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VILLAGE SURVEY MONOGRAPHS
QUILON DISTRICT

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and
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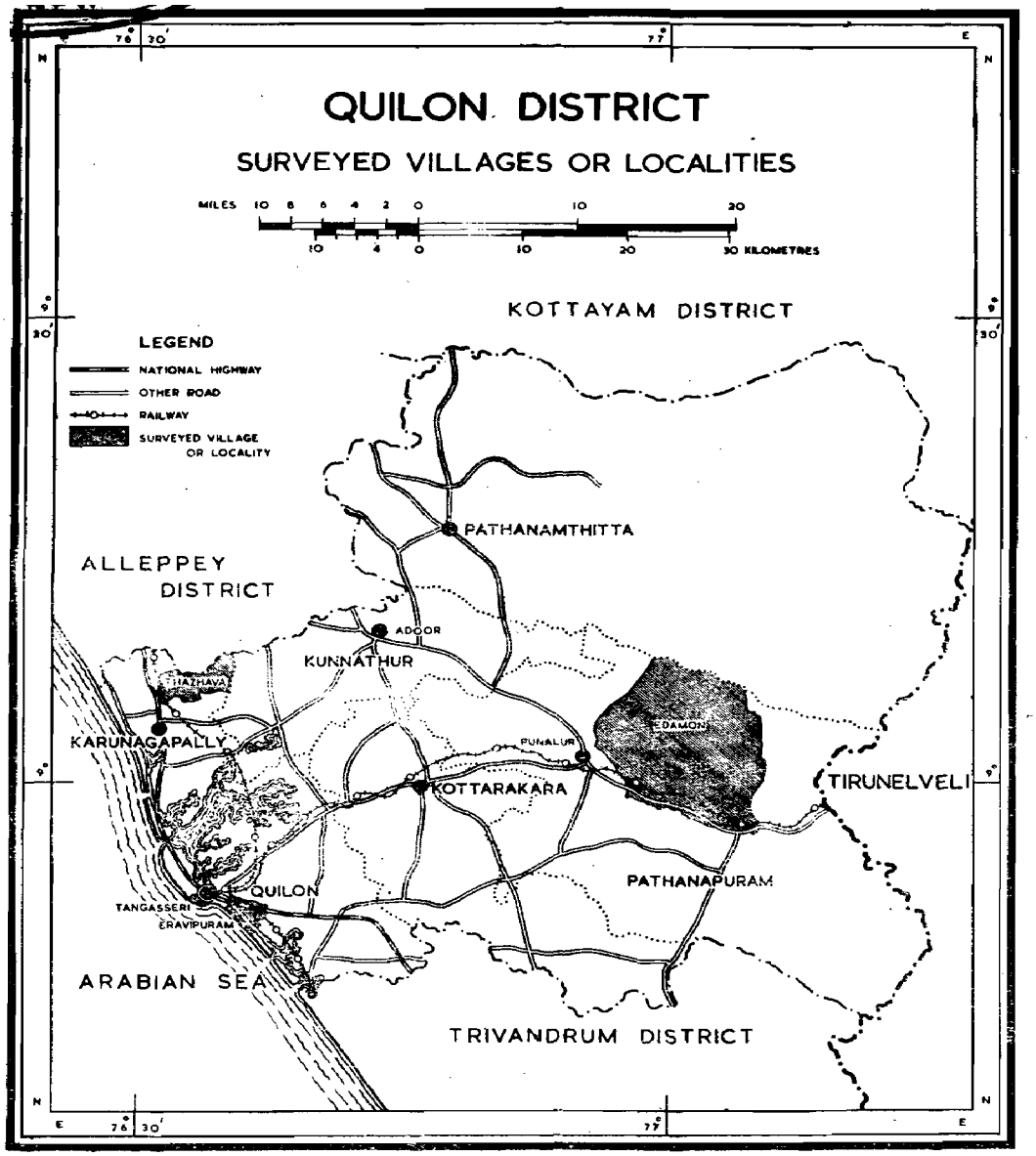
QUILON DISTRICT
SURVEYED VILLAGES OR LOCALITIES
MILES 10 8 6 4 2 0 10 20
10 4 0 10 20 30 KILOMETRES
KOTTAYAM DISTRICT
LEGEND
NATIONAL HIGHWAY
OTHER ROAD
RAILWAY
SURVEYED VILLAGE OR LOCALITY
PATHANAMTHITTA
ALLEPPEY DISTRICT
ADOOR
KUNNATHUR
HAZHAVA
KARUNAGAPALLY
PUNALUR
EDAMON
KOTTARAKARA
TIRUNELVELI
QUILON
TANGASSERI
ERAVIPURAM
PATHANAPURAM
ARABIAN SEA
TRIVANDRUM DISTRICT
76° 30'
77°
9° 30'
9°
N
E

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.

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

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

New Delhi,
July 30, 1964

A. MITRA,
Registrar General, India

PREFACE

This part of the Census Report is devoted to the monographs on four centres selected from the Quilon district out of a total of thirty-five in the whole of Kerala taken up for village surveys. These four centres have been selected having regard to the concentration of plantation workers at Edamon, handloom weavers at Eravipuram, Anglo-Indians at Tangasseri and screw-pine mat makers at Thazhava.

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

3. The emphasis laid on taking up for type studies areas having a concentration of typical communities with a predominant occupation has inevitably led to the selection of a few centres without any rural or urban bias. Thus part of Eravipuram village lies in the Quilon municipal town, though the surveyed area is outside the municipal limits, and the whole of Tangasseri lies within the same municipal town.

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

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

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

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

Male of 12 and above	=	1
Female of 12 and above	=	0·9
Child under 12	=	0·5

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

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

9. The field survery was conducted in two instalments in each of the centres. In the first round of visits the main schedule was exhausted. The second round was utilised mainly for the survey of consanguineous marriges and incidentally for the collection of a few supplementary items of information. The entire collection of data, their tabulation and the

preparation of notes were done by my young and energetic colleague Shri C. Daniel, Economic Investigator of this department. But for the valuable contribution made by him these monographs would not have taken shape. While the monograph on Edamon alone was written by me, the monographs on the remaining three centres were drafted by my colleague Shri M. Joseph, Deputy Superintendent of Census Operations (Surveys). I am happy to acknowledge the brilliant contribution made by him.

10. Let me take this opportunity to express my deep sense of gratitude to the Government of Kerala for the unstinted co-operation and help extended to me in the conduct of the village surveys especially to Shri Pattom A. Thanu Pillai, now Governor of Andhra Pradesh and Shri A. G. Menon, I. A. S., who were the Chief Minister and the Chief Secretary respectively during the period of the basic surveys and Shri R. Sankar, Chief Minister, Shri K. P. K. Menon, I. A. S., ex-Chief Secretary and Shri N. M. Patnaik, I. A. S., the present Chief Secretary to Government who were in charge of the Census portfolio during the subsequent investigations for these monographs. In addition to the data collected in the course of the field investigation several items of information were secured from the various departments of the State Government. I acknowledge with gratitude the co-operation and help rendered by the Heads of Departments and the District Collectors and their subordinates. I should also express my gratitude to Shri K. B. Warrier, I. A. S., Chairman of the Rubber Board, India, at the time of the survey and the managements of the various Plantations situated in the Edamon village for making available a good deal of valuable information for purposes of these monographs.

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 paintings, drawings, sketches, maps and charts, which are equally valuable as the photographs, have been done by Shri K. Kirshna Pillai, Draftsman of my office. The photographs relating to scenes from an Anglo-Indian wedding were presented by Shri Joseph Cohelo of Ernakulam. The photographs given in plates Nos. 47 to 50 dealing with cashew industry are by courtesy of the Department of Public Relations, Kerala. 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 the maps (excluding the notional diagrams of the surveyed areas), the cover page and the half-tone blocks of Plates Nos. 42, 43 and 64 to 71 and all the colour blocks were made at the Printers Blocks, Trivandrum. The rest of the half-tone blocks and line blocks were made at the Malayala Rajyam Process Studio, Quilon. 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 St. Joseph's Press, Trivandrum. 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 After-Care Home Printing Unit under the able guidance of Shri K. Krishnan Nair, ex-Superintendent and Shri P. N. Mahadevan, ex-Chief Foreman and Sarvashri P. A. Nainan and M. I. Raju, the present Superintendent and Chief Foreman respectively has executed the work quite efficiently.

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

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

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

Trivandrum,
Ist September, 1964

M. K. DEVASSY

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EDAMON


EDAMON VILLAGE
A NOTIONAL DIAGRAM
PATHANAMTHITTA TALUK
PIRAVANTHOOR VILLAGE
H I L L K A R A
ARIENKAVU VILLAGE
CHALIYAKKARA
MALAYALAM PLANTATION
PUNALUR VILLAGE
CHERUTHANOOR
VELLIMALA
EDAMON
ANDOORPACH
URUKKUNNU
YEROOR VILLAGE
OTTAKKAL
THENMALA
KULATHUPUZHA VILLAGE
ROAD
RAILWAY LINE
TALUK BOUNDARY
VILLAGE BOUNDARY
KARA BOUNDARY
RIVER
PATHANAMTHITTA
KUNNATHUR
EDAMON
KOTTARAKARA
MADRAS STATE
PATHANAPURAM TALUK
CHIRAYINKIL
NEDUMANGAD
LEGEND
SURVEYED AREA
UPPER PRIMARY SCHOOL
LOWER PRIMARY SCHOOL
TEMPLE
CHURCH
VILLAGE OFFICE
RAILWAY STATION
POLICE STATION
POST OFFICE
RUBBER
TEA
RESERVE FOREST

EDAMON*

CHAPTER I

INTRODUCTION

Situation and physical Features

In her picturesque diversity of physical features Kerala is broadly divided into lowlands consisting of the coast and the borders of the lakes, plains succeeding the lowlands in gentle ascents and valleys broken here and there by isolated low hills and the hilly eastern portion broken by long spurs, extensive ravines, deep forests and tangled jungles on the top of which the Western Ghats keep watch over this favoured land. Edamon belonging to the last of the above categories lies on the Quilon-Shencottah road, a little over 41 miles[1] to the east of Quilon. By rail the Edamon station is 33 miles[2] from Quilon. From Punalur, the headquarters of the Pathanapuram taluk, the village is just 4 miles[3] to the east. A little to the east of its western border is the Thenmala junction where the Trivandrum-Shencottah road at its 46th mile[4] meets the Quilon-Shencottah road at its 41st mile[5]. From here to Shencottah it is approximately 18 miles[6]. Lined up on either side with fine avenue trees the roads to Shencottah both from Quilon and Trivandrum are highly enchanting. For a pretty long distance the Trivandrum-Shencottah road and for a smaller distance the Quilon-Shencottah road pass through dense forests which form an abundant source of inexhaustible wealth, the potentiality of which exceeds our most sanguine calculations. While human habitations that have cropped up one by one at several points on the roadsides have contributed to break the solitude of some of these areas, it is not without an element of devastation of the beauty of the silvan scene at the hands of man.

2. Situated between 9.03° north latitude and 77.02° east longitude in the Pathanapuram taluk of the Quilon district, the village is bounded on the north by the southern boundary of the Pathanamthitta taluk, on the east by the Arienkavu village, on the south by the Kulathupuzha village, on the south-west by the Yeroor village and on the west by the Piravanthoor and Punalur villages. Rich in natural resources Edamon has the main items of wealth in the reserve forests which constitute more than half its total area and rubber and tea plantations extending over 8,000 acres.[7] In its characteristic hilly formation the village has an undulating surface of hills of different altitudes. Nature is seen here at her best offering a continuous feast to the eye. On one side lie a series of hills adorned with rubber and tea, the highest of them disappearing in happy confusion with the clouds. The foot of these hills which is not covered by plantations is well inhabited. "On the other side is a vast rich undulating plain spread out in velvet green and covered with dense jungles. The noonday sun scarcely penetrates the thick crust of green leaves; so rich is the vegetation. Tall, upright standards of huge timber trees, exquisitely beautiful palms of different kinds, creepers, ferns and flowers—all spring from a tangled undergrowth of iral reed. The pepper vine clings to the large timber trees and ropes of rattan and giant

---

* The basic survey in this area was conducted between 23rd February 1961 and 16th March 1961.

(1) 65.98 km.
(2) 53.11 „
(3) 6.44 „
(4) 74.03 „
(5) 65.98 km.
(6) 28.97 „
(7) 3,237.52 hectares

branches hidden in creepers combine to construct an ever varying but unending bower." Going into the interior of the forests one is composed to fine thoughts. There may not be any human habitation within a radius of miles. Nothing disturbs one except the loneliness of the spot. At night you may be awakened by a wild elephant who pays his customary visit to some of his favourite spots. Numerous streams which originate from the hills cut across the village. While the Kazhuthayurutty river which is the main tributary of the Kallada river passes along the southern boundary of the village, another tributary winds along its north-western boundary.

The Grounds for Selection

3. Starting with the first plantation made by the Government of Travancore on the banks of the Periyar river in the year 1899 consisting of 7 acres[1] of Hevea brasiliensis, the area under rubber in Kerala has now gone up to 303,021 acres[2] at the end of 1960. This is out of the total all-India area under rubber coming to 321,002 acres[3]. Out of 25,192 metric tons of natural rubber produced in India, Kerala produces as much as 22,680 metric tons. Thus, 94.39 per cent of the total area under rubber and 90.03 per cent of the production of natural rubber in India are in Kerala. Kerala not only leads India in the matter of production of rubber but also holds a monopoly of the same. The primary reason for the selection of Edamon for village survey is to study the various aspects of the rubber plantations which occupy such a pre-eminent place in the economy of Kerala. Added to this, Edamon also happens to be a village having extensive reserve forest areas and a limited extent of tea plantations which also are important from the point of view of the country's economy. The features of hilly areas differ to some extent from those of the midlands and to a large extent from the coastal areas. In this respect Edamon offers sufficient scope for a detailed study of the distinguishing features of a hilly village in Kerala.

The Area under Survey

4. The area selected for survey in the village is a portion inhabited by 118 households carved out of a rubber-cum-tea plantation known as the Isfield Estate. This locality, called Nedumpara due to the presence of a number of long and huge rocky formations in it, is situated about 1½ miles[4] in the interior to the north of the southern entrance of the estate. The exact area in which the 118 households reside is the portion lying to the north and east of the office of the Isfield Estate. This is bounded on the south and south-west by the estate main road, on the north and north-west by a branch road of the estate and on the east partly by the estate main road and partly by a bund. The houses on the western side of the western boundary are also included in the surveyed area.

The Soil

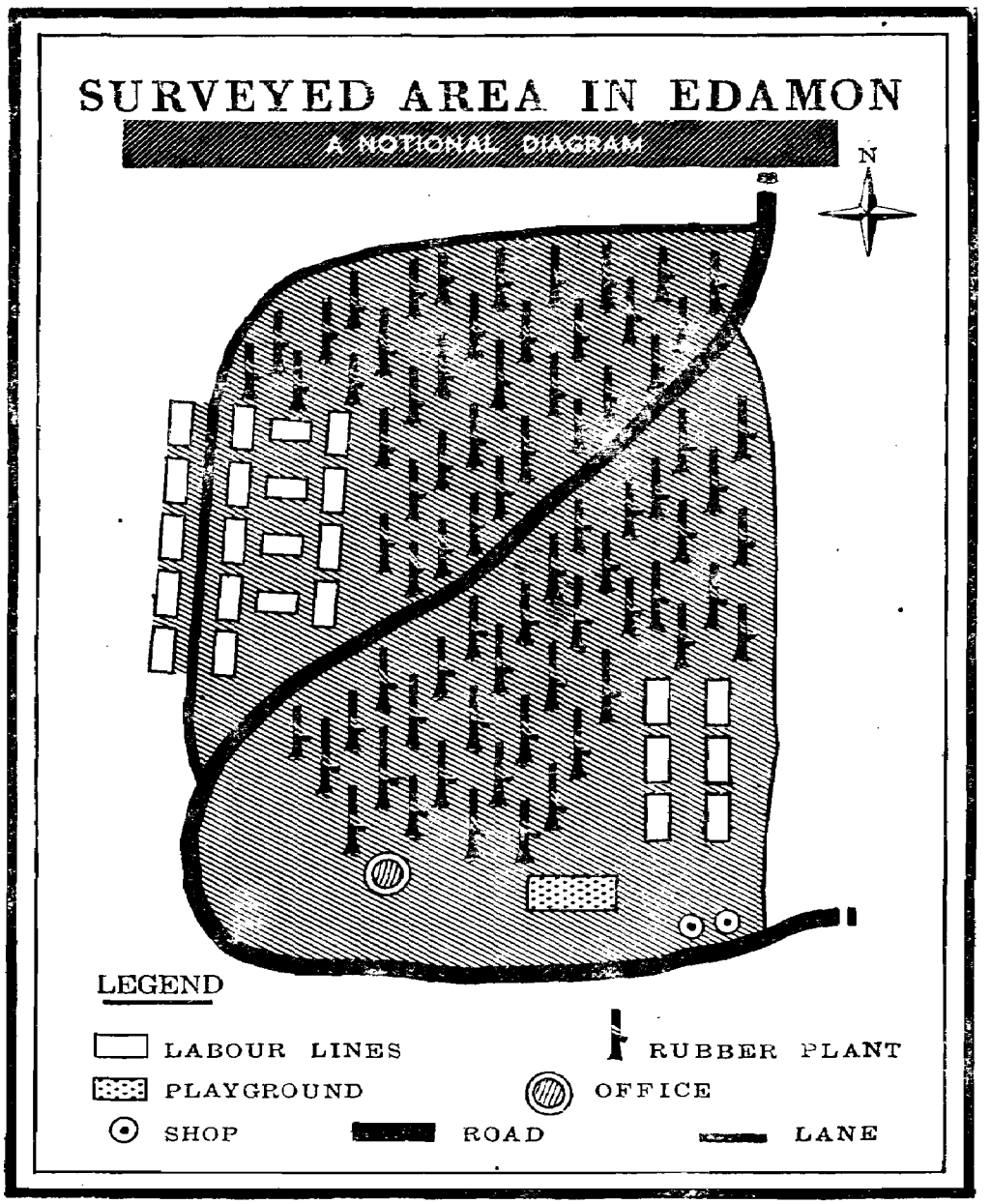
5. The village has both lateritic and forest soils. In areas which are neither covered by forests now nor were cleared of forests the soil is lateritic. There is an accumulation of iron and aluminium in this type of soil. It does not, however, have the versicular structure peculiar to true laterites. The silica sesquioxide ratio of the clay fraction of laterite soil and lateritic soil is between 1.33 and 2.0. This soil is really more fertile than ordinary laterite soil. In areas which are covered by forests or which have been cleared of forest growth for plantation or other purposes the type of soil obtaining is the forest soil. It is characterised by a surface layer of organic matter derived from forest growth. This soil is rich in nitrogen but extremely poor in bases due to heavy leaching. Its phosphate content is also very low. When the forests are cleared this soil gradually undergoes

(1) 2.83 hectares

(2) 122,629.56 hectares

(3) 129,906.30 hectares

(4) 2.41 km.



laterisation. Plantation crops such as tea, cardamom and rubber are extensively grown on cleared forest soil. The soil is somewhat acidic in reaction.

Rainfall

6. Punalur is the nearest centre where rainfall has been recorded. A table giving the rainfall from January 1951 to December 1960 is given below:—

Table I

RAINFALL AT PUNALUR*

Month		Year									
		1951	1952	1953	1954	1955	1956	1957	1958	1959	1960
January	A	2	...	2	1	...	...	...	1	...	1
	B	10.2	...	33.0	5.1	...	...	...	44.5	...	7.6
February	A	...	4	1	1	1	1	2	4	2	1
	B	...	121.9	10.2	29.2	22.9	20.3	17.8	26.7	29.8	3.0
March	A	9	4	5	11	4	3	6	9	2	4
	B	61.0	143.5	71.1	252.7	179.1	26.7	81.3	174.7	14.8	104.8
April	A	13	15	13	11	10	10	15	13	13	14
	B	217.2	259.1	226.1	205.5	167.9	221.2	319.9	217.0	432.5	340.6
May	A	10	14	2	10	16	15	16	15	18	23
	B	226.1	505.5	25.4	165.6	360.7	258.3	420.3	345.5	394.8	637.1
June	A	27	23	10	25	25	22	26	21	19	17
	B	688.3	522.0	345.4	431.8	602.0	472.2	762.5	591.1	608.6	272.2
July	A	17	17	24	21	19	16	23	13	25	18
	B	344.2	309.9	787.4	367.0	255.3	242.8	592.5	178.7	626.2	432.9
August	A	11	23	14	22	7	17	17	23	16	16
	B	134.6	416.6	194.3	292.6	73.7	239.3	247.1	498.8	213.4	290.1
September	A	14	4	8	18	18	14	5	3	18	21
	B	508.0	55.9	127.0	118.6	509.3	134.6	56.2	67.2	391.8	406.6
October	A	20	16	21	16	16	17	15	15	10	10
	B	416.6	500.4	582.9	485.1	261.6	450.1	413.2	398.6	236.6	378.4
November	A	...	9	7	3	13	13	10	13	11	20
	B	...	200.7	171.5	38.6	408.9	287.8	183.9	194.1	150.6	701.5
December	A	2	4	...	6	1	...	4	...	1	2
	B	53.3	109.2	...	156.2	6.3	...	104.7	...	4.4	24.4

7. The above table would show that during the period of 10 years covered by it the wettest months have been June for 6 years, July for 2 years and October and May for 1 year each. The maximum rainfall is seen to have been recorded in the month of July 1953 which comes to 787.4 mm. The driest months during the same period have

* Data for the period up to March 1956 are taken from the Monthly Rainfall Statements published by the Director of Statistics, Madras and those for the subsequent period from the Punalur observatory.

A. No. of rainy days

B. Total rainfall in mm.

been January for 6 years, February for 1 year, December for 2 years and January and December for 1 year. There was no rainfall at all in the driest months except in 1954 and 1960. The year 1960 stands unique as having the maximum number of rainy days and the maximum amount of rainfall during the decade.

Temperature and Humidity

8. The following table gives the temperature and humidity of Punalur for 1960:—

Table II

TEMPERATURE AND HUMIDITY AT PUNALUR FOR 1960

Months	Temperature (°C)				Humidity in percentage	
	Mean maximum temperature	Mean minimum temperature	Highest maximum temperature	Lowest minimum temperature	Mean relative humidity in percentage at 8.30 hours IST	Mean relative humidity in percentage at 17.30 hours IST
January	34.5	20.3	36.3	19.1	73	44
February	34.7	21.3	36.4	17.9	70	39
March	36.1	22.7	37.1	21.7	81	55
April	34.5	23.3	36.5	21.8	85	71
May	30.7	23.8	35.7	22.8	92	80
June	31.0	24.0	32.5	22.8	93	74
July	30.6	23.5	32.8	22.8	92	78
August	30.9	23.4	32.6	22.8	92	74
September	30.1	23.5	32.9	22.8	95	77
October	32.0	21.9	34.2	18.3	95	76
November	30.8	20.9	33.0	19.0	94	83
December	32.6	20.4	34.3	16.6	86	58

9. In 1960 the lowest mean maximum temperature fell in the month of September while the highest fell in the month of March. The variation was only from 30.1°C. to 36.1°C. The lowest mean minimum temperature was in the month of January and the highest in June. The variation from the lowest to the highest was only from 20.3°C. to 24.0°C. The lowest maximum temperature was in the month of June and the highest in the month of March, the variation being from 32.5°C. in June to 37.1°C. in March. The lowest minimum temperature is seen recorded in the month of December with 16.6°C. and the highest in May to September with 22.8°C. The humidity varied from 70 per cent at 08.30 hours in February to 95 per cent in September and October, while at 17.30 hours it varied from 39 per cent in February to 83 per cent in November. In summer the days are warm but the nights are cool. In the rainy season, however, both days and nights are cool. On the whole the weather in this region is comparatively more pleasant than in the coastal and midland regions of Kerala.

The Flora and the Fauna

10. The village abounds in flora of numerous varieties. Of the trees yielding valuable timber the teak is more abundant than others, being a forest area. The poon is found in less accessible parts. The 'Anjili' affords

excellent planks for house building. The stately cotton tree is generally used for boat-making. The 'Aryanjili' and the 'Caryota' yield good fibres for cordage and ropes. The wild mango and wild jack and the black, red and iron wood trees are seen everywhere. Those yielding gamboge, dragon's blood ('muttipal') and other kinds of aromatic gums are met with amongst the species of resin trees. The Malabar blackwood (rose-wood), ebony, 'thambagom' (Hopea parvi-flora), 'Venga' (Pterocarpus marsupium), 'thembavu' (Terminalia tomentosa), white cedar, 'ventek' etc., are among the trees which yield good timber. Jack, areca, mango, cashew and plantain trees are the more popular ones among the fruit trees. Plantain, tapioca, pineapple, pepper and betel are grown by almost all households. In addition, vegetables including tubers and rhizomes, lady's finger, pumpkin etc. are also widely cultivated. Cocoanut palms are less popular in this area, perhaps because the soil is not sufficiently congenial to their growth. The areca palms grow well though unwatered unlike in other regions. Paddy is grown, but not so plentifully as in the western regions of the State. Only a small area in the village is fit for paddy cultivation. The more important of the cultivated flora are the rubber, the tea and the teak. Flower and ornamental trees and plants are also popular in the village. Roses, Hibiscus etc. are found taken care of by several households.

Rubber

11. Although the existence of rubber has been known to man from very early times and was first observed by Europeans soon after the discovery of America, it was not until the middle of the 18th century that the various rubber yielding trees were identified. It was not also until the 19th century that the discoveries of Goodyear and Hancock enabled the product to be worked up into useful articles thereby laying the foundations of the flourishing industry of the present day. Hevea brasiliensis (Para rubber) is a native of the forest valley of Amazon where it grows to a height of 60 ft.[1] or more and attains a girth of 6 to 8 feet.[2] The leaves are trifid, leaflets elliptical lanceolate and flowers unisexual, small, greenish yellow, sweet-scented and produced in panicles. The female flowers are larger than the male flowers and frequently terminal. Three large seeds are contained in a single fruit with a hard woody capsule. The capsule bursts spontaneously with a sharp report when the contents are ripe and the seeds are scattered to a considerable distance. Brown in colour and decorated with characteristic markings the seeds are about an inch[3] long, flattened on one side and rounded on the other. The kernels contain rich oil which offers possibilities of a substitute for linseed oil. The real commercial value of the Para rubber tree lies in its bark which grows to the thickness of 3 quarters of an inch.[4] In this bark of the trunk are concentrated most of the microscopic tubular ducts which generate the latex. The latex which resembles cow's milk contains in suspension the rubber with which we are so familiar in the worked-up form of rubber tyres etc. Hevea brasiliensis is not the only tree which produces rubber latex although it is perhaps the best. Manihot glaziovii, Castilloa elastica, Ficus elastica, Funtumia elastica and Landolphia kirkii are the other trees capable of producing rubber. Of these the first two are indigenous to America, Ficus elastica is indigenous to India and Funtumia and Landolphia are found in Africa. The other three species viz. Hevea, Castilloa and Manihot were largely cultivated in South India—the Ceara rubber tree at one period being planted as a shade tree in Government estates. All these varieties eventually gave way to Hevea brasiliensis from which is derived the Para rubber of commerce. The Para rubber tree stands out as being prominently suited for the economic production of

(1) 18.29 metres
(2) 1.83 to 2.44 metres
(3) 25.40 mm.
(4) 19.05 mm.



Pl. 1

RUBBER PLANT
(Branch shown separately)

Page 6

rubber of the highest quality and by virtue of its demonstrated superiority has been planted and exploited more than any other rubber tree in the east.

Tea

12. Kerala contains large tracts of highlands peculiarly suited for the cultivation of tea. These tracts, which, previous to the advent of tea and coffee planters, were clothed with magnificent primeaval forests, the home of the elephant, tiger, bison and the sambur, are now the centre of a flourishing industry with several acres being planted with tea. Tea is grown by planting the seeds in nurseries. The new plants are transplanted easily when they are not less than six months or more than 18 months old. At an early stage in the growth of the young plant it is cut back to a few inches from the ground to provide a main stem and encourage lateral growth. Thereafter, it is lightly pruned in such a way as to prevent the natural vertical growth and provide a good spread of side branches thus creating out of a tree, into which the plant would naturally develop if left undisturbed, a bush of a size and shape suitable for plucking easily from 3-4 feet[1] in height and of much the same span. If not maintained in this form it would grow into a tree of 40 or 50 feet[2] in height. The bush is pruned at regular intervals throughout its life partly in order that it may maintain its formation but mainly to allow its continuing the functional activity of producing the flush which becomes impaired at certain periodic stages of its development. After a period of yielding flush the sap passages become partially obstructed. The weed hardens and the bush becomes unproductive of flush. The removal of the extra foliage and over-matured weed thus becomes necessary to maintain the bush in an artificial condition of a standing leaf predecessor. This is effected by pruning with a sharp and specially shaped knife. The flush is plucked. The plucking of the flush from the fully developed bush is an important and skilled operation. Each bush yields leaf sufficient to make about one-fourth pound of tea per year. It is this leaf that is withered, rolled, fermented (oxidised), dried, sorted or graded and sold as tea. The tea shrub is a perennial the life of which is estimated to be about 60 years. It is supposed to have been introduced in India from China. Given a suitable rainfall of not less than 70 inches[3] per annum and fairly equitable climate, the tea will flourish from sea level to 7,000 or 8,000 feet[4] elevation. Generally speaking, the quality and flavour of tea improves as the altitude at which it is grown increases. The soil best suited for the cultivation of tea is a light friable one of good depth from which water percolates freely.

13. The normal items of fauna like the cows, bullocks, buffaloes, cats, dogs, goats, poultry etc. are common throughout Kerala and this area is no exception. But there are certain items of fauna which are peculiar to the higher ranges in that they are found only at certain heights. Edamon being a highland area special mention about a few of these varieties would be useful. Macacus Silenus (the lion-tailed monkey) and Semnopithecus Johnii (the Nilgiri Langur) are the only types of monkeys found in Edamon. The former may be met with in small herds but often goes about solitary. The latter, always found in small troupes with loud booming note of the male, is a familiar scene in the hills. They are very gentle and easily tamed and often clean in their habits in captivity. Though tigers are not uncommon in the hills, in this region where there is an abundance of forest and very little grass they are not easy to get. The next in size, the leopard is very common. The black variety is common and is usually bolder and fiercer than the ordinary one. Toddy cats, those nocturnal beings, which feed on fruits though they are not above taking a meat diet when they can get it are not uncommon. The popular toddy cat

(1) 0.91 to 1.22 metres
(2) 12.19 to 15.24 metres
(3) 177.8 cm.
(4) 2,133.60 to 2,438.40 metres

is a perfect pest as it invariably finds its way into houses and takes up its abode between the roof and the ceiling where its movements and its smell make it a most undesirable visitor. Jackals and wild dogs are plentiful. The sloth bear or Indian bear is found on the hills at all elevations and is more dreaded by the hillmen than any other animal as it will attack anyone if suddenly disturbed. Of the rodents which include the squirrel, rat and mouse, porcupine, hare etc., the porcupine is the largest. The black-naped hare is common. Likewise the flying squirrel and the large black and red squirrel are also seen here being a hilly area. From the small rodents to the lordly elephant is a great step, but this animal is the first member in the family of ungulates. These animals are wild in the forest and particularly abundant in some places. They do not always remain in the same spot but live about over large areas, their movements being regulated by the quantity and condition of the food available and the state of weather. They descend from the hills as soon as the water begins to fail there and they are then to be found in the thickest and coolest parts of the lower forests in the vicinity of some river. There they remain till about September but some, not all of them, descend to the lower slope of the hills and even to the low country to see what they can get from the fields of hill-paddy then beginning to ripen and often destroy large quantity of grains. Sometimes elephants die in large number, as in 1866 when a murrain attacked them in a forest near Malayattur. Such epidemic would doubtless occur more frequently if the number of elephants increases unduly and supply of food is very short. The Indian wild boar, the sambur, the spotted deer and the tiny little mouse deer are among the family of ungulates found in this area.

14. Bird life is most abundant in the forest area of the village. Here the "Seven sisters" are represented by the Jungle Babbler (Crateropus canorus) which has the same colouring and habits as the others of its class. Jerdon's Chloropsis, a green bird with a black chin and a blue moustache whose colour harmonises so well with the foliage of the trees, the Southern red-whiskered Bulbul, a plain brown bird with a snow-white throat and breast with a perky black crest bending forward over its beak, the yellow-browed Bulbul which is mostly yellow with brown wings, flocks of Malabar Wood-shrikes, the black-beaked Pied Shrike, the little Brown Flycatcher, flocks of little Munias, the Ceylon Pigmy Woodpecker and the Heart-spotted and the western Blossom-headed Paroquet are a few of them. Another bird that is often heard is the Southern Scimitar Babbler. The Malabar Whistling Thrush has obtained the name 'The Drunken Plough Boy' by its musical efforts. Creeping among the leaves the little white-eyed Tit is a common sight. The "Whish" of the brown-necked Spine-tail is a familiar sound as it rushes at high speed. The note of the Brown Hawk-owl is frequently heard at night while by the day the scream of the Crested Serpenteagle is equally common. Bronze-winged dove may be seen in heavy jungles feeding on the ground.

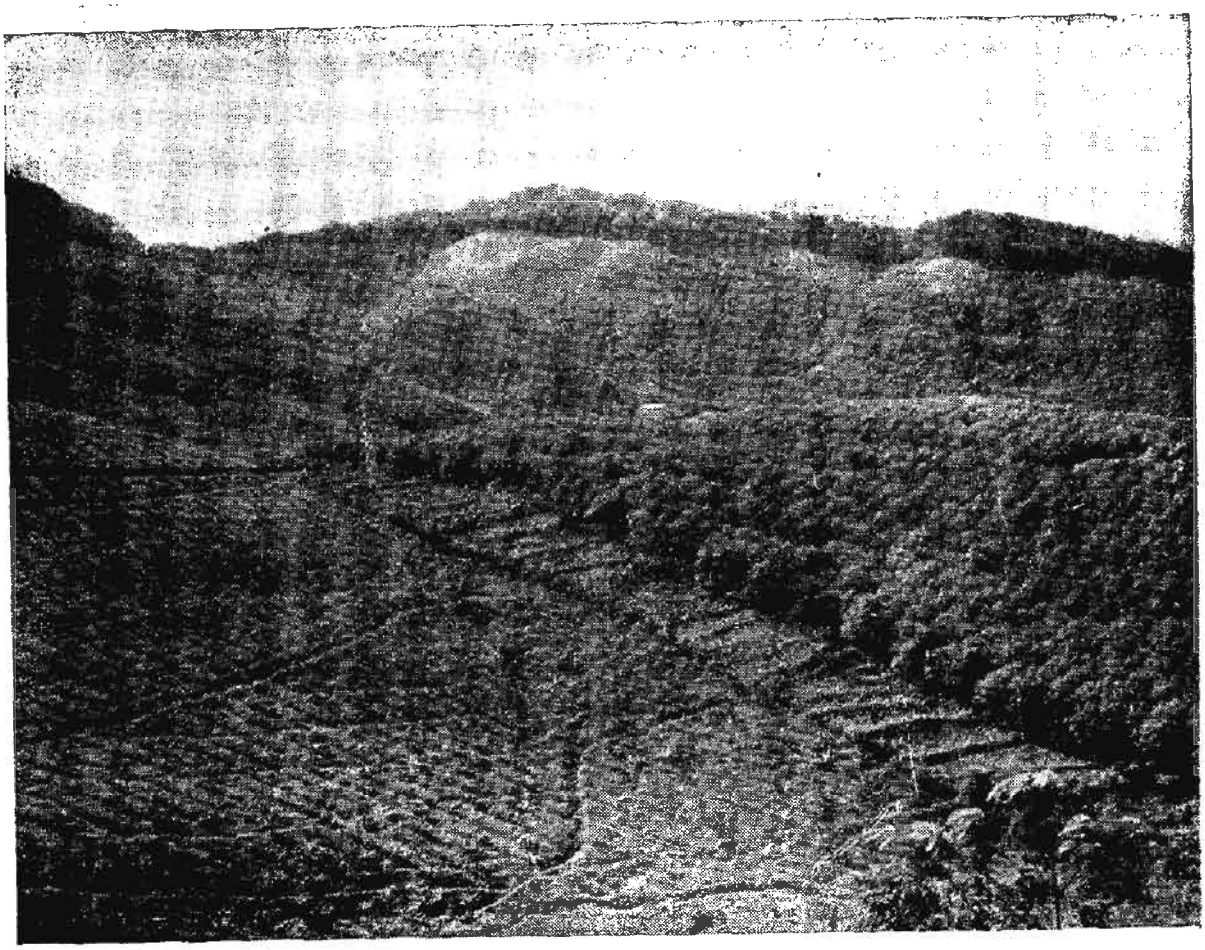
Communications

15. Roads and railways form the chief means of communication in the village. The Quilon-Shencottah road forms the main road of the village and passes along its southern border to a length of 12 miles.[1] On either side of the road dwellings have cropped up in the last 15 years. Another road starting from Kazhuthayurutty proceeds to the north, meets the village near the Isfield estate and branches off into the different estates along to the north and west of the Isfield estate. This is connected with a cart road up to the Mambalathara temple to the west of Kuravanthavalam estate and from there up to Pathanapuram. Another road branches off from the Quilon-Shencottah road near the Edamon railway station and proceeds up to Shaliacary estate on the north-west. Near the village office a road

(1) 19.31 km.



Il. 2 A RUBBER ESTATE—INTERIOR VIEW



Pl. 3 AERIAL VIEW OF A RUBBER ESTATE

branches off from the Quilon-Shencottah road to Ayiranalloor extending up to the southern boundary of the village. The Trivandrum-Shencottah road which comes from the south of the village meets at Thenmala as already observed. On the whole the village is fairly well provided with roads partly by Government and partly by the plantations. The Trivandrum-Madras railway line passes through the village, the train stopping at two stations, viz, Edamon and Thenmala. Though the village has two rivers and their tributaries they are not navigable being mountain rivers just leaving their source and full of wild torrents.

Public Institutions

16. There are three main post offices in the village, these being located at Edamon, Urukunnu and Thenmala with branch offices in all estates. Telegraphic facilities are available at the Thenmala Post Office. Thenmala being the headquarters of the Thenmala forest division the office of the Divisional Forest Officer is located here besides the Forest Range Office and a Forest Depot Office. The Village Office, the Police Station, the Railway Engineer's Office, the Kallada Project Sub-Division Office with three sections and a Health Assistant's Office are the remaining public offices at Edamon. The village has three Upper Primary Schools and five Lower Primary Schools besides the Malayalam-Tamil Lower Primary Schools run by each estate, the number of which comes to five. Of these schools, one Upper Primary School and three Lower Primary Schools are run by Government and one Upper Primary School and one Lower Primary School by the local panchayat. The rest are run by private agencies. The hospitals and dispensaries in the area are furnished by the plantations. There are 5 dispensaries run by the estates, one for each and a group hospital located in the Isfield estate. This hospital and the dispensaries are meant only for the estate employees and their families. The nearest Government hospital is one at Kulathupuzha, 7 miles from Edamon. A doctor from this hospital is also visiting the Forest Depot Office at Thenmala twice a week. While doing so he examines the patients who assemble there and prescribes treatment for them.

Places of Public Worship

17. There are altogether 4 temples, 9 churches and 3 mosques in the village.

18. The temples are Valavil Subramoniankovil, Ayiravalli temple, Mampazhathara temple and Aandumoorthy Nada. Valavil Subramoniankovil is said to have been visited by Sree Narayana Guruswami, whose photo has been consecrated here. Festivals are conducted during the month of Vrischigom annually. Ayiravalli temple is known for the idol of Shiva which is about a century old and is believed to have been reclaimed from the nearby forest. Mampazhathara temple is situated in the forest area. It is claimed to be the oldest temple in the village. The tradition goes that during the regime of H. H. Sree Moolam Thirunal, Maharaja of Travancore he had a vision of Bhadrakali who pointed out the existence of a dilapidated temple there and asked him to renovate it. Aandumoorthy Nada is famous for the animal sacrifice offered before the temple annually for the blessings received by the worshippers from the Moorthy. There are also Mariyamman Kovils, Madan Nadas and similar places of worship which do not have the stature of temples in several parts of the village.

