted over the thin areas. At the initial stages the plant is prone to the attack of pests for which chemical pesticides or some local remedies are applied. Putting the branches of a local tree called *cheru* (*Semi-carpus orientalis*) in the water in

the paddy fields is found to be a very effective remedy for certain pest attacks of the young plant. The duration of the crop slightly varies according to the strain of the seed. The two strains commonly used in the village are *rajakazhamma* and *chemtavu* which take

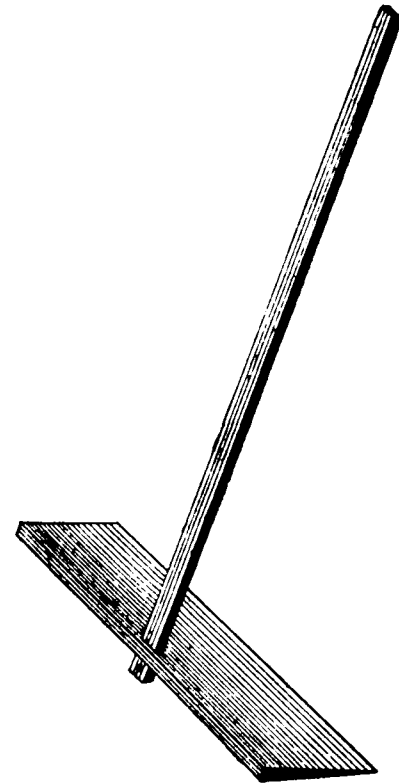
140 days and 120 days to mature. The shorter term is preferred for the fields subjected to three crops. The harvesting is done by cutting the corn with a sickle of seesaw edge and the threshing is done by trampling.



(Top) THE YOKE
(Left) THE PLOUGH
(Right) THE HARROW TO BREAK THE BOULDERS



THE SICKLE WITH SEESAW EDGE



THE HARROW TO LEVEL THE FIELD

The Kumbhapoovu (Second Crop)

110. After the harvest of the first crop, the field is ploughed and harrowed several times applying green leaves and cow-dung. This time the stubble of the previous crop has also to be decayed, and therefore ploughing is harder. Transplantation is generally adopted for this crop. The seedlings are raised in nurseries in separate plots and transplanted after 30 or 40 days. Transplanting operation is entirely done by women. The Japanese method was tried by some people but it did not spread to more areas and even some of those who tried it, abandoned it later on. The seedlings are transplanted after cutting away the tip, if they have grown too much. Generally two or even

three seedlings are planted together as against the single seedling in the Japanese method. The planting is done more or less in rows but the distance between the plants varies. The seedlings are planted in an inclined position unlike in the Japanese method. After five or six days, by which time the plants would have taken root in the new soil, cow-dung, ash and groundnut cake are applied. Some progressive cultivators have also started using chemical manures, although only in small quantities. Water level has to be kept in the field until the corn starts ripening. The harvesting season of the second crop starts at the end of December and continues up to the end of January. The seeds selected for the second crop



Pl. 58

THRESHING OF PADDY



Pl. 59

LIFTING OF WATER FROM THE WELL
USING ANIMAL POWER

in the village are *vallathur* of 150 days' duration, *Valiachitteni* of the same duration or *chembaru* of 120 days' duration. This time the harvest is done by cutting the plants close to the ground, for the straw of the second crop is good both as a fodder and as a thatch material. Threshing is done by beating the sheaves on a flat piece of stone which is a peculiar practice followed only in this area.

The Puncta (Third Crop)

111. The dry paddy fields after the harvest of the second crop is ploughed twice or thrice and harrowed. Water for the third crop is available from the canals only by February 15th and therefore the sowing is done between February 15th and March 15th. This time the green manure is not applied, for the operation has to be carried out quickly and the green manure requires a lot of water and time to rot. The scarcity of green manure, it being the summer season, is another reason for not applying it. The other operations are the same as in the case of the previous two crops. The germinated seed is broadcast as for the first crop. The seed generally used is a short term strain called *cheera* having a duration of only 110 days. If the harvesting is possible before the heavy rains, the plants are cut at the ground level and the straw saved for feeding the cattle. But, if the harvesting takes place after the outbreak of the monsoon, the ears of the corn are cut and threshed as during the first crop. The threshing is generally done in the residential compound of the cultivator. Wealthy cultivators have a separate building in front of the house for storing the paddy after the harvest. The threshing takes place in the large courtyard in front of this barn.

Cost of Cultivation and Yield

112. Due to certain variable factors, it is not possible to calculate the exact cost of cultivation for all the areas of the village. Thus the ploughing charge, when the worker brings the bulls, varies

from what is paid when the bulls are supplied by the cultivator. In several cases the cultivator himself works in the field limiting the employment of labourers to the barest minimum possible, whereas in some other cases operations are carried out by engaging labourers, the cultivator himself only supervising their work. The labour charges vary slightly, if the labourer is one who is on year-round contract for work. The following calculation of the cost of cultivation is made assuming that the bulls and implements are provided by the cultivator, that the cultivator does not participate in the physical labour and the labourer is not a contract worker.

113. The ploughing and harrowing operation for one acre for the first crop costs Rs. 64, the green manure costs Rs. 25, seed Rs. 32 and miscellaneous charges including weeding Rs. 16. The cow-dung and ash are generally not purchased since only what is collected in the houses of the cultivators is made use of for this purpose. The pesticides cost Rs. 4 per acre, if the cultivation suffers from pest attack. Thus the total cost for the first crop works out to Rs. 141 according to the estimate of the cultivator. For the second crop, in addition to the above cost, the transplantation involves an expenditure of Rs. 17, but this time the cultivator requires only less seed and less number of workers for weeding. Therefore, on the whole the total cost for the second crop will not vary substantially from that of the first crop. The third crop, on the other hand, costs only Rs. 116, since no green manure is applied. Thus the total cost for the three crops works out to Rs. 398 per acre.

114. The yield varies according to the intensity and time of rainfall, but generally the second crop is found to be the best. On an average it yields about 112 paras¹ per acre. The *puncta* crop may be often as good as the second crop but several factors should concur for its



Pl. 60

AN IMMIGRANT CHRISTIAN FAMILY

(1) One para=800 cubic inches

success. Due to the failure of one or the other factor the yield is found to be often affected. Normally it can be taken to yield about 88 paras per acre. The first crop usually suffers from floods, excessive rains or untimely rains and therefore yields the lowest. At a liberal estimate it may be taken to yield about 80 paras. Thus the total yield per acre works out to 280 paras.¹ The price of paddy varies from time to time. On an average the price may be taken as 3 rupees per para, at which rate the total income of the cultivator from an acre of paddy field is Rs.840. Besides, the straw of the second and the third crops is a valuable commodity and will procure the cultivator at least Rs. 80 per acre. Thus the net profit a cultivator gets from one acre of paddy land of the village can be reckoned at Rs. 522. In the case of lands on lease the present rent is at the rate of 64 paras per acre on an average which has not been taken into account in the above calculation.

(ii) Banana Cultivation

115. The seeds are dried in the sun for a few days before planting them. Planting is done in square pits of 2'x 2'x 1½' size having a smaller pit at the centre of it. The seed properly dried and treated with ash is placed in the central pit and covered with sand. Some ash is heaped over it and the larger pit half-filled with green manure. To accelerate the decay of the green manure, it is covered with a thin layer of soil scraped from the sides of the pit. The planting is done at any time between August and September. Within two weeks the seeds germinate and the shoots come out of the pit. When they are 3' or 4' high the pits are filled with cow-dung and ash and covered up. By the month of December the drought begins and, therefore, the plants are irrigated constructing small channels among them. In the beginning they need be irrigated only twice or thrice a week. As the plants grow up, the space

between them is tilled and a small pit made around each plant. This is filled with cow-dung and ash and again covered up. After the manuring operation, plants have to be irrigated daily for about a week and then on alternate days till the outbreak of the monsoon. As already referred to in the first chapter, strong continuous wind starts blowing in this area from the month of December. They do a lot of damage to the standing crops, particularly the plantains the leaves of which are torn and often the plants themselves broken down. Therefore, as soon as the plants become tall enough to be caught in the wind, they have to be supported with strong wooden poles. Later on, when the plants bear fruit the necessity of this support becomes greater as otherwise the plant might break down due to the weight of the bunch even in the absence of wind. The flowers appear in April-May and the fruit takes nearly three months to ripen. Altogether the crop takes ten months' duration. The bunches will be ready for harvest by July-August, when the demand of plantain in Kerala is the greatest due to the Onam celebrations.

Cost of Cultivation and Profit

116. The banana is cultivated in small plots on the side of the paddy fields or near a tank, where irrigation facilities are available. Generally it does not extend to even one acre and therefore the estimate of the cost of cultivation is done for 100 plants. It is reported by the farmers of the area that over an acre about 800 plants can be raised and, therefore, there is no difficulty in arriving at the cost of cultivation for one acre from the estimate given below. The cost of 100 seeds can, on an average, be taken as Rs. 20, though it varies slightly from year to year. The labour charges for digging pits have been estimated as Rs. 9, the cost of green manure Rs.12.50, cost of ash Rs. 25, cow-dung Rs.18.75, mid-term tilling Rs. 7.50, irrigation

charges Rs.25, supports Rs. 22.50 and other miscellaneous items Rs.20. Thus for 100 plants the total cost works out to Rs. 160.25. Ordinary cultivators may not have ash and cow-dung to be spared for banana cultivation, since they have to use the same in the paddy fields. Similarly small cultivators, who do not own cattle, also have to purchase cow-dung and ash and hence the reckoning of the cost of these items in the estimate. Watering charges may not be necessary in areas where the irrigation water from the Peechi Dam is available. But in several areas banana is cultivated on elevated places where this facility would not be available. In such cases Lift Irrigation has to be arranged which involves some expenditure as shall be seen from the following paragraph. Some of the plants are destroyed whereas some other plants do not yield marketable bunches. Altogether the cultivator need expect only 75 per cent of the plants to yield bunches that will catch the eye of a trader. These 75 bunches will fetch him Rs. 200 at a conservative estimate. Besides he gets about Rs. 40 by selling the seeds, thus increasing the gross income to Rs. 240. Deducting the cultivation charges a cultivator gets Rs. 79.75 on an average from 100 plants. If the land is taken on rent he has to pay as much as Rs. 25 for a small plot to cultivate 100 plants. Thus in the case of people cultivating banana on rented land the net profit that may be expected is only Rs. 54.75. From one acre of banana cultivation an average profit of Rs.438 can therefore be expected.

Lift Irrigation

117. Many dry crops, particularly banana, are watered by lift irrigation, in spite of the natural irrigation facilities available in the village; since these crops are mostly cultivated on the slopes of the hills where the water from the canal does not reach. Two methods of lift irrigation ought to be mentioned here, since they are widely prevalent in this area. In one of the

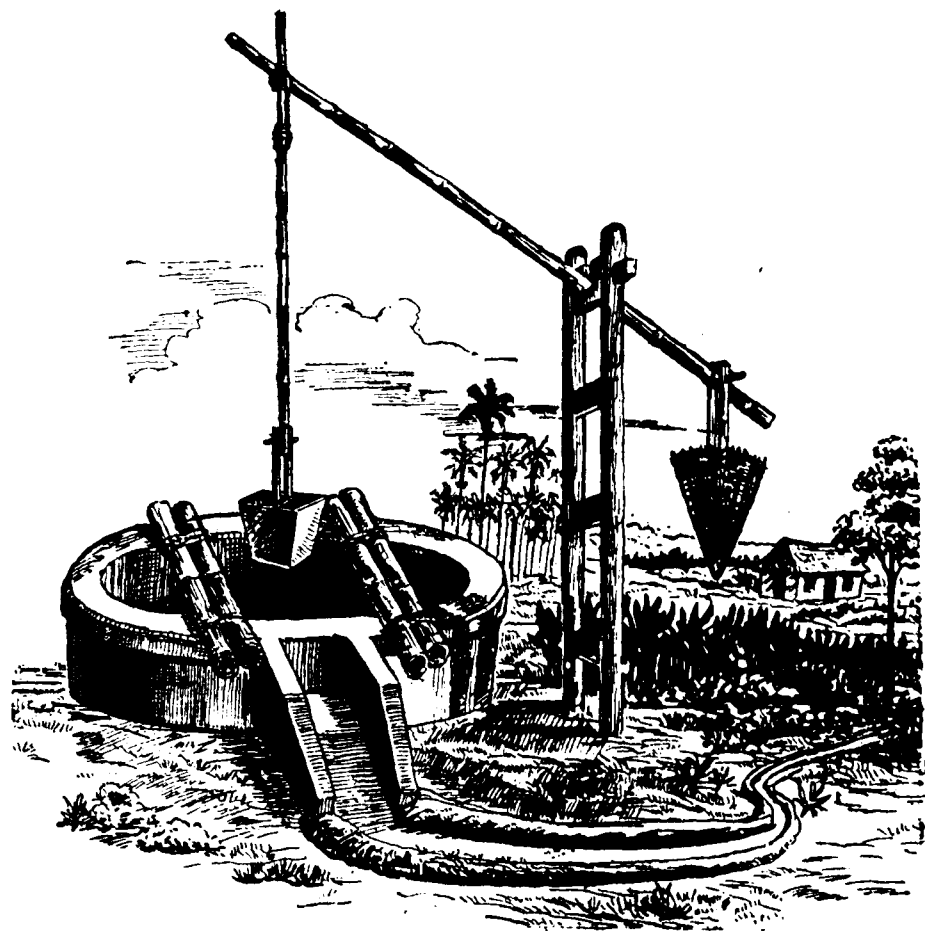
methods manpower is employed in lifting the water. The device used consists of a strong wooden lever rotating about a pin on a sturdy support and is called "Thulam". The fulcrum of the lever is at about ¼th of the length from one end. The shorter arm of the lever carries a heavy weight such as a big stone or small boulders filled in a strong bamboo basket. At the end of the longer arm a bamboo pole carrying a wooden bucket is attached. The pole and the bucket hang at the centre of the well or tank. A wooden plank placed across the mouth of the well enables the man to stand at the centre of it and pull down the bucket into the well. In pulling down he has to exert some force against the gravitational force at the end of the short arm, but this force can be conveniently exerted. Dipping the bucket in the water and filling it he gives an initial lift to the bucket. Thereafter he need apply only a small force to lift it since the dead weight which has now started moving down, pulls up the bucket. At the mouth of the well the basket is tilted emptying it into the channel. The work involves heavy exertion on the part of the man, particularly in pulling down the bucket and therefore only very healthy male persons are engaged in it. The work is carried out after 4 or 5 o' clock in the evening and before 8 or 9 o' clock in the morning. In a large well it is possible to arrange three or four such lifts in order to irrigate extensive fields.

118. In the second method of lifting water, bullocks are employed. The arrangement consists of a beam supported across the well on strong pillars. Through a pulley attached to this beam moves a strong coir-rope carrying a large tin bucket. The other end of the rope is tied to the yoke. The bucket has a funnel-shaped bottom with a leather tube connected to its tapering end. The free end of this leather tube is tied to a rope, the other end of this rope also being attached to the yoke. By making the bullocks walk backwards, the bucket is lowered into the well. As

(1) 2,286 kg.

it goes below the mouth of the well, the leather tube automatically folds up closing the bottom of the bucket. On reaching the water level the bucket is tilted and filled and moving the bullocks forward it is lifted up. When the bucket rises above the mouth of the well, the leather tube automatically straightens letting out the water. Since animal power is employed in lifting the water, a large bucket can be made use of in this method. An average bucket has a capacity of nearly 100 litres, whereas

the bucket used in the first method may contain only 20 or 25 litres. This method has, however, certain limitations. It requires some convenient space for the path of the bullocks and a well with plenty of water, lest the bucket should not be filled. Therefore this is employed only when large fields are to be irrigated. In other places the previous method is preferred, since it can be arranged at the mouth of any well or tank.



THE THULAM

Family Budget

119. The households in the surveyed area have been grouped into three classes according to the principal occupation. 52.03 per cent of the surveyed households are agricultural labourers, 26.83 per cent are cultivators and 21.14 per cent are workers in miscellaneous occupations according to this classification. The cultivators receive a far higher average income than the other two occupational groups and consequently their income and expenditure patterns as well as the standard of life differ sharply from those of the other two groups. The family budgets of the three different groups are analysed separately below.

(i) Cultivators

Income

120. Out of the 33 households in this class, one receives an income between Rs. 51 and Rs. 75, 6 between Rs. 76 and Rs. 100, and the remaining 26 more than Rs. 100 per month. The average total number of members, the average number of equivalent adult males per household and the average number of gainfully employed persons per household increase from the lowest income group to the highest income group, though in an irregular manner. The average number of members in the households of the three income groups is 6.00, 6.33 and 7.35 respectively and the average number of gainfully employed persons per household 1.00, 2.33 and 2.42 respectively. The average monthly income of the three groups is Rs. 68.50, Rs. 91.25 and Rs. 413.59. Considering all the households together the average monthly income per household works out to Rs. 344.54. 88.03 per cent of the total income is derived from household cultivation, 9.46 per cent from salary or wages, 0.95 per cent from household business and 1.56 per cent from miscellaneous sources. Only one household in this group runs business and derives some income from that, but a majority of households derive some income from salary or wages and from miscellaneous sources. The

tables I (a) and II (a) in Appendix A give the distribution of membership in the three income groups and the magnitude of income received from the various sources.

Expenditure

121. Taking all the households together 37.30 per cent of the total expenditure is on food, 3.28 per cent on clothing, 3.11 per cent on housing, light, and fuel, 10.06 per cent on miscellaneous items and 46.25 per cent on cultivation or business. Out of the total expenditure on food, 46.94 per cent is spent on rice. This represents the estimated value of the produce consumed by the households cultivating only crops other than paddy. The other important items of food are tapioca, milk, oils, condiments and sugar. 7.59 per cent from the amount on food is spent on smoking and chewing. Under the miscellaneous expenditure, investments in saving schemes take away the largest portion and expense for treatment takes the second place. Education gets only a comparatively low amount and expenditure on dhobi and soap amounts to almost as much as that on education. Scrutinising the expenditure pattern of the various income groups in this occupational class, it is found that the households of the lower income groups spend comparatively large amount on housing, light, fuel, etc. Most of these people live in thatched houses which have to be rethatched every year spending a good amount and this explains the higher expense under housing. As may be naturally expected, the households in the lower income group spend a larger amount on essential items and smaller amount on luxuries than the higher income groups. The high percentage of expenditure on household cultivation needs no further explanation after the description of the cultivation practices in the previous pages. But it may be pointed out here that the expenditure tabled under this item includes the rent of land, if any, to be given by the households. A detailed analysis of the expenditure of these households is

given in tables III (a-1) and III (a-2) in Appendix A. The average expenditure per household works out to Rs. 281.63 and the average expenditure on food per equivalent adult male is Rs. 19.49.

(ii) Agricultural Labourers

Income

122. There are 64 households mainly deriving their income from agricultural labour. 5 of these households receive only less than Rs. 25 per month, 8 between Rs. 25 and Rs. 50, 21 between Rs. 51 and Rs. 75, 17 between Rs. 76 and Rs. 100 and 13 above Rs. 100 per month. As in the case of the cultivators the total number of members, the total number of equivalent adult males per household and the total number of gainfully employed persons per household increase from the lowest income group to the highest income group. Unlike among the cultivators increase is more regular and hold almost a linear relationship with the income. The average monthly income for all the households put together is Rs. 79.69. The average monthly income for the five income groups is respectively Rs. 22.40, Rs. 40.61, Rs. 69.03, Rs. 92.46 and Rs. 126.25. 83.80 per cent of the total income is derived by way of salary or wages, 11.56 per cent from cultivation and 3.56 per cent from miscellaneous sources. A few households also receive a small amount by way of gifts and presents and help from relatives, while a few others derive some income from household business. But these incomes are so small that they can be ignored for all practical purposes. Many of the agricultural labourers have a small plot of their own either under proprietary ownership or under lease and derive some income from it by raising a few plantains or taking tapioca crop. The distribution of the households in the various income groups and the relative importance of various sources of income can be found out from tables 1 (b) and 2 (b) in Appendix A

Expenditure

123. On an average each household

in this occupational class spends Rs. 77.06 per month on various items. 75.51 per cent of this amount is spent on food, 4.78 per cent on clothing, 7.75 per cent on housing, light and fuel, 10.07 per cent on miscellaneous items and 1.89 per cent on household cultivation or business. 56.44 per cent of the total expenditure on food is spent on rice, 3.27 per cent on tapioca, 3.11 per cent on fish and meat, 7.03 per cent on oil and 4.19 per cent on condiments. They also spend 4.11 per cent on smoking and 4.38 per cent on chewing. Under miscellaneous items, the largest amount is spent on dhobi and soap, naturally because of the nature of their work. Next in importance are medicines and medical fees. A small amount is invested in savings schemes also. As the income increases the amount spent on each item increases gradually with respect to most of the items. This does not necessarily mean a rise in the standard of living but indicates the number of members in the higher income groups. One significant point regarding expenditure on food is that the amount spent on tapioca is much less than that spent by the labourers in several other surveyed centres, in spite of the fact that tapioca is cultivated in this village on a large scale. This is due to the availability of plenty of paddy and the prevalence of the system of payment of wages in kind. The three harvests during the year also make available to the labourers some paddy, thus reducing the dependence on tapioca. The average expenditure on food per equivalent adult male is Rs. 13.28 per month. The total average expenditure of the households of the five income groups is Rs. 23.62, Rs. 40.44, Rs. 68.00, Rs. 87.62 and Rs. 120.93. The tables III (b-1) and III (b-2) in Appendix A give a complete picture of the expenditure pattern.

(iii) Workers in Miscellaneous

Occupations

Income

124. There are 26 households in this category in the surveyed area, 7 of them get a monthly average income

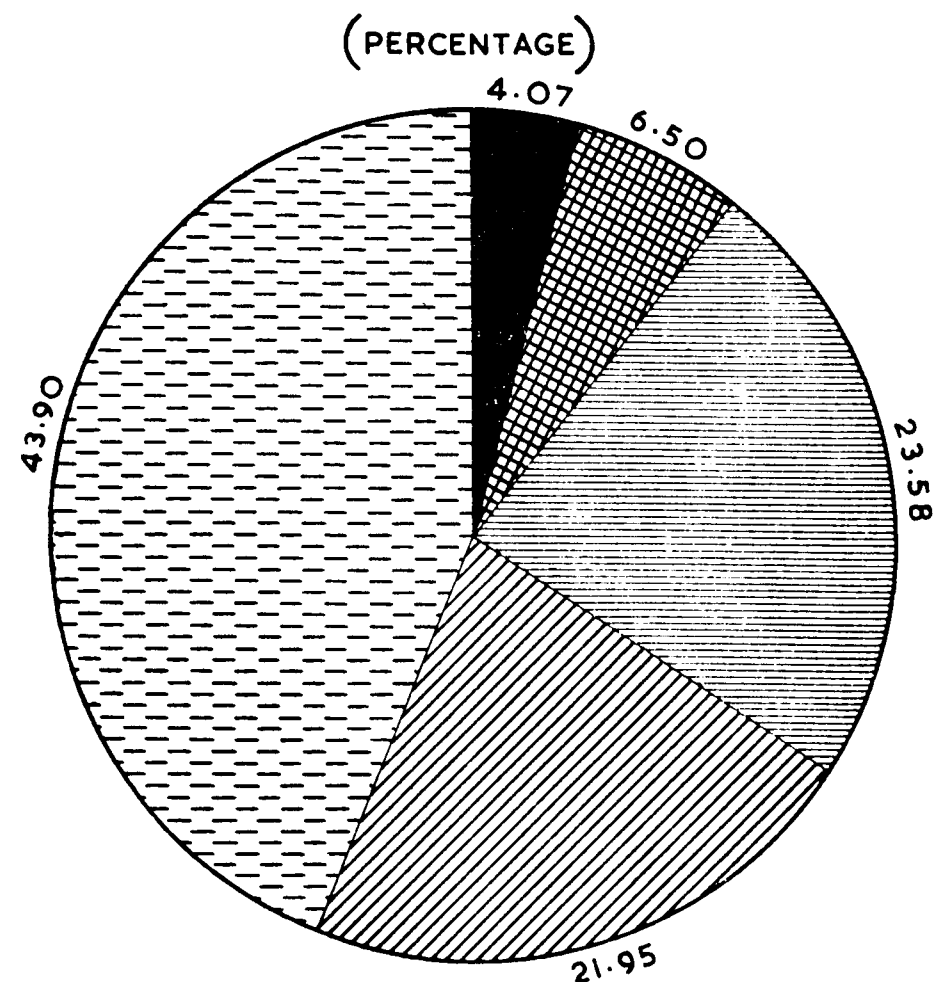
between Rs. 51 and Rs. 75, 4 between Rs. 76 and Rs. 100 and 15 above Rs. 100. The average number of members, the average equivalent adult males per household and the average number of gainfully employed persons per household increase with the income as in the previous two occupational classes, although not in a linear proportion. The average number of members per household is the least in this occupational class and the number of employed persons is less than that among the agricultural labourers and greater than among the cultivators. The total average income per household is Rs. 106.57 which is better than the average income among the agricultural labourers but much smaller than that among the cultivators. 63.29 per cent of the income is derived by way of salary or wages naturally, because these persons also are mainly employees or casual labourers. 6.49 per cent of the income is derived from household industry, 14.20 per cent from household business, 5.05 per cent from household cultivation and 8.99 per cent from miscellaneous sources. A few households in the lowest income group derive some monetary help from relatives and rent from land. The average income of the three income groups is Rs. 66.17, Rs. 91.50 and Rs. 129.44 respectively. The tables I (c) and II (c) given in Appendix A give more details.

Expenditure

125. On an average each household in this group spends Rs. 105.51 per

month. 65.96 per cent of the total expenditure is spent on food, 5.76 per cent on clothing, 6.09 per cent on housing, light and fuel, and 16.62 per cent on miscellaneous items. They also spend 5.57 per cent on cultivation, industry or business. 51.26 per cent of the total expenditure on food is spent on rice, 1.44 per cent on tapioca, 2.77 per cent on coconuts, 5.05 per cent on fish and meat, 6.48 per cent on oil and 9.40 per cent on smoking and chewing. This occupational class spends a smaller amount on tapioca and nothing on milk. Their expenditure on chewing and smoking is higher than that among the cultivators and agricultural labourers. Under the miscellaneous items these people spend the maximum amount on medicines and medical fees. Dhobi and soap and travelling claim equally high amounts under this item. Education gets the third place and savings schemes the fourth place under miscellaneous expenditure. The total expenditure on food per equivalent adult male for this occupational class is Rs. 15.74 per month. There is an increase of expenditure with the higher income groups but it does not signify any improvement in the standard of life. It is a direct result of the increasing number of members in the higher income groups. The total monthly expenditure for the different income groups is Rs. 67.73, Rs. 95.96 and Rs. 125.71 respectively. Tables III (c-1) and III (c-2) in Appendix A give more details on the expenditure pattern of these households.

HOUSEHOLD MONTHLY INCOME



INDEX

BELOW Rs. 25

Rs. 25 — 50

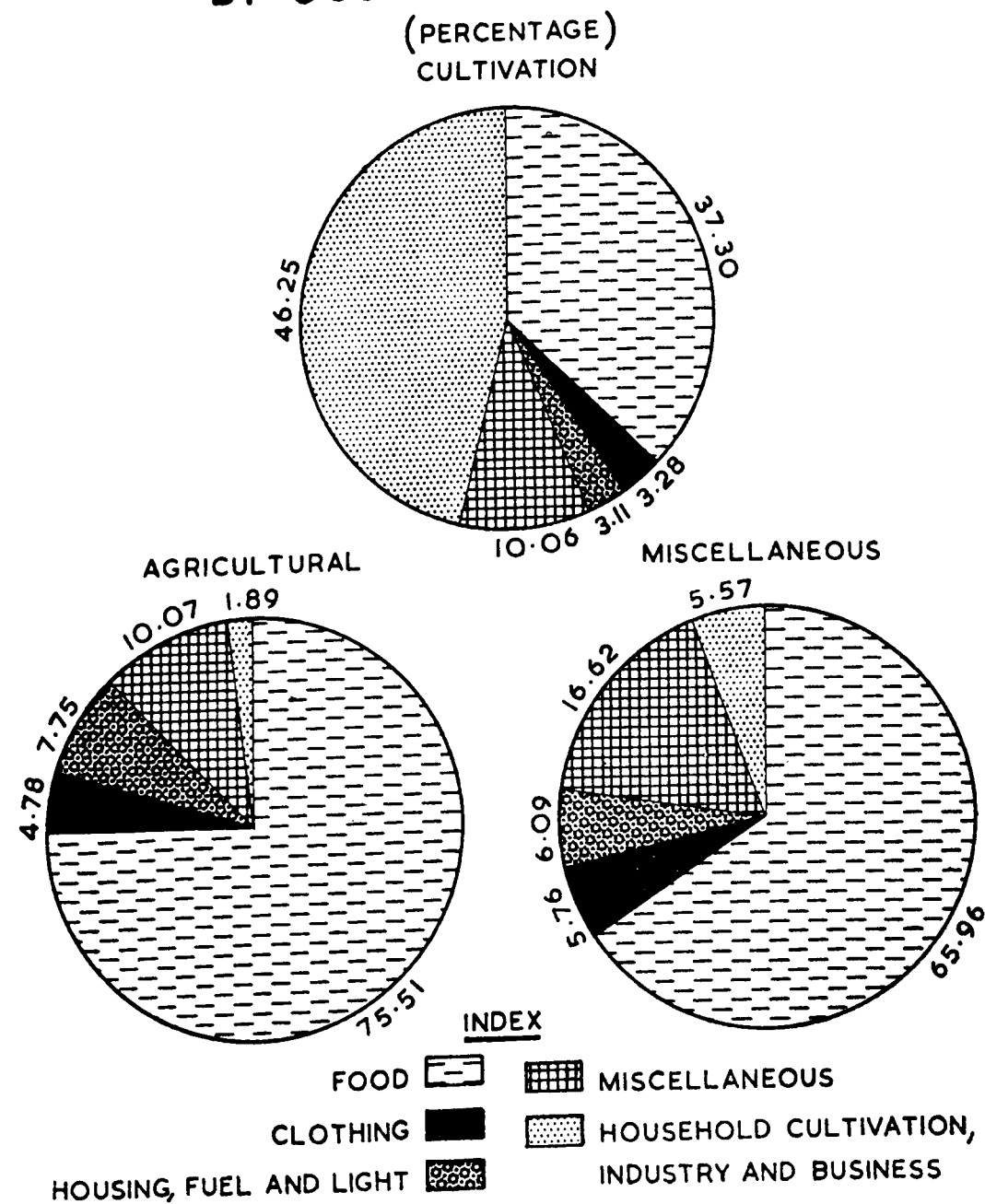
Rs. 51 — 75

Rs. 76 — 100

ABOVE Rs.100

(ALL OCCUPATIONAL GROUPS)

MONTHLY EXPENDITURE
BY OCCUPATIONAL GROUPS



PANANCHERRY

Surplus and Deficit Budgets

126. Taking class by class it is found that all the cultivators' households together have a surplus budget. Taking individual households in this occupational class, however, 21 have surplus budgets, 8 deficit budgets and 5 balanced budgets. The agricultural labourers as a class have a surplus budget but among individual households 32 have surplus budgets, 19 deficit budgets and 13 balanced budgets. The miscellaneous occupational group has a surplus budget taking all the households in that class

together. But scrutinising the budget of individual households, it is found that 17 households have surplus budgets, 5 deficit budgets and 4 balanced budgets. Taking all the households of the surveyed area together 56.91 per cent have surplus budgets, 26.02 per cent deficit budgets and 17.07 per cent balanced budgets. The small deficits are made up by getting credit from the shops or neighbours but in some cases the households make sacrifices and minimise the expenditure.

Table XXV
SURPLUS, BALANCED AND DEFICIT BUDGETS

Occupation	Income group	Surplus	Balanced	Deficit
Household Cultivation	Rs. 51-75	..	..	1
	Rs. 76-100	1	1	4
	Above Rs. 100	20	3	3
	Total	21	4	8
Agricultural Labour	Less than Rs. 25	1	2	2
	Rs. 25-50	4	1	3
	Rs. 51-75	7	5	9
	Rs. 76-100	8	5	4
	Above Rs. 100	12	..	1
	Total	32	13	19
Miscellaneous	Rs. 51-75	5	..	2
	Rs. 76-100	1	1	2
	Above Rs. 100	11	3	1
	Total	17	4	5

Indebtedness

127. In the absence of figures for the indebtedness of all the households of the village, the indebtedness of the surveyed households may be taken as an indicator to the general conditions in this regard. 54.47 per cent of the households in the surveyed area are in debt, the average debt per household being Rs. 379.90. The debt of the individual households varies from Rs. 25 to Rs. 5,000. Considering the various income groups, 20 per cent of all the households in the less than Rs. 25 income group, 25 per cent households in the Rs. 25 to Rs. 50 income group, 48.28 per cent households in the Rs. 51 to Rs. 75 income group, 62.96 per cent households in the Rs. 76 to

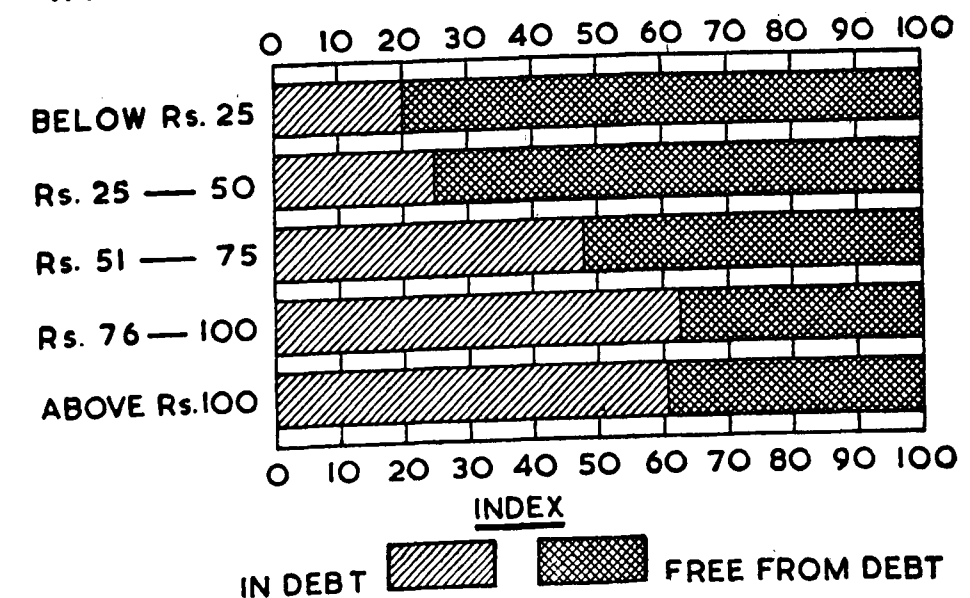
Rs. 100 income group and 61.11 per cent households in the highest income group have incurred debts. Obviously the percentage of indebtedness increases with the higher income groups. So also the average debt amount increases from the smallest to the highest income groups, that for the smallest being Rs. 30 and for the highest Rs. 647.06. The highest amount on debt has been incurred for the conduct of household cultivation. Next in importance are purchase of lands, house construction or repair and ordinary wants, the percentages of the total amount under these items to the total debt amount of the surveyed area being 46.54 per cent. 6.36 per cent of the total debt has been incurred for the conduct of marriages,

INDICES OF PROSPERITY

4.26 per cent for treatment during sickness, 2.36 per cent for funerals and 0.39 per cent for giving dowry. The amount borrowed for investments

in productive items is greater than the debt incurred for nonproductive items. A detailed table on the indebtedness is given in Appendix A.

INDEBTEDNESS BY INCOME GROUPS



Indices of Prosperity

128. The indices of prosperity are to be measured in a village like this mainly by the cash savings made by the households, the acquisition of property and the investment in building construction or other enterprises. The clearance of debts also may give an indication of the prosperity of the people. As in the case of indebtedness, figures for the entire village are not available in this case also, and so deductions have to be made from the figures for the surveyed area. In the surveyed area during the last ten years, 5 households have cleared all outstanding debts amounting to a total of Rs. 7,500. Rs. 4,800 for this purpose was derived out of regular income and the remaining from the sale proceeds of properties. During the decade, 57

households have acquired new properties, the total value of the properties acquired being Rs. 45,970. 5 households have made cash savings totalling to Rs. 4,728 within ten years preceding the survey. 62 households have made capital investments in new undertakings, mainly building construction, the total amount invested being Rs. 48,646. Rs. 74,071 for the above three items was saved by the households from their income. The picture definitely gives hopeful signs of prosperity. Though the characteristic frugality of the agriculturists might have been partly responsible for the saving of so much money, the improvements in cultivation in recent years have definitely contributed to this prosperity in a considerable measure.

CHAPTER IV
SOCIAL AND CULTURAL LIFE

Age and Sex Distribution

129. In the surveyed area 50.54 per cent of the total population are in the age-group of 0 to 14, 27.66 per cent in the age-group of 15 to 34, 18.34 per cent in the age-group of 35 to 59 and the remaining 3.46 per cent in the age-group of 60 and above. Males from the majority in the 0 to 14 age-group

and females in the 35 to 59 age-group, while in the age-group of 60 and over the males and females are equal in number. In the total population of the surveyed area males have a small majority just as they do in the whole village. The age distribution of the population of the surveyed area is given in the following table.

Table XXVI
POPULATION BY AGE-GROUPS

	Total of all ages	0-4	5-9	10-14	15-19	20-24	25-29	30-34	35-44	45-59	60 and over
Males	378	65	73	58	29	24	20	29	32	35	13
Females	374	71	59	54	24	31	29	22	38	33	13
Total persons	752	136	132	112	53	55	49	51	70	68	26

Age and Marital Status

130. Out of the total population of the surveyed area 59.71 per cent are never married, 34.84 per cent are married, 4.26 per cent are widowed and 1.19 per cent are either divorced or separated. There are only four unmarried males and one unmarried female above the age of 24. There are 8 married females in the age-group of 15 to 19 and 11 married males in the age-group of 20 to 24. Among the widowed persons the males account for less than one-sixth of the total number and except for one male in the age-group of 30 to 34, all the others are above 65. On the other

hand, among the widowed females one-third are below the age of 45. All the divorced or separated persons are females and most of them are below the age of 40. Out of the 9 divorced females 7 belong to the Ezhuva community, 1 to the Nair community and 1 to the Vettuva community. All these are cases of separation and not real divorce. But reunions are practically out of question, since the husbands of many of these separated women have re-married. The marital status of the people of the surveyed area is given in the following table.

AGE AND MARITAL STATUS

Table XXVII
AGE AND MARITAL STATUS

Age-group	Total population			Never married		Married		Widowed		Divorced or separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	752	378	374	242	207	131	131	5	27	..	9
0-9	268	138	130	138	130	..	..	..	..	..	..
10-14	112	58	54	58	54	..	..	..	..	..	..
15-19	53	29	24	29	16	..	8	..	..	..	..
20-24	55	24	31	13	6	11	24	..	..	..	1
25-29	49	20	29	4	1	16	26	..	..	..	2
30-34	51	29	22	..	..	28	16	1	3	..	3
35-39	36	13	23	..	..	13	20	..	2	..	1
40-44	34	19	15	..	..	19	11	..	4	..	..
45-49	29	15	14	..	..	15	10	..	3	..	1
50-54	22	11	11	..	..	11	7	..	4	..	..
55-59	17	9	8	..	..	9	5	..	3	..	..
60-64	6	2	4	..	..	2	2	..	2	..	..
65-69	11	6	5	..	..	3	2	3	2	..	1
70 and over	9	5	4	..	..	4	..	1	4	..	..

131. In recent years there has been an upward shift in the age of marriage of both males and females. Nowadays the marriages of the girls take place mostly at the ages of 18, 19, 20 and 21 and those of the boys at the ages of 23, 24, 25 and 26. In olden days girls were married mostly at the ages of 14, 15, 16 and 17 and boys mostly at the ages of 20, 21 and 22. Girls were also married even at 10, 11, 12 and 13

and boys at the ages of 16, 17, 18 and 19 as can be found from the following table. The table gives the youngest age of marriage in the households of the surveyed area. The main reason for the shift in the age of marriage is the change in the social outlook. Marriages at the younger ages used to take place in all the communities and the present shift in the age has also affected all the communities.

PANANCHERRY

Table XXVIII

YOUNGEST AGE OF FIRST MARRIAGE BY SEX AND AGE-GROUPS

Community	Age-group											
	Below 10		10-14		15-19		20-24		25-29		30 and over	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Ezhuvas	..	..	..	10	18	50	39	9	11	..	1	..
Jacobites	1	1	..	4	9	12	8	3	2	..	..	..
Roman Catholics	..	..	..	2	4	8	7	3	2	..	..	..
Nairs	..	..	..	2	1	5	6	..	..	..	..	..
Muslims	..	..	..	1	1	4	2	..	2	..	..	..
Pulayas	..	..	..	..	..	2	2	..	..	..	..	..
Koodans	..	..	..	2	..	..	2	..	..	..	..	..
Velans	..	..	..	..	..	1	1	..	..	..	..	..
Vettuvans	..	..	..	..	..	1	1	..	..	..	..	..
Brother Mission	..	..	..	..	..	..	1	1	..	..	..	..
Asaris	..	1	..	..	1	..	..	..	..	..	..	..
Karuvans	..	..	..	..	..	1	1	..	..	..	..	..