19. There are 6 churches belonging to Latin Christians of which 2 are located in the estates. The Jacobite Christians have 3 churches all of which are outside the plantation areas. Besides the above there are two chapels in the estates which are used by the Marthomites and the members of the Church of South India.

20. There are 3 mosques outside the plantations. Of these the most important one is the mosque at Ottakkal where Sayeed Masood Aulia, a holy person, is said to have stayed about a 100 years ago. A number of pilgrims visit this mosque every year.

Markets

21. There are no formal markets as such in the village. But fish from Quilon and other coastal places and tapioca and other vegetables from the neighbouring villages are brought by lorry, train or by head-load and sold by the roadside during two days in the week. Just outside the village a regular market is held at Kazhuthayurutti. Sunday is the most important market-day here, even though small scale transactions are carried on during other days as well. Estate workers, forest workers, planters and others in the village make their necessary purchases for a week from this market. The richer classes, however, make their purchases from Punalur also.

Health, Sanitation and Drainage

22. As already referred to earlier there are no Government hospitals or dispensaries in the village. There is only a Health Assistant under the Public Health Department who attends to vaccination and the registration of births, deaths etc. There is no supply of protected water or drainage arrangement. The latter, however, is hardly necessary as the hilly terrain provides sufficient natural drainage. The plantations propose to make arrangements for supply of protected water within the estates. At present, only well-water is made use of in the estates. There is a Malariologist attached to the group hospital of the estates.

Residential Pattern

23. By its size Edamon village is one of the few extensive villages in Kerala. According to the houselist prepared for the 1961 Census there are 3,479 dwellings including shop-cum-dwellings and workshop-cum-dwellings in the village. The area of the village is 50,309.56 acres[1]. The density of dwellings therefore works out to 44 per sq. mile[2] against 184 per sq. mile[3] in the State as a whole. A large extent of the village is covered by forests and plantations. The residential pattern in the village is of a mixed type consisting partly of houses by the sides of roads, scattered houses in the interior and type pattern lines of houses in the plantations. As one passes along the Quilon-Shencottah road several shop-cum-dwellings are seen located on either side of it. Most of these houses have sprung up during the last two decades, this period marking one of migration of people to this village from various parts of the State. As and when the immigrants came to the village they thought of starting shops and hence the dwellings are constructed in such a manner that the front side is adapted for running shops and the back side for dwelling. The people who are residing in the interior of the forests are mostly hill tribes. In the rubber and tea plantations the usual pattern of houses of the labour consists of long lines of houses divided into several dwelling apartments, each line usually consisting of six dwellings. These lines are mostly constructed within a mile of the office of the estates. Though there is not so much of communal clustering in the plantations, there is a definite preference for clustering together on linguistic basis. Thus the Malayalis are found residing in one group of houses and the Tamilians in another. There is, however, neither linguistic nor communal ill-feeling in the locality. The staff are provided with separate houses either close to the labour lines or a little away. The manager's residence is however located away from these houses.

(1) 20,359.78 hectares

(2) 17 per sq. km.

(3) 71 per sq. km.



Pl. 4

(1) A TEA BUD AND LEAVES
(2) A TEA PLANT WITH A TEA GARDEN IN THE BACKGROUND

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Area, Houses and Population

24. With an area of 50,309.56 acres[1], Edamon has a population of 18,480 persons consisting of 9,485 males and 8,995 females. The density of population per sq. mile works out to 235[2] persons as against 520[3] persons in the Pathanapuram taluk, 1,062[4] in the Quilon district and 1,127[5] in the State. The low density of population is accounted for by the forest regions and plantations which extend over a sizable area of the village. The area of the plot selected for the survey comes to approximately 7 acres.[6] The following table gives the area, houses and population of the surveyed area:-

Table III

AREA, HOUSES AND POPULATION

Area in		Density of population per sq. mile	Total No. of households	Persons	Males	Females
Acres	Hectares					
7.00	2.83	59,154	118	647	337	310

The Size and Composition of Households

25. 52.24 per cent of the households of the surveyed area have 4-6 members each, 17.80 per cent 7-9 members each, 7.63 per cent 10 members and over each and 19.49 per cent 2-3 members each. There is only a single household with one member. The number of households in each of the above gradations of size is given below:-

Table IV

SIZE AND COMPOSITION OF THE HOUSEHOLDS

Total No. of households	No. of households with				
	One member	Two or three members	Four to six members	Seven to nine members	10 members and over
118	1	23	64	21	9

Ethnic Composition

26. Taking the village as a whole the Hindus form the majority of the population, the Ezhuvas being the predominant community among the Hindus. Christians come next and Muslims third. Among the Hindus there are Nairs, Scheduled Castes and Scheduled Tribes. According to the 1961 Census the number of the Scheduled Castes in the village comes to 1,584 males and 1,514 females. Among the Tribes there are 70 males and 67 females. In the surveyed area also the Hindus form the largest community with 362 persons and 70 households. The sub-communities among Hindus are Nairs, Ezhuvas, Thattans, Asaris, Veluthedans, Nadars, Velans, Thevans, Pallans, Parayas and Chakkiliyans. Of these, Pallans are numerically the strongest. Nairs come second and Ezhuvas third. The rest are found only in small numbers. The Christians consist of 285 persons distributed among 58 households. The Latin Christians are

(1) 20,359.78 hectares
(2) 91 per sq. km.
(3) 201 per sq. km.
(4) 410 per sq. km.
(5) 435 per sq. km.
(6) 2.83 hectares

numerically the strongest among them. Jacobite Christians come second, Marthomites third and members of the Church of South India fourth. The Muslims consist of 96 persons distributed among 16 households. The subjoined table gives the number of households and persons with sex distribution among the various communities in the surveyed area:—

Table V

RELIGIONS, COMMUNITIES, CASTES OR SUB-CASTES

	No. of households	Persons	Males	Females
Hindus				
Nair	19	98	52	46
Ezhuva	8	47	26	21
Thattan	2	15	7	8
Nadar	4	22	9	13
Asari	4	25	16	9
Veluthedan	2	12	6	6
Thevan	2	9	4	5
Velan	1	6	3	3
Pallan	23	110	67	43
Parayan	3	13	7	6
Chakkiliyan	2	5	2	3
Christians				
Latin Christian	14	82	36	46
Jacobite	11	71	35	36
Marthomite	3	14	8	6
Members of Church of South India	4	22	8	14
Muslim	16	96	51	45

27. Of the various communities mentioned above, those dealt with in this monograph are Pallans, Parayas, Thevans and Chakkiliyans, the rest having been dealt with in monographs of other centres where they appear in larger numbers.

Pallans

28. In the Census Report of Travancore, 1911[1] the Pallans are described as the agricultural labourers of the Tamil country. The report says:—

"As a fair sample of the absurd derivation of caste names, which one often meets with, it may be mentioned that Pallans are derived from Pallam, a pit, so called, it appears, because "they were standing on low ground when the castes were originally formed!" The Pallans are Saivites. Their chief worship is of the accessory deities of Siva or Bhutaganas, miscalled devils."

"Pallars are found in South Travancore and in the High Range and are supposed to have come from the Tamil districts of the Madras Presidency. The early Tamil literature of the Sangam period refers to this sub-caste as Mallans, who were originally a fighting class. They are now mainly agricultural labourers, but some are also weavers, especially of a coarse kind of cloth. They generally assume the title, Pandiyan or Nayakkan. They are makkathayis."[2] According to the Madras Census Report of 1891 the Pallans are "a class of agricultural labourers found chiefly in Tanjore, Trichinopoly, Madura and Tinnevelly. They are also fairly numerous in parts of Salem and Coimbatore."

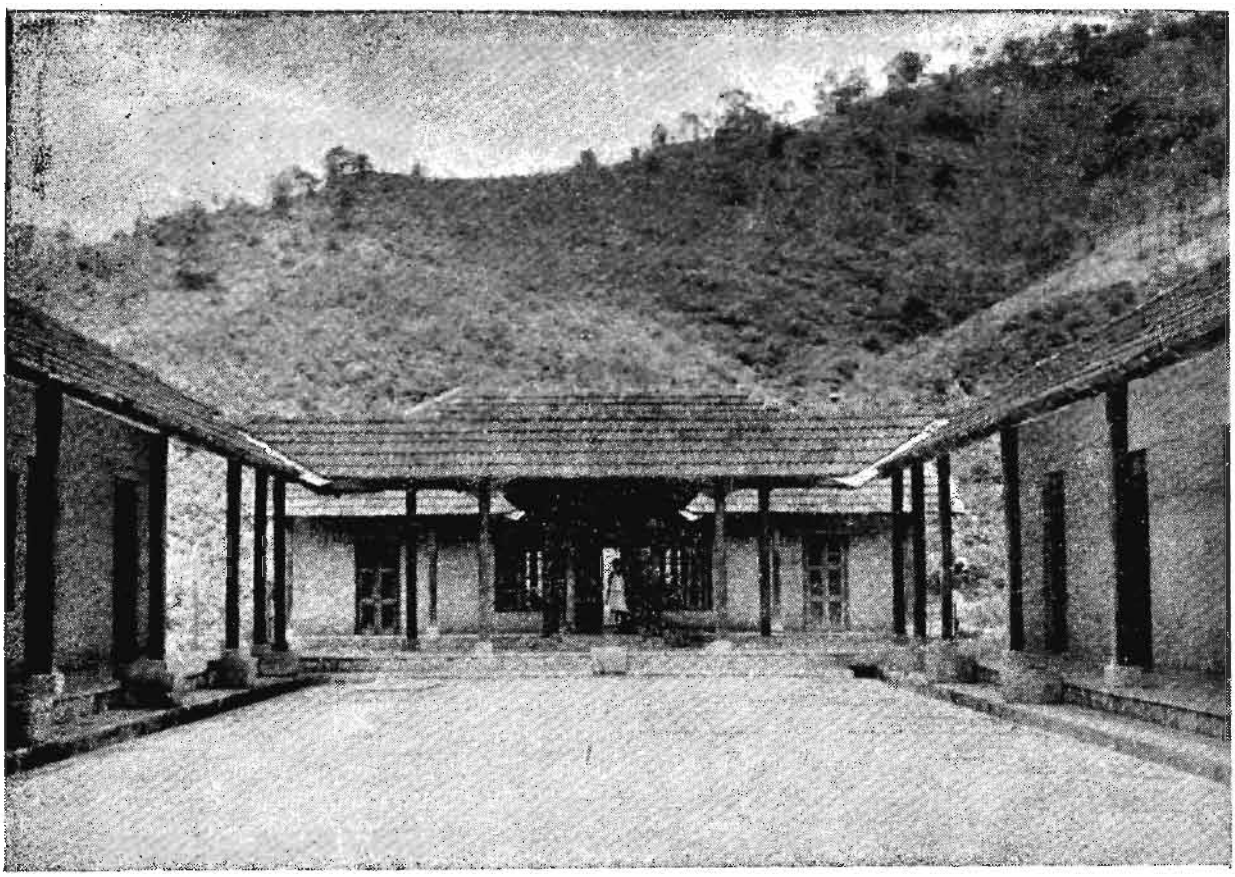
29. Edgar Thurston states that it is suggested that the name Pallan may be connected with the wet cultivation at which they are experts and which is always carried out on low ground[3]. They are said to have sprung from the intercourse of a Sudra and a Brahman woman. Others say Devendra created them for the purpose of labouring on behalf of Vellalans. Whatever may have been their origin, it seems to be fairly certain that in ancient times they were the slaves of the Vellalans, and regarded by them merely as chattels, and that they were brought by the Vellalans into the Pandya-mandala.[4] They consider themselves superior to Parayas and Chakkiliyans as they do not eat beef. The Pallan and Paraya

(1) Page 265

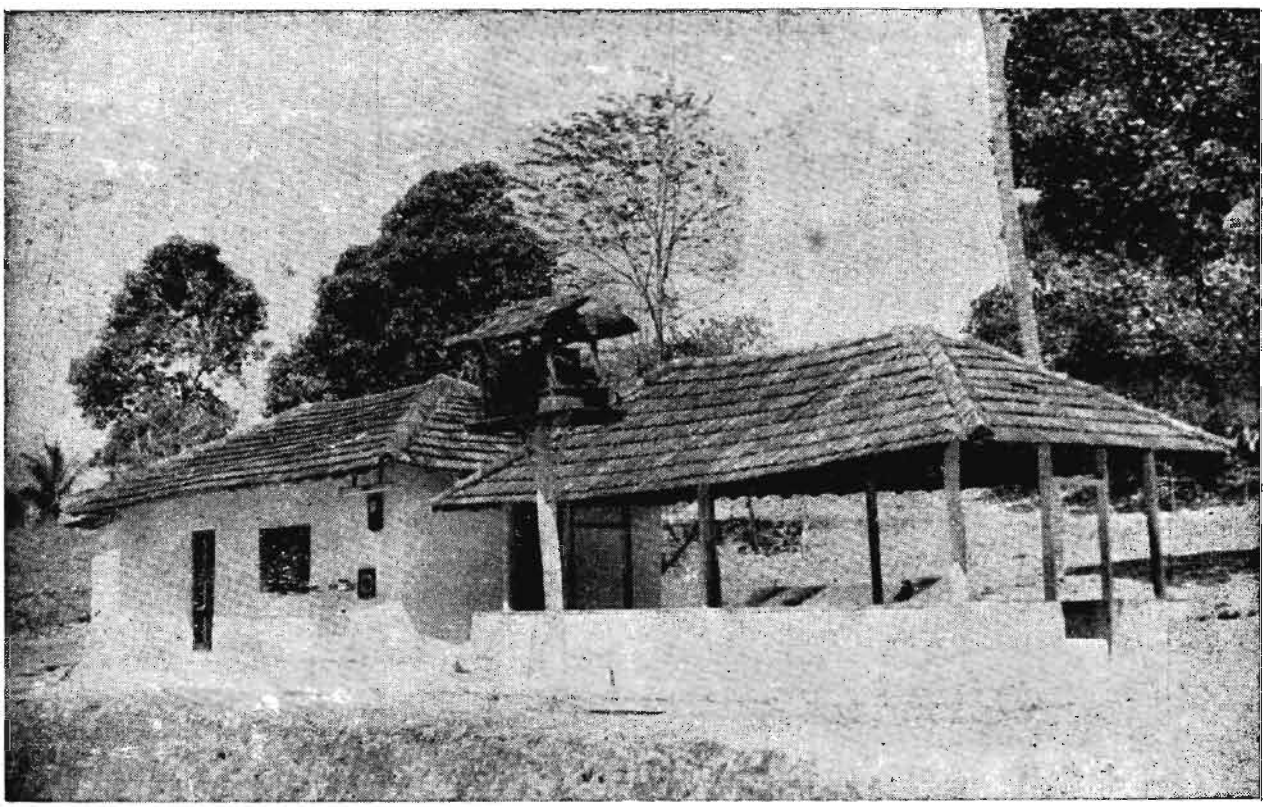
(2) Census Report of Travancore, 1931, page 384

(3) Castes and Tribes of Southern India by Edgar Thurston, Vol. V, page 473

(4) Manual of Madura District 1868



Pl. 5 GROUP HOSPITAL OF ISFIELD ESTATE



Pl. 6 OTTAKKAL MOSQUE Page 9

were rival castes each claiming superiority over the other; and a deadly and never-ending conflict in the matter of caste privileges existed between them in the past, though it has now disappeared. Their women are considered to be particularly skilled in planting and weeding[1]. The Pallans are the Jati Pillais of the Pandya Kammalans or the Kammalans of the Madura country. The story goes that a long while ago the headman of the Pallans came begging to the Kollan section of the Pandya Kammalans, which was employed in the manufacture of ploughs and other agricultural implements and said, " Worshipful sirs, we are destitute to the last degree. If you would but take pity on us, we would become your slaves. Give us ploughs and other implements, and we shall ever afterwards obey you." The Kollans taking pity on them gave them the implements and they commenced an agricultural life. When the harvest was over they brought the best portion of the crop and gave it to the Kollans. From that time the Pallans became the " sons " of the Pandya Kammalans to whom even now they make offerings in gratitude for a bumper crop. The headman of the Pallans goes under several names. In Madura he is called Kudumban and is assisted by a Kaladi. At Coimbatore he is called Pattakaran and is assisted by various subordinate officers. In Trichinopoly he is called Nattumuppan. The Pallans of Edamon village have evidently come from the Tamil districts as labourers in the plantations they being eminently suited for agricultural operations. Having come to Edamon they continue to maintain the customs and manners which were followed by them in the Tamil districts.

Parayas

30. The Parayas are described as a class of agricultural labourers found throughout the country. In the Census Report of Travancore 1931, (Part I, page 385) it is observed as follows :—

" There are different local traditions about their origin. In Vaikom they are believed to be the descendants of a high class Hindu who suffered social degradation for eating meat, while in Kunnathunad and Muvattupula they are supposed to be the descendants of Pakkanar. Dr. Caldwell derives the word ' Parayan ' from ' parai ' meaning a drum. The Parayans of the southern taluks speak Tamil, while those in the north speak Malayalam." The Parayas of the Edamon village are those who speak Tamil. In an earlier Census Report of Travancore, it is observed that " Parayas are an important but depressed caste of agricultural and industrial labourers—matting and wicker-work being their speciality—found throughout Travancore, but especially common in the more southern taluks. There are several sub-divisions among them. They differ in customs and do not inter-marry. The marriage of girls before puberty is very rare. The widows are allowed to marry. As a rule, the dead are buried. The great South Indian Saint, Nandan, was a Paraya or an agricultural field-labourer and evidently lived in an age when caste degeneracy had long ago set in."[2] The Travancore State Manual, 1906[3], while recording the same observations as mentioned above, adds, " Drumming is not their only profession, nor is it exclusively confined to that caste. When state criminals were taken to the gallows for execution in ancient days the Pariah used to beat the drum. The traditionary accounts current among them point to their having originally held a higher position than they now do.....They are dark in complexion, strong and muscular in build and capable of a great deal of hard work. They are generally poorly clad except the well-to-do ones or those employed as butlers or servants under Europeans, who are decently dressed. The women wear brass bangles and garlands of shells or glass beads. They are nominally Saivites but are really demon-worshippers.

(1) Manual of Tanjore 1883
(2) Travancore Census Report 1911, Part I, page 265
(3) Travancore State Manual 1906, Vol. II, page 402

Mariatha, Kali Ponnyammah are their favourite deities. Valluvans are their priests." The Travancore State Manual of 1940 says that their houses are situated away from other residential quarters, outside the ordinary village limits, and are called 'Paracheries'.[1] The Parayas of the south call themselves Sambavars. An association started recently, viz, Adi Dravida Maha Sabha is striving hard for the uplift of these people. According to H. A. Stuart "it seems in the highest degree improbable that a large, and at one time powerful, community should owe its name to an occasional occupation, which one of its divisions shares with other castes. The word Paraiyan is not found in Divakaram, a Tamil dictionary of the eleventh century A. D., and the word Pulayan was then used to denote this section of the population, as it is still in Malayalam to this day."[2] In the memoirs of the survey of Travancore and Cochin by Lieutenants Ward and Conner (1816-1820) it is stated that "Parriars also form a very considerable number of the slaves—the caste is divided into Perroom Parriar, north of Kodungalloor, Monnay Parriar, south of that place; they are inferior to those of the other coast, and reckoned so very vile, that their contact would entail the most alarming contamination. Their taste for carrion has doubtless caused this prejudice, which goes so far as to suppose they exhale a fetid odour; the death of a cow or bullock is with the Parriars the season of jubilee. Unlike some of the other castes of Sherramukkuls, they do not connect themselves with their kindred, but as with the Vaituwans, the children are the property of the father's master. They are ingenious in wicker-work, and are capable of great labour, but in point of value and character are greatly below the Polayens. They pretend to be great necromancers, and their masters respect their powers, or fear their spells; nor shall we regret the credulity that puts at least one check on the caprice of their owners."[3] In a note on the Parayans, Sonnerat, writing in the eighteenth century says that "they are prohibited from drawing water from the wells of other castes; but have particular wells of their own near their inhabitations, round which they place the bones of animals, that they may be known and avoided. When an Indian of any other caste permits a Paraiya to speak to him, this unfortunate being is obliged to hold his hand before his mouth, lest the Indian may be contaminated with his breath: and, if he is met on the highway, he must turn on one side to let the other pass. If any Indian whatever, even a Choutre, by accident touches a Paraiya, he is obliged to purify himself in a bath. The Brahmans cannot behold them, and they are obliged to fly when they appear. Great care is taken not to eat anything dressed by a Paraiya, nor even to drink out of the vessel he has used; they dare not enter the house of an Indian of another caste; or, if they are employed in any work, a door is purposely made for them: but they must work with their eyes on the ground; for, if it is perceived they have glanced at the kitchen, all the utensils must be broken. The infamy of the Paraiyas is reflected on the Europeans: last are held in more detestation, because, setting aside the little respect they have for the cow, whose flesh they eat, the Indians reproach them with spitting in their houses, and even their temples: that when drinking they put the cup to their lips, and their fingers to their mouths in such a manner that they are defiled with the spittle."[4] According to L. K. Ananthakrishna Iyer, the Parayas are associated with the 'oti' cult whereby with the help of an oil called 'Pillathailam' extracted from the foetus of a pregnant woman a person can assume any shape he likes and attack any other person against whom he

(1) Vol. I, page 860

(2) Edgar Thurston's Castes and Tribes of Southern India, Volume VI, page 78

(3) Memoir of the Survey of the Travancore and Cochin States by Lieutenants Ward and Conner

(4) Castes and Tribes of Southern India by Edgar Thurston, Vol. VI, pages 78 & 79



Pl. 7 KAZHUTHAYURUTTI MARKET



Pl. 8 A PALLA WOMAN Page 12

wants to wreak vengeance. They are also reputed for several types of black magic. It seems that this applies to Malayali Parayas alone.

31. In spite of the low social status reflected in the above paragraphs the Parayas had a great past and also claim to be the original owners of the soil. At Melkotta and in the Ayyangar Vaishnava temple at Belur the Holeyas or Canarese Parayas have the right of entering the temple on three days a year specially set apart for them. In the great Saiva temple at Thiruvalur in Tanjore district the headman of the Parayas is mounted on the elephant with the god and carries his chauri (yak-tail fly fan). At Parassala the Parayas have been granted two service inams by the Mahadevar temple by virtue of which they are given extensive plots of land for the presentation of the flag-rope and an umbrella of palmyra leaf and the performance of a folk-dance for the annual festival of the temple. Similar rights are enjoyed by the Parayas in several other places as well. Poets like Thiruvalluva Nainar, the author of Thirukkural, and his so-called sister the famous poetess Avvai belong to this community. Mention has already been made of the great Saint Nandanar. The restrictions imposed by caste on this community have fast disappeared in so far as untouchability and unapproachability are concerned, both as a result of the statutory prohibition of untouchability as well as social reforms. The level of literacy and education has also come up in recent years. Some of the social workers among them have succeeded in organising the community for social and political uplift. It could well be said that this community is well on the road to progress and equality with the other communities.

32. According to Baron Omar Rolf Ehrenfels, "an attempt to define the Paraya race does not seem very promising, as their long contact with highly progressive civilisations, be it as rulers, be it as serfs, their great number and the wide territory they inhabit in southern India and even beyond the south, have propagated race-mixture too much to allow any general characterization, valuable for all the different Paraya groups. Nor is any particular Dravidic language, or any one of the south Indian districts peculiar to this caste. Though they are now scattered as labourers and serfs all over the country, they still preserve a tradition according to which they have not only been, like the Pulayan, sons of the soil, but also had the function of a sort of Elder Brahmins in this part of the country. There is much in favour of this tradition.....Ancestor worship is practised in the form of sacrifices before burning lights and supplication in praying posture. Rain-making seems to be specially practised among the Telugu Paraya, the Malas, who, for this purpose use a frog, over which they pour water with various ceremonies.....The decapitation sacrifice, as practised by the Parayan, again points to some relation with the north-east group of Indian mother-right.....A. C. Clayton lays stress on the fact that he has never found any vestiges of totemistic organisation among the Parayan, an assertion which I can support from all I have had the opportunity to study on Paraya life."

"A short summary of these facts leads us to the conclusion that the Parayan must once have seen much better days, that as early as that time the matriarchal elements and traces of an older mother-right among them must have already been disturbed by patriarchal influences, as, seems proved by customs similar to the couvade or patrilocal marriage with matrilocal survivals, which, again, differ from those visible in the NAY-group of Indian mother-right. Morever, the matriarchal elements and survivals in the Paraya social structure themselves differ greatly from those characteristic of the Nayar caste and the co-ordinated ethnological groups. Among the Parayan, no equivalent can be found for the Nayar usage of the Talikettu Kalyanam, nor for ritual defloration. Polyandry, serpent-cult and the matriarchally organised joint-family system

seem to have been much earlier suppressed among the Parayan than in Nayar life."[1]

Chakkiliyans

33. The Travancore Census Report of 1931[2] speaks of Chakkiliyans as follows:- "Chakkiliyans are probably immigrants from the Telégu districts. They are more or less equal in status with the Parayans and are engaged as scavengers and street sweepers in municipal towns. They speak Telugu and are supposed to be the progeny of the soldiers of the Vijayanagar kings..... Their traditional occupation is working in leather....."

34. According to the Travancore State Manual,1940[3] the Chakkiliyans are a class of people whose traditional occupation is working in leather and they are supposed to have migrated from the Telugu districts. There is no mention made in this that they are engaged in scavenging. The Chakkiliyans of the Edamon village are engaged as scavengers and sweepers of the estate. The probability is that though their traditional occupation is leather work some of them go for other occupations like scavenging, sweeping etc.

Thevans

35. According to the Census Report of Travancore 1931[4] Thevans are also known as Maravans or Maravas. The report observes that the Maravas are also known as Thalavans, Thevans or Vanniyans, most of them are agricultural labourers, polygamy is common among them and widow remarriage is allowed. The Travancore State Manual, 1940[5] speaks of them as follows:- "The Maravans found in Travancore are immigrants from the neighbouring British districts. They are scattered over the frontiers in the south, in Shenkottah and in the High Ranges. They are also known as Thevans, Thalayans, and Vanniyans. They are mostly agricultural labourers. Some are engaged as village watchers, their emoluments being paid by the cultivators. Polygamy is common among them and remarriage of widows is allowed. They are makkathayis. Their habits which were once predatory have become peaceful." Maharaja Marthandavarma is said to have formed an army of Maravars (Maravans) especially during the early part of his reign for suppressing the refractory nobles and the Ettuveettil Pillamar in the land as well as for guarding the eastern frontiers. The Maravars were found to be trustworthy soldiers in those turbulous times. Referring to Maravans as a police and military caste the Census Report of Travancore of 1911[6] says, "They are found chiefly in Madura and Tinnevelly, and in Travancore, in the outlying taluks of Nanchinat and Shencottah. Besides being village watchmen, some of the members of the caste have too often taken to village raiding and highway robbery, presumably under stress of want added to lack of educational guidance. Under favourable conditions, they have like several other professional castes taken to agricultural occupation and are some of them the most expert cattle-breeders in the Presidency." According to H. A. Stuart, "the Maravars must have been one of the Dravidian types that penetrated to the south of the peninsula, and, like the Kallans, they have been but little affected by Braminical influence. There exists among them a picturesque tradition to the effect that, in consequence of their assisting Rama in his war against the demon Ravana, that deity gratefully exclaimed in good Tamil 'Maraven' or I will never forget, and that they have ever since been called Maravans. But with more probability, the name may be connected with the word 'maram' which means killing, ferocity, bravery and the like, as pointing clearly to their unpleasant profession, that of robbing and slaying their neighbours. In former days they were a fierce and turbulent race, famous for their military prowess. At one time they temporarily held possession of the Pandya

(1) Mother-Rights in India by Baron Omar Rolf Ehrenfels, pages 52 & 57
(2) Page 381
(3) Volume I, page 843
(4) Part I, page 384
(5) Volume I, page 854
(6) Part I, page 263



Pl. 9 A CHAKKILIYA FAMILY Page 16



Pl. 10 A THEVAN FAMILY

kingdom and, at a later date, their armies gave valuable assistance to Tirumala Nayakkan. They gave the British much trouble at the end of the last (eighteenth) century and the beginning of this (nineteenth) century; but they are now much the same as other ryots (cultivators), though perhaps somewhat more bold and lawless. Agamudaiyan and Kallan are returned as subdivisions by a comparatively large number of persons. Maravan is also found among the subdivisions of Kallan and there can be little doubt that there is a very close connection between Kallans, Maravans and Agamudaiyans."[1] There are various versions about the origin of Maravans. It is said that " once upon a time, Rishi Gautama left his house to go abroad on business. Devendra taking advantage of his absence, debauched his wife, and three children were the result. When the Rishi returned, one of the three hid himself behind a door, and, as he thus acted like a thief, he was henceforward called Kallan. Another got up a tree, and was, therefore called Maravan from Maram, a tree, whilst the third brazened it out, and stood his ground, thus earning for himself the name of Ahamudeiyan, or the possessor of pride. This name was corrupted into Ahambadiyan."[2] " Some say that the word Maravan is derived from marani, sin; a Maravan being one who commits sin by killing living creatures without feeling pity, and without fear of god."[3] "The Maravans claim descent from Guha or Kuha, Rama's boatman, who rowed him across to Ceylon. According to the legend, Rama promised Guha that he would come back at a fixed time. When he failed to return, Guha made a fire, whereon to burn himself to death. Hanuman, however, prevented him from committing suicide, and assured him that Rama would shortly return. This came to pass, and Rama, on learning what Guha had done, called him ' Maravan ', a brave or reckless fellow." (F. Fawcett, loc. cit). There are similar legends about the origin of this caste. A poet, in days of old, refers to " the wrathful and furious Maravar, whose curled beards resemble the twisted horns of the stag, the loud twang of whose powerful bowstrings, and the stirring sound of whose double-headed drums, compel even kings at the head of large armies to turn their back and fly " (Kalith-thokai). The Maravans are further described as follows:—

" Of strong limbs and hardy frame, and fierce-looking as tigers, wearing long and curled locks of hair, the blood-thirsty Maravans, armed with the bow bound with leather, ever ready to injure others, shoot their arrows at poor and defenceless travellers, from whom they can steal nothing, only to feast their eyes on the quivering limbs of their victims[4]." They were supposed to be the most expert cattle-lifters in the Madras Presidency. In Madura they had a particularly ingenious method of removing cattle. The actual thief steals the bullocks at night, and drives them at a gallop for half a dozen miles, hands them over to a confederate, and then returns and establishes an alibi. The confederate takes them to another stage, and does the same. A third and a fourth man keep them moving all that night. The next day they are hidden and rested, and thereafter they are driven by easier stages to the hills north of Madura, where their horns are cut and their brands altered, to prevent them from being recognised. They are then often sold at the great Chittrai cattle fair in Madura town.[5] It is said that when a Maravan takes food in the house of a stranger he will sometimes take a pinch of earth and put it on the food before he commences his meal. This act is supposed to free him from the obligation not to

(1) Madras Census Report, 1891

(2) Madras Review, 1899

(3) F. Fawcett, Journ. Anthrop Inst., XXXIII, 1903

(4) Kanaka Sabhai Pillai. The Tamils Eighteen hundred years ago. 1904

(5) Edgar Thurston, Castes and Tribes of Southern India, Vol. V, page 28

injure the family which has entertained him.

36. It is clear from the above authorities that Thevans are synonymous with Maravans, Maravars, Thalayans and Vanniyans, they come from the Tamil districts of Madura and Tirunelveli, and though originally they were of predatory habits they are now a peaceful folk taking to agricultural or watchmen's occupations.

Settlement History

37. Out of the 118 households in the surveyed area all except two have migrated from other villages evidently in search of occupation. This is but natural as the surveyed area is located in a plantation. It is only 13 households that have immigrated to the surveyed area two generations ago. The rest have come either before one generation or in the present generation. A table showing the number of households which have migrated to the surveyed area from time to time is given below:-

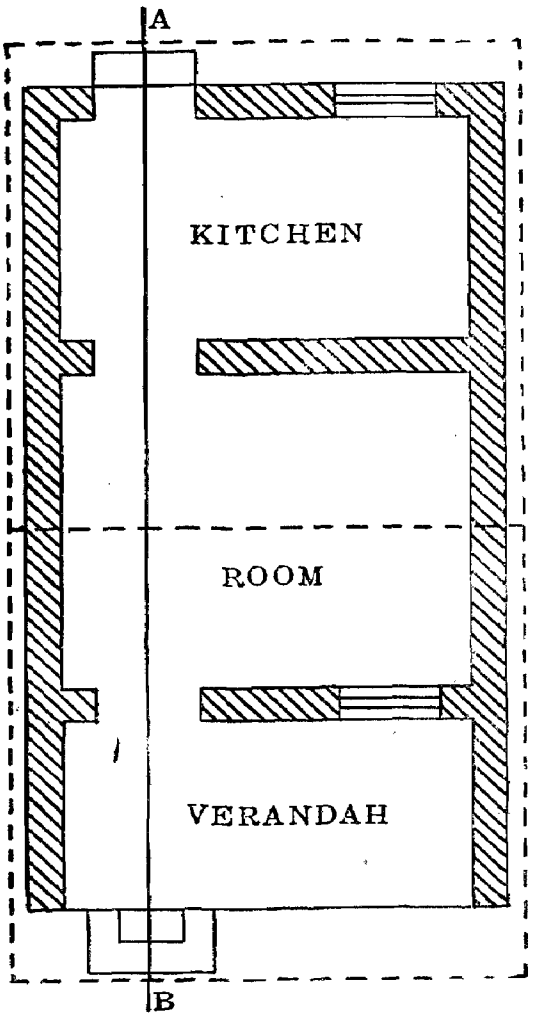
Table VI

SETTLEMENT HISTORY OF HOUSEHOLDS

Name of community	Total No. of house-holds	No. of households settled		
		Before two genera-tions	Before one genera-tion	During the pre-sent ge-neration
Nair	19	2	4	13
Ezhuva	8	...	4	4
Thattan	2	...	1	1
Nadar	4	1	...	3
Asari	4	...	1	3
Veluthedan	2	...	2	...
Thevan	2	...	2	...
Velan	1	...	1	...
Pallan	23	3	14	6
Parayan	3	...	1	2
Chakkiliyan	2	...	1	1
Latin Christian	14	5	3	6
Jacobite	11	...	3	8
Marthomite	3	...	...	3
Church of South India	4	1	...	3
Muslim	16	1	11	4
Total	**118**	**13**	**48**	**57**

House Types

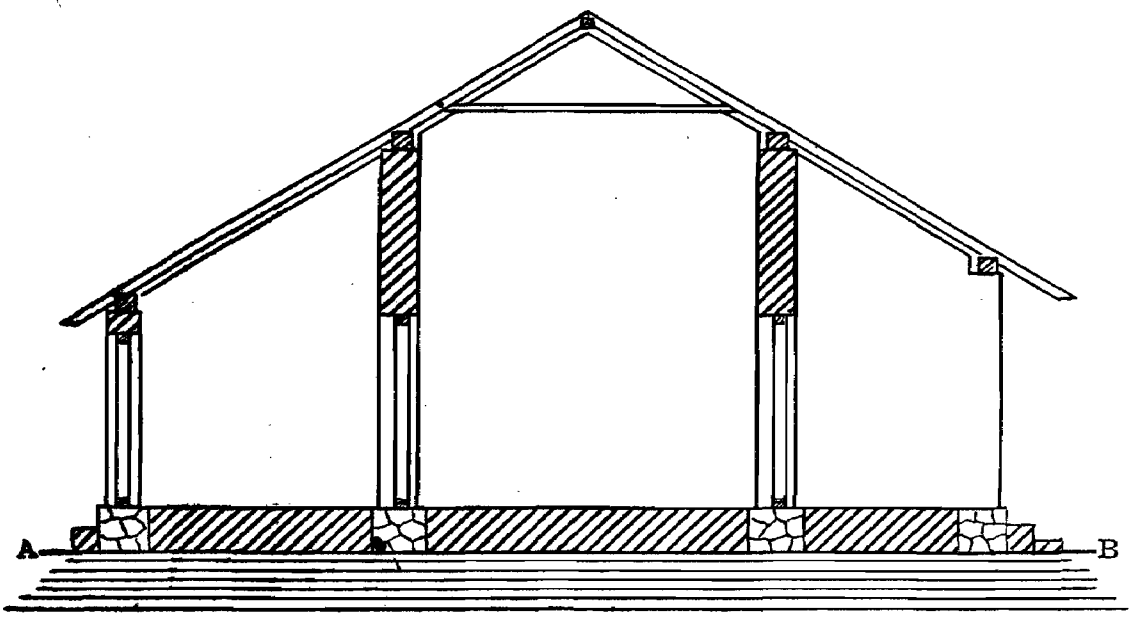
38. In the surveyed area the majority of the houses are those set apart for the workers by the management of the estate. These belong to two categories—(1) those constructed prior to the enactment of the Plant-



GROUND—PLAN OF LABOUR LINE

ation Labour Act and (2) others subsequent to the Plantation Labour Act. The latter consist of one room of 10′ x 12′, a kitchen 7′ x 12′ and a verandah 6′ x 12′. Several such quarters are built in the same line each touching the other. Bath-rooms and latrines

are common. For every six sets of quarters there is one septic tank latrine and one bath-room. The walls are of granite stones, the roofs of asbestos cement and the floor plastered with cement. There is a kitchen garden attached to the quarters. The quarters built prior to the Plantation Labour Act are less convenient. Although these houses are constructed on the same model they are less spacious. Some of the quarters accommodate more than one family. The roof material of the old houses is tiles. The new houses have two windows for the central room. The size of these windows is larger than that of those of the old houses. As the Plantation Labour Act requires full implementation of the provisions regarding the housing condition by stages it can be expected that the standard prescribed by the Plantation Labour Act will be extended to all the quarters of the workers of the estate in the near future.



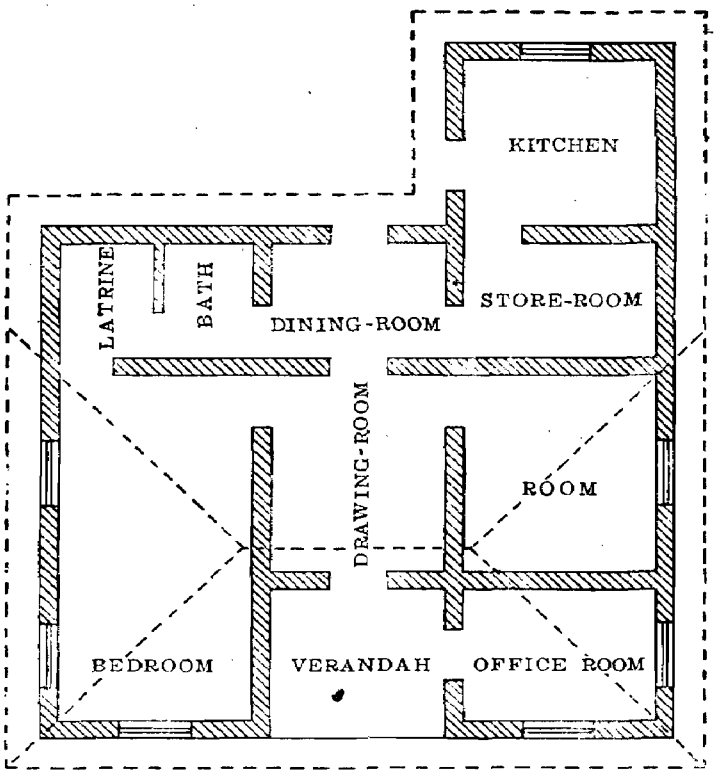
SECTIONAL ELEVATION OF LABOUR LINE

39. Houses of a better type are allotted to the staff. Each house meant for the staff is separate. In the front there is a verandah with a side room at one end of it. This side room is often used as a guest room. All the rooms are provided with wooden ceiling. The verandah opens to a central room on either side of which there is a bedroom. The central room is the drawing-room of the house. Behind this set of rooms is the back verandah which is divided into three compartments, one being the dining hall in the centre, another the bath-room and the third one the store-room. The kitchen which is an extension of the store-room juts from the back verandah. The latrine is attached to the bath-room and has septic arrangements. Both the bath-room and the latrine are attached to the main bedroom. The walls and basements are of granite stones and the roof of asbestos cement; the floor is plastered with cement. The house has separate compound walls of barbed wire fencing. There is a garden in the front and a kitchen garden in the rear. On the whole this house which can be called a middle class house commands moderate convenience and comforts.