Literacy and Education

132. According to 1951 Census the percentage of literacy in the village is 37.86. This is lower than the percentages of literacy in the district and in the State which are 48.5 and 46.8 respectively. The surveyed area has even a smaller literacy than the village viz., 35.64 per cent. This low percentage of literacy in this village is to be attributed to the absence of educational institutions until recently and the large number of labourers and Scheduled Tribes who generally do not send their children to school, particularly if the schools are far away. Both in the village and in the surveyed area, people having higher education are small in number. In the surveyed area out of the 35.64 per cent literates 19.41 per cent are just able to read and write and have not even completed the primary school. Only 15.69 per cent have passed primary or

junior basic, only 0.27 have completed higher secondary and only 0.27 have taken university degrees. The absence of a high school in the village is a great handicap in the progress of education. However, the rapid progress that has been made in the field of education in recent years gives hope for the future. In 1951 only 27.25 per cent of the population of the village was literate and during the decade there was an increase of 10.61 per cent in literacy, which certainly registers a great leap forward. The higher literacy among the immigrants is also responsible for this increase, in addition to the opening of a large number of schools mentioned in the first chapter. With the increased educational facilities and the greater awareness of the need for education, it may not be long before the village catches up with the other villages of the district in the matter of literacy.

LITERACY

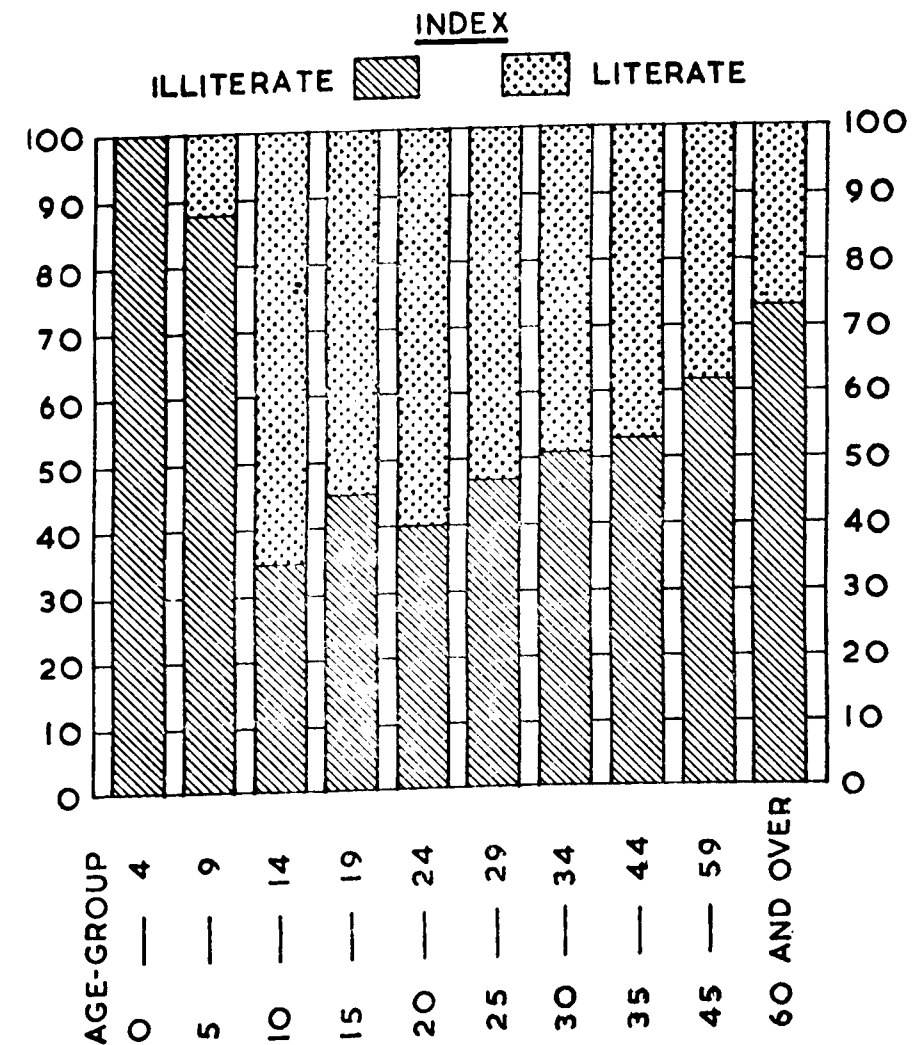


Table XXIX
LITERACY AND EDUCATION

Age-group	Total	Illiterate	Literate with- out educational standard	Primary or junior basic	Matric or higher secondary	Graduates and above
All ages	752	484	146	118	2	2
0-4	136	136	..	..	..	..
5-9	132	116	16	..	..	..
10-14	112	39	35	38	..	..
15-19	53	24	5	24	..	..
20-24	55	22	12	20	..	1
25-29	49	23	13	12	..	1
30-34	51	26	12	12	1	..
35-44	70	37	26	7	..	..
45-49	68	42	20	5	1	..
60 and over	26	19	7	..	..	..

Immigration and Emigration

133. Though no emigration has been reported, immigration has taken place on a large scale during the last two decades, particularly during the years 1952 to 1955 when nearly 90 per cent of the immigrants came to the village. The exact number of immigrants to the village is not known, but roughly it is estimated that they will add up to about 1,000 households. The reason for the immigration was the availability of vacant land for free occupation or the cheap price at which proprietary land was available in the beginning of the last decade. The integration of Travancore and Cochin States facilitated large-scale migration from the Travancore area where land was costly. Along with the cultivators came a large number of

agricultural labourers in search of job and hoping to establish themselves on at least a small piece of land in course of time.

134. Out of the 123 households residing in the surveyed area as many as 69 are immigrants. A vast majority of them settled there during the last 15 years. Among the immigrant households 49.28 per cent are Christians, 43.48 per cent Hindus and 7.24 per cent Muslims. While most of the Hindus emigrated from the neighbouring villages or adjacent taluks most of the Christians came from the former Travancore State. The period of immigration, the causes thereof and the place from which the immigrants came are given in the following table.

Table XXX

IMMIGRATION

	Number of households by major communities		
	Hindus	Christians	Muslims
A. Period of Immigration			
(1) Households immigrated within 0-4 years	8	2	2
(2) Households immigrated within 5-9 years	4	4	1
(3) Households immigrated within 10-14 years	5	25	1
(4) Households immigrated within 15-19 years	3	1	..
(5) Households immigrated within 20-24 years	1	2	1
(6) Households immigrated within 25-29 years	1	..	..
(7) Households immigrated more than 29 years ago	8	..	..
Total	30	34	5
B. Causes of Immigration			
(1) In search of land	7	25	..
(2) In search of job	20	9	5
(3) For the management of cultivation	2	..	..
(4) Others	1	..	..
C. Place of Migration			
(1) Meenachil taluk	..	2	..
(2) Muvattupuzha ..	..	9	1
(3) Kunnathunad ..	..	14	1
(4) Thodupuzha ..	..	6	..
(5) Mukundapuram ..	10	3	1
(6) Alwaye ..	1	..	1
(7) Pathanapuram ..	..	..	1
(8) Changanacherry ..	3	..	..
(9) Trichur ..	8	..	..
(10) Talappilly ..	1	..	..
(11) Palghat ..	2	..	..
(12) Adjacent villages	5	..	..

135. The social, agricultural and economic impact that these immigrants produced in the life of the village has already been referred to in the appropriate places. But for such large-scale immigration the pace of the change that we have already discussed could not have been so great and the village would have preserved its orthodox character in several facets of life.

Type of Families

136. 64.23 per cent of the households in the surveyed area are simple in structure and consist of only the

husband, wife and children. 14.63 per cent households are intermediate families consisting of husband, wife and children and unmarried brothers or sisters or one of the parents. 21.14 per cent are joint families consisting of more than one married couple. The largest percentage of joint families is among Nairs. In the Ezhuva community there are high percentages of both intermediate and joint families. The households of the surveyed area are classified according to the structure in the following table.

Table XXXI
FAMILY STRUCTURE

Community	Total No. of households	Types of families living in the household		
		Simple	Intermediate	Joint
Ezhuvas	69	43	15	11
Jacobites	20	14	2	4
Roman Catholics	13	11	..	2
Nairs	7	2	..	5
Muslims	5	4	..	1
Pulayas	2	2	..	..
Koodans	2	1	..	1
Velans	1	1	..	..
Vettuvans	1	..	..	1
Brother Mission	1	..	1	..
Asaris	1	..	..	1
Karuvans	1	1	..	..

Organs of Democratic Decentralization

137. The Panancherry panchayat was constituted as a Panchayat Board in 1931. After several changes in constitution, nature and scope of activity and income, it has now become a very important public institution of the village. The Panchayat Council has a president and seven members. The routine administration is carried out by an executive officer. The main sources of income for the panchayat are licence fees for shops etc., rates and taxes, grant from Government and the income from the properties. The approximate annual income is Rs. 15,000 of which more than one-third is spent in the maintenance of the office and staff. During the year 1961-62 the panchayat was able to spend Rs. 5,460.78 on public works and Rs. 2,026 for village sanitation. The panchayat maintains 117 electric lights and 20 kerosene oil lamps to light up the public roads. It also maintains 19 tanks and a number of wells and gives a small grant to the library and reading room of the area. Under public works and sanitation much more can be done by the panchayat, but the limited funds retard the activities.

Co-operative Societies

138. So far 5 co-operative societies, viz., the Panancherry Village Co-operative Society, the Kora Grass Mat Weaving Industrial Co-operative Society, the Harijan Welfare Co-operative Society, the Sago Manufacturing Industrial Co-operative Society and the Women's Industrial Co-operative Society have been registered in the village. The Panancherry Village Co-operative Society registered in 1947 is the oldest society in the village. Started with 119 members it has now a total membership of 1,012, a share capital of Rs. 13,055 and a working capital of Rs. 60,000. The society conducts daily and weekly *chittis*, a financial scheme to enable the members to raise large funds without much strain. It also runs a manure depot and issues loans such as agricultural loan up to Rs. 1,000 for a period of ten months, ordinary credit up to Rs. 1,000 for a period of one year and medium term loans up to Rs. 1,000 for a period of three years. All these activities of the society are highly beneficial to the members, particularly to the cultivators, but unfortunately due to bad debts the

activities of the society are coming to a standstill. Attempts are being made to overcome the stumbling block by undertaking new activities such as the marketing of banana. The Kora Grass Mat Weaving Co-operative Society was registered in 1961 with 44 members with a view to save this village craft from extinction. The Society has so far collected a working capital of Rs. 4,250 and has got building grant equal to that amount from the Development Block. It has built a work-shed and installed some looms there in order to give training to people who want to take up this as a new occupation. An instructor has been appointed to give training. The products have been diversified to meet modern tastes and the articles find market mainly in Trichur town. Fine and soft mats with vivid colours, fashionable fancy bags and beautiful table mats now manufactured here are sure to find more demand in towns. The articles are sold through the Central Marketing Co-operative Society of Trichur and the weavers of the area complain that the prices fixed by the society are too low. On an average a male worker is able to get only Re. 1 per day, and a female or child worker about 75 nP. During 1961-62 the society produced articles worth only about Rs. 2,000. The Harijan Welfare Co-operative Society was registered in 1959 with 47 members. Now the membership has increased to 50. The society provides work to 40 Harijan workers consisting of 25 males, 10 females and 5 children. A paid secretary has been appointed with the grant received from the N. E. S. Block. The products manufactured by the society are bamboo mats and baskets which are sold both locally and at Trichur. On an average a male or female worker is able to earn Rs. 2 per day and a child 75 nP. The society has a total fund of Rs. 11,200 including a building grant, but the building has not yet been constructed. All the workers are tribal people and the activity of the society is aimed at not only the economic uplift of

the people but also their social and cultural advancement. The Sago Manufacturing Industrial Co-operative Society was registered in 1961 with 170 members, most of whom are tapioca cultivators. The society has not yet started work but it intends to manufacture starch from tapioca. This is a society which certainly will have great effect on the economic condition of the tapioca cultivators of whom there are many in the village, since it will fetch for tapioca a steady market and a reasonable price. The Women's Industrial Co-operative Society has 47 members and a share capital of Rs. 235. Formerly it employed four female workers for hand-pounding of rice but this has now been stopped, since the demand for rice in the locality is not sufficient to undertake such a scheme.

139. From the surveyed area 17 households have taken membership in the Panancherry Village Co-operative Society. More people want to join the society but the long procedure that has to be carried out to receive a loan from the society dampens their interest. Moreover, since most of the lands under their possession are either on lease or under encroachment, loans cannot be obtained on the security of landed property.

Medical Care

140. In the village there is a Government allopathic dispensary, one or two private homeopathic dispensaries and a number of ayurvedic physicians doing private practice. In the Peechi area there is a midwifery centre opened by the Government. The large number of medical institutions in the neighbouring town of Trichur are also frequented by the villagers. For ordinary diseases the villagers go to the ayurvedic, allopathic or homeopathic physicians of the village but on occasions of serious or prolonged sickness they go to the hospitals in Trichur. In the surveyed area 36.59 per cent households have medical consultations by going to the public dispensary and 35.77 per cent

by going to the private dispensary or private physicians. 27.64 per cent households occasionally go to the public dispensary and at other times to a private dispensary or physician. But no household in the surveyed area has so far called a physician home for medical consultation, mainly due to the non-availability of a qualified physician and the absence of motorable roads to the surveyed area. 18.70 per cent households in the surveyed area wholly depend upon allopathic treatment and 46.34 per cent households on ayurvedic treatment. The remaining households take advantage of both the systems but none in the surveyed area have ever tried homeopathic system. Generally 4.06 per cent households take women to the hospital for confinement, 9.76 per cent call a qualified midwife to assist at the childbirth and the remaining households manage with an unqualified midwife. Members of all households in the surveyed area have been vaccinated.

Leisure and Recreation

141. The agricultural labourers, miscellaneous workers and ordinary cultivators who form the majority of the population of the village, do not get any regular leisure time, as the demands of their occupation generally keep them busy from morning to evening. Majority of the people work even on Sundays. Therefore leisure is enjoyed only on certain festival days or during the seasons when agricultural operations are slack. Naturally, entertainments do not fit in with the normal scheme of the village life. Opportunities for entertainment are also few in the village. There is no cinema theatre, no place for games and no other opportunities for any sort of entertainments. To go for a picture they have to travel 4, 5, or even more miles to the theatre in the neighbouring town, often on foot. Therefore, there are only very few

households who go for picture even once or twice in a year. Going to the shopping centre of Pattikad at dusk on working days and earlier on holidays for the purchase of daily requirements gives them an opportunity to meet others, forget the worries of the work for a few moments and hear the news from the world outside. But people from the far interior do not enjoy even this privilege. The young men of Pattikad have organised a library and reading room with some books and periodicals. An arts club and a sports club were also organised by them with the aid of the N. E. S. Block, but they died premature deaths, leaving behind their name boards as memorials. The panchayat has installed a radio for the benefit of the public and the people gathering at Pattikad in the evening listen to it. It might be due to the absence of other entertainment facilities that a large number of households of the village flock for festivals and fairs in the temples and churches of the village and surrounding places.

142. Near Peechi Dam there is a colony where Government employees live. This area stands apart from the rest of the village as far as entertainment facilities are concerned. Though there is no theatre even here, there are playgrounds for games and facilities for indoor games. The people living in this area, particularly Government employees, fully make use of these facilities.

143. From the statistics collected from the surveyed area only 24.39 per cent households are found to be going for pictures once or twice in a year. But 85.37 per cent households go for feasts and festivals in the temples or churches. A table showing the distribution of these households among the different communities is given below.

CASTE RELATIONSHIP

Table XXXII
AMUSEMENTS

Community	Total No. of households	No. of households		
		going for films	going for dramas	going for other amusements
Ezhuvas	69	13	..	52
Jacobites	20	6	..	20
Roman Catholics	13	2	..	13
Nairs	7	5	..	7
Muslims	5	..	..	5
Pulayas	2	1	..	2
Koodans	2	1	..	2
Velans	1	..	..	1
Vettuvans	1	1	..	1
Brother Mission	1	..	..	..
Asaris	1	..	..	1
Karuvans	1	1	..	1

Nature of Caste Relationship

144. There has not been any communal flare-up in the past as far as the present generation can remember and on the surface of things communal harmony appears to exist. Some ten years ago when large-scale immigration took place, there was some row between the immigrants and the original inhabitants in certain localities but it was not on the basis of religious or caste differences. The clash of interests in the land made such local frictions inevitable. No active co-operation between the different communities or religious groups generally exist even on points of common interest. The high caste Hindus do not object to the low castes coming to their houses or even entering their houses. Inter-communal or inter-caste marriage is very rare and has not been encouraged by any community. In the surveyed area only one such case has taken place in recent time. Even

in this case the marriage took place in some other village and the couple migrated to the surveyed area only later. Social functions are generally limited to each community.

Dowry

145. Dowry system is practised by all communities except the Nairs of the surveyed area. Among the very poor people, particularly members of Pulaya community, the system does not have much importance. On the other hand, all Christian households and 63 out of the 69 Ezhuva households in the surveyed area are participants in this social practice. Money, cash and property are given by all communities. The amount or the value of ornaments and properties is ordinarily limited to Rs. 1,000, but there are cases in which this has gone up to Rs. 3,000. The following table throws more light on the practice of this custom in the surveyed area.

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Table XXXIII
DOWRY

Total No. of households	Name of the community	No. of households which have either given or received dowry	No. of households which have either given or received dowry in cash or property excluding ornaments		No. of households which have either given or received dowry as ornaments alone without cash or property			No. of households which have either given or received dowry both in cash or property and in ornaments							
			Up to Rs. 100	Up to Rs. 1,500	Up to Rs. 100	Up to Rs. 500	Up to Rs. 1,000	Up to Rs. 100	Up to Rs. 500	Up to Rs. 1,000	Up to Rs. 1,500	Up to Rs. 2,000	Up to Rs. 2,500	Up to Rs. 3,000	Above Rs. 3,000
69	Ezhuvas	63	..	..	..	..	..	25	31	2	..	1	1	2	1
20	Jacobites	20	..	..	..	2	..	2	12	2	..	2	..	..	..
13	Roman Catholics	13	..	..	2	2	1	1	2	3	..	1	..	1	..
5	Muslims	1	..	..	..	..	..	..	1	..	..	..	..	..	..
1	Velans	1	..	..	..	..	..	1	..	..	..	..	..	..	..
1	Vettuvans	1	..	..	..	..	..	..	..	1	..	..	..	..	..
1	Brother Mission	1	..	1	..	..	..	..	..	..	..	..	..	..	..
1	Asaris	1	..	..	..	1	..	..	..	..	..	..	..	..	..
1	Karuvans	1	1	..	..	..	..	..	..	..	..	..	..	..	..
11	Others	Nil	..	..	..	..	..	..	..	..	..	..	..	..	..

Family Planning

146. 76 persons in the surveyed area were interviewed to know their opinions and reactions to the Family Planning Programme canvassed by the State. The knowledge about the programme found to be surprisingly wide-spread. All the 76 persons interviewed were aware of it. 48 of these persons consisting of Ezhuvas, Nairs, Jacobites, Muslims, Pulayas and Vettuvans favoured the programme in principle.

Four of them favoured the adoption of self-restraint to limit the number of children, while 27 favoured the use of contraceptives only, 10 favoured both contraceptives and self-restraint and 7 favoured sterilization. The following table classifies the opinion of the interviewed people on the adoptability of family planning. A table showing the number of children and attitude towards family planning is also given below.

DEVELOPMENTAL ACTIVITIES

Table XXXIV
ATTITUDE TO FAMILY PLANNING

	Ezhuvas	Jacobites	Roman Catholics	Nairs	Muslims	Pulayas	Vettuvans
1. Total No. of persons interviewed	43	13	6	9	2	2	1
2. No. of persons aware of family planning programme	43	13	6	9	2	2	1
3. No. of persons in favour of family planning out of item No. 2	31	4	..	9	2	1	1
4. No. of persons out of item No. 3 in favour of							
(a) Self-restraint only	2	1	..	1	..	1	..
(b) Contraceptives only	17	2	..	7	..	1	..
(c) Contraceptives and self-restraint	9	..	..	..	..	..	1
(d) Sterilization	3	1	..	1	2	..	..

Table XXXV
NO. OF CHILDREN AND ATTITUDE TOWARDS FAMILY PLANNING

No. of children	Attitude of parents towards family planning		
	In favour	Not in favour	No specific opinion
0	5	4	..
1-2	20	9	2
3-4	16	7	1
5-7	7	4	..
8-9	..	1	..

Developmental Activities

147. The village is covered by Ollukkara N. E. S. Block started in 1957. A Gramasevak has been stationed in the village as a permanent representative of the block. In the matter of general education and in imparting scientific knowledge in cultivation practices the block has made some tangible service. The increasing use of fertilisers and chemicals is the direct result of the propaganda that the block has made among the cultivators of the village. In other fields, however, the activities of the block have not been so successful. Six pumps have been supplied to the villagers at subsidised cost for the purpose of lift irrigation. Japanese cultivation was tried over an extent of 40 acres but as soon as the subsidy for this was stopped the culti-

vators switched over to the old methods. The Kora Grass Mat Weaving Co-operative Society, the Sago Manufacturing Industrial Co-operative Society, the Harijan Welfare Co-operative Society and the Women's Industrial Co-operative Society were organised by the block.

148. Coming particularly to the surveyed area 6 households have improved their cattle taking advantage of the key village centre. Seven households have received better seeds from the block, 5 households chemical manures and 12 households pesticides. Two households have taken part in conducting demonstrations in agricultural practices and 2 households experimented Japanese cultivation. Altogether only 16 households out of 123 households have taken part in the activities of the block during the last 5 years.

This is, indeed, a poor compliment to the people of the surveyed area.

Newspapers and Social Awareness

149. In the surveyed area only 9 households get down daily newspapers. This is not surprising considering the poor literacy among the large number of agricultural labourers of the surveyed area. In other parts of the village a greater percentage of households receives daily newspapers as has been found from general enquiries. The number of households getting down daily newspapers and the number of persons reading the newspapers might have no correlation. A large number of people including even workers who daily visit the tea-shops have a glance through the newspapers while having coffee or tea. Perhaps more people read papers at the tea-shops than in the houses or reading room.

150. Heads of 111 households, out of 123 in the surveyed area were found to be aware of the law prohibiting untouchability. But the Hindu Adoption Act and the Hindu Succession Act are not widely known. On the other hand, the main features of the suspended Agrarian Relations Act are known to almost all the cultivators and a good number of agricultural labourers. Similar is the case with the Dowry Abolition Act.

Annual Cycle of Feasts and Festivals

151. The feasts and festivals are celebrated in the village only in connection with some important religious events and they are all but of local importance. The biggest festival in the village is undoubtedly the *Makarachowra* celebrated in the Chambuthara Bhagavathy temple in the month of January. In connection with the festival there are entertainments arranged in the temple premises. Seven *desoms* or localities of the village compete with one another for presenting the best *pooram* or procession. About 5,000 people gather in the temple for the festival. The local people believe that goddess Bhagavathy of this temple came from Cranganore. Whatever that may

be, she inspires great awe among the Hindus of the neighbouring localities. The image of the goddess is taken in procession on elephant's back with instrumental music from each locality and the processions from all the seven localities meet at the temple on the day of the chief festival. The annual Sivarathri festival at Mudikodu temple also attracts some people. *Kavidiyattom* forms the chief item of the Sivarathri festival.

152. Each of the Christian churches in the village has its own cycle of annual festival but its significance is limited to its parishioners in most cases. However the candle procession held on January 15th and the procession with tender cocoanut leaves during the Easter Week are important functions attracting a large number of villagers both as spectators and participants. Both these festivals are held in St. Mhones Chaldean Church at Pattikad. The chief feast in the St. Thomas' Catholic Church is held in the month of January, contrary to the general practice in the Christian churches. Entertainments are held here in connection with this feast. A small fair is also held there. For these reasons a good crowd consisting of people from different communities gather there on the occasion. The Jacobite Church at Chumannamannu celebrates two feasts in December and April and the church at Karuppakunnu in October and April, but their significance is limited to the people of the respective parishes.

153. There are no common festivals in which all the communities take part together. *Onam* which has become a cosmopolitan celebration in some other parts of Kerala is limited to the Hindus in this village. In connection with the *Onam* in some Hindu households, particularly in the households of Nairs, entertainments peculiar to the occasion such as *Thiruvathirakali* are arranged. But swinging on ropes which is a general pastime of children during the *Onam* festival in some parts of Kerala, is conspicuously absent in this village.

CHAPTER V

CONCLUSION

Social

154. The past history of the village as available from the old people and the legends current in the locality show that the area was inhabited centuries past in spite of its proximity to the western ghats. The presence of numerous carved stones reported to have been discovered by the new settlers, the existence of cellars called *muni aras* and various other pieces of evidence confirm the above inference. It is likely that more evidence of the nature might be obtained from this village and surrounding areas to throw better light on the past history of the central Kerala. Already there are reports that many rock-cut caverns and chiselled stones resembling umbrellas have been discovered from the surroundings of Trichur and they have been of help in making certain deductions about the ancient culture that flourished in that area. Further explorations in the village under survey are sure to yield more useful information about the dark part of the region.

155. Cultivators all over the country are known for their orthodoxy and therefore there is no wonder that the people of the village whose main avocation is cultivation are very zealous in upholding the traditions and scorning the new innovations. As has been indicated earlier they follow the age old customs in house construction, celebrating the various stages in the time-honoured method. Similarly in the case of employer-employee relationship one is rather astounded by the fact that even now there are agricultural workers attached to the cultivators' households almost permanently or at least on a year round basis. They receive low wages and work according to the pleasure of the master

almost as slaves. The wide prevalence of the payment of wages in kind is also an interesting vestige of the past. This does not mean that the village community has not recorded any progress in the social life in the recent past, but only that they have been slow in accepting changes. Several customs such as *kettukalyanam*, pre-puberty marriage, etc. have disappeared and certain religious practices such as the propitiation of the spirits of the deceased with the offering of meat and drink are being gradually given up.

156. Although the relationship between the various communities has never been unpleasant it cannot be said to have been very cordial either. As already indicated before, even on matters of common interest very little co-operation exists among them. Although untouchability and unapproachability are no more practised the low castes are not treated with respect. Even the other communities with equal status are not invited for social functions, let alone the low castes. Probably this reservation in the communal relations is also a heritage from the past and requires changes for the better social and economic progress of the village community at large.

157. While speaking about the social life of the village its low literacy necessarily needs mention. The village is far behind the State and the rest of the district in this matter as is evident from the figures given in the fourth Chapter. The main reason for this has been the lack of educational facilities. Numerous primary schools have been opened recently in the various parts of the village and so with regard to the primary education there is no difficulty at present. Hence the percentage of literacy is bound to improve in the coming years. But even

now facilities for higher education are meagre and so far there is only one middle school here. There is not even a single high school in Panancherry. The children have to walk three miles or even more to reach a high school and naturally many parents stop the education of the children after the primary stage or at the most the middle school stage. A village with such a large population requires more middle schools and one or two high schools. Agricultural population is generally unwilling to spare the time of the children for education as they can be profitably sent to the field after the primary education. If educational facilities are not made available to them at easy reach, this habit is further encouraged and the village is likely to lag behind in the matter of higher education even in the future.

158. An important factor which has affected the social and cultural life of the village in the recent past is the immigration of a large number of people from the southern parts of the State. Most of these settlers being Christians, the Christian element in the village population gained in strength. They also brought in new trends in the employer-employee relationship, in the customs and manners, in their dietary habits and even in the dress and personal adornments. A brief mention of all these aspects has already been made in the previous pages. The immigration also gave impetus for education and the low castes and agricultural labourers became more assertive and independent due to the better employment opportunities under the settlers. Even in the agricultural practices the outlook of the village population has been influenced by the settlers. Thus on the whole the immigration has had a beneficial effect in the social life of the village.

159. The urban influences have infiltrated the village more rapidly in recent years due to the immigration, the expansion of the communication facilities and the starting of the Peechi Irrigation

Project. The settlers were more urbanised than the original villagers since most of them came from semi-urban areas. The improvement of roads and the consequent increase in the transport facilities made the contact with the Trichur town easy and frequent which again brought in the urban influences. With the starting of the irrigation scheme many officers and workers from urban areas came to live in the village. Naturally this too facilitated the infiltration of urban influences into the village life. With the increasing communication facilities the contact with the town is bound to improve and the mist of orthodoxy in which the village life is now enveloped may melt away not in the far of future.

Economic

160. The economy of the village is mainly dependent on agriculture. While speaking about agriculture paddy comes foremost in the mind as being the most important crop of the village. With the completion of the Peechi Irrigation Scheme there has been great improvement in the paddy cultivation of the village in terms of area and number of crops, as stated in the third Chapter. But it is sad to note that in spite of all these facilities the yield has not been as high as could be achieved. The main reason is the poor cultivation practices still adopted by the people. The age-old types of appliances are made use of for the various agricultural operations. The sowing and harvesting are carried out in the same method as might have been done a century ago. In the application of manure also no change has taken place, and the people are content with applying green manure and cow dung to the extent available at their own disposal, completely ignoring the possibility or desirability of supplementing them with chemical manures. The same variety of seeds as was perhaps used a hundred years ago is still sown in the fields. The intention here is not to belittle the wisdom gained from experience but only to indicate that the experience has not

been renewed in the light of scientific advancement. If new agricultural appliances are used it is most likely that the cost of cultivation can be brought down and the output increased. The adoption of better variety of seeds and the application of chemical manures are sure to improve the crop. Similarly, there is also need for providing sufficient drainage facilities at least in certain areas, lest the crop should be submerged or washed away by the torrential monsoon floods. There are few villages in Kerala where the soil is so rich and irrigation facilities are so plentiful. Hence there is no reason why the village could not be an ideal paddy cultivation area of the State. Similar is the case with other crops such as banana. Improved cultivation practices and the extensive use of chemical manures are sure to increase banana production of the area. There is scope for introducing areca-nut cultivation on a more extensive scale on the fringes of the paddy fields. The establishment of the Areca-nut Research Station in the village should have already given the necessary inducement in this regard.

161. The conditions in the village are quite suited for the development of animal husbandry, particularly cattle rearing. The straw produced in the area is a good fodder for the cattle and the neighbouring forests provide plenty of facilities for cattle feeding. Since irrigation facilities are available it is also possible to develop fodder grass cultivation in the village to augment the fodder supply. It is easy to obtain high milk yielding cows from the Veterinary College and allied institutions in the neighbourhood. However, so far the people have not taken animal husbandry as an important source of income and they make use of the cattle only as draught animals. The objection that marketing of dairy product is difficult, is not tenable since it should not be difficult to organise a suitable co-operative agency to market it in the neighbouring Trichur town where there is

great demand for milk and milk products. In fact Panancherry village could supply the entire requirement of dairy products to Trichur town. In addition to enhancing the income of people the extension of animal husbandry would have yielded more organic manure for the paddy and banana cultivation of the area.

162. There has been some improvement in the system of communication in the village during the last two decades, but the communication facilities available at present are not quite sufficient. Some of the interior areas of the village are yet to be opened for road traffic. The extension of roads to those areas would have facilitated the marketing of agricultural produces of those areas and thus cultivators would have received a better price for their commodities. There is also need for the introduction of telegraph and telephone facilities in the village. Besides the social benefits derived from these quick means of communication it would have also procured for them some economic benefits. The fluctuating market conditions in the distant towns where the agricultural products of the village are sold would have had immediate reflections in the village also and the cultivators of the village would have been able to obtain the maximum price for their products.

163. The expansion of credit facilities to the cultivators of the village is an urgent need for the improvement of cultivation. The co-operative societies now working in the village had to pass through thick and thin due to various reasons and apportioning the blame for their shortfalls will not solve the problem. The proper remedy is to organise a new society on better lines and with wider scope of activity. Besides providing credit facilities to the people, the society should also undertake the marketing of their agricultural produces. The experience now is that very few people in the village can be given loan on the security of the land since they are either encroachers on Government land or tenants under some landlord. While the assignment of the Government

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lands would have solved this problem with respect to the encroachers who are considerable in number, the marketing of the agricultural produces through the societies would have been an effective remedy for this difficulty with respect to all of them. This way the losses of the society due to default would be kept at minimum.

164 The soil conservation measures adopted by Government and the individual cultivators have already been touched upon. In a village like this where the land is quite undulating there is great need for the introduction of these measures in all the areas. At present only small bits here and there have been protected from soil erosion and this is quite insufficient, particularly in view of the fact that the economy of the village in the foreseeable future will depend upon agriculture. It is doubtful whether the Government can undertake soil conservation measures for all the areas of the village. Probably the Government could do the work for some more areas but the main burden in this respect has to be borne up by the people themselves. The terrace cultivation already introduced in some of the hill slopes should be extended to other areas by the people, step by step, according to a long range plan so as to cover all the hill slopes within the next five or six years. The fact that this is essential for maintaining the productivity of the soil and keeping up the level of the agricultural output should be sufficient inducement for them to take up the task on themselves.

165. In the industrial field there is little scope for expansion. The industries now working in the village are kora grass mat weaving, bamboo mat

weaving, etc., which by their very nature do not permit large expansion. However it might be beneficial at least to a small section of craftsmen engaged in these industries to enable them to step up production by introducing more advanced technics such as better variety of looms, better methods of colouring and probably some chemical process for giving a longer life to the finished articles. There should also be some efficient agency for the marketing of the products in the towns. The improved technics might improve the quality of the products thereby bringing some enhancement in the income of the workers. Provision of credit facilities for the workers also might induce them to stick to their profession. It is also worth while thinking whether it is possible to give year-round employment to the workers engaged in these industries by stocking raw materials. Another industry that has been organised in the village is the manufacture of sago from tapioca. Tapioca is now cultivated more and more in the village and most of it is sold in the market as a food material. If there is sufficient market the tapioca should be continued to be sold as food material rather than converting it into the raw material for any industry. However, occasionally it is found that there is slump in the tapioca market and the cultivators are put to loss. This means that the output of tapioca is probably more than what is needed as food material. Hence if a part of this is made use of for the manufacture of sago, the tapioca will have a steady market, and as such the possibilities of expanding the industry are worth exploring.

APPENDIX A

Table I (a)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household				Total	Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
			Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12			
Cultivation	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25-50	..	..	..	..	..	..	..	..
	Rs. 51-75	1	..	1.00	4.00	1.00	6.00	3.40	1.00
	Rs. 76-100	6	1.83	1.50	1.17	1.83	6.33	4.68	2.33
	Above Rs. 100	26	2.35	1.96	1.62	1.42	7.35	5.63	2.42

Table I (b)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household				Total	Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
			Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12			
Agricultural Labour	Less than Rs. 25	5	0.20	1.20	..	..	1.40	1.28	1.00
	Rs. 25-50	8	1.00	1.12	0.25	0.88	3.25	2.57	1.63
	Rs. 51-75	21	1.33	1.10	1.38	1.48	5.29	3.75	2.19
	Rs. 76-100	17	1.77	2.30	1.35	1.29	6.71	5.16	3.24
	Above Rs. 100	13	2.77	2.69	1.38	1.62	8.46	6.61	4.77

Table I (c)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household				Total	Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
			Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12			
Miscellaneous	Less than Rs. 25	..	..	..	..	..	..	..	..
	Rs. 25-50	..	..	..	..	..	..	..	..
	Rs. 51-55	7	0.86	1.14	1.00	1.14	4.14	2.96	1.71
	Rs. 76-100	4	1.75	2.00	0.50	0.75	5.00	4.18	2.75
	Above Rs. 100	15	2.14	1.93	1.53	1.07	6.67	5.18	2.53

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APPENDIX A—Contd.

Table II (a)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income No. of households	Households with a monthly income of					
		All households	Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
		33	..	..	1	6	26
		Rs. Per cent	Rs.	Rs.	Rs.	Rs.	Rs.
Cultivation	(a) Salary or wages	32.58 9.46	..	..	18.50	25.25	34.81
	(b) Industry run by the household	.. ..	..	..	..	..	..
	(c) Business run by the household	3.27 0.95	..	..	..	..	4.13
	(d) Cultivation run by the household	303.33 88.03	..	..	45.00	62.00	368.96
	(e) Rent from land	.. ..	..	..	..	..	..
	(f) Rent of houses	.. ..	..	..	..	..	..
	(g) Pension	.. ..	..	..	..	..	..
	(h) Gifts and presents	.. ..	..	..	..	..	..
	(i) Help from relatives	.. ..	..	..	..	..	..
	(j) Other sources	5.36 1.56	..	..	5.00	4.00	5.69
	Total	344.54 100.00	..	..	68.50	91.25	413.59

Table II (b)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income No. of households	Households with a monthly income of					
		All households	Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
		64	5	8	21	17	13
		Rs. Per cent	Rs.	Rs.	Rs.	Rs.	Rs.
Agricultural Labour	(a) Salary or wages	66.78 83.80	17.10	36.17	60.63	76.04	102.53
	(b) Industry run by the household	.. ..	..	..	..	..	..
	(c) Business run by the household	0.47 0.59	..	..	..	..	2.31
	(d) Cultivation run by the household	9.21 11.56	..	1.28	5.66	13.66	17.53
	(e) Rent from land	.. ..	..	..	..	..	..
	(f) Rent of houses	.. ..	..	..	..	..	..
	(g) Pension	.. ..	..	..	..	..	..
	(h) Gifts and presents	0.01 0.01	..	..	0.03	..	..
	(i) Help from relatives	0.38 0.48	3.30	0.94	..	..	..
	(j) Other sources	2.84 3.56	2.00	2.22	2.71	2.76	3.88
	Total	79.69 100.00	22.40	40.61	69.03	92.46	126.25

APPENDIX A

Table II (c)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income No. of households	Households with a monthly income of					
		All households	Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
		26	..	..	7	4	15
		Rs. Per cent	Rs.	Rs.	Rs.	Rs.	Rs.
Miscellaneous	(a) Salary or wages	67.45 63.29	..	..	45.44	65.25	78.30
	(b) Industry run by the household	6.92 6.49	..	..	..	..	12.00
	(c) Business run by the household	15.13 14.20	..	..	7.13	20.75	17.37
	(d) Cultivation run by the household	5.38 5.05	..	..	3.75	1.50	7.17
	(e) Rent from land	0.19 0.18	..	..	0.71	..	..
	(f) Rent of houses	.. ..	..	..	..	..	..
	(g) Pension	.. ..	..	..	..	..	..
	(h) Gifts and presents	.. ..	..	..	..	..	..
	(i) Help from relatives	1.92 1.80	..	..	7.14	..	..
	(j) Other sources	9.58 8.99	..	..	2.00	4.00	14.60
	Total	106.57 100.00	..	..	66.17	91.50	129.44

Table III (a-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
					..	..	1	6	26
					Rs.	Rs.	Rs.	Rs.	Rs.
Cultivation	No. of households		33	Per household	Rs.	Rs.	Rs.	Rs.	Rs.
			Per equivalent adult male						
	A. Food Group		i. Cereals and Pulses	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
	Rice	49.31	9.15	46.94	..	..	22.50	26.67	55.57
					..	..	..	0.17	0.63
					..	..	0.19	0.47	1.36
					..	..	22.69	27.31	57.56
					..	..	..	..	..
	Total	51.01	9.46	48.56	..	..	22.69	27.31	57.56
					..	..	..	..	..
					..	..	..	..	..
					..	..	..	..	..
					..	..	..	..	..
	ii. Vegetables	0.12	0.02	0.11	..	..	..	..	0.15
					..	..	10.00	10.04	3.19
					..	..	0.09	0.19	0.50
					..	..	1.50	1.85	3.31
					..	..	1.00	0.77	2.72
	Total	10.49	1.95	9.99	..	..	12.59	12.85	9.87
					..	..	..	..	..
					..	..	..	..	..
					..	..	..	..	..
					..	..	..	..	..

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APPENDIX A—Contd.

Table III (a-1)—Contd.

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
		No. of households	33		..	..	1	6	26
		Per household	Per equivalent adult male		Rs.	Rs.	Rs.	Rs.	Rs.
Cultivation	iii. <i>Meat and Fish</i>								
	Meat	1.76	0.33	1.68	..	..	0.33	2.61	1.62
	Fish	2.39	0.44	2.27	..	..	1.64	2.67	2.35
	Total	4.15	0.77	3.95	..	..	1.97	5.28	3.97
	iv. <i>Milk</i>	6.14	1.14	5.85	..	..	1.97	5.28	3.97
	v. <i>Ghee and Oils</i>								
	Ghee	0.35	0.06	0.33	..	..	..	..	0.44
	Oils	8.84	1.64	8.42	..	..	3.00	5.50	9.84
	Total	9.19	1.70	8.75	..	..	3.00	5.50	10.28
	vi. <i>Salt</i>	0.37	0.07	0.35	..	..	0.25	0.28	0.40
	vii. <i>Condiments</i>								
	Chillies	2.30	0.43	2.19	..	..	0.94	1.57	2.52
	Tamarind	0.99	0.18	0.94	..	..	0.94	0.85	1.02
	Other condiments	0.66	0.12	0.63	..	..	0.50	0.38	0.73
	Total	3.95	0.73	3.76	..	..	2.38	2.80	4.27
	viii. <i>Sugars</i>								
	Sugar	2.34	0.44	2.22	..	..	..	..	2.97
	Jaggery	1.30	0.24	1.24	..	..	0.10	1.98	1.19
	Total	3.64	0.68	3.46	..	..	0.10	1.98	4.16
	ix. <i>Coffee and Tea</i>								
	Coffee	0.79	0.15	0.75	..	..	..	0.04	1.00
	Tea	1.30	0.24	1.24	..	..	..	1.38	1.33
	Total	2.09	0.39	1.99	..	..	..	1.42	2.33
	x. <i>Liquor</i>	1.49	0.28	1.42	..	..	..	1.33	1.58
	xi. <i>Tobacco</i>								
	Smoking	2.98	0.55	2.84	..	..	..	3.28	3.02
	Chewing	4.99	0.93	4.75	..	..	1.94	5.35	5.02
	Total	7.97	1.48	7.59	..	..	1.94	8.63	8.04
	xii. <i>Other foods including refreshments</i>								
	Pansupari etc.	0.55	0.84	4.33	..	..	2.50	4.54	4.64
	Total under Food	105.04	19.49	100.00	..	..	47.42	71.92	114.89

APPENDIX A

Table III (a-1)—Concl'd.

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households	Households with a monthly income of						
			Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100		
			No. of households	33	..	..	1	6	26
			Expenditure per household	Percentage of total expenditure on miscellaneous items					
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	
Cultivation	B. Clothing	9.24		..	..	2.17	3.54	10.83	
	C. Housing, Light, Fuel etc.	8.75		..	..	6.58	6.62	9.33	
	D. Miscellaneous Expenditure								
	i. Education	2.50	8.82	..	..	1.00	0.29	3.07	
	ii. Dhobi or soap	2.48	8.75	..	..	1.25	1.44	2.78	
	iii. Barber	1.03	3.63	..	..	0.50	0.52	1.17	
	iv. Travelling	1.98	6.98	..	..	..	0.49	2.40	
	v. Medical fees and medicines	5.29	18.67	..	..	2.00	1.50	6.29	
	vi. Religious Observances	1.89	6.67	..	..	0.50	0.55	2.22	
	vii. Amusements	1.07	3.78	..	..	..	0.38	1.27	
	viii. Provident fund, kuri and other compulsory savings	7.30	25.76	..	..	..	4.42	8.25	
	ix. Payment of debts	1.83	6.46	..	..	..	..	2.32	
	x. Remittances to dependants living elsewhere	..	..	..	..	..	..	..	
	xi. Other items	2.97	10.48	..	..	1.00	1.67	3.35	
	Total	28.34	100.00	..	..	6.25	11.26	33.12	
				Percentage of total expenditure on cultivation etc.					
	E. Cultivation, Industry and Business								
i. Cultivation run by the household	129.85	99.69	..	..	6.25	8.39	162.63		
ii. Industry run by the household	..	..	..	..	..	..	..		
iii. Business run by the household	0.41	0.31	..	..	..	..	0.52		
Total	130.26	100.00	..	..	6.25	8.39	163.15		
F. Grand Total of A to E	281.63		..	..	68.67	101.73	331.32		

Table III (b-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME
GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25.50	Rs. 51.75	Rs. 76.100	Above Rs. 100
		No. of households	64		5	8	21	17	13
		Per house-hold Rs.	Per equi-valent adult male Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
Agri-cultural Labour	A. Food Group								
	<i>i. Cereals and Pulses</i>								
	Rice	32.84	7.50	56.44	8.50	17.19	28.19	38.47	51.96
	Other grains	0.51	0.12	0.87	..	0.31	0.38	0.60	0.93
	Dhal	0.86	0.20	1.48	0.35	0.45	0.68	0.93	1.49
	Total	34.21	7.82	58.79	8.85	17.95	29.25	40.00	54.38
	<i>ii. Vegetables</i>								
	Potatoes	..	..	..	..	..	..	..	..
	Tapioca	1.90	0.43	3.27	0.25	0.71	1.53	2.26	3.38
	Onions	0.24	0.05	0.41	0.11	0.25	0.25	0.25	0.27
	Cocoanuts	0.90	0.21	1.54	0.42	0.72	0.88	0.97	1.12
	Other vegetables	0.40	0.09	0.69	0.09	0.36	0.54	0.38	0.36
	Total	3.44	0.78	5.91	0.87	2.04	3.20	3.86	5.13
	<i>iii. Meat and Fish</i>								
	Meat	0.39	0.09	0.67	0.03	0.13	0.37	0.53	0.48
	Fish	1.42	0.32	2.44	0.65	0.66	1.53	1.60	1.80
	Total	1.81	0.41	3.11	0.68	0.79	1.90	2.13	2.28
	<i>iv. Milk</i>	0.03	0.01	0.05	..	0.22	..	..	..
	<i>v. Ghee and Oils</i>	4.09	0.93	7.03	1.30	1.88	3.72	4.95	5.97
	<i>vi. Salt</i>	0.23	0.05	0.40	0.10	0.17	0.23	0.27	0.29
	<i>vii. Condiments</i>								
	Chillies	1.43	0.33	2.46	0.47	0.98	1.33	1.60	1.99
	Tamarind	0.64	0.15	1.10	0.24	0.51	0.62	0.61	0.94
	Other condiments	0.37	0.08	0.63	0.30	0.35	0.34	0.33	0.50
	Total	2.44	0.56	4.19	1.01	1.84	2.29	2.54	3.43
	<i>viii. Sugars</i>								
	Sugar	0.17	0.04	0.29	..	0.19	0.09	0.05	0.49
	Jaggery	0.73	0.16	1.25	0.33	0.39	0.74	0.84	0.95
	Total	0.90	0.20	1.54	0.33	0.58	0.83	0.89	1.44
	<i>ix. Coffee and Tea</i>								
	Coffee	0.02	0.01	0.04	..	..	..	0.02	0.10
	Tea	0.49	0.11	0.84	0.09	0.27	0.56	0.46	0.69
	Total	0.51	0.12	0.88	0.09	0.27	0.56	0.48	0.79

Table III (b-1)—Concl.

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME
GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on food	Households with a monthly income of				
		No. of households			Less than Rs.25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
		64	Per equivalent adult male		5	8	21	17	13
		Per household	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Agri-cultural Labour	x. <i>Liquor</i>	1.32	0.30	2.27	..	..	1.72	0.68	2.81
	xi. <i>Tobacco</i>	2.39	0.55	4.11	..	0.89	1.42	3.25	4.66
	Smoking	2.55	0.58	4.38	1.37	1.54	3.04	2.17	3.36
	Chewing								
	Total	4.94	1.13	8.49	1.37	2.43	4.46	5.42	8.02
	xii. <i>Other foods including refreshments</i>								
	Pansupari etc.	4.27	0.97	7.34	0.25	2.09	3.48	4.63	7.99
	Total under food	58.19	13.28	100.00	14.85	30.26	51.64	65.85	92.53

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APPENDIX A—Contd.

Table III (c-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
		No. of households	26		..	..	7	4	15
		Per household	Per equivalent adult male						
		Rs.	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
Miscellaneous	A. Food Group								
	<i>i. Cereals and Pulses</i>								
	Rice	35.67	8.07	51.26	..	..	21.43	41.25	40.83
	Other grains	0.61	0.14	0.88	..	..	..	0.30	0.98
	Dhal	1.43	0.32	2.05	..	..	0.78	1.17	1.80
	Total	37.71	8.53	54.19	..	..	22.21	42.72	43.61
	<i>ii. Vegetables</i>								
	Potatoes	..	..	..	..	..	..	..	..
	Tapioca	1.00	0.22	1.44	..	..	1.68	0.31	0.87
	Onions	0.47	0.11	0.68	..	..	0.31	0.31	0.58
	Cocoanuts	1.93	0.44	2.77	..	..	1.16	1.21	2.48
	Other vegetables	0.87	0.20	1.25	..	..	0.41	0.56	1.16
	Total	4.27	0.97	6.14	..	..	3.56	2.39	5.09
	<i>iii. Meat and Fish</i>								
	Meat	0.58	0.13	0.83	..	..	0.74	0.84	0.43
	Fish	2.94	0.67	4.22	..	..	2.61	2.89	3.10
	Total	3.52	0.80	5.05	..	..	3.35	3.73	3.53
	<i>iv. Milk</i>	..	..	..	..	..	..	..	..
	<i>v. Ghee and Oils</i>	4.51	1.02	6.48	..	..	3.43	3.44	5.30
	<i>vi. Salt</i>	0.25	0.05	0.35	..	..	0.24	0.27	0.26
	<i>vii. Condiments</i>								
	Chillies	1.87	0.42	2.70	..	..	1.51	1.22	2.21
	Tamarind	0.79	0.18	1.13	..	..	0.89	0.74	0.77
	Other condiments	0.49	0.11	0.70	..	..	0.37	0.50	0.54
	Total	3.15	0.71	4.53	..	..	2.77	2.46	3.52
	<i>viii. Sugars</i>								
	Sugar	1.11	0.25	1.60	..	..	1.61	..	1.17
	Jaggery	0.99	0.23	1.42	..	..	0.09	1.27	1.34
	Total	2.10	0.48	3.02	..	..	1.70	1.27	2.51
	<i>ix. Coffee and Tea</i>								
	Coffee	0.02	0.01	0.03	..	..	0.07	..	..
	Tea	0.91	0.20	1.31	..	..	0.80	0.84	0.97
	Total	0.93	0.21	1.34	..	..	0.87	0.84	0.97

APPENDIX A

Table III (c-1)—Concl'd.

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on food	Households with a monthly income of				
					Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
		No. of households	26		..	..	7	4	15
		Per household	Per equivalent adult male						
		Rs.	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
Miscellaneous	<i>x. Liquor</i>	1.19	0.27	1.71	..	..	1.14	..	1.54
	<i>xi. Tobacco</i>								
	Smoking	3.47	0.78	4.99	..	..	2.71	1.41	4.38
	Chewing	3.07	0.69	4.41	..	..	2.32	3.86	3.21
	Total	6.54	1.47	9.40	..	..	5.03	5.27	7.59
	<i>xii. Other foods including Refreshments</i>								
	Pansupari etc.	5.42	1.23	7.79	..	..	3.07	4.84	6.67
	Total under food	69.59	15.74	100.00	..	..	47.37	67.23	80.59
	B. Clothing		6.08		..	..	3.93	4.46	7.51
	C. Housing, Light, Fuel etc.		6.43		..	..	5.69	6.28	6.81
	D. Miscellaneous Expenditure								
	<i>i. Education</i>		2.04	11.64	..	..	1.04	0.50	2.91
	<i>ii. Dhobi or soap</i>		2.30	13.12	..	..	1.46	1.81	2.83
	<i>iii. Barber</i>		1.12	6.39	..	..	0.80	1.00	1.31
	<i>iv. Travelling</i>		2.30	13.12	..	..	0.87	0.44	3.46
	<i>v. Medical fees and medicines</i>		3.68	20.99	..	..	1.24	5.75	4.28
	<i>vi. Religious observances</i>		0.73	4.16	..	..	0.40	0.34	0.99
	<i>vii. Amusements</i>		0.18	1.03	..	..	0.17	0.23	0.18
	<i>viii. Provident fund, kuri and other compulsory savings</i>		1.90	10.84	..	..	1.57	2.34	1.94
	<i>ix. Payment of debts</i>		1.47	8.38	..	..	1.19	2.08	1.43
	<i>x. Remittances to dependants living elsewhere</i>		..	..	..	..	..	..	..
	<i>xi. Other items</i>		1.81	10.33	..	..	2.00	2.00	1.67
	Total	17.53	100.00		..	..	10.74	16.49	21.00
	E. Cultivation, Industry and Business								
	<i>i. Cultivation run by the household</i>		2.71	46.09	..	..	..	..	4.70
	<i>ii. Industry run by the household</i>		1.54	26.19	..	..	..	..	2.43
	<i>iii. Business run by the household</i>		1.63	27.72	..	..	..	1.50	2.67
	Total	5.88	100.00		..	..	..	1.50	9.80
	F. Grand total of A to E	105.51			..	..	67.73	95.96	125.71

PANANCHERRY

APPENDIX A—Contd.

Table III (a-2)

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

Items	No. of households	All households	Percent. age of total ex- penditure	Households with a monthly income of				
				Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
				Rs.	Rs.	Rs.	Rs.	Rs.
I Expenditure		33		..	..	1	6	26
A. Food		105.04	37.30	..	..	47.42	71.92	114.89
B. Clothing		9.24	3.28	..	..	2.17	3.54	10.83
C. Housing, Light, Fuel etc.		8.75	3.11	..	..	6.58	6.62	9.33
D. Miscellaneous		28.34	10.06	..	..	6.25	11.26	33.12
E. Cultivation, Industry and Business		130.26	46.25	..	..	6.25	8.39	163.15
Total Expenditure		281.63	100.00	..	..	68.67	101.73	331.32
II Income		344.54		..	..	68.50	91.25	413.59
III Expenditure in relation to income		+62.91		..	..	-0.17	-10.48	+82.27

Table III (b-2)

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

Items	No. of households	All households	Percent. age of total ex- penditure	Households with a monthly income of				
				Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
				Rs.	Rs.	Rs.	Rs.	Rs.
I Expenditure		64		5	8	21	17	13
A. Food		58.19	75.51	14.85	30.26	51.64	65.85	92.53
B. Clothing		3.68	4.78	1.45	1.84	2.97	4.79	5.38
C. Housing, Light, Fuel etc.		5.97	7.75	4.95	4.31	5.89	6.17	7.23
D. Miscellaneous		7.76	10.07	2.37	4.03	7.21	8.87	11.62
E. Cultivation, Industry and Business		1.46	1.89	..	..	0.29	1.94	4.17
Total Expenditure		77.06	100.00	23.62	40.44	68.00	87.62	120.93
II Income		79.69		22.40	40.61	69.03	92.46	126.25
III Expenditure in relation to income		+2.63		-1.22	+0.17	+1.03	+4.84	+5.32

APPENDIX A

Table III (c-2)

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

Items	No. of households	All households	Percent. age of total ex- penditure	Households with a monthly income of				
				Less than Rs. 25	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
				Rs.	Rs.	Rs.	Rs.	Rs.
I Expenditure		26		..	..	7	4	15
A. Food		69.59	65.96	..	..	47.37	67.23	80.59
B. Clothing		6.08	5.76	..	..	3.93	4.46	7.51
C. Housing, Light, Fuel etc.		6.43	6.09	..	..	5.69	6.28	6.81
D. Miscellaneous		17.53	16.62	..	..	10.74	16.49	21.00
E. Cultivation, Industry and Business		5.88	5.57	..	..	..	1.50	9.80
Total Expenditure		105.51	100.00	..	..	67.73	95.96	125.71
II Income		106.57		..	..	66.17	91.50	127.44
III Expenditure in relation to income		+1.06		..	..	-1.56	-4.46	+3.73

Table IV

INDEBTEDNESS

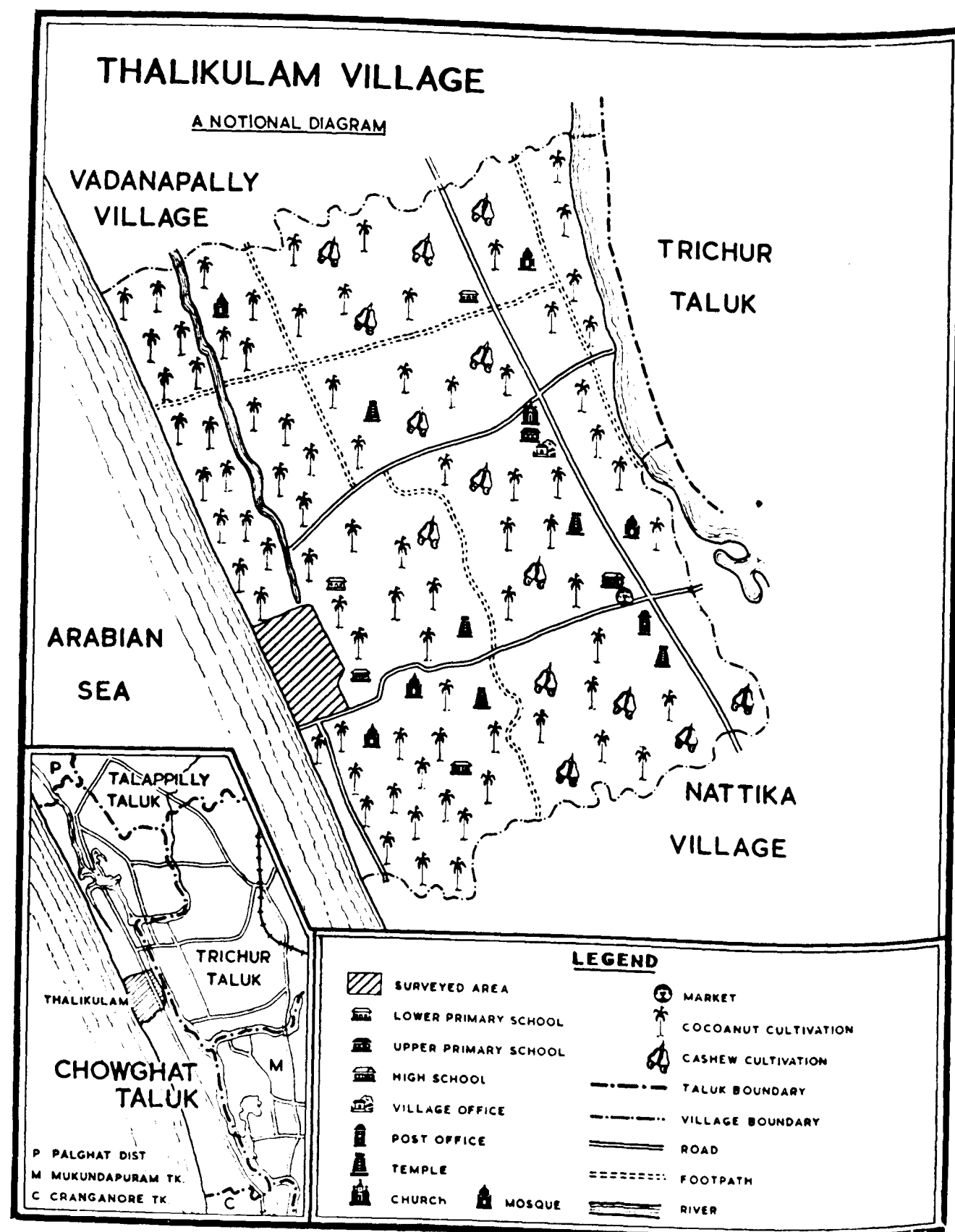
I. Indebtedness by income groups					II. Indebtedness by causes				
Income group	Total No. of households	No. of households in debt	Percentage of column 3 to column 2	Average in- debtedness for house- holds in debt	Causes	Amount of debt	No. of households in debt	Average for households in debt	Percentage of debts due to causes to the total debt
1	2	3	4	5	1	2	3	4	5
Less than Rs. 25	5	1	20.00	30.00	(a) Purchase of land	5550.00	9	616.67	21.81
Rs. 25-50	8	2	25.00	75.00	(b) House construction or repairs to exist- ing buildings	3586.00	15	239.07	14.09
Rs. 51-75	29	14	48.28	107.86	(c) Marriages	1620.00	5	324.00	6.36
Rs. 76-100	27	17	62.96	141.76	(d) Funerals	600.00	2	300.00	2.36
Above Rs. 100	54	33	61.11	647.06	(e) To give dowry	100.00	1	100.00	0.39
					(f) To clear old out- standing debts	..	..	..	..
					(g) Sickness	1083.00	15	72.20	4.26
					(h) Ordinary wants	2709.00	27	100.33	10.64
					(i) Household culti- vation	9480.00	21	451.43	37.25
					(j) Industry run by the household	..	..	..	..
					(k) Business run by the household	725.00	6	120.83	2.84

APPENDIX B

Questionnaire

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

THALIKULAM



THALIKULAM *

CHAPTER I

INTRODUCTION

Location

1. About 12 miles west of Trichur town, between longitudes $76^{\circ} 4'$ and $76^{\circ} 6'$ north and latitudes $10^{\circ} 25'$ and $10^{\circ} 28'$ east lies the obscure village of Thalikulam which has no claims to historical or political importance and does not figure prominently in economic or cultural fields. Majority of the people are humble folk who eke out a living from weaving the screw-pine mat, spinning the coir yarn or fishing. Even with regard to these occupations the village does not claim superiority like the surveyed villages of Thazhava¹, Kadakkavoor or Kottukal.² Neither is it a town which would deserve the notice of anybody. One may, perhaps, get an approximate idea of the location of the village, if told that it lies close to Triprayar, a place famous for its Sree Rama temple. Nattika village lies on the south of it, Karanchirapuzha and a portion of Nattika village on the east, Vadanapally village on the north and the Arabian Sea on the west. It lies in the Chowghat taluk which formerly formed a part of erstwhile Malabar district. The headquarters of the taluk,

Chowghat is 10 miles north of Thalikulam. One can reach the village from Trichur along the Trichur-Triprayar road taking a turn to the north at Triprayar along the Cranganore-Guruvayoor road or alternatively through Kandassankadavu and Vadanapally.

Surveyed Area

2. 125 households located in about 120 acres³ on the seacoast at a locality called 'Nambikadavu' were surveyed for the collection of detailed information on their social, cultural and economic life. Nearly 40 per cent households of the surveyed area earn their living from fishing. While concentrating on the surveyed area for facts and figures, references have been made to the village as a whole, wherever possible.

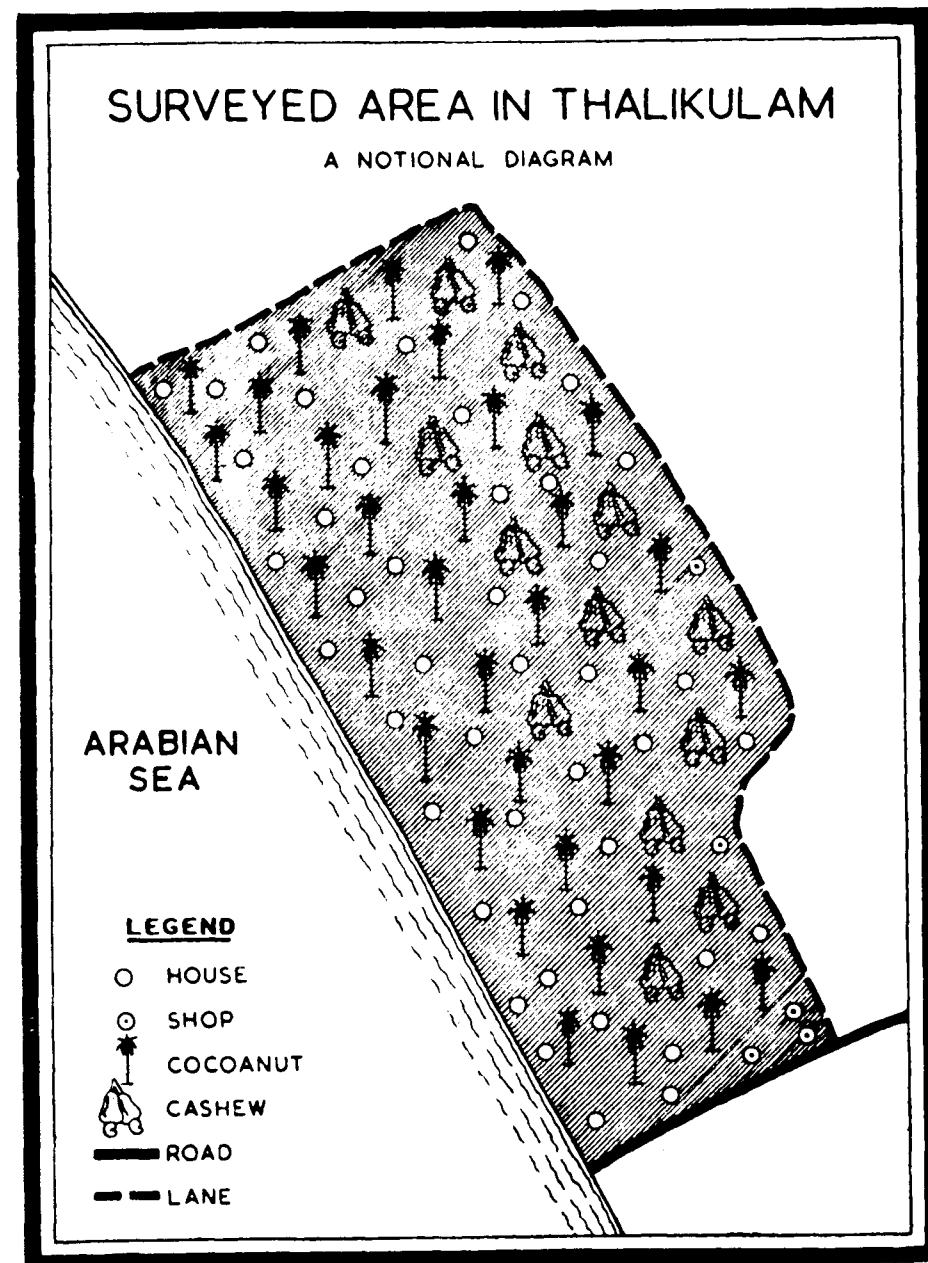
3. The surveyed area can be reached along the recently constructed road from the locality known as 'Thalikulam centre'. This road is hardly motorable during fair weather for want of culverts and drainage and is to be avoided for vehicular traffic during monsoon. A gravel road from Nattika reaches the surveyed area along the coast and is fit for vehicular traffic throughout the year.

* The basic survey in this area was conducted between 17th and 27th May 1961

(1) Part VI E of this series

(2) Part VI F of this series

(3) 48.56 hectares



The Origin of the Name Thalikulam

4. The word *thali* in Malayalam means a temple and also signifies sprinkling of water or some other liquid, and *kulam* means a pond or tank. It is likely that Thalikulam refers to a temple tank. There is a small temple called 'Thalikulangara Kshetram' almost at the centre of the village. One may perhaps, formulate a theory, as some people of the village do, that the village got its name from the tank of this temple. Since the temple or the tank does not claim any ancient glory or unusual religious importance the theory does not sound to be quite logical and one may argue that the temple might have got its name from the name of the village. Nevertheless considering the fact that many villages in Kerala have derived their names from temples it is not altogether unlikely that the humble village Thalikulam also would have derived its name from a humble temple tank.

Physical Features

5. For the general look the village is a flat piece of sandy stretch with small localised undulations formed by paddy fields. On close observation the central portion of the village is found to be slightly raised than the border areas. The main road of the village passes through this central portion and the land on either side of the road slopes down. The gradient is so small that the slope is almost imperceptible. The northern half of the eastern boundary of the village is covered by the Karanchirapuzha which is connected to the Chettuvai bar. The coir industry of the village is concentrated on the banks of this river, as it affords facilities for retting the husk. It is said that there existed in the past a navigable canal passing through the centre of the village, parallel to the coast, connecting

the Cranganore port to the Chettuvai bar. Probably this canal was cut at a time when Cranganore was the chief port on the west coast and Chettuvai another port of importance having trade with foreigners. Certain portions of this canal are still to be seen but most portions have been filled up without leaving any trace. People claiming some knowledge about the past of the village agree that the north and north-eastern portions of the village were under water formerly, and were reclaimed in course of time. Natural forces such as floods and tidal actions aided the human effort to extend the village bordering on these sides. Heaps of lime shells are collected from the paddy fields and dry lands of this area by digging just a few feet below the surface, vindicating what the old men say. Tanks have been constructed in almost all compounds for bathing and irrigation purposes.

The Soil

6. Along the coastal area, as may be expected, the soil is sandy. As one proceeds from the west to the east the presence of loam is easily detected, its percentage increasing towards the east. The subsoil along the coast is also sandy but along the eastern half, particularly near the Karanchirapuzha, it is clayey. Laterite or granite is not met with at ordinary depths. The nitrogen content in the paddy land is found to be medium, being between 300 and 400 pounds per acre. But in the garden plots, in some areas, it is low. In most of the areas the soil lacks phosphorus and is grossly deficient in potassium. The p^H value is normal, except in certain areas, where the soil shows acidic reaction. The following table gives the result of the analysis of the soil samples from a few wet and dry plots of the village.

THALIKULAM

Table I
SOIL ANALYSIS

Type of soil	Available Nitrogen (in lb. per acre)	Available phosphorus (in lb. per acre)	Available potassium (in lb. per acre)	pH value	Conductivity (soluble salt)
Wet	315.4 M	18.4 L	nil V.L.	5.4 N	0.1 N
"	301.0 M	18.6 L	nil V.L.	5.55 N	0.0 N
"	330.0 M	29.0 M	nil V.L.	6.2 N	0.0 N
"	373.0 M	8.2 V.L.	nil V.L.	5.15 N	0.35 N
"	244.4 L	20.2 M	nil V.L.	6.25 N	0.0 N
Dry	183.0 V.L.	42.0 M	nil V.L.	5.95 N	0.0 N
"	330.0 M	18.8 L	nil V.L.	5.25 A	0.05 N

M = Medium
V. L. = Very low
A = Acidic

N = Normal
L = Low

THE FLORA AND THE FAUNA

Table II
RAINFALL

Year	Jan.	Feb.	Mar.	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Annual
1951 I	..	..	1	8	8	26	22	15	10	18	13	1	122
II	..	0.8	23.4	194.3	84.3	956.3	524.5	171.2	206.3	304.3	252.5	32.0	2,479.9
1952 I	..	3	..	3	16	30	22	26	9	14	..	5	128
II	..	47.5	..	69.3	351.0	855.2	468.1	524.5	117.3	367.5	6.6	40.6	2,847.6
1953 I	..	1	1	14	9	24	28	24	16	22	4	..	143
II	..	23.1	0.5	176.8	102.9	397.8	1,276.1	293.4	94.0	328.7	61.2	..	2,754.5
1954 I	1	..	6	5	15	28	22	16	13	14	1	3	124
II	4.6	..	132.1	110.2	280.4	753.6	518.9	379.7	159.5	250.4	36.1	52.1	2,677.6
1955 I	..	..	1	6	20	28	24	13	18	17	8	..	135
II	..	0.5	33.0	106.9	771.1	784.1	405.6	175.3	595.1	396.0	357.6	..	3,625.2
1956 I	..	1	..	7	14	26	18	14	15	14	8	..	117
II	..	15.2	2.0	208.8	481.8	805.4	398.3	266.7	149.9	401.8	161.3	..	2,891.2

I. No. of rainy days

II. Total rainfall in millimetres

Climate and Rainfall

7. Temperature readings have been taken only at Trichur in the neighbourhood. The readings of Trichur may not be quite applicable to Thalikulam since it is a coastal village and the temperature is likely to be influenced by the presence of the sea. Therefore it is safer to refer to the temperature readings of Fort Cochin given in the monograph on Lokamaleswaram for this village also to get an idea of the climatic conditions. Essentially the village has a hot and humid climate. The summer months present hot days. The temperature slightly lowers during the monsoon but the humidity rises up.

8. Rainfall readings from 1951 to 1956 have been recorded at Triprayar,

about 3 miles away from the village. The readings are given in the following table and may be taken as applicable to the village under survey also. January and February are devoid of any rain in most of the years. Although slight showers are available during February and March, the signs of regular monsoon are visible only in April. The intensity of rain increases in May and reaches a climax in June or July. Following the general pattern, the south-west monsoon slows down in August and the north-east monsoon takes over in September. After another term of heavy showers in October, the rains come to a halt in November. The maximum rainfall available in the area ranges between 75 cm. and 130 cm. per month.

The Flora and the Fauna

9. Coconut is the most important flora of Thalikulam as in all other coastal villages. Coconut thrives well on the western side of the main road and along the eastern boundary of the village, particularly on the banks of Karanchirapuzha. The ubiquitous cashew is next in importance among the flora of the village. There are several compounds planted wholly with cashew and containing no other vegetation. *Punna* (Alexandrian laurel - *Calophyllum inophyllum*), *karinjotta* (*Samadera indica*), *anjili* (*Artocarpus hirsuta*), *ulhi* (*Odina pinnata*), *margosa* (*Melia azadirachta*), *screw-pine* (*Pandanus odoratissimus*), *peepul tree* (*Ficus religiosa*), *vaga* (*Albisia odoratissima*), *bamboo* (*Bambusa arundinacea*), *erythrina* (*Erythrina indica*), *seemakonna* (*Glyricidia*), *elenji* (*Mimusops elenji*), *kodampuli* (*Garcinia cambogia*), *mango* (*Mangifera indica*), *jack* (*Artocarpus integrifolia*), *bread-fruit* (*Artocarpus incisa*), *kanjiram* (*Stry-*

chnos nux-vomica), *maravatti* (*Hydnocarpus inebrians*), *kalasam* (*Flacourtia cataphracta*), *rain tree* (*Enterolobium saman*), *areca-nut* (*Areca catechu*) *kada-lavanakku* (*Jatropha curcas*), *pappaya* (*Carica pappaya*), *kongini*, *chettichy*, *vallinarakam* and plantains are the other flora of the village, although they grow only in small numbers and some even as rare species. On the hedges of compounds here and there a few clumps of lemon grass and *ramacham* (*Ardropogon muricatum*) are also growing. *cheru-kizhangu* (*Diocorea aculeata*), *pumkin*, *grams*, *katchil* (*Dioscora alata*), *sweet potato*, *tapioca* (*Manihot utilissima*), *chempoo* (*Colocasia antiquorum*), *kurka* (*Coleus parviflorus*) and paddy form the important cultivated crops. Cashew is an important source of income for many people and so a small note on the tree has been given below.

Cashewnut (*Anacardium occidentale*)

10. The plant, a native of Brazil, was introduced on the Malabar coast by

the Portuguese. It is reported that only a few trees existed on the Kerala coast till about 1653 but since then it has become completely naturalised and is cultivated on a large scale. It grows all over the State. The laterite soil unfit for the cultivation of seasonal crops in the eastern part and the arid region not suited for coconut cultivation in the western part of the State are generally filled up with cashew. The tree grows to about 30 to 40 feet and is evergreen. Its branches are glabrous and smooth. The leaves are oval, alternate and leathery in feel and are about 4" to 7" long. Unisexual and bisexual flowers appear on the same tree in large terminal bracteate panicles. Petals are yellow with pink stripes. The tree begins to bear fruit from the third or fourth year. The flower-stalk enlarges into a thick, fleshy, pear shaped, orange or red coloured apple about 2" to 3" long. The kidney-shaped nut is seated at the bottom of it.

11. The fruit is subacid and astringent. The pericarp of the nut yields a black acrid oil, which, owing to caustic properties, is applied to floors and wooden rafters of houses to prevent the attack of white-ants. Two of its constituents are the phenolic compound 'Cardol' and 'Anacardic Acid'. A superior variety of pain balm can be manufactured from this. It is also used for the treatment of certain skin diseases like ringworm. The kernel of the nut is a sweet edible and is an important export commodity of Kerala. The apple or the enlarged stalk is juicy, edible and rich in vitamin C. Its juice makes a pleasant beverage and can be used for the manufacture of an intoxicating wine by fermentation. A bright yellow gum exuding from the stem is a good repellent and it is therefore used for binding books in the place of acacia gum. The juice from the bark is employed for marking linen indelibly and for tanning fishing nets. A yellow dye can be extracted from the bark. The wood is reddish brown and moderately hard. It is chiefly used as firewood. If trunks

of proper girth are available, it can also be used for making tea-chests and packing-cases.

12. The tree is cultivated in several areas of the State and the Government now encourage its cultivation by advancing loans. Cashewnut is the raw material sustaining a large industry in Quilon area. At present a major portion of the requirement of the industry is met by import from South Africa, since the local production is insufficient.

13. The fauna consists of a few cattle, she-buffaloes, goats and poultry. The number of these animals is so small that one going along the road rarely sees one of them and is likely to think that the village is impoverished of all fauna. The birds are also comparatively few. Even the house crows that are so numerous in other fishing villages are few at Thalikulam.

Communication

14. The nearest railway station is at Trichur about 12 miles away from the village. The main artery of communication within the village is the Guruvayur-Cranganore road that runs along the middle of it from north to south. It is only about 20 years since this road became motorable. It would appear that the road was first laid out by Tipu Sultan who led an army this way to Cranganore, on account of which it is even now referred to as Tipu Sultan road. It connects the village to Chowghat, the taluk headquarters and Trichur, the district headquarters. Another motorable road has been recently laid out, parallel to the coast, from Nattika to the surveyed area. New roads which are partly motorable have been recently opened up to the east and west from Thalikulam centre and from Punnachel. Other areas of the village are accessible through foot-paths or lanes. The 'Karanchirapuzha' forms a link in the Shoranur-Trivandrum Inland waterway and bulk commodities are transported to and from the village in boats along this route. The village is connected by bus transport to Chowghat, Cranganore and Trichur. Post and telegraph facilities are available

at Thalikulam centre. Telephone has been recently introduced.

Public Institution

15. The office of the N. E. S. Block is the most important public institution of the village. The Village Office, the Panchayat Office and the high school are the other important institutions. There are also two upper primary schools and five lower primary schools to meet the educational needs of the children. Among the schools, the C. M. S. Upper Primary School, started in 1903, is the oldest institution. Originally owned by the Church Mission Society it was handed over, later on, to an individual for management. The high school and two of the lower primary schools are run by the Government, while the other three lower primary schools and one upper primary school are owned by private individuals. One of the lower primary schools was started in 1925, but the other educational institutions are of comparatively recent origin.

Places of Public Worship

16. The Christians of C. S. I. denomination, the Muslims and Hindus have their places of worship in the village. The C.S.I. church is a few decades old and is a small building. The mosque is an older and bigger institution and has a few subordinate institutions such as prayer halls in the other parts of the village. In certain localities particularly on the western side of the main road where Muslims have crowded together there are schools for religious instruction. Different denominations of Hindus have separate temples in the village and the adherence of each community to these temples still points out the fact that in spite of social reforms the caste feelings have not been completely erased from the society. The most important and the oldest of the temples is the 'Thalikulamgara Kshetram'. Both Siva and Vishnu are worshipped here, for which reason the temple is also called 'Sankaranarayana Kshetram'. It would appear that the temple originally belonged to one Namboothiri of Chirakkal taluk in North

Malabar and that later on he passed on the ownership of it to another Namboothiri residing in the village. It is not known what happened to the family of this Namboothiri. The management of the temple, at present, is vested in a committee of local people drawn from the high caste Hindus. Properties held in the name of the temple provide the source of income for meeting its expenses. The Thiyyas of the village have their own temple dedicated to Bhagavathi at a locality called 'Eranezhathu'. A committee of local Thiyyas carries out its administration. The chief festival of the temple is celebrated on the day of *Makara thiruvonam* in the month of February. Other communities seldom go for worshipping in this temple, although it is not objected to nowadays. The Asari Ambalam near the Thalikulam 'centre' is a private temple of the Asari community. Sastha is the deity of the temple. The worshippers of this temple are mainly Asaris.

17. Generally it is observed that the population of the village, except the Muslims, are not very zealous about their religious practices. The neglected conditions in which the temples are left and the small number of people who frequent them daily, prove this fact. The *poojari* of Thalikulam temple even finds it difficult to earn his sustenance due to the poor turn up and the small contributions received from the people. The Muslims, on the other hand, strictly follow the religious practices, offering their prayers at the proper time and going to the mosque at least on Fridays.

Cemeteries and Crematoria

18. Having no cemeteries in the village the Christians take their dead to the adjoining village of Vadanapally. The Muslims have a cemetery attached to the mosque. The Hindus cremate or bury their dead on the beach or in private compounds, since they do not have any public place in the village for this purpose.

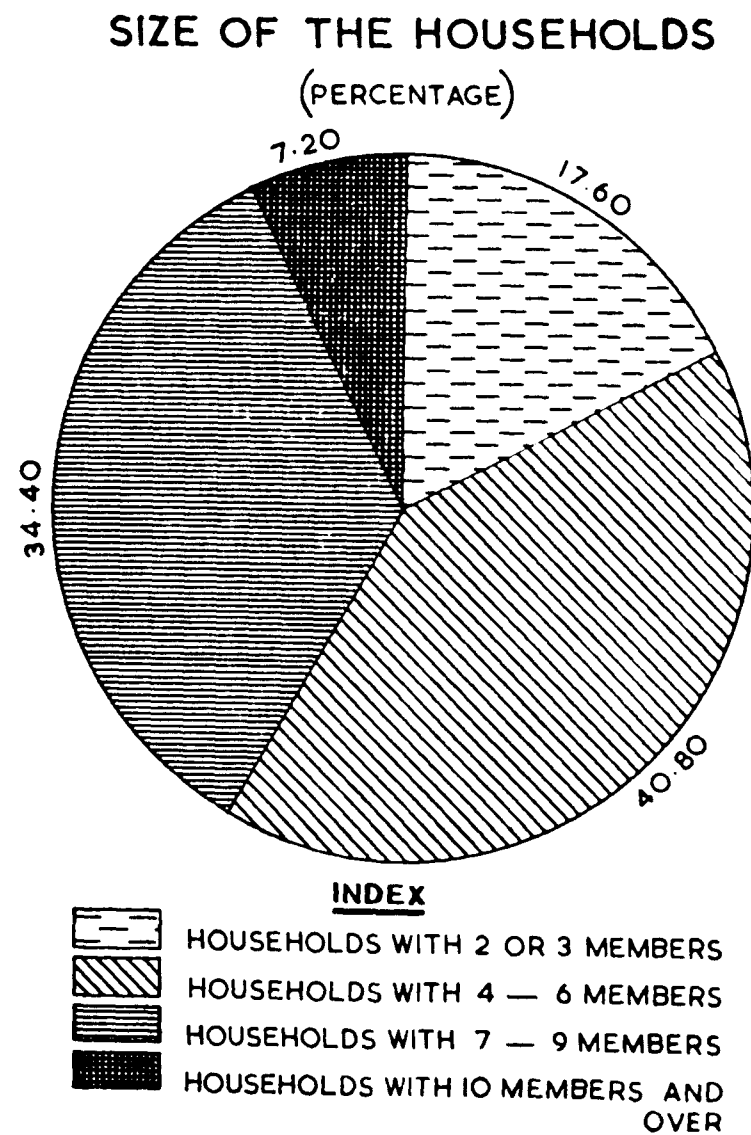
Market

19. The Thalikulam public market,

THALIKULAM

out to 6.03 persons. Among the surveyed households 17.60 per cent contain two or three members, 40.80 per cent four to six members, 34.40 per cent seven to nine members, and 7.20 per cent ten or more than ten members each.

Households containing ten or more than ten members are fewer in this centre than in the other three surveyed centres of the district. A table showing the strength of the households in the surveyed area is given below.



ETHNIC COMPOSITION

Table IV
SIZE OF THE HOUSEHOLDS

Total No. of households	Single member households	Two or three members	Four to six members	Seven to nine members	Ten members and over
125	..	22	51	43	9

Ethnic Composition

26. The population of the village is composed of Hindus and Muslims and a handful of Christians. The Hindus form the largest single religious group but they are divided into different communities such as Thiyyas, Mukkuvas, Vettuvass, Nairs, Pulayass and a few other Scheduled Castes and certain Scheduled Tribes. According to 1961 Census the total population of the Scheduled Castes of the village comes to 388 and that of the Scheduled Tribes to 364. Thiyyas form the largest single community among the population. The Muslims come second and the Mukkuvas perhaps third. Nairs and other high castes form only small constituents of the village population.

27. The settlement history of the village is difficult to trace out, since all the communities claim to have been residents of the area for generations and centuries. Nobody remembers from where a particular religious group came or when and why. It little interests the people to trace out these informations or to talk about it to the investigators.