40. Above this type of houses is the house of the Superintendent of the estate which

is usually called the bungalow of the Superintendent. It is situated at the top of the estate to which a spiral road leads through gentle ascents. The bungalow is built in the old European style of buildings in India. In the front is a spacious portico which serves as a drawing-room. It opens into an office room at one side, a bedroom on the other side and a dining-room in the centre. There are other rooms attached to this main construction serving various purposes. The roof is tiled. The floor is covered with flooring tiles and well polished. The doors and windows are large. There is wooden ceiling above the rooms.

41. Taking the village as a whole the houses can be divided into 3 broad categories, namely, the poor class, the middle class and the high class. The number of rooms in the houses varies from absence of regular rooms to 5 rooms and more. One peculiar feature of the dwellings on either side of the Quilon-Shencottah road passing through this village is that, as already observed supra, most of them are constructed in such a way as to serve the purpose of both dwellings and shops. A table based on 20 per cent sample households prepared from the houselist of the Edamon village for the 1961 Census giving the number of rooms and number of members is given below. This table applies to the entire village.



GROUND-PLAN OF STAFF QUARTERS

Table VII

HOUSEHOLDS IN THE EDAMON VILLAGE BY NUMBER OF ROOMS AND NUMBER OF MEMBERS BY 20 PER CENT SAMPLE

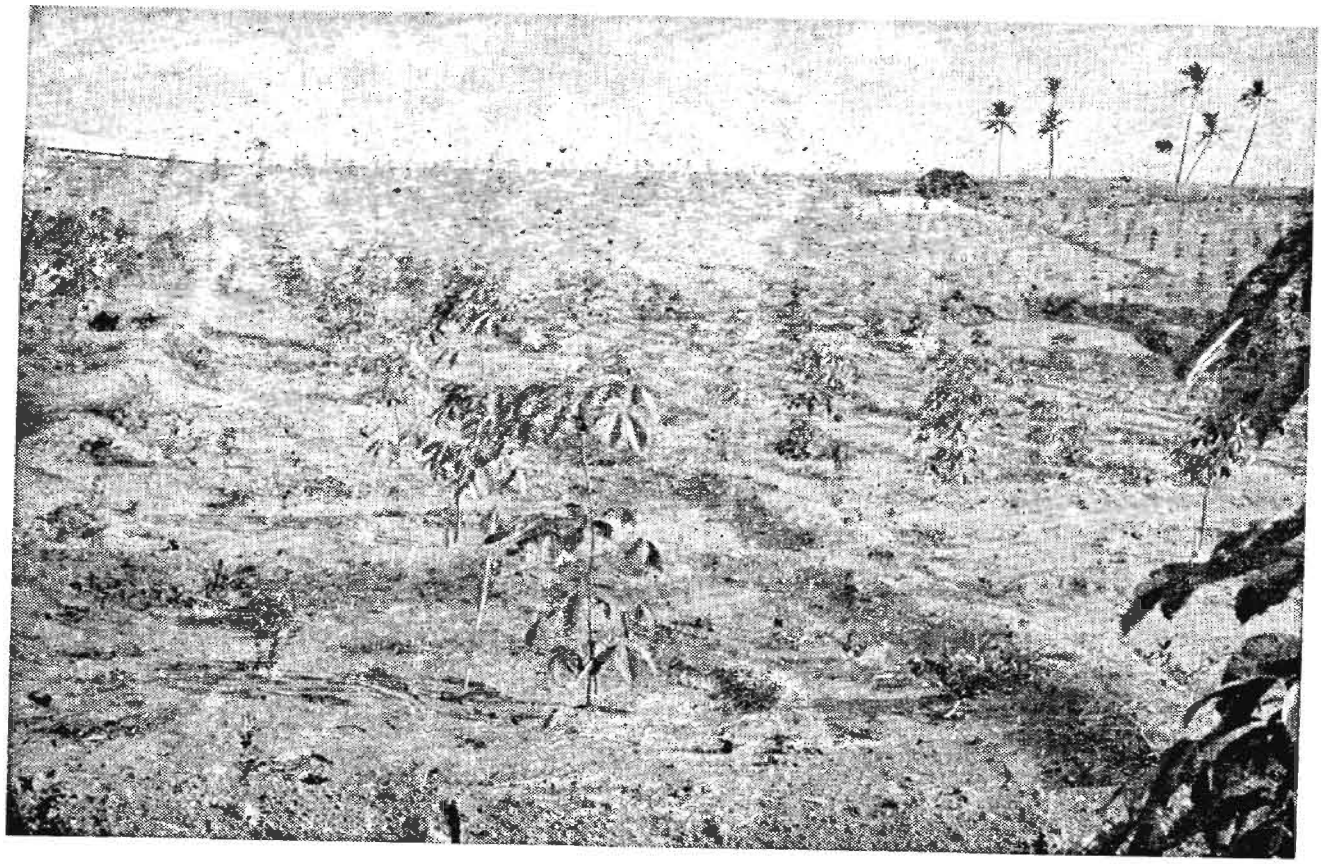
Total No. of households	Total No. of members	Total No. of rooms	Households with: No regular room — No. of households	No regular room — No. of members	One room — No. of households	One room — No. of members	Two rooms — No. of households	Two rooms — No. of members	Three rooms — No. of household	Three rooms — No. of members	Four rooms — No. of households	Four rooms — No. of members	Five rooms or more — No. of households	Five rooms or more — No. of members
701	3,672	1,105	1	5	443	2,192	178	954	48	302	15	102	16	117



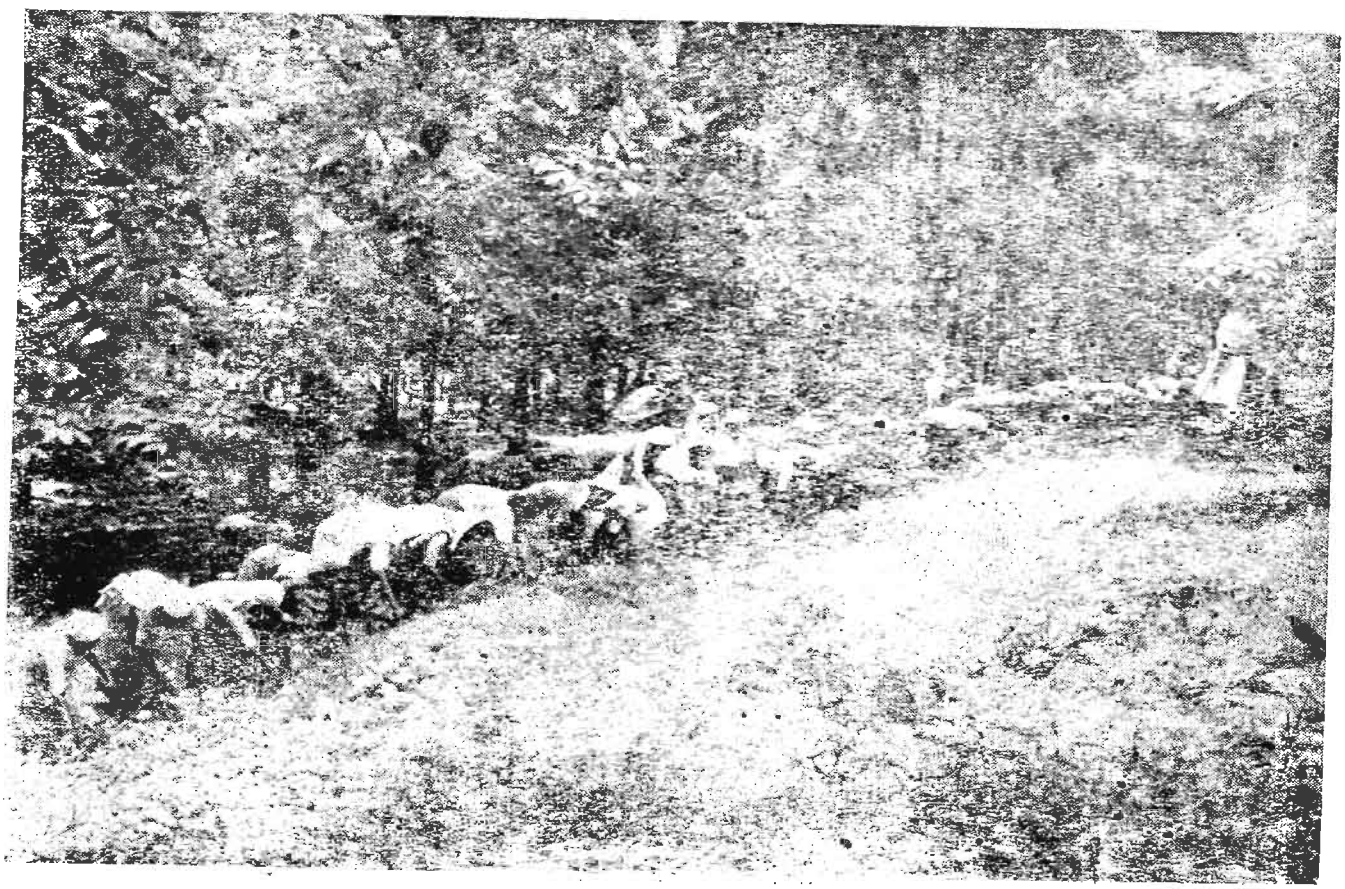
Pl. 11 LABOUR LINE Page 18



Pl. 12 KARUPPUSWAMY NADA Page 31



Pl. 13 NEWLY PLANTED AREA Page 54



Pl. 14 WEEDING IN A RUB[illegible] ESTATE Page 54

42. The material of the walls of the dwellings of the entire village consists of a number of items like grass, leaves, reeds or bamboo, timber, mud, unburnt bricks, burnt bricks, corrugated iron sheet, stone, cement concrete and others. The following table gives the distribution of 20 per cent of households in the village by wall material. This table also is prepared out of the house-list for the 1961 Census.

Table VIII

HOUSEHOLDS OF THE EDAMON VILLAGE BY MATERIAL OF THE WALL BY 20% SAMPLE

Material of wall	Number
1. Grass, leaves, reeds or bamboo	27
2. Timber	5
3. Mud	48
4. Unburnt bricks	322
5. Burnt bricks	1
6. Stone	298

43. Subjoined is another table giving the material of the roof of the dwellings of the village.

Table IX

HOUSEHOLDS OF THE EDAMON VILLAGE BY MATERIAL OF THE ROOF BY 20% SAMPLE

Material of roof	Number
A. Grass, leaves, reeds, thatch, wood or bamboo	372
B. Tiles, slate, shingle	316
C. Asbestos cement sheets	13

Dress and Ornaments

44. In the Manual of Tanjore (1883) it is stated that "Palla women expose their body above their waist, a distinctive mark of their primitive condition of slavery, of which, however, no trace now exists. This custom was also prevalent in South Travancore in the case of low caste families and Sir Charles Trevelyan, Governor of Madras, had to interfere in 1859 and grant permission to the women of lower caste to wear a cloth over the breast and shoulders as disturbances often arose out of the converts of such castes attempting to wear cloths to cover the upper portions of their waists and the higher castes offered threats and violence against them." But the Palla women of this village do not expose their body as described in the Tanjore Manual. They are clothed with blouse and saree which is generally called 'chela'. Deep red, yellow and green are the favourite colours of the sarees. Double and treble coloured 'chelas' are not infrequent. While all the young women wear both saree and blouse, a few old women manage with saree alone taking care, however, that the upper portion above the waist is well covered with the upper half of the saree which is thrown over the left shoulder. The men wear dhoti and shirt when they go out, but when they work in the field they have a dhoti and scarf tied round their heads. Those who work in the estates have shorts and banians for their working dress. A few men wear also a shawl in addition to shirt and dhoti when they go out.

45. Ornaments of the women of this community consist of ear-rings and necklaces of elaborate designs and bangles. The ear-rings can be divided into three sets, one piercing the top of the upper portion of the ear, the second consisting of several rings passing through perforations on the side of the ear and the last and the more elaborate and weighty ones hanging on the ear-lobes which have been specially dilated from the very infancy for this purpose. Each item has its own shape. One at the top consists of two ornamental items at either end connected by a vertical stem piercing the ear. The rings passing through the perforations on the sides of the upper ear are ornamental but slender. The more marvellous items are those which hang on the ear-lobes. It is called 'Pambadam'. These consist of numerous figures, frogs, serpents, flowers and the like. The necklace consists again of innumerable pieces of ornaments like mangoes, bananas, leaves of plants, flowers, drums and the like pieced together. The bangles are usually of either silver or other metal. The necklace is called

'Chitturu'. Silver rings called 'Minchi' are worn on the second toes and those with diamond shaped plates with ornamental works over them called 'Peeli' on the third toes. Silver rings are worn on the fingers, one of them being called 'Nelivu'. It has got the same diamond shape both on the inner and outer sides of the finger. In olden days they used to wear a bangle each on the upper arms, often of silver (Vanki): but this no more exists. The costumes and ornaments of the Parayas, Chakkiliyans and Thevans are also of the same type as described in the case of Pallans. In the case of Parayas of this village costumes and ornaments described above widely differ from those of the Malayali Parayas whose females are not accustomed to chelas or ornaments of the type mentioned above. This difference noticeable in the case of the Parayas of this area is to be ascribed to their Tamilian origin in the east coast. A table giving the types of costumes worn by the people of the surveyed area is given below:—

Table X

DRESS

Total Population			Communities														
Males	Females		Nair	Ezhuva	Thattan	Nadar	Asari	Veluthedan	Thevan	Velan	Pallan	Parayan	Chakkiliyan	Latin Christian	Jacobite	Marthomite	Church of South India	Muslim
337		Total No. of males in the community	52	26	7	9	16	6	4	3	67	7	2	36	35	8	8	51
	310	Total No. of females in the community	46	21	8	13	9	6	5	3	43	6	3	46	36	6	14	45
		I. No. of males wearing																
40		1. Shirt, shawl and dhoti up to heels	3	3	1	1	2	...	1	1	9	2	...	2	3	...	...	12
110		2. Shirt and dhoti up to heels without shawl	15	10	1	5	4	3	2	...	23	3	2	11	10	2	2	17
8		3. Shawl and dhoti up to heels	1	...	...	...	...	...	...	...	4	...	...	...	...	...	...	3
170		4. Shirt and shorts	31	13	5	3	10	3	1	2	29	2	...	23	20	6	6	16
9		5. Any other type	2	...	...	...	...	...	...	...	2	...	...	...	2	...	...	3
		II. No. of females wearing																
	94	1. Full saree	16	5	3	5	2	3	2	...	30	3	2	11	5	3	4	...
	57	2. Half saree with blouse and dhoti from waist to heels	6	2	1	...	6	1	...	1	...	...	...	6	11	...	...	23
	159	3. Any other item	24	14	4	8	1	2	3	2	13	3	1	29	20	3	10	22

46. The investments in ornaments vary from Rs. 100 to Rs. 1,000. But, the households which have invested up to Rs. 1,000 in ornaments are only two and they belong to the Latin Christian community. The largest number of households wearing ornaments come in the group of the value of up to Rs. 500/-. As many as 102 households out of the total 118 are accustomed to the use of ornaments. The subjoined table gives the details of households having ornaments by communities:—

Table XI

ORNAMENTS*

Total No. of households		Communities															
		Nair	Ezhuva	Thattan	Nadar	Asari	Veluthedan	Thevan	Velan	Pallan	Parayan	Chakkiliyan	Latin Christian	Jacobite	Marthomite	Church of South India	Muslim
118	Total No. of households in the community	19	8	2	4	4	2	2	1	23	3	2	14	11	3	4	16
102	Total No. of households wearing ornaments	17	6	2	4	3	1	...	1	20	3	2	14	11	3	2	13
16	Households using no ornaments	2	2	...	...	1	1	2	...	3	...	...	...	...	...	2	3
33	No. of households using ornaments of the value of Rs. 100/-†	5	1	...	1	1	...	...	...	12	2	2	2	1	1	1	4
67	No. of households using ornaments of the value up to Rs. 500/-	12	5	2	3	2	1	...	1	8	1	...	10	10	2	1	9
2	No. of households using ornaments of the value up to Rs. 1,000/-	...	...	...	...	...	...	...	...	...	...	...	2	...	...	...	...

Furniture and other Accessories

47. A few of the households of the labourers in the surveyed area have hardly anything which could be called furniture. The percentage of households having cots and stools in this area is comparatively higher than in some other centres. Thus 75.42 per cent of the households have cots and 62.7 per cent have stools. 36.45 per cent of the households have chairs and 44.30 per cent have tables. The percentage of households having benches come to 26.27 and those having almirahs 24.57. 34.74 per cent of the households have battery torch lights while 1.69 per cent have bicycles. The cots have the frame and legs of wood. The top portion is covered either with planks or rattan or coir yarn. Chairs, tables, stools, benches and almirahs are also of wood. None of the houses is electrified.

Food and Drink

48. There is no household at all which lives on less than three meals a day, while 47.45 per cent of the households have more than three meals a day. The latter class of households take at least a cup of tea in between the principal meals. In this respect the position in the surveyed area is comparatively better than in some of the other surveyed centres. Most of the households of the surveyed area being of estate labourers do not get sufficient time to prepare their meals three times a day. To get over this difficulty some prepare only the noon-meal and supper separately. A portion of the meal prepared for supper will be preserved for breakfast the next day. This preservation is done in some cases by keeping the boiled rice in cold water till next morning. This method is supposed to be the best to ensure safe preservation. There are also cases where boiled rice is preserved as such without putting in cold water. Next morning the rice so preserved is used for breakfast. Some other households follow a different alternative. They prepare the breakfast and noon-meal in the morning and preserve a portion for noon-meal after taking the breakfast. They prepare supper separately. A third set prepares

* Inapplicable items are deleted.

† or below

the breakfast and noon-meal-cum-supper separately. They go for work after preparing their breakfast and taking the same and prepare their noon-meal-cum-supper only on their return from work somewhere between 1 and 3 p. m. They take their noon-meal and preserve a portion for supper. The great inconvenience attending this category of households is that they take their noon-meal rather late. A table showing the number of households by communities and the number of meals they take is given below:—

Table XII

DIET (NUMBER OF MEALS)

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 3 meals a day
Nair	19	...	...	12	7
Ezhuva	8	...	...	5	3
Thattan	2	...	...	...	2
Nadar	4	...	...	2	2
Asari	4	...	...	1	3
Veluthedan	2	...	...	...	2
Thevan	2	...	...	2	...
Velan	1	...	...	1	...
Pallan	23	...	...	18	5
Parayan	3	...	...	2	1
Chakkiliyan	2	...	...	2	...
Latin Christian	14	...	...	7	7
Jacobite	11	...	...	3	8
Marthomite	3	...	...	...	3
Church of South India	4	...	...	2	2
Muslim	16	...	...	5	11

49. An analysis of the diet of the various households indicates that all the households in the surveyed area are non-vegetarian. 75.42 per cent of the households have rice as their staple food while the remaining have a combination of rice and tapioca as their staple food. The subjoined table gives the particulars of diet and food habits of the households by communities.

Table XIII

DIET AND FOOD HABITS OF THE HOUSEHOLDS BY COMMUNITIES

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	Wheat or other coarser grains	Roots including tapioca	Combination of 5 & 6	Combination of 5 & 7	Combination of 6 & 7
1	2	3	4	5	6	7	8	9	10
Nair	19	...	19	11	...	...	...	8	...
Ezhuva	8	...	8	5	...	...	...	3	...
Thattan	2	...	2	2	...	...	...	...	...
Nadar	4	...	4	3	...	...	...	1	...
Asari	4	...	4	4	...	...	...	...	...
Veluthedan	2	...	2	2	...	...	...	...	...
Thevan	2	...	2	1	...	...	...	1	...
Velan	1	...	1	...	...	...	...	1	...
Pallan	23	...	23	18	...	...	...	5	...
Parayan	3	...	3	2	...	...	...	1	...
Chakkiliyan	2	...	2	1	...	...	...	1	...
Latin Christian	14	...	14	14	...	...	...	...	...
Jacobite	11	...	11	6	...	...	...	5	...
Marthomite	3	...	3	3	...	...	...	...	...
Church of South India	4	...	4	3	...	...	...	1	...
Muslim	16	...	16	14	...	...	...	2	...

Customs and Manners

Pregnancy and Child-birth

50. Among the Pallans the observance of special customs attached to pregnancy starts from the sixth month of pregnancy of a girl. From this period she is not allowed to visit temples or any other public place. She is prohibited from crossing a river or stream for fear that evil spirits will overpower her if she does so. This custom has received so much of importance that the saying goes in Tamil "after six months never cross a river". In the seventh month of pregnancy the parents of the girl visit her in her husband's house with sweets and take her to their house. The occasion is celebrated by a tea-party among the near relatives of her husband. The husband or somebody on his behalf also accompanies her along with her parents to their home. The primitive custom was that the exorcist used to recite manthrams to ensure a safe delivery. The midwife was seldom called in those days. But now, instead of the exorcist the services of a midwife, often an unqualified one, are enlisted to assist in the delivery. In a few cases qualified midwives are also called in. Birth of a male child is

marked by 'kurava' (mass sound produced by the elder female members assembling there at the time by the frequent movement of tongues sideways inside their mouths). There is no 'kurava' in the case of a female child. Pollution is observed for 7 days during which period the members of the household abstain from taking their meals from their houses. Their relatives feed them during these days. On the 16th day all the earthen vessels used by the household are destroyed and new ones take their place. The child is named on this day. The child wears bangles on this day which ceremony is called 'Kappukettu'. Simultaneously a string is tied round the loins of the child which is called 'Charadukettu'. The relatives are treated to a feast. The invitees offer presents to the child. After three months of the birth of the child the girl is taken to her husband's house along with the child. For a period of 3 months following the child-birth a woman is not allowed to enter a place of public worship.

51. The rites followed in respect of birth by the Parayan and the Chakkiliyan communities are similar to those described above in the case of Pallans. But naming of child in the case of Chakkiliyan community generally takes place in the third month and that too in most cases in a nearby temple. In all the communities the mother is given either a decoction or a powdered mixture or both consisting of several Ayurvedic herbs. Edgar Thurston refers to a decoction (Kashayam) in which ginger dominates. In the Thevan community also the rites relating to child-birth are almost the same as in the case of the other communities described above. The child is named 5-6 months after birth. An auspicious day is fixed up for the purpose. The child is taken to a temple and the naming ceremony is held there. The tying of the string on the loins is also done on this day. A native pudding known as 'Payasam' is prepared and distributed to those present in the temple at the time of the naming ceremony.

Puberty

52. Describing the observance connected with puberty in the Pallan community Edgar Thurston says that "she is bathed, dressed in a cloth brought by a washer-woman, and presented with flowers and fruits by her relations. She occupies a hut constructed of cocoanut leaves, branches of *Pongamia glabra* and wild sugarcane. Her dietary includes jaggery, milk and plantains. On the 7th day she is again bathed and presented with another cloth. The hut is burnt down, and for three days she occupies a corner of the pial of her home. On the 11th day she is once more bathed, presented with new cloths by her relations, and permitted to enter the house."[1] The custom which now exists in this village in respect of Pallans slightly varies from the above description. Instead of keeping the girl in a separate hut she is isolated to a separate room inside the same building but the period is longer, namely, 16 days. During this period the girl is not to be seen by men. In fact the custom of confining the girl under puberty to a separate hut which existed among several Hindu communities has disappeared with the march of time. Instead, they are confined, in all these communities, to a room. On the 16th day a feast is held. The girl is led to a nearby river or tank for bathing by other women. After her bath she is given new cloths which she wears in the place of the cloths she was wearing during the period of puberty. When the girl is taken for her bath and also at the time of her bath snake-pipe and other musical instruments are played. The entire celebration is called ' Chadangukalyanam '. An interesting story is associated with this form of the observance of the rites relating to puberty. Tirumala Nayakkan, once king of Madura, is said to have kept his daughter in isolation in a forest during the pollution period of puberty. A scavenger was appointed to guard her in the forest every night. One night the scavenger watchman sent his son to perform

(1) Castes and Tribes of Southern India by Edgar Thurston, Vol. V, page 479

his duty. The son being enamoured of the beauty of the princess fell in love with her. The princess also was attracted by the charming appearance of the boy. On the news of this couple falling in love with each other reaching Tirumala Nayakkan, he waged war against the youth who was ultimately killed after a long fight. This youth is called Mathuraiveeran and is said to be an illicit son of Tirumala Nayakkan himself.

53. A graphic description of the puberty rites in the Parayan community is given by Edgar Thurston[1] as follows:— " The attainment of puberty by girls is a subject of greedy curiosity to most of the women in a Paraiya village. This has been said to be due to the fact that ' the menstrual fluid is held in horror, dire consequences being supposed to result from not merely the contact, but even the very sight of it. Hence the isolation and purification of women during the menstrual period, and the extreme care and anxiety with which the first approach of puberty in a girl is watched '. The girl at once begins to wear a covering of some sort, even if be the most pathetic rag, over her left shoulder and breast. Till this time, a bit of cotton cloth round her waist has been considered sufficient. Among the Tangalan Paraiyans, when a girl attains puberty, she is kept apart either in the house or in a separate hut. Pollution is supposed to last eight days. On the ninth day, the girl is bathed and seated in the courtyard. Ten small lamps of flour paste (called drishti mavu vilakku), to avert the evil eye, are put on a sieve, and waved before her three times. Then coloured water (arati or alam) and burning camphor are waved before her. Some near female relatives then stand behind her, and strike her waist and sides with puttu (flour cake) tied in a cloth. This is believed to make her strong. At the same time other women strike the ground behind the girl with a rice-pestle. Then presents are given to the girl. In some places the girl is beaten within the house by her mother-in-law or paternal aunt. The latter repeatedly asks the girl to promise that her daughter shall marry her paternal aunt's son." The rites described above continue even now with but one difference that instead of a separate hut the girl is isolated in a room in the same house in this area.

54. The puberty customs among the Chakkiliyans are similar to those of the Pallans.

55. When a girl of the Thevan community attains puberty she is secluded for a period of two weeks in a room. On the 16th day she comes out of seclusion, takes bath and returns home. She is then presented with new cloths by her uncle's son or by somebody on his behalf in case the uncle's son proposes to marry her. Otherwise anybody who is proposed to be her husband presents these cloths. It is supposed that she cannot move out of her house from this time onwards till her marriage is over. In the description of this custom given by Edgar Thurston in respect of Maravans[2] it is stated that when she comes home after her bath "her future husband's sister will be standing at the threshold averting evil eyes by waving betel leaves, plantains, cocoanuts, cooked flour paste, a vessel filled with water and an iron measure containing rice with a style stuck in it. The style is removed by the girl's prospective sister-in-law who beats her with it as she enters the house. A feast is held at the expense of the girl's maternal uncle, who brings a goat and ties it to a pole at her house."[3] These details given by Edgar Thurston have fast ceased to be observed now. The presentation of clothes and the feast after the girl takes her bath are, however, considered to be indispensable on the 16th day of a girl attaining puberty. Playing of musical instruments are also usual.

Marriage

56. The marriage celebration among Pallans consists of two main parts. The

(1) Castes and Tribes of Southern India, Vol. VI, page 93
(2) Maravans are synonymous with Thevans.
(3) Castes and Tribes of Southern India, Vol. V, page 40

first is called 'Nischaya Thamboolam' or betrothal and the second the actual marriage. If the parents of both the parties are agreed upon the marital alliance a date is fixed up for settling the marriage. This is called 'Nischaya Thamboolam'. On this day a party of about 10 members from the bridegroom's house visit the bride's house. The women of the party shout 'kurava' as they enter the house. The party bring with them a new set of costumes to the prospective bride, 2 bundles of betel leaves, flowers, turmeric, sandalwood, shoe-flower etc. In addition they bring seven measures of rice and a sum of Rs. 5 to be given to the communal organisation of the bride's village. The bride-price which varies from Rs. 21 to Rs. 101 is also brought by this party to be paid to the bride. In one corner of the saree brought to be presented to the bride a rupee coin is tied by the uncle of the bridegroom. This money is supposed to be intended for purchasing bangles etc., for the bride. The leader of the party hands over these presents to the bride's father who directs the bride to wear the dress. At this time the women of the house shout 'kurava'. The guests are then treated to a feast. The date and time of the marriage are fixed on this day in consultation with the astrologer who is given a small sum of money for the purpose. The marriage ensues subsequently. The ceremony is usually held in the house of the bridegroom. On this day 3 or 4 members from the bridegroom's house go for inviting the bridal party. The bridal party consisting usually of about 75 persons then proceed to the bridegroom's house. One of them takes some measures of rice, betel, areca-nut, cocoanut etc. The younger sister of the bride brings with her a mat and a pillow. The members of the party are first received in another house where they rest for a few hours and then proceed to the bridegroom's house in procession attended by music and other accompaniments. They are received in the 'pandal'. The headman (Moopan) of the caste then announces that the 'Thalikettu' will take place at a prescribed time. The bride is brought to the marriage booth by her uncle who also takes the bridegroom by his other hand and makes the couple clasp their hands each other. The couple, thereafter, take three rounds hand-in-hand encircling the marriage booth and take their seats in the booth. The marriage badge provided by the bridegroom's party in a casket of flowers, sandalwood etc., is then handed over by the headman to the bridegroom who ties it round the neck of the bride. This is followed by an exchange of garlands between the couple. At times the parents, relatives and friends of the couple also put garlands on them and bless them. Musical instruments are played when the marriage badge (Thali) is tied. After this the couple leave the marriage booth to a room holding hand-in-hand. The invitees are then treated to a feast. Wedding presents are given to the bridegroom after the feast. The couple then go out of the room and pay obeisance to the elders presenting them a betel leaf and an areca-nut who in turn give a four anna or eight anna piece to each of the couple. The bride's party remain in the bridegroom's house for two or three days and return only along with the couple. Some relative of the bride, usually her brother, goes to invite them to the bride's house. When they return the mat and pillow brought by the bride's sister will also be taken back with her. At the entrance of the bride's house a pot of water mixed with turmeric is brought by the bride's sister and poured on the bridegroom's feet who in turn makes a present of a small sum of money like Rs. 5 to her. When the couple with the party enter the house all others disperse immediately. The bride and bridegroom are then feasted with preparations of chicken. They return to the bridegroom's house after 2 or 3 days. It has to be mentioned that the customs described above differ in several respects from those given by Edgar Thurston in his ethnographic notes on Pallans where he describes the marriage rites obtaining among the Pallans of Madura and Coimbatore. It is presumed that the variations are of a local character, the Pallans of this place having come from

the Tirunelveli district and settled down here more than a generation ago.

57. Among the Parayans the marriage is fixed on a day prior to the actual date of marriage when presents and clothes, paltry jewels, rice, vegetables and perhaps a few rupees are exchanged between the families of the bride and the bridegroom. Usually the household that seeks the marriage gives the larger gifts. The marriage takes place on the appointed day. The essential part of the marriage is the tying of the marriage badge (Thali) by a turmeric-stained string round the neck of the bride by the bridegroom in the presence of a Valluvan who mutters his blessings on the marriage. The relatives are treated to a feast which in olden days lasted two or three days.

58. The marriage customs among the Chakkiliyans closely resemble those of the Pallans.

59. The customs relating to the marriage among Thevans differ from place to place. The detailed accounts of the different kinds of marriage customs obtaining in this community given by Edgar Thurston[1] shows that while in one form the marriage party go to the bride's house and the bridegroom's sister ties the 'Thali' round the bride's neck, in another form of marriage the bridegroom's party go to the bride's house. The maternal uncle blindfolds her with his hands, lifts her up and carries her to the bridegroom. The bride and the bridegroom spit into a dish containing a broken cocoanut and a cake passed round by four women standing round the couple. When the maternal uncle joins the hands of the couple the bridegroom's sister ties the 'Thali' on the bride's neck. In yet another form the Brahman priest hands the 'Thali' to the bridegroom's sister who in turn hands it to the bridegroom who ties a knot in it and the sister ties two more knots in it and puts it round the bride's neck.

60. The customs obtaining among the Thevans of this locality in respect of marriage are very much different from these. The usual formalities attached to the fixing up of the marriage like the agreeing of the horoscopes, the settlement of the marriage in the house of the bride when a party from the bridegroom's house visit the bride's house and present a 'chela' etc., are found in the case of the marriages of Thevans as well. The marriage takes place in the bridegroom's house unlike in the case of the marriages described by Edgar Thurston in respect of this community in other places. On the appointed day for a marriage all people from the bride's house including the father of the bride come to the bridegroom's house observing good omens. They are received and 'pansupari' distributed. The bride is received by the bridegroom's sister. At the time fixed for the marriage the couple go to the marriage booth. A Brahman who officiates as priest presents the marriage badge (Thali) to the bridegroom and blesses it. The Thali is held by the bridegroom round the neck of the bride when his sister ties it. The bridegroom stands to the right of the bride and the bride to the left of the bridegroom. Garlands are then exchanged between the couple. The bridegroom in the centre, the bride behind and the bride's brother leading they go round the marriage booth thrice. Thereafter the couple adjourn to a room and after taking rest for a while come back again to the marriage booth and roll cocoanuts sitting opposite to each other. Whenever the bridegroom gets the cocoanut he should not leave it. The rolled cocoanuts are caught by the bridegroom with one hand and the bride with both hands. They also play 'Pallankuzhi'. The bride's brothers and sisters steal some opportunities to sprinkle turmeric water on the bridegroom which the latter tries to avert hitting him as far as possible. The guests are treated to feast twice, once before the 'Thali' tying ceremony and the other afterwards. On the second day of the marriage the couple go to the bride's house where they are received. One or two persons will accompany the bride and the bridegroom for the purpose.

(1) Castes and Tribes of Southern India, Vol. V, pp. 35—39

The couple remain in the bride's house for 7 or 8 days. On their return the bride is given necessary utensils by her parents. There is no dowry in the form of money in this community. But ornaments, domestic animals, utensils etc., are given to the bride. On the wedding day a present of Rs. 100 is given by the uncle of the bride to the bride-groom. This amount, however, varies with the capacity of the parties.

Funeral

61. Among the Pallans just before the death of a person a ceremony called 'Palozhukkal' (pouring of milk) is observed whereby all close relatives of the dying person pour some cow's milk into his mouth. The news of death is carried by the Chakkiliyans who receive a remuneration for the same apart from what they get from each household which is given the information. The dead body is washed in cold water as soon as the person dies and dressed with clean cloths and placed on the floor facing east in a sitting posture. The big toes and thumbs are tied together. Sandalwood paste is fixed on the middle of the forehead in round shape with a four anna coin in the centre. The relatives, especially women sit round the corpse and lament over the death in loud tones recalling the merits of the deceased one by one. The relatives who visit the house convey their condolences to the children and close relations of the deceased. They erect a 'pandal' in the court-yard where a party of singers sit and recite songs of lamentation. The bier is made by the dhobi by this time. After a few hours, but before *rigor mortis* sets in, the corpse is bathed once again. For this purpose, the sons of the deceased are led to a nearby river or tank holding a piece of white cloth as a canopy over their head by four other persons. On reaching the river or pond all of them take bath and return with pots filled with water on their heads. The eldest son will be bearing a new earthen pot while the others will be having brass pots. On their return also the canopy of white cloth is held above them. The procession is led by one who will be sounding the conch-shell. Holy thread is worn and holy ashes smeared by the sons on their body as they come back from the river. While on their return with water they place the pots down on the ground half way to the house and standing round the pots break a cocoanut and walk round that 3 times and bow. Proceeding again and reaching home the sons pour the water over the dead body and wash it a second time as stated earlier. The corpse is dressed again in fresh cloths and placed on a bier which is taken to the burial ground. The grandchildren of the deceased also sit on the bier and throw sweets on the road. While the funeral procession is on, it stops on the way where the female children of the deceased will be waiting each with a pot full of water. The bier is placed on the ground in front of them. The daughters of the deceased walk round the corpse three times with the pot over their heads. As they take each round the dhobi strikes each pot with a chopper. When the three rounds are over and the dhobi has struck the pots 3 times with his chopper and made 3 holes on each the girls put down the pots. Immediately the bier-bearers take the bier again and proceed. The daughters and the grandchildren of the deceased who were sitting on the bier turn back to their homes without proceeding to the burial ground. On reaching the burial ground the corpse is placed on the pyre if it is cremated or in the pit if it is buried. Generally the eldest son of the parents is cremated and the others buried. Before burial or cremation the dhobi unties the 'chela' or strawrope with which the corpse has been tied to the bier. In the case of burial the sons and relatives put some soil over the corpse. This is followed by putting earth over the corpse and completely covering the pit. In the case of cremation the eldest son of the deceased lights the fire. For this purpose the Chakkiliyan would have brought the fire along with the funeral procession. The holy thread worn by the sons of the deceased is cut and put on the pyre or the pit as the case may be. They shave their heads completely at the burial ground itself, take their bath and return home.

By this time the house would have been cleansed by smearing cow-dung over the floor. A light is also lit. No cooking will be done in the house. The relatives of the deceased will be making the food available to the members of the household of the deceased. For 3 days the members of the household abstain from work. On the third day all the relatives of the household assemble in the house of the deceased. A feast is prepared for them. Before they proceed to the funeral ground a portion of the preparations made for the feast is offered to crows. As they proceed to the funeral ground they carry with them small quantities of foodgrains like paddy, ragi, great millet etc. A new pot, a mature cocoanut, a tender cocoanut, sweets and lime are also taken. On reaching the funeral ground they pour water over the grave and make the soil soft and paste-like. The surface of the grave is then covered with lime. A new pot filled with gingily oil and milk is fixed on the head side. The tender cocoanut is also placed by its side. The mature cocoanut is broken and placed over it. The grains are scattered over the grave. A portion of the preparations of food which they would have taken with them from the house of the deceased is then served on the leaves of banyan tree and placed over the pit. This is meant for crows. For a while all those who have assembled at the grave disperse and watch from a distance whether the crows are gathering and taking the food served for them. If the crows come and take the food it is considered a good omen and otherwise a bad omen. After this they go to a nearby river or pond and take their bath. If it is a cremation the remains of the deceased are taken in a pot, covered and thrown in a river. The sons take oil bath and all those who have assembled get back to the house of the deceased and participate in the feast prepared for them before they proceeded to the burial ground. On the 16th day another feast is held which is called the "Pathinaradiyanthiram". All the relatives are invited to this feast. Such of the relatives who have married from the household bring dhoti and shawl for each of the sons. Cash presents are given by the invitees. Ceremonies in memory of the deceased are observed both on the death anniversary as well as on other important festive occasions when a feast is offered to the spirit of the deceased. But where the death has occurred due to smallpox or cholera such ceremonies are not held. In the case of such deaths all elaborate ceremonies described above are dispensed with and the dead body is buried soon after death. When a pregnant woman dies the barber cuts open the abdomen, separates the baby from the womb and the mother and the child are then separately buried in the same grave. In such cases some mustard is thrown along the way from the grave to the house to prevent the spirit of the deceased from returning home. In the case of death by suicide, drowning and similar causes a ceremony is held after 10 days of the death in which the exorcist plays an inportant role. It is said that during the recital of charms by the exorcist which is often accompanied by music a member of the household will be infused with the spirit of the deceased and he will narrate in detail how the death happened. In the event of the death by drowning the person so infused with the spirit will jump into a well, bring with him a handful of mud and put the same in a particular place. This place will be protected by planting a banyan tree and constructing a platform around it. This platform is held in great reverence and animal sacrifice is also held occasionally before it to please the spirit. There was a custom in the community to construct a dolmen in memory of a woman who dies in pregnancy. It is supposed that such a dolmen will relieve the burden of the dead woman when the stone on the top comes down one day or other. The Pallans are ancestor-worshippers. There are several places in this village where they have planted banyan trees and constructed platforms round them and spirits like Karuppaswamy, Easwariamma, Chellamadaswamy etc., are consecrated and worshipped.