Nevertheless, comparatively speaking, the Muslims and Christians might be of later origin, the Muslims being older than the Christians. The Christians may not have a history of more than a century in the village. Most of them are reported to have been descendants of the converts who embraced the new religion as a result of the missionary enterprise of some protestant parsons who established the C. S. I. The Muslims of the village belong to the Shafi subdivision.

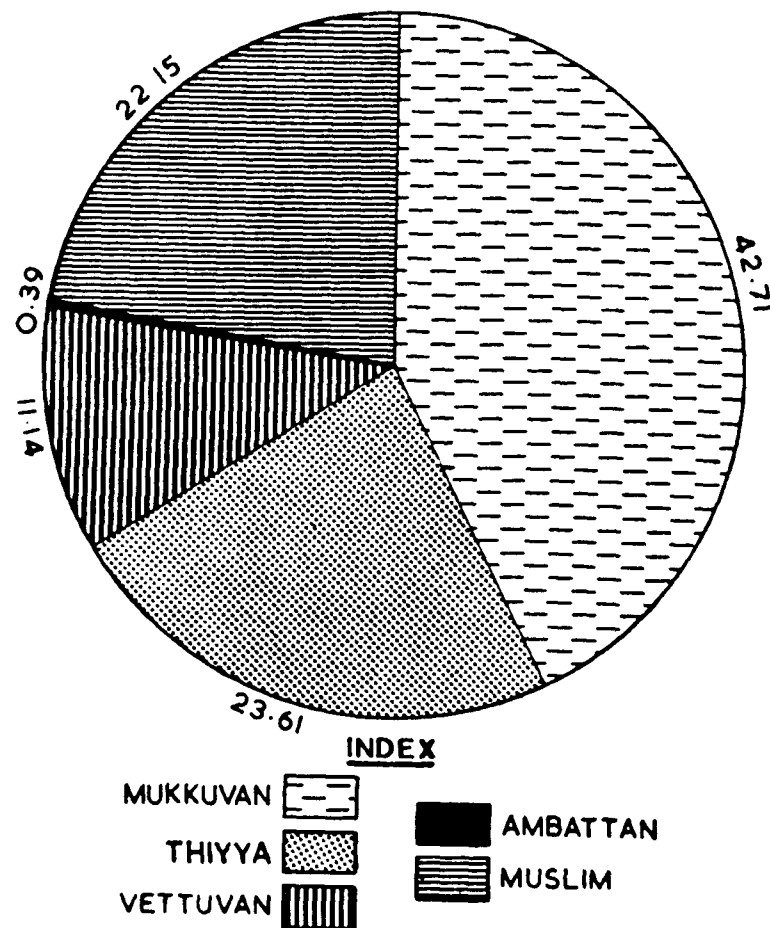
28. In the surveyed area the population consists of only Hindus and Muslims. Among the Hindus there are Thiyyas, Mukkuvas, Vettuvass and Ambattans, the last being the traditional barbers. Hindus form 77.85 per cent of the total population. 11.14 per cent of the population of the surveyed area are Scheduled Castes belonging to Vettuva community. The female predominance is found to be high in Thiyya and Muslim communities. A table classifying the people of the surveyed area according to the communities is given below.

Table V
RELIGIONS, COMMUNITIES, CASTES OR SUB-CASTES

Community	No. of households	Persons	Males	Females
Hindus				
Mukkuvas	57	322	160	162
Thiyyas	27	178	71	107
Vettuvass (Scheduled Castes)	13	84	47	37
Ambattans	1	3	1	2
Total	98	587	279	308
Muslims	27	167	79	88

ETHNIC COMPOSITION

(PERCENTAGE)



29. A note on Vettuvans has been given in the monograph on Anthicad in this volume and Muslims have been dealt with in the monographs of Quilon¹ and Trivandrum² districts. Since these communities do not show any special features it is unnecessary to study again their ethnographic details here. Ambattans are so few that a study on them is almost impossible, since sufficient information cannot be obtained accurately

from such a small population. Moreover their existence in the village does not materially affect its socio-economic life. Therefore a note on Mukkuvas alone is given in the following pages.

Mukkuvas

30. The Mukkuvas are sea fishermen found along the coast of Kerala, particularly in the erstwhile Travancore and Malabar areas. An ancient tradition which has been branded as erroneous by

(1) Part VI E of this series

(2) Part VI F of this series

the Gazetteer of Malabar¹ traces their origin to Ceylon. The tradition mentions them as having come to Malabar coast along with the Thiyyas or Ezhuvas. Erroneous or true, this tradition is not current in the community in the surveyed area where the Mukkuvas believe that they are as ancient on this coast as any other community. Even the time of their migration to the village from neighbouring areas is so ancient that none remember when or from where they came. The Mukkuvas of the village claim themselves to be a separate community different from Kadalarayans, although L. K. Ananthakrishna Iyer is inclined to believe that Kadalarayans of Cochin area somewhat correspond with the Mukkuvas in spite of the local variations in their customs and manners.² The identification of Mukkuvas with Mogers or Mugeayars of South Canara³ require further investigation to establish the connection. With regard to the village under survey, however, these points are not relevant, since the Mukkuvas of this area form a watertight group socially, culturally and economically.

31. Although grouped among the low castes and not of fair complexion they are easily distinguishable from the Vettuvans and Pulayas of the area. The special characteristics, that glean through the stature and facial features of Vettuvans and Pulayas, are absent among the Mukkuvas. It is difficult to distinguish them from the Thiyyas of the area who live amidst them. Unlike the Arayas of Prakkad the Mukkuvas of the village do not exhibit any peculiarities in language or conversation by which they can be recognised. Neither do they possess any distinguishing features in dress and ornaments.

32. Socially the Mukkuvas are divided as *nalillakar* and *moonillakar*, the former consisting of four exogamous

clans and the latter three exogamous clans. The *nalillakars* were considered to be superior in social standing and were permitted to take concubines from the *moonillakars*, while the latter were not permitted any such privilege by the *nalillakars*. The significance of the groupings and the *illams* has been lost at present. Although the Mukkuvas of the village under survey belong to the group of *moonillakar*, having three clans such as *chathodillam*, *chembodillam* and *kattadillam*, none of them bother about these divisions nowadays. The *kadakodi* who, in olden days, was the leader of the community in the locality and enjoyed certain privileges with regard to punishment of crime and celebration of social events, does not wield any influence on the community in the village at present. Although the family of the headman still exists, none of its members are eager to claim the title or aspire to the leadership of the community. The changed social life with the new institutions of justice, the termination of social isolation and the slackening of the caste rules have done away with the necessity for such a leader for ever.

33. Occupationally the Mukkuvas are principally fishermen. The Malabar District Gazetteer has mentioned that their traditional occupations include *chunam*-making and *manchal*-bearing⁴ but these occupations were never practised by the Mukkuvas of the village under survey. Here they earn their livelihood by fishing in the sea and when fishing is not possible they starve rather than take up any other occupation. Although the fishing entails more physical exertion than the manual labour on the land and the latter ensures a more regular income than the former, the Mukkuvas do not think of the work on the land even for an occasional change. Since the occupation requires a residence near the sea, all the

(1) Madras District Gazetteers, Malabar, Vol. I, 1951 edition, by C. A. Innes, page 126

(2) The Cochin Tribes and Castes, Vol. I, by L. K. Ananthakrishna Iyer, page 266

(3) Madras District Gazetteers, Malabar, Vol. I, 1951 edition, by C. A. Innes, page 126

(4) Ibid

Mukkuvas of the village are found to inhabit the seacoast.

34. About the religion of the Mukkuvas, Buchanan has noted that "the deity of the caste is the goddess Bhadrakali who is represented by a log of wood which is placed in a hut that is called a temple. Four times a year the Mukkuvas assemble, sacrifice a cock and make offerings of fruit to the log of wood. One of the caste acts as priest (*poojari*). They are not admitted to enter within the precincts of any of the temples of the great gods who are worshipped by the Brahmans; but they sometimes stand at a distance and send their offerings by more pure hands." L. K. Ananthakrishna Iyer presents a broader picture stating that the religion of the Mukkuvas is that of the orthodox low caste Hindu and they worship Vishnu and Siva with equal reverence. According to him, Subramanya and Sastha appeared to be most in favour among the minor gods, Kodungalloor Bhagavathi being their guardian deity. Ancestral worship was common among them and there were also Sakthi worshippers among the Mukkuvas. Nowadays the Mukkuvas worship in all the temples, although the Bhagavathi temple of Kodungalloor holds special attraction for them. Bhagavathi is still honoured as the guardian deity, and worshipped in every home where a room or a portion of a room is set apart for the dedication of the statue or object representing that goddess. Regular worship is offered to this deity by lighting lamps and uttering evening prayers before the statue. A small amount is set apart from the daily catch for making offerings to the temple and to feed the poor people during the seasons of scarcity.

35. Socially the Mukkuvas were treated as a low caste in olden times

and they had to stand 32 feet away from the high castes and move out of the road on the appearance of the latter. But there seems to have been some confusion regarding their social standing in relation to certain other low castes. While Buchanan states that the Mukkuvas readily acknowledged the superior dignity of Thiyyas, L. K. Ananthakrishna Iyer mentions that they professed to be on a level with the Kammalas and Ezhuvas. According to Malabar Gazetteer a Mukkuva chief had the privilege of beginning the work of polluting the shrine of Kodungalloor Bhagavathi before the other low castes were admitted to do so. L. K. Ananthakrishna Iyer states that the Mukkuvas were allowed to worship the deity in preference to the Ezhuvas and the Rajah allowed vessels to be given to the castemen who came from distant places, a privilege refused to other low castes. It would appear that, in olden times, the social disability suffered by the Mukkuvas drove them to the fold of Islam. Thurston states that, in former times, the 'Mappilas' were allowed to contract alliances with Mukkuva women and that male children born as a result thereof on Friday were handed over to the 'Mappila' community. Madras Census Report, 1891, records that "conversion to Islam is common among this caste. The converts are called 'Puislam', 'Putiya Islam' (new Islam). All Puislams follow the occupation of fishing." In some localities there was a rule that Mukkuva females during their periods could not remain in the house but must occupy the house of a 'Mappila' which showed that the two castes lived on very close terms. As far as the village is concerned the Thiyyas and Mukkuvas move on equal terms and there is friendly relationship between

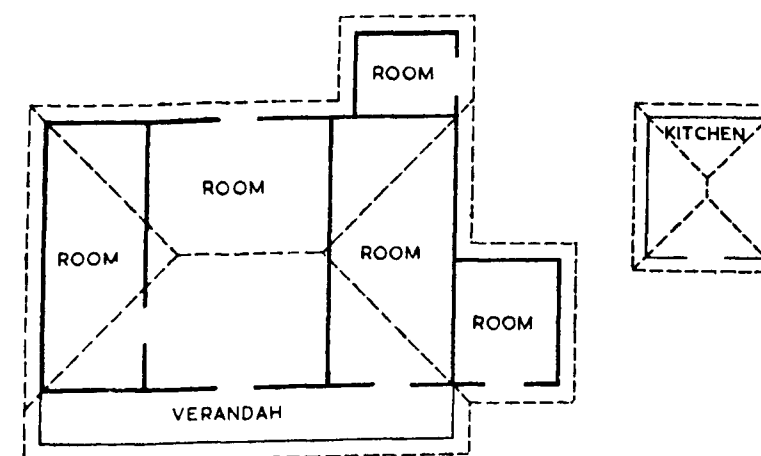
the Muslims, particularly the fishermen among them, and the Mukkuvas. There have been intermarriages between Mukkuvas and Thiyyas which are not objected to as vehemently as would have been the case in other places.

House Types

36. A large majority of houses in the village fall in the low class. They are mainly concentrated on the western side of the main road, particularly along the coast. Most of them belong to the Mukkuvas, the poor Thiyyas and the fisher folk among the Muslims. Middle class houses are found between the coastal belt and the main road, and on the eastern side of the main road. They mostly belong to the Muslims and richer Thiyyas and members of other com-

munities. The high class houses with modern conveniences are seldom met with in the village and their total number may not exceed a score. These are located away from the coast, more often on the eastern side of the main road and are constructed within the last ten years.

37. The low class houses can further be subdivided into two groups—one built on earthen basement with cadjan walls and cadjan roofs and the other built on laterite foundation with laterite walls and cadjan roofs. The first type is the common habitat of the fisher folk, whether belonging to the Mukkuva or Muslim community. The ground-plan of such a house is given in the following sketch.



GROUND-PLAN OF A POOR CLASS HOUSE

The basement is built with mud, reinforced with granite or laterite stones and has a height of about 1 to 1½ feet above the ground level. It has a length of 20 feet and a breadth of 12½ feet. The floor area is divided into three rooms 5 feet, 9 feet and 6 feet in breadth and 12½ feet in length. Among the Mukkuvas the smallest room is kept as a sort of prayer hall dedicated to the family deity, a piece of stone representing Bhagavathi or some other

deity known as *yakshassu* being placed in it and worshipped in the evening after lighting an oil lamp. It is opened only for the purpose of worship and kept closed at other times. The other two rooms are sleeping-rooms. The central room has three doors, one opening to the front, another to the back and the third to the side-room. The second sleeping-room has a door opening to the front side of the house. The house has no windows or other ventilations unlike the

- (1) A Journey from Madras through the countries of Mysore, Canara and Malabar, by Francis Buchanan
- (2) The Cochin Tribes and Castes, by L. K. Ananthakrishna Iyer
- (3) Madras District Gazetteers, Malabar, Vol. I, 1951 edition, by C. A. Innes, page 147
- (4) Castes and Tribes of Southern India by Edgar Thurston, Vol. IV, page 110
- (5) Madras Census Report 1891, page 295
- (6) Madras Census Report 1891, page 295

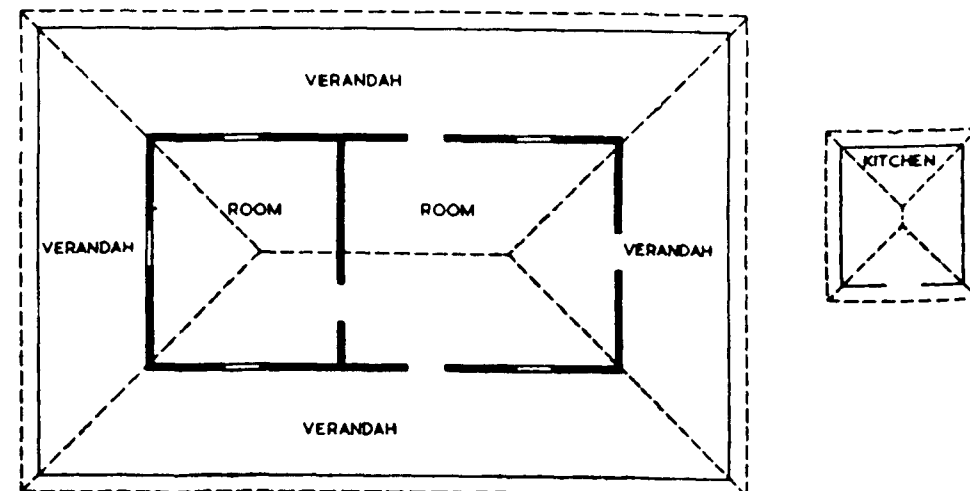
THALIKULAM

fishermen huts in Prakkad of Alleppy district.¹ Two small room—like sheds are constructed as extensions to the house—one behind the house and the other on one side of the house. The shed behind the house serves as a store for firewood, while in the other one the grinding stone and other household equipments are stored. The roof curves behind the house in the form of an arch, and almost reaches the ground. This is a precaution against the wind from the sea. In front of the house there is a small verandah about 2½ feet in width running the entire length of the house. The floor is coated with cow-dung, the walls and the roofs are built with cadjan and cocoanut or some other cheap variety of timber. The lower end of the roof in front is only about 5 feet above the ground and the maximum height of the house is not more than 15 feet. A separate shed is constructed on one side of the house to serve as kitchen. It is not more than 8 feet in height and its roof touches the ground so as to reduce the risk of fire being blown by the wind. The entire construction of this is with cadjan and

the floor is coated with cow-dung. It is kept as a hall with the hearth somewhere near the centre. The hearth consists of a wall of about 5 or 6 feet in length and a foot in height with a row of stones in front of it. It is constructed on the floor and away from the wall lest the dry cadjan leaves of the wall should catch fire. The kitchen is located in a separate shed like this so as to minimise the fire hazard and to avoid the possibility of the fishing-nets, which are often kept in the house, being smoked. In certain cases this kitchen also serves as a dining room. It has only a small opening to the outside and one has to creep into it. Even during the day time it is dark inside necessitating the burning of a lamp for cooking purposes. Along the coast all these houses face away from the sea.

38. The second category of poor class houses has a basement constructed with laterite and possesses a larger number of rooms in some cases and rooms of larger dimensions in other cases. The ground-plan of a typical house of this category is given below.

(1) Part VI D of this series



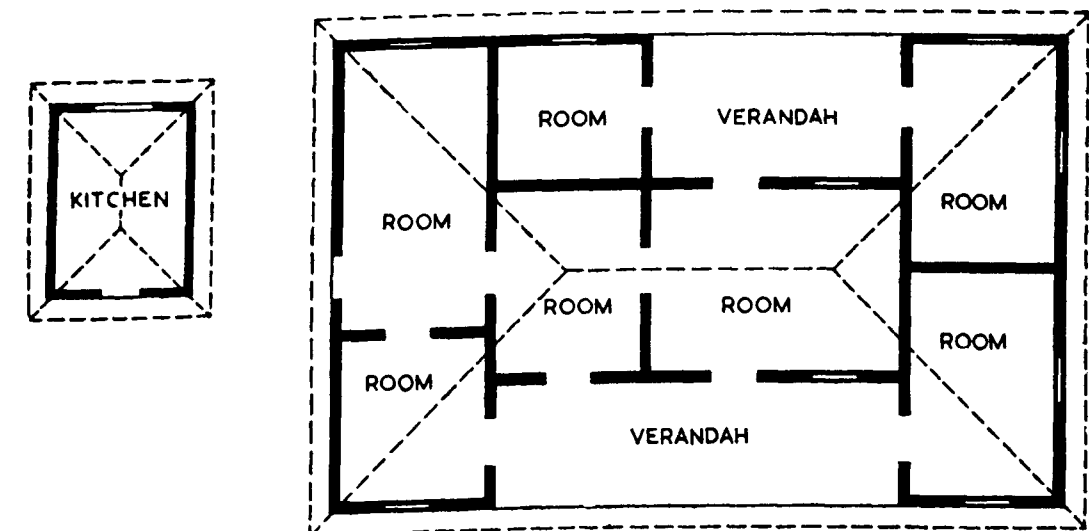
GROUND-PLAN OF ANOTHER TYPE OF POOR CLASS HOUSE

HOUSE TYPES

The basement is 37 feet long and 24 feet broad. All around the house there is a verandah 6 feet in width. The house has two rooms, the larger one having a dimension of 15' x 12' and the smaller one 10' x 12'. The larger room has doors opening to the three verandahs bordering it and to the adjoining room. The smaller room has only one door but it has three windows. The doors are of the size 6' x 2½' and the windows 3½' x 2½'. Both are constructed with cocoanut timber and are provided with shutters of cheap quality wood. The walls are made of laterite, plastered with mud and whitewashed. The floor is beaten hard after filling the basement with mud and coated with a paste of mud which is ground neatly so as to make it

hard and smooth. A coating with cow-dung is given over this and it is renewed as often as necessary. The roof of the house is made with cocoanut timber. Unlike in other areas it is found that here the roof is not provided with reepers for thatching cadjan. The rafters are provided at smaller intervals and the cadjan tied to them with a fibre prepared from the cocoanut leaf. These houses also have separate kitchens of the type described above.

39. The middle class house generally resembles that of Anthicad village, but instead of using unburnt bricks here the basement and walls are constructed with laterite stones. A ground-plan of a typical middle class house is given in the following sketch.



GROUND-PLAN OF A MIDDLE CLASS HOUSE

It is constructed on a laterite basement about 1½' in height from the ground level. The total length is 31' and breadth 19½'. In floor area these houses are not larger than the second category of low class houses, but it contains a larger number of rooms. In front there is an open verandah flanked by parapet walls about 2½' in height,

leaving an entrance in the centre. The verandah is of the size 18' x 5½'. A door from the verandah opens to the central room which is also the largest room of the house, serving as a drawing room. Behind this room a door opens to a smaller verandah of 11½' x 5½'. The rest of the floor area is divided into six smaller rooms having varying lengths but

having a uniform breadth of 6½'. The rooms have entrance from the verandah or the adjoining room, and one room near the kitchen has a door opening to the courtyard. This room is a store-room as well as dining-room and as such necessarily has to have easy access to the kitchen. The kitchen is a separate shed constructed a few feet away from the house as in the case of poor class houses. It has cadjan walls and cadjan roof and is constructed with a mud basement. Coconut or cheap variety of timber is made use of in the construction of the windows, doors and the roof of the house. The roof is generally tiled. The doors are 5½' x 2½' and the windows 3½' x 2½' in dimension. The floor is cemented and the walls are plastered with lime and whitewashed. The house has a height of about 16' to 17' from the floor. All the houses of this class may not have separate sheds for kitchen. Many, along the coast have such sheds but as one goes away from the coast such sheds become rare.

40. The dimensions given above for the low class and middle class houses are not fixed and may vary from house to house but the similarity in the number of rooms, type of materials used, the height and facing, and the style of construction shows that amidst the apparent diversity there is an underlying uniformity. The poor class houses generally do not have latrines, the members of these households answering the calls of nature on the beach or in the open ground away from the house. Bath-rooms, of course, are out of question. The men and women take bath in the tanks or in the small canals cut in the coconut gardens, if there is water in them. Some of the middle class houses have latrines improvised with cadjan but bath-rooms are absent in these houses also.

41. The high class houses, as already mentioned, have been built in recent times and resemble in style and convenience similar to houses described in other villages. A detailed description of these houses is not attempted in this

monograph but certain general features deserve mention here. The foundation is laid in granite or laterite stone and the walls are invariably constructed with the latter. The roof is made of coconut timber, although better variety of timber is used for the construction of doors and windows. These are the only houses in the village having hygienic latrines and bath-rooms.

42. In all the categories of houses the walls are covered with photos and picture calendars, the latter being mostly of film stars and occasionally of national leaders. Religious pictures are found among the framed photographs hung from the walls. In spite of these attempts at embellishment, it has to be stated that the houses in this village are generally less tidy and neat than the houses in the other surveyed villages of the district. Although a courtyard is kept all around the house as much attention is not paid in keeping it neat and clean as in other places. Even the cement floors of the houses in the village under survey are no match to the cow-dung coating given to the floor in places like Anthicad, Lokamaleswaram and Panancherry in purity and neatness. The general poverty and the nature of occupation may be the reasons for this difference.

43. Materials for the high class and middle class houses have to be brought from the neighbouring villages. Eravu and Kodannur villages in the adjoining taluk of Trichur are the main sources of laterite stones. Bricks can be purchased from Karuvannur or Cherppu but they are only just being introduced as construction material in Thalikulam. Good varieties of timber have to be purchased from the timber depots of towns like Trichur and Irinjalakuda. Coconut timber is extracted from the old trees in the village itself, but they are becoming scarce nowadays. Tiles are available at Karuvannur and Cherppu. Cadjan is the only material that is indigenously available without any scarcity, and for the poor people who do not own lands the landlords supply enough

cadjan for the construction of walls and roofs.

44. 57.51 per cent of the houses in the village are constructed with walls of cadjan leaves, 0.74 per cent have timber walls, 26.03 per cent laterite walls and 15.25 per cent brick walls. 0.47 per cent of the houses of the village have walls made of reed mats. Grouped by the type of roofs 90.12 per cent of the houses of the village have roofs thatched with cadjan and 9.88 per cent have tiled roofs. In the surveyed area 73.60 per cent houses have walls with cadjan, 4.80 per cent

houses have walls with mud and 21.60 per cent houses have walls with laterite stone. As many as 94.40 per cent houses in the surveyed area have roofs thatched with cadjan and only the remaining houses have tiled roofs. The overwhelming majority of houses using cadjan both for the construction of walls and for the thatching of roofs show that the poor class houses form a large majority in the village. The following table classifies the houses of the surveyed area according to the material of wall and roofs.

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

Total No. of households	Material of wall			Material of roof	
	Grass, leaves reeds or bamboo	Mud	Stone	Grass, leaves, reeds, thatch or bamboo	Tiles
125	92	6	27	118	7

45. The large number of houses having no regular rooms or only a small number of rooms also reveals the comparative poverty of housing condition in Thalikulam. 18.52 per cent houses in the village have no regular rooms, 4.28 per cent houses have only one room each, 28.48 per cent houses have two rooms each, 24.80 per cent houses have three rooms each, 9.12 per cent houses have four rooms each and 14.80 per cent houses have five or more than five rooms each. In the surveyed area the position is no better. 28.80 per cent of the surveyed houses have no regular rooms, 33.60 per cent have one

room each, 17.60 per cent have two rooms each, 7.20 per cent have three rooms each, 6.40 per cent have four rooms each and 6.40 per cent have five or more than five rooms each. Among the houses having no regular room or one room each, a large number contain more than four members, the membership often going up to eight or nine. The large membership in the poor class houses is characteristic of the houses elsewhere in the village also. A table showing the number of rooms and the number of persons occupying the houses in the surveyed area is given in the following table.

Table VII
HOUSEHOLDS BY NUMBER OF ROOMS AND BY NUMBER OF PERSONS OCCUPYING

No. of rooms	Total No. of households	No. of households according to No. of persons in the household				
		1 person	2-3 persons	4-6 persons	7-9 persons	10 persons and over
No regular room	36	..	11	18	7	..
1 room	42	..	6	17	18	1
2 rooms	22	..	2	9	10	1
3 rooms	9	..	1	3	3	2
4 rooms	8	..	1	3	3	1
5 rooms and over	8	..	1	1	2	4

Dress and Ornaments

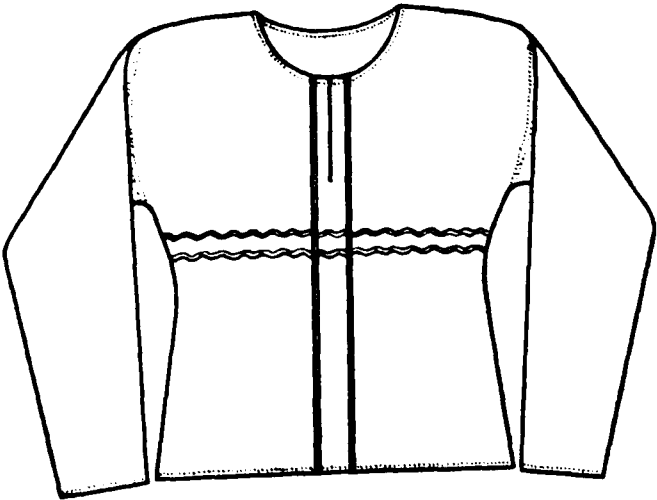
46. Hindu males of the village wear a dhoti while at home. On going out of the house for work some put on a banian and a shawl in addition to the dhoti but some others add only the shawl. Mukkuvas and Muslim fisher folk put on a dhoti, a banian and a hat made of palm leaf while going to the sea. With regard to Muslim men also the above description of dress applies, when they remain at home or go for work. However the pattern of dress changes when the men of the village go outside the house for purposes other than work, particularly when they go to a temple or a mosque or when they go out of the village. Majority of Hindu men on such occasions wear a white dhoti reaching down to the heel and a shirt. Some people wear a shawl in addition to the above, while some others wear only the dhoti and the shawl without a shirt. Muslim men wear a white dhoti and a shirt while going out of the house. All grown-up Muslim men wear a white turban on the head while going to the mosque. All, except young men of comparatively well-to-do families, keep the head clean shaved. The cap that is common in the North Kerala and in some areas in the South Kerala is totally absent in the village. As elsewhere, here also Muslim men wear dhoti in counter-clockwise direction. It is also common with Mus-

lims to tuck a coloured kerchief behind the neck inside the collar of the shirt. Boys of all communities wear shorts at home and shirt and shorts outside the house.

47. Hindu women of the village ordinarily wear a white dhoti reaching down to the heels and a coloured blouse. A very few among well-off Hindu women are also accustomed to wear full saree at home. While going out of the house for work dhoti, blouse and a towel are worn, the towel being put on the shoulder or on the head. For going to the temple or to places outside the village some women put on a white dhoti, a coloured blouse and a white half saree while some others wear saree. Small girls wear skirt alone at home and skirt and blouse while going out of the house. Muslim women of the area wear a tight blouse and a white dhoti. The dhoti worn by the Muslim women of this area is similar to the one described in the monograph on Amaravila.¹ The borders of the dhoti are coloured blue, black, violet or red. The latter two colours are considered to be a sign of aristocracy. Very poor Muslim women of the locality, instead of wearing this cloth, use a dhoti called *chinai* having black colour with white lines. It is worn in a style characteristic of Muslims. Sleeves of the Muslim blouse reach to the wrist in the case of old women and the elbow

in the case of young women. Generally old women prefer white cloth for the blouse but among young women brown, green and blue colours are becoming popular. In either case it is adorned with lines of red, yellow, black or white

1 4
piping. There are two parallel lines of piping reaching from the neck to the bottom both in front and on the back. All around the neck and its opening in front there is a lining with piping. Across the breasts there is another line



KUPPAYAM-BLOUSE OF THE MUSLIM FEMALE

going around the body. The white cloth used by elderly women of well-off Muslim families is nice and translucent revealing the silhouette of the body. The story goes that this form of dress for women was introduced by Tippu Sultan who passed this way during his military expeditions. Convert Muslims of his day were found to be half-naked like their Hindu neighbours and the Sultan's sense of morality was offended by this. But he could not impose upon the women all on a sudden some dress which would entirely conceal the body, they having not been accustomed to any dress for generations. Therefore he asked one of his tailors to design a blouse which, when put on, would not feel like an apparel but all the same would conceal the upper portion of the body.

48. In the surveyed area 13.97 per cent of the males wear shirt, shawl and dhoti, 36.03 per cent wear shirt and

dhoti and 11.45 per cent wear shawl and dhoti, the dhoti in all cases reaching down to the heels. The boys of all communities wear shorts and shirts and a small percentage of children use some other type of dresses. Among the females of the surveyed area 11.11 per cent wear full saree, 3.53 per cent wear dhoti from waist to heels with a shawl and 44.70 per cent wear half saree, blouse and dhoti. A table showing details about the dress patterns of different communities in the surveyed area is given below. The Muslim females shown against the item 'half saree with blouse and dhoti from waist to heels' do not strictly fall in this category since the Muslims are not in the habit of wearing half saree. Instead, they put on a cloth over the head. The other type of costumes mentioned in the table consists of skirt and blouse or frock put on by the girls.

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Table VIII

DRESS

Total population		Communities						
		Males	Females	Mukkuvas	Thiyyas	Vettuvass	Ambattans	Muslims
358		Total No. of males in the community		160	71	47	1	79
	396	Total No. of females in the community		162	107	37	2	88
I. No. of males wearing								
50		1.	Shirt, shawl and dhoti up to heels	16	5	4	..	25
129		2.	Shirt and dhoti up to heels without shawl	62	28	19	1	19
41		3.	Shawl and dhoti up to heels	21	9	4	..	7
132		4.	Shirt and shorts	57	29	20	..	26
6		5.	Any other type	4	..	..	..	2
II. No. of females wearing								
44		1.	Full saree	14	20	7	1	2
14		2.	Dhoti from waist to heels only with shawl	7	6	1	..	..
177		3.	Half saree with blouse and dhoti from waist to heels	79	30	15	..	53
161		4.	Any other type	62	51	14	1	33

49. Either due to poverty or due to some other reasons ornaments are not as common here as in the other surveyed villages of this district. Among Mukkuvas, Vettuvass, Pulayass and poor class Thiyyass one seldom sees ornaments that are common in the other villages. The men do not wear any ornaments at all. Among the few items of ornaments found among the women the common items are ear-studs, *elace* or some other chain on the neck and a few bangles of rubber or plastic. Ordinarily even the well-to-do people among the Hindus do not wear more than two items—the ear-stud and a neck chain. Some old women among the Mukkuvas put on nose-stud but this is becoming obsolete in the community. Among the Muslims the items of ornaments are more numerous. A crescent shaped ring called *chittu* and a thicker ring with a groove

along its outer edge called *thoda* are popular among them. Instead of *thoda* a large stud and a pendant called *manikathila* illustrated in the monograph on Anthicad are put on at times. The *chittu* and *thoda* may be of silver or gold according to the financial ability but the stud and *manikathila* are always of gold. Different types of necklaces called *elace* are put on the neck. Chains of black and red beads are popular among the poor Muslim women. A waist belt made of silver in the case of poor people and of gold in the case of rich people is worn over the dhoti. Ankle chain and ankle ring were also common in olden days, but now they have gone out of fashion. On festive occasions the Muslim women colour their hands and legs with a paste made of the leaves of *mylanchi* (*Lawsonia alba*). Both among Muslims and Hindus married women put on more items

DRESS AND ORNAMENTS

than unmarried women. Widows in both communities do not put on many ornaments. A table classifying households of the surveyed area according to the community and the amount invested

on ornaments is given below. It is only 45.60 per cent households that use ornaments in the surveyed area. In most cases the investment does not exceed Rs. 100 for a household.

Table IX
ORNAMENTS

		Communities				
		Mukkuvas	Thiyyas	Vettuvass	Ambattans	Muslims
Total No. of households						
125	Total No. of households in the community	57	27	13	1	27
57	Total No. of households using ornaments	20	16	5	1	15
31	No. of households using ornaments of the value of Rs. 100 or below	14	5	4	1	7
21	No. of households using ornaments up to Rs. 500	5	7	1	..	8
4	No. of households using ornaments up to Rs. 1,000	1	3	..	..	..
1	No. of households using ornaments up to Rs. 2,000	..	1	..	..	..

50. Footwear is used by the males only in 13.60 per cent households of the surveyed area. The percentage of women using footwears is only one-fourth of this. Footwear is more common among the Thiyyass and higher caste Hindus than among the Mukkuvas and Muslims

in the surveyed area. This, however, does not indicate the attitude of the communities towards its use, but only the financial position, for no community has any objection to the use of footwears.

Table X
FOOTWEARS

Community	Total No. of households	No. of households in which		
		Males use footwears	Females use footwears	Children use footwears
Mukkuvas	57	4	1	1
Thiyyas	27	8	3	1
Vettuvass	13	1	..	..
Ambattans	1	..	..	..
Muslims	27	4	..	..

Cleanliness and Cosmetics

51. All Mukkuvas on their return from the sea take bath in fresh water

before taking meal. Similarly all the other working men take bath in the evening after the work. Among the working

THALIKULAM

women also a good percentage wash the body, although they are not as punctilious in this matter as the men. Among the non-workers a good percentage of men take daily bath, and all except invalid and very old women take bath at least twice or thrice a week. 89.60 per cent households in the surveyed area use toilet soap, but washing soap is used by

all the households. 11.20 per cent households of the surveyed area send clothes to the dhobi for washing while the others wash clothes themselves. Cosmetics such as powder and scent are used by all communities but they appeal more to Muslims. At least while going to the mosque they apply scent on the head or sprinkle a drop of it on the dress.

Table XI
HOUSEHOLDS USING WASHING AND TOILET SOAPS AND SENDING CLOTHES TO WASHERMEN

Community	Total No. of households	No. of households		
		Using toilet soap	Using washing soap only	Sending cloth to the washerman
Mukkuvas	57	49	57	3
Thiyyas	27	26	27	8
Vettuvass	13	12	13	1
Ambattans	1	1	1	..
Muslims	27	24	27	2

Furniture and Accessories

52. The percentage of households possessing furniture is the lowest in this village compared to other surveyed villages of this district. The poverty of the people in this regard is comparable to that of the households in Kottukal village of Trivandrum district which is also a fishing centre. In the surveyed area only 13.60 per cent households possess chairs, 12.80 per cent tables, 16.80 per cent cots, 10.40 per cent stools, 11.20 per cent benches and 8.80 per cent almirahs. Only 3.20 per cent households possess battery torches and only 1 household in the surveyed area has been fortunate enough to own a cycle. There is no electrified house in the surveyed area and no household there possess electrical appliances like radio. Outside the surveyed area the percentages of houses possessing the various items of furniture are slightly higher, since they are economically better off than the fishermen who form the majority in the surveyed area.

53. Earthenware cooking utensils are possessed in sufficient numbers by all the households. A few pieces of brass and aluminium wares are also found in almost all the households. The poverty of cooking utensils among the fishermen of Kottukal in Trivandrum district is not met with in Thalikulam. Brass and aluminium wares are popular among the Muslim households but they do not use metal wares such as dining plates and steel tumblers.

Food and Drink

54. The Mukkuvas go to the sea early in the morning after taking a glass of tea which serves as their breakfast. During the season of good catch the tea is supplemented with some preparations in rice flour such as *puttu*, *pathiri* or *dosai*. When they return from the sea by about 2 o'clock, a noon-meal consisting of rice or rice gruel and fish is taken. The women remaining at home take rice gruel or boiled tapioca by way of breakfast and join their husbands in the noon-meal. The supper generally

consists of rice and fish. Dried or par-boiled tapioca and, whenever available, fresh tapioca supplement the noon-meal and supper, but there are occasions when the fishermen are not able to afford this and have to be content with a little rice gruel which is totally inadequate for a hard worker such as the fisherman. Among the Muslims the breakfast consists of tea and *puttu* or *pathiri*, fish forming an invariable combination for the latter. The poor Muslims take rice gruel and the fisher folk among them take tea. Noon-meal for the poor Muslims consists of rice gruel while the well-to-do Muslims take rice. On the other hand for the supper the poor Muslims take rice if they can afford it, whereas the rich Muslims prefer to take rice gruel which they say, is conducive to a comfortable sleep. The Thiyyas take rice gruel for breakfast and noon-meal and rice gruel or rice, according to the financial position, for the supper. Few in the village take coffee but tea is very popular. The poor people often take tea without milk and even without sugar.

55. The Muslims have a special routine of eating during the Ramzan period. From sunrise to sunset they do not eat anything, and even spit out the saliva. By sunset they break the fast by drinking water and eating a dried date. This is followed by a course of *pathiri*, meat or fish and rice gruel. The rice gruel for this occasion is specially prepared adding cumin seed and fenu-greek. At about 8 p.m. the usual supper is taken and by 12 midnight another meal followed by a cup of tea with or without milk.

56. Only about two-thirds of the population of the village are able to afford three meals a day. The rest go on two meals and a few even on a single meal. People eating something besides the three principal meals are very few. In the surveyed area 37.60 per cent of the households take two meals a day, 53.60 per cent take three meals a day and the rest three meals and some refreshments in between. There are none in the surveyed area subsisting on a single meal a day.

Table XII
DIET (NUMBER OF MEALS)

Total No. of households	Name of the community	Total No. of households in the community	Households having two meals a day	Households having three meals a day	Households having more than three meals a day
125	Mukkuvas	57	22	33	2
	Thiyyas	27	7	14	6
	Vettuvass	13	7	6	..
	Ambattans	1	..	1	..
	Muslims	27	11	13	3

57. Rice is the most important staple food for the people of the village. Tapioca which supplements staple food is used here on a larger scale than in the other surveyed villages of the district. For the requirements of the village fresh and dried tapioca come from the eastern villages of the district since the indigenous production is not sufficient. Fresh tapioca is boiled and

consumed after or without seasoning it, along with fish. Dried tapioca is powdered and the flour used to prepare *puttu* and other cakes or sweetmeats which are taken with tea for breakfast. In the surveyed area 15.20 per cent households use rice alone as staple food whereas all other households use tapioca also as staple food along with rice.

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Table XIII
DIET (STAPLE DIET AND FOOD HABIT)

Name of the community	Total No. of households	No. of non-vegetarian households	No. of households having as staple food	
			Rice	Combination of rice and roots including tapioca
Mukkuvas	57	57	5	52
Thiyyas	27	27	8	19
Vettuvass	13	13	..	13
Ambattans	1	1	1	..
Muslims	27	27	5	22

58. All the households make special preparations on festive occasions such as Vishu and Onam among Hindus and Bakrid and Ramzan among Muslims. Each community has its own special items for these occasions. All the households in the surveyed area use cocoanut oil for seasoning. Generally, only little meat is consumed, since fish is abundantly available at cheap price or for nothing. Milk and ghee are taken by all households, except the very poor people, although only in small quantities. Majority of households have separate

utensils for cooking the various items of food. The hearths in most of the houses, are constructed on the floor and there are only five households in the surveyed area where they are constructed on raised platforms. Even these houses do not have chimneys for the exit of smoke. All the households use firewood and dry leaves as fuel for cooking. There are none in the surveyed area or in the village using firewood alone or oil for this purpose. A table showing this statistics for the surveyed area is given below.

Table XIV
HOUSEHOLDS MAKING SPECIAL PREPARATIONS FOR FESTIVALS,
USING SEPARATE UTENSILS FOR COOKING, USING NEW HEARTHES ETC.

Community	Total No. of households	No. of households				
		Making special preparations on festive occasions	Using cocoanut oil	Using separate utensils for cooking	Having new hearths	Using firewood and dry leaves as fuel
Mukkuvas	57	57	57	54	1	57
Thiyyas	27	27	27	24	2	27
Vettuvass	13	13	13	11	..	13
Ambattans	1	1	1	1	..	1
Muslims	27	27	27	27	2	27

Customs and Manners of Mukkuvas Pregnancy and Child-birth

59. In the 4th or 5th month of the first pregnancy the parents of the girl, along with other relations, visit her with sweetmeats and some other presents. The event is known as *vayaru-kananpokku*—visit to see the stomach.

The girl is taken to her mother's house for the first confinement in the 7th month of pregnancy. On a fixed day her parents come to the husband's house. Before starting from there the ceremony of *pulikudi* is carried out by the husband, giving the girl a solution of tamarind filtered through a new cloth. This cloth

known as *kodi* should be of 9 yards in length and should be presented to the mother of the girl after the ceremony. During the prenatal period the girl does not attend to heavy work, although there is no restriction in carrying out the domestic responsibilities such as cooking, washing etc. When the child-birth approaches, certain restrictions are observed with regard to food. Generally an experienced old woman of the locality or the washerwoman called *mannathi* assists at child-birth. If the child is a boy, the old male members of the household shout three times announcing the event. The custom of breaking a cocoanut to Bhagavathi as thanksgiving for the gift of a male child has been given up in recent times. In the case of a female child it was customary to beat the floor with a stalk of the cocoanut tree, but along with the breaking of the cocoanut this too has been abandoned. The water of a tender cocoanut is sprinkled on the new born babe, over a sword in some households. The news of the child-birth is conveyed to the husband by the brother of the girl and he receives a new dhoti and a shawl from the husband as present. As early as possible the husband and his parents visit the mother and the child with presents and ornaments. They give an amount called *pettupanam* to the parents of the girl, towards the expenses in connection with the child-birth. They also give some presents to the washerwoman who assisted at the child-birth and who has to render further services during the post-natal period. Pollution is observed for 7 days, if the child is a male and for 9 days if it is a female. During the period of pollution elder male members take food outside the house and do not enter the confinement room called *pettillam*. The ceremony of giving gold and honey to the child observed among many communities in Kerala is not in vogue among the Mukkuvas of the village. Although some people observe certain restrictions with regard to the food of the mother, this rule is not invariable. During the

period of pollution the mother is given washed clothes by the *mannathi* (washerwoman) to wear after the bath everyday. On the termination of the pollution the *mannathi* purifies the house by sprinkling cow-dung solution. On the 12th day a ceremony called *charadukettu* is carried out by tying a black thread round the loins of the child. Ordinarily after 56 days the mother and the baby are taken to the husband's house. The husband gives new clothes to his wife and ornaments to the child on this occasion. The girl's people also give certain items of ornaments to the mother and the child. The naming ceremony takes place in the husband's house on a suitable day. Members of the girl's household are invited for the function and a small feast is held in connection with it in the husband's house. The grandfather of the child calls it three times by the proposed name.

Puberty

60. When a girl attains puberty her female relations visit her and present sweets. Information about the event is conveyed to all near relations to whom the messenger presents betel leaves. The messenger is spared the odium of telling the news, since the betel leaves will speak for themselves. Pollution is observed for 7 days during which period the girl is prohibited from going out of the room set apart for her specially for this purpose. None else enters this room during the period. On the 7th day she takes ceremonial bath in a neighbouring tank. Near relations are invited on the day and the *mannathi* who supplies clean clothes to the girl, is given a present. In olden days, when it was the custom to fix the marriage before the attainment of puberty, the prospective husband had to send presents such as sweets, clothes and money to the girl on the occasion. Since marriages take place nowadays after the puberty, this custom has become obsolete.

Marriage

61. The proposal for the marriage often originates from the boy's people

CHAPTER III
ECONOMY

Economic Resources

65. Economy of the village is based on cultivation and fishing. Cocoanut, paddy, cashew, vegetables and certain seasonal crops such as red gram are the items of cultivation having economic importance sustaining, as they do, one section of the population. The cocoanut and cashew cultivations provide employment opportunities for some traders and coir workers, besides the normal work they give to the plantation labourers. More over they are the most important cash crops of this area. About one-third of the area of the village is subjected to the cultivation of paddy which, as the staple food of the people, has telling influence on the village economy. The lemon grass and *ramacham* (*Andropogon muricatum*) growing along the boundaries of the compound, although not systematically cultivated, yield some income, however insignificant it may be. Oil is extracted from lemon grass in the village, whereas roots of *ramacham* are dried and sold. Screw-pine mat weaving is carried on as a household industry by the women who are unable to find any other regular employment. Members of all communities are engaged in it and coarse mats of different size are manufactured in the village. The Mukkuvas and a section of the Muslims living along the coast wholly depend upon fishing for their livelihood. Different varieties of fish are landed on the coast of the village in large quantities throughout the year. This industry also engages some people, particularly from the Muslim community, as traders and gives occupation to a small number of people engaged in curing fish. Manufacture

of bidi is another industry of the village, but its contribution towards the economy is small. The establishments engaged in it are run on small scale employing three or four people each. Handloom weaving, tailoring, production of copra, manufacture of sweets, repairing of umbrellas and manufacture of jewellery are the other industries run on household scale. The number of establishments in each of these industries is only one or two, and their impact on the economy of the village can be ignored for all practical purposes. Lime shell collection employs some people in the north and north-west corners of the village. A good section of the population in those localities are directly or indirectly associated with this occupation and derive their livelihood from it. Rearing of large animals is not an economic resource for Thalikulam but many households belonging to the poor class possess poultry and earn a small but regular income by selling eggs. About two-thirds of the total income of the village come from the cultivation of various crops and the remaining from fishing, the minor industries mentioned above and other sources.

Land and Land Utilisation

66. Out of the total area of the village 825.74 acres¹ are wet lands coming under paddy cultivation, 1,459.64 acres² are garden lands growing cocoanut, cashew and miscellaneous fruit trees and 272.95 acres³ are dry lands under various other cultivations or used as house sites. About 55 acres, including some private holdings, have been lost by sea erosion in the coastal region. The balance area of the village

(1) 334.16 hectares
(3) 110.46 hectares

(2) 590.69 hectares

LAND AND LAND UTILISATION

remains as Government land occupied as public roads, public institutions, beach and other waste lands.

67. The private land of the village was divided into 947 holdings at the completion of the present survey. 501 landlords representing 52.91 per cent of the total registered holders occupy only less than one acre each. The total area under their possession amounts to just 9.70 per cent of the total private land. 277 registered holders representing 29.25 per cent of the total landlords of the village possess between 1 acre and 2.50 acres, the total extent under their possession being 16.36 per cent of the total private holdings. 98 registered holders or 10.35 per cent

of the total landlords of the village possess between 2.50 acres and 5.00 acres, they possessing 12.75 per cent of the total private land. Only 31 persons hold between 5 acres and 7.50 acres and only 11 persons between 7.50 acres and 10 acres, the areas under their possession being 7.58 per cent and 3.43 per cent respectively of the total private holdings. The number of persons holding land between 10 and 40 acres is 21. Eight registered holders of the village possessing more than 40 acres each hold about one-third of the total private land of the village. A table showing the distribution of the land in the village according to the extent is given below.

Table XV
DISTRIBUTION OF LAND HOLDINGS IN THE VILLAGE BY SIZE

Size of holdings	No. of holdings	Percentage	Area	Percentage
1	2	3	4	5
Up to 1 acre	501	52.91	249.44	9.70
1 acre to 2.50 acres	277	29.25	420.63	16.36
2.50 acres to 5 acres	98	10.35	327.80	12.75
5.00 acres to 7.50 acres	31	3.27	194.94	7.58
7.50 acres to 10 acres	11	1.16	88.31	3.43
10 acres to 12.50 acres	7	0.74	79.50	3.09
12.50 acres to 15 acres	4	0.42	51.91	2.02
15.00 acres to 17.50 acres	..	..	..	..
17.50 acres to 20.00 acres	1	0.10	18.63	0.72
20.00 acres to 25.00 acres	2	0.21	46.54	1.81
25.00 acres to 30.00 acres	1	0.10	27.18	1.06
30.00 acres to 35.00 acres	3	0.32	98.88	3.85
35.00 acres to 40.00 acres	3	0.32	117.11	4.56
Above 40 acres	8	0.85	850.28	33.07
Total	947	100.00	2,571.15	100.00

68. Out of the total registered holders 691 are Hindus who possess 85.61 per cent of the total extent of registered holdings. Among the Muslims there are 231 registered holders, the area under their possession being 12.20 per cent of the registered holdings and among the Christians there are 24 registered holders who possess 2.19

per cent of the registered holdings. Although in the number of holdings the Hindus and Muslims come almost in the proportion of their strength in the village population, in the matter of extent possessed by them this proportion is not maintained. Whereas the Muslim registered holders account for nearly one-third of the Hindu registered

holders, the area under the possession of the Muslims is only less than one-seventh of the area possessed by the Hindus. Christian registered holders are insignificant in number and the area possessed by them is small in extent just as the Christian population is very small in the village community.

69. About one-sixth of the registered holders, of whom 130 are Hindus, 23 Muslims and 8 Christians reside outside the village. Therefore among the residents of the village there are only 785 households possessing land in the village. The total number of households in the village being 2,169, it is clear that nearly two-thirds of the households of the village do not own

proprietary lands. This does not mean that they do not occupy any land at all, for a large number of them have taken on various terms of lease private lands from the large registered holders. Even then at least 50 per cent of the households of the village remain landless and live as *kudikidappukars* in the cocoanut or cashew gardens of other people. This 50 per cent of the population do not share the income from the land which forms a major economic resource of the village. A table showing the area possessed by the different religious groups, the number of registered holders among them and the number of absentee landlords among each religious group is given below.

Table XVI
AREA OF LAND POSSESSED BY DIFFERENT RELIGIOUS GROUPS ACCORDING TO THE NUMBER OF HOLDERS RESIDING IN THE VILLAGE AND OUTSIDE

Religion	Area in acres	No. of owners residing inside the village	No. of owners residing outside the village	Total No. of holders
Hindus	2201.07	561	130	691
Muslims	313.32	208	23	231
Christians	56.24	16	8	24
Total	2,570.63	785	161	946*

* One plot of 0.52 acres registered in the name of the Government is not included in this table

70. It is not possible to estimate accurately the uses to which the private lands are put. The area under each crop was correctly estimated for each year till 1956 but with the formation of the Kerala State the village accounting system changed, due to the new method of land taxation, and it became no more necessary to find out the area under the different crops. Approximate estimates have, however, been made with the help of the village officers and the Gramasevaks. About 825 acres¹ classified as wet lands, still remain under paddy

except for a small fraction reclaimed by dumping earth for the purpose of cocoanut cultivation. This reclamation process is going on continuously, since the paddy cultivation, that entirely depends upon the rain water, has proved to be risky and unprofitable, whereas cocoanut assures a more regular income. About 550 acres² of the land under paddy are classified as single crop and the remaining as double crop. About 1,500 acres³ are under cocoanut and cashew and various other fruit trees. Fruit trees such as mango, jack or areca-nut are

(1) 333.86 hectares
(3) 607.03 hectares

(2) 222.56 hectares

not cultivated exclusively in any place but they are intermingled in the cocoanut and cashew gardens. About 52 acres¹ are annually subjected to cultivation of pulses such as red gram and 20 acres² subjected to the cultivation of vegetables like melon, bitter-gourd, snake-gourd etc., which are common cultivations found in the coastal areas. About 15 acres³ can be reckoned as being under plantains and about double that area under mango trees. The remaining area, excepting the house sites, is brought under cultivation of tapioca, *koorka* (*Coleus parviflorus*), sweet-potato, colocasia, yam and other food crops. Pulses and vegetables including tapioca are cultivated in the cocoanut gardens and along the outlying areas. The yield in such cases is very poor. Even in other areas the yield of tapioca and certain other vegetables is poor due to the unsuitability of the soil. Very little manure is added in the cultivation of dry crops and most households consider such cultivations only as supplementaries to food and not as a means of earning money.

71. The first crop in the double crop lands is a short term crop known as *mundakan*. A puddled type of cultivation is adopted for this, the seeds being broadcast at the rate of 7 *paras* per acre. May-June is the broadcasting season and the crop is harvested in August or September. The strains of seeds generally used are *cheera* which is classified as PTB 10 by the Agricultural Department, *Chitteni* classified as PTB 12 and *Cochin-1*. The first crop at best yields 1,200 pounds⁴ per acre. The second crop is transplanted immediately after the first crop and harvested by December-January. The yield generally is poorer than the first crop and 800 pounds⁵ per acre is considered to be very good by the standards of the village. The single crop lands are those where water is available only at a later period and

(1) 21.04 hectares
(3) 6.07 hectares
(5) 362.87 kilograms

which dries up earlier than the double crop lands, permitting only a single crop. This crop is taken between June and September and the yield is approximately about 1,200 pounds per acre.

72. In the cocoanut plantations the nuts are plucked 10 times a year. The yield is, on an average, better in the eastern areas of the village, bordering the Karanchirapuzha. In the western side of the road the trees yield only a poorer crop compared to eastern areas and similar other coastal villages. Generally the best yield is obtained during the three months of January, February and March, and a garden in the eastern side yields about 1,500 nuts per acre per plucking during this period. In the coastal areas this goes down to 400 or even 300 nuts. Moreover, the plantations on the western side of the road have to be necessarily irrigated during the summer. The irrigation is carried out by manual labour, filling the pots from the tanks dug in the plantations and carrying them on the shoulders to each tree. The shallow ponds do not permit of any other system, whether mechanical or electrical, and consequently the irrigation charges are high. The clay dug up from the ponds is put in the cocoanut gardens, particularly in the western areas, where the soil contains a higher proportion of sand. In the eastern areas, on the other hand, river sand is put in the gardens to make the soil loose. Sardine and shell of shrimps and prawns are applied as manure. The diseases that are found in the erstwhile Travancore area, have not yet reached the plantations of this area. However the lack of proper manuring is evident from the yellow leaves that are commonly met with on trees in certain plots.

73. Cashew is an important crop in Thalikulam and neighbouring villages and the trees are generally found to be heavy croppers. Both sides of the main

(2) 8.09 hectares
(4) 544.31 kilograms

road are lined with cashew plantations from one end to the other end of the village. Apart from planting the trees no more attention is paid to them. No manuring is done, although manuring will enhance the yield. The yielding season is between February and June. On an average a tree yields 30 pounds¹ of nuts per year. The whole production, except for a small fraction taken by the households for the preparation of sweetmeats, is sold in the market. The agents of the cashew factories even as far as Quilon come to Thalikulam and neighbouring villages for the purchase of nuts. Considering that the cashew cultivation does not entail any expenditure on maintenance it is more profitable than even coconut, especially in the middle and western areas of the village where the yield of the coconut is very poor. Nevertheless, nobody takes much interest in raising new plantations and the old plantations are gradually destroyed for putting up buildings etc. The reasons for not expanding the cashew cultivation are said to be that it does not permit of any under cultivation unlike the coconut gardens and that the collection of cashewnuts is a difficult task. The owner generally does not get even as much as 60 per cent of the total yield, the rest being collected by wayfarers and little thieves or scattered away by birds and animals.

74. Among the other cultivations tapioca and *koorka* are the most important as they are valuable food crops. The yield of tapioca is very poor compared to the eastern villages but since it is a substitute for rice, almost all the people owning lands cultivate at least a small area with tapioca. If free plot is not available it is cultivated in the coconut gardens. The yield of *koorka*, on the other hand, is found to be very good. Although it is not a staple food, it forms an important item of curry and

to some extent makes a substantial constituent of food. The other cultivations do not have much importance in the economic life of the village.

75. The estimate of the total yield under the various crops is difficult to make, since accurate figures about the area under each crop and the average yield are not readily available. However, since even an approximate estimate of at least the important crops is likely to be helpful in assessing the economic standard of the people, an attempt has been made with regard to paddy, coconut and cashew. The first crop in the double crop land can be taken to yield on an average about 1,000 pounds² and the second crop about 600 pounds³ per acre per year. The single crop lands can be taken to yield about 1,000 pounds per acre on an average. The total average yield of paddy in the village thus works out at about 442 tons⁴ per year. This means that the village is a grossly deficit area with regard to rice, the staple food of the people. It is even more difficult to estimate the production of cocoanuts because, for one thing, the area under the crop is not available even as correctly as in the case of paddy and, for another, there is wide variation of yield from area to area. Out of 1,500 acres under coconut and cashew approximately 1,000 acres can be taken to be under coconut and the rest under cashew. Only about one-third of the coconut plantations are on the eastern side of the road where the yield is better. Taking the average yield per acre in this area to be about 9,000 nuts and in the western area about 3,000 nuts per year, the total annual production of cocoanuts in the village works out at about 5 million nuts per year. The yield of cashew nut may be taken to be about 422 tons at the rate of 1,800 pounds per acre per year.

76. Examining the foregoing statistics for the surveyed area we find that,

although the surveyed area is 120 acres in extent, the households in the surveyed area own or possess only 44.15 acres. Out of this 40.45 acres are proprietary lands and 3.70 acres lands taken on lease from private persons or institutions. Out of the total area 1.40 acres are double crop lands and the rest coconut gardens except for a small area occupied by houses. The proprietary lands are divided into 42 holdings 16 of the proprietary land-owners belong to Mukkuva community, an equal number to the Thiyya community and the rest to the Muslim community. The

land taken on lease is divided into 5 holdings held by Mukkuvas and Muslims. Altogether there are 83 households in the surveyed area not owning lands. 12 out of them are entitled to small plots which they can get only after the division of the family properties. The remaining 71 households have no claim to land and as such live as *kudikidappukars* on the properties of other people. Majority of the plots owned by the surveyed households are less than one acre in extent. A table showing the distribution of land in the surveyed area is given below.

Table XVII

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

		No. of households and extent of land							
Nature of interest on land	Community	No land							
			5 cents & below	6 to 10 cents	11 to 20 cents	21 to 50 cents	51 cents to 1 acre	1 to 2.49 acres	2.50 to 4.99 acres
Own land	Mukkuvas	41	..	1	4	5	4	1	1
	Thiyyas	11	..	..	1	3	7	2	3
	Vettuvass	13	..	..	..	..	..	..	..
	Ambattans	1	..	..	..	..	..	..	..
	Muslims	17	..	..	1	4	5	..	..
Land held from private persons or institutions	Mukkuvas	..	..	..	..	1	2	..	..
	Muslims	..	..	..	..	1	..	1	..

77. The entire land held by the surveyed households, except for portions occupied by houses, is brought under cultivation. No land is left fallow; neither can the surveyed households afford such a luxury, considering the small extent under their possession. The wet land is subjected to paddy cultivation and the dry land planted with coconut for the most part. Miscel-

laneous dry cultivations such as tapioca, *koorka*, red-gram and vegetables are also raised amidst the coconut trees in the plantations in this area as elsewhere in the village. The total production of paddy from the land possessed by the surveyed households is estimated to be about 2,700 pounds¹ and the total production of cocoanuts about 93,500 nuts. A few cashew trees also grow in this area but,

(1) 13.61 kilograms
(3) 272.15 kilograms
(5) 816.47 kilograms

(2) 453.59 kilograms
(4) 449.10 Metric tonnes

(1) 1224.70 kilograms

since their number is too small, the yield of cashewnut has not been estimated. So also the other crops are ignored. The entire paddy is consumed by the producing households whereas from the cocoanut 20,400 nuts are consumed by the households and the rest sold.

Animal Husbandry

78. The number of cattle in the village is the lowest among all the surveyed villages of Trichur district. After having seen the flora of the village and the land utilisation pattern one can guess this fact without difficulty. The number of buffaloes is also small but goats are found in larger number than in Lokamaleswaram and Anthicad villages. They are mostly reared by the Muslims who consider the animal as a symbol of prosperity. There are 622 cattle, 286 buffaloes and 926 goats in Thalikulam. In rearing poultry Thalikulam seems to be ahead of both Lokamaleswaram and Anthicad in Trichur district and according to the 1961 Cattle Census there are 4,805 birds in the village. The livestock population thus works out at 46 cattle, 21 buffaloes, 69 goats and 356 poultry per thousand population in the village. The surveyed households altogether possess only 15 cows, 8 buffaloes, 26 goats and 220 poultry. Both the livestock and poultry are of indigenous stock and their yield is very small. The ordinary cows yield only 2 litres of milk a day. 4 litres are considered to be an unusually high yield for the breeds available in the village and one seldom sees such cows in the houses. The goats which are also milked yield about one litre a day and she-buffaloes about 4 litres. The milk is generally sold to the local tea-shops and rarely consumed by the producing households. Cow's milk fetches 36 nP. and she-buffalo's milk 42 nP. per litre. The eggs are sold to itinerant merchants at the rate of 10 to 12 nP.

Industries

79. According to the 1961 Census the industries run in the village are

production of copra, manufacture of sweets, handloom weaving, manufacture of bidi, tailoring, manufacture of coir and coir products, repairing of umbrella and manufacture of jewellery. There are 21 small establishments manufacturing bidi, 4 establishments engaged in handloom weaving, 3 establishments manufacturing coir and 6 units conducting tailoring. The other industries are only one each in number. Besides these industries there are several households in the village engaged part-time in oil crushing and manufacture of screw-pine mats. Screw-pine is grown in the village around the marshy areas and on the boundaries of house compounds, and women of poor class houses of all communities take up this occupation during the free hours. Coarse varieties of mats used for drying paddy and other articles and soft variety of mats used for sleeping by poor class people are manufactured here. The products are sold in the local market from where they are sent to the distant places. Most of the households themselves manufacture the mats for their use. The rich people of the village who do not do the work themselves engage women for the purpose, remunerating them mostly in kind.

80. The coir industry of the area engages members from the poor class households of all communities except the Nairs who, irrespective of the financial position, consider it demeaning to their social position to engage in it. Raw cocoanut husk is available in the village at the rate of Rs.35 per thousand and the retted husk at the rate of Rs.50 per thousand. Retting is done in pits dug on the banks of Karanchirapuzha. The pit is covered up with cadjan leaves and mud, and the husk kept under water for a duration ranging between 8 months and one year. The tidal action is not effective in this area and consequently the fibre produced here is inferior to that produced along the banks of backwaters. The industry is owned or controlled by middlemen. They purchase the fibre and the yarn from the

workers and small industrialists and sell them at Cochin, often making a good profit out of the business. Manufacture of yarn is done only on a small scale since the fibre of the area is not of superior quality and as a result the yarn cannot compete in the market. On the other hand, there is good demand for the fibre since it forms itself an export commodity. The beating of the husk is done by women as elsewhere and is paid at the rate of one rupee per hundred husks. Cleaning of the fibre is done mechanically in some places in the village. The willowing machine which is of the same type as used at Kadalavoor¹ is connected to an oil engine, dispensing with the manual rotation. The *ratts* used for spinning is similar to those in use at Lokamaleswaram. Generally only two-ply yarn is manufactured here. The spinning is paid at the rate of Rs.2.75 for 100 hanks of 48 feet length each. Out of this amount 55 nP. is paid to the boy who rotates the *ratt* and the balance shared by the two spinners. On an average a woman does not beat more than 100 husks a day and a man or woman does not spin more than 100 hanks. Due to the poor wages, the exploitation by the middlemen and the absence of ideal retting facilities the industry has not recorded any progress in the recent years. The workers seek this occupation only during the rainy season when no other work is available.

Trade and Commerce

81. The chief product of the village viz., cocoanut is sold at the plantations to the people engaged in the manufacture of copra. The dealer agrees upon the price and sends his men for dehusking the nuts at the plantation. Dehusked nuts are sent to the dealer's place where they are counted and the money is paid. Some planters themselves manufacture copra instead of selling the nuts but such are very few. Each dealer has regular customers who sell him the nuts

throughout the year. The dealer may advance some money in case the planter wants it, but advances are rarely taken by large planters. If any planter wants to change the dealer, he does so only at the beginning of a year and not in the middle of it, according to convention. Cashewnut is sold to the merchants who put up shops on the roadside for this purpose during the yielding season. Some planters sell wholesale the yield of the plantation to the merchants since the collection of nuts is a difficult problem, as already mentioned. Numerous provision shops spring up in the village during the season of cashewnut for barter trade. Receiving cashew they sell sweetmeats, salt, chilly, oil, kerosene, jaggery etc. to the poor people who sell their collections daily. These shops sell the nuts to the co-operative societies which have taken up the trade in cashewnut recently or to the agents of the cashew factories. Trade in cashew and cocoanut also takes place in the local market, although the volume of trade in these items in the market forms only a small percentage of the total trade in these items in the village. Trade of fish takes place on the beach and the method of sale has been dealt with in the following pages. The most important shopping centre of the village is the 'Thalikulam centre' and the adjoining market. But provision shops and tea-shops are scattered in all parts of the village, particularly in the coastal area. Altogether in the village, there are 96 provision shops and 85 tea-shops. Some of them are not permanent, having been put up only for the season of cashew crop. Except for a dozen or so shops in 'Thalikulam centre' the capital investment in the other shops does not exceed Rs.250 each.

Factors Influencing the Economic

Life of the Village

Land Reforms

82. Out of 2,169 households in the village, only 786 households own lands

(1) See Part VI-F of this series

leaving 62.38 per cent households landless. Some people among the latter have taken lands from the bigger landlords on various terms of lease. However nearly a 1,000 households of the village are landless and live on the properties of other people as *kudikidappukars*. In former times, these people could be evicted by the owners of the land, but under The Stay of Eviction of Kudikidappukars Act they get permanent right to live on these lands. This has been by far the most important land reform as far as the village is concerned. Majority of the registered holders own only small extents of land. Although there are a few landlords owning more than 40 acres, the area under their direct possession is now small, the rest having been leased out. The land legislation aimed at a ceiling of landed properties and the re-distribution of excess lands may not affect the village substantially, but the provision for the permanent assignment of the land under the various tenancies to the present tenants will certainly benefit at least one-fourth of the households of the village.

Land Improvement

83. The lie of the land being what it is, improvement schemes such as condour bunding, prevention of soil erosion etc., are not necessary for this area. On the western side of the village in certain localities the sea erodes the land, although the pace at which this danger is taking place is slow compared to certain other localities on the Kerala coast. In some years the sea is very quiet and keeps within its bounds, but during other years it becomes more turbulent, particularly during the monsoon seasons and trespasses over the land. No one knows whether the encroachment by the sea may not become more frequent as has happened in other areas. If it happens, it may not take many years for the area on the western side of the road to be washed away by the sea. If the preventive measures which have been taken in other coastal areas are started in this place also it

may check the sea and save many coconut and cashew plantations from destruction. Since the erosion takes place only in a few places a small area alone need be protected at present.

84. The texture of the soil is predominantly sandy. Every year the coconut planters put clay in the plantations which changes the soil composition though only on a slow rate. This has already enhanced the productivity of the soil and is bound to improve it further in future. The soil analysis carried out by the N. E. S. Block has also done considerable service towards the land improvement. They advise the people about the deficiencies of the soil and prescribe suitable manures to remedy them. Some people have already implemented their advice and benefited by it.

Irrigation Facilities

85. In the matter of irrigation, the facilities available in the village are quite inadequate. The coconut plantations in the western part of the village require watering during the summer but this is done manually carrying water from the small tanks dug in the plantations. No scheme is under consideration at present to improve the irrigation facilities, nor does there seem to be any scope for such a scheme for this area which is sandwiched between the sea and a canal containing salt water. Perhaps digging of large tanks in the plantations might facilitate the use of electric motors and solve the problem to some extent, but this is feasible only if there are large plantations which are only few in the village.

Improvement of Communication and Expansion of Marketing Facilities

86. Communication facilities of the village have considerably improved in the last 20 years. The first step towards this was the improvement of the Tippu Sultan Road making it worthy of vehicular traffic. Soon the motor buses connected the village to the neighbouring towns, and the despatch of fish to the distant interior markets became easier. The completion of a bridge at

Triprayar connected the village to the Trichur town by direct bus route. Other vehicles also reached the village for the purchase and transport of fish which naturally improved the income of the fishermen. A second bridge has been completed at Kandassankadavu and awaits opening soon. This bridge will provide an alternate route to Trichur which is even shorter than the Triprayar route. Small byroads that have been opened in the village in the last 5 or 6 years also have had some influence on its economy. The road from Nattika reaching the coast at Nambikadavu is perhaps the most important among them, since it enables the fish to be loaded in lorries at a place not far away from where it is landed. The improvement of these communication facilities naturally has increased the marketing facilities also. The important commodities of the village such as coconut and fish can now reach the bigger markets of Trichur and neighbouring towns quickly and at less cost. The price of fish has been particularly affected by this.

Industrialisation

87. In the industrial field there has not been any improvement or expansion in recent years but the prospects of industrialisation of the area are already visible. A cotton mill has been decided to be located in the heart of the village. It is only in the preliminary stage and even the work of the building has not been started but when the mill is started it is sure to provide employment to a large number of unemployed villagers, thus enabling them to earn a better livelihood. It is also likely to have its influence in the other fields of economy. The land value is bound to increase and the commercial activities of the village are sure to expand. The agricultural commodities, particularly the food crop, will get a higher price and the fish will find a better local market. It will also bring in urban influences in the social outlook and cultural life of the people. Already the decision to establish the mill has created an excitement in the

village life. Many are anxiously awaiting its opening for jobs or for improving their fortunes, deriving a direct or indirect benefit from it. The land value in the areas adjoining the site of the mill has already gone up.

Expansion of Sources of Finance

88. The credit system prevalent in the village is the old method of raising funds from businessmen or middlemen with the obligation of clearing the debt by selling one's commodities or binding oneself for year-round work. The coconut cultivators receive advances from the coconut dealers with the understanding that the entire production of coconut in the debtor's plantation will be given to the creditor for one year. The fishermen take similar loans from the boat owners or the men engaged in fish curing with the obligation of working for one year, or selling the catch to them at the price fixed almost arbitrarily. Inroads have been made in this system of exploitation by some co-operative societies established recently. A trust registered in 1958 has also opened up a new source for credit in the village. But at present these trusts and co-operative societies, being only small credit organisations, cannot satisfy fully the needs of the village and so the old system prevails, though with less clientele.

Livelihood Classes

89. According to the 1951 Census 19.42 per cent of the population of Thalikulam depended upon cultivation of own lands or lands taken on lease, 23.64 per cent on agricultural labour, 26.47 per cent on production other than cultivation such as household industry, major industries and fishing, 12.90 per cent on commerce, 5.17 per cent on transport and 11.62 per cent on other services for their livelihood. 0.78 per cent persons were rentiers or their dependants, not doing any work themselves and living on the rent or share of the crop received from their lands. From the 1961 Census we get only the total number of workers engaged in the different economic activities without

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the number of their dependants. Moreover the classification differs from that of 1951 as far as cultivation, agricultural labour and production other than cultivation are concerned. These items have been further split up in the 1961 Census. Nevertheless, the proportion of workers in each field of activity gives us a picture of the changes in the comparative importance of the different livelihood classes between 1951 and 1961. In 1961, 28.50 per cent of the population of the village are workers. 5.87 per cent of the workers are cultivators and 8.44 per cent agricultural labourers. 22.19 per cent of the workers are engaged in mining, quarrying, livestock, fishing and plantations, 13.56 per cent in household industry, 9.74 per cent in manufacturing other than household industry, 0.13 per cent in construction, 8.39 per cent in trade and commerce, 3.07 per cent in transport, storage and communications and 28.61 per cent in other services. It would appear that the importance of other services has gone up during the last decennium, as has been the case in several other villages. However, other services still do not have that overwhelming economic importance in this village which they have in some other villages. Here, cultivation, agricultural labour, fishing, mining and work in the plantations were the most important economic activities in 1951 and they are yet so in 1961.

90. In the surveyed area, out of the total population 25.07 per cent are workers. 0.53 per cent of the workers are cultivators, 13.76 per cent agricultural labourers, 37.57 per cent fishermen, 5.29 per cent mat weavers, 9.52 per cent net manufacturers, 6.88 per cent bidi manufacturers, 1.59 per cent tailors, 8.99 per cent businessmen, 2.12 per cent teachers and 13.75 per cent engaged in other services. Since the figures for any previous period are not available, it is not possible to find out how far the relative importance of the various livelihood

classes has changed in the surveyed area. Since many of the present occupations are of a traditional nature, it appears that there has not been much change in the economic activities. Whatever it may be, agricultural labour and fishing are the most important occupations in the surveyed area and they must have been so, for quite some time past.

Employment Position

91. As already mentioned, 28.50 per cent of the population of the village are workers according to the 1961 Census. These workers consist of 69.71 per cent males and 30.29 per cent females. The proportion of workers in the different age-groups or the male-female composition of workers in the different occupations are not available for the whole village. But these statistics have been collected for the surveyed area. In the surveyed area, as already mentioned, only 25.07 per cent are workers. The males among them constitute 80.95 per cent and females 19.05 per cent. The proportion of female workers in the surveyed area is less than in the village under survey. The surveyed area is inhabited by a large number of fishermen whose females are largely unemployed. 34.23 per cent of the population in the 15-34 age-group, 66.67 per cent of the population in the 35-59 age-group and 12.38 per cent of the population in the 60 and over age-group in the surveyed area are workers. The proportion of female workers is slightly higher in the 15-34 age-group than in the other age-groups. The percentage of workers in the 60 and over age-group in the surveyed area is less than in the other surveyed centres of this district. Probably one is unfit to go to the sea after the age of 60, and since the fishermen are not accustomed to any other occupation, they prefer complete retirement if they are not able to go to the sea. A table showing the classification of workers and non-workers according to the age-group is given below.

DISTRIBUTION OF WORKERS

Table XVIII

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

Age-groups	Total			Total workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	754	358	396	189	153	36	565	205	360
0-14	319	160	159	2	2	..	317	158	159
15-34	222	86	136	76	60	16	146	26	120
35-59	156	91	65	104	85	19	52	6	46
60 and over	57	21	36	7	6	1	50	15	35

92. The industrial classification of workers in the surveyed area has already been referred to. Among the workers there are 2 persons below the age of 15, both of them being males engaged in the fishing occupation. The cultivation, fishing, trade, bidi making and tailoring are carried out exclusively by males whereas mat weaving and net making are carried out only by

women. In agricultural labour, teaching and other services women are engaged but their number is very small. In all the economic activities people in the age-group of 35-59 predominate, except in bidi making in which workers of 15-34 age-group predominate. The classification of the workers according to age-group and nature of occupation is given in the following table.

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Table XIX

WORKERS BY SEX, BROAD AGE-GROUPS AND OCCUPATION

Occupation		Age-groups				
		All ages	0-14	15-34	35-59	60 and over
1	2	3	4	5	5	6
Cultivation	Persons	1	..	..	1	..
	Males	1	..	..	1	..
	Females	..	..	..	..	..
Agricultural Labour	Persons	26	..	12	14	..
	Males	22	..	11	11	..
	Females	4	..	1	3	..
Fishing	Persons	71	2	25	39	5
	Males	71	2	25	39	5
	Females	..	..	..	..	..
Mat weaving	Persons	10	..	2	7	1
	Males	..	..	..	..	..
	Females	10	..	2	7	1
Trade	Persons	17	..	7	9	1
	Males	17	..	7	9	1
	Females	..	..	..	..	..
Net making	Persons	18	..	9	9	..
	Males	..	..	..	..	..
	Females	18	..	9	9	..
Bidi making	Persons	13	..	9	4	..
	Males	13	..	9	4	..
	Females	..	..	..	..	..
Tailoring	Persons	3	..	..	3	..
	Males	3	..	..	3	..
	Females	..	..	..	..	..
Teaching	Persons	4	..	1	3	..
	Males	3	..	..	3	..
	Females	1	..	1	..	..
Miscellaneous	Persons	26	..	11	15	..
	Males	23	..	8	15	..
	Females	3	..	3	..	..

93. 64.55 per cent of the workers are engaged in industry, business or cultivation belonging to the household. All the people engaged in trade and cultivation are self-employed. Similar is the case with net makers, tailors and

mat weavers but among the fishermen there are some who are employed by other people. The age-group and industrial classification of the self-employed people of the surveyed area are given in the following table.

DISTRIBUTION OF NON-WORKERS

Table XX

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

Age-group	Total			Working in industry belonging to the household			Working in business belonging to the household			Working in cultivation belonging to the household		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	122	91	31	104	73	31	17	17	..	1	1	..
0-14	2	2	..	2	2	..	..	..	..	..	..	..
15-34	45	34	11	38	27	11	7	7	..	..	..	..
35-59	68	49	19	58	39	19	9	9	..	1	1	..
60 and over	7	6	1	6	5	1	1	1	..	..	..	..

94. Among the non-workers of the surveyed area 56.11 per cent are below the age of 15, 25.84 per cent between 15 and 34 years, 9.20 per cent between 35 and 59 years and 8.85 per cent or more 60 years of age. A large majority of the non-workers above the age of 14 are females, a good number of whom are engaged in household duties. Among the non-workers below the age of 15

nearly half are full-time students and about as much sick, old and infants. Altogether 38.05 per cent of the non-workers of the surveyed area are engaged in household duties, 28.85 per cent are full-time students, 32.75 per cent are sick, old and infants and 0.35 per cent are employment seekers as can be seen from the following table.

Table XXI

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

Nature of activity		Age-groups				
		All ages	0-14	15-34	35-59	60 and over
Total No. of non-workers	Persons	565	317	146	52	50
	Males	205	158	26	6	15
	Females	360	159	120	46	35
Persons engaged in household duties only	Persons	215	29	123	46	17
	Males	24	10	12	1	1
	Females	191	19	111	45	16
Full-time students or children attending school	Persons	163	143	20	..	..
	Males	94	82	12	..	..
	Females	69	61	8	..	..
Sick, old and infants	Persons	185	145	1	6	33
	Males	86	66	1	5	14
	Females	99	79	..	1	19
Persons seeking employment	Persons	2	..	2	..	..
	Males	1	..	1	..	..
	Females	1	..	1	..	..

Inapplicable items are deleted

Changes in Traditional Occupation

95. Cultivation, agricultural labour, fishing, tree climbing, mat weaving, hair cropping, laundry work, carpentry, masonry and plantations are the occupations that have been carried on in the village from generation to generation. Out of them the number of the people engaged in carpentry, masonry, hair cropping and laundry work is small and just sufficient to meet the demands of the village. The workers engaged in these occupations are carrying them on from generation to generation without any change. Among the cultivators and planters some people have gone in search of new occupations but these households have not altogether given up their family possessions. On the other hand, among the agricultural labourers, tree climbers and fishermen there have been some changes, particularly in recent times. With the attainment of education, with the opening of new avenues of employment and due to the desperate nature of the traditional occupations there have been many desertions from these groups. Although the exact figures are not available for the entire village, the figures for the surveyed area bear out this fact clearly. In the surveyed area out of 6 households engaged in tree climbing, 4 have given up the occupation and have taken up agricultural labour or casual labour instead, since they found that the tree climbing does not give them full employment or steady income. Out of 78 fishermen households as many as 20 have given up their traditional occupation. 3 of these households have taken

up agricultural labour, 6 casual labour, 2 trade, 2 bidi making, 2 tailoring and 2 teaching. 3 of them do whatever job that is available. 6 of the households gave up the traditional occupation due to the unsteady income received from it, 6 gave it up for want of grown up male members to take up the occupation and 8 gave it up because they found agricultural labour, trade, bidi making, tailoring, teaching etc., carried more social status and yielded a better income than fishing. Many more are likely to leave these occupations if the textile mill that is going to be started will provide them at least some odd jobs, although carrying only a small salary or wage.

Primary and Secondary Occupations

96. 40.80 per cent households of the surveyed area have household industry including fishing, 10.40 per cent cultivation, 7.20 per cent trade and 40.16 per cent other services as their primary occupation. Out of these households 38.40 per cent have some subsidiary occupations also. Among those engaged in household industry some have cultivation and one household other services as subsidiary occupations while among the households engaged in cultivation some have household industry, some others, trade and the rest other services as subsidiary occupations, and among the people engaged in trade most have cultivation as subsidiary occupation. The households engaged in other services have cultivation and household industry as subsidiary occupations.

FISHING

Table XXII

SUBSIDIARY OCCUPATION

Main occupation	Total No. of households	No. of households having secondary occupation	No. of households having as secondary occupation			
			Household cultivation	Household industry	Trade including tea-shop	Other services
Household industry	51	15	14	..	..	1
Household cultivation	13	9	..	2	3	7
Trade	9	7	7	1	..	..
Other services	52	17	8	9	..	..

97. There are more households having subsidiary occupations among the cultivators and traders than among the people engaged in household industry and other services. There are also a few households in the surveyed area having more than one subsidiary occupation. The percentage of households having subsidiary occupations elsewhere in the village is not as high as in the surveyed area, but the relative importance of the primary and subsidiary occupations in the village follows the same pattern as in the surveyed area.

Fishing

98. Since the surveyed area contains a large number of fishermen whose life and occupation are the main points of study in this monograph, a detailed note on this traditional occupation is necessary. Mainly the occupation is confined to the Mukkuva community but in the surveyed area and elsewhere in the village some Muslims also are engaged in it. These Muslims belong to the social subdivision called *Puislam* (Puthu Islam), meaning new converts, although the conversions have taken place generations ago. There is close co-operation between the Mukkuvas and the Muslims, and communal rivalry or ill-feeling does not exist between the two sections. Co-operation between the two communities in carrying out the occupation is evident from the fact that most of the teams of fishermen consist of both Muslims and Mukkuvas. In the surveyed area and

the village, majority of the fishermen belong to the Mukkuva community but in some of the neighbouring villages the Muslims are in majority.

99. In the surveyed settlements of fishermen there are 24 boats daily going to the sea. They constitute 12 teams, each having two boats, ten men and a net. Each boat carries five men, one of whom is the helmsman and the other four are the rowers. The spreading and hauling of the net are also carried out by the rowers. The boats are owned by a few well-to-do fishermen who have fish curing as subsidiary occupation. The nets are jointly owned by all the men in the team. The owner of the boats is supposed to be the employer of the team, the others being the workers engaged for a specific period. This period starts from *Edavom* 16th in the Malayalam Year (29th May in the year 1964) and ends on the 15th of *Edavom* of the following year. The workers take advances from the employer, the amount of advance ranging from Rs. 200 to 700 per head, which they receive in several instalments according to the necessity. Once a worker joins a team he is supposed to be bound to it for the period of one year and desertion is considered to be a crime. If due to grave reasons one wants to sever the connection with the team in order to join another team he receives advance from the new employer and pays off the debts to the first one. The advances are received on oral

agreement but generally the fishermen have honoured it and there has been no report of any breach of trust.