62. It has to be oberved that in respect

of some details, the funeral ceremonies of the Pallans in this area slightly vary from those contained in the descriptions given by Edgar Thurston[1]. The funeral which he describes, however, relates to Pallans of Coimbatore.

63. The funeral customs among the Parayans, Chakkiliyans and Thevans are the same as described above. But in the case of Thevans, in addition to these customs 'Vaikkari' (i.e., offering of raw rice boiled with cocoanut kernel to the deceased by placing the same on the lips) is offered to the deceased and cloth is spread on the way to the funeral ground for about 10 to 15 feet. The party who carry the bier walk over this cloth.

Other Customs

64. The Pallans, Parayans, Chakkiliyans and Thevans are polygamous communities. Polyandry is prohibited. However, in the surveyed area there is no case of polygamy in these communities.

Divorce

65. Divorce is permissible in the abovementioned communities. But, if the divorce is on the complaint of a single party enquiries are made by the head man of the community and if he thinks that there is no justification for divorce he will order compensation to be paid which is generally double the amount of the bride-price. A payment is also orderedto be made to the organisations of the respective communities.

Consanguineous Marriages

66. 17 cases of consanguineous marriages have been reported in the surveyed area. Of these, 7 are among Pallans, 4 among Muslims, 2 among Nairs, 1 among Asaris, 1 among Veluthedans, 1 among Chakkiliyans and 1 among Ezhuvas. The marriages are all between cross-cousins. All the communities in the area except Christians permit consanguineous marriages though the custom is gradually dying out. Among the Thevans particularly, it is only if the girl's maternal uncle's son refuses to marry her or if there is no such cousin of suitable age that the girl is married to somebody else.

67. Tattooing is practised on women and children of both sexes and at times even on men. Generally, tattooing is done on arms, and on the forehead. It is only in the case of men it is done on the chest. The figures tattooed vary according to imagination.

Inheritance

68. The Pallans, Parayans, Chakkiliyans and Thevans had no intestate right of inheritance to the daughters in the past and the properties were divided among the sons equally. But consequent on the enactment of the Hindu Succession Act, 1956, the rights of inheritance in these communities are governed by this Act unless there is voluntary settlement among the heirs.

(1) Castes and Tribes of Southern India, vol. V, p. 484

CHAPTER III

ECONOMY

Economic Resources

Land

Reserve Forests

69. Land is the most important source of income in the village. A vast area of the village is under forests and plantations. The total cubic feet of timber logs collected in 1960-1961 from the Thenmala forest division consisting of portions of Kulathupuzha, Edamon, Arienkavu and Achankoil villages come to 714,822 besides 7,608 numbers of teak saplings. The minor produces from the forests consist of ivory, bamboo, bamboo-thorns, reeds, rattans, green manure leaves, thatching grass, junglewood, 'Vakka' fibre, 'Vakka' drag ropes, rubble, metal, 'Kanakamuku', 'Azhola', 'Uthi' bark and 'Oda' leaves. The value of these minor produces for the entire Thenmala forest division for 1960-1961 comes to Rs. 113,088.46 nP. A teakwood plantation was started as per the 2nd Five Year Plan in 43,673.46 acres[1] and soft-wood plantations in 628.60 acres[2] in the whole division as on 31-3-1961. January to March is the peak season for the major produces, while minor produces are available throughout the year.

Rubber and Tea Plantations

70. There are six plantations the major portions or the whole of which are in the Edamon village. The area of these estates and the number of workers are as follows:—

Name of estate	Area (in acres)	No. of workers
1. Isfield	2,671.11	1,231
2. Ambanad	2,084.61	1,164
3. Nagamala	1,971.31	1,041
4. Shaliacary	1,594.12	478
5. Vellimala	240.36	60
6. Muslim Rubber Estate	64.00	16
7. Leslie Estates	439.87	272

(1) 17,674.02 hectares

It has, however, to be observed that there are a few estates with very small portion in this village. These have not been included in the above calculation. The seven estates mentioned above yielded 1,166,277 kg. of rubber and 740,928 kg. of tea in 1961 the total value of which comes to Rs. 6,500,115.

Other Cultivations

71. In addition to the above, a portion of the land in the village is under cultivation of various seasonal crops by the households.

Factories and Workshops

72. The following table gives the number of workshops and factories in the village as in March-May 1960:—

Table XIV

NO. OF WORKSHOPS AND FACTORIES IN THE VILLAGE AS IN MARCH-MAY 1960

Name of Industry	No.
Rice mill	1
Processing of tea	1
Manufacture of beedi	3
Tailoring	6
Manufacture of rubber and rubber products	16
Manufacture of agricultural implements including blacksmithy	2
Manufacture of jewellery	2
Match factory	1

Those factories and workshops engaged in the manufacture of rubber and rubber products are located in the plantations referred to above.

Live-stock

73. Of the 118 households in the surveyed area, 54 households have cows and 58 households indigenous fowls. Though the plantations allow reasonable facilities for cattle breeding they have placed some

(2) 254.39 hectares

restrictions also on the heads of cattle which the labourers are allowed to breed in the estate. To these restrictions should probably be attributed the limited number of cattle reared in the surveyed area!

Households and Land

74. Out of the 118 households in the surveyed area 25 households own land. But, this land is situated outside the village. Two households have land of five cents and below, 1 household 6-10 cents, 3 households 11-20 cents, 6 households 21-50 cents, 5 households 51 cents to one acre, 7 households 1.01 to 2.49 acres and one household 2.5 to 4.99 acres. A table giving the ownership of the above land by communities and households is given below:—

Table XV

HOUSEHOLDS IN THE SURVEYED AREA OWNING OR POSSESSING LAND OR WHICH HAVE GIVEN OUT LAND TO OTHERS FOR CULTIVATION

Nature of interest on land	Community	Number of households and extent of land							
		No land	5 cents and below	6 to 10 cents	11 to 20 cents	21 to 50 cents	51 cents to 1 acre	1.01 to 2.49 acres	2.5 to 4.99 acres
Land owned	Nair	15	1	1	..	...	1	1	...
	Ezhuva	7	...	...	.	...	...	1	...
	Thattan	1	...	...	...	1	...	...	...
	Nadar	1	...	...	...	...	1	2	...
	Asari	4	...	...	..	...	...	..	...
	Veluthedan	2	...	...	...	...	...	...	...
	Thevan	1	1	...	..		...	...	...
	Velan	...	...	...	...	1	...	...	...
	Pallan	20	...	...	1	...	1	...	1
	Parayan	3	...	...	...	..	...	...	...
	Chakkiliyan	2	...	...	...	...		...	...
	Latin Christian	11	...	...		1	...	2	...
	Jacobite	5	...	...	1	3	2	...	...
	Marthomite	3	..	...	...	...	...	...	...
	Church of South India	3	...	...	...	...	...	1	...
	Muslim	15	...	...	1	...	...	...	..
Land given out to private persons or institutions	Nair	...	...	1	...	...	1	1	..
	Ezhuva	...	...	...	.	...	...	1	...
	Thattan	...	..	...	...	1	...	...	...
	Nadar	...	...	...	...	...	1	1	..
	Asari	...	...	...	...	...	...	..	...
	Veluthedan	...		...	...	...	...	...	
	Thevan	...	1	..	...	...	...	...	...
	Velan	...	...	...	...	1	...	.	...
	Pallan	...	...	...	1		1	...	...
	Parayan	...	...	...	.	...		..	...
	Chakkiliyan	...	...	...	...	...	...	...	...
	Latin Christian	...	...	...	...	..	...	2	...
	Jacobite	...	...	...	1	3	2	...	...
	Marthomite	...	...	...	...	...	...	...	...
	Muslim	...	...	...	1	...	...	...	...

Land Utilisation

75. The total area of the land owned by the 25 households mentioned above comes to 18.59 acres of which only 1.34 acres remain uncultivated. The rest of the land is given to others for cultivation.

Household Cultivation, Industry or Business

76. There are no households in the surveyed area running household cultivation except kitchen gardening. A few households, however, run household industry and household business. Of these, all except two have household industry or business as a part-time avocation. Two run laundry whole-time. A table giving the number of households engaged in industry or business belonging to the household is given below:—

Table XVI

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

Total No. of households	Households engaged in cultivation run by the household	Households engaged in industry run by the household	Households engaged in business run by the household	Households not running cultivation, industry or business
118	Nil	4	4	110

77. Out of the total population of 647 in the surveyed area only 7 persons are working in industry belonging to their own households and 4 persons in business belonging to their own households. The subjoined table gives the agewise particulars of these persons.

Table XVII

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

Age-Group	Total			Working in industry belonging to their households			Working in business belonging to their households		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	11	9	2	7	5	2	4	4	..
0—14	..	..	..	..	..	..	..	..	..
15—34	8	6	2	6	4	2	2	2	..
35—59	3	3	..	1	1	..	2	2	..
60 and over	..	..	..	..	..	..	..	..	..

Population at Work

78. 35.73 per cent of the entire population of all ages of the village are workers. Of these 29.74 per cent are females. A classification of the workers of the village as a whole by livelihood classes is given in the subjoined table.

Table XVIII

PERCENTAGE OF WORKERS IN THE VILLAGE BY LIVELIHOOD

Livelihood class	Percentage of the total number of workers of all ages
Cultivation	18.82
Agricultural labour	13.11
Mining, quarrying, live-stock, forestry, fishing, hunting, plantations, orchards and other allied activities	41.15
Household industry	0.64
Manufacturing other than household industry	6.16
Construction	0.55
Trade and commerce	2.18
Transport, storage and communications	3.18
Other services	14.21
TOTAL	100.00

The more important items in the group mining, quarrying etc., are forestry and plantations.

79. Out of the total population in the surveyed area 217 are workers, the percentage being 41.73. The population between the ages of 15 and 60 which may be considered as the working age population comes to 48.22 per cent of the total population. The percentage of workers in the surveyed area to the working age population comes to 83.01. The subjoined table gives the number of the workers and non-workers in the surveyed area by sex and broad age-group.

Table XIX

WORKERS AND NON-WORKERS IN THE SURVEYED AREA BY SEX AND BROAD AGE-GROUP

	Total			Total workers			Total non-workers		
Age-group	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	647	337	310	270	151	119	377	186	191
0—14	320	168	152	...	...	...	320	168	152
15—34	197	96	101	154	78	76	43	18	25
35—59	115	63	52	105	63	42	10	...	10
60 and over	15	10	5	11	10	1	4	...	4

25.93 per cent of the workers in the surveyed area are tappers, 38.89 per cent are engaged in weeding and manuring, 19.63 per cent in factory work, 9.99 per cent in other types of field work like pit digging, spraying etc., 0.38 per cent in tea plucking, 3.70 per cent in miscellaneous work like petty retail business, running of provision shop, tea shop etc., and 1.48 per cent in tailoring. The following table gives the actual numbers:—

Table XX

WORKERS IN THE SURVEYED AREA BY SEX, BROAD AGE-GROUP AND OCCUPATION

Age-group	Occupation																				
	Tapping			Weeding and manuring			Factory work			Other field work			Tea leaf plucking			Tailoring			Miscellaneous work		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	70	42	28	105	42	63	53	33	20	24	23	1	4	...	4	4	4	...	10	7	3
0–14	...	...	...	...	...	...	...	..	...	...	...	...	...	...	...	...	...	...	...	...	...
15–34	27	17	10	84	33	51	17	10	7	11	10	1	4	...	4	2	2	...	9	6	3
35–59	43	25	18	20	9	11	30	17	13	9	9	..	...	...	...	2	2	...	1	1	...
60 and over	...	...	...	1	...	1	6	6	...	4	4	...	..	...	...	...	...	...	..	...	...

55.93 per cent of the workers in the surveyed area are males. 57.04 per cent of the total workers are in the age-group of 15–34, 38.89 per cent in the age-group of 35-59 and 4.07 per cent in the age-group of 60 and over. The maximum number of workers come within the age-group of 15-34. There is none in the age-group under 14.

Non-workers

80. 64.27 per cent of the population of the entire village are non-workers against 58.27 per cent in the surveyed area Of the non-workers in the surveyed area 16.71 per cent are those who are engaged in household duties, 36.34 per cent are full-time students or children attending school, 45.36 per cent sick, old and infants and 1.59 per cent persons seeking employment. The maximum number of non-workers in the surveyed area fall in the age-group of 0-14, while 11.41 per cent, 2.65 per cent and 3.71 per cent are in the age-groups of 15-34, 35-59 and 60 and over respectively. A table giving the number of non-workers in the surveyed area by sex, board age-group and nature of activity is subjoined.

Table XXI

NON-WORKERS IN THE SURVEYED AREA BY SEX, BROAD AGE-GROUP AND NATURE OF ACTIVITY

Age-group	Total No. of non-workers			Persons engaged in household duties only			Full-time students or children attending school			Sick, old and infants			Persons seeking employment		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	377	186	191	63	16	47	137	70	67	171	94	77	6	6	...
0—14	320	168	152	17	7	10	135	69	66	168	92	76	...	...	..
15—34	43	18	25	33	9	24	2	1	1	2	2	...	6	6	...
35—59	10	...	10	10	...	10	...	...	...	..	...	...	...	...	...
60 and over	4	...	4	3	...	3	...	..	...	1	...	1	...	...	...

Wages in Plantations

81. The most important unit for consideration of wages in this village is the plantations. Throughout India the wages in plantations had more or less a uniform pattern from the very beginning although, no doubt, regional variations existed in respect of rates. Thus, piece rates were adopted mostly for operations connected with harvesting like tapping of rubber, plucking of tea or picking of coffee and time rates for other operations. Wherever possible tasks were assigned for time rated work. Men and women were paid different rates. There was no substantial difference in the patterns or rates of wages between tea and rubber estates. As much and even more importance than wages in cash was attached to concessions and amenities. These concessions and amenities can be grouped into those which are to be considered as part of the wages and those which are purely in the nature of welfare items. The latter have mostly found a place in the amenities which have been made compulsory under the Plantations Labour Act, 1951. Hence there is no justification in taking them into consideration for the evaluation of concessions into cash in assessing the wages from time to time. It is, therefore, only the cash portion of the wages and the cash value of such of the concessions which are not purely in the nature of welfare items that have to be taken into account for this purpose. The Rege Committee Report gives an account of the wages in plantations from 1934 up to 1944. This period marks two important stages in the evolution of wages in plantations. The first stage consists of the pre-war period up to 1939 and the war period up to 1942, during which the pre-war arrangements were continued. The problems arising out of the war conditions on the wage question did not react on this period. From 1942 onwards the reflection of the war conditions on the cost of living began to influence the wage structure in plantations. Thus the necessity for a dearness provision allowance was recognised in the industry for the first time in 1942. The rates were enhanced in 1943. Subsequent to the period covered by the Rege Committee Report also there was enhancement of the dearness provision allowance at various stages and in different forms. Although the Rege Committee mentions of concessions like dearness provision allowance, grain concession, war out-turn bonus, blanket (cumbli) allowance, way allowance, free firewood, grazing, housing and medical aid, it is only the dearness provision allowance, loss on grain, war out-turn bonus, blanket (cumbli) allowance and travelling allowance that were taken into account for calculating the cash value of concessions. Of these, again, blanket (cumbli) has since found a place among the obligatory items of amenities to be provided by the managements according to the Plantations Labour Act. Thus, this item has to be deleted from the calculation of the cash value of concessions for purposes of wage assessment. The following table gives the total wages comprising basic wage, dearness provision allowance, loss on grain, war out-turn bonus and travelling allowance for the years 1934–1935 and 1943–1944 for the region in which the Edamon village falls.

Table XXII

TOTAL WAGES IN PLANTATIONS—1934-44

Year	Men	Women
1934–35	31–37 nP.	25 nP.
1943–44	79–85 nP.	73 nP.
Percentage increase	155–174	192

82. The next crucial period is the fixation of minimum wages for plantations under the Minimum Wages Act. In the Travancore-Cochin area this was done on 30th June 1952. From 1944 to 1952 there have been further increases in the rates of wages and concessions to plantation labour. In 1952, prior to the fixation of statutory minimum wages in the region in which Edamon village is located the Malayalam Plantations Ltd. had their wages comprising basic wage on time rates, food allowance, dearness allowance, travelling daily allowance and way expenses as follows:–

Table XXIII

TOTAL WAGES IN PLANTATIONS ON THE EVE OF THE FIXATION OF MINIMUM WAGES

	Men	Women
Factory:–	From Rs. 1.28 to Rs. 1.41	Rs. 1.03
Field:–	From Rs. 1.03 to Rs. 1.28	Rs. 1.03

83. It has to be observed that by this time free midday meal to all children below 12 and a food allowance of 5 annas (31 nP.) per child per week to all parents were given by most of the estates, in addition to the wages referred to above and other amenities which included maternity leave with pay, sickness allowance, free medical aid, free primary education, creches, way expenses, blanket (*cumbli*) and holidays with pay. But since midday meal to children and food allowance to children do not apply to those workers who have no children it does not seem correct to evaluate them as part of the wages for purposes of comparison of the wage rates. Hence this has not been included in the above rates. Way expenses have, however, been added in the above. The bonus given to the workers being variable and also being excluded from the all-inclusive minimum wages subsequently fixed have not also been included in the wage rates. According to a statement given at page 12 of the report of the Minimum Wages Committee for plantations the way expenses come to 2.5 nP. per head. This rate has been adopted for inclusion in the above wage rates. The following table gives the time rated wages for men and women including both factory and field and the percentage increase from 1944 up to the eve of the fixation of the minimum wages.

Table XXIV

TIME RATED WAGES FOR FACTORY AND FIELD TOGETHER IN PLANTATION AS ON THE EVE OF THE FIXATION OF MINIMUM WAGES

Wages	Percentage increase from 1944
Men Rs. 1.03 to 1.41	30–66
Women Rs. 1.03	41

84. The fixation of minimum wages for the plantation industry on 30th June 1952 according to the Minimum Wages Act, 1948 and the implementation of the Plantations Labour Act, 1951 on 13th March, 1959 are important landmarks in the history of plantation industry. While the fixation of minimum wages set up minimum standards of wages in cash and practically absorbed several of the concessions in kind or money having a bearing on wages in the minimum wages fixed for the industry, the Plantations Labour Act made it obligatory on the management to provide certain essential amenities to the employees which were hitherto considered discretionary and hence lacked in uniformity of standard. The notification fixing the minimum wages was based on the recommendation of the Minimum Wages Committee for Plantations. The minimum wages consisted of minimum time rates comprising basic wages and dearness allowance for field and factory workers. Along with this, piece rates were also fixed for pluckers in tea estates and tappers in rubber estates. A guaranteed time rate was also fixed for those who worked on piece rates, which is payable to them over and above the piece rates and irrespective of results. The minimum piece rates were adjusted to a standard output based on the overturn of a worker for a particular month in the case of plucking and for the class of rubber in the case of tapping. The wages were prescribed on the assumption that the employees will get regular work and the managements were expected to provide employment of some kind or other to the employees on days on which they would have been involuntarily unemployed. The basis on which the minimum wages were recommended by the Committe was that the wages should ensure a standard diet of 2,800 calories a day per adult up to 3.29 adult consumption units for a family and a suitable budget for clothing, bedding, fuel and lighting, household requisites and miscellaneous items as calculated by the Committee. While separating the basic wage and the dearness allowance from the total wages thus

recommended by the Committee the basic wage was taken to represent 200 points of the cost of living index and the dearness allowance was taken to neutralise 85 per cent of the increase in the cost of living from 200 to 389 points which was then the cost of living index for Ernakulam. Provision for sliding scale increase or decrease for rise in the cost of living index from 389 was also made. The following rates of wages including basic wages and dearness allowance were fixed under the minimum wages notification according to the principles set forth above:—

Minimum time rates

(a) Field workers

	Rs.	nP.
Men	1	59
Women	1	20
Children	0	80
Women tappers	1	41

(b) Factory workers

Men	1	81
Women	1	37

Guaranteed time rates

Workers working on piece rates were entitled to receive a guaranteed time rate over and above the piece rates and irrespective of results according to the following rates:—

	Rs.	nP.	
Men	0	78	Per day
Women tappers	0	78	
Women (other-than tappers)	0	59	
Children	0	39	

Minimum piece rates

(a) Pluckers in tea estates

4 nP. per pound of leaf for the first 16 pounds plucked on a day during the months of January, February and August.

3 nP. per pound of leaf for the first 21 pounds plucked on a day during the other months of the year.

(b) Tappers in rubber estates are to be paid at the following rates varying with the yield of the estates concerned according to the following classification:—

In the case of estates where different types of rubber are grown each type is to be classified on the basis of the average yield per acre during the previous year.

Class I i.e., (Yielding below 250 lbs. per acre per annum)—30 nP. per lb. for the first 3 lbs. of rubber collected on a day.

Class II i.e., (Yielding 250 to 400 lbs. per acre per annum)—15 nP. for the first 6 lbs. of rubber collected on a day.

Class III i.e., (Yielding 401 to 600 lbs. per acre per annum)—9 nP. for the first 10 lbs. and

Class IV i.e., (Yielding 601 lbs. and above per acre per annum)—6 nP. for the first 14 lbs.

The terms plucking and tapping to which these rates apply are understood to mean the jobs under these heads that are customarily done in the localities concerned.

Dearness Allowance and Guaranteed Time Rates

For every unit of 10 lbs. when the cost of living index for Ernakulam changes by 10 points from 389 a sliding scale dearness allowance is to be paid to time rated workers and guaranteed time rates to piece rate workers at the following rates:—

Men (field and factory)	4 nP.
Women (tappers)	3 nP.
Women (other than tappers)	3 nP.
Children (field)	2 nP.

85. The percentages of increase in the total wages including dearness allowance as per the time rates fixed under the Minimum Wages Act from what it was on the eve of the fixation of minimum wages are given below:—

Table XXV

PERCENTAGE INCREASE FROM THE RATE JUST PRIOR TO STATUTORY FIXATION OF MINIMUM WAGES

(a)	Field Workers	
	Men	24–54
	Women	17
(b)	Factory Workers	
	Men	28–41
	Women	33

86. The fixation of minimum wages naturally brought in its turn a number of problems affecting the industrial relations in plantations. The stoppage of certain concessions which were accorded by the managements till then and the demand on the part of the labour for the restoration of the same high-lighted these problems. A tripartite conference in the plantation industry was hence held by the Labour Commissioner in December 1952 in which some of these outstanding questions were settled. Further demands for the revision of the existing wage structure were made by the workers in course of time. The provision regarding the sliding scale of D. A. in the minimum wages notification was also pending implementation. In the light of these, a conference was held by the Labour Commissioner in December 1957 in which a revision of wage rates was agreed upon. A table giving the wage rates fixed in the conference is given below:—

Table XXVI

WAGES FIXED IN THE TRIPARTITE AGREEMENT DATED 5th JANUARY 1958

Increased all-in-rates (inclusive of D. A. as per the agreement)

	Rs. nP.
1. Minimum time rates	
(*a*) *Field workers*	
Men	1.72
Women	1.31
Children	1.86
Women tappers	1.50
Adolescents	1.06
(*b*) *Factory workers*	
Men	1.87
Women	1.44
Adolescents	1.19
2. Guaranteed time rates	
Men	0.87
Women tappers	0.87
Women other than tappers	0.69
Children	0.45
Adolescents	0.56

The above rates were applicable only to tea estates which admeasure 100 acres in bearing and above and rubber estates which admeasure 200 acres in bearing and above in extent. Workers in estates other than those mentioned above are to get a flat increase of one anna (6 nP.) for adults both in the minimum time rates and guaranteed time rates. The rate of increase given to adolescents was 9 pies (4 nP.) and to children 6 pies (3 nP.). It was also agreed that as the increased wages under the agreement are more favourable to the workers than the rates prescribed under the minimum wages notification dated 30th June 1952 of the Travancore-Cochin Government and the subsequent amendments thereto, clause 5 of the said notification regarding sliding scales of dearness allowance should be abolished and should have no retrospective effect. The agreement is subject to the publication of further notification by Government on the subject.

87. Taking both factory and field work together the wages according to time rates have risen during 1934 to 1957 by 405-455 per cent for men and 424-500 per cent for women.

Prices of essential Commodities

88. The prices of essential commodities at Punalur, the nearest centre for which they have been published for August 1939 and March 1961, are given below:—

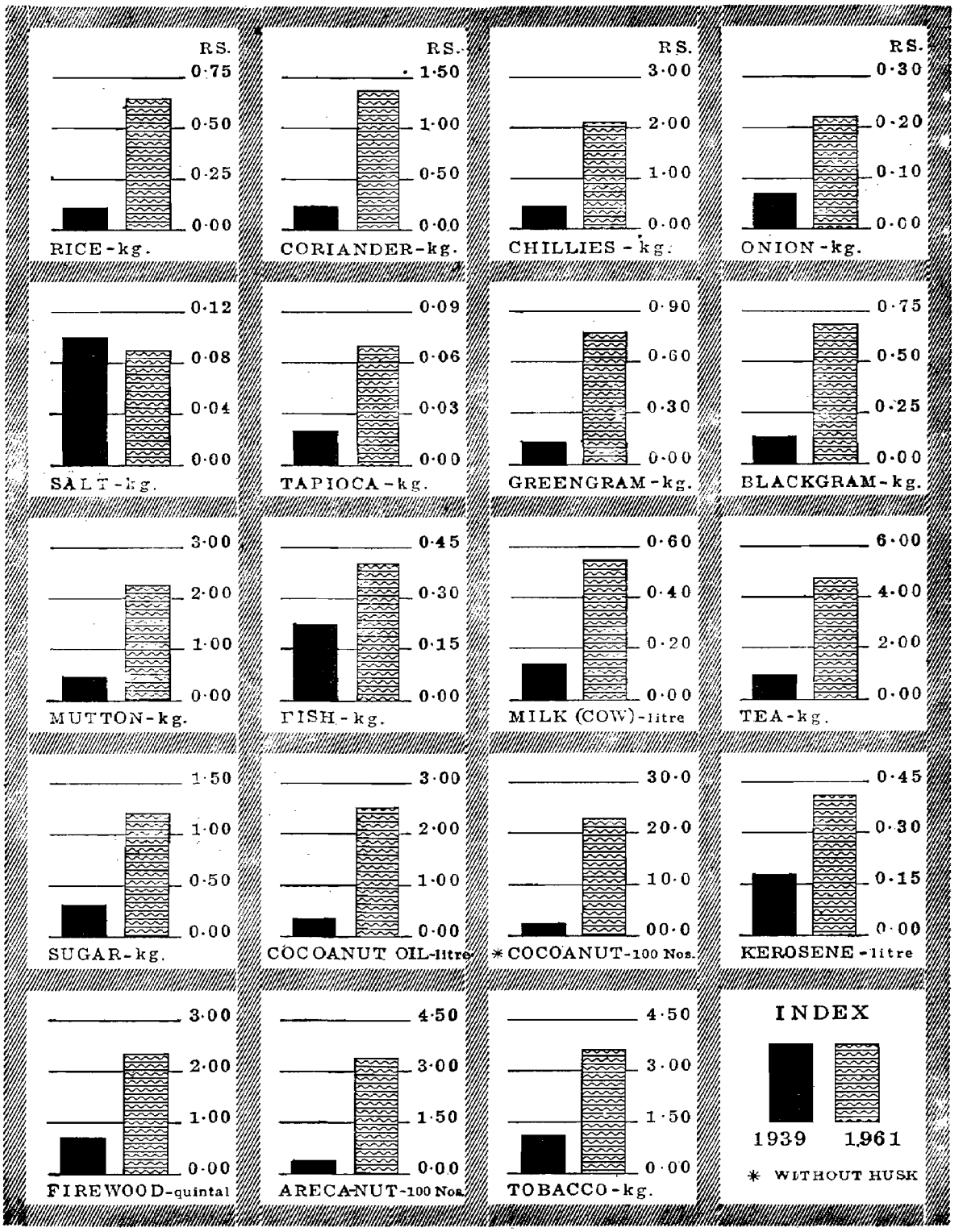
Table XXVII

PRICES OF ESSENTIAL COMMODITIES AT PUNALUR FOR AUGUST 1939 AND MARCH 1961

Sl. No.	Commodity	Unit	Price as on August 1939 nP.	Price as on March 1961 nP.
1	Rice	Kg.	11	64
2	Coriander	,,	22	137
3	Chillies	,,	44	208
4	Onions	,,	7	22
5	Salt	,,	10	9
6	Tapioca	,,	2	7
7	Greengram	,,	13	77
8	Blackgram	,,	13	68
9	Mutton	,,	48	225
10	Fish	,,	22	40
11	Milk (cow's)	Litre	14	55
12	Tea	Kg.	97	474
13	Sugar	,,	31	121
14	Cocoanut oil	Litre	32	251
15	Cocoanut (without husk)	100 Nos.	225	2,270
16	Kerosene	Litre	18	41
17	Firewood	Quintal	69	231
18	Areca-nut	100 Nos.	39	335
19	Tobacco (ordinary)	Kg.	110	357

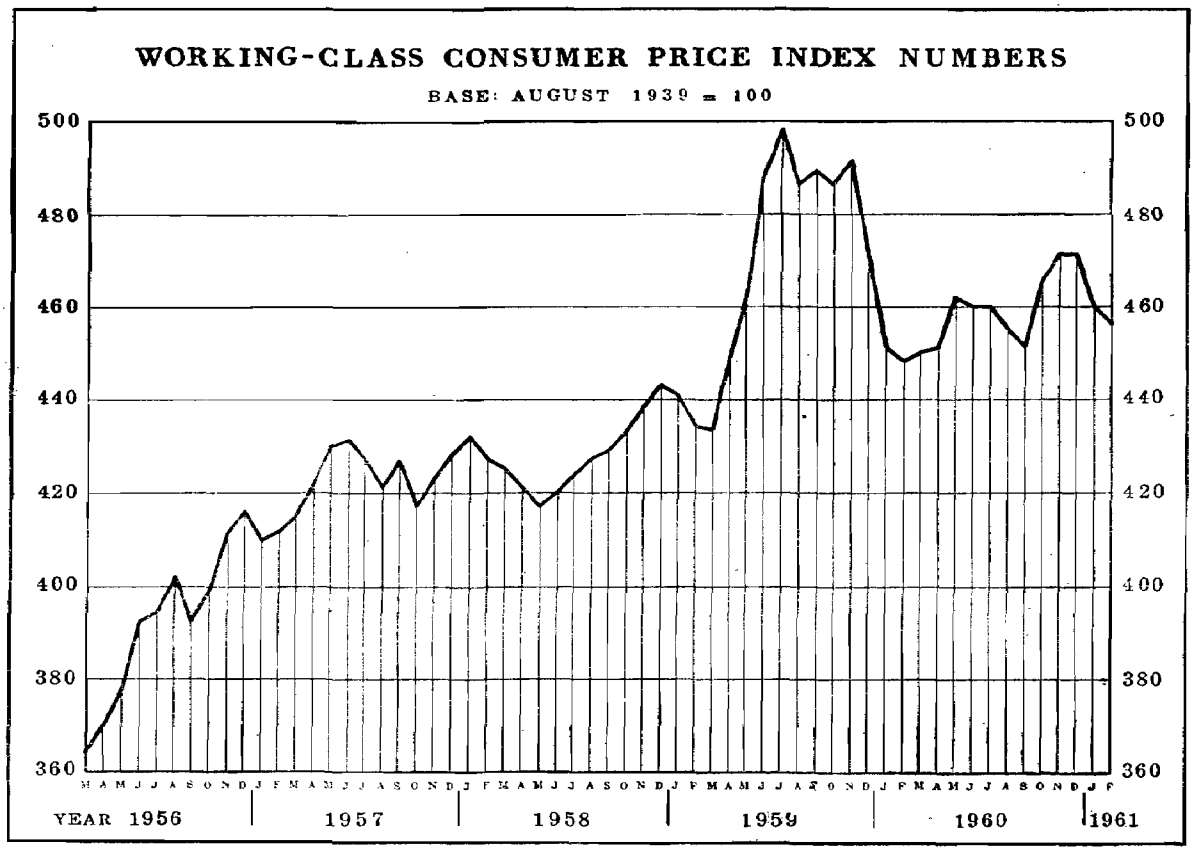
A chart showing the extent of variation in the prices of essential commodities between August 1939 and March 1961 is given below:—

PRICES OF ESSENTIAL COMMODITIES IN 1939 AND 1961



Working-Class Consumer Price Index Numbers

89. The working-class consumer price index number for Punalur for March 1956 was 364. It has risen to 456 in March 1961. The following chart gives the annual variations in the working-class consumer price index numbers for Punalur from March 1956 to February 1961:—



Family Budget

Occupation, Income and Number of Members in Households

90. Since all the households in the surveyed area are engaged in plantations the family budget tables relate only to one occupation viz. plantation labour. The average number of adult equivalent males per household varies from 3.14 to 5.10 in the four income groups taken for study. The families fall in the income groups of Rs. 25-50, Rs. 51-75, Rs. 76-100 and above Rs. 100. There is no household in the group below Rs. 25. The average number of gainfully employed people per household varies from one in the lowest income group of Rs. 25-50 to 2.88 in the highest income group of above Rs. 100. The number of gainfully employed people shows an increase in the higher income groups. This is quite natural in an area where all the households are engaged in labour. The more the earning members the higher the income. A higher income group has, therefore, more earning members than a lower income group. This picture has all along been found in areas where

households are engaged in occupations for which salary or wages are received. The smallest number of households fall in the income group of Rs. 25-50, the next higher number in the income group of Rs. 51-75 and the highest number in the income groups of both Rs. 76-100 and above Rs. 100. A table relating to the above is given below:—

Table XXVIII

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income Group	No. of households	Average number of persons per household: Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12	Total	Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
Plantation Labour	Rs. 25-50	7	1	1.28	1.28	0.85	4.41	3.22	1.00
	Rs. 51-75	11	1.09	1.27	0.90	0.90	4.16	3.14	1.36
	Rs. 76-100	50	1.32	1.18	1.20	1.22	4.92	3.59	1.92
	Above Rs. 100/-	50	2.22	1.88	1.24	1.14	6.48	5.10	2.88

Income

91. Taking all the households together, the average income per household varies from Rs. 44.15 to Rs. 135.75. Taking the income by sources of all the households together the highest percentage per average household coming to 89.30 is from salary or wages. Miscellaneous (other sources) comes second, industry run by household third, business run by household fourth and help from relatives last. The percentage under other sources is comparatively higher than of many other centres taken for survey. This is because bonus, kitchen cultivation and the monetary value of concessions not included in salaries have been entered under this head. A table on income is subjoined:—

Table XXIX

MONTHLY INCOME PER HOUSEHOLD BY SOURCES AND OCCUPATION*

Occupation	Source of income	All Households		Households with a monthly income of: Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
	No. of households	118		7	11	50	50
		Rs. nP.	Per cent	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Plantation Labour	(a) Salary or wages	93.44	89.30	38.69	57.57	81.31	121.11
	(b) Industry run by the household	1.48	1.41	...	...	...	3.50
	(c) Business run by the household	1.20	1.15	...	...	1.25	1.60
	(d) Help from relatives	0.22	0.21	0.88	...	0.41	...
	(e) Other sources	8.30	7.93	4.58	6.25	8.04	9.54
	Total	**104.64**	**100.00**	**44.15**	**63.82**	**91.01**	**135.75**

* Inapplicable items are deleted

Expenditure

92. The average monthly expenditure per household varies from Rs. 62.06 in the income group of Rs. 25-50 to Rs. 142.14 in the income group of above Rs. 100. Both in the income groups of Rs. 25-50 and Rs. 51-75 the expenditure is more than the maximum income of the groups. Taking all the households together, the largest percentage of expenditure is on food. This is so in all the income groups. The higher the income group, the higher the expenditure on this item. Miscellaneous items command the next important place in the expenditure groups. This item comes to 20.78 per cent of the expenditure. It is not related to income either. While the miscellaneous expenditure in the income group of Rs. 25-50 is Rs. 12.50, that in the income group of Rs. 51-75 is only Rs. 11.49. Clothing comes third in the order. In this case the expenditure varies according to the income groups, the higher income groups spending more on this item than the lower ones. Only 3.29 per cent of the expenditure goes for housing, lighting etc., which comes last in the order of the items of expenditure. Here also the expenditure is more as the income goes higher. Since no amount is spent on investments in industry or agriculture it could be said that the entire income is at the disposal of the households for maintaining their standard of life or for any other expenditure. In the food group the highest percentage of expenditure is on rice which forms the staple food. The expenditure on this item varies according as the income is high or low. The next highest percentage of expenditure is on milk which comes to 7.27. It is, however, seen that this does not necessarily vary with the income of the household. The households of the income group of Rs. 51-75 spend more than the households in the income group of Rs. 76-100 on milk. The difference, however, is not much. Next to milk comes tapioca on which is spent 7.07 per cent of the total expenditure. No household in the income group of Rs. 25-50 takes meat. The average household in all income groups together spends 2.37 percent of the total expenditure on food on meat, the higher income groups spending more than the lower ones. Ghee and oils, fish, cocoanuts, etc., are used by the households of all income groups. Tea and sugar are also seen used by all the income groups. Similarly, smoking and chewing. The report on the nutrition and diet survey of workers of tea plantations published in September 1959 by the Director of Statistics, Kerala, observes about the calorific contents of the food among the labour in tea plantations as follows:—

"The calorie requirement of an adult worker in plantation comes to 3,294 and that consumed at present is 2,900. Thus there is a difference of 394 calories which is about 12 per cent of the requirement. Coming to proteins the weighted mean is 74 grams thereby indicating a deficiency of nearly 95 per cent. In regard to calcium the percentage deficiency is very high and an adult worker gets only half the requirements. There is no deficiency as regards the quantity of iron in the food consumed by the workers".[1] It has to be observed that while the actual expenditure on food for adult male equivalent according to the above report was Rs. 25.71 that of the surveyed area according to the present survey works out only to Rs. 18.32. This speaks for itself.

93. Among the miscellaneous items of expenditure the highest percentage goes for provident fund, kuri and other compulsory savings which works out to 53.32 per cent of the total expenditure on miscellaneous items. In terms of money the expenditure on this item varies from Rs. 6.43 to Rs. 18.42 per household. This should, indeed, be considered to be a salutary feature in that what is represented by this item is compulsory saving. The proportion of miscellaneous expenditure on remittances to dependants living elsewhere comes second in the order under miscellaneous expenditure.

(1) P. 13

This is but natural as the inhabitants of the surveyed area have mostly their permanent homes outside. The third in importance is the expenditure on dhobi or soap. This is in line with other parts of Kerala where expenditure for maintaining cleanliness is never grudged.