100. The fishing equipment consists of a dug-out canoe and different types of nets suited for each seasons. The catamaran which is so common in the coastal regions of south Kerala has not been introduced here, neither have the steam boats reached the village. Nylon drift nets have been recently purchased by some fishermen but their number is small. The canoe used in the area is 30' in length, 5' in width at the bottom and 4' in width at the top. It has four cross beams serving as seats. The timber used for the boat is *cheeni* (*Tetramolus nudiflora*) available in the forests of the western ghats. A boat costs nearly Rs. 1,500 which makes it prohibitive for the ordinary fishermen. The oar used by the helmsman is made of some light wood, but the oar used by the other rowers is made of a circular wooden piece attached to the end of a long bamboo pole. The cotton net that is used during the monsoon to catch prawns, shrimps and the small fish goes by the name *vattavala*. Shaped like a bag it has a length of about 60' and a width of 60' at the mouth and 30' to the bottom. Like the *thattumadi* used in the Kottukal village¹ this net has two wings made of coir, having a length of about 48'. The mesh of the net is 0.7" at the mouth and 0.5" at the bottom. The *vattavala* used in the locality has a total of 70,000 meshes and costs about Rs. 600. The different parts of the net belong to the different fishermen in the team, thus all having a share in the net. When one leaves the team, he cuts away his portion and takes it over to the net of the new team. The one who substitutes for him has the responsibility of filling up this gap in the net. The duty of repairing each portion of the net rests with its owner. The *vattavala* requires two boats and ten men to operate, whereas the drift nets such as the nylon nets

used during summer season to catch larger fish require only six men and a single boat. Drift nets of varying meshes are in use in the area during the summer season.

101. During the monsoon the fishermen of Thalikulam go only up to 10 fathoms deep, whereas during the summer they go up to 20 fathoms. The *vattavala* is operated exactly in the same way as the *thattumadi* at Kottukal. Dropping the *vattavala* into the sea it is dragged along for some time so as to open it out in the water. Suitable wooden rods and dead weights are attached to the wings and the open end of the net to facilitate the opening of the net. As the net is dragged, the fishermen tap the sides of the boat with wooden pieces making noise in order to frighten the fish into the net. The boats then gradually come nearer to each other the men hauling the net aloft and collecting the fish as they do so. The operation of the drift net does not require any elaboration since it does not show any peculiarity in this area. The fishermen of Thalikulam too have an uncanny skill in reading the signs of nature in order to find out the direction while in the sea. The shining sun, the twinkling stars and the rolling waves point to them the place from which they started in the morning. The fishermen of the surveyed area are so good in reading these signs that they boast of having never gone astray. Similarly, they are able to find out the presence of fish by the same signs as at Kottukal.

102. During the monsoon season the working time of the fishermen is from early morning till noon. After a breakfast of rice gruel or tea, they set out at 5 or 6 in the morning and return to the shore several times with their catches, if the catches are good. Otherwise they return by about 2 p.m. and do not go to the sea in the afternoon. During the summer season, fishing is carried out at night also. On return to the shore the

boat is hauled up to the beach and the net washed in fresh water, and spread on the beach for drying. After lunch the men return to the beach and are soon absorbed in the task of mending the nets. The remuneration received fluctuates from day to day. On certain days, all their toils turn out to be in vain while on some other days, they get only a few fish for domestic consumption. But there are days when each fisherman gets up to Rs. 10. During the monsoon season, starting from June and lasting till August when the catch is generally good, the average earning of a fisherman is about Rs. 3. From September to May the catch is generally poor and the fishermen families are put to total or partial starvation. A peculiar custom of receiving the remuneration exists among the fishermen of Thalikulam. On landing the boat the fishermen estimate the approximate value of the catch according to the prevailing market rate. There is some argument about this value with the employers on the one side and the employer, that is, the boat owner on the other side but finally the latter succeeds in reducing the rate to some extent. The entire catch is taken by the boat owner at this price which shall be divided into 12 shares—10 for the workers and 2 for the two boats. Therefore altogether the boat owner gets three shares, (one as worker and two for the boats), besides whatever profit he can make by selling the fish to the traders. According to the skill and ability some of the workers are paid more and some less. The helmsman of the boat and the one who

has contributed the large coir wings to the *vattavala* are entitled to a larger share than the other fishermen. From the total amount a small amount is always set apart for giving alms during the famine season, which the fishermen of Thalikulam have been in the habit of doing since long past under the belief that this pious act will enhance their catches. When the catch is good they also willingly give some fish free for the domestic consumption of the neighbours and the retired fishermen. The fish traders purchase the fish by lot from the boat owner and take it to the neighbouring markets or sell it from house to house, carrying it on *kavu*. If any fish remains unsold the boat owner, who in Thalikulam is also engaged in fish curing, salts the fish and dries it to be sold, when the market conditions improve. Generally the boat owner gets a good profit out of the business. The exploiters of the fishermen are, therefore, the members of their own community, although this is a poor consolation for the workers.

103. The varieties of fish commonly available in the area are prawn, mackerel, sardine and whitebait during the monsoon and silver belly, lactarice, *parapenaeopsis styliifera* (*karikadi chemmin*), Manangu, *Mullan*, *Velloori*, Kora and Thada during the other seasons. The bigger varieties consist of shark, seer and pomfret which are available but in small quantities. A statement of the fish caught in Thalikulam and the neighbouring coastal villages of Nattika and Pallam given below may give some idea of the magnitude of the industry in the area.

(1) See part IV F of this series.

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Rs. 47.75, Rs. 63.07, Rs. 80.36 and Rs. 103.62 respectively. The first two income groups spend more than what they earn, but the latter two groups make a small savings. Out of the amount spent on food 43.78 per cent is on rice and 11.48 per cent on tapioca, 9.78 per cent is spent on cocoanut, 3.50 per cent on ghee and oils, 3.22 per cent on chillies, 3.24 per cent on other condiments and 3.33 per cent on smoking. The estimated value of the fish consumed by the household amounts to 8.11 per cent of the total expenditure on food. On an average Rs. 10.99 is spent per month on an equivalent adult male for food alone. Out of the miscellaneous expenditure 35.79 per cent is spent on dhobi and soap and 22.06 per cent on hair dressing. Only 10.05 per cent of the miscellaneous expenditure is spent on education, which is only the fourth important item under the miscellaneous expenditure. 8.09 per cent of the miscellaneous expenditure is invested in saving schemes but this is practically limited to the highest income group. The tables III (a-1) and III (a-2) in Appendix-A give a detailed and summary statement of the expenditure of the fishermen families.

Miscellaneous Occupational Class Income

108. In this occupational class 29.33 per cent households receive a monthly income between Rs. 25 and Rs. 50, 30.67 per cent between Rs. 51 and Rs. 75, 24.60 per cent between Rs. 76 and Rs. 100 and 16.00 per cent above Rs. 100. The average strength of the households in the four income groups is 4.30, 5.33, 6.88 and 9.16, the average number of equivalent adult males per household 3.38, 4.28, 5.59 and 7.11 and the average number of gainfully employed people per household 0.90, 1.60, 1.94 and 1.58 respectively. Taking all the households in the occupational class together the average number of members is 6.03, the average number of equivalent adult male per household 4.78 and the average number of gainfully employed people per household 1.48.

In all these respects this occupational class is slightly below the fishermen households. As among the fishermen the average number of members per household and the average number of equivalent adult males per household increase with the increasing income, but it is not the case with the average number of gainfully employed people per household. In the latter point the highest income group stands below the second and the third income groups. 45.18 per cent of the total income of the households is contributed by salary or wages which form the most important source of income. Cultivation from which 24.27 per cent of the total income is derived, is the second important source, and business from which 16.82 per cent of the total income is derived the third important source. 4.25 per cent of the total income is derived from industries run by the household, 7.37 per cent from relatives as help and 2.11 per cent from miscellaneous sources. The total average monthly income of the four income groups is Rs. 41.86, Rs. 60.97, Rs. 89.79 and Rs. 195.92. The average monthly income of the first three income groups of both the occupational classes in the surveyed area stands on a par but the highest income group of this occupational class stands far above that of the other. More details regarding the strength of the households and their sources of income are given in tables I (b) and II (b) in Appendix A.

Expenditure

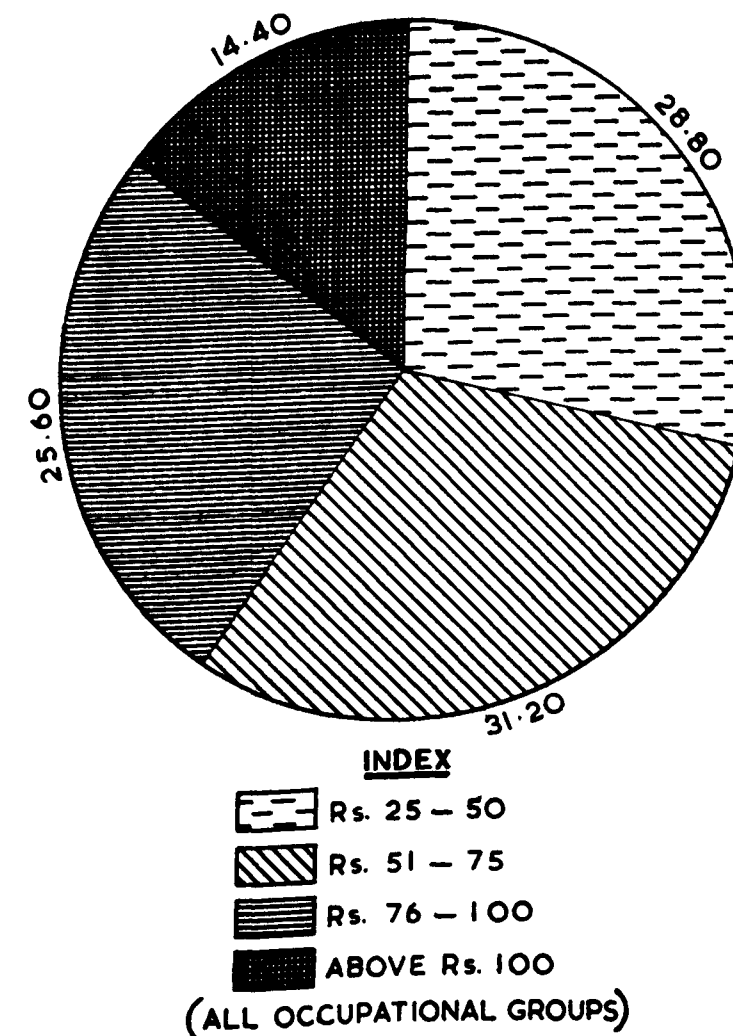
109. 75.13 per cent of the total expenditure is incurred on food, 7.37 per cent on clothing, 6.76 per cent on housing, light, fuel etc., 8.59 per cent on miscellaneous items and 2.15 per cent on cultivation, industry or business run by the households. The slightly higher expenditure on miscellaneous items is an indication of the fact that this occupational class enjoys a slightly better financial position in the surveyed area. 44.92 per cent of the expenditure on food is spent on rice, 10.68 per cent on tapioca, 9.74 per cent on cocoanut, 7.88

FAMILY BUDGET

per cent on fish, 3.51 per cent on ghee and oils, 3.23 per cent on chillies, 3.19 per cent on other condiments and 3.02 per cent on smoking. Only a small amount is spent on chewing as among the fishermen. Tapioca is as important for this occupational class as for the fishermen. The higher expenditure on

fish and cocoanut found in this class is also characteristic of the fishermen families. This occupational class spends Rs. 11.75 per equivalent adult male for food. Among the miscellaneous items, investment in savings schemes takes away 26.05 per cent of the total expenditure but, as among the fishermen,

HOUSEHOLD MONTHLY INCOME
(PERCENTAGE)



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Table XXIII

STATEMENT SHOWING THE FISH LANDED AT NATTIKA FISH CURING YARD, 1963

		Type of fish										Total	
		Oil Sardines	Mackerels	Prawns	Silverbellies	Skates and rays	Sharks and dog fish	White baits	Cat fishes	Seers	Pomfrets		Miscellaneous
Month													
Jan.	M.T.	27.5	9.0	:	:	:	:	:	:	:	:	16.0	52.5
	R.S.	1650	900	:	:	:	:	:	:	:	:	1,000	3,550
Feb.	M.T.	76.0	..	:	:	:	:	:	:	:	:	77.0	153.0
	R.S.	6,500	..	:	:	:	:	:	:	:	:	6,380	12,880
Mar.	M.T.	26.0	16.00	..	:	..	..	..	..	..	..	17.5	59.5
	R.S.	2,200	2,400	..	:	..	..	..	..	..	..	1,750	6,350
Apr.	M.T.	26.0	..	..	..	..	..	..	..	..	..	123.0	149.0
	R.S.	2,220	..	..	..	..	..	..	..	..	..	12,070	1,4290
May	M.T.	..	..	..	..	..	..	..	..	..	..	44.0	44.0
	R.S.	..	..	..	..	..	..	..	..	..	..	4,200	4,200
June	M.T.	6.0	..	10.0	..	..	..	..	..	..	..	88.0	104.0
	R.S.	1,600	..	2,000	..	..	..	..	..	..	..	14,000	17,600
July	M.T.	..	..	140.0	..	..	..	..	..	..	..	261.0	401.0
	R.S.	..	..	19,750	..	..	..	..	..	..	..	37,300	57,050
Aug.	M.T.	..	35.0	35.0	125.0	1.5	2.5	20.0	..	..	..	212.5	431.5
	R.S.	..	4,250	4,500	12,500	300	600	1,000	..	..	..	27,250	50,400
Sept.	M.T.	10.0	146.0	..	..	..	0.5	700.0	1.0	..	..	84.5	942.0
	R.S.	1,200	14,850	..	..	..	100	35,000	200	..	..	10,300	61,650
Octr.	M.T.	15.0	1.0	60.0	..	3.5	8.9	10.0	..	17.5	3.5	67.5	186.9
	R.S.	1,750	300	6,000	..	600	1,780	500	..	4,200	475	8,650	24,255
Novr.	M.T.	25.0	..	..	..	..	..	..	..	6.5	..	40.0	71.5
	R.S.	3,750	..	..	..	..	..	..	..	1,200	..	6,400	11,350
Dec.	M.T.	115.0	..	..	..	..	..	..	..	0.5	..	19.3	134.8
	R.S.	16,250	..	..	..	..	..	..	..	150	..	3,860	20,260
Annual	M.T.	326.5	207.0	245.0	125.0	5.0	11.9	730.0	1.0	24.5	3.5	1,050.3	2,729.7
	R.S.	37,120	22,700	32,250	12,500	900	2,480	36,500	200	5,550	475	133,160	283,835

M. T.-Metric tonnes

104. Among the new innovations in fishing only the nylon net has reached the area. As in Kottukal the fishermen, who are not able to purchase it, have bitter complaints against it and argue against its introduction. In the case of nylon net the owner takes half the catch as the rent of the net and divides only the balance among the co-workers. Hook and line method of fishing is absent in the area. The shore-seine which is so common in Kottukal was experimented in Thalikulam but it was given up for the reason that it caught even the small fish, thus destroying the fingerlings. The mechanised fishing boats and similar other modern gadgets of fishing are yet to come to Thalikulam. None from this area have been selected for training in mechanised fishing.

Family Budget

105. The study of the family budget has been limited to the households of the surveyed area which have been divided into fishermen and miscellaneous occupational classes for this purpose. 40.00 per cent of the surveyed households fall in the first category and the balance in the second category. Except in the source of income natural variations are not found in other respects between the two categories.

Fishermen**Income**

106. Among the 50 fishermen families of the surveyed area 28.00 per cent receive between Rs. 25 and Rs. 50 per month, 32.00 per cent between Rs. 51 and Rs. 75, 28.00 per cent between Rs. 76 and Rs. 100 and 12.00 per cent above Rs. 100. The average membership in the households in the four income groups increases with the income, they being 4.35, 6.18, 7.06 and 7.17 respectively. Naturally the average number of equivalent adult male per household and the average number of gainfully employed people per household also increase with the income. Taking all the households together the average membership of the fishermen families of the surveyed area is 6.04.

The average number of equivalent adult males per household is 4.79 and the average number of gainfully employed people per household 1.56. The fishing industry contributes 88.11 per cent of the total income of this occupational class. A few households among the fishermen own small plots for putting up houses, and around the houses there stand a few cocoanut trees yielding some income. 8.09 per cent of the total income of the fishermen in the surveyed area is received from these cocoanut trees. 2.53 per cent of the total income is received from miscellaneous sources, 0.72 per cent from salary or wages and 0.55 per cent by way of help from relatives. The last two items are received only by one household each whereas the other items are received by most of the households. The average monthly income of the lowest income group is Rs. 41.83, the next income group Rs. 62.14, the third income group Rs. 85.61 and the last income group Rs. 113.88. One peculiarity about the income of the fishermen is that it is not regular. A major portion of it is received during the monsoon months from June to August, the average income during the remaining months being not even half that of these months. There may also be variations from year to year according to the appearance of shoals and the nature of the weather. Added to the spend thrift nature of the fishermen, this means a comfortable life during certain months and a miserable existence at other times. The strength of the fishermen households and the relative importance of the various sources of income of the fishermen families can be found out from tables I (a) and II (a) in Appendix-A.

Expenditure

107. 77.09 per cent of the total expenditure is on food, 7.39 per cent on clothing, 7.33 per cent on housing, light, fuel etc., 5.96 per cent on miscellaneous items and 2.23 per cent on household industry. The total monthly expenditure of the various income groups is

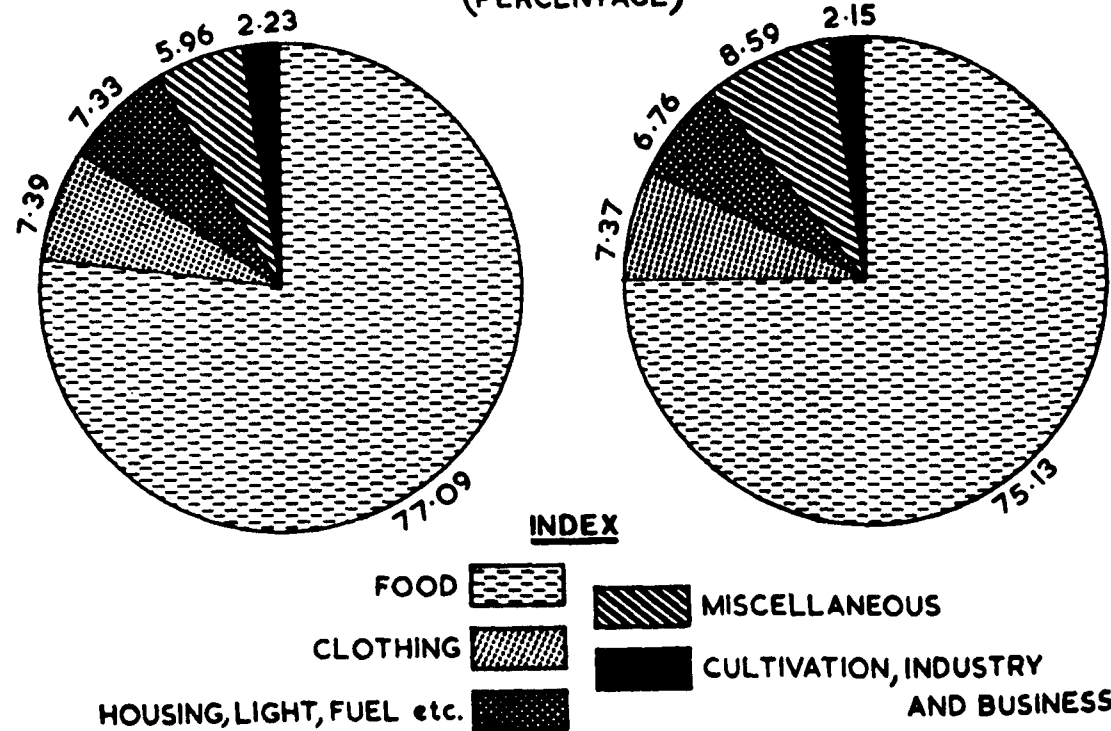
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most of the households making the savings are in the highest income group. Dhobi and soap appropriating 24.65 per cent of the expenditure takes the second place among the miscellaneous items and education with 15.81 per cent takes the third place. Out of the expenditure on household cultivation, industry and business, 90.06 per cent is spent on cultivation that is, for the maintenance

of the cocoanut gardens. The average expenditure of this occupational class is Rs. 45.64, Rs. 64.59, Rs. 79.06 and Rs. 143.02 respectively per month. As among the fishermen the first two income groups have a deficit budget and the other two income groups a surplus budget. Detailed and summary statements of expenditure are given in tables III (b-1) and III(b-2) in Appendix-A.

MONTHLY EXPENDITURE
BY OCCUPATIONAL GROUPS

(PERCENTAGE)



Surplus and Deficit Budgets

110. Among the fishermen 54.00 per cent households have surplus budgets, 42.00 per cent deficit budgets and 4.00 per cent balanced budgets. The balanced budgets are found only among the households with the lowest income

whereas the surplus and deficit households are found in all the income groups. The percentage of the surplus households naturally increases with the increasing income. Among the miscellaneous occupational class 57.33 per cent households have surplus budgets, 37.33

INDEBTEDNESS

per cent households have deficit budgets and 5.34 per cent households have balanced budgets. Households with balanced budgets are found in the first three income groups whereas surplus and deficit households are found in all the income groups. As among the fishermen the percentage of surplus households in this occupational class

also increases with the increasing income. Taking all the households in the surveyed area, 56.00 per cent have surplus budgets, 39.20 per cent have deficit budgets and 4.80 per cent balanced budgets. A table showing the classification of the households in the surveyed area according to the nature of their budgets is given below.

Table XXIV
SURPLUS, DEFICIT AND BALANCED BUDGETS

Occupation	Income group	Surplus	Deficit	Balanced
Fishing	Rs. 25-50	2	10	2
	Rs. 51-75	9	7	..
	Rs. 76-100	11	3	..
	Above Rs. 100	5	1	..
	Total	27	21	2
Miscellaneous	Rs. 25-50	9	11	2
	Rs. 51-75	10	12	1
	Rs. 76-100	13	4	1
	Above Rs. 100	11	1	..
	Total	43	28	4

Indices of Prosperity

111. Although a large percentage of households in the surveyed area is in debt, as can be seen from the following paragraph, none have been able to clear any debt during which existed prior to 10 years. Only 3 households in the surveyed area have acquired properties, 12 made cash savings and 8 made capital investments in new undertakings during the last decennium, the total amount involved in all these items together being only Rs. 19,075. The figures are indices of poverty rather than prosperity, particularly with regard to the fishermen, for the fishermen households have made little contribution towards the amount mentioned above.

Indebtedness

112. 44.44 per cent households in the lowest income group, 46.15 per cent

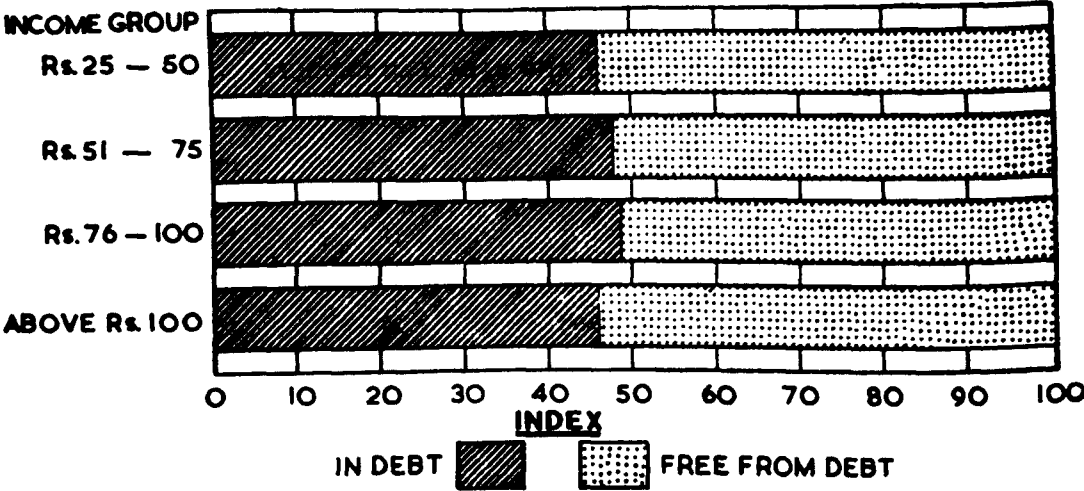
in the next income group, 46.88 per cent in the third income group and 44.44 per cent in the highest income group in the surveyed area have incurred debts. The average debt amount per household for the four income groups is Rs. 195.31, Rs. 428.06, Rs. 355.00 and Rs. 700.00. Although in the matter of percentages of indebted households, there is not much difference between Thalikulam and other surveyed centres of the district, with regard to the amount of debt Thalikulam stands foremost. 28.50 per cent of the debt incurred in Thalikulam is for the running of the household industry, 25.53 per cent to satisfy the ordinary wants, 13.79 per cent for house construction or house repairs, 12.87 per cent for running household business and 2.30 per cent for running household cultivation.

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Marriages, funerals and dowry have not put any of the households in debts in the surveyed area. The debt incurred for unproductive expenditure is lower in Thalikulam than in the other survey-

ed centres of the district. A detailed statement of the indebtedness of the surveyed households is given in table IV in Appendix-A.

INDEBTEDNESS BY INCOME GROUPS



CHAPTER IV
SOCIAL AND CULTURAL LIFE

Age and Sex Distribution

113. The age and sex distribution of the total population of the village have not been gathered but particulars have been collected about these points from the surveyed area. They are given in the following table. 42.31 per cent of the total population of the surveyed area are in the age-group of 0-14, 29.44 per cent in the age-group of 15-34, 20.69 per cent in the age-group of 35-59 and 7.56 per cent in the age-group of 60

and over. The females outnumber the males in the total population. Taking particular age-groups the number of females is slightly less than the number of males in the age-group of 0-14, but greater in the age-groups of 15-34 and 60 and over. The high percentage of people aged 60 and over is a point worthy of note. There is only a small percentage of workers in this age-group but almost all the females in this age-group attend to domestic duties.

Table XXV
POPULATION BY AGE-GROUPS

	Total of all ages	0-4	5-9	10-14	15-19	20-24	25-29	30-34	35-44	45-59	60 and over
Males	358	48	61	51	30	23	21	12	55	36	21
Females	396	63	50	46	38	34	29	35	41	24	36
Total persons	754	111	111	97	68	57	50	47	96	60	57

Age and Marital Status

114. 57.16 per cent of the population of the surveyed area are never married, 36.34 per cent married, 5.57 per cent widowed and 0.93 per cent divorced or separated. All people, except three females below the age of 20, come in the category of never married. Above the age of 24, only 9 males and 9 females remain unmarried.

All the widowed males are above 49 while among the widowed females some belong to younger age-groups. Among the widowed persons only 16.67 per cent are males. The percentage of divorced persons is slightly less in this surveyed area than in Panancherry and Lokamaleswaram and unlike those centres the percentages of divorced males and females here do not vary much.

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Table XXVI
AGE AND MARITAL STATUS

Age-group	Total population			Never married		Married		Widowed		Divorced or separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	754	358	396	217	214	131	143	7	35	3	4
0-9	222	109	113	109	113	..	..	..	..	..	..
10-14	97	51	46	51	46	..	..	..	..	..	..
15-19	68	30	38	30	35	..	3	..	..	..	..
20-24	57	23	34	18	11	4	22	..	..	1	1
25-29	50	21	29	8	6	13	23	..	..	..	..
30-34	47	12	35	1	1	11	33	..	1	..	..
35-39	54	29	25	..	1	29	23	..	1	..	..
40-44	42	26	16	..	..	25	13	..	2	1	1
45-49	23	12	11	..	..	11	7	..	2	1	2
50-54	22	14	8	..	1	13	5	1	2	..	..
55-59	15	10	5	..	..	9	5	1	..	..	..
60-64	18	4	14	..	..	4	4	..	10	..	..
65-69	11	5	6	..	..	3	3	2	3	..	..
70 and over	28	12	16	..	..	9	2	3	14	..	..

Youngest Age of Marriage

115. The figures in the table given above reveal that the age of marriage for men in the surveyed area is between 25 and 29 and women between 20 and 24. The details of the survey conducted about the youngest age of marriage of males and females that took place in the surveyed households in the memory of the present heads of the households are classified in the following table according to community. 59.02 per cent of the marriages of females took place between 15 and 19, while 48.08 per cent of the marriages

of males took place between 25 and 29. In four cases the males were married before the age of 20, two of them being in the Muslim community and two in the Vettuva community. No marriage either of female or of male was reported to have taken place before the age of 14, which is unlike in the other surveyed areas. A comparison of the foregoing table and the table given below shows that the age of marriage of the females has advanced in the last few years, although with regard to that of the males the change is not so conspicuous.

BIRTHS AND DEATHS

Table XXVII
YOUNGEST AGE OF FIRST MARRIAGE BY SEX AND AGE-GROUPS

Community	Age-groups													
	10-14		15-19		20-24		25-29		30-34		35-39		40 and over	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Mukkuvas	..	..	..	32	16	21	25	2	11	..	2	..	1	..
Thiyyas	..	..	..	13	8	13	12	..	3	..	2	..	1	..
Vettuvas	..	..	2	10	4	3	7	..	..	..	..	..	..	..
Ambattans	..	..	..	1	..	..	1	..	..	..	..	..	..	..
Muslims	..	..	2	16	13	11	10	..	2	..	..	..	..	..
Total	..	..	4	72	41	48	55	2	16	..	4	..	2	..

Births and Deaths

116. The births and deaths statistics of Thalikulam for 10 years from 1951 to 1960 are given below. The table reveals that on an average for every

1,000 births there were 338 deaths. Though these vital statistics cannot be interrelated, the figures show the trend of population increase in the village.

Table XXVIII
BIRTHS AND DEATHS

Year	Birth	Still birth	Total	Death
1	2	3	4	5
1951	372	4	376	129
1952	451	2	453	99
1953	403	1	404	140
1954	301	1	302	129
1955	452	6	458	140
1956	484	4	488	165
1957	365	2	367	189
1958	494	4	498	134
1959	446	2	448	150
1960	378	1	379	129

Emigration and Immigration

117. Details regarding the emigration and immigration for the entire village are not available. Even with regard to the surveyed area only particulars of immigration are available. Out of the 125 households in the surveyed area just two are immigrants, one

belonging to the Muslim community who came to the village from Ponnani taluk about 40 years ago on account of marriage connection and the other belonging to the Mukkuva community and having come to the village about 20 years ago due to the same reason. A few people have gone out of the village in search of

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employment but their number and date of emigration are not available. Some Muslims among them have gone to the Middle East seeking employment in oil companies.

Literacy and Education

118. According to the 1951 Census 30.64 per cent of the population of the village were literates. The literacy among the males was 44.60 per cent and among the females 18.95 per cent. Much progress has been made by the village in literacy during the last decennium. According to the 1961 Census the percentage of literates in the village is 42.40, the male literacy being 49.39 per cent and the female literacy 36.32 per cent. The progress made in the

female literacy is particularly striking but the village has to progress further to catch up with the State, the district and even the taluk in this regard. In the surveyed area the rate of literacy is poor compared to the village. 69.50 per cent of the surveyed population are illiterates. Out of the literate population of the surveyed area 34.35 per cent have not completed primary education, 62.61 per cent have just passed primary or junior basic and only 3.04 per cent have reached the matriculation standard. None from the surveyed area have gone to the college so far, although in the village there are several graduates including professionals like doctors and advocates.

Table XXIX
LITERACY AND EDUCATION

Age-group	Total	Illiterate	Literate without educational standard	Primary or junior basic	Matric or higher secondary
All ages	754	524	79	144	7
0-4	111	111	..	..	..
5-9	111	34	59	18	..
10-14	97	24	17	56	..
15-19	68	34	2	31	1
20-24	57	47	1	8	1
25-29	50	42	..	8	..
30-34	47	41	..	4	2
35-44	96	85	..	10	1
45-59	60	53	..	5	2
60 and ove	57	53	..	4	..

Family Structure

119. A classification of the households in the surveyed area according to their structure is given in the table below. The simple family has been taken to consist of a married couple with or without children, an intermediate family a married couple, unmarried brothers, sisters and one of the parents of the husband or wife and unmarried children, and a joint family more than

one married couple. Among the Mukkuvas 54.39 per cent are simple families, 33.33 per cent intermediate families and the rest joint families. The percentage of joint families is the highest among the Muslims. Taking all the households together, in the surveyed area 57.60 per cent are simple families, 26.40 per cent intermediate families and the rest joint families.

MEDICAL CARE

LITERACY

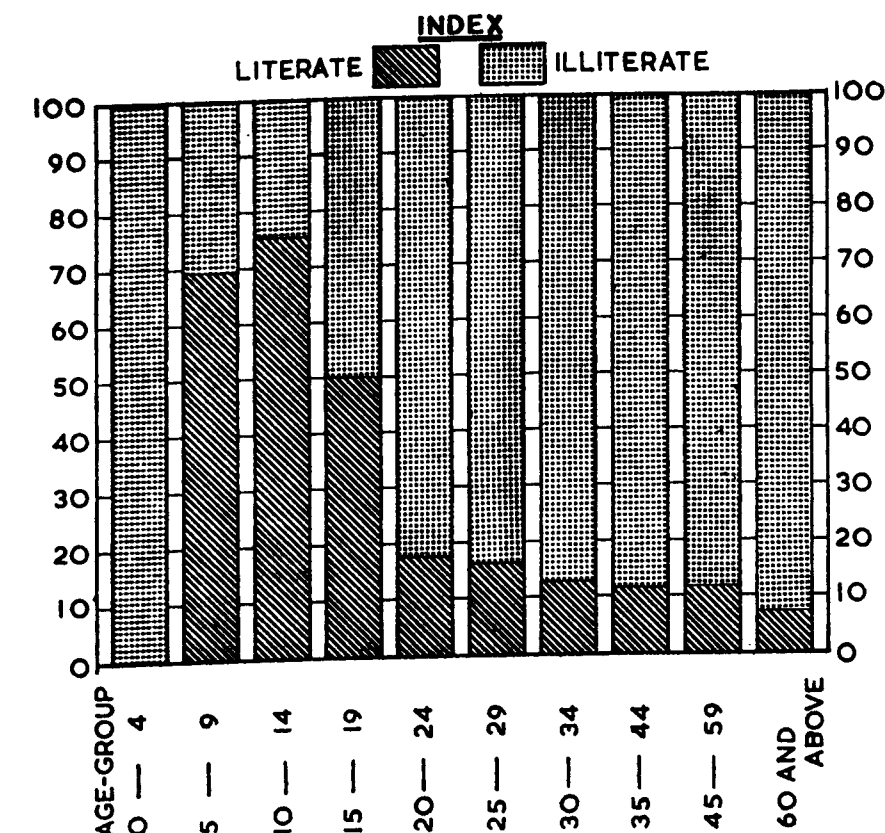


Table XXX
FAMILY STRUCTURE

Community	No. of simple families	No. of intermediate families	No. of joint families
Mukkuvas	31	19	7
Thiyyas	12	10	5
Vettuvass	11	1	1
Ambattans	1	..	..
Muslims	17	3	7

Medical Care

120. There are no hospitals or dispensaries within the village; neither are there allopathic private practitioners. The nearest dispensary is at Valapad about 3 miles away from Thalikulam.

The poor people go to this dispensary or to the hospital in the neighbouring village of Vadanappilly but the wealthy section of the population take their patients to the big hospitals at the district headquarters. Ayurvedic and

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homeopathic physicians practise in the village. The households in the surveyed area resort to all systems of treatment. None from the surveyed area get down a physician at home for consultation. 78.40 per cent go to the public hospitals in the case of serious diseases and 21.60 per cent to private medical institutions. Only 2.06 per cent households get the assistance of qualified midwives to attend on maternity cases. Even in the matter of vaccination this area seems to be backward compared to other surveyed centres. Members from 13.60 per cent households have not been vaccinated in the recent past.

Dowry

121. Dowry system has been in vogue only among the Muslims and Christians in the village. Although among the Hindus the practice as such is absent, ornaments are given to the girls on the occasion of marriage. In the surveyed area 44.44 per cent households of the Muslims alone have either given or received dowry. It generally consists of cash or property and ornaments. The amount has gone up to 500 rupees in 83.33 per cent of these households and up to 1,000 rupees in the case of the remaining households. Outside the surveyed area where there are richer Muslims this limit has been far exceeded.

Table XXXI
DOWRY

Total number of households	Name of the community	No. of households which have either given or received dowry	No. of households which have either given or received dowry both in cash or property and in ornaments		
			Up to Rs. 100	Up to Rs. 500	Up to Rs. 1,000
57	Mukkuvas	..	..	..	..
27	Thiyyas	..	..	..	..
13	Vettuvass	..	..	..	..
1	Ambattans	..	..	..	..
27	Muslims	12	..	10	2

Family Planning

122. 31 persons were interviewed to assess the views of the people on family planning. It would appear that the propaganda made by the Government about the scheme has not had its full effect in the village or at least in the surveyed area. Only 15 people out of the 31 were aware of the family planning programme. All the 15 persons who knew about the family planning programme were in favour of it. When the programme was explained to the other persons they also expressed themselves to

be in favour of the programme. 38.71 per cent of the people approved only self-restraint for family planning and 32.26 per cent said that it should be achieved both by self-restraint and by the use of contraceptives. 25.81 per cent of the people approved sterilization as an effective method for achieving the objective. A classification of the people of the surveyed area according to the community and according to the views on the various methods is given in the following table.

FAMILY PLANNING

Table XXXII
ATTITUDE TO FAMILY PLANNING

	Mukkuvas	Thiyyas	Vettuvass	Ambattans	Muslims
1. Total No. of persons interviewed	11	7	4	1	8
2. No. of persons aware of family planning programme	3	6	1	1	4
3. No. of persons in favour of family planning out of item No. 2	3	6	1	1	4
4. No. of persons out of item No. 3 in favour of					
(a) Self-restraint only	..	2	..	..	3
(b) Contraceptives only	..	..	..	..	..
(c) Contraceptives and self-restraint	2	1	1	1	1
(d) Sterilization	1	3	..	..	..
5. No. of persons who were not aware of family planning programme	8	1	3	..	4
6. No. of persons out of item No. 5 who are in favour of family planning when the programme was explained to them	8	1	3	..	4
7. No. of persons out of item No. 6 in favour of					
(a) Self-restraint only	..	..	3	..	4
(b) Contraceptives only	1	..	..	..	..
(c) Contraceptives and self-restraint	3	1	..	..	..
(d) Sterilization	4	..	..	..	..

123. Another table showing the age of the mother, duration of marriage and the number of children is given below with respect to these households.

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

Duration of marriage	0-4		5-9			10-14				15-19
	Nil	1	1	2	3	1	2	3	4	
No. of children										
Age of mother										
20-24	1	2	3	1	..	..	..	..	..	..
25-29	..	..	..	2	1	1	1	1	2	..
30-34	..	..	2	1	2	..	5	3	1	2

Co-operative Societies

124. The oldest of the co-operative societies of the village is the one organised by the Mukkuvas in 1942 with ten members. In 1943 it received a loan from the Government for purchasing equipments but the work of the society after that does not deserve any favourable comment. At present it has 150 members but does not undertake any activity helpful to the community which badly requires such an organisation.

125. The Coir Industrial Co-operative Society started in 1958 has 211 members at present. A working capital loan of Rs. 10,000 received by the society is deposited in a bank and remains as dead money, since it cannot be drawn upon due to certain technical reasons. With no other funds to operate on the society is now in a dormant state.

126. The Thalikulam Oil Crushing and Village Industries Co-operative Society was started in 1959, uniting Thalikulam and the neighbouring village of Vadanappilly under its jurisdiction. It has 32 members and an authorised capital of Rs. 20,000. A loan of Rs. 2,500 has been received from the Khadi and Village Industries Board. The society purchases copra, sesame and other oil seeds and distributes them to the members who are engaged in oil crushing. The product is collected by the society and marketed in the towns.

127. The Thalikulam Metal Workers' Industrial Co-operative Society was organised by the N.E.S. Block in 1961. It has 81 members all of whom belong to the Kammala community who are traditional carpenters and blacksmiths. The society has received a loan of Rs. 18,000 for the purchase of machineries in order to improve the technic of production. The members of the society now manufacture in their houses agricultural implements and cutlery articles. The raw materials for the work are purchased and distributed by the society and the finished products collected by the society and sold through its sales depot. The workmen are paid wages

at the prevailing market rate, ensuring continuous employment to them.

128. The Chowghat Taluk Copra Marketing Society which was originally functioning in a neighbouring village was shifted to Thalikulam during the year of survey. It has 367 members and a share capital of Rs. 20,550. Although the name of the society indicates that it is registered for the collection and marketing of copra, at present the only activity of the society is the sale of fertilisers to the coconut planters.

129. There are two credit societies in the village issuing loans to the members on the security of landed property, one of them having 148 members and the other 141 members. The societies have received loan advances from the District Co-operative Bank and advanced loans to the members. A multipurpose society has also been started in the village quite recently with 101 members and a share capital of Rs. 1,830.

Developmental Activities

130. From 1958 a N.E.S. Block has been functioning with Thalikulam as its headquarters. The activities of the Block extend over 6 villages in the neighbourhood. Two Gramasevaks work in the village under survey, one for the north zone and the other for the south zone. Among the various achievements of the Block in the village, the two small roads leading from Punnachodu to Pulampuzha and from Thalikulam centre to the surveyed area are perhaps the most tangible. It has also constructed a sluice at Palliyar *thodu* and a sluice-cum-bridge at Kalani *thodu* to prevent the ingress of salt water into the paddy fields of the village. Loans for land improvement, construction of cattle shed and purchase of manure have been distributed by the Block to the agriculturists. It has either organised or encouraged some social and cultural institutions and maintains them by giving grants and guidance. The Thalikulam Social Welfare Centre which conducts a nursery

school and a training centre for tailoring and embroidery, the Thalikulam Kalavedi interested in the stage arts, the Deseeya Mahila Samajam which encourages cottage industries like hand pounding, embroidery work and so on among the women, the Thalikulam Youth League and the Ikbal Volley Ball Club both intended for the promotion of sports and games are the important of these institutions. The guidance given by the Block in improving agriculture, particularly by arranging soil analysis and the technical assistance given to the craftsmen such as the metal workers and carpenters are also worthy of note.

131. The officers of the Block claim that there is good co-operation from the people of the village in the implementation of the development programmes. The villagers have contributed land for the construction of roads and have shown keen interest in the organisation and working of the social service centres and clubs. In the co-operative field also the Block has been able to make some headway. However the statistics collected from the surveyed area do not vouch for these facts, perhaps the surveyed area may be an exception in this matter due to the general poverty of the people and its location on the beach. Members from only 5.60 per cent households of the surveyed area have participated in the programmes of the Block, 7.20 per cent households alone have adopted improved methods of manuring, and just 9.60 per cent households have started using pesticides. During the last decade, partly due to the influence of the Block, 24.00 per cent households have purchased new tools such as sewing machines, nylon nets, cotton nets etc., for use in industry and 12.00 per cent households have purchased new agricultural appliances.

Organs of Democratic Decentralisation

132. The Panchayat was constituted in the area for the first time in 1962, after our preliminary survey. Formerly the area was under the Malabar

District Board which ran the schools, maintained the village roads and provided street lamps at certain road junctions. The newly constituted Thalikulam Panchayat has seven wards and has now started functioning in a rented building. It is too early to say anything about the income and expenditure of the Panchayat and the influence it is going to exert in the social and economic life of the village.

Social Awareness

133. In spite of the poor literacy and backward economy, the social awareness of the people is not far behind the level that has been achieved in this regard by more progressive villages. 111 persons were questioned in the surveyed area to assess their knowledge of the changes taking place in the country, particularly in regard to social legislation such as prohibition of untouchability and so on. All, except three of the questioned persons, knew that the practice of untouchability is an offence at present and 36.94 per cent persons were aware of the changes brought in the age old system of Hindu succession by the Hindu Succession Act. But only 5.41 per cent persons knew about the Hindu Adoption Act. The legislations of the State, particularly regarding land reforms, were known to a good percentage of people both within the surveyed area and outside.

Library and Reading Habit

134. The reading habit of the people of the surveyed area naturally was found to be poor and there were only 3 households at the time of the survey getting down daily newspapers in that area. Members of some other households read the newspapers in the neighbouring tea-shops during the leisure time. These little refreshment stalls are effective relaying stations of the village for the State and national news, particularly of a scandalous type.

135. Two libraries function in the village at present, one at Thalikulam centre and the other at Pulampuzha. The first library was started in 1954 and possesses nearly 2,000 books, English

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and Malayalam, besides periodicals and dailies for which it regularly contributes. About 600 books are issued every month to the members who number a little over 200. It receives an annual grant of Rs. 225 from the Kerala Grandhasala Sangham. The reading room of the library is frequented by members in the evening for reading the newspapers and other journals. The library at Pulampuzha was started quite recently and possesses about 500 books, besides magazines and newspapers.

Leisure and Recreation

136. The Mukkuvas of the surveyed area and elsewhere in the village spend their leisure time on the beach repairing the nets or playing cards. Playing cards is the most popular entertainment in the village. Small groups can be seen sitting in a circle under the cashew trees or in some other shade everywhere in the village in the afternoon. Among children various games with sea shells are popular. The women do not have any regular entertainment. Among the games of the grown-up volley ball is very popular and the village has produced some noted volley ball players who have won recognition even outside the district. Occasionally State teams are invited to the village for exhibition matches which are attended by the people in large numbers. The Thalikulam Kalavedi and Sports Club also provide

entertainment opportunities to a small section of the population.

137. There being no theatre in the village picture-going is not frequent. The nearest theatre is about 4 miles away. From the surveyed area members from 19 households consisting of 4 Mukkuvas, 9 Thiyyas, 5 Muslims and 1 Ambattan go for cinemas at least once in a while.

Festivals

138. The most important festival of the village is the one celebrated all over the State viz., the *Onam*. All the Hindu population take part in the rejoicings of the festival by organising games and entertainments. Special food preparations are made at home on the day. *Vishu* is also celebrated by all the Hindus with similar entertainments and feasts. Among the temple festivals the one worthy of note is the *Makara-thiruvonam* celebrated in Eranezhathu temple in the month of February. On the day of the festival a procession, the most glamorous part of which is caparisoned elephants, is taken out from the temple. Entertainments and cultural programmes are also arranged on the day and there is a display of fireworks at night. The Muslims celebrate their universal festivals. There is no common festival in which all the communities of the village take part together.



Pl. 61

THIYYA WOMEN

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Pl. 62

MUKKUYA FISHERMAN

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Pl. 63

A MUSLIM MAN

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Pl. 64

MUSLIM WOMAN IN
TRADITIONAL COSTUME

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Pl. 66

A MUSLIM FAMILY

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Pl. 65

A MUKKUA FAMILY

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Pl. 67

A MUKKUA MALE WITH
FISHING NETS

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Pl. 68

THE SHORE

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Pl. 69 TRANSPORTATION OF
GOODS ON 'KAVU'

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CHAPTER V CONCLUSION

Social

139. In the social life of the village the most glaring fact is its backwardness in literacy and education. In the present Trichur district the village under survey is one of the most backward areas in this regard, in spite of the progress it has made during the last ten years. The fishermen and other low caste people have not fully realised the need for education and do not pay enough attention in sending the children to the school. If at all the children are spared to attend the schools until the completion of primary education, many parents divert them after that to attend to domestic duties or to do some petty jobs in order to augment the family income. Education after the primary stage presents many problems for the poor even though no fee is levied in the upper primary school and high school. In the primary schools noon-food is given to the children but after the primary stage this is absent. The increasing cost of books and other accessories is also another problem that the parents have to face. The retention of the children at home will free some women to go for work and supplement the income even if the children themselves are not able to do work and earn wages. In individual cases there may be other petty advantages in retaining the children at home after the primary stage. The parents have to realise that their future social and economic progress is dependent to a great extent on the education of the growing generation, particularly in a developing country like ours where education is becoming universal. Even the execution of apparently backward occupations like fishing will require some education in the future. The introduction of mechanised boats and improved fishing gears will require one

to read the charts and maps and the handling of modern machineries will demand some basic technical knowledge. A minimum education will be absolutely necessary for this purpose. The present educational facilities are not sufficient for meeting the requirements of the village but when the number of children attending the school increases these facilities are bound to improve.

140. The sanitary conditions of the village are far from the ideal and many serious health problems are created by this. The drainage facilities in certain areas have to be improved and drinking water has to be provided urgently to several places, particularly along the coast. The public health problems created by the fish landing and fish curing in the coastal area and the retting of husk in the eastern areas also require attention in order to minimise the risks to public health. The absence of a medical institution in the village is responsible for the neglect of diseases and the annual recurrence of epidemics like cholera and smallpox. The lack of attention paid to child-bearing mothers is also mainly due to the absence of such an institution in the village. Among the surveyed centres there is no other village where so many child-births are handled by unqualified midwives. If a hospital is out of question in the immediate future, at least the services of qualified midwives to attend to child-births should be made available to the villagers. Perhaps the newly organised panchayat can take some immediate steps in this regard.

141. Although there is no dearth of houses in the village, majority of the present houses are huts in which the living conditions are not satisfactory. The huts along the coastal area are damp during the monsoons and do not afford sufficient protection from the

wind and rain. The hygienic conditions of the houses also leave many improvements to be desired. The kitchen-shed where the food is cooked and consumed is in a worse condition than the house itself. In many cases it does not have a raised basement and is a breeding ground of diseases. The absence of latrines makes matters worse. The meagre income of the fishermen and the casual labourers will not enable them to improve the housing conditions in the near future. Therefore to the areas like this, priority should be given in the implementation of the poor housing scheme, settlement scheme and such other schemes intended to give grant or aid for the construction of houses.

142. The provision of a public burial ground which is closely allied with the public health problems of the village seems to be another important social amenity requiring immediate attention. The burial of the dead bodies in the sandy soil in private compounds or on the beach is detrimental to health and is likely to create other social problems in the near future. With the increasing population the cremation of the dead in private compounds will become equally inconvenient. The provision of a burial ground therefore to the Hindu communities of the village is an urgent necessity and the attention of the panchayat should be drawn to this point also immediately.

Economic

143. In the economic field it is the fishermen community that deserves the first attention for any reform. Like the fishermen in many other areas economically they are the worst stricken section of the community in the village. The fishermen of this area are subjected to severe exploitation by the boat owners and middlemen as in many places and are tied up to these exploiters by a sort of economic servitude. Unless they are freed from the clutches of these people their plight is not going to improve, whatever be the economic help rendered

to them. The first step towards liberating the fishermen from the exploiter class is to supply them with boats and fishing gears. At present, as has been noted in Chapter III, many of the fishermen of this area work for wages whereby they do not receive a just remuneration for the sweat they shed. The boat owners take an undue profit out of their labour. Provision of boats to these fishermen will enable them to enjoy in full the fruits of their labour. A boat, on an average, costs about 1,500 rupees and ordinarily two boats are required for a team during the best catching season. Therefore a team of 10 men should jointly own two boats and suitable fishing nets. The cost involved is enormous for the poor fishermen. Hence the problem should be tackled on a co-operative basis for which there are schemes evolved by the Fisheries Department. It has been found that in some areas the attempt to save the fishermen from exploitation by supplying boats and fishing gears has miserably failed dampening the enthusiasm of the officers engaged in helping them. The fishermen should realise this fact and take the initiative themselves in order to convince the concerned people that they have genuine interest in taking advantage of the schemes.

144. In order to improve the lot of the fishermen it is also necessary that the middlemen are eliminated from the marketing of the fish, enabling the fishermen to receive the full value of the catch. This involves several problems such as the arrangements for the preservation of fish, for the quick transport to towns and markets and suitable agency to undertake the marketing. At present the fishmongers purchase the fish by lot from the beach and carry it from house to house selling the fish mostly in the neighbouring villages and making whatever profit they can out of the business. By this method not only the fishermen do not receive proper price but also the fish does not reach the places where

there is good demand for it. Again, if the fishermen organise themselves into some sort of union or co-operative society this task can be undertaken by them acquiring vehicles for transport, proper containers for storing etc. Model vehicles and containers are already in use in certain parts of the State such as Quilon, and it may not be difficult to adopt those for the village under survey and neighbouring villages. Such an agency can also undertake fish curing, particularly the curing of shrimps, or even the canning which is now a lucrative industry. All these schemes may not be achieved within a short span of time but the starting of a proper agency with these ideals in view will be an important step in the economic progress of the fishermen.

145. The method of fishing adopted in the area is the primitive one in vogue in most fishing centres of the State. New fishing methods with improved gears have been introduced in certain areas like Quilon and Cochin but the fishermen of this area have not been benefited by them. Nobody has been taken from the area for training in mechanised fishing. Although one or two trained persons are not going to improve the fishing methods of the village, it will be helpful in bringing the new ideas and in changing the outlook of the fishermen. The fisher folk can be attuned to the changes that may take place at least by the next generation, if a few trained persons start their work in the area using improved fishing gears. Therefore the grievance of the villagers that nobody has been taken from the area for training should receive sympathetic attention from the organisers of the training programme. A few of the fishermen of the area already possess nylon nets. Supply of more nets to the area will enhance the catch of the fishermen immediately and make some improvement in their economy. The fishermen should try to acquire more of them through co-operative agency receiving whatever aid the Government gives for its acquisition.

Besides improving the economic condition it will also help in changing the present stagnant outlook in the fishing methods and perforce the fisher folk particularly the women will train themselves for the manufacture and repair of nylon nets, thus developing a subsidiary occupation for them.

146. The present system of bondage to which the fishermen submit themselves is one of the worst economic evils strangling the community. To some extent this evil can be remedied by the supply of boats and fishing gears to the fishermen but it will not entirely free them from the bondage. The lean months of summer compel them to borrow or to find out other sources of income. The fishermen being not accustomed to any subsidiary occupations, resort to borrowing. Hence even after the supply of fishing gears the necessity to borrow will not cease and so they will take credit from the middlemen and submit themselves again to exploitation. A suitable credit organisation such as a co-operative society is essential to free the fishermen from the grip of this evil. The same organisation that undertakes the supply of fishing gears and arranges the marketing of fish can provide credit facility also, thus co-ordinating all the activities of the fishermen. Such an organisation may also be able to regularise their lives by preventing them from indulging in excesses during the prosperous season.

147. Credit facilities are also required by the coconut cultivators and other agricultural classes of the village. Although there are no statistics to show how far the agricultural classes are subjected to exploitation by money lenders or middlemen, the very existence of the system of receiving advances from the businessmen, as mentioned in the third chapter, points out the fact that many cultivators are in need of credit and at least a few receive credits from the traders, even if it is detrimental to their interests. Therefore a suitable credit organisation,

such as an agricultural credit society or a service co-operative society, is a necessity for the area. None of the present societies seem to be suitable to take up such responsibilities considering their present condition. Therefore, for efficient working, it is better to organise a new society bringing all the cultivators into its fold. Probably such an organisation could also undertake the marketing of agricultural products such as cocoanut and cashew-nut.

148. Just as fishing industry, or even to a greater extent, the coir industry also is subjected to the exploitation of middlemen. The people who are engaged in retting the husk and those who are engaged in the business of coir and coir fibre exploit the workers. If the workers are organised into co-operatives as in Lokamaleswaram their economic lot can be improved to some extent without any other reform. The present retting method adopted in the village yields only an inferior variety of coir fibre which is not suitable for spinning superior variety of yarn. Consequently a major portion of the fibre is sold as such. If it were possible to manufacture better variety of fibre by changing the retting method, the industry could have better prospects in the village. One reason pointed out for the inferior variety of fibre is that the tidal action is not effective in the area. It has to be considered whether the defects due to this can be countered by changing the method of retting the husk.

149. There is serious problem of unemployment and underemployment among the fisher folk and wage earners. The fishermen themselves are idle for certain months whereas their women generally do not have any job at all. Similarly there is underemployment among the coir workers, mat weavers and other industrial workers. Therefore the development of employment opportunity and subsidiary occupations should also deserve one's attention in suggesting remedies for the economic evils of the village. The extension of

handloom weaving, the development of poultry breeding and the establishment of other cottage industries based on cocoanut products and fish could be thought of for this purpose.

150. The area under cultivation of paddy is about one-third of the total extent of the village. The present method of cultivation does not yield much profit from these lands and in the absence of irrigation facilities it is doubtful whether the yield can be enhanced considerably. The Agriculture Department, after analysing the soil samples from the paddy fields of the village, have recommended the application of more of ammonium sulphate, super phosphate and muriate of potash or alternatively urea and bone-meal. These chemical fertilisers will certainly improve the yield but the extent of improvement remains to be seen. At least in some areas, even after manuring, paddy may not be as profitable as cocoanut cultivation. The cultivators have to think of converting such paddy fields into cocoanut gardens. Even cashew seems to be more profitable than paddy cultivation in such areas. The conversion of paddy lands into garden plots requires some filling up for which earth may have to be brought from distant places. It is therefore a costly enterprise but in such cases, if the cost is not unreasonably high, it will be advisable to take advantage of the land improvement loan advanced by the Government and carry out the work. The increase in the income will certainly enable the cultivator to pay back the loan and to make a better profit from the land. The cocoanut cultivation also requires attention. On the basis of soil analysis the Agriculture Department has given prescriptions for improving the yield from cocoanut gardens. Application of chemical manures, as recommended by the department, may entail some initial expenditure and take four or five years to show improvement in the yield but regular application of these manures will yield a regular enhanced income

after the initial period and maintain the fertility level of the soil. Otherwise the yield in the western areas of the village is sure to go down further and even in the eastern areas it may be affected. It is also worthwhile consider-

ing whether the very poor cocoanut gardens, particularly those containing old trees, cannot be cleared for the introduction of cashew which thrives better in such areas and yields a better income.

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APPENDIX A

Table I (a)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occu- pation	Income group	No. of house- holds	Average No. of persons per household				Average No. of equival- ent adult males per household	Average No. of gainfully employed people per household
			Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12		
Fishing	Less than Rs. 25	..	..	..	..	..	..	..
	Rs. 25-50	14	1	1.64	0.78	0.93	4.35	3.34
	Rs. 51-75	16	1.56	2.31	1.25	1.06	6.18	4.80
	Rs. 76-100	14	2.43	2.21	1.57	0.85	7.06	5.63
	Above Rs. 100	6	3.50	2.17	1.00	0.50	7.17	6.20

Table I (b)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occu- pation	Income group	No. of house- holds	Average No. of persons per household				Average No. of equival- ent adult males per household	Average No. of gainfully employed people per household
			Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12		
Miscella- neous	Less than Rs. 25	..	..	..	..	..	..	..
	Rs. 25-50	22	1.18	1.59	0.63	0.90	4.30	3.38
	Rs. 51-75	23	1.82	1.69	0.82	1.00	5.33	4.28
	Rs. 76-100	18	2.53	2.44	1.00	1.11	6.88	5.59
	Above Rs. 100	12	2.25	3.50	1.41	2.00	9.16	7.11

Table II (a)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupa- tion	Source of income	Households with a monthly income of					
		All households	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100	
	No. of households	50	14	16	14	6	
Fishing		Rs.	Rs.	Rs.	Rs.	Rs.	
	(a) Salary or wages	0.50	0.72	..	1.56	..	..
	(b) Industry run by the household	61.01	88.11	39.58	53.95	73.80	100.00
	(c) Business run by the household	..	..	..	..	..	..
	(d) Cultivation run by the household	5.60	8.09	0.89	5.33	9.43	8.33
	(e) Rent from land	..	..	..	..	..	..
	(f) Rent of houses	..	..	..	..	..	..
	(g) Pension	..	..	..	..	..	..
	(h) Gifts and presents	..	..	..	..	..	..
	(i) Help from relatives	0.38	0.55	1.36	..	..	..
	(j) Other sources	1.75	2.53	..	1.30	2.38	5.55
Total		69.24	100.00	41.83	62.14	85.61	113.88

APPENDIX A

Table II (b)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupa- tion	Source of income	All households	Households with a monthly income of				
			Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100	
			75	22	23	18	12
			Rs. Per cent	Rs.	Rs.	Rs.	Rs.
Miscella- neous	(a) Salary or wages	37.90	45.18	23.95	43.08	41.08	48.76
	(b) Industry run by the household	3.57	4.25	1.70	4.56	6.94	..
	(c) Business run by the household	14.11	16.82	..	2.17	12.50	65.27
	(d) Cultivation run by the household	20.36	24.27	5.20	4.34	24.30	72.91
	(e) Rent from land	..	..	..	..	..	..
	(f) Rent of houses	..	..	..	..	..	..
	(g) Pension	..	..	..	..	..	..
	(h) Gifts and presents	..	..	..	..	..	..
	(i) Help from relatives	6.18	7.37	10.25	4.56	2.31	7.63
	(j) Other sources	1.77	2.11	0.76	2.26	2.66	1.35
Total		83.89	100.00	41.86	60.97	89.79	195.92

Table III (a-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupa- tion	Items of expenditure	All households	Percentage of total expenditure on food	Households with a monthly income of			
				Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
	No. of households	50		14	16	14	6
Fishing		Per- house- hold	Per equi- valent adult male				
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
	A. Food Group						
	i. Cereals and Pulses						
	Rice	23.11	4.83	43.78	14.28	20.75	27.78
	Other grains	1.11	0.23	2.10	0.85	1.07	1.26
	Dhal	0.33	0.07	0.63	0.16	0.35	0.39
	Total	24.55	5.13	46.51	15.29	22.17	29.43
	ii. Vegetables						
	Potatoes	0.21	0.04	0.39	0.19	0.17	0.14
	Tapioca	6.06	1.26	11.48	5.05	5.82	6.92
	Onions	0.35	0.07	0.67	0.32	0.35	0.36
	Cocranuts	5.16	1.08	9.78	3.89	4.85	6.12
	Other vegetables	0.95	0.19	1.79	0.66	0.92	1.16
	Total	12.73	2.64	24.11	10.11	12.11	14.70

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APPENDIX A—Contd.

Table III (a-1)—Contd.

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on food	Households with a monthly income of				
					Rs.				
		No. of households	Per house- hold		Per equi- valent adult male	Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
						14	16	14	6
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
Fishing	iii. Meat and Fish								
	Meat	0.84	0.17	1.59	0.53	0.70	0.94	1.66	
	Fish	4.28	0.89	8.11	3.32	4.09	4.85	5.66	
	Total	5.12	1.06	9.70	3.85	4.79	5.79	7.32	
	iv. Milk	0.84	0.17	1.59	0.64	0.81	0.78	1.50	
	v. Ghee and Oils	1.85	0.39	3.50	1.33	1.89	2.08	2.41	
	vi. Salt	0.28	0.06	0.53	0.25	0.28	0.31	0.33	
	vii. Condiments								
	Chillies	1.70	0.35	3.22	1.10	1.64	2.02	2.50	
	Tamarind	0.33	0.07	0.63	0.30	0.29	0.35	0.44	
	Other condiments	1.71	0.35	3.24	1.19	1.71	1.93	2.37	
	Total	3.74	0.77	7.09	2.59	3.64	4.30	5.31	
	viii. Sugars	0.46	0.09	0.87	0.25	0.31	0.67	0.83	
	ix. Coffee and Tea	0.22	0.05	0.42	0.07	0.07	0.41	0.54	
	x. Liquor	..	..	..	..	..	..	..	
	xi. Tobacco								
	Smoking	1.76	0.37	3.33	1.07	2.09	2.00	1.91	
	Chewing	0.40	0.08	0.76	0.28	0.42	0.42	0.58	
	Total	2.16	0.45	4.09	1.35	2.51	2.42	2.49	
	xii. Other foods including refresh- ments								
	Pansupari etc.	0.84	0.18	1.59	0.78	0.67	1.00	1.00	
	Total under food	52.79	10.99	100.00	36.51	49.25	61.89	79.05	

APPENDIX A

Table III (a-1)—Concl'd.

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	No. of households	All households	Households with a monthly income of			
				Rs.			
				25-50	51-75	76-100	Above Rs. 100
				14	16	14	6
			50				
		Rs.	Percentage of total expenditure per household	Rs.	Rs.	Rs.	Rs.
Fishing	B. Clothing	5.06		3.57	4.47	6.19	7.50
	C. Housing, Light, Fuel etc.	5.02		4.25	4.84	5.53	6.02
	D. Miscellaneous Expenditure						
	i. Education	0.41	10.05	0.12	0.46	0.71	0.20
	ii. Dhobi or soap	1.46	35.79	1.19	1.46	1.61	1.77
	iii. Barber	0.90	22.06	0.51	0.81	1.10	1.62
	iv. Travelling	0.04	0.99	..	..	0.05	0.20
	v. Medical fees and medicines	0.37	9.07	0.30	0.21	0.44	0.83
	vi. Religious observances	0.01	0.23	0.01	0.02	0.03	..
	vii. Amusements	..	..	..	..	..	2.56
	viii. Provident fund, kuri, and other compulsory savings	0.33	8.09	0.08	..	..	..
	ix. Payment of debts	..	..	..	..	..	..
	x. Remittance to dependants living elsewhere	..	..	..	..	..	..
	xi. Other items	0.56	13.72	0.59	0.46	0.56	0.76
	Total	4.03	100.00	2.80	3.42	4.50	7.94
			Percentage of total expenditure on cultivation etc.				
	E. Cultivation, Industries and Business						
	i. Cultivation run by the household	0.19	12.42	..	0.18	0.32	0.34
	ii. Industry run by the household	1.34	87.58	0.62	0.91	1.93	2.77
	iii. Business run by the household	..	..	..	..	..	..
	Total	1.53	100.00	0.62	1.09	2.25	3.11
	F. Grand Total of A to E	68.48		47.75	63.07	80.36	103.62

THALIKULAM

APPENDIX A—Contd.

Table III (b-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households	Percentage of total expenditure on food	Households with a monthly income of			
				Rs.			
				25-50	51-75	76-100	Above Rs. 100
	No. of households	75		22	23	18	12
		Per household	Per equivalent adult male				
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Miscellaneous	A. Food Group						
	i. <i>Cereals and Pulses</i>						
	Rice	25.32	5.29	44.92	15.27	21.56	28.16
	Other grains	1.14	0.24	2.02	0.77	1.07	1.22
	Dhal	0.35	0.07	0.62	0.14	0.37	0.44
	Total	26.81	5.60	47.56	16.18	23.00	29.82
	ii. <i>Vegetables</i>						
	Potatoes	0.30	0.06	0.53	0.12	0.21	0.31
	Tapioca	6.02	1.26	10.68	5.27	6.08	6.80
	Onions	0.37	0.07	0.66	0.27	0.36	0.40
	Coconuts	5.49	1.14	9.74	3.78	4.67	6.19
	Other vegetables	1.01	0.21	1.79	0.63	0.90	1.11
	Total	13.19	2.74	23.40	10.07	12.22	14.81
	iii. <i>Meat and Fish</i>						
	Meat	0.92	0.19	1.63	0.20	0.93	1.05
	Fish	4.44	0.93	7.88	3.13	3.84	4.69
	Total	5.36	1.12	9.51	3.33	4.77	5.74
	iv. <i>Milk</i>	0.94	0.19	1.63	0.64	0.78	0.83
	v. <i>Ghee and Oils</i>	1.98	0.41	3.51	1.27	1.88	2.02
	vi. <i>Salt</i>	0.28	0.06	0.50	0.21	0.26	0.31
	vii. <i>Condiments</i>						
	Chillies	1.82	0.38	3.23	1.15	1.63	1.90
	Tamarind	0.34	0.07	0.60	0.24	0.33	0.37
	Other condiments	1.80	0.38	3.19	1.20	1.63	1.81
	Total	3.96	0.83	7.02	2.59	3.59	4.08
	viii. <i>Sugars</i>	0.45	0.09	0.80	0.06	0.40	0.41
	ix. <i>Coffee and Tea</i>	0.31	0.06	0.55	..	0.23	0.26
	x. <i>Liquor</i>	..	..	..	..	..	..
	xi. <i>Tobacco</i>						
	Smoking	1.70	0.35	3.02	0.40	1.97	1.88
	Chewing	0.36	0.08	0.64	0.22	0.33	0.47
	Total	2.06	0.43	3.66	0.62	2.30	2.35
	xii. <i>Other foods including refreshments</i>						
	Pansupari etc.	1.03	0.22	1.86	0.61	0.95	1.14
	Total under food	56.37	11.75	100.00	35.53	50.38	61.77

APPENDIX A

Table III (b-1)—Concl.

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households	Households with a monthly income of			
			Rs.			
			25-50	51-75	76-100	Above Rs. 100
	No. of households	75	22	23	18	12
		Expenditure per household				
		Rs.	Rs.	Rs.	Rs.	Rs.
Miscellaneous	B. Clothing	5.53	3.48	4.76	5.71	10.52
	C. Housing, Light, Fuel etc.	5.07	4.09	5.02	5.24	6.71
	D. Miscellaneous Expenditure					
	i. <i>Education</i>	1.02	15.81	0.17	0.45	0.29
	ii. <i>Dhobi or soap</i>	1.59	24.65	1.14	1.51	1.57
	iii. <i>Barber</i>	0.87	13.49	0.49	0.82	1.13
	iv. <i>Travelling</i>	0.22	3.41	0.02	0.18	0.09
	v. <i>Medical fees and medicines</i>	0.36	5.58	0.20	0.45	0.30
	vi. <i>Religious observances</i>	..	..	..	..	..
	vii. <i>Amusements</i>	..	..	..	..	..
	viii. <i>Provident fund, kusi and other compulsory savings</i>	1.68	26.05	..	0.09	0.81
	ix. <i>Payment of debts</i>	..	..	..	..	..
	x. <i>Remittances to dependants living elsewhere</i>	..	..	..	..	..
	xi. <i>Other items</i>	0.71	11.01	0.47	0.57	0.57
	Total	6.45	100.00	2.49	4.07	4.76
			Percentage of total expenditure on cultivation etc.			
E. Cultivation, Industries and Business						
	i. <i>Cultivation run by the household</i>	1.45	90.06	..	0.36	1.27
	ii. <i>Industry run by the household</i>	0.05	3.11	..	..	0.20
	iii. <i>Business run by the household</i>	0.11	6.83	..	..	0.11
Total		1.61	100.00	..	0.36	1.58
F. Grand Total of A to E		75.03	45.64	64.59	79.06	143.02

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APPENDIX A—Contd.

Table III (a-2)

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

Items	No. of households	All households	Percent. age of total expenditure	Households with a monthly income of			
				Rs. 25.50	Rs. 51.75	Rs. 76.100	Above Rs. 100
				Rs.	Rs.	Rs.	Rs.
		50		14	16	14	6
		Rs.		Rs.	Rs.	Rs.	Rs.
I. Expenditure							
A. Food		52.79	77.09	36.51	49.25	61.89	79.05
B. Clothing		5.06	7.39	3.57	4.47	6.19	7.50
C. Housing, Light, Fuel etc.		5.02	7.33	4.25	4.84	5.53	6.02
D. Miscellaneous		4.08	5.96	2.80	3.42	4.50	7.94
E. Cultivation, Industry and Business		1.53	2.23	0.62	1.09	2.25	3.11
Total expenditure		69.48	100.00	47.75	63.07	80.36	103.62
II. Income		69.24		41.83	62.14	85.61	113.88
III. Expenditure in relation to income		+0.76		- 5.92	- 0.93	+5.25	+10.26

Table III (b-2)

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

Items	No. of households	All households	Percent. age of total expenditure	Households with a monthly income of			
				Rs. 25.50	Rs. 51.75	Rs. 76-100	Above Rs. 100
				Rs.	Rs.	Rs.	Rs.
		75		22	23	18	12
		Rs.		Rs.	Rs.	Rs.	Rs.
I. Expenditure							
A. Food		56.37	75.13	35.58	50.38	61.77	97.85
B. Clothing		5.53	7.37	3.48	4.76	5.71	10.52
C. Housing, Light, Fuel etc.		5.07	6.76	4.09	5.02	5.24	6.71
D. Miscellaneous		6.45	8.59	2.49	4.07	4.76	20.93
E. Cultivation, Industry and Business		1.61	2.15	..	0.36	1.58	7.01
Total expenditure		75.03	100.00	45.64	64.99	79.06	143.02
II. Income		83.89		41.86	60.97	89.79	195.92
III. Expenditure in relation to income		+8.86		- 3.78	- 3.62	+10.73	+52.90

APPENDIX A

Table IV
INDEBTEDNESS

I. Indebtedness by income groups					II. Indebtedness by causes				
Income group	Total No. of households	No. of households in debt	Percentage of column 3 to column 2	Average in-debtedness for house-holds in debt	Causes	Amount of debt	No. of households in debt	Average for households in debt	Percentage of debts due to causes to the total debt
1	2	3	4	5	1	2	3	4	5
Rs. 25.30	36	16	44.44	195.31	(a) Purchase of land	1,000.00	2	500.00	4.60
Rs. 51.75	39	18	46.15	428.06	(b) House construction or repairs to existing building	3,000.00	5	600.00	13.79
Rs. 76.100	32	15	46.88	355.00	(c) Marriages	..	..	..	..
Above Rs. 100	18	8	44.44	700.00	(d) Funerals	..	..	..	..
					(e) To give dowry	..	..	..	..
					(f) To clear old outstanding debts	1,200.00	3	400.00	5.52
					(g) Sickness	1,500.00	4	375.00	6.89
					(h) Ordinary wants	5,555.00	30	185.17	25.53
					(i) Household cultivation	500.00	1	500.00	2.30
					(j) Industry run by the household	6,200.00	9	688.88	28.50
					(k) Business run by the household	2,800.00	6	466.66	12.87

APPENDIX B
SOCIO-ECONOMIC SURVEY
HOUSEHOLD QUESTIONNAIRE

Name of the District.....Name of the Taluk.....
Name of the Village.....Serial Number of the Household.....

I. Composition of the Household
Note on Col. 8

In the case of an unemployed person write 'E.S.' if the person is seeking any employment. If a person is unemployed and is not seeking employment write 'N. W.' and also indicate the reason for not seeking employment by writing within brackets after 'N. W.', 'S' for sickness, 'O' for old age, 'I' for infancy and 'D' for those who have no special reason for not seeking employment. In respect of persons in employment

describe the nature of work. If one is a Government servant write only Government servant. If a person is employed in an industry belonging to the household write 'H. I.' within brackets after describing the work. If a person is employed in a business belonging to the household write within brackets 'H. B.' after describing the work. If a person is employed in cultivation run by the household write 'H. C.' in this column. In respect of students write 'S. T.' in this column.

Sl. No.	Name (with full name for head and name for others)	Sex	Relationship to Head	Age	Marital status	Educational status	Occupation if any
1	2	3	4	5	6	7	8

II. Duration of residence

- Has this household or the ancestral one originated in this village or immigrated to this village
- If immigrated to this village state—
 - how many years ago
 - the place from which migrated
 - the cause of migration

III. Religion

- What is the religion of the household?
- Does the household belong to a Scheduled Caste or Scheduled Tribe?
 - And if so, state the Caste or Tribe indicating also whether it is a Scheduled Caste or Scheduled Tribe.
- What is the community, caste or sub-caste to which the household belongs?

IV. Diet

Indicate the daily routine of diet of the household under the following heads by scoring off the inapplicable items under 1 to 6 below.

- Breakfast—
 - Kanji
 - Tea or coffee alone
 - Tea or coffee along with other dishes
- Noon meal
- Supper
- Tea or coffee between noon meal and supper
- Tea or coffee with light dishes between noon meal and supper
- Tea or coffee at any other time. State how many times.

APPENDIX B—Contd.

- What is the staple food of the household? (Name the cereal or other items)
- What are the other items of food commonly taken?
(Score off the inapplicable items from the following or add others, if any):—
Pulses
Vegetables
Beef
Bacon
Chicken
Mutton
Other kinds of meat
Milk and milk products
Eggs
Sweets
Spices
Oil
Other items

- Are special preparations made on festive and ceremonial occasions?
 - How many such occasions are there in the year?
 - What are the items usually prepared on such festive occasions?
- What fat or oil is most commonly used for cooking
 - Average meal?
 - Ceremonial meal?
- Are separate utensils used for cooking different kinds of food and for different types of preparations like baking, boiling and frying?
- Is the hearth used for cooking of the simple old type or of modern types? Indicate the model.
- What is the fuel usually used for cooking? (Score off the inapplicable items or add others, if any)
 - Dry leaves
 - Firewood
 - Coal
 - Kerosene
 - Saw dust
 - Cow dung cake
 - Paddy husk
 - Electricity
 - Others

V. Dress, Ornaments and Footwear

NOTE—These questions need be answered only in respect of clothing used when the members of the family move out of their houses. The members

should be grouped under the respective items shown below. Items may be shown separately for males and females.

- Males
 Shirt, shawl and dhoti up to heels.
 Shirt and dhoti up to heels without shawl
 Shawl and dhoti up to heels
 Dhoti from waist to heels only
 Dhoti from waist to knee only
 Banian and shorts
 Banian and pants
 Shirt and pants
 Shirt and shorts
 Full suit
 Any other type
- Females
 Full saree
 Blouse and dhoti from waist to heels
 Dhoti from waist to heels only
 Dhoti from waist to knee only with shawl
 Dhoti from waist to knee only
 Half saree with blouse and dhoti from waist to heels
 (Score off the inapplicable items or add new ones.)
- Are ornaments used
 - By adult female members of the household?
 - By adult males of the household?
 - By children?
 - What will be the approximate cost of the ornaments used by the members of the household together?
- Are footwears used by
 - Males?
 - Females?
 - Children?
- Is the dress made in the village or got from outside?
- Does the household use toilet soap or washing soap?
- Are clothes sent to washermen for cleaning?
- Living rooms
 - How many rooms are there in the household used for sleeping purposes?
 - Is there a separate room for sleeping for every couple?

APPENDIX B—Contd.

- (c) Is the house rented or owned?
(d) What is the material of the walls and roof?

VI. Furniture and Miscellaneous goods

NOTE—Score off the inapplicable items and add wherever necessary. The number under each item should also be given.

1. What are the items of furniture in the household?

- Number
(a) Chairs
(b) Tables
(c) Cots
(d) Stools
(e) Benches
(f) Almirahs
(g) Any other item

2. Does the household possess any of the following?

- Number
(a) Lantern
(b) Petromax
(c) Electric light
(d) Battery torchlight
(e) Kerosene stove
(f) Bicycle
(g) Gramophone
(h) Radio set
(i) Car
(j) Bullock cart
(k) Judka

VII. Animals

How many kinds of animals are there in the household? Indicate their numbers under the following heads. Score off the inapplicable items and add other items, if any

Number

1. Cows
2. Bulls
3. Buffaloes
4. She-buffaloes
5. Goats
6. Sheep
7. Pigs
8. Ducks
9. Fowls
(a) Indigenous
(b) White Leghorn
(c) Rhode Island
(d) Black Minorca
(e) Any other breed
10. Any other animal

VIII. Amusements

1. Does the household go for cinemas,

- and if so, at what intervals?
2. Does the household go for dramas and if so, at what intervals?
3. Does the household participate in other amusements and if so, what are such amusements?

IX. Medical attention

NOTE—Score off the inapplicable items and add if any required.

1. Are the maternity cases of the household usually attended to—

- (a) by taking the woman to the hospital for confinement?
(b) by calling a doctor at home?
(c) by calling a qualified midwife?
(d) by calling an unqualified midwife?
(e) without any assistance?

2. Which, if any, of the following is the system of treatment adopted when the members of the household fall sick?

- (a) Allopathic
(b) Ayurvedic
(c) Homoeopathic
(d) Any other system

3. Is the consultation done by going to a—

- (a) Public hospital or dispensary?
(b) Private hospital or dispensary?
(c) Private physician?
(d) By getting a physician at home?

4. Have the members of the household been vaccinated? If so, at what intervals?

X. Dowry

1. Is dowry usually given in the community of the household?

2. Has the household given or received any dowry?

- (a) If so, up to what amount for one marriage?

- (1) In cash or property?
(2) As ornaments?

- (b) For how many marriages?

- (c) What is the total amount given as dowry for all the marriages together?

- (1) In cash or property?
(2) As ornaments?

- (d) What is the total amount received as dowry for the marriages of the male members of the household?

- (1) In cash or property?
(2) As ornaments?

3. Is the dowry in the community on the increase or decrease?

XI. Occupational particulars

1. Traditional occupation:

- (a) Has the household any traditional occupation and, if so, what?

- (b) Is the traditional occupation being continued now and, if so, whether as the main or subsidiary occupation?

- (c) If the traditional occupation is not being continued, why was it given up?

- (d) If the traditional occupation is continued, is it with any improvements?

- (e) Has the household received any special training in improving the traditional occupation?

- (f) If any special training was received, was it found helpful?

- (g) How many members of the household are engaged in the traditional occupation?

2. Industry run by the household:

- (a) Is the household running any industry?

- (b) Is the industry of the scale of a registered factory?

- (c) What is the nature of the industry?

- (d) How many members of the household are engaged full-time in the industry?

- (e) How many members of the household are engaged part-time in the industry?

- (f) How many hired workers are engaged in the industry?

3. Household business:

- (a) Is the household running any business?

- (b) What is the nature of the business?

- (c) How many members of the household are engaged in the business?

4. Household cultivation:

- (a) Has the household any land whether owned or held under Government or private persons or institutions the cultivation of which is done either by the members of the household or supervision and control of which are done by the household? (This would be restricted to the cultivation of seasonal crops.)

- (b) How many members of the household are engaged full-time in

cultivation during the working season?

- (c) How many members of the household are engaged part-time in cultivation during the working season?

XII. Household Expenditure

- (a) Food—

What is the expenditure of the household on the following:—

Monthly Annual

1. Cereals and pulses

- (1) Rice
(2) Other grains
(3) Dhal

2. Vegetables

- (1) Potatoes
(2) Tapioca
(3) Onions
(4) Cocoanuts
(5) Other vegetables

3. Meat etc.

- (1) Beef
(2) Mutton
(3) Chicken, duck, bacon and other kinds of meat
(4) Fish

4. Condiments

- (1) Chillies
(2) Tamarind
(3) Others

5. Ghee and oils

6. Salt

7. Sugar

8. Coffee and tea

9. Liquor

10. Tobacco

- (1) Smoking

- (2) Chewing

11. Other foods

- (a) Refreshments

- (b) Pansupari

- (c) Others

Total annual expenditure

- (b) Clothing—

What is the annual expenditure on clothing?

- (c) Housing etc.

What is the expenditure on the following:—

Monthly Annual

1. Housing (Rent)

2. Fuel

APPENDIX B—Contd.

APPENDIX B—Contd.