A table giving the average monthly expenditure per household by income groups and occupation is given below:—

Table XXX

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100/-
	No of households	118			7	11	50	50
		Per household Rs. nP.	Per equivalent adult male Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Plantation labour	**A. Food Group**							
	i. Cereals & Pulses							
	Rice	33.62	8.06	43.86	18.57	25.63	28.08	43.02
	Other grains	1.09	0.26	1.41	0.64	0.91	0.95	1.34
	Dhal	0.38	0.09	0.49	0.04	0.29	0.35	0.49
	Total	**35.09**	**8.41**	**45.76**	**19.25**	**26.83**	**29.38**	**44.85**
	ii. Vegetables							
	Potatoes	0.91	0.22	1.18	0.32	0.68	0.75	1.20
	Tapioca	5.42	1.30	7.07	4.68	4.77	5.07	6.03
	Onions	0.42	0.10	0.54	0.35	0.35	0.39	0.46
	Cocoanuts	5.34	1.28	6.97	2.53	4.50	4.84	6.43
	Other vegetables	1.95	0.46	2.54	0.98	1.36	1.65	2.51
	Total	**14.04**	**3.36**	**18.30**	**8.86**	**11.66**	**12.70**	**16.63**
	iii. Meat & Fish							
	Meat	1.82	0.43	2.37	...	1.13	1.55	2.51
	Fish	3.98	0.96	5.20	2.35	3.41	2.73	4.60
	Total	**5.80**	**1.39**	**7.57**	**2.35**	**4.54**	**4.28**	**7.11**
	iv. Milk	5.58	1.33	7.27	3.21	4.95	4.87	6.80
	v. Ghee & Oils							
	Ghee	...	...	...	...	...	...	...
	Oils	2.46	0.59	3.21	1.71	2.07	2.17	2.95
	Total	**2.46**	**0.59**	**3.21**	**1.71**	**2.07**	**2.17**	**2.95**
	vi. Salt	0.30	0.08	0.39	0.23	0.28	0.28	0.34
	vii. Condiments							
	Chillies	2.18	0.52	2.84	1.90	1.52	1.91	2.72
	Tamarind	0.39	0.09	0.50	0.35	0.31	0.36	0.44
	Other condiments	2.18	0.52	3.03	1.35	1.70	1.89	2.69
	Total	**4.75**	**1.13**	**6.37**	**3.60**	**3.53**	**4.16**	**5.85**
	viii. Sugars	0.87	0.20	1.13	0.28	0.57	0.75	1.14
	ix. Coffee & Tea	0.79	0.19	1.02	0.30	0.41	0.70	1.08
	x. Liquor	...	...	...	...	...	...	...
	xi. Tobacco							
	Smoking	5.04	1.21	6.60	1.57	3.63	4.02	6.90
	Chewing	1.83	0.43	2.38	2.07	1.27	1.31	2.44
	Total	**6.87**	**1.64**	**8.98**	**3.64**	**4.90**	**5.33**	**9.34**
	xii. Other foods including refreshments	...	...	...	...	...	...	...
	Total under Food	**76.55**	**18.32**	**100.00**	**43.43**	**59.74**	**64.62**	**96.09**

Table XXX (*Contd.*)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of Expenditure	All Households		Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	118		7	11	50	50
		Expenditure per household	Percentage of total expenditure on Miscellaneous items				
		Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Plantation labour	**B. Clothing**	6.68		3.80	4.98	5.31	8.82
	C. Housing, Light, Fuel etc.	3.61		2.33	2.91	3.16	4.31
	D. Miscellaneous Expenditure						
	i. Education	0.46	2.05	0.72	0.25	0.44	0.50
	ii. Dhoby or soap	2.40	10.58	1.35	1.84	2.15	2.92
	iii. Barber	1.16	5.10	0.63	0.78	1.01	1.47
	iv. Travelling	2.26	9.95	0.88	1.36	1.79	3.12
	v. Medical fees and medicines	0.01	0.01	...	...	...	0.02
	vi. Religious observances	0.02	0.01	...	...	0.02	0.03
	vii. Amusements	..	...	...	...	...	...
	viii. Provident Fund, Kuri and other compulsory savings	12.15	53.32	6.43	6.09	8.01	18.42
	ix. Remittances to dependants living elsewhere	3.02	13.27	1.78	0.30	2.11	4.69
	x. Other items	1.29	5.71	0.71	0.87	1.01	1.75
	Total	**22.77**	**100.00**	12.50	**11.49**	**16.54**	**32.92**
	E. Cultivation, Industry and Business	..	...	...	...	...	...
	F. Grand Total of A to E	**109.61**		**62.06**	**79.12**	**89.63**	**142.14**

The following table gives an analysis of the average income and expenditure per household by income groups and occupation :—

Table XXXI

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

Items	All households	Percentage of total expenditure	Households with a monthly income of Rs. 25–50	Rs. 51 75	Rs. 76 100	Above Rs. 100
No. of households	118		7	11	50	50
	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
I. Expenditure						
A. Food	76.55	69.84	43.43	59.74	64.62	96.09
B. Clothing	6.68	6.09	3.80	4.98	5.31	8.82
C. Housing, Light, Fuel etc.	3.61	3.29	2.33	2.91	3.16	4.31
D. Miscellaneous	22.77	20.78	12.50	11.49	16.54	32.92
E. Cultivation, Industry and Business	...	...	...	...	...	...
Total Expenditure	109.61	100.00	62.06	79.12	89.63	142.14
II. Income	104.64		44.15	63.82	91.02	135.75
III. Expenditure in relation to income	– 4.97		– 17.91	– 15.30	+ 1.39	– 6.39

Surplus or deficit Budget

94. Out of the 118 households 55 have surplus budgets, 56 deficit budgets and the rest balanced budgets. The highest percentage of deficit budgets is in the income group of above Rs. 100/-.

Indebtedness

95. The total number of indebted households out of 118 comes to 67. This works out to 56.78 per cent. The largest percentage of indebted households comes in the lowest income group viz, Rs. 25-50 and the smallest in the highest income group. The percentage of indebted households varies in inverse ratio to the income groups, the higher income groups showing a smaller percentage of indebted households than the lower income groups. The average indebtedness per household varies from Rs. 169.66 in the lowest income group to Rs. 347.95 in the highest income group. Here the average indebtedness per household is higher in the case of households with a higher income and lower in the case of households in the lower income groups. The capacity for borrowing as well as the higher quantum of expenditure in the case of higher income groups probably accounts for this feature. The highest percentage of indebtedness is on account of ordinary wants. This comes to 53.67. The next important cause is marriage, the third sickness and the last clearing of outstanding debts. The following table gives the data relating to indebtedness:—

Table XXXII

INDEBTEDNESS

I — Indebtedness by income groups

Income group	Total No. of house-holds	No. of house-holds in debt	Percentage of column 3 to column 2	Average indebtedness for household in debt
1	2	3	4	5
				Rs. nP.
Rs. 25-50	7	6	85.71	169.66
Rs. 51-75	11	9	81.81	188.88
Rs. 76-100	50	30	60.00	237.33
Above Rs. 100	50	22	44.00	347.95

II — Indebtedness by causes

Causes	Amount of debt	No. of house-holds in debt*	Average for families in debt	Percentage of debts due to causes to the total debt
1	2	3	4	5
	Rs. nP.		Rs. nP.	
(a) Purchase of land	...	...	...	...
(b) House construction or repairs to existing building	.	...	...	.
(c) Marriages	5,450.00	13	419.23	31.17
(d) Funerals	...	...	...	
(e) To give dowry	...	...	...	...
(f) To clear old outstanding debts	300.00	2	150.00	1.72
(g) Sickness	2,350.00	4	587.50	13.44
(h) Ordinary wants	9,383.00	52	180.44	53.67
(i) Household cultivation	.	...	...	
(j) Industry run by the household	..	...	..	...
(k) Business run by the household	..		...	..

* As the same household is indebted for more than one cause the total No. of indebted households in this column is more than in column I, 3.

A Comparative Study

96. An attempt has been made below to compare the family budget position in respect of the surveyed area which comes in plantations with the remaining centres in the Quilon district and the nearest district of Trivandrum. In these two districts together 7 villages have been surveyed other than the one under reference. They take in 21 occupations. All these areas are non-plantation areas. The occupations also differ widely from those in plantations. The comparison will, therefore, be useful only to the extent of finding out the differences rather than similarities. In respect of total income per household, total average expenditure per household on food and miscellaneous items and the percentage of expenditure on miscellaneous items to total expenditure, the plantation labour of Edamon stand above two-thirds of the total number of the 21 occupational groups surveyed in the centres of Trivandrum and Quilon districts. In respect of the average expenditure on clothing again, this occupational group stands above 13 occupational groups, while in the case of expenditure on food per adult male equivalent it stands above 20 out of the 21 occupational groups. In the case of the average number of members per household the average adult male equivalents per household, expenditure on housing and

light and percentage of expenditure on clothing to the total expenditure, this occupational group is below at least two-thirds of the 21 occupational groups referred to above, while in respect of the percentage of total expenditure per household on food and percentage of expenditure on tapioca to the total food expenditure, it is below 13 and 12 occupational groups respectively. A table showing the relative position of plantation labour in Edamon compared to the 21 occupational groups surveyed in the Trivandrum and Quilon districts, viz, at Amaravila, Kadakkavoor, Kottukal, Parassala, Eravipuram, Tangasseri and Thazhava is given below:—

Table XXXIII

NUMBER OF OCCUPATIONAL GROUPS ABOVE AND BELOW PLANTATION LABOUR AT EDAMON IN RESPECT OF IMPORTANT ITEMS OF FAMILY BUDGET

Particulars	Above Plantation Labour at Edamon	Below Plantation Labour at Edamon
1. Average number of members per household	15	6
2. Average number of equivalent adult males per household	15	6
3. Average income per household	6	15
4. Average expenditure per household	5	16
5. Expenditure on food per equivalent adult male	1	20
6. Percentage of households having deficit budget	9	12
7. Average expenditure per household on		
(1) Food	5	16
(2) Clothing	9	12
(3) Housing, light etc.	18	3
(4) Miscellaneous	4	17
(5) Cultivation, industry, business etc.*		
8. Percentage of expenditure per household on		
(1) Food	12	9
(2) Clothing	13	7 †
(3) Housing, fuel etc.	21	...
(4) Miscellaneous	3	18
(5) Cultivation, industry, business etc. *		
9. Percentage of expenditure on tapioca to total expenditure on food	12	9
10. Percentage of indebted households	Centres 3	Centres 4

* For four occupations including plantation labour at Edamon this item is absent.

† One is of equal value.

Out of the seven centres surveyed in the Quilon and Trivandrum districts excluding Edamon the percentage of indebted households in Edamon is higher than those of 4 centres.

97. It is worth while to compare certain features of the present family budget survey of Edamon with those of the family budget survey conducted by the Minimum Wages Committee for plantations in 1952. The comparative figures obtained in the present survey and the survey conducted by the Minimum Wages Committee for plantations are given below:—

Table XXXIV

COMPARATIVE FIGURES OF THE FAMILY BUDGET SURVEYS CONDUCTED BY THE MINIMUM WAGES COMMITTEE FOR PLANTATIONS IN 1952 AND THE PRESENT SURVEY

Items			Minimum Wages Committee Report	Village Survey Report Isfield Estate
1. Monthly expenditure on food per equivalent adult male		Rs	15.96	18.32
2. Average number of members per household			4.24	5.48
3. Average adult equivalent per household			3.29	4.16
4. Average monthly income per household		Rs	75.68	104.66
5. Average monthly expenditure per household		,,	68.52	109.61
6. Expenditure per household on	(1) Food	,,	52.45	76.55
	(2) Clothing	,,	6.29	6.68
	(3) Housing, fuel etc.	,,	2.40	3.61
	(4) Miscellaneous	,,	7.77	22.77
7. Percentage of expenditure per household on				
	(1) Food		76.11	69.81
	(2) Clothing		9.13	6.09
	(3) Housing, light etc.		3.48	3.29
	(4) Miscellaneous		11.28	20.78
Surplus or deficit			+ 7.16	− 4.95

The budgetary position in respect of an average household in plantations according to the report of the Minimum Wages Committee on plantations is a surplus of Rs. 7.16 per household per mensem. But according to the present survey the budgetary position is a deficit of Rs. 4.95 per household per mensem. There is an increase in the average monthly expenditure per household from that given in the report of the Minimum Wages Committee by Rs. 41.09. There is also an increase of income per household from that given in the Minimum Wages Committee report by Rs. 28.98. Evidently the increase in the income is insufficient to meet the increase in expenditure. This is in spite of the fact that the wages for plantation labour have increased from what they were at the time prior to the fixation of the minimum wages (at the time of the report of the Minimum Wages Committee) as indicated in the preceding portions. One of the reasons for the increase in the expenditure is that the number of average adult male equivalents per household has increased from 3.29 at the time of the report of the Minimum Wages Committee on plantations to 4.16 in the present survey. The cost of living index has also gone up from 389 for Ernakulam which was accepted by the Minimum Wages Committee report on plantations to 483 in March 1961, while the cost of living index for Punalur has gone up from 364 in March 1956 to 456 in March 1961.[1] This is another reason for the increase in expenditure.

Cultivation of Rubber Trees

Climate and Soil

98. The Para rubber or Hevea tree thrives best in humid climate with a comparatively well distributed heavy rainfall of 75″–150″ per annum. An equable temperature of 90°F. is considered to be the best. But rubber being a hardy plant it grows in lower temperature as well. In South India it grows even at an elevation of 4,000 feet above mean sea level where the temperature at times falls as low as 55°F. Although there was an impression among the planters based on the conditions in the Amazon valley that

(1) Earlier figures are not available for Punalur.

low lying areas dominated by swampy soil are alone suited for the cultivation of rubber, experience has proved that rubber can well grow in other areas where it is assured of a good drainage. However, soil which is dominated by gravel and liable to heavy erosion usually found in the slopes of hills, lands situated near rocky formations and dominated by lime-stone and areas which do not have proper drainage facilities should be avoided in the selection of a site for rubber plantation.

Preparation of Soil

99. Once a suitable site is obtained it has to be prepared for planting rubber. If it happens to be a plot of land with jungle or an old plantation which has to be replanted, naturally the first operation is to fell the trees. This is done usually in December or January. Wherever possible, uprooting is considered to be the best as the roots of fallen trees may breed diseases especially where the trees are old rubber trees. The uprooting can best be done with the aid of a winch in which case the tree falls with its roots. Where uprooting is not possible the trees are cut and the stumps of the cut trees are treated with sodium arsenic or similar chemicals like normal butyl ester of 2, 4, 5–trichlorophenoxy acetic acid. Wherever possible the roots in such cases are dug out. After clear felling the trees stakes are put in to denote the spots where rubber is to be planted. The staking being done, roads are traced and cut and surface drains dug. The quarters for the labour and staff are also constructed. The pits are dug in the spots denoted by the stakes for planting the rubber. The measurements of the pit have varied with time. While $1\frac{1}{2}' \times 1\frac{1}{2}' \times 1\frac{1}{2}'$ was considered to be sufficient in olden days, it is now either $2\frac{1}{2}' \times 2\frac{1}{2}' \times 3'$ or $2' \times 2' \times 2\frac{1}{2}'$. The latest view is to have a round pit with sloping sides. These pits are lined up either in squares or rectangles. The number of pits per acre depends upon the distance between pits. 200 pits are considered suitable for an acre of land for ordinary plants and 180 for budded grafts. This is also liable to variations where the sides of hills are planted according as avenue planting or hedge planting is adopted.

Seeds and Seedlings

100. Rubber is planted in the form of ordinary seeds, germinated seeds, seedlings, seedling stumps, budded stumps and stumped buddings. Seeds are collected from trees of good quality and yield. It is preferable that the mother tree is a grafted tree. The Rubber Board has arrangements for the collection of proper seeds and distribution wherever necessary. It is essential that the seeds are planted immediately after their collection from the tree. The longer they are retained the greater the chances of their failure to germinate. When the seeds are available in plenty and at cheap rates the planters resort to the planting of seeds in the pits. Otherwise, it is only the seedlings or germinated seeds that are planted. Whenever the seeds do not sprout they have to be replaced by fresh ones. When seeds as such are planted in pits for budding the plants later, four or five seeds are planted in the same pit and the best two seedlings are allowed to survive for budding. Seedlings are raised in nurseries got up specially for the purpose. Suitable beds are prepared in these nurseries and after planting the seeds they are properly watered. Excellent watering facilities and shades are essential for a good nursery. Instead of planting germinated seeds in the pits basket seedlings are preferred by some. Though the latter is a little bit costlier, the seedlings come up better. Where the nurseries are situated at a distance from the area proposed to be planted, it is not convenient to take young seedlings to the field from the nursery without damage. Further the chances of attack of the seedlings by rats, squirrels etc. are greater if they are young. It is, therefore, preferable that in such cases seedlings which have grown up to a height of about 18" are taken to the field. Before doing so, their tops are cut at a suitable height. Such seedlings are called seedling stumps. Seedlings which are budded are also transplanted after cutting off the top portion. They are called budded stumps.

Generally budded stumps are not used as they are young unless the soil and the conditions are exceptionally favourable. In the case of stumped buddings they are allowed to grow for about 18 months in the same place before they are transplanted. These are preferred to budded stumps. Budding is also done on the plants sprouting from the seeds planted in the pits as already mentioned.

Planting

101. If the land requires manuring, the manure is applied in the pit even before planting. Mixtures containing rock phosphates, compost manure etc., are applied at this stage. When the pits are filled with soil, care should be taken that the soil is free from gravel. The filling of the pit is done just before planting. Generally a hole is taken in the pit with the aid of a suitable stick and the plant inserted in the hole without damage to its roots and gently fixed up to the ground. Planting is always done in rainy season.

Maintenance

102. Two essential safeguards in maintaining a plantation especially during its early stages are that proper care should be taken to ensure soil conservation and the surface of the soil is kept cool and shady. The latter is secured mostly by planting leguminous cover crops. There is a large variety of cover crops like Centrosema pubescens, Pueraria phaseoloides, Calopogonium mucunoides, Tephrosia candida, Flemingia congesta etc. Of these Pueraria phaseoloides and Calopogonium mucunoides are considered to be fast growing and hence popular. A combination of different varieties of cover crops is secured by a judicious mixing up of different varieties of seeds before planting them in an estate.

Weeding

103. The undergrowth in the rubber gardens has to be removed from time to time and soil kept in proper condition. For this purpose, at least a distance of 3′ on either side of the lines where the trees are planted has to be cleared of weeds. In the first two years this process is somewhat expensive. But as the trees grow up, it would be sufficient if weeding is done once or twice a year.

Pruning

104. To give the proper shape to the rubber tree ensuring the absence of branches up to 6′-8′ of height from the ground and straight growth of the tree, careful pruning has to be done at the early stages. If the seeds sprout into two seedlings one has to be immediately removed. Side shoots have to be nipped off in the beginning itself.

Thinning out

105. The number of trees which are planted in the beginning in an estate will normally be in excess of actual number it can hold. This excess is allowed in the beginning as a precaution against seedlings which are likely to get damaged in course of time. Thus where 200 trees are scheduled for an acre at the beginning, the number has to be reduced to about 160 trees per acre. The minimum, however, is 150 trees. From the third year onwards, therefore, the thinning process begins. The estate is plotted out into plots of about 20 trees for this purpose and the excess trees in each plot are cut off. After the commencement of tapping the number of trees in an acre can be reduced even to 135 in the fourth year of tapping.

Manuring

106. Manuring depends upon the nature of the soil. If the soil lacks in natural fertility fertilisers are to be applied to supplement the want of fertility. Different combinations of fertilisers are used according to the nature of the soil. For the first three years manure has to be applied round the plant at a distance, adjusted to the growth of the roots varying from 1½′ to 4½′ and according to the growth of the tree and the number of years. From the fourth year onwards when the root system of the tree has developed the manure can be applied in small pits. About 6 to 12 such pits can be dug round a tree at appropriate distances and the manure put in those pits to be absorbed by the root system.

Diseases

107. The rubber tree is susceptible to a number of diseases. These diseases affect



Pl. 15 CLEARING THE COVER CROPS AND WEEDS AROUND THE RUBBER TREES FOR MANURING Page 54



Pl. 16 MANURING THE RUBBER TREE Page 54



Pl. 17 A TAPPER'S FAMILY (BOTH HUSBAND AND WIFE ARE TAPPERS) Page 55

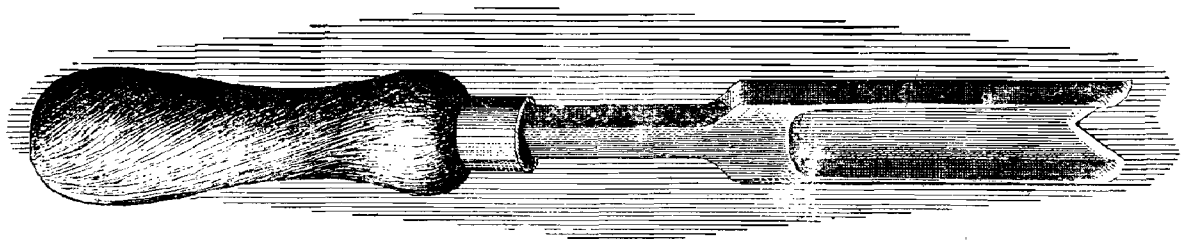


Pl. 18 A MALE TAPPER AT WORK Page 55

the root, the leaves and the stem. Among the root diseases the more important ones are white-root disease, red-root disease and brown-root disease. Among the leaf diseases, secondary leaf fall (Phytophthora palmivora), powdery mildew (Oidium heveae), target spot (Pellicularia filamentosa), Anthracnose, Gloeosporium leaf disease and new leaf spot (Corynespora cassiicola) are the more important ones. The diseases of the stem consist of shoot rot (Phytophthora palmivora), pink disease (Pellicularia salmonicolor), dry rot (Ustulina zonata) and patch canker (Pythium vexans). In addition to these there are a number of miscellaneous diseases including pest attacks like sun-scorch, bird's eye spot, bagging of pods, bark eating caterpillar etc. Various experiments are conducted under the auspices of the Rubber Board to effectively combat these diseases. It is hoped that the advisory service of the Board will be availed of by the planters to control the diseases in time.

Tapping

108. Probably in 5 years from planting and certainly in 6 years the trees grow big enough to be tapped. The tapping methods vary considerably. But the tendency has been all along there to simplify the method and reduce the strain on the trees. In 1910 and 1911 most trees had three superimposed tapping cuts. The number of cuts was reduced to two in subsequent years and eventually to one in 1915 or 1916. It was discovered that whether a tree has one cut or 2 cuts or 3 cuts it makes no difference in the yield of latex. It was realised sufficiently early that 2 or 3 cuts are too drastic. As such the present system is to have one cut on one side of the tree and after exhausting that cut the other side of the tree is tapped by starting a fresh cut. When both the cuts are exhausted a third cut is often taken at a great height with the aid of a ladder. This is called ladder tapping. The cut in ladder tapping is in the form of 'Y' to facilitate the flow of latex from both sides. The latex is collected in cocoanut shells placed at the bottom of the cut over a metal piece thrust into the bark. Cutting is a piece of art from the standpoint of a planter. The knife used for tapping is of peculiar shape, a diagram of which is given here. The perfection of the art consists in removing the bark without injury to the tree and at the same time removing the least quantity of bark at the time of tapping ensuring, nevertheless, that the latex flows to the maximum yield. This is achieved only by dint of long experience. Although piece rates are applied for tapping it is necessary to exercise strict supervision over tapping lest deep wounds are caused to the tree in the course of careless tapping.

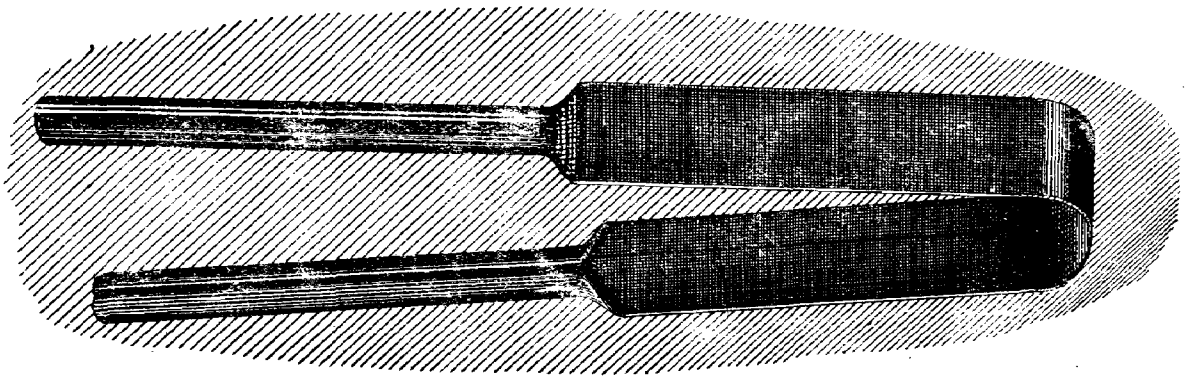


TAPPING CHISEL

With the introduction of only one tapping cut per tree the daily tapping system came into vogue and is continued even now. The rainy season is highly inconvenient for tapping with the result till some time ago trees were not tapped at all on full rainy days. But now it has been found possible to tap the trees even on rainy days by fixing plastic covers over the cut.

109. A word about slaughter tapping.

The word itself indicates that it is that kind of tapping which is meant to slaughter the tree. This is resorted to only just before the period when the trees are to be cut down for replanting purposes. The peculiarity about this tapping is that the cuts are wider made with a view to get the maximum yield of latex. At times stimulants are applied to enhance the yield of latex. The bark is scraped with the instrument shown below to yield more latex.



SCRAPING INSTRUMENT

Manufacture of Rubber

110. The latex collected from each tree is poured into a bucket and each tapper thus collects the latex from the trees tapped by him in this bucket. The collection in the buckets is taken to the weighing shed where it is weighed. The latex is freed of sand, bark and other impurities by straining and is then bulked and standardised to a definite dry rubber content. The coagulation of the latex is effected by means of acetic acid which in the case of crepe rubber is added directly to the bulked latex. Should it be desired to make what is known as sheet rubber, the latex, after being bulked and diluted, is poured into shallow pans for coagulation. After the first fraction of coagulation the product is a lump and liquid. The liquid is then separated by pressing the lump by hand. The liquid also is a form of latex which will again be mixed with chemicals and got coagulated. This is called second fraction. Next day the huge lump will be cut and given to the macerator roller and then to smooth roller for smooth sheeting. Thus sole crepe band or lace is formed. These bands are dried in shade for 72 hours in normal weather. They are then cut into proper size and laminated by hand first and then through rollers for giving it stiffness and colour. The sides are cut to required size and packed in different boxes in various grades. Ordinary crepes known as smoke sheets are also manufactured in the factories. Most of the factories produce only smoke sheets. In the case of smoke sheets after pressing the coagulum with hand and removing the water, the bulky mass of rubber is got into condition and shape required for milling. The sheets are then rolled two or three times between even geared, smooth rollers, a treatment which gives them a smooth even surface and all but about 20 per cent of the water is expelled. A final run through a mill between marking rollers at this stage impresses the sheets with a pattern and the trade mark of the estate. This gives the sheet a more attractive appearance and completes the mechanical treatment of the sheets. The sheets are next washed in water and afterwards hung up for a while. When they have ceased to



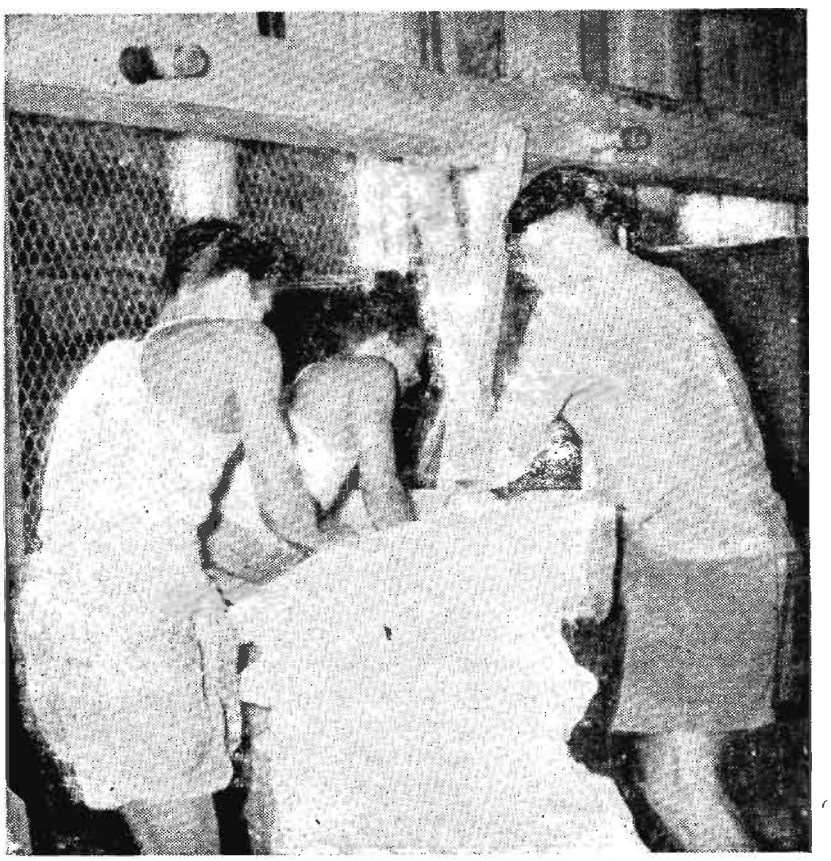
Pl. 19 A WOMAN TAPPER AT WORK Page 55



Pl. 20 LADDER TAPPING Page 55



Pl. 21 SLAUGHTER TAPPING Page 55



Pl. 22 COAGULUM, THE PRODUCT OF THE FIRST STAGE IN THE MANUFACTURE OF CREPE RUBBER Page 56

drip they are ready for curing which is done by placing them on racks in specially constructed houses into which smoke and heat from basement or external wood fires are admitted. A temperature of 115°F. to 120°F. is maintained in the smoke house. The process takes 7 to 10 days by which time the white coagulum would have turned into a dark amber and be thoroughly dry. The sheets are now strong and resilient and ready for sale. Most of the small estates engage themselves only in the production of smoke sheets as only very simple machinery is required for the manufacture and it is only those estates which can afford to have the equipment for the production of sole crepe which manufacture sole crepes.

Cultivation of Tea

Preparation of the Soil

111. Preparation of the soil for tea cultivation is almost the same as mentioned in the case of rubber. The clearing process being over and the road completed, lining and pegging are to be in hand. The object of this work is to mark out the position in planting the tea. Tea is usually planted 3.5′ by 3.5′ distance though formerly it was 4′ by 4′. The planting is done in straight line up and down the slope of the hill to facilitate the operation of plucking the leaf when the tree eventually comes into bearing. The pit for planting the tree is 1½′ deep and 1½′ square though formerly it was 9″ square. The best surface of the soil is scraped into these pits and trampled down firmly. The field is now ready for planting. The planting is not done until the beginning of June when the south-west monsoon starts.

Choice of the Seed and Nursery

112. The choice of the seed and preparation of the nursery in which the seed is to be laid down are important. Most of the tea planted nowadays is a hybrid between the Assam and Manipuri or China varieties. The Indian plant is better yielding and the Chinese hardier. A good hybrid combines the qualities of both. The seeds are either grown and collected from a mother tree in the same estate itself or purchased. The mother tree from which the seed is collected is not pruned or plucked and hence will grow tall. It is somewhat a false economy to purchase the seed as it may be difficult to ensure the quality. Immediately on the collection of the seeds they are put to germinate. A nursery is carefully dug over and marked out in convenient sizes for watering. The germinated seed is planted in the beds prepared in the nursery at a distance of 4″ by 4″ and the beds are shaded off from excessive heat. The plants are ready to be transferred to the field in 6 months to 12 months, or even two years in very rare cases, from the time the seed is put down in the nursery. Another method followed is to cut suitable branches from the plant and grow them in the nurseries. Such branches which sprout well will be replanted in the field when it grows to a height of 6-9″. The plants in the nursery should be well watered.

Planting

113. With the outbreak of south-west monsoon the planters are busy with planting. If the plants have only been in the nursery for 6 months or so they are lifted with transplanters which ensures that the roots are not disturbed. Older plants whose stems have already turned to woods and perhaps as thick as a pencil, can stand rougher treatment and these are pulled out of nurseries—care being taken not to damage the tap-root—and the stem is cut off. There is a method of stump planting in which the older plants from the nursery are planted after cutting off the stem at a height of about 4″ from the ground level. Shades are provided for the planted trees and the area requires no further attention except weeding and filling up the casualties by fresh plants.

Pruning

114. The object of pruning is to curb down the growth of the tree which would normally grow to a height of several feet with a view to facilitate plucking of the leaves. After 2 or 2½ years of the planting of the tree it is pruned at about 6″ from the ground. The plants are cut across again at a slightly higher level about 18 months later and with the new growth of leaf which

it thus encourages the tree comes into bearing. At times pruning has to be repeated till the plant gets a proper size. After commencement of plucking also pruning is done once in three years.

Plucking

115. When the tree has sufficiently spread as a result of pruning and fresh leaves have come, plucking commences. Just before the commencement of plucking the shoots will be tipped and levelled after about 3 months of the last pruning. The plucking is essentially an occupation of women and children. Each plucker is armed with a fairly large basket tied either round the waist or hanging down the back with a strap across the forehead. The system of plucking generally adopted here is to nip off the young shoots just below the second leaf so that each shoot taken consists of two young tender leaves and the terminal bud. The particular principle of plucking is to induce the bush to throw out more shoots. Care has, therefore, to be taken to leave sufficient leaves on each shoot to enable it to throw out other shoots from the leaf axils in each one of which a bud is formed. The plucking is continued once in 7 or 10 days and can be rotated throughout the year. At the end of 3 or 4 years from the time plucking is started the field ceases to throw out new shoots in any number. It is then time to prune again. However, this period depends on the altitude of the place where the tree is planted. The higher the elevation the longer the period for which the tree yields leaves for plucking after one pruning.

Weeding and Manuring

116. Manuring is done twice a year, one in September to October and the other January to February. Weeding is done at least 4 times annually. Shade trees like silver oak, coral tree etc., are also planted wherever possible.

Diseases

117. A number of leaf diseases like Blister Blight and Red spides and stem diseases like Helopeltis have to be attended to in a tea plantation. These are checked by spraying vegetable D. D. T. and other fungicides and insecticides.

Post-Pruning Process

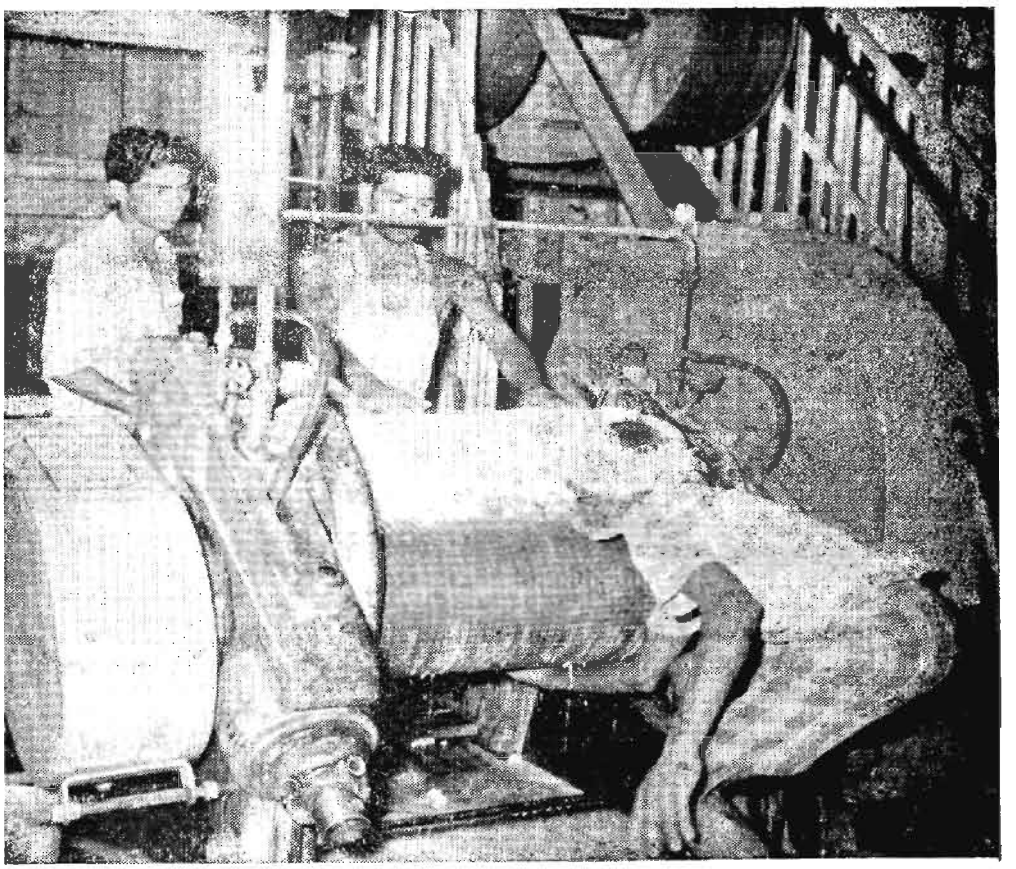
118. As soon as the leaves arrive in the factory they are thinly and evenly spread on the tiers of tightly stretched material, sometimes wire mesh of a small size but more often jute hessian cloth, and there it is allowed to lie from 18 to 30 hours for withering depending upon weather conditions. The object of withering is to evaporate a certain amount of the moisture out of the leaf and render it flaccid in which state it will take a good twist in the rollers. In rainy season it might be necessary to resort to artificial means of withering. But artificially withered leaves do not maintain the same quality as natural withering ensures. It is expected that withering will evaporate about 40 to 50 per cent of the weight of the leaves.

On the Rollers

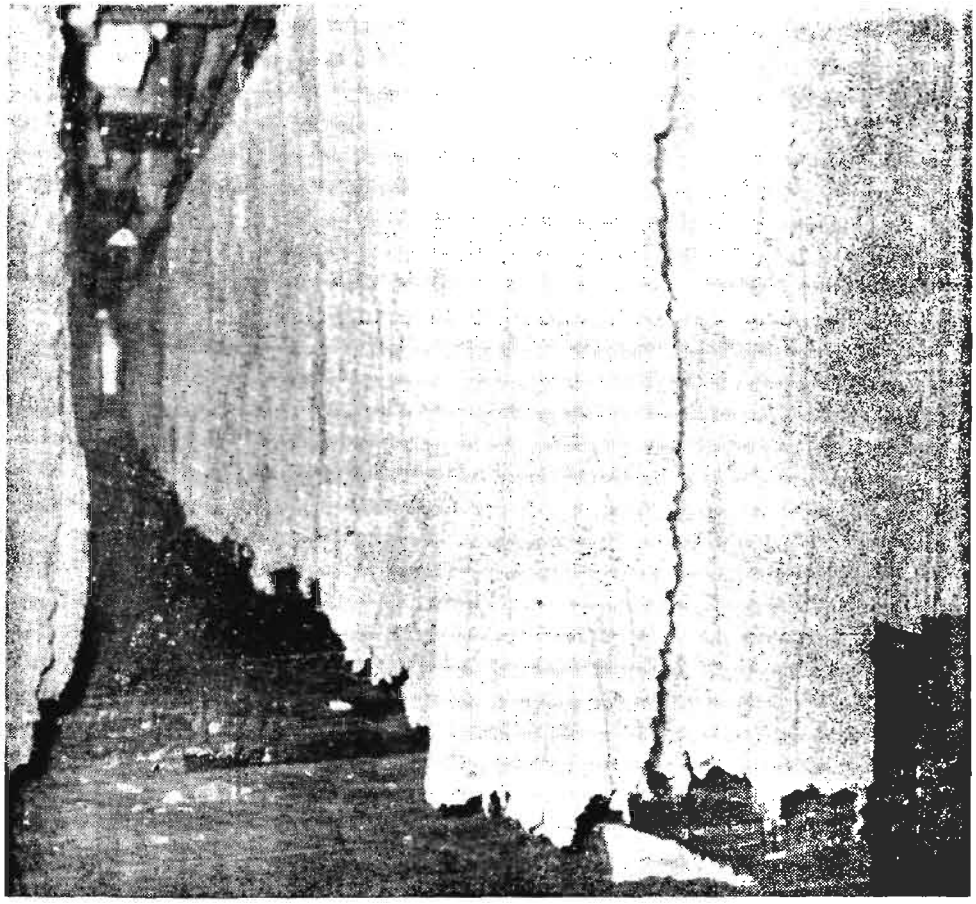
119. After withering, the leaves are removed to the rollers. These are large circular machines consisting of a flat table with small wooden or brass battens across it and a round bottomless box smaller than the table held just clear of it by three cranks. This box is filled with withered leaves and the machines set in motion, when the box moves with a circular action over the table, forming the bottom of the box, which, with the help of the battens imparts a twist to the leaf. The leaves are left in these machines which run at 43 to 55 revolutions per minute for about half an hour when they are taken out and put over a mechanical sieve, which sifts out the small broken leaves. These are taken to the fermenting room and the remainder which went over the sieve is put back into the roller for a further period. This rolling process is meant not only to twist the leaf but also to break the leaf cells thus freezing the juice which gives a characteristic flavour and colour to the infusion made with boiling water for drinking purposes. In some machines different rollers are fitted with a movable cap taking the place of the top of the box and this can be screwed down with great pressure when the roller is in action. The leaves are thus squeezed



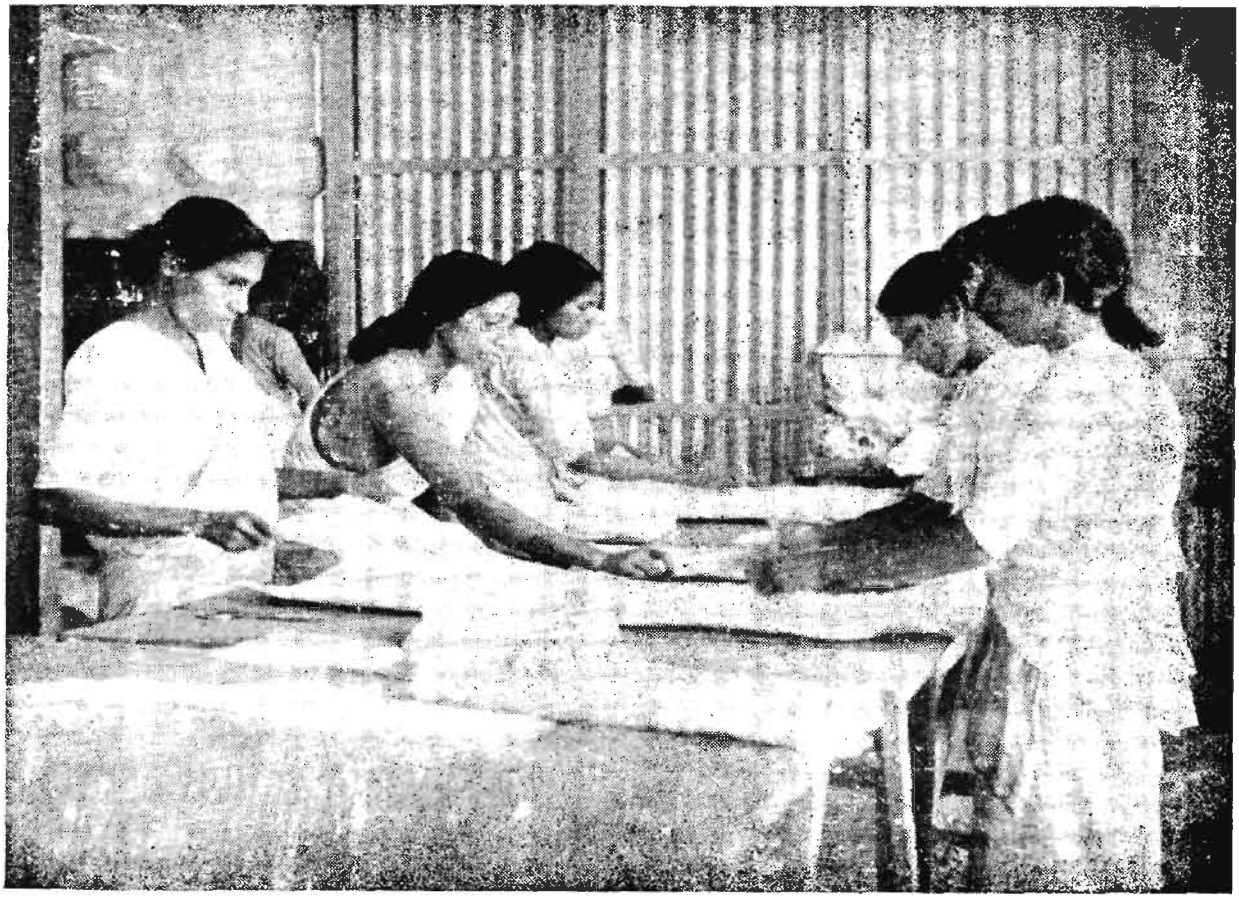
Pl. 23 ROLLING THE COAGULUM FOR PRESSING OUT WATER Page 56



Pl. 24 MACERATOR USED FOR FINAL ROLLING Page 56



Pl. 25 DRYING THE SOLE CREPE BANDS IN SHADE Page 56



Pl. 26 SOLE CREPE BUILDING OR LAMINATING THE BANDS Page 57

by this top on the table. This is repeated three or four times when the leaves are ready to be put on the fermenting room where they are spread about 3" thick and kept as cool as possible. Moist atmosphere is necessary to help fermentation.

Fermentation

120. The time taken by tea to reach the proper stage of fermentation varies with the condition of the leaf and the temperature of the fermenting room. Whether the leaves have been properly fermented is judged by the tea maker himself by the smell of the leaf. When the fermentation is complete the leaf assumes a bright copper colour which is found in the infused tea on the driers. The fermented leaf is taken to the driers which are large machines with ingenious hinges and perforated trays running slowly through them on which a blast of hot air continuously plays. The leaves which are spread on them are turned at intervals. The temperature required for drying the leaves varies from 180°F. to 190°F.

Sorting

121. From the driers the leaves are passed on to the sifting room where large mechanical sifters sort them into various grades. The well-known Broken Orange Pekoe, Broken Pekoe, Orange Pekoe etc., represent the various gradations. The sifting being over the tea is once again run through driers to remove any moisture it might have absorbed during sifting and then it is bulked.

Bulking

122. This process consists of thoroughly mixing the tea so that all the chests of each grade are of uniform quality. The tea is then packed in chests, machinery being used to pack it as tightly as possible. It is estimated that 100 pounds of green leaves will fetch about 25 pounds of tea after rolling and drying.

CHAPTER IV

SOCIAL AND CULTURAL

Age and Sex Distribution of Population

123. 49.46 per cent of the population of the surveyed area fall in the age-group of 0-14, 30.45 per cent in the age-group of 15-34 and 17.77 per cent in the age-group of 35-59. There are only 15 persons above 60 years. The largest number of the male population are in the age-group of 5-9 and the smallest number in the age-group of 60 and over. In the case of females also the largest number are in the age-group of 5-9 and the smallest in the age-group of 60 and over. The percentage of females above 60 is only 1.61 against that of males which is 2.97. This is against the general trend. A table giving the population by age-group and sex is given below.

Table XXXV

POPULATION BY AGE-GROUP AND SEX

	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	337	58	64	46	18	23	31	24	32	31	10
Females	310	54	57	41	22	26	33	20	28	24	5
Total persons	647	112	121	87	40	49	64	44	60	55	15

Age and Marital Status

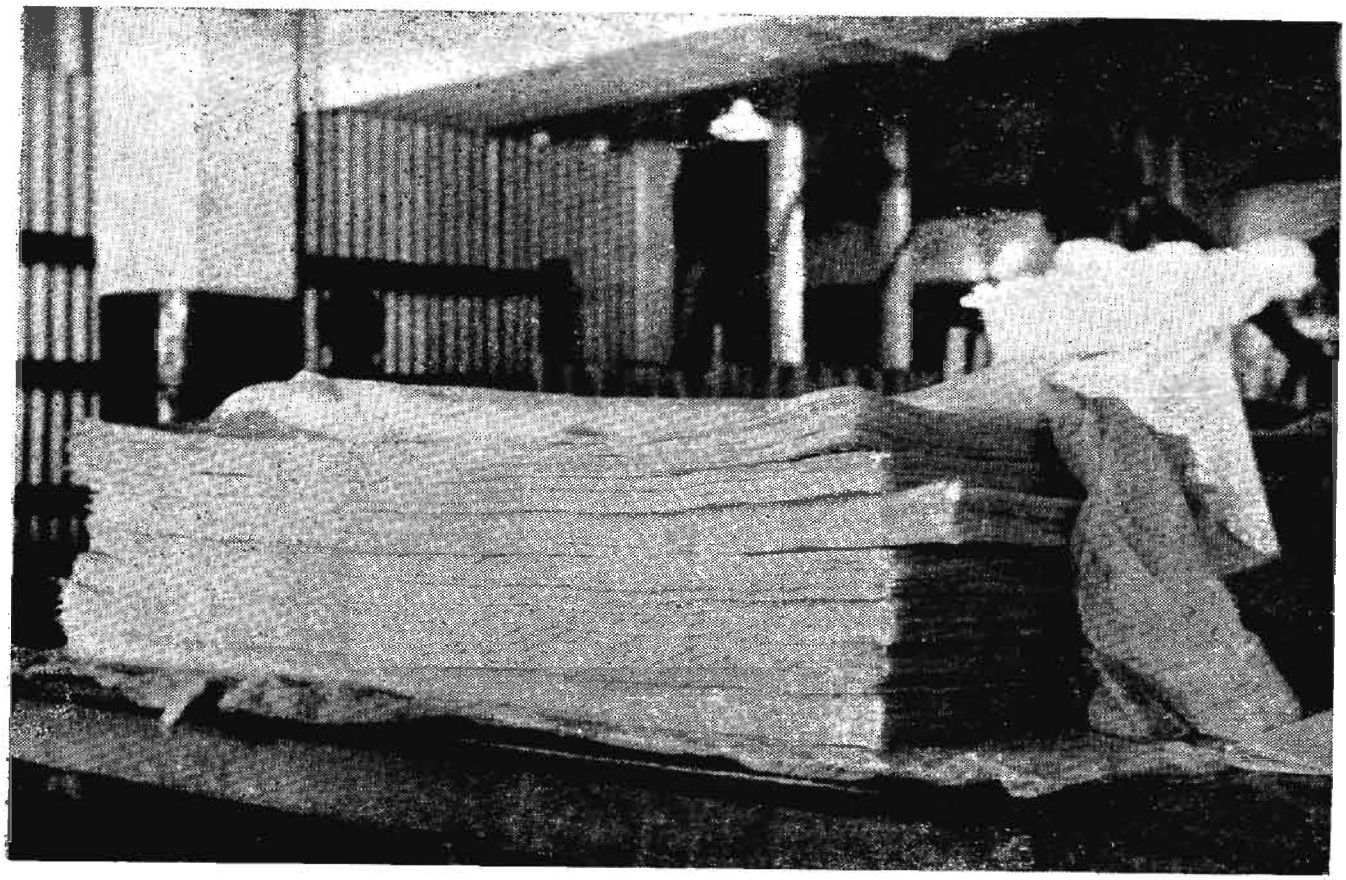
124. 59.19 per cent of the population of the surveyed area are never married, 36.79 per cent married, 3.25 per cent widowed and 0.77 per cent divorced or separated. There is none in the age of 35 and over in the group of never married. Majority of the married people are in the age-groups between 20 and 44. 66.66 per cent of the widowed population and 80 per cent of the divorced population are females.

A table giving the age and marital status of the population in the surveyed area is given below.

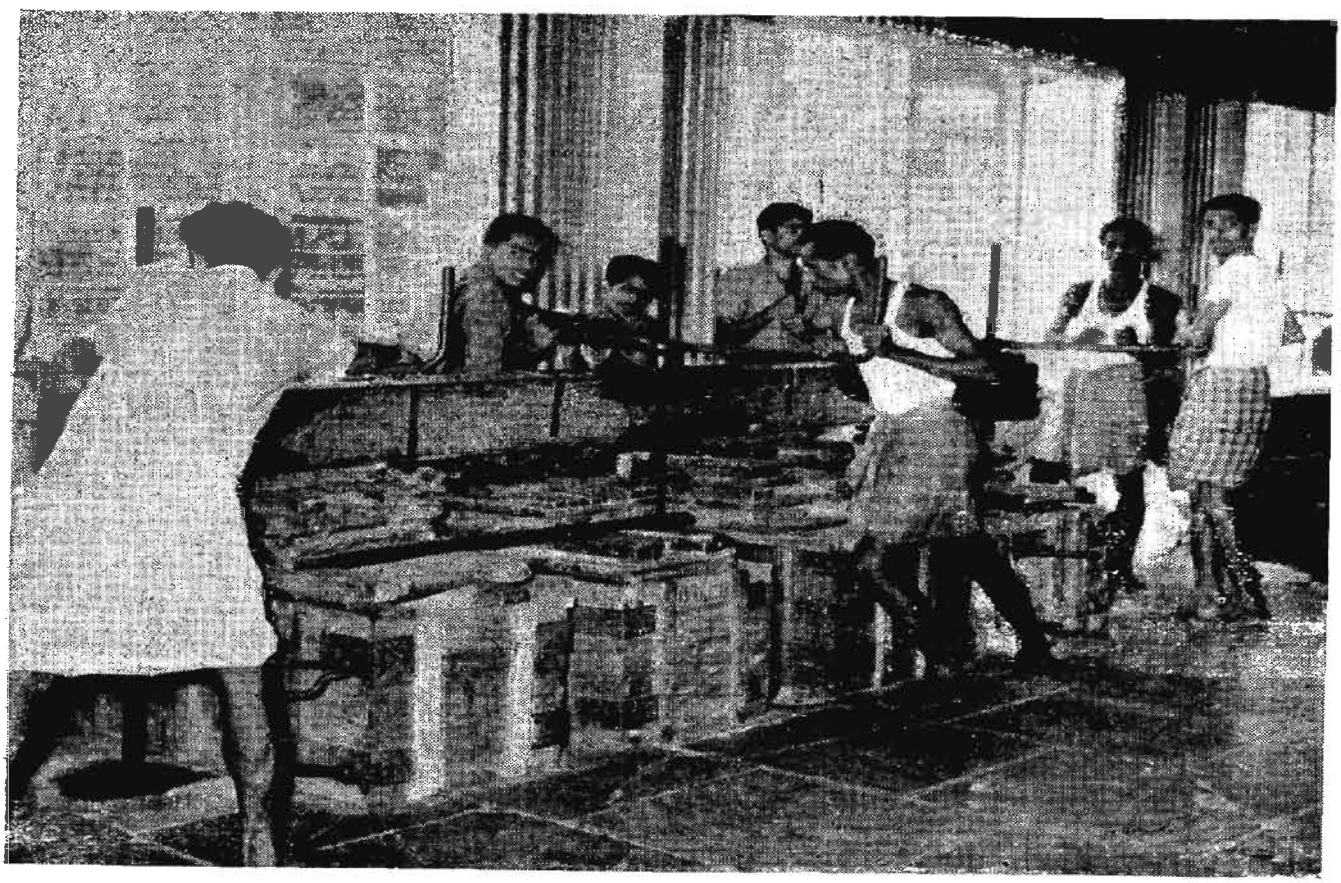
Table XXXVI

AGE AND MARITAL STATUS

	Total population			Never married		Married		Widowed		Divorced or separated	
Age-group	Persons	Males	Females	M	F	M	F	M	F	M	F
All ages	647	337	310	211	172	118	120	7	14	1	4
0—9	233	122	111	122	111	...	...	...	...	...	...
10–14	87	46	41	46	41	...	...	...	...	...	...
15–19	40	18	22	17	15	1	7	...	...	...	...
20—24	49	23	26	17	4	6	22	...	...	...	...
25—29	64	31	33	8	1	23	30	...	1	...	1
30—34	44	24	20	1	...	22	18	1	2	...	...
35—39	41	23	18	...	...	23	16	...	1	...	1
40—44	19	9	10	...	...	8	10	...	...	1	...
45–49	27	11	16	...	...	10	11	1	4	...	1
50—54	16	12	4	...	...	9	4	3	...	...	...
55—59	12	8	4	...	...	7	1	1	3	...	...
60–64	11	9	2	...	...	8	1	1	1	...	...
65—69	2	1	1	...	...	1	...	...	1	...	...
70 and over	2	...	2	...	...	...	...	...	1	...	1



Pl. 27 SORTED SOLE CREPES Page 57



Pl. 28 PRESSING THE LAMINATED BANDS BEFORE PACKING Page 57



Pl. 29 PACKED SOLE CREPES Page 57



Pl. 30 WEEDING IN TEA ESTATE Page 58

125. A probe into the youngest age of marriage shows that four females have been married in their 13th year and eight females in the 14th year. There is no case of marriage below 13. No male who is below 15 has been married. Most of the marriages of females take place between the age of 15 and 19, while in the case of males the marriages take place between the ages of 20 and 24 and also between 25 and 29. A table giving data relating to the youngest age of marriage is given below.

Table XXXVII

YOUNGEST AGE OF MARRIAGE

Community	Age of marriage									
	14 & below		15–19		20–24		25–29		30 and over	
	M	F	M	F	M	F	M	F	M	F
Nair		2	3	13	5	3	8	...	2	...
Ezhuva	...	...	3	7	5	1	...	...	...	...
Thattan	...	...		2	1	...	1	...	...	
Nadar	...	1	1	2	2	...	..	...	...	...
Asari	...			4	3	...	1	...	...	...
Veluthedan	...	1	1	1	...	...	1	...	...	...
Thevan	...	1	1	...	1	1	...	...		...
Velan	...	...	...	1			...	..	1	...
Pallan	...	1	2	14	9	5	9	..	...	...
Parayan	...	...	1	3	2	...	...	...	...	...
Chakkiliyan	...	...	...	...	...	2	2	...	...	...
Latin Christian	...	1	2	10	9	3	3	1	1	...
Jacobite	...	3	1	7	6	1	3	...	1	...
Marthomite	...		...	2	2	1	1	..	...	...
Church of South India	...	...	...	4	2	...	2	...	...	...
Muslim	...	2	1	12	9	2	4	...	2	...

Births and Deaths

126. The subjoined table gives the vital statistics of the births and deaths in the Edamon village for the period from 1956–1961.

Table XXXVIII

BIRTHS AND DEATHS

Year	*Still births*	*Live births*	*Deaths*
1-10-56 to 31-3-57	4	213	63
1-4-57 to 31-3-58	13	412	82
1-4-58 to 31-3-59	4	529	91
1-4-59 to 31-3-60	12	478	115
1-4-60 to 31-3-61	12	421	122

Literacy and Education

127. 44.36 per cent of the population of the surveyed area are literate though 42.16 per cent of the same are literate without educational standard. Among the literates without educational standard 81.81 per cent come within the age-group of 0—14 and are children attending school but have not completed primary standard. 55.75 per cent of the literate have primary or junior basic standard and 2.09 per cent have passed matriculation. There is none above matriculation standard. The standard of literacy in the village comes very near the State average which is 46.85 per cent. This is mainly due to the presence of a primary school in the surveyed area run by the estate management. The smaller number of illiterate people in the age-groups between 10 and 24 than in the higher age-groups except the age-group of 30—34 is an indication that the younger generation have better tendency to get themselves educated than the older generation who have already joined the ranks of the illiterate. 47 out of 121 in the age-group of 5—9 are, however, seen to be illiterate. This can be either because they do not attend school or they are in the infant standard and hence are not reckoned as literate. It is possible that both groups are there. The following table gives the data about literacy and education.

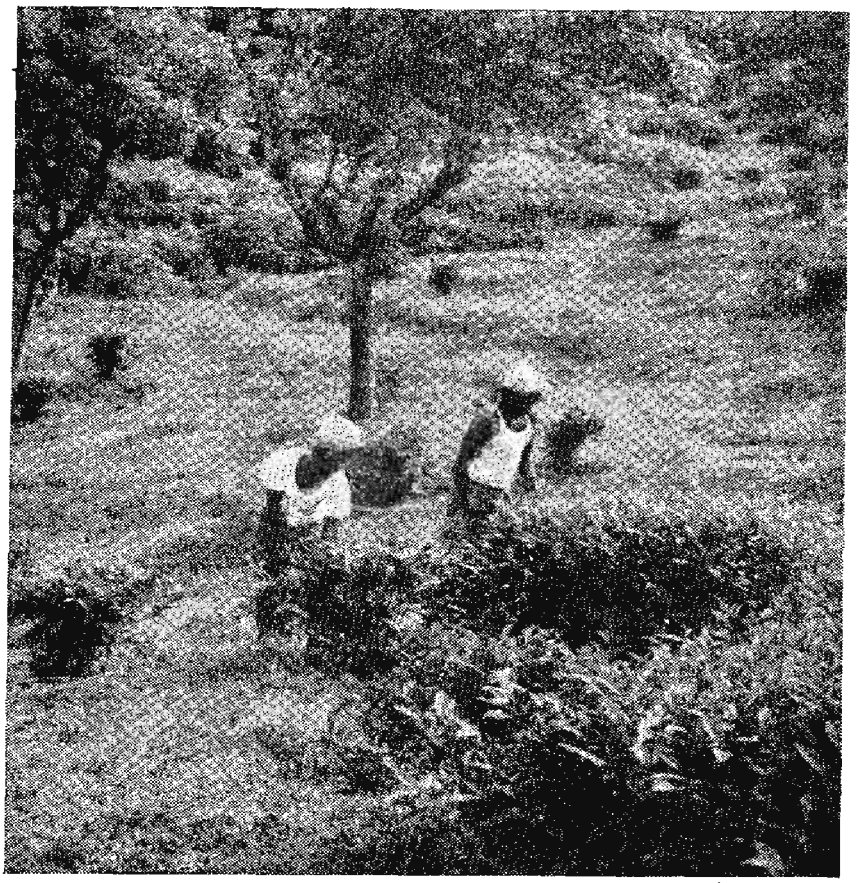
Table XXXIX

LITERACY AND EDUCATION

Age-group	Total	Illiterate	Literate without educational standard	Primary or Junior Basic	Matric or Higher Secondary
0-4	112	112	...	...	...
5-9	121	47	69	5	...
10-14	87	15	30	42	...
15-19	40	19	4	17	...
20-24	49	22	4	21	2
25-29	64	39	2	21	2
30-34	44	16	5	22	1
35-44	60	34	5	21	...
45-59	55	44	2	8	1
60 and over	15	12	...	3	...

Family Structure

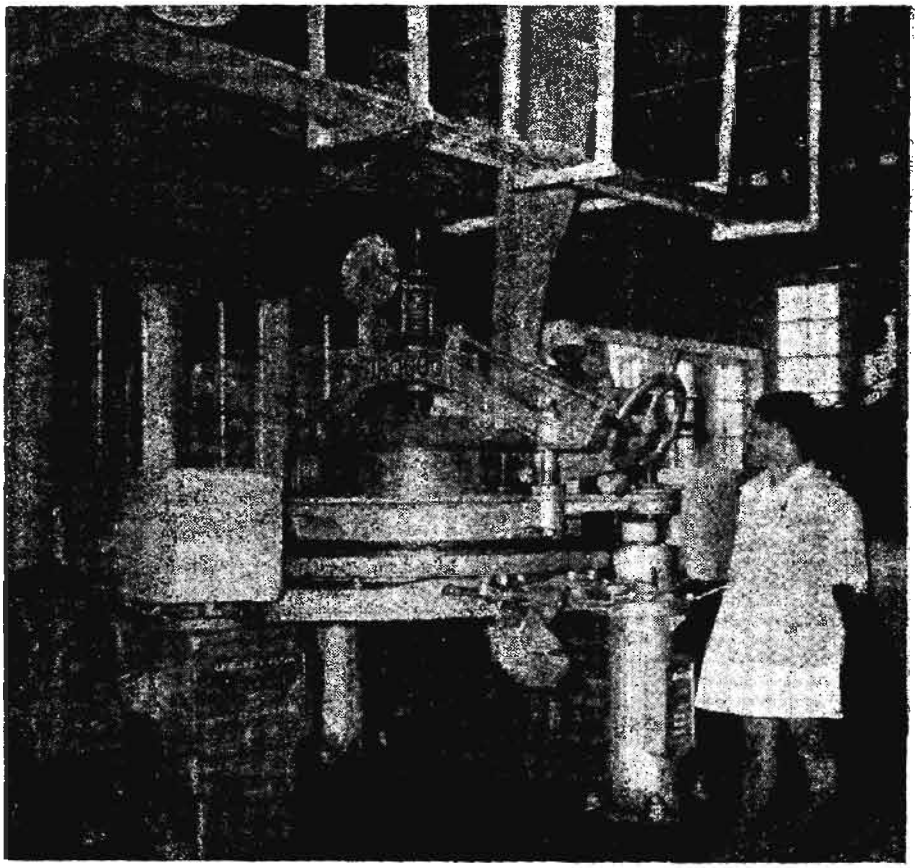
128. As already observed, the average size of a household in the surveyed area is 5.48 members. The structure of families with reference to concepts of a simple family, an intermediate family and a joint family has been examined. A simple family for this purpose was taken to consist of a husband, wife and unmarried children, an intermediate family of married couple, unmarried brothers and sisters and one of the parents and a joint family a married couple with married sons or daughters or with married brothers or sisters. The survey has revealed that out of the total number of 118 households in the surveyed area 60.17 per cent are simple families, 29.66 per cent intermediate families and the rest joint families. A table is given below showing the number of simple, intermediate and joint families.



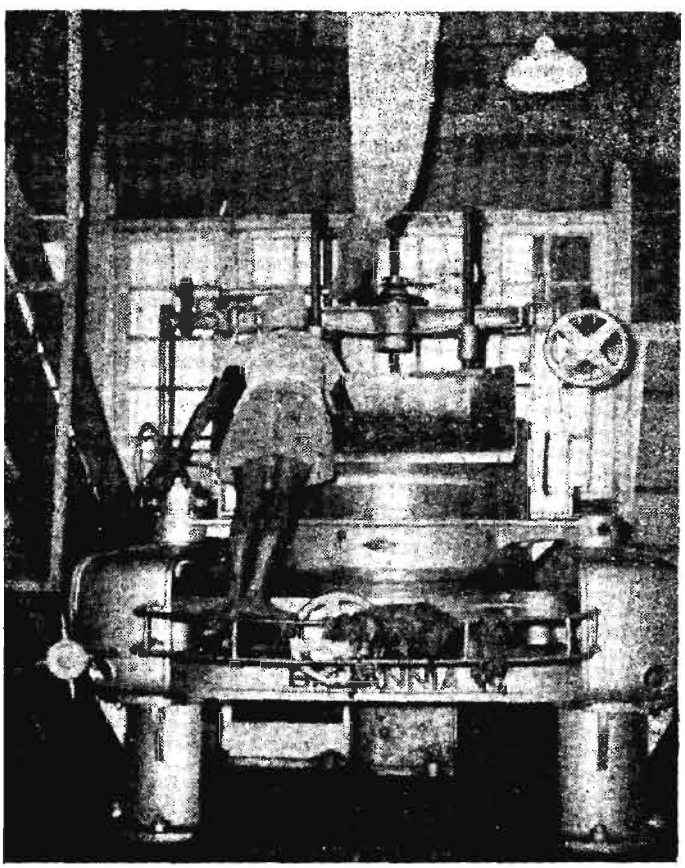
Pl. 31 MANURING THE TEA PLANTS Page 58



Pl. 32 PLUCKING THE TEA LEAVES Page 58



Pl. 33 TEA ROLLING MACHINE Page 58



Pl. 34 ROLLING IN PROGRESS Page 58

Table XL

SIMPLE, INTERMEDIATE AND JOINT FAMILIES

Community	Simple family	Intermediate family	Joint family
Nair	11	7	1
Ezhuva	3	4	1
Thattan	1	1	...
Nadar	2	2	...
Asari	2	1	1
Veluthedan	...	1	1
Thevan	1	1	...
Velan	1	...	...
Pallan	14	6	3
Parayan	1	2	...
Chakkiliyan	2	...	...
Latin Christian	10	4	...
Jacobite	7	2	2
Marthomite	3	...	...
Church of South India	3	1	...
Muslim	10	3	3

Dowry

129. 35.59 per cent of the households have either given or received dowry. The households of the Ezhuva, Veluthedan, Velan, Pallan, Parayan and Chakkiliyan communities have neither given nor received dowry. The amount of dowry varies from Rs. 100 to above Rs. 3,000. But 76.19 per cent of the households have given or received dowry of only less than Rs. 1,000. There is only one household which has given dowry above Rs. 3,000. The data relating to dowry in the surveyed area are given in the following table.

Table XLI

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 in cash or property excluding ornaments								No. of households which have either given or received dowry as ornaments alone without cash or property							
			Up to Rs. 100	Up to Rs. 500	Up to Rs. 1,000	Up to Rs. 1,500	Up to Rs. 2,000	Up to Rs. 2,500	Up to Rs. 3,000	Above Rs. 3,000	Up to Rs. 100	Up to Rs. 500	Up to Rs. 1,000	Up to Rs. 1,500	Up to Rs. 2,000	Up to Rs. 2,500	Up to Rs. 3,000	Above Rs. 3,000
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
19	Nair	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
2	Thattan	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4	Nadar	1	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...
4	Asari	2	...	1	...	...	1	...	...	...	...	...	...	...	...	...	...	...
14	Latin Christian	11	...	...	1	...	...	...	...	...	...	2	1	...	...	...	...	...
11	Jacobite	11	...	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...
3	Marthomite	3	...	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...
4	Church of South India	2	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
16	Muslim	10	...	1	...	...		...	...	...	...	...	...	...	...	...	...	...
41	Other communities	Nil	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

(Continued)

DOWRY (*Contd.*)

Total No. of households	Name of the community	Number 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	20	21	22	23	24	25	26	27
19	Nair	1	...	...	1	...	...	...	...	...
2	Thattan	1	...	...	...	...		...	...	...
4	Nadar	1	...	...	...	...	...	...	...	...
4	Asari	2	...	...	...	...	...	...	...	...
14	Latin Christian	11	...	1	2	2	1	...	...	1
11	Jacobite	11	...	2	4	2	...	1	...	...
9	Marthomite	3	...	1	...	...	...	...	...	...
4	Church of South India	2	...	...	...	1	...	..	...	..
16	Muslim	10	...	1	7	1	...	...	...	...
41	Other communities	Nil	...	...	...	...	...	...		

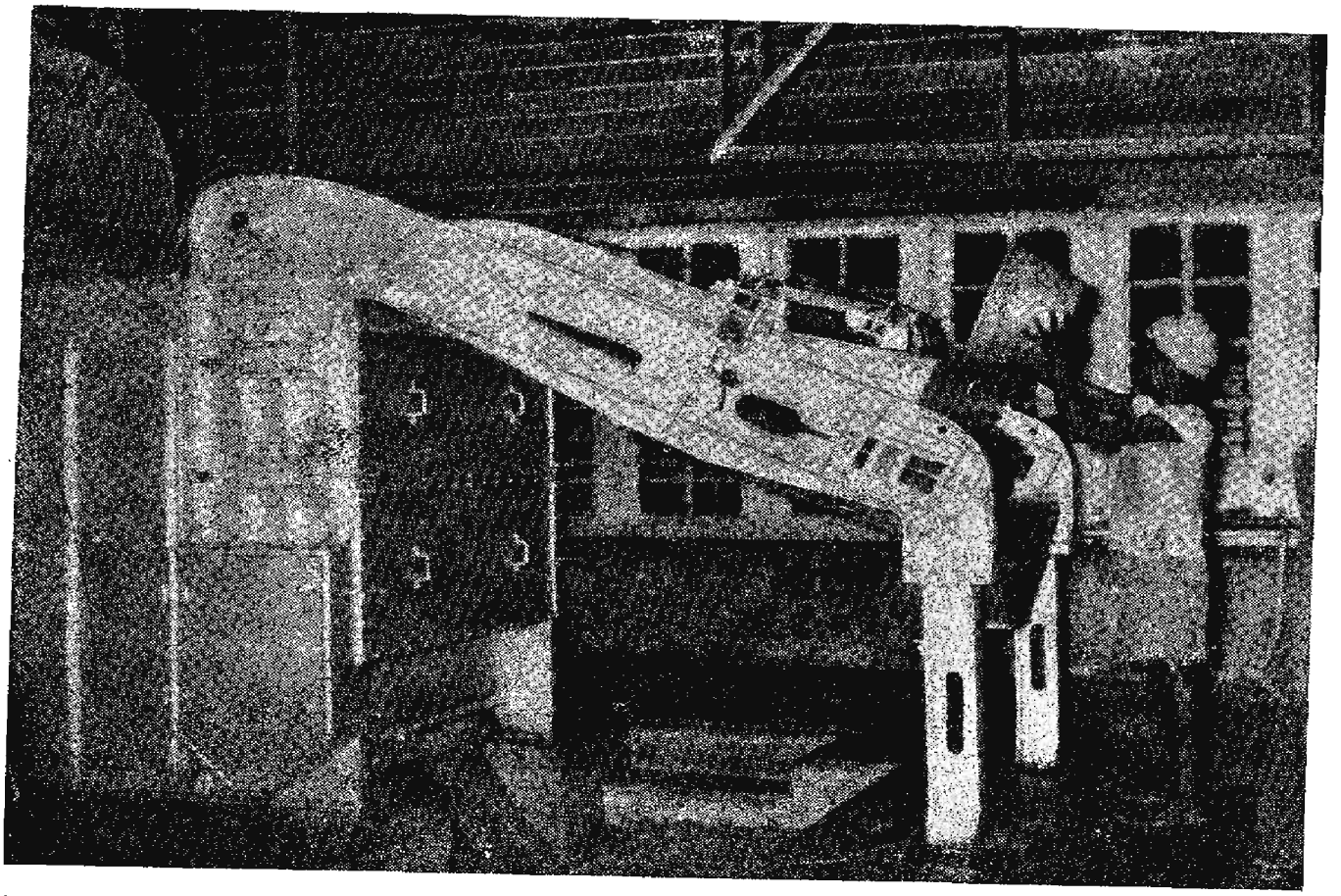
Attitude to Family Planning

130. 60 persons in the surveyed area were questioned to ascertain their attitude towards family planning. Out of these only 45 were aware of the family planning programme. However, the programme was explained to the remaining 15. Altogether 55 of the total 60 persons were in favour of family planning. 20 out of them favoured only self-restraint as the method to achieve family planning. The remaining 35 were in favour of both self-restraint and contraceptives. A table on the data relating to family planning is subjoined.

Table XLII

ATTITUDE TO FAMILY PLANNING

Community	No. of persons interviewed	No. of persons from whom opinion ascertained		No. in favour of family planning	No. in favour of the family planning to be achieved		
		After explaining the programme	Others		By self-restraint only	By contraceptives only	By both
Nair	9	2	7	9	3	...	6
Ezhuva	5		5	5	...	...	5
Thattan	1		1	1	.	...	1
Nadar	1	1		1	...	..	1
Asari	1	..	1	1	...	...	1
Veluthedan	1	1	...	1	...	...	1
Thevan	2	2	...	2	..		2
Velan	...	.	...	...		...	...
Pallan	10	4	6	10	3	...	7
Parayan	1	1	..	1	1	...	...
Chakkiliyan	1	1	...	1	...	...	1
Latin Christian	8	...	8	3	3	...	...
Jacobite	8	...	8	8	4	...	4
Marthomite	3	...	3	3	2	..	1
Church of South India	2	...	2	2	...	...	2
Muslim	7	3	4	7	4	...	3
Total	**60**	**15**	**45**	**55**	**20**	...	**35**



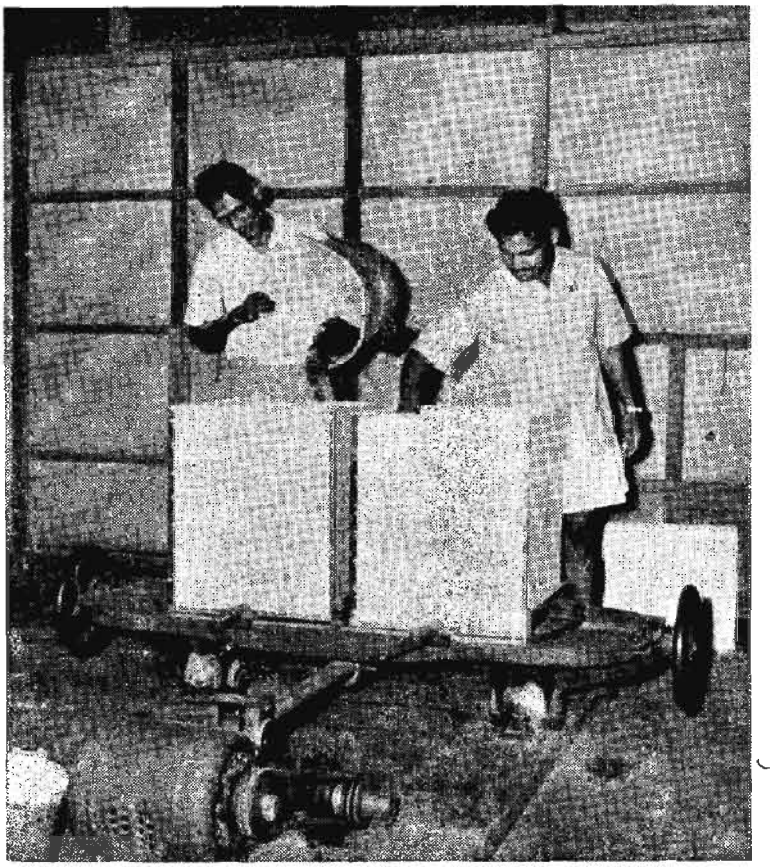
Pl. 35 FERMENTATION OF TEA LEAVES Page 59



Pl. 36 SIFTING THE TEA FOR VARIOUS GRADES Page 59



Pl. 37 WOMEN DO A HAND SORTING ALSO BEFORE PACKING Page 59



Pl. 38 PACKING TEA IN PLYWOOD CHESTS Page 59

Nature of caste Relationship

131. Although as many as 16 communities are present in the surveyed area there is complete harmony among them. Religious or social festivals celebrated by any one community is attended by the members of the other communities also. To a certain extent inter-dining exists among them. This is mostly because they come from different places and one may get guests belonging to some other community from his own place. No case of inter-communal marriage has been reported.

Welfare Items

132. As already observed in the previous chapter plantations have a tradition for providing quite a large number of welfare items for their labour. This is necessary both in their own interests as well as in the interests of the employees. The peculiar geographical features of the plantation areas which isolate the plantations from other areas render some amount of self-sufficiency in respect of normal amenities indispensable. The Plantations Labour Act has now made some of these items compulsory. A review of the welfare items in the surveyed area is given below:—

Medical

133. The rules under the Plantations Labour Act require that there shall be two types of hospitals in plantations, viz, garden hospitals and group hospitals, the former dealing with out-patients, in-patients not requiring any elaborate diagnosis and treatment, infectious cases, midwifery, simple pre-natal and post-natal care, care of infants and children and periodical inspection of workers and the latter dealing efficiently with all types of cases normally encountered but will not be used for routine treatment. Admissions to group hospitals are made only on the recommendation of a garden hospital doctor except in the case of emergency. In the Isfield estate covered by the survey there are both a garden hospital and a group hospital. The group hospital has 56 beds and 12 cradles. It has a qualified doctor, nurses, midwife, malariologist, compounder etc. Medical treatment is free to all the estate employees. There is also an ambulance in the group hospital. If there are cases which cannot be attended to efficiently by the group hospital such patients are sent to outside hospitals also. There are only 7 households which have reported to have had medical consultation by going to a private hospital or dispensary or physician. The rest go to the estate hospital. 85.59 per cent of the households are satisfied with the assistance of an unqualified but experienced midwife in maternity cases. 10.17 per cent get a qualified midwife to attend to meternity cases and 4.24 per cent take women to the hospital. 56.63 per cent of the households follow allopathic system of treatment and the rest a combination of both allopathic and ayurvedic systems.

Housing

134. As already observed supra, the estate has provided quarters for their labour and staff. 356 houses of the pattern prescribed under Plantations Labour Act and Rules have been provided. Besides these, there are 173 houses of substandard pattern in the Isfield estate. The latter are being gradually converted into houses of standard pattern. The details of the houses have been given in Chapter II supra. On the whole the houses of new pattern are comfortable except perhaps for the absence of plastering of the walls. The old houses are, however, substandard and crowded.

Creches and Canteens

135. Both creches and canteens have been provided according to the Plantations Labour Act.

Education

136. One Malayalam primary school and one Tamil primary school with one teacher in each have been provided; the estate has given land to the panchayat for more schools proposed to be run by the panchayat.

Recreational Facilities

137. Recreational facilities have been provided by the estate as far as possible. There is a volley-ball court near the office of the estate. There are a sports club and a reading room run by the management; but little use is made of these by the

employees. There is a radio set in the estate.

Free Firewood and Cattle Grazing

138. Free firewood is allowed to the extent possible. Cattle grazing is permitted to a limited extent.

Sickness and Maternity Benefits

139. Sickness allowance is granted to every employee for a total period of 14 days in a year at the rate of two-thirds of his daily time rated wages subject to a minimum of 12 annas (75 nP.) a day. Every woman employed in the estate in the case of confinement or expected confinement is paid maternity allowance for 4 weeks before and 8 weeks after confinement at the rate of Rs. 5.25 per week or 7/12 of the average daily wage multiplied by 7 a week, whichever is higher.