3. Light
Total annual expenditure
(d) *Miscellaneous Expenditure*—
What is the annual expenditure on the following:—
1. Education
 2. Dhoby or soap
 3. Barber
 4. Travelling
 5. Medical fees and medicines
 6. Religious observances
 7. Amusements
 8. Provident Fund, Kuri, Insurance and other compulsory savings
 9. Payment of debts
 10. Remittance to dependants living elsewhere
 11. Any other item
Total annual expenditure
(e) *Expenditure on cultivation, industry etc.*—
What is the annual expenditure of the household on
1. Cultivation run by the household?
 2. Industry run by the household?
 3. Business run by the household?
Total annual expenditure
(f) *Grand total of (a) to (e)*—
- XIII. Income of the household**
What is the annual income of the household under the following items?
- (a) Salary or wages
 - (b) Industry run by the household
 - (c) Business run by the household
 - (d) Cultivation run by the household
 - (e) Rent from land
 - (f) Rent of houses
 - (g) Pension
 - (h) Dividends
 - (i) Gifts and presents
 - (j) Help from relatives etc.
 - (k) Other sources
Total
- XIV. Is the annual income of the household sufficient to cover the expenditure?**
- XV. How is the expenditure not covered by the income met?** (To be answered only in respect of households the income of which is less than the expenditure.)
- XVI. Indebtedness**
1. Is the household in debt? If so, what is the extent of debt? How much of this was incurred during the last ten years?
 2. What is the extent of debt incurred for the following purposes?
- (a) Purchase of land
 - (b) House construction or repairs to the existing building
 - (c) Marriages
 - (d) Funerals
 - (e) To give dowry
 - (f) To clear old outstanding debts
 - (g) Sickness
 - (h) Ordinary wants
 - (i) Household cultivation
 - (j) Industry run by the household
 - (k) Business run by the household
3. (a) Has the household cleared any debt which existed prior to 10 years and if so, how much?
(b) How was the debt cleared? Is it from the income of the household or by sale of any property or by the liquidation of any other asset or the realisation of any other outstanding credit or by borrowing or from any other source?
- XVII. Land**
1. Does the household own any land and if so, how much?
 2. Does the household hold any land direct from Government under a tenure less substantial than full ownership and if so, how much?
 3. Does the household hold land any from private persons or institutions and if so, how much?
 4. Has the household given out for cultivation any land and if so, how much is it under item:
1
2
3
shown above?
 5. Is the household cultivating by its own labour or by hired labour any land covered by items 1 to 3 above and if so, how much under item:
1
2
3
is so cultivated?
 6. Why is the rest of the land not given out for cultivation by the household left uncultivated? Are such uncultivated lands cultivable?
- XVIII. Wages**
1. What does an adult member of the

household get as wages for a day if he is working as—
(a) an agricultural labourer?
(b) an unskilled worker in industry?
(c) an unskilled general worker?
(d) a skilled worker in industry?
(Under this item the type of work should also be mentioned)

XIX General

1. Does the household get down any daily newspaper?
2. Does any member or members of the household work for social uplift? If so, how many?
3. Does any member or members of the household take active part in politics? If so, how many?
4. Does any member or members of the household visit places of public worship and if so, how many and at what intervals?
5. Has the household taken advantage of any item of National Extension Service or Community Project? If so, what is that item?
6. Has any member of the household joined a Co-operative Society? If so, what is the nature of the Society?
7. Has it been possible for the household to secure during the last ten years—
(a) better irrigation facilities?
(b) better types of cattle?
(c) better seeds?
(d) better implements?
(e) better manure?
(f) more land for cultivation?
(g) use of pesticides?
(h) improved methods of cultivation like Japanese cultivation?
or
(i) adopt land improvement measures like reclamation, soil conservation, consolidation etc. If so, indicate the increase in the yield compared to what it was prior to 10 years in folds as 2 fold, 3 fold etc. In the case of better irrigation facilities state whether any single crop land has been converted into double crop and double crop into triple crop lands and how much land? Also state the extent of land newly irrigated and brought under cultivation.

8. (a) Has the household been in a position to start any new industry whether large scale or small scale during the last ten years? And if so, what is that industry?
(b) Was the starting of the industry facilitated by—
(1) Any loan from Government sources?
(2) Any other assistance from Government?
(3) Any assistance from a Co-operative Society?
(4) Any other factor?
State the nature and extent of such facilities?
9. (a) What types of produce are yielded in the cultivation of land by the household?
(b) How much is produced under each item annually?
(c) How much under each item is used by the household and how much sold?
(d) Where are they marketed?
(1) What is the distance to the market?
(2) What is the mode of transport to the market place?
10. (a) What are the industrial products of the household?
(b) What is the quantity produced annually under each item?
(c) Where are they marketed?
(d) What is the distance to the market?
(e) What is the mode of transport to the market place?
11. (a) Has the household disposed of any property during the last ten years and if so, how much and for what price?
(b) Has the household acquired any property in the last 10 years and if so, how much and for what price?
(c) Has the household made any savings in money during the last 10 years and if so, how much?
(d) Has the household invested any capital in new undertakings or buildings during the last 10 years and if so, how much?
12. (a) Has the Gram Sevak ever come

- and talked to the head or any member of the household?
- (b) Has he demonstrated any of the improved agricultural practices like use of pesticides, use of better seeds, Japanese cultivation etc.? If so, has his advice been followed?
13. (a) Has the household participated in activities or works of community project like building schools, wells, panchayat ghars, youth clubs etc. by contributing land, labour, cash or material etc.? If not, why not?
- (b) Has the household been benefited by the work or activity?
14. (a) Has there been any consanguineous marriage in the household? If so, what was the relationship between the parties to the marriage?
- (b) Has there been any polygamous or polyandrous marriage in the household? If so, state how many wives or husbands?
- (c) What is the youngest age at which marriage has taken place in the household?
- (1) in the case of a male?
- (2) in the case of a female?
- (d) Has any member of the household married from another community? If so,
- (1) Which is the community?
- (2) Is it a sub-caste of the same religion or of a different religion? What is the name of that religion?

SUPPLEMENTARY QUESTIONNAIRE

- Name of the village
Serial No. of the Household
- I. **Family Deity**
1. Does the household worship a family deity?
2. If so, what is the name of deity or object of special worship?
- II. **Awareness of untouchability offences**
1. Is the head of the household aware of the prohibition of untouchability under law?
- III. **Awareness of changes in the Hindu laws of succession and adoption**
1. Is the head of the household aware of the changes in:-
- (a) The Hindu Adoption Act?
- (b) The Hindu Succession Act?
2. If the answer is 'Yes' is he able to describe the changes?
- IV. **Change of Ownership of land**
1. Has the household suffered loss of land after the death of the previous head of the household?
2. Has the household gained any land after the death of the previous head of the household?
- V. **Industry and Tools**
1. Has the household purchased any new tools during the last ten years—
- (a) for use in industry?
- (b) for use in agriculture?
- VI. **Land Reforms**
1. Has the household derived or is likely to derive any benefit by the following legislations and if so, to what extent?
- (1) The Kanam Tenancy Act 1955 (XXV of 1955)
- (2) The Travancore-Cochin Prevention of Eviction of Kudikidappukars Act, 1955 (XIII of 1955)—Repealed by the Kerala Agrarian Relations Act
- (3) The Edavagai Rights Acquisition Act, 1955 (XXVII of 1955)
- (4) The Kerala Stay of Eviction Proceedings Act, 1957 (I of 1957)—Repealed by the Kerala Agrarian Relations Act
- (5) The Kerala Compensation for Tenants Improvements Act, 1958 (XXX of 1958)
- (6) The Kerala Agrarian Relations Act, 1960 (4 of 1961)
- (7) The Jenmikaram Payment Abolition Act, 1960 (3 of 1961)
2. If the answer is 'Yes', describe the benefits.
- VII. **Co-operation**
1. Has any of the members of the household joined a Co-operative Society?
2. If the answer is 'Yes' name and nature of the Society.
3. If the answer is 'No' state the reasons for not joining any of the societies.
- VIII. **General**
1. Does the household possess mosquito curtains?

FORM TO BE FILLED UP IN THE ENQUIRY INTO THE ATTITUDE ON FAMILY PLANNING

Sl. No. of the household	First Couple	Second Couple	Third Couple	Fourth Couple
Name of persons interviewed				
Age				
Sex				
If the husband or wife is in the same household furnish details				
Duration of present marriage				
No. of living children				
Are you aware of the family planning programme?				
Are you in favour of family planning?				
If you are in favour of family planning should it be achieved in your opinion				
(a) by self-restraint only?				
(b) or by contraceptives only?				
(c) or by both?				
(d) or by sterilization?				
What is the ideal size of the family according to you?				

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GLOSSARY OF LOCAL TERMS

<i>Agneyam</i>	One of the ceremonies to be performed by a Brahman during his <i>Brahmacharya</i> before his marriage		irrigation project; Also old land revenue record
<i>Anjili</i>	<i>Artocarpus hirsuta</i> , a strong timber tree	<i>Bali</i>	An offering (chiefly obsequies performed by heirs)
<i>Annaprasanom</i>	The ceremony of feeding the child with rice for the first time	<i>Bharani</i>	Second asterism. The day of <i>Bharani</i> in April is a festive occasion for the Hindu communities. The day is devoted for the feast of Bhagavathi
<i>Aranamaram</i>	<i>Polyalthia longifolia</i> , a timber tree	<i>Brahmachari</i>	Brahman student (bachelor) undergoing religious instruction under the preceptor
<i>Ashramam</i>	The four stages of Brahmanical life (i) <i>Brahmachariam</i> , (ii) <i>Garhastyam</i> , (iii) <i>Vanaprastam</i> and (iv) <i>Sanyasam</i>	<i>Brahmacharya</i>	The first of the four stages of Brahmanical life viz., the state of a Brahman student
<i>Ashtagandha</i>	Eight aromatic substances used for fuming in religious functions of the Hindus	<i>Brahmaloka</i>	The heaven
<i>Ashta-mangallyam</i>	This consists of eight articles symbolical of marriage or <i>mangallyam</i> , carried usually on a large metal plate during marriages or offerings to Goddess Bhagavathi in the temples. These articles are rice, paddy, the tender leaves of the cocoanut tree, an arrow, a looking glass (metal mirror), a well washed cloth, burning fire (usually a small cocoanut oil or ghee light) and a small round wooden box called <i>cheppu</i> made in a particular form	<i>Brahmopadesa</i>	Divine instruction, Theosophy
		<i>Bulakku</i>	A nose ornament
		<i>Chaippu</i>	Lean-to
		<i>Chamatha</i>	<i>Butea frondosa</i> , a tree
		<i>Chamba</i>	<i>Syzigium jambos</i> , a tree
		<i>Chambakam</i>	<i>Michelia champaca</i> , a tree with fragrant flowers
		<i>Charadukettu</i>	The tying of a string round the loins of the child for the first time in certain communities
<i>Ashtami Rohini</i>	The birthday of Sree Krishna	<i>Chatta</i>	A white cotton blouse having a heart-shaped neck and long sleeves worn by Latin Christian and Syrian Christian women of old
<i>Avani Avittom</i>	A religious festival of the Brahmans		
<i>Ayacut</i>	The area benefited by an	<i>Chavittu</i>	Breaking the boulders

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	with harrow for paddy cultivation	<i>Chowlam</i>	The ceremony of tonsure performed on Brahman male children, about 5 years old
<i>Chazhi</i>	The rice-bug		
<i>Cheeni</i>	<i>Tetramolus nudiflora</i> , a tree	<i>Dakshina</i>	The customary present (to Brahmans, teachers, <i>poojaris</i> , etc.)
<i>Cheera</i>	A variety of paddy		
<i>Chela</i>	A kind of long saree	<i>Darbha</i>	<i>Poa cynosuroides</i> , a kind of long grass used in Hindu religious rites
<i>Chembavu</i>	A variety of paddy		
<i>Chemmin</i>	A shrimp	<i>Deepavali</i>	A Hindu religious feast falling in October-November
<i>Chempoo</i>	<i>Colocasia antiquorum</i> , a yam		
<i>Cheru</i>	<i>Semi-carpus orientalis</i> , a tree	<i>Desom</i>	Subdivision of a revenue village in the Malabar area
<i>Cherukizhangu</i>	<i>Dioscorea aculeata</i>		
<i>Chethi</i>	<i>Ixora coccinea</i>	<i>Devaswom</i>	Temple property
<i>Chettuka:hi</i>	The knife used for drawing toddy	<i>Dharma</i>	Law and its observance; Alms
<i>Chinai</i>	A dhoti having black colour with white lines usually worn by poor Muslim women	<i>Dosai</i>	A flat cake prepared from the pulp of rice and black-gram popular as an item of breakfast in South India
<i>Chitteni</i>	A variety of paddy		
<i>Chitti</i>	<i>Chitti</i> or <i>Kuri</i> means a transaction by which one or more persons called the foreman or foremen enter into an agreement with a number of persons that everyone of the contracting parties shall subscribe a certain amount of money or quantity of grains by periodical instalments for a certain definite period and that each in his turn as determined by lot or by auction or in such manner as may be provided for in the <i>Viampu</i> shall be entitled to the prize amount	<i>Dwija</i>	Twice-born, a Brahman
		<i>Edavom</i>	A month of the Malayalam almanac falling in May-June
		<i>Elace</i>	A silver or gold ornament worn round the loins, arms or neck by women and children
		<i>Elenji</i>	<i>Mimusops elengi</i> , a timber tree
		<i>Enangan</i>	An unrelated person who takes part in ceremonies like marriage, funeral, etc. He has specific function in the ceremonies and a special status
<i>Chittu</i>	An ear-ornament		
<i>Choondapana</i>	<i>Caryota urens</i>	<i>Enangathi</i>	<i>Enangan</i> , female

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<i>Garbhadana Manthra</i>	A prayer in Sanskrit to effect impregnation, chanted towards the close of the ceremonies in a Brahman wedding	<i>Jathakarmam</i>	Ceremony incident on a birth
<i>Gayathri</i>	A sacred verse of the Rigveda	<i>Jenmi</i>	Holder of a <i>Jenmom</i> right; Landlord
<i>Grihyasutra</i>	Book containing the rituals for Brahman marriage, <i>annaprasanam</i> , etc.	<i>Jenmom</i>	Complete ownership of land equivalent to fee-simple
<i>Gopichandana</i>	Yellow ochre used for caste marks by Hindus	<i>Jimiki</i>	An ear-ornament
<i>Gotra</i>	Clan	<i>Kadalavanakku</i>	<i>Jatropha curcas</i>
<i>Grahapravesa</i>	The ceremonious entry of the bride to the bridegroom's house for the first time after the wedding; Also house-warming ceremony	<i>Kalasam</i>	<i>Flacourtia cataphracta</i> , a tree
<i>Grahashtam</i>	The second of the four <i>Ashramams</i> -i. e. married life (see <i>Ashramam</i>)	<i>Kalyanam-kurikkal</i>	Settlement of marriage
<i>Gramom</i>	Village; Also Brahman colony	<i>Kandarishi-tharpanam</i>	The ceremony of offering water, turmeric powder and rice as an oblation to the <i>Rishis</i>
<i>Gramany</i>	Group leader of a Brahman <i>Samootham</i>	<i>Kaniyan</i>	A caste of traditional astrologers
<i>Guru</i>	Preceptor	<i>Kanjiram</i>	<i>Strychnos nux-vomica</i> , a tree
<i>Homam</i>	Oblation to the god of fire, a ceremony in which certain things are burnt in the fire-pit as an offering to God	<i>Kanni</i>	A month of the Malayalam almanac falling in September-October
<i>Iddali</i>	A kind of unsweetened round cake popular in South India as an item of breakfast, prepared from the pulp of rice and black-gram and cooked over steam	<i>Kannipoovu</i>	Crop of paddy harvested in <i>Kanni</i>
<i>Illam</i>	Subdivision in certain Hindu communities; Also house of a Nambudiri	<i>Kappu</i>	A thick metallic bangle
<i>Inam</i>	A land tenure	<i>Karanavan</i>	Head of family, particularly <i>Marumakkathayam</i> family
<i>Jadasingaram</i>	A gold ornament worn on the hair	<i>Karimkutti-puzhu</i>	Army-worm
		<i>Karingotta</i>	<i>Samadera indica</i> , a tree
		<i>Karinjotta</i>	Same as <i>Karingotta</i>
		<i>Karkitakam</i>	A month of the Malayalam almanac falling in July-August
		<i>Karthika</i>	The third constellation, Pleiades; Third day of the lunar month; Also a Hindu religious festival

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<i>Kasumala</i>	A necklace		on the dead body in certain communities.
<i>Katchil</i>	<i>Dioscorea alata</i> , a yam	<i>Koladu</i>	A tapper's tool of animal bone used for tapping
<i>Kattu-chempakam</i>	<i>Michelia champaca</i> , a tree with fragrant flowers	<i>Kole</i>	Paddy lands of Trichur district submerged under flood water for a major part of the year and cultivated after dewatering
<i>Kavadi</i>	A bow-shaped wooden structure decorated with tapestry and peacock feathers for carrying on the shoulders of pilgrims as an offering to God Subramonia	<i>Kolli</i>	A coverage of net for husks, used in retting
<i>Kavadiyattom</i>	A religious dance carrying the <i>Kavadi</i>	<i>Koorka</i>	<i>Coleus parviflorus</i> , a yam
<i>Karu</i>	Split bamboo with ropes suspended from each end for carrying burthens; Grove meant for the abode of serpents where serpent worship is carried on by Hindus; Also small Hindu temple	<i>Kora</i>	A fish
<i>Kavutheendal</i>	A part of the <i>Bharani</i> festival in the Cranganore Bhagavathi temple when the low castes are given entry to the temple for worship thereby causing pollution	<i>Kshetram</i>	Temple
<i>Kettukalyanam</i>	A ceremony of tying the <i>Tali</i> (marriage badge) on a girl before she attained puberty but which did not amount to real marriage. This custom was prevailing in certain Hindu communities	<i>Kudikidappukars</i>	Plural of <i>Kudikidappukaran</i> . A <i>Kudikidappukaran</i> means a person who has no homestead or land, either as owner or as tenant, in his possession to erect a homestead and who has been permitted by a person owning and possessing the land with or without obligation to pay rent to have the use and occupation of a portion of such land for the purpose of erecting a homestead or who has been permitted with or without an obligation to pay rent to occupy a hut belonging to such person and situate in the said land but otherwise has no interest in the land. A hut means any dwelling house which has a value not exceeding Rs. 400 or the monthly rent of which does not exceed four rupees. A <i>Kudikidappukaran</i> cannot be normally evicted.
<i>Kettumargom</i>	Same as <i>Makkathayam</i>		
<i>Kodampuli</i>	<i>Garcinia cambogia</i> , a tree		
<i>Kodi</i>	New cloth; A neckchain; Also new unbleached cloth used as shroud for burying		
<i>Kodikayattu</i>	Flag hoisting		
<i>Kodiyidal</i>	Putting <i>Kodi</i> by the near relatives of the deceased	<i>Kudiyayma</i>	A local term for <i>verumpattam</i>

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Kuduma	The lock of hair worn as caste distinction	Mangu	A type of weed common in <i>Kole</i> lands
Kumbham	A month of the Malayalam almanac falling in February-March	Manikathila	An ear-ornament
Kumbhapooru	Crop of paddy harvested in the month of <i>Kumbham</i>	Mannathi	Washerwoman
Kurava	A chorus of shout by women announcing an auspicious event	Manthra	A hymn or prayer to God generally in Sanskrit
Kuri	Same as <i>Chilti</i>	Maravatti	<i>Hydnocarpus inebrians</i> , a tree
Kurka	Same as <i>Koorka</i>	Marotti	Same as <i>Maravatti</i>
Kusa	Same as <i>Darbha</i>	Marumakka-thayam	Matriarchal system of inheritance
Kuthuvilakku	A bell-metal lamp with long handle	Masuridevatha	The goddess of smallpox
Kuttadan	A type of paddy cultivation; Also a variety of paddy	Masurimala	The malevolent goddess believed to release the germs of smallpox
Lajahomam	A form of <i>Homam</i> being one of the ceremonies in a Brahman wedding	Mattu	Clean clothes supplied by washerwoman on certain special occasions like puberty
Mahila Samajam	Women's association	Medom	A month of the Malayalam almanac falling in April-May
Makarachowa	A Hindu festival in January celebrated in certain areas	Meenam	A month of the Malayalam almanac falling in March-April
Makaram	A month of the Malayalam almanac falling in January-February	Mekkamothiram	A large gold ear-ring worn on the upper ears by Syrian and Latin Christian women of old
Makarathiruvonam	<i>Thiruvonam</i> asterism occurring in the month of <i>Makaram</i>	Metti	Ring worn on toes
Makkathayam	A system of inheritance whereby the children of the deceased inherit the properties	Mukuthi	Nose-stud
Malar	Roasted paddy	Mullan	A fish
Mali	Same as <i>Kolli</i>	Mundakan	Winter crop of paddy harvested in December-January; Also a variety of paddy
Manangu	A fish	Muni	Sage
Manchal	A light kind of litter	Muram	Winnow
Mangalasuram	Nuptial string tied round the neck of the bride at the time of wedding	Mylandhi	<i>Lawsonia alba</i> , a plant
		Nada	Temple entrance

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Naganwaram	A snake-pipe with twelve holes	Pala	<i>Alstonia scholaris</i> , a tree
Nalukettu	A quadrangular building-the traditional Malayali house with a courtyard in the centre	Pallappam	Tooth-cake, a special delicacy prepared on the occasion of the appearance of the first tooth in a child
Namakaranam	Giving the infant a name	Pallinayattu	A mock hunt being a part of festivals in temples
Navadhanyam	Nine kinds of grains, used for consecration, etc.	Palukachal	House-warming ceremony
Navarathri	A feast of nine days as observed by Sakti worshippers in the month of <i>Kanni</i> (September-October)	Panchamritham	A mixture of milk, honey, sugarcandy, water of tender cocoanut and <i>Kadali</i> , a variety of plantain fruit
Niranazhi	<i>Nazhi</i> is a small measure (about 20 cubic inches in capacity). It is called <i>Niranazhi</i> when it is filled with paddy above the brim. This is an auspicious object among Hindus.	Pandal	Tent or temporary shed
Nischayathamboolam	Betrothal ceremony in certain Hindu communities	Pandaravakanom	A land tenure
Nishkramanam	A Goudasaraswath Brahman custom of the mother visiting the temple 90 days after child-birth	Pandaravakaverumpattom	A land tenure
Odyanam	Gold chain round the loins	Panigrahanam	Marriage
Onam	The popular festival of Kerala celebrated in the month of <i>Chingom</i> (August-September), the season for the chief harvest, commemorating the golden age of Mahabali, a legendary ruler of Kerala who is supposed to revisit Kerala on that day	Puppadam	A kind of thin crisp cake made of blackgram flour
Othalam	<i>Cerbera odollam</i> , a tree with round poisonous fruit	Para	A large bushel generally 13.1 litres in capacity
Padasaram	Anklet	Pattachittu	Lease deed executed under <i>kudiyayma</i>
Padavu	A unit of <i>kole</i> lands. The	Pattanapravesam	Ceremonial procession through the town
		Patthiri	A kind of flat unsweetened cake made of rice flower
		Pattil	A wrist ornament
		Pettillam	A hut constructed adjacent to the house or a separate room in the house for lying in
		Pettupanam	Money presented by the

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	husband's people to the girl's parents on the occasion of child-birth, intended as a contribution by the husband towards expenses in connection with child-birth. This is a custom among Mukkuvas	<i>Pynu</i>	bamboo tube and cooked by passing steam through it
		<i>Rajakazhamma</i>	<i>Valeria indica</i> , a tree
		<i>Raksha</i>	A variety of paddy
		<i>Rakudi</i>	An ornament worn as talisman
<i>Pongal</i>	The harvest festival held on the first day of the Tamil month of <i>Thai</i> . (<i>Makaram</i>)	<i>Ramacham</i>	An ornament worn on the hair
		<i>Ratt</i>	Cuscut grass (<i>Ardropogon muricatum</i>)
<i>Pooja</i>	A worship in the prescribed form	<i>Rishi</i>	A spinning wheel
		<i>Rouka</i>	Sage
<i>Poojapathyam</i>	One of the ceremonies to be performed by a Brahman during his <i>Brahmacharya</i> . Nowadays this is performed just before marriage	<i>Samavarthanam</i>	A sort of small jacket worn by women
		<i>Sambandhamargom</i>	A religious ceremony among Brahmans to be performed on the conclusion of <i>Brahmacharya</i> i.e. after completion of studies
<i>Poojari</i>	Hindu priest	<i>Samoocham</i>	See <i>Marumakkathayam</i>
<i>Pooram</i>	The eleventh asterism, rump of Leo; Also a Hindu religious festival	<i>Samoochamdom</i>	A group of Brahman settlements joined together for purpose of religious and social matters of the community
<i>Pudava</i>	See <i>chela</i>	<i>Sandhyavandanam</i>	The community hall of a <i>Samoocham</i> where the important feasts are celebrated
<i>Pulikudi</i>	A ceremony connected with pregnancy	<i>Sapthapathi</i>	Devotion at dawn, noon and dusk
<i>Pumsavanam</i>	A Brahman custom in connection with child-birth observed in the third month of the first pregnancy for getting a male child	<i>Sarpakavu</i>	One of the ceremonies connected with a Brahman wedding
<i>Puncha</i>	Summer crop of paddy, a crop of paddy raised during January-May	<i>Sathwikaharam</i>	Serpent grove meant for the abode of serpents where serpent worship is carried on by Hindus
<i>Punna</i>	Alexandrian laurel (<i>Cano-phyllum inophyllum</i>)		See <i>Jathakarmam</i>
<i>Puravaka</i>	A land tenure		
<i>Puttu</i>	A mixture of rice flour and cocoanut kernel (shavings) filled in a		

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<i>Seemakonna</i>	Glyricidia	<i>Thiruvathira</i>	The sixth asterism including betel guese; A Hindu religious festival in <i>Dhanu</i> (December-January) for women
<i>Seemantham</i>	A ceremony in the 7th or 8th month of the first pregnancy	<i>Thiruvathirakali</i>	A kind of folk-dance in which a group of women stand in a circle around a lighted brass lamp, singing and dancing to the tune of clapping hands. It derives its name as it is very common during <i>Thiruvathira</i>
<i>Seshahoma</i>	A religious ceremony connected with a Brahman wedding	<i>Thiruvonam</i>	The twenty-second asterism including <i>Acquila</i> ; See also <i>Onam</i>
<i>Sivarathri</i>	A night assigned for the worship of Lord Siva in the month of <i>Kumbhom</i> (February-March) observed as an important Hindu religious festival	<i>Thoda</i>	A kind of ear-stud
<i>Soman</i>	A silk or cotton cloth of about 4½ yards in length worn by males of certain Hindu communities like Brahmans on religious and ceremonial occasions	<i>Thodu</i>	A water-course, natural or artificial
<i>Soomyam</i>	One of the ceremonies to be performed by a Brahman during his <i>Brahmacharya</i> . But nowadays this is performed just before marriage	<i>Thulam</i>	A peculiar kind of water-drawing contrivance for lifting water for irrigation from wells or ponds using manpower
<i>Sthreedhanam</i>	Dowry	<i>Thulasi</i>	Holy basil (<i>Ocimum sanctum</i>)
<i>Sudarsana</i>	The fiery discus of Lord Vishnu	<i>Upanayanam</i>	A religious ceremony denoting the commencement of student-life for a Brahman boy
<i>Sutra-bhandanam</i>	One of the ceremonies in a Brahman wedding performed to change the <i>gotram</i> of the bride to that of the groom	<i>Uthi</i>	<i>Odina pinnata</i> , a tree
<i>Tali</i>	Marriage badge tied round the neck of the girl at the time of her marriage	<i>Vadhyar</i>	Brahman priest
<i>Talikettu</i>	Tying the <i>Tali</i>	<i>Vaga</i>	<i>Acacia odoratissima</i> , a tree
<i>Taravad</i>	Family, especially a matrilineal joint-family; Also ancestral residence	<i>Vaidyan</i>	Ayurvedic physician
<i>Thada</i>	A fish	<i>Vaikkari</i>	A mixture of raw rice, cocoanut chips, etc. placed in the mouth of the deceased in a Hindu funeral
<i>Thali</i>	Same as <i>Tali</i>	<i>Vaikkariyidal</i>	The ceremony of dropping <i>Vaikkari</i>
<i>Thattumadi</i>	Boat seine, a fishing net		

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<i>Vaishy</i>	A cloth with coloured borders		her house in the seventh or ninth month of her first pregnancy
<i>Vaishvadevam</i>	One of the ceremonies to be performed by a Brahman during his <i>Brahmacharya</i> . But nowadays this is performed just before marriage	<i>Vayarukanan-pokku</i>	A child-birth custom of the girl's people visiting her in her husband's house with sweets and other presents in the early period of her first pregnancy
<i>Valagappu</i>	A custom in connection with child-birth observed by certain communities in the fifth month of the first pregnancy of a girl when she is presented with new bangles of gold and silver	<i>Veloori</i>	A fish
		<i>Verumpattom</i>	A lease of land for a year or years the rent being settled and payable annually
<i>Valiachitteni</i>	A variety of paddy	<i>Vinayakachathurthy</i>	A Hindu religious festival in the month of <i>Chingom</i> (August-September) in honour of Lord Vinayaka
<i>Vallathur</i>	A variety of paddy		
<i>Vallinarakam</i>	A variety of lemon	<i>Vishu</i>	The Hindu festival held on the first day of <i>Medom</i> which is the astronomical new-year's day
<i>Vanaprastham</i>	Retirement to forest for holy purposes (the third of the four <i>Ashramams</i>) — See <i>Ashramam</i>	<i>Vivahahomam</i>	A form of <i>Homam</i> being one of the ceremonies in a Brahman wedding
<i>Vattavala</i>	A fishing net		
<i>Vayarukanal</i>	A child-birth custom of the husband's people visiting the girl a few days after she is taken to	<i>Vritham</i>	Voluntary act of penance or continence; Also vow.

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3 Loyal Book Depot, Chhipi Tank (Reg.)	
4 Bharat Educational Stores, Chhippi Tank (Rest.)	
5 Universal Book Depot, Booksellers & News Agents (Rest.)	
MONGHYR—Anusandhan, Minerva Press Building (Rest.)	
MUSSOORIE—	
1 Cambridge Book Depot, The Mal (Rest.)	
2 Hind Traders (Rest.)	
MUZAFFARNAGAR—	
1 Mittal & Co., 85-C, New Mandi (Rest.)	
2 B. S. Jain & Co., 71, Abupura (Rest.)	
MUZAFFARPUR—	
1 Scientific & Educational Supply Syndicate (Reg.)	
2 Legal Corner, Tikmanio House, Amgola Road (Rest.)	
3 Tirhut Book Depot (Rest.)	
MYSORE—	
1 H. Venkataramiah & Sons, New Statue Circle (Reg.)	
2 Peoples Book House, Opp. Jagan Mohan Palace (Reg.)	
3 Geeta Book House, Booksellers & Publishers Krishnamurthipuram (Rest.)	
4 News Paper House, Lansdowne Building (Rest.)	
5 Indian Mercantile Corporation, Toy Palace, Ramvilas (Rest.)	
NADIAD—R. S. Desay, Station Road (Rest.)	
NAGPUR—	
1 Supdt., Govt. Press & Book Depot (Reg.)	
2 Western Book Depot, Residency Road (Reg.)	
3 The Asstt. Secretary, Mineral Industry Association, Mineral House (Rest.)	
NAINITAL—Coulal Book Depot, Bara Bazar (Rest.)	
NANDED—	
1 Book Centre, College Law General Books, Station Road (Rest.)	
2 Hindustan General Stores, Paper & Stationery Merchants P. B. No. 51 (Rest.)	
3 Sanjoy Book Agency, Vazirabad (Rest.)	
NEW DELHI—	
1 Amrit Book Co., Connaught Circus (Reg.)	
2 Bhawani & Sons, 8 F, Connaught Place (Reg.)	

3 Central News Agency, 23/90, Connaught Circus (Reg.)	
4 Empire Book Depot, 278, Aliganj (Reg.)	
5 English Book Stores, 7-L, Connaught Circus P. O. B. 328 (Reg.)	
6 Faqir Chand & Sons, 15-A Khan Market (Reg.)	
7 Jain Book Agency, C-9, Prem House, Connaught Place (Reg.)	
8 Oxford Book & Stationery Co., Scindia House (Reg.)	
9 Ram Krishna & Sons (of Lahore) 16/B, Connaught Place (Reg.)	
10 Sikh Publishing House, 7-C, Connaught Place (Reg.)	
11 Suneja Book Centre, 24/90, Connaught Circus (Reg.)	
12 United Book Agency, 31, Municipal Market, Connaught Circus (Reg.)	
13 Jayana Book Depot, Chhaparwala Kuan, Karol Bagh (Reg.)	
14 Navayug Traders, Desh Bandhu Gupta Road, Dev Nagar (Reg.)	
15 Saraswati Book Depot, 15, Lady Harding Road (Reg.)	
16 The Secretary, Indian Met. Society, Lodi Road (Reg.)	
17 New Book Depot, Latest Books, Periodicals, Sty. & Novelles, P. B. 96, Connaught Place (Reg.)	
18 Mehra Brothers, 50-G, Kalkaji (Reg.)	
19 Luxmi Book Stores, 42, Janpath (Rest.)	
20 Hindi Book House, 82, Janpath (Rest.)	
21 People Publishing House (P.) Ltd., Rani Jhansi Road (Reg.)	
22 R. K. Publishers, 23, Beadon Pura, Karol Bagh (Rest.)	
23 Sharma Bros, 17, New Market, Moti Nagar (Reg.)	
24 Aapki Dukan, 5/5777, Dev Nagar (Rest.)	
25 Sarvodaya Service, 66A-1, Rohtak Road, P. B. 2521 (Rest.)	
26 H. Chandson, P. B. No. 3034 (Rest.)	
27 The Secretary, Federation of Association of Small Industry of India, 23-B/2, Rohtak Road (Rest.)	
28 Standard Booksellers & Stationers, Palam Enclave (Rest.)	
29 Lakshmi Book Depot, 57, Regarpura (Rest.)	
30 Sant Ram Booksellers, 16, New Municipal Market Lody Colony (Rest.)	
PANJIM—	
1 Singhals Book House P. O. B. 70 Near the Church (Rest.)	
2 Sagoon Gaydev Dhoud, Bookeslars, 5-7 Rua, 3 Idc Jameria (Rest.)	
PATHANKOT—The Krishna Book Depot, Main Bazar (Rest.)	
PATIALA—	
1 Supdt., Bhupendra State Press (Reg.)	
2 Jain & Co., 17, Shah Nashin Bazar (Reg.)	
PATNA—	
1 Supdt., Govt. Printing (Bihar) (Reg.)	
2 J. N. P. Agarwal & Co., Padri-Ki-Haveli Raghunath Bhawan (Reg.)	
3 Luxmi Trading Co., Padri-ki-Haveli (Reg.)	
4 Moti Lal Banarsi Dass, Bankipore (Reg.)	
5 Bengal Law House, Chowhatta (Rest.)	
PITHORAGARH—Maniram Punetha & Sons (Rest.)	
PONDICHERRY—M/s. Honesty Book House, 9 Rue Duplix (R.)	
POONA—	
1 Deccan Book Stall, Deccan Gymkhana (Reg.)	
2 Imperial Book Depot, 266, M. G. Road (Reg.)	
3 International Book Service, Deccan Gymkhana (Reg.)	
4 Raka Book Agency, Opp. Natu's Chawl, Near Appa Balwant Chowk (Reg.)	
5 Utility Book Depot, 1339, Shivaji Nagar (Rest.)	
PUDUKOTTAI—Shri P. N. Swaminathan Sivam & Co., East Main Road (Rest.)	
RAJKOT—Mohan Lal Dossabhai Shah, Booksellers and Sub-Agents (Reg.)	
RANCHI—	
1 Crown Book Depot, Upper Bazar (Reg.)	
2 Pustak Mahal, Upper Bazar (Rest.)	
REWA—Supdt. Govt. State Emporium V. P. (Rest.)	
ROURKELA—The Rourkela Review (Rest.)	
SAHARANPUR—Chandra Bharata Pustak Bhandar, Court Road (Rest.)	
SECUNDERABAD—Hindustan Diary Publishers, Market Street (Reg.)	
SILCHAR—Shri Nishitto Sen Nazirpatti (Rest.)	
SIMLA—	
1 Supdt., Himachal Pradesh Govt. (Reg.)	
2 Minerva Book Shop, The Mall (Reg.)	
3 The New Book Depot, 79, The Mall (Reg.)	
SINNAR—Shri N. N. Jakhadi, Agent, Times of India Sinnar (Nasik) (Rest.)	

SHILLONG—

- 1 The Officer-in-Charge, Assam Govt. B. D.
- 2 Chapla Bookstall, P. B. No. 1

SONEPAT—United Book Agency (Reg.)

SRINAGAR—The Kashmir Bookshop, Residency Road (Reg.)

SURAT—Shri Gajanan Pustakalaya, Tower Road (Reg.)

TIRUCHIRAPALLI—

- 1 Kalpana Publishers, Wosiur (Reg.)
- 2 S. Krishnaswami & Co., 35, Subhash Chander Bose Road (Reg.)
- 3 Palaniappa Bros. (Rest.)

TRIVANDRUM—

- 1 International Book Depot, Main Road (Reg.)
- 2 Reddear Press & Book Depot, P. B. No. 4 (Rest.)

TUTICORIN—Shri K. Thiagarajan, 10-C, French Chapal Road (Rest.)

UDAIPUR—

- 1 Jagdish & Co., Inside Surajapole (Rest.)
- 2 Book Centre, Maharana, Bhopal Consumers, Co-op. Society Ltd. (Rest.)

UJJAIN—Manak Chand Book Depot, Sati Gate (Rest.)

VARANASI—

- 1 Students Friends & Co., Lanka (Rest.)
- 2 Chowkhamba Sanskrit Series Office, Gopal Mandir Road, P. B. 8 (Reg.)
- 3 Glob Book Centre (Rest.)
- 4 Kohinoor Stores, University Road, Lanka (Reg.)
- 5 B. H. U. Book Depot (Rest.)

VELLORE—A. Venkatasubhan, Law Booksellers (Reg.)

VIJAYAWADA—The Book & Review Centre, Eluru Road, Government (Rest.)

VISAKHAPATNAM—

- 1 Gupta Brothers, Vizia Building (Reg.)
- 2 Book Centre, 11/97, Main Road (Reg.)
- 3 The Secy. Andhra University, General Co-op. Stores Ltd. (Rest.)

VIZIANAGARAM—Sarda & Co. (Rest.)

WARDHA—Swarajeya Bhandar, Bhorji Market (Reg.)

For Local Sale

- 1 Govt. of India, Kitab Mahal, Janpath, Opp. India Coffee House, New Delhi
- 2 Govt. of India Book Depot, 8 Hastings Street, Calcutta
- 3 High Commissioner for India in London, India House, London, W. C. 2.

Railway Bookstall holders

- 1 S/S. A. H. Wheeler & Co., 15, Elgin Road, Allahabad
- 2 Gahlot Bros., K. E. M. Road, Bikaner
- 3 Higginbothams & Co. Ltd., Mount Road, Madras
- 4 M. Gulab Singh & Sons Private Ltd., Mathura Road, New Delhi

Foreign

- 1 S.S. Education Enterprise Private Ltd., Kathmandu (Nepal)
- 2 S.S. Aktie Bologat, C. E. Fritzes Kungl. Hovbokhandel, Fredsgatan-2 Box 1656, Stockholm
- 3 Reise-und Verkehrsverlag Stuttgart, Postfach Gutenbergstr. 21, Stuttgart No. 11245, Stuttgart (Germany West)

4 Shri Iswar Subramanyam 452, Reversite Driv Apt. 6, New York, 27 NWY

5 The Proprietor, Book Centre, Lakshmi Mansons, 49, The Mall, Lahore (Pakistan).

On S. and R. Basis

- 1 The Head Clerk, Govt. Book Depot, Ahmedabad
- 2 The Asstt. Director, Extension Centre, Kapileswar Road, Belgaum
- 3 The Employment Officer, Employment Exchange, Dhar
- 4 The Asstt. Director, Footwear Extension Centre, Polo Ground No. 1, Jodhpur
- 5 The O. I/C., Extension Centre, Club Road, Muzaffarpur
- 6 The Director, Indian Bureau of Mines, Govt. of India, Ministry of Mines & Fuel, Nagpur
- 7 The Asstt. Director, Industrial Extension Centre, Nadiad (Gujarat)
- 8 The Head Clerk, Photozincographic Press, 5, Finance Road, Poona
- 9 Govt. Printing & Stationery, Rajkot
- 10 The O. I/C. Extension Centre, Industrial Estate, Kokar, Ranchi
- 11 The Director, S. I. S. I. Industrial Extension Centre, Udhna, Surat
- 12 The Registrar of Companies, Narayani Building, 27, Erabourne Road, Calcutta-1
- 13 The Registrar of Companies, Kerala, 50 Feet Road, Ernakulam
- 14 The Registrar of Companies, H. No. 3-5-63, Hyderguda, Hyderabad
- 15 Registrar of Companies, Assam, Manipur and Tripura, Shillong
- 16 Registrar of Companies, Sunlight Insurance Building, Ajmeri Gate Extension, New Delhi
- 17 Registrar of Companies, Punjab and Himachal Pradesh, Link Road, Jullundur City
- 18 Registrar of Companies, Bihar, Jamal Road, Patna-1
- 19 Registrar of Companies, Raj. & Ajmer; Shri Kamta Prasad House, 1st Floor, 'C' Scheme, Ashok Marg, Jaipur
- 20 The Registrar of Companies, Andhra Bank Building, 6 Linghi Chetty Street P. B. 1530, Madras
- 21 The Registrar of Companies, Mahatma Gandhi Road, West Cott. Bldg. P. B. 334, Kanpur
- 22 The Registrar of Companies, Everest 100, Marine Drive, Bombay
- 23 The Registrar of Companies, 162, Brigade Road, Bangalore
- 24 The Registrar of Companies, Gwalior
- 25 Asstt. Director, Extension Centre, Bhuli Road, Dhanbad
- 26 Registrar of Companies, Orissa, Cuttack Chandi, Cuttack
- 27 The Registrar of Companies, Gujarat State, Gujarat Samachar Building, Ahmedabad
- 28 Publication Division, Sale Depot, North Block, New Delhi
- 29 The Development Commissioner, Small Scale Industries, New Delhi
- 30 The O. I/C., University Employment Bureau, Lucknow
- 31 O. I/C., S. I. S. I. Extension Centre, Malda
- 32 O. I/C., S. I. S. I. Extension Centre, Habra, Tabaluria, 24-Parganas
- 33 O. I/C., S. I. S. I. Model Carpentry Workshop, Piyali Nagar, P. O. Burnipur
- 34 O. I/C., S. I. S. I. Chrontanning Extension Centre, Tangra 33, North Topsia Road, Calcutta-46
- 35 O. I/C., S. I. S. I. Extension Centre (Footwear), Calcutta
- 36 Asstt. Director, Extension Centre, Hyderabad
- 37 Asstt. Director, Extension Centre, Krishna Distt. (A. P.)
- 38 Employment Officer, Employment Exchange, Jhabua
- 39 Dy. Director Incharge, S. I. S. I., C/o Chief Civil Admn. Goa, Panjim
- 40 The Registrar of Trade Unions, Kanpur
- 41 The Employment Officer, Employment Exchange, Gopal Bhavan, Mornia
- 42 The O. I/C., State Information Centre, Hyderabad
- 43 The Registrar of Companies, Pondicherry
- 44 The Asstt. Director of Publicity and Information, Vidhana Saubha (P. B. 271) Bangalore