Supply of *Cumbli* or Umbrella

140. A monetary payment is made in lieu of the supply of *cumbli* or umbrella to enable the employees to purchase a *cumbli* or umbrella.

Holidays

141. In addition to the weekly day of rest provided in the Plantations Labour Act, 7 national festival holidays are also granted for which the employees are paid.

Leave with Wages

142. Leave with wages according to the Plantations Labour Act at the rate of 1 day for every 20 days of work in the case of adults and 1 day for every 15 days of work in the case of young persons is enjoyed by the labour.

Gratuity

143. In pursuance of a tripartite agreement, employees who have completed 10 years or more of continuous service are paid a gratuity at the rate of the wages last drawn by the employee subject to a maximum of 12 months' wages. In the case of disabled men the minimum service to qualify an employee for gratuity is only one year. To avoid a large number of employees claiming gratuity in a year the number of employees to whom gratuity is payable by the employer in a year is limited to 5 per cent of the total number of employees of the estate. The rest will also be entitled to the benefit but they will have to wait in the order of priority.

Provident Fund

144. The employees of the plantations are entitled to the benefits of the Employees Provident Fund Act whereby the employer has to contribute 6¼ per cent of the wages towards the provident fund of the employees. An equal contribution is made by the employee as well.

Burial Ground

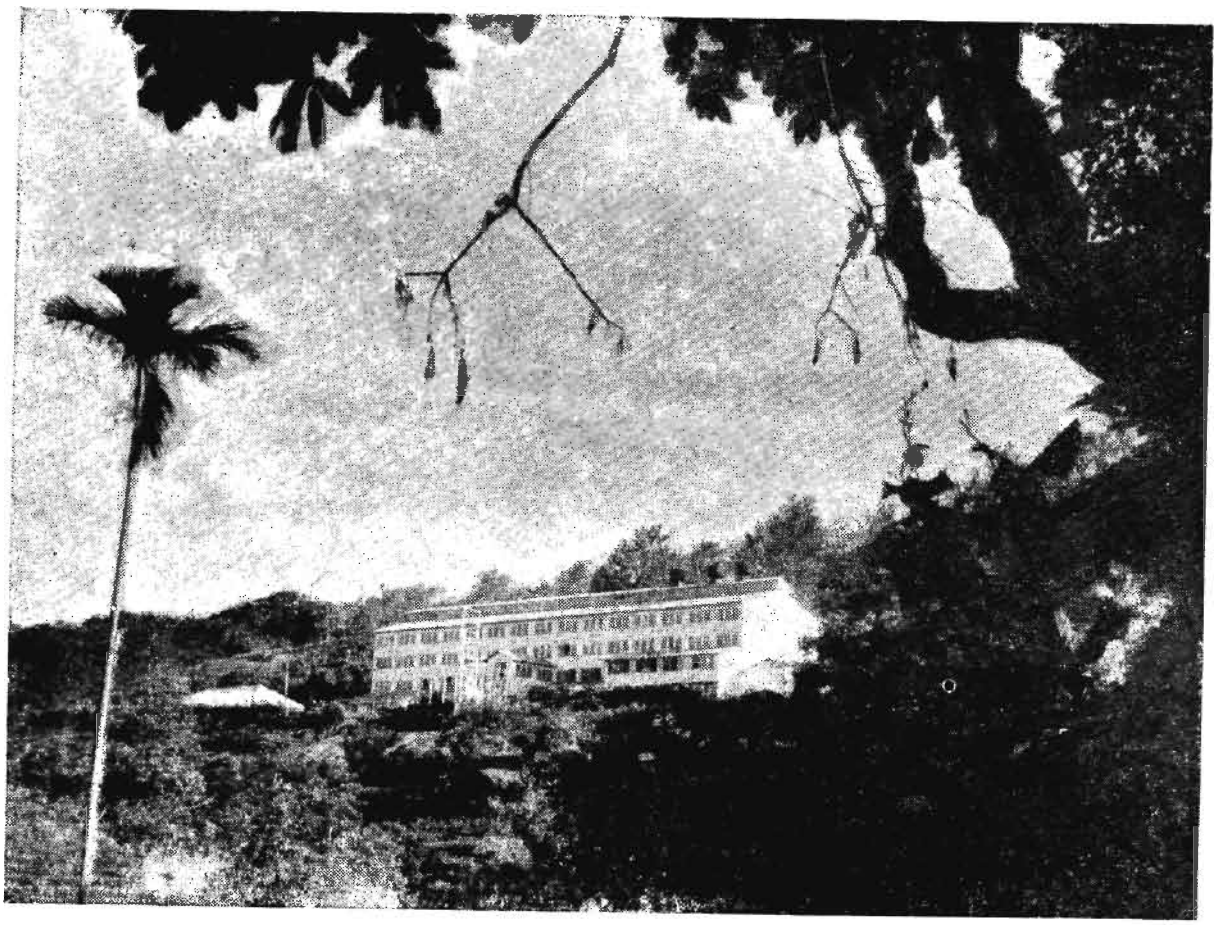
145. A burial ground has been provided by the management of the Isfield estate to the workers of each community. The use of these burial grounds is restricted to the employees of the estate. So far as the rest of the population of the village is concerned the Hindus bury or cremate their dead in the house compounds, while the Christians and Muslims have burial grounds attached to their churches and mosques.

Co-operative Societies

146. There are two co-operative societies in the village, one at Edamon and the other at Thenmala. The co-operative society at Edamon is a service co-operative society. It was started in 1962 with 950 members and a share captial of Rs. 15,000. The co-operative society has received a loan of Rs. 60,000 from Government which is being distributed to the members for extending and improving cultivation. The benefit of the co-operative society accrues mostly to those outside the plantation areas. The other society is the Karshaka Sahakarana Sanghom in Oorukunnu. This was started in 1962 with 289 members and a share captial of Rs. 9,000. The society has received a loan of Rs. 40,000 from Government which is being distributed to the local agriculturists. The benefit of this society also goes mostly to those outside the plantations.

Organs of Democratic Decentralisation

147. There is no separate panchayat for the village. Up to the end of 1961 the village was under the Eroor panchayat. From 1st January 1962 a new panchayat viz, Thenmala panchayat has been formed having jurisdiction over Edamon and Arienkavu villages of the Pathanapuram taluk. There are six wards in the panchayat. Since the panchayat is only in its formative stage it is now under a Special Officer pending election of the members to the panchayat.



Pl. 39

A TEA FACTORY

CHAPTER V

PROGRESS AND PROSPECTS

General

148. In spite of the progress in the percentage of literacy it has to be observed that there is no one in the surveyed area whose standard of education is above matriculation. This is an index of the fact that the estate labour are not in a position to send their children for collegiate education. Their family budget position as revealed by the data given in Chapter III supra does not also leave any margin to meet such expenditure. The existence of the 'dowry system places the communities in the surveyed area with the exception of a few on a par with similar communities in other areas in that they are victims to this system. Whether the statute prohibiting dowry will remove this social evil can be judged only in course of time. There is a favourable attitude towards family planning among quite a large number of people in the surveyed area. In respect of housing, medical facilities, sickness and maternity benefits, Provident Fund, holidays, leave with wages and similar welfare amenities there has been marked progress from the conditions which were obtaining before the enactment of the Plantations Labour Act. As already observed, the wages of labourers have increased from 1934 to 1957 by 4 to 4½ fold for men and 4¼ to 5 fold for women. While this represents an appreciable increase in the rates of wages, it is a melancholy factor that the family budget of an average household in the surveyed area is still a deficit one. In the matter of usage of ornaments, most of the households are seen to be using ornaments though the extent of ornaments possessed varies cosiderably from household to household.

Social Disabilities

149. As already observed in Chapter II supra the Parayas were prohibited from drawing water from wells of other castes. A Paraya had to hold his hand before his mouth when he spoke to a member of a higher caste lest he might be contaminated with his breath. If he was met on the highway he had to turn on to one side to let the other pass. If a member of the higher caste happened to touch a Paraya by accident he was obliged to purify himself in a bath. The Paraya had to fly when Brahmans appear as the latter cannot behold him. If it so happened that a Paraya glanced at the kitchen of a higher caste all the utensils there had to be broken. The fate of Pallans and Chakkiliyans had not been better. These and other disabilities have been completely removed and the communities which were considered to be untouchables are no longer so. This marks a distinct advance in the social progress of these communities. They could not even approach the premises of a temple before. But now they are allowed to worship in temples.

Abolition of Kankani System

150. The abolition of the Kankani system is another step of social progress. The principal method of recruitment of labour for plantations was through Kankanis working as employers' agents. The estate either advanced the Kankani a sum per head of the labourers promised to be recruited by him for which he gives a promissory note to the estate and takes another promissory note in his favour from the labourer in his turn. As observed by the Rege Committee the disadvantages of the Kankani system consisted of the following:—

"The most important is the system of paying a commission to the Kankani on the wages of the workers in his gang. Generally the commission is 10-15 per cent of the check-roll earnings of the labourers. A higher commission is given for increased

attendance of the workers or if the Kankani has received no amount from the estate for advancing to his workers or if he has brought 80 per cent of the workers he had agreed to. In the case of provisional recruiters they get a commission of 10 per cent and a head-money of 2-3 pies per worker per day is given to the Sub-Kankani who represents the recruiter in the estate. The commission received by the Kankani is an unearned income and is not only obnoxious on economical and moral principle but amounts to the cheating of the worker out of his legitimate dues. It may be argued, however, that the commission is not paid from the wages of the labourer but from the estate funds. It is immaterial who actually pays the amount in the first instance as ultimately the amount of the commission is debited under general head 'labour'. The commission paid to the Kankanis on the basis of the earning of his workers has another baneful effect. The Kankanis are not averse to bullying their workers to turn them out to work in order to have the maximum commission. The methods adopted to force the workers into the fields are accepted by the workers by long usage as their natural lot. Sometimes the workers are even beaten to drive them out for work. Another abuse of the Kankani system is that the Kankani takes up contract work from the manager especially for weeding and in order to make better profits employ women and children and extract more work from them by making them work longer hours and without interval.....The Maistry supplies credit to the workers for Sunday purchases and the advances are adjusted only at the time of settlement by which time they will have accumulated Rs. 25 or Rs. 30. The workers are ignorant and illiterate and keep no accounts of the amounts received. At the time of settlement the Maistries (Kankanis) often cheat the workers by falsifying the accounts. Again in many estates, especially of rubber and coffee, the settlement of wages is effected through the Kankanis who have opportunities of keeping back part of the earning of the workers. The allocation of quarters to the workers is left to the Kankani who often shows favouritism in the matter. It may be said, therefore, that the disadvantages of the Kankani system far outweigh its advantages .....The abolition of the Kankani system would go a long way in taking the labour in plantation to stand on its own legs.....The continuation of the Kankani system also would mean the continuation of the rut in which plantation labour has been living in the past 50 years."[1] Persistent demand for the abolition of the Kankani system voiced by the plantation labour was not conceded by the management for a long time. In the first tripartite conference for plantations held in Travancore-Cochin a sub-committee was appointed to go into the question of the absentee Kankani system. This committee recommended the gradual abolition of the absentee Kankani system and the immediate adoption of measures which would achieve this objective. The third tripartite conference on plantations in Travancore-Cochin held in December 1952 accepted the recommendations of this committee. It took some more time to effectively abolish the absentee Kankani system. So far as the estate in which the surveyed area is located is concerned the absentee Kankani system has been abolished. There can be no doubt that abolition of the absentee Kankani system is a step forward in the relationship between the employees and the managements of plantations.

Forests

151. Reserve forests form one of the chief sources of wealth of this village. From the standpoint of the State as a whole forests deserve exceptional importance. Although the figures regarding the exact area of the State under forests are not free from doubt regarding their accuracy the estimates range between 25.8[2] and 30[3] per cent of the total area of the State. As a source of raw

(1) Report on an Enquiry into the conditions of labour in plantations in India by D. V. Rege—pp. 123–124
(2) Administration Report of Kerala, 1960-1961, p. 2
(3) Kerala Forest department figures given in the report of the Techno-Economic Survey of Kerala, p. 67

material for industry and other uses, as a moderating agency on climate and as vegetal cover for conservation of soil, the forests play an important role in the State. About 1.4 per cent of the State income—almost double the all-India average—is from the forests. The per-acre average yield from the forests of Kerala is as much as three times of the all-India average. An account of the important items of timber available from the forests of Edamon village and suburbs has been given in Chapter III supra.

152. One of the factors which adversely affect the development of the forests in Kerala has been the illicit encroachment on forest land which traces its history to the period of the Grow More Food campaign when forest lands were leased out for cultivation which eventually threw the door open to people to enter reserve forests. Various steps have already been taken by the Government to separate the revertible and non-revertible lands out of those given for food production purposes, to preserve the revertible portion as a part of the reserve forest, to evict the encroachers from the revertible areas and to protect the boundaries of forests by the erection of cairns. Being one of the most difficult problems to be effectively confronted, the implementation of the above programme has necessarily taken time. As observed in the report of the Techno-Economic Survey of Kerala the gravity of encroachment situation arises from the fact that in case a lenient view is taken this will prove a serious menace to the proper maintenance of forest potential in the long run.[1]

153. The development of forestry in the State has already drawn the attention of the Government for some time past. Starting with the Second Five Year Plan the planting of cashew, eucalyptus, wattle and miscellaneous varieties, teak, mahogany and softwood has made considerable progress. The utilisation of untapped resources, raising of the forest potential by the acceleration of converting poor deciduous forests into valuable teak and softwood plantations, extensive reclamation of grass lands for eucalyptus and similar plantations and technical improvements in the methods of forestry are some of the directions in which future developments can be planned. An area of nearly 640,000 acres of low quality deciduous forests has been estimated in the whole State as suitable land for conversion into valuable teak plantations. Cultivation of rosewood and sandalwood which are costly varieties could be undertaken profitably along with teak and other plantations. The necessity for the augmentation of bamboo plantation for industrial purposes is also by no means less important. 'Eucalyptus grandis', cashewnut and wattle have been specially recommended as fast growing species for plantations in the report of the Techno-Economic Survey of Kerala. Among the technics which require improvement are installation of seasoning and preservation plants and mechanisation of logging methods. It need hardly be pointed out that the requirements of trained personnel for the proper development of forestry in Kerala can be fully met only by the opening of a training centre in Kerala instead of depending on the training institute at Dehra Dun. The working plans in the forests of Kerala have been of great help in maintaining systematic silviculture in the forests. It is hoped that forests in the Edamon village which have already got the benefit of the schemes under the Five Year Plans will certainly have their share in the future development of forests in Kerala.

Plantations

Rubber

154. Out of 321,002 acres under rubber in India, Kerala holds 303,021 acres. The monopoly in rubber estates held by Kerala is evident from this. From 1910 the area under rubber in Kerala has increased by 927 per cent. Of this, from 1951 up to the end of 1960 the area under rubber in Kerala has risen from 141,760 acres to 303,021 acres. This phenomenal increase of 114 per cent should be attributed to the abnormal

(1) P. 71

demand for rubber created by World War II consequent on which restrictions on new planting and replanting were removed and the rubber planters were encouraged to maximise production by new planting. The production of natural rubber from 1951–60 has increased from 15,929 to 22,680 metric tons, as against the total consumption of natural rubber in 1960 which comes to 45,942 metric tons in the whole of India. This is indicative of the scope for further development of rubber cultivation in India. With the establishment of the Rubber Board a steady policy of encouraging the expansion of rubber cultivation has been followed. Kerala has to her credit favourable climatic conditions and suitable land for the enhancement of rubber cultivation. Increasing the yield and extending the area under crop are the two methods by which rubber production can be raised. Extension of area under the crop itself falls under two methods. One by replanting areas where existing trees are not yielding and the other by bringing new areas under cultivation. The Rubber Board is already encouraging replantation of existing areas by schemes of giving subsidy for replanting. The amounts given as subsidy comes to Rs. 547,763 in 1957, Rs. 648,641 in 1958 and Rs. 64,535 in 1959.[1] Under the revised planting scheme small growers who own less than 5 acres of rubber are given additional assistance for 'edakayyalas' (mud walls), contour terracing and silt pits or trenches made and for manures supplied. The fertiliser mixtures are given when catch crop is not cultivated at half the market rate which is recovered when the subsidy is disbursed. Small growers owning less than 10 acres of rubber are also supplied with budwood and clonal seedling stumps at cost and also allowed reimbursement of the cost of seeds purchased from the Board. The extension service of the Rubber Board covers rendering advice to planters on selection of planting materials, land for rubber planting, tapping, soil conservation work, manuring, budding and treatment of disease. Sprayers and destroyers are also supplied by the Board through field officers for controlling diseases of rubber. The distribution of clonal seeds at subsidised rates is also undertaken by the Board. These steps have gone a long way in speeding up replantation with better varieties of rubber.

155. In 1960 the average yield of rubber per acre in India was 320 lbs. This is much less than the yield in other countries like Malaya, Ceylon, Indonesia and other rubber growing countries. The yield per acre of rubber in Kerala in 1951 was standing at 312 lbs. per acre. There is a wide disparity between the yield of rubber in small holdings and large estates. This low productivity in small gardens is due to the inefficient and unscientific manner in which the estates are managed and lack of resources at the disposal of the estate owners. Scientific and efficient management of rubber gardens requires manuring of garden, periodical renewal of fences, clearing of undergrowth, control of soil erosion etc. The incapacity of the small holders to command sufficient working capital for the above leads to a neglect of these items of work and even to premature and slaughter tapping. The cultivation of tapioca along with rubber when the rubber plant is young is also resorted to by some of them which affects the health of the trees in the long run.

156. According to the Plantation Enquiry Commission appointed by the Government of India there is considerable scope for expansion of latex marketing if State partnered processing co-operative societies for this purpose are started and these processing societies combine marketing along with processing. This recommendation of the Commission is not seen acted up to. The necessity for organising co-operative societies on this line has to be

(1) These figures relate to the whole of India. The payments made during 1957 and 1958 were confined to those cases in which the prescribed items of work could not be completed earlier but only in 1959. Payments for items of work carried out in 1959 were to be due by the end of the year.

impressed upon the small planters so that latex marketing could be improved. The formation of multi-purpose co-operative societies with the object of providing short-term credit and supply of services to small planters is another step recommended by the Commission. Such societies if formed should be of adequate size to sustain a full-time trained manager and a full complement of necessary staff. Another solution for the problem of small holders is the formation of State partnered co-operative joint farming societies which would provide intensive supervision, preparatory services for replanting and new planting, long-term and short-term loans services etc. This joint farming does not mean the pooling of lands of the small holders. While cultivation in individual family holdings will continue, such items as uprooting of low yielding trees, clearing of new areas, maintenance of nurseries and bud grafting can be done on the basis of joint farming. Areas granted to small holders for new planting may get common services as above mentioned.

157. The manuring and breeding experiments, study of leaf diseases like secondary leaf fall, powdery mildew, target spot, new leaf-spot and diseases of the stem and branches like the pink disease, dry-rot patch-canker and diseases of the roots like brown-root-disease and miscellaneous diseases like bagging of pods, pest attacks like bark-eating by caterpillar etc., conducted by the Rubber Board are sure to make valuable contribution to the improvement of rubber cultivation.

158. With the controlled price structure of raw rubber the planter is assured of a steady income and because of the growing gap between production and demand the producer is assured of the advantages of a seller's market. The rate of increase in consumption has been progressing at a faster pace than that of production and a conservative estimate of the country's needs for natural rubber by 1965-66 is 55,300 tons. The manufacturing interests, however, claim a higher figure. India is the one country in the world which is both a producer and at the same time an industrial consumer of natural rubber. The vista of prospects before the rubber plantations is, therefore, vast and attractive. A steady pursuit of the programmes of replantation, popularisation of seeds and seedlings of improved varieties of rubber, manuring experiments, fight against diseases of the rubber plant and above all improving the capacity of small holders are likely to go a long way in leading the rubber plantation industry in Kerala to greater measures of success. The new venture of the State Government in starting State-owned plantations can also be expected to make a valuable contribution to the above.

Tea

159. The tea industry is important as an earner of foreign exchange, a major source of employment, a contributor to the national revenues, a supporter to plywood industry, fertiliser industry and transport and as an agent for the opening and development of inaccessible jungles and forests. The tea gardens in Kerala have been well established for a number of years. Among the exports of Kerala tea stands foremost. It is also the second most important cash crop of the State. It also employs the largest number of persons among the plantation crops. There has been, no doubt, steady increase in the area under tea in the State. Between 1951 and 1958 the area has increased from 93,000 to 97,000 acres i.e., by 5.4 per cent. On the output side the production of tea in the State during 1958 was 80.00 million lbs. against 66.40 million lbs. in 1951 registering an increase of 35 per cent.[1] One of the most important problems in the tea industry is the replantation of the area now under tea. According to the Plantation Enquiry Commission, 1956, in spite of the need for an adequate programme of replanting the progress has been slow. A certain amount of legislative compulsion seems necessary to ensure this object. The economic life of a tea bush ranges from 40 to 60 years. This makes it necessary

(1) Techno-Economic Survey of Kerala—page 44

to have a planned programme for replantation. Nearly half the tea in South India was planted during the early part of the century using Assam seeds. It is old China hybrid that remains. Till 1953 only 0.72 per cent of the tea areas has been replanted. Replanting of tea was being somewhat neglected till recently. Curiously enough, no part of the profits of tea plantations was reserved for replanting purposes. The recommendations of the Plantation Enquiry Commission in this regard, however, remain to be implemented. The Techno-Economic Survey Report for Kerala recommends long-term loans for replantation.

160. According to the recommendation of the Techno-Economic Survey of Kerala a good check is necessary in noting the performance of pluckers at the time of plucking so that poor work might be discovered and the standard of the work might be improved on the spot. In order to reduce physical effort and increase productivity, increasing use is being made of spraying equipment, rotary hoes, tractors and winches for uprooting tea and jungle. Both labour and supervisory staff in tea estates require training for this purpose. Weak health due to want of balanced diet, want of comprehension of the consequences on the industry as a whole on the part of each worker outside employment in paddy fields and elsewhere and drinking habits have contributed a lot to the increasing absentism in tea gardens. This problem has to be solved by appropriate measures to ensure absentism being limited to reasonable levels.

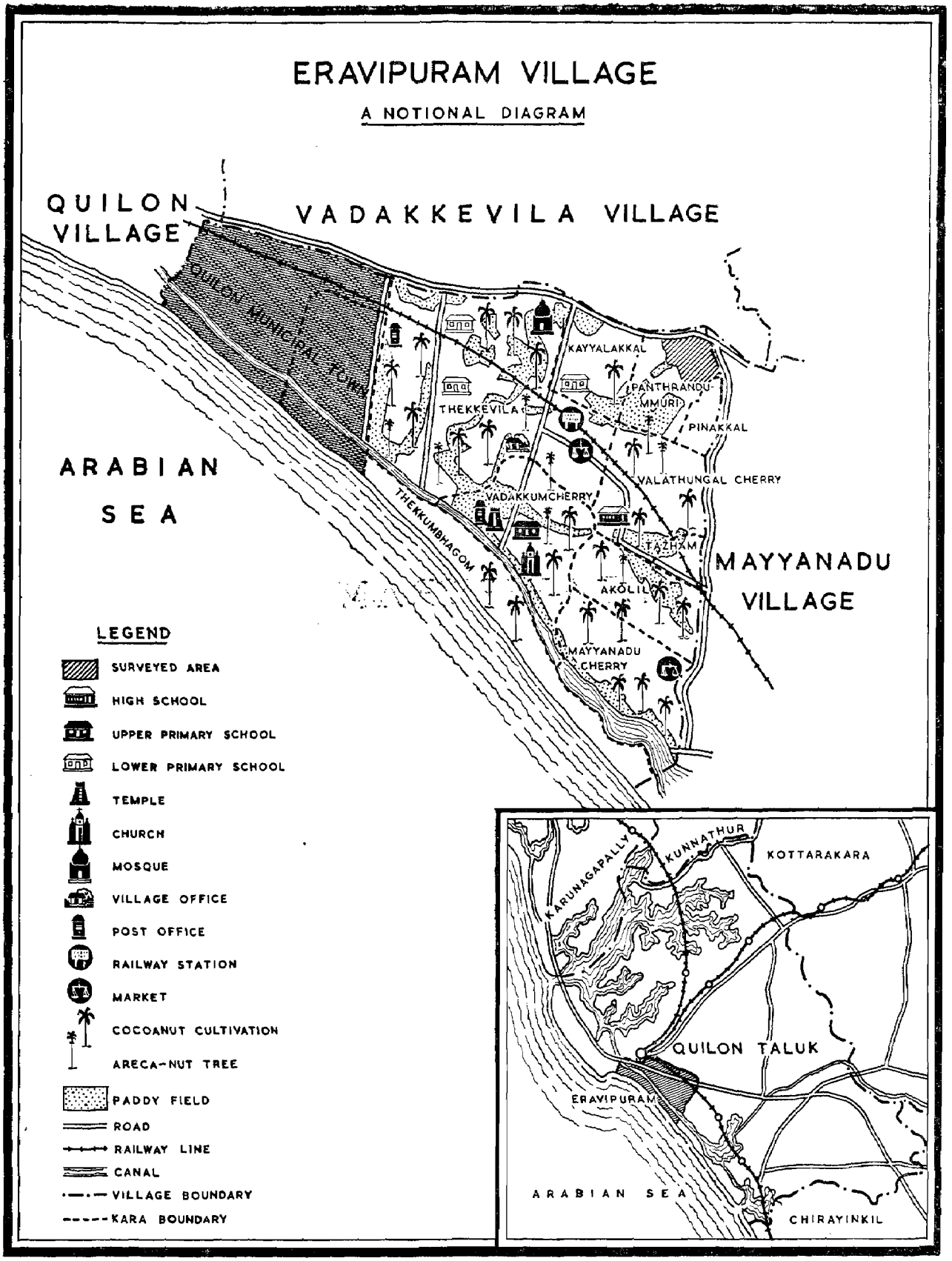
161. Though the report on the Plantation Enquiry Commission on tea estimates the proportion of borrowed funds to the total working capital for the South Indian units for years 1951-1953 at 16.9 per cent compared to 39.8 per cent in the case of North Indian units and has arrived at the conclusion that the amount of working capital needed to work South Indian estates is relatively smaller than the amount required to work North Indian gardens, it has to be said that to the extent to which borrowing is required in South India the problem of borrowing is certainly important. Facilities in short-term and long-term finances especially for Indian managed estates can no doubt be provided by the Co-operative Apex Bank and the State Finance Corporation respectively.

162. An equally important problem is to ensure the economic size of the estate. The average size of tea gardens in Kerala is estimated to be 350 acres. The size of about 50 per cent is even less than 200 acres. About 250-300 acres is considered to be the minimum area required for an economic unit. This would mean that about 50 per cent of the tea estates in Kerala have to be upgraded into economic units. Fresh lease of lands, if available, is, therefore, called for as measures to correct the existing imbalance.

Indices of Prosperity

163. A probe into the indices of prosperity in the surveyed area shows that out of the 118 households 76 households have made cash savings of varying quantums, one household has acquired property and four households have invested money on new undertakings or buildings. The total value of the above items is estimated to be Rs. 57,850.

ERAVIPURAM


ERAVIPURAM VILLAGE
A NOTIONAL DIAGRAM
QUILON VILLAGE
VADAKKEVILA VILLAGE
QUILON MUNICIPAL TOWN
KAYYALAKKAL
PANTHRANDU-MMURI
THEKKEVILA
PINAKKAL
ARABIAN SEA
VALATHUNGAL CHERRY
VADAKKUMCHERRY
THEKKUMBHAGOM
TAZHAM
MAYYANADU VILLAGE
AKOLIL
MAYYANADU CHERRY
LEGEND
SURVEYED AREA
HIGH SCHOOL
UPPER PRIMARY SCHOOL
LOWER PRIMARY SCHOOL
TEMPLE
CHURCH
MOSQUE
VILLAGE OFFICE
POST OFFICE
RAILWAY STATION
MARKET
COCOANUT CULTIVATION
ARECA-NUT TREE
PADDY FIELD
ROAD
RAILWAY LINE
CANAL
VILLAGE BOUNDARY
KARA BOUNDARY
KARUNAGAPALLY
KUNNATHUR
KOTTARAKARA
QUILON TALUK
ERAVIPURAM
ARABIAN SEA
CHIRAYINKIL

ERAVIPURAM*

CHAPTER I

INTRODUCTION

Location

Bounded on the north by the national highway, on the south and east by the Mayyanad village and on the west by the Arabian Sea, the Eravipuram village lies approximately between 8° 50′ and 8° 53′ North Latitude and 76° 35′ and 76° 40′ East Longitude in the Quilon taluk of the Quilon district. The north-western corner of the village pierces the Quilon municipal town while the rest of it lies suburban to the town. Situated partly in the district headquarters of Quilon, it is not far away from the metropolis of the State either. A couple of hours' journey from the metropolis by motor conveyance or train takes one to this village, the distance to be covered being only 42 miles.[1] The abundance of traffic facilities in this route renders journeys between the State captial and the village easy and frequent.

Area under Survey

2. The area taken up for intensive survey in the village extends to 135 acres[2] in the north-eastern corner inhabited by 126 households. The rest of the village was covered only by general study. While the national highway runs along the northern border of the surveyed area, the Thattamala-Mayyanad road runs along its eastern boundary. The boundaries on the south and the west are covered by two lanes. The locality is referred to by the local people as 'Panthrandumuri', as it is believed that originally the area consisted of 12 plots of land belonging to Umayanelloor temple. Most of the houses in the area are situated around Eravipuram Upper Primary School, the oldest educational institution in the area. 'Panthrandumuri' was selected for intensive study in view of the concentration of handloom weavers, cashew factory workers, tile factory workers and workers of saw mills. Most of the communities inhabiting the village are represented in the surveyed area very nearly in the same proportion as they are found in the village, except Christians who live mainly in the coastal region.

History and Name of the Village

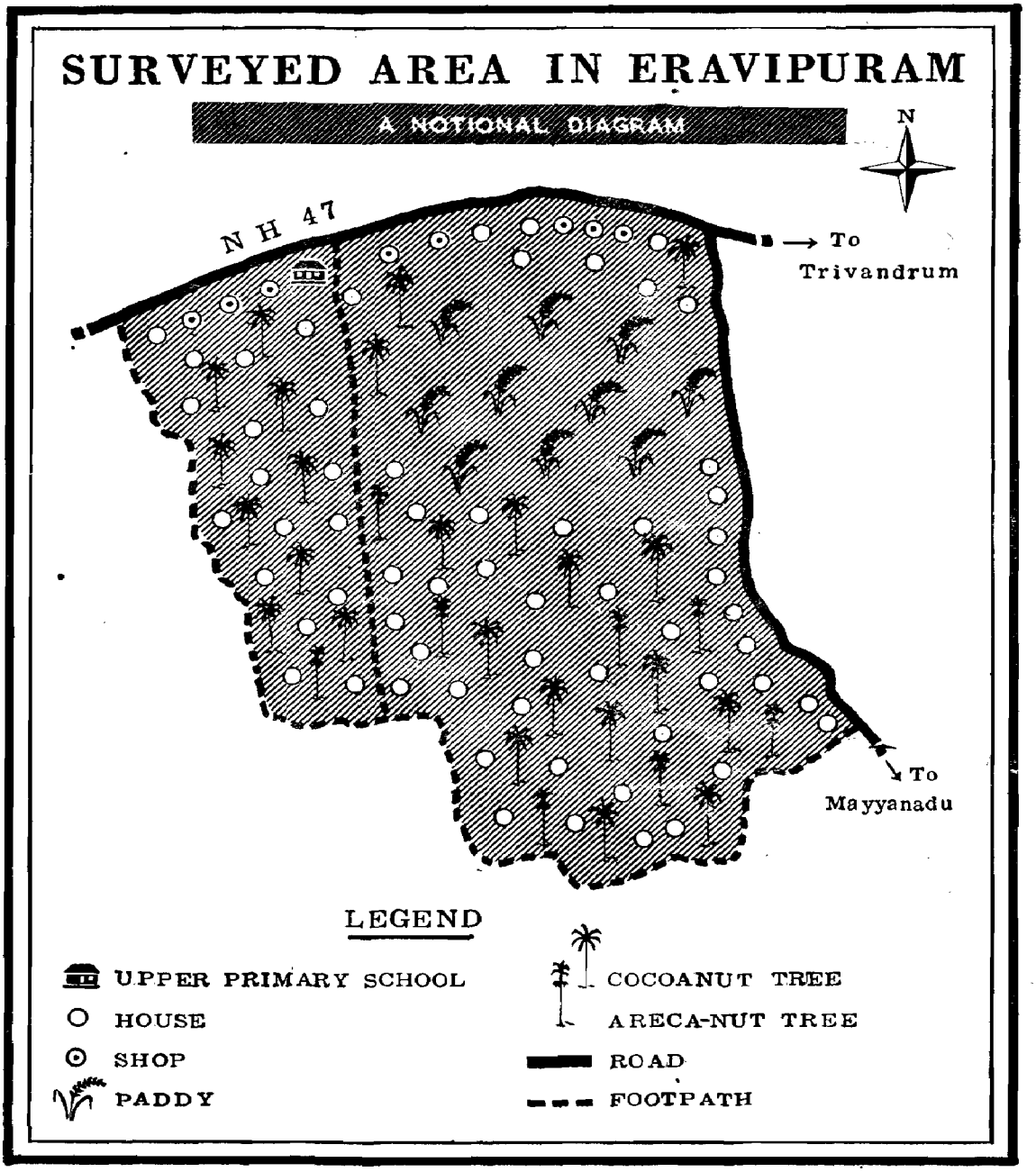
3. Lying as it does partly in the Quilon town, the village shares the ancient glory of the town which was for a long time the thriving capital of one of the most powerful ruling dynasties of South India. A number of kings of Venadu had Quilon as their headquarters from 9th to 12th centuries. Of them, Udaya Marthanda Varma founded the Malayalam Era in A. D. 825 and named it 'Kollavarsham' after the name of his capital. Apart from the political importance of Quilon, it has a maritime history dating back to pre-Christian era. Early Phoenician, Greek, Roman, Egyptian and Chinese traders anchored their ships at Quilon for loading the pepper of the Malabar coast. Later the Portuguese, the Dutch and the English came to Quilon to establish their trading centres there for the same purpose. The embroidery work for which Eravipuram has established a reputation owes its origin to the foreigners who introduced it here.

Origin of the Name 'Eravipuram'

4. It is believed that the village was named Eravipuram after one of the kings who ruled from Quilon, though no authentic record is available in support of it. There were a number of kings with the name Ravi among the Venadu rulers. One Veera Ravi

* The basic survey in this area was conducted between 2nd January 1961 and 21st January 1961.

(1) 67.59 km. (2) 54.63 hectares


SURVEYED AREA IN ERAVIPURAM
A NOTIONAL DIAGRAM
N
N H 47
To
Trivandrum
To
Mayyanadu
LEGEND
UPPER PRIMARY SCHOOL
HOUSE
SHOP
PADDY
COCOANUT TREE
ARECA-NUT TREE
ROAD
FOOTPATH

Varma succeeded to the throne of Quilon in 1151 A. D. on the death of Veera Kerala Varma and ruled till 1164 A. D. He was succeeded by Veera Kerala Varma, Veera Aticha Varma, Udaya Marthanda Varma, Atithya Raman, Sri Rama Varma and Veera Rama Kerala Varma. The last king was followed by one Ravi Varma in whose time the Venadu Kingdom reached the zenith of its glory. At the time of his rule South India lay prostrate before the Mohammedan invader Malik Kafur who after a conquest of raid left the conquered territories without organising any regular administration. When Malik Kafur went away South India returned to anarchy with a number of wrangling petty rulers. Ravi Varma conquered all these territories, established a large kingdom and in A. D. 1313 at Kanchipuram was coronated Emperor of South India. A number of stone inscriptions have been left in different places like Kanchipuram, Poonamalle and Thiruvati which refer to the glorious period of this king who assumed the titles like Ravi Varma Sangramadhira and Ravi Varma Kulasekhara. After conquering all the territories he ruled the kingdom from his ancient capital, Quilon. Besides being a great conqueror he was also a benevolent ruler and a strict moralist. At the time when polygamy was considered to be the privilege of the kings, he lived as a strict monogamist and devoted husband. In the field of literature also, he appears to have left his mark. 'Pradyumnabhyudayam', a Sanskrit drama, is credited to have been written by him. The famous Malayalam poem 'Unnuneeli Sandesam' and the first Malayalam grammar written in Sanskrit language, 'Leelathilakam', are supposed to have been the literary contributions of his period. It is probable that one of these Venadu kings with the name Ravi wanted to perpetuate his memory by calling a village adjacent to his capital by his name or that a grateful people named their village after one of these benevolent rulers, most probably that of the last one. The locality known as Patanilam in the north-west corner of Eravipuram is supposed to have been the camp of the army of the Venadu kings. A royal palace is also believed to have been located in the village.

Physical Aspects

5. In its evenness of surface Eravipuram is typical of the coastal area of southern Kerala. Almost parallel to the straight coastline runs the Eravipuram canal, an important link in the inland waterway of Kerala. Small, marshy stretches of land converted from time to time into paddy fields dominate the south-eastern portion of the village.

The Soil

6. The soil of the entire village, except the paddy fields and shore, is sandy loam. In the paddy fields, however, there is a small proportion of black alluvium. The subsoil of the eastern portion of the village is soft laterite whereas that of the northern and western portions consists of sand and clay. As a whole, the soil of the village is not very fertile. The coastal sand, however, is rich in minerals.

The Flora and the Fauna

7. Being a coastal village it is needless to say that the most important flora of Eravipuram is cocoanut. But the growth of cocoanut is not as luxuriant as in several other coastal villages. Mango, jack, cashew, Indian copal tree (Vateria indica), gold mohur and similar other perennial trees are found almost in every compound on a small scale. Glyricedia and another plant locally known as 'rubber plant', so called because of its similarity to the common rubber tree, have well established themselves as hedge plants along the boundaries of almost all compounds. In the marshy areas and on the banks of the paddy fields occasionally screw-pine plants are met with. Ragi, red gram, tapioca and plantain trees are raised as dry crops generally in all parts of the village, while paddy is cultivated in the south-eastern portion only. Domestic animals like cows, goats, buffaloes, cats and dogs are common in the village though for want of grazing facilities they are reared only on a small scale. Poultry farming is highly popular. The village contributes a

good share to the export of wagon-loads of eggs from Quilon to other parts of India. House-crow, woodpecker, king-fisher and numerous other small tropical birds are as common here as in other parts of Kerala.

Climate and Rainfall

8. January, February, March and April are the warmer months in the year, the temperature gradually rising from January and reaching the climax towards the end of April or early in May if the monsoon commences late. The maximum temperature in April ranges from 33°C. to 35°C. (91.4°F. to 95°F.). The humidity also increases from January to March; but then it slightly decreases to increase again with the monsoon rains. During the summer months, the humidity varies from 85 per cent to 95 per cent, while in the monsoon months it ascends as high as 96 per cent or 97 per cent. In the months of January and February in certain years occasional showers may be available, but in March one or two rains are almost invariable. The south-west monsoon starts towards the end of April or the beginning of May reaching full proportions in the month of June or July. Then it weakens towards August or September until the beginning of the north-east monsoon in the end of September or the begnning of October. The latter usually lasts till November. The rainfall figures for the last 10 years recorded at Quilon are given below. From 1951 to 1960 the wettest month has been June and the driest January. The maximum rainfall recorded was 936 mm. in June 1951.

Table I

RAINFALL

Month		Year									
		1951	1952	1953	1954	1955	1956	1957	1958	1959	1960
January	I	2	1	5	2	...	...	...	...	...	1
	II	38.1	25.4	96.5	7.6	...	...	...	...	...	5.1
February	I	1	6	1	...	1	2	...	1	2	2
	II	7.6	50.8	11.4	...	17.8	34.3	...	40.6	119.4	13.9
March	I	3	3	4	6	6	3	2	6	3	3
	II	48.3	15.2	88.9	124.5	203.2	62.2	30.5	102.9	38.1	66.0
April	I	7	10	11	7	9	9	8	9	8	14
	II	127.0	182.9	251.5	271.8	124.5	141.0	147.3	116.8	88.9	267.7
May	I	9	20	2	10	21	...	11	21	16	25
	II	204.5	477.5	10.2	281.9	538.5	...	462.3	381.1	491.7	922.0
June	I	27	25	15	21	25	26	23	24	21	–
	II	936.0	501.7	316.2	547.4	520.7	685.8	580.4	885.1	781.2	...
July	I	19	19	24	17	18	19	18	16	22	17
	II	269.2	221.0	756 9	290.8	264.2	237.5	431.5	204.5	702.5	408.9
August	I	7	19	14	16	7	15	8	18	15	12
	II	41.9	170.2	133.3	243.8	63.5	201.9	183.9	358.3	166.4	203.1
September	I	15	3	11	16	20	10	5	2	15	21
	II	482.6	19.1	111.8	270.5	525.8	140.9	27.9	11.4	214.7	552.7
October	I	18	11	22	14	18	16	10	12	8	10
	II	520.7	326.4	458.5	279.4	420.4	461.0	285.7	236.2	125.7	87.7
November	I	12	7	8	3	9	11	10	9	3	...
	II	269.2	83.8	271.8	96.5	365.8	215.9	193.0	134.7	45.7	...
December	I	1	6	...	3	1	2	4	...	...	...
	II	94.0	86.4	...	26.7	52.1	45.7	59.7	...	...	...

I Number of rainy days

II Total rainfall for the month in mm.

Communications

9. The close proximity of the village to Quilon has helped it in its abundance of communication facilities even from ancient times. An ancient road known as 'Kolla-peruvazhi' or the highway to Quilon which

was once an important route connecting Quilon with the towns in the south runs along the western boundary of the village. With the opening of the coastal road, which is now a national highway, along the northern boundary of the village, however, 'Kollaperuvazhi' has lost its importance. A number of motorable roads constructed in recent times and running parallel to one another connect the national highway with the coast. The Madras-Trivandrum railway line runs through the middle of the village, the railway station being almost at its centre, at Valathoongal. The Quilon railway station which is only less than two miles away from Eravipuram is perhaps more used by the villagers than Valathoongal itself. The canal along the coast, ever since it was opened, has carried the bulk of goods traffic, though in olden days it also used to be an important route for human transport from various northern towns to the State's capital. Quilon is a minor port where cargo vessels occasionally call to unload rice, other food grains and cashew-nuts and to carry processed cashew, coir and softwood which are the local products.

10. Within the village itself, there are post and telegraph facilities. At Valathoongal there is a post office with sub-post offices in different parts of the village.

Public Institutions

11. Among the public institutions, one of the oldest is Eravipuram Upper Primary School which was started as a Lower Primary School in 1889 by the Government. Originally known as 'Pakuthi School', being the only educational institution in the 'Pakuthi' or village, it was upgraded into an Upper Primary School in 1962. The only High School in the village situated at Valathoongal was also started by the Government as Lower Primary School about 45 years ago. The land required for the school was originally contributed by the local people. It was converted into an English Middle School later and upgraded into a High School in 1954. Both girls and boys to a total strength of nearly 2,500 are admitted in the school now. Besides these two schools, there are six private and public Lower Primary Schools in different parts of the village and a private Upper Primary School at Vadakumbhagham. The villagers, however, are not entirely dependant on these institutions. From early times onwards some of them used to send their children to the schools at Quilon also.

12. Among the other Government institutions those deserving mention are the sub-registry office, the village office, the panchayat office and the midwifery centre. Workshops and small factories are numerous and new ones are springing up every year. The area is noted for its tile and cashew factories of which there are four and five respectively, run by private agencies, employing a large number of workers from Eravipuram and neighbouring localities. Recently, Government have started a factory for the manufacture of electrical meters. Softwood industry is another enterprise which thrives in the Quilon town and neighbouring areas. In the Eravipuram village itself, there are two saw mills manufacturing softwood planks which are in great demand as packing material. There is also a match factory in the village.

Places of Public Worship

13. Among the places of public worship, the most important are the 'Chettynada temple' at Vadakkumbhagam, 'Bharanikavu temple' at Thekkevila, the mosque at Pallimukku, the Catholic church at Kolloorvila and the Capuchin monastery at Thilleri. 'Chettynada temple' is believed to have been constructed centuries ago by the Chettys who came from Tanjore and settled down here. At the time of the Portuguese and other foreign traders, a large number of Christians came to inhabit the locality surrounding the temple and several Hindus were converted to Christianity. The temple, therefore, gradually fell into disuse and till recently it was practically neglected. A few years ago, however, it was revived through the attempt of certain individuals who have now appointed a 'poojari' for the performance of daily worship.

Markets

14. The only public market of the village

is the one at Poleythodu which meets daily. There are smaller private markets at Eravipuram, Valathoongal and Thattamala which are also daily markets. The more important of the commodities marketed here are fish, vegetables and fruits, tapioca being an important item among them. These markets, located on very small plots, attract such large crowds that movement inside them is literally impossible at peak hours. During the rainy season the ground becomes so slushy that an outsider may hate even to step in. In the Poleythodu market, there are temporary sheds on the sides; but they being unable to accommodate all the dealers, the commodities are spread on the bare ground also. The need for improvement of the sanitary conditions of the markets can hardly be over-emphasised.

Health and Sanitation

15. The health assistant whose office functions in the village office itself, maintains the birth and death registers besides carrying out the annual round of vaccinations. Epidemics are not common, but the incidence of leprosy is comparatively high. Already eleven cases of leprosy have been reported, two of them in the surveyed area itself. Since the people generally keep silent over the disease until it becomes too difficult to hide it from the public eye, it may not be wrong to presume that there are some more cases yet to be reported. The attention of the public health authorities has already been drawn to this fact. A leprosy assistant, appointed under the Mayyanad health unit, occasionally visits the houses to distribute some pills, though this seems hardly sufficient to check the spread of this dreadful disease. The land being even, natural drainage is very poor and as a result the rain water stagnates in every compound. Mosquitoes are plenty. The spraying work done by the National Malaria Eradication Programme had been of immense help in reducing the mosquito menace but the activities under the programme have been stopped from this year. Though generally the coastal areas are filarial, only a few cases of filaria are seen at Eravipuram. Sinking of two tube wells has partly solved the problem of drinking water along the coast. In other areas good drinking water is available at all times.

Residential Pattern

16. The houses are scattered in a haphazard manner except along the sides of the road where there is a concentration of buildings, some of which are shops and other business establishments. Most of the houses have their own compounds with the boundaries demarcated by small ridges or hedge plants. Fences and compound walls are not so frequent as in the villages of the mid and highlands of Kerala for the reason that the construction of compound walls in the sandy ground is expensive and cattle are not usually let loose. Nonetheless, some people who can afford it have constructed cadjan and laterite walls for the sake of privacy. The houses of the rich and the poor are intermingled and different communities live together with the exception of a few areas, where there may be a slight dominance of one community.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Area, Houses and Population

17. The former Eravipuram village comprised a larger area than at present. On 1st October, 1956 it was bifurcated into Mayyanad and Eravipuram villages. The total area of the present Eravipuram village is 3,042 acres[1] including the portion lying within the Quilon municipal town. Three wards of the Quilon municipal town are in the village under survey and naturally the density of population in these parts is slightly higher than elsewhere in the village. From the census figures the total population that inhabited the present area of the village in 1951 has been estimated at 26,601. The Census of 1961 has given the population of the village as 36,826 recording an increase of 38.44 per cent during the decade 1951–'61 against the State decennial increase of 24.76 per cent during the period. The males and females in 1951 came to 12,948 and 13,653 and in 1961, 18,482 and 18,344 respectively. The density of population in 1951 and 1961 works out to 5,600 and 7,753 persons respectively per sq. mile. The density of population of the entire district as per the 1961 Census is only 1,062 persons per sq. mile the indication being that the village under study has a much higher concentration of population than most other parts of the district. The total number of houses in 1951 was 4,341. In 1961 it has increased to 5,775, the percentage increase during the decade being 33.03.

18. The density of population in the surveyed area works out to 3,546 persons per square mile which is lower than the average density for the village. This is evidently due to the fact that the surveyed area falls outside the town limits. The population is distributed in 126 households, the average strength of each household being 5.94. The sex ratio is 1,016 females for 1,000 males. The following table gives the area, houses and population of the surveyed area.

Table II

AREA, HOUSES AND POPULATION

Area in						
Acres	Hectares	Density	Total No. of households	Persons	Males	Females
135.00	54.63	3,546	126	748	371	377

19. Out of the total households 2.40 per cent are single member households, 14.28 per cent households with two or three members and 49.20 per cent households with 4 to 6 members. The remaining households have more than 7 members each, 7.93 per cent having even 10 or more members.

Table III

SIZE OF THE HOUSEHOLDS

Total No. of households	Single member households	2 or 3 members	4 to 6 members	7 to 9 members	10 members and over
126	3	18	62	33	10

(1) 1231.07 hectares

Ethnic Composition

20. Majority of the people in the village are Hindus. Muslims and Christians come next in the order of numerical strength. Among the Hindus, Ezhuvas predominate, while Nairs, Thandans, Pulayas and Kuravas form only a minority. The Nairs are mainly land-owners and agriculturists. In the Ezhuva community, a pretty large number of females are employed as cashew factory workers, while the majorty of males as well as a few females are employed in handloom weaving. A very small number of them earn their livelihood by grass-mat weaving which, though not remunerative, has been their traditional occupation. Majority of the Muslims are traders, petty as well as large, while it will not be far from truth to say that almost all the working Muslim women are cashew factory workers. The Christians, with the exception of a few educated people working in offices and industrial establishments, are fishermen. The distribution of households in the surveyed area among the different communities is given below.

Table IV

RELIGIONS, COMMUNITIES, CASTES OR SUB-CASTES

Name of the religion and community	No. of households	Persons	Males	Females
Hindus				
Ezhuvas	101	580	287	293
Thandans	2	8	5	3
Kuravas	1	2	...	2
Muslims	22	158	79	79

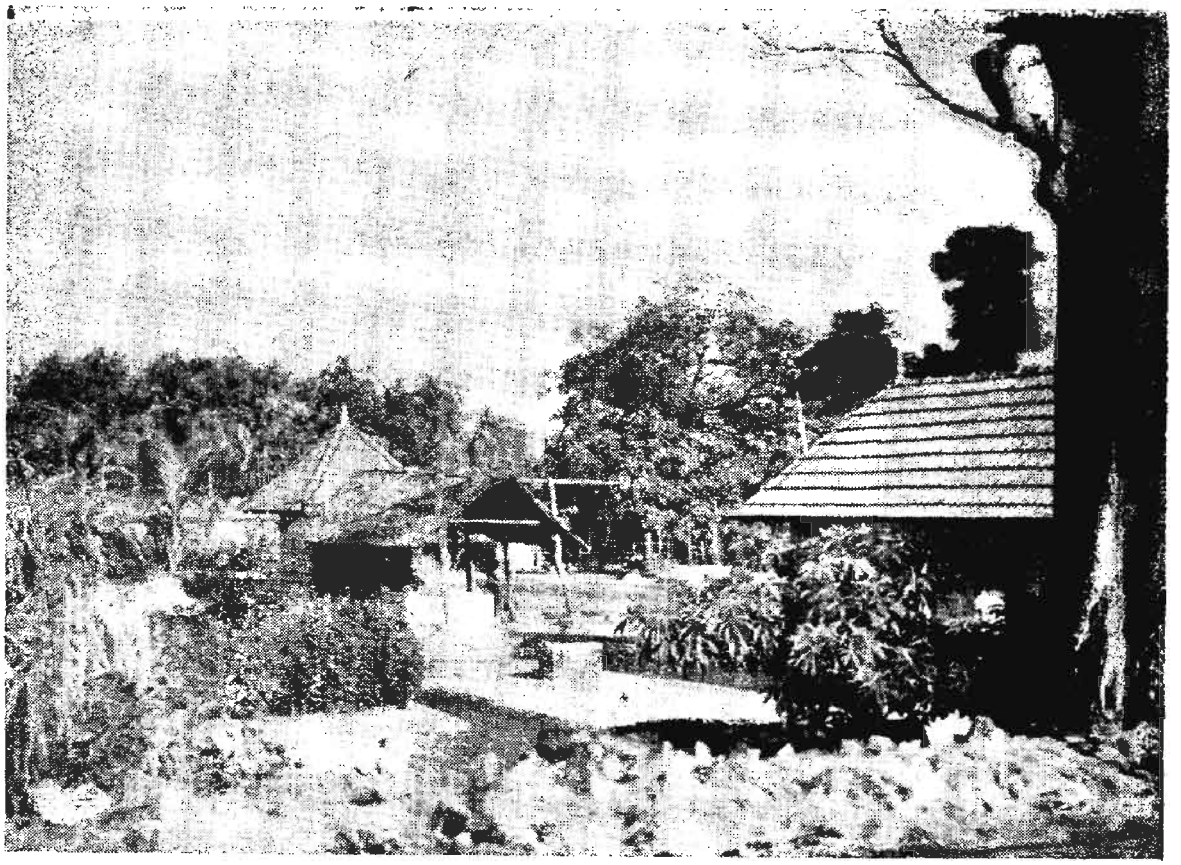
Description of the Communities

21. Since a detailed account of the Ezhuva community has been given in the monograph on Kadakkavoor village published in Part VI F of this series it is not proposed to deal with this community here. The Thandans are dealt with in the monograph on Thazhava given infra. A brief description of the rest of the communities in the surveyed area is given below:—

Kuravas

22. The origin of Kuravas is enshrouded in obscurity though the possibility of their being one of the ancient Dravidian tribes who inhabited southern India in olden days may well be conjectured from the colour and appearance of the people. 'Keralolpathi' mentions them as having been brought by Parasurama to settle down in Kerala. Edgar Thurston, Nagam Aiya, T. K. Velu Pillai, K. P. Padmanabha Menon and Abbe Dubois have tried to identify them with the Vedans and Malam Kuravans of the Western Ghats and the Pandi Kuravans and Kurumars of the Tamil country. These inferences have been based on the similarity in customs, manners and occupations. Whatever be the origin of the caste, it would appear that they had their own glorious days under one of their leaders, Nanji Kuravan, who ruled over a small kingdom in Nanchinad in the present Kanyakumari District of Madras State. Dealing with the ancient history of Nanchinad, Nagam Aiya says, "It is generally believed that in course of time, a Kuravan conquered the country and ruled it; hence his name Nanji Kuravan. This Kuravan was known to be a great alchemist. The ancestors of the present Mudaliar of Azhagiyapandipuram were the stewards of these Kurava chiefs.

"The last Kuravan ruler insisting upon his marriage with a girl of the Mudaliar's family, the Mudaliar and the people (Nattars) became indignant at the Kuravan's audacious proposal and in order to revenge themselves upon him, feigned to agree to the inglorious alliance and got a huge 'pandal' erected of granite stone with mechanism for its sudden collapse at a given signal. At the auspicious time for wedding,



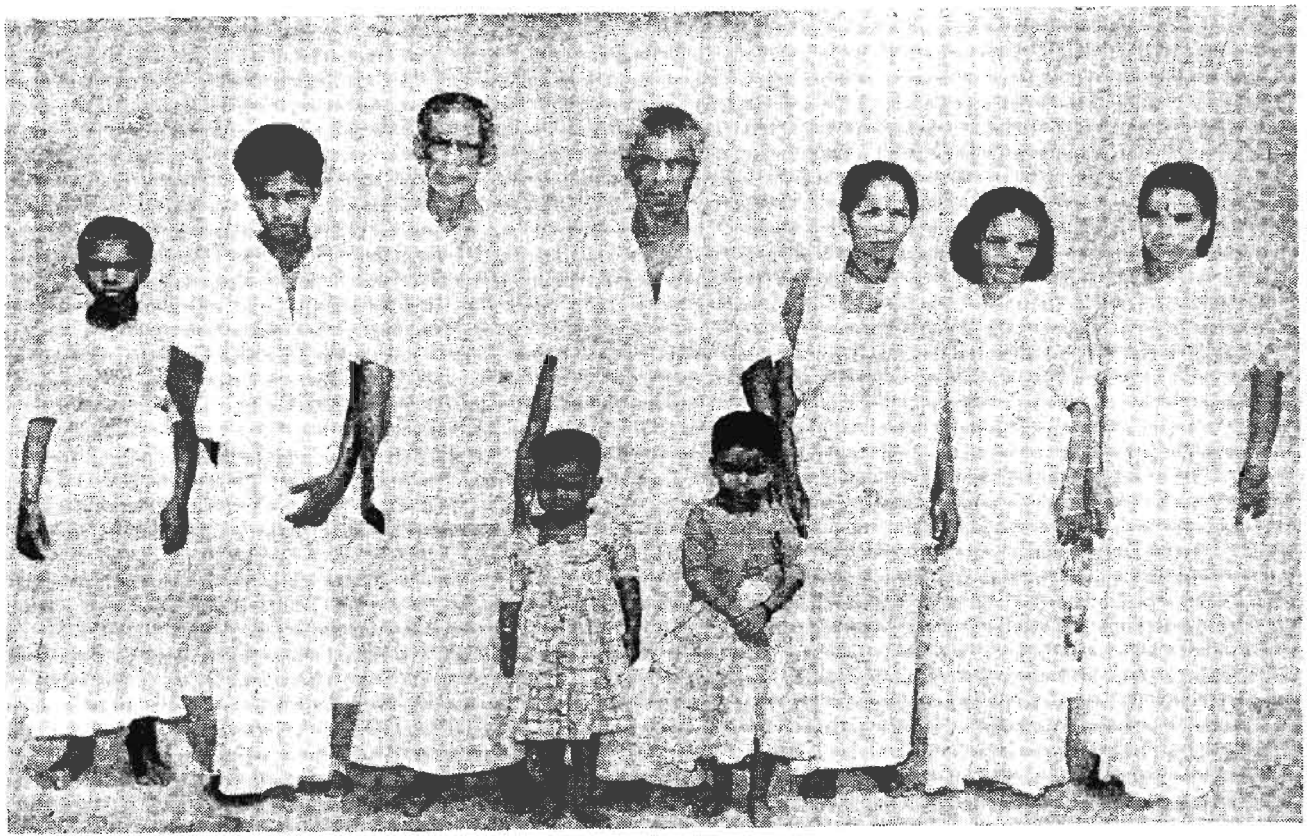
Pl. 40 CHETTINADA TEMPLE **Page 77**



Pl. 41 PALLIMUKKU MOSQUE Page 77.



Pl. 42 A KURAVA COUPLE Page 80



Pl. 43 A KURAVA FAMILY Page 80

the girl and her relatives were asked to come round the 'pandal' in procession, the Kuravan's relatives remaining in it, when at the right moment a button was pressed and in an instant the Kuravan with his whole family, officers and adherents were buried under the granite stones and crushed. Nanjanad at once became free and was declared the commonwealth of the people. The remnants of the granite structure are extant to this day at the village of Kurattiyara."[1]

23. The 'Odombaerae' of Megasthenes have been taken by some people to represent Kurumbars, the counterparts of Kuravas in Tamil country, though this identification has been disputed by Cunningham, Mac Crindle and others. [2]

24. The Kuravas are divided into three different groups according to Nagam Aiya, [3] and T. K. Velu Pillai,[4] while Edgar Thurston, on the authority of N. Subramania Iyer, says that they are divided into four branches. Kunta Kuravan, Kakka Kuravan and Pandi Kuravan are classifications accepted by all authorities, Pum Kuravan being the additional one mentioned by Edgar Thurston.[5] The Kakka Kuravas are now popularly known as 'Kakkalans' with a reputation for being traditional adepts in palmistry and Pum Kuravas are believed to have become a different caste called 'Velan'. The Pandi Kuravas are mostly found in the present Kanyakumari district where they are also known as Nanchi Kuravas. The majority of the Kuravas now living in Trivandrum, Quilon and Alleppey districts of Kerala belong to the classification of Kunta Kuravas. Edgar Thurston says that the Kunta Kuravas got their name from the appearance of their first ancestor from a sacrificial altar (homakunta). [6]

25. The Kuravas are generally dark in complexion. In olden days both the men and women were satisfied with wearing a loin cloth. It is said that though the women could put a scarf on the shoulder, they were prohibited by the higher castes from covering the upper part of the body. With the advance of times such restrictions have disappeared and the Kuravas, both male and female, now dress like their other Hindu neighbours. At home, the women wear a dhoti and a blouse or bodice. But when going out, they invariably put on a blouse and some even wear a half saree or full saree. Ornaments of beads, gold and silver are used by them just as any of their neighbours.

26. The Kuravas have been divided into different exogamous 'Illams' such as 'Menady Illam', 'Pallichal Illam', 'Venn Illam', 'Kani Illam', 'Thachira Illam', 'Kunjanadi Illam' etc. The 'illams', inherited through the female line, are even now well-defined units especially in the matter of marriage, though other restrictions regarding marriage are gradually disappearing. In each locality, the community has a headman known in certain places as 'mooppan' and in other places as 'achan'. Feasts, festivals and other functions of the community are held under his direction. He is present at the time of marriage, funeral and such other important events. It is he who leads the elder male members to the toddy shop for the all-important toddy drinking function which is the most characteristic item in all Kurava celebrations. Apart from these social rights, he does not exercise any authority for punishment of offences or enforcing the laws of the community. In recent times, communal organisations like 'Sidhanar Mahajana Sabha' have sprung up among the Kuravas

(1) 'The Travancore State Manual' by V. Nagam Aiya, Vol. II, p. 373
(2) 'History of Kerala' by K. P. Padmanabha Menon, Vol. III, p. 455
(3) 'The Travancore State Manual' Vol. II, p. 402
(4) 'The Travancore State Manual', Vol. I, p. 854
(5) Castes and Tribes of Southern India, Vol. IV, p. 123
(6) 'Ibid'

establishing branches in all villages. With the formation of such organisations the social prerogatives of the headman are gradually melting away. In the village under survey the Kuravas do not have a headman.

27. In the past when untouchability was the law regulating the relationships between the different communities, the Kurvas were bound to keep certain distance from the Nairs and other high castes. In their turn the Kuravas did not allow the Pulayas and Parayas to mingle with them or to enter their houses. A Kurava man or woman who married a Paraya or Pulaya was excommunicated from the society and was treated with great contempt. As untouchability lost grip on the minds of the people, the disabilities of Kuravas were removed. However, certain high castes even now are reluctant to allow Kuravas to enter their houses or to have intimate social contacts with them. Pulayas and Parayas can now go to a Kurava house, but the relics of ancient prejudices still linger and restrain free mingling. Marital aliances with these castes are even now looked upon with disfavour by the Kuravas. The communal organisations accelerating the pace of social reforms, the day when the Kuravas will mingle freely with the high and low castes seems to be not far off.

28. Broadly speaking, the Kuravas are Hindus by faith and worship. Not having their own temples, they worship in the temples of other Hindus where in olden days caste rules did not permit them to enter. Today there are certain Hindu temples called 'Malanadas' where the Kuravas hold 'Uranma'. Poruvazhi near Suranad is a place where the Kuravas hold this honour of controlling the affairs of the temple where high caste Hindus also worship. In certain other temples, the right of taking 'Para' belongs to 'Urali', a religious leader of the Kuravas. Unless the 'Urali' reaches the temple properly dressed for the occasion, the procession does not start; neither are the 'Paras' taken. On the death of an 'Urali', his successor is chosen by inspiration of the spirits which is manifested by devil-dancing. Usually, the office devolves upon his son, but if his son is unworthy of the position, he will not be able to dance and the office will go to some other worthy person in whom the spirits are believed to have entered. In certain temples the community celebrates a feast for one night with 'Kuravankali', a dance of 15 or 20 people round two drums, lasting the whole night. At the end of the dance, the Kurava women offer paddy to the temple, a portion of which is given to the 'Urali.' There will be a 'poojari' for the community in all the villages who may be a barber in certain places, in which case, he is also called 'Vathi'. The functions of the 'poojari' are only nominal, the occasions when his presence is essential being very few and anyone of the community being able to offer 'poojas'. The Kuravas are worshippers not only of the regular Hindu deities but also of their ancestors. In certain places, a platform known as 'Kuriala' is put up to settle the spirits of the ancestors and offer special 'Poojas' for them. The belief that the ancestral spirits of one's own family protect one from diseases and calamities besides doing evil to one's enemies on request and the spirits may turn against their own people with a heavy hand in case they are not properly honoured is so deeprooted among them that they are in mortal fear of offending the ancestral spirits even to the slightest degree. 'Kallelil Urali' is the greatest of the ancestral spirits who is worshipped in many localities and even respected by other low castes. On the other hand, 'Pavumpa Kali' is an evil spirit bent upon doing mischief especially to pregnant women. Some of them might even receive fatal strokes in the advanced stage of pregnancy and unless 'Pavumpa Kali' is pleased by offerings of toddy, beaten rice etc., it is not likely that the victim will ever recover. It is common for the people to invoke the aid of this spirit to avenge their foes. The most favourite offering for all the spirits is toddy which is offered to them on all important occasions. Before a Kurava drinks he takes care to offer a few drops to the ancestral spirits so that they are pleased without additional expense or

trouble. Beaten rice, rice flour and roasted tubers are also favourite offerings for the spirits. To receive a favour or to recover from a disease, the Kuravas are not reluctant to make offerings to Christian churches although they do not believe in Christ or the Christian saints.

29. The Kuravas believe in a supreme God above all the gods, goddesses and spirits. However, the supreme God is left to Himself; Kuravas do not bother to think about Him or make offerings to Him. The concepts of heaven and hell are alien to them in spite of their belief in the existence of the spirits after death. They believe in a world where spirits roam about protecting their own people, causing harm to their enemies and receiving toddy and other offerings from the beloved.

30. The Kuravas were praedial slaves who were liable in olden days to be bought and sold along with the land they occupied.[1] At present also their chief occupation is agriculture. However, in certain places they have different occupations such as snake charming,[2] fortune telling[3] and basket weaving.[4] In some taluks of Ernakulam and Kottayam districts, they also earn their livelihood as drummers in temples and churches. In places like Eravipuram where none of these occupations can be conveniently pursued, the Kuravas are engaged in factories or other miscellaneous occupations to which they have taken in recent times.

The Muslims

31. It is believed that Islam was introduced in Quilon by Malik-ibn-Dinar and his associates, namely (1) Habib-ibn-Malik, (2) Sherf-ibn-Malik, (3) Malik-ibn-Habib and his wife, Kumarieth with her 10 sons and 5 daughters who are credited to be the pioneers of Islam in Kerala.[5] Malik-ibn-Dinar and party landed first at Cranganore and then proceeded from there to Quilon where they founded a mosque of which Hassan, one of the sons of Malik-ibn-Dinar, became the 'Kazi.'[6] According to the tradition, a marble block brought from Arabia was placed in this mosque.[7] The labours of Malik-ibn-Dinar were very fruitful right from the beginning, for, there has been a thriving Muslim community at Quilon from the 9th century. In the 14th century Ibn Batuta refers to the "Five mosques which stood as an ornament to the noble emporium of Quilon."[8] Thus the Muslim community of Quilon can claim a tradition starting from as far back as the period of introduction of Islam in Kerala itself.

32. Dr. Subramania Iyer in the 1901 Census Report has divided the Muslims into four divisions as has already been referred to in the monograph on Amaravila in Part VI F of this series. Of these divisions, the Muslims of Quilon belong to the first one, namely, the descendants of the early Arabian and Egyptian merchants together with the descendants of those who were converted by them. [9] They have been referred to as 'Methan' in the Census Report, though this term is not generally used now.

33. An account of the appearance and dress of the Muslims of olden days given by Burton runs thus:—"They are a light-coloured and good-looking race (this description applies only to the higher orders; the labouring classes are dark and ill favoured) of men with high features, the proud expression and the wiry forms of the descendants of Ishmael; their delicate hands and feet, and their long and bushy beards show that a little Hindu blood flows in their

(1) 'Castes and Tribes of Southern India' by Edgar Thurston, Vol. IV, p. 123
(2) 'History of Kerala' by K. P. Padmanabha Menon, Vol. III, p. 455
(3) 'Hindu Manners, Customs and Ceremonies', 1959 edition by Abbe Dubois, p. 66
(4) 'The Travancore State Manual' by T. K. Velu Pillai, Vol. I, p. 854
(5) 'Logan's Manual', 1887 edition, Vol. I, p. 193. Also see 'Kerala District Gazetteers'—Kozhikode, p. 83
(6) 'Travancore State Manual' by V. Nagam Aiya, Vol. II, p. 110
(7) 'Logan's Manual', Vol. I, p. 194
(8) 'Travancore State Manual' by V. Nagam Aiya, Vol. II, p. 110
(9) 'Travancore Census Report', Part I, p. 354

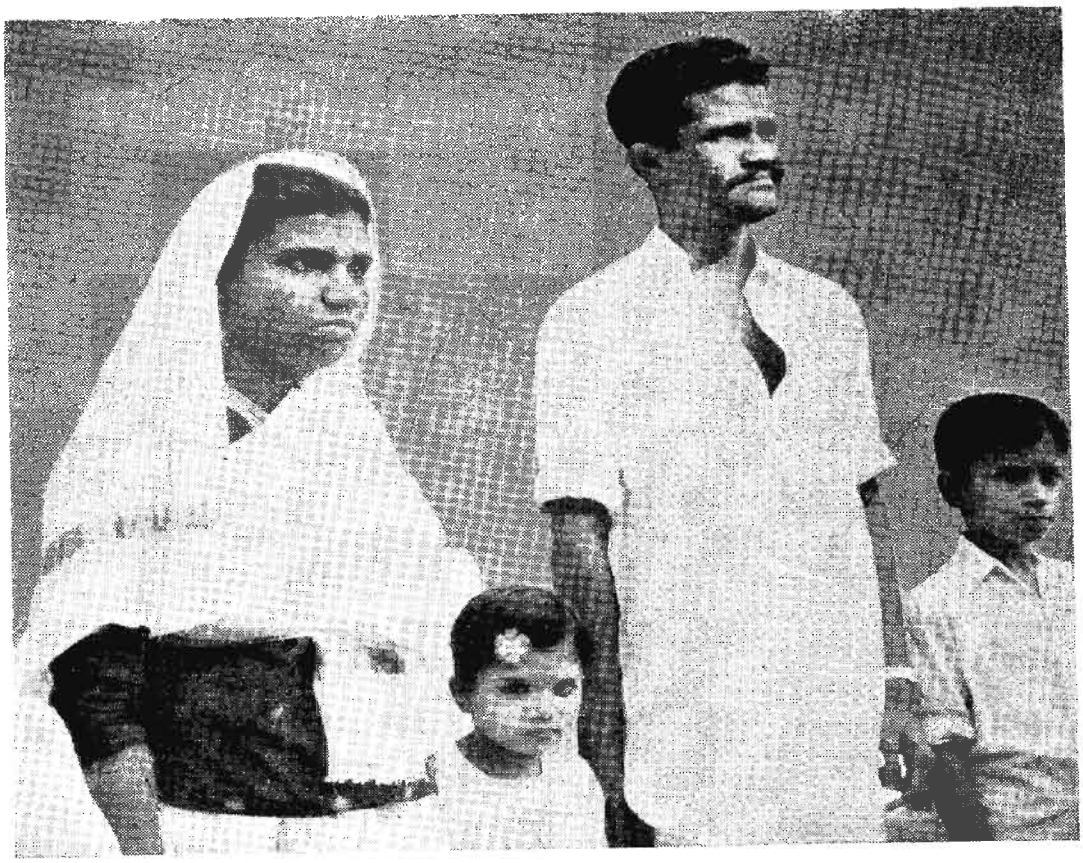
veins. They shave the hair and trim the moustaches according to the 'Sunnet' and, instead of a turban, wear a small silk or cloth cap of peculiar shape upon their heads. The chest and shoulders are left exposed, and a white or dyed piece of linen, resembling in cut and colour the 'lung' or bathing cloth of Central Asia is tied around the loins. The garment, if we may so call it, worn by the males does not reach below the calves of the legs, whereas the fair sex prolong it to the ankles. The upper portion of the female figure is modestly concealed by a shirt round the neck with large sleeves, and the opening in the front. According to the custom of the faithful, a veil is always thrown over the head".[1] Many of the Arab traders who settled down in the coasts of Kerala married local women thus accounting for "the high features, the proud expression and the wiry forms" of the Arabs and "a little of Hindu blood flowing in their veins". The Arab features have greatly mellowed with the lapse of time. Considerable change has taken place in some of the aspects covered by the above description. The custom of exposing the chest and the shoulders has disappeared in almost all parts of the country except in a few remote rural parts. The Muslim males wear shirts and shawls like those of any other community. The practice of shaving the hair and wearing the skull-cap has also ceased to be in vogue in most places. The costume of women given in the description of Burton continues even now especially in the case of conservative women. The progressive women, however, now wear saree and blouse like women of other communities.

34. The Muslims of Travancore were a relatively peaceful community, loyal to their local rulers and principally engaged in trade. Till the coming of the Portuguese, they monopolised the trade between the Travancore ports and Arabian countries, which naturally made them very prosperous. The only account of disturbance caused by the Muslims is that of the attack on the British chief of Anjengo towards the end of the 17th century.[2] That was probably instigated by trade interests rather than any political motive. "The Muslims" says T.K. Velu Pillai, "always received very generous treatment at the hands of the rulers of Travancore. So great was their attachment to the ruling family that when a Mughal Sirdar made an irruption into Travancore in the middle of the 17th century, the local Muslims not only refused to join the invader, but gave their support to the State in turning him beyond the Aramboly frontier. Successive Maharajas have reposed confidence in the loyalty of their Muslim subjects." He further states that in spite of the attacks of Hyder and his son on the Travancore State, the Muslims pursued their religious rites unhampered by unnecessary restrictions in conformity with the usages of the times.[3]

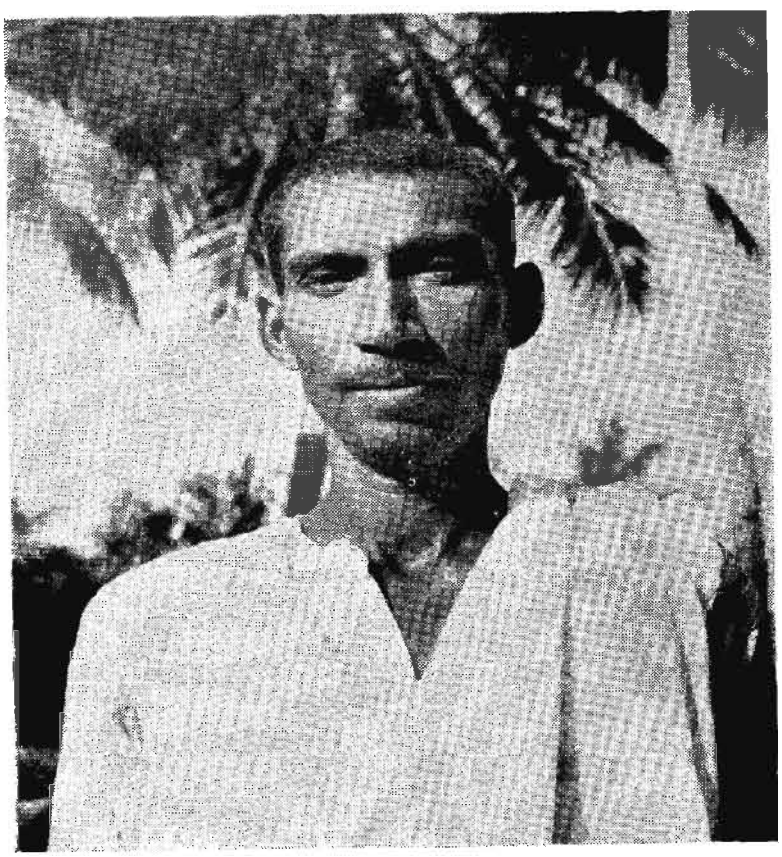
35. The principal occupation of the Muslims of Quilon has been trade ever since the community established itself there. From the village under survey, majority of them work as traders, petty and large. They trade in all types of articles—tea and stationery, grains and spices, vegetables and meat and everything else of local need. There are a large number of pedlars and hawkers among them who are mainly engaged in fish trade. In recent times, the Muslims have turned their attention towards other occupations also and they can be found in every walk of life.

36. The Muslims of Eravipuram are Sunnis belonging to the Shaffee division which was founded by Imam Muhammad-ibn-Idrisas-Shafii, one of the greatest figures in the history of law.[4] In olden times, the rulers of Travancore exercised power and control in the management of their religious institutions. Mosques could

(1) Quoted by K. P. Padmanabha Menon in 'History of Kerala', Vol. II, p. 553
(2) 'Castes and Tribes of Southern India' by Edgar Thurston, Vol. IV, p. 472
(3) 'The Travancore State Manual' by T. K. Velu Pillai, Vol. I, p. 812
(4) 'Islam in India' edited by William Crooke, p. 15



Pl. 44 A MUSLIM FAMILY OF THE SURVEYED AREA Page 84



Pl. 45 A MUSLIM MALE Page 84



Pl. 46

ANOTHER FAMILY OF MUSLIMS
(THE WOMEN ARE WORKERS IN A CASHEW FACTORY)

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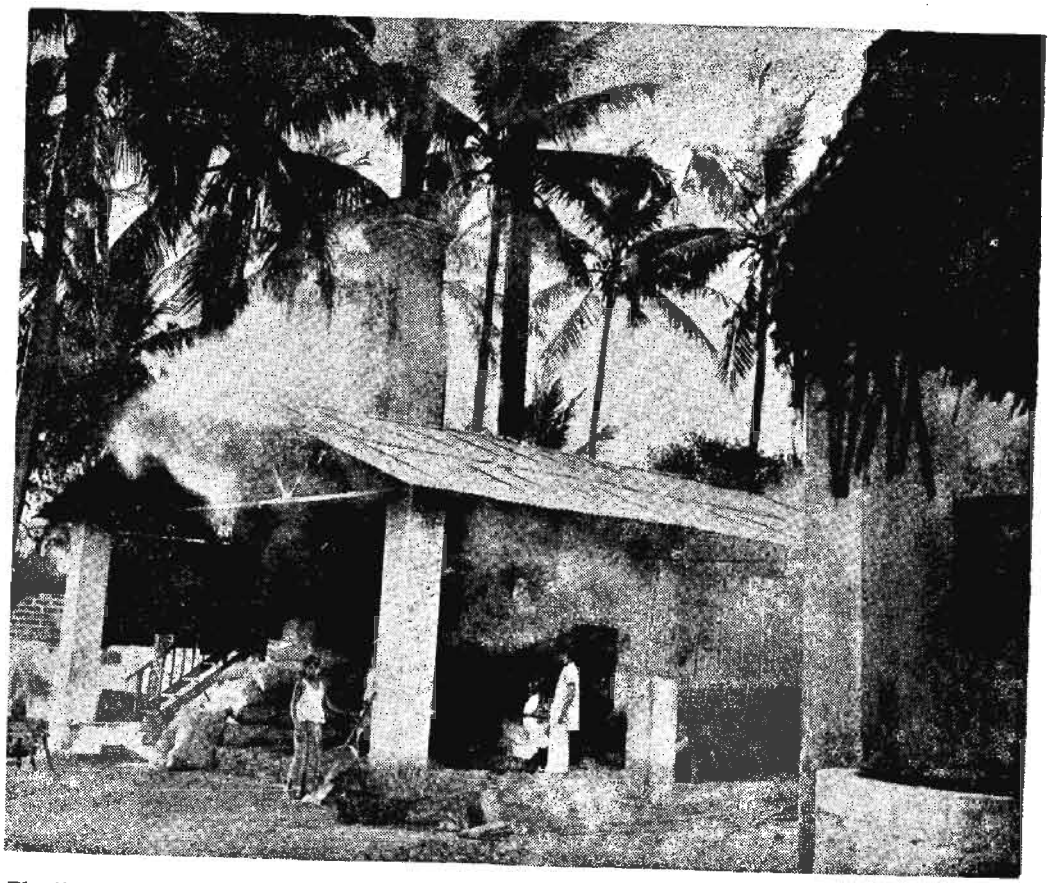

Pl. 47

ROASTING OF CASHEW-NUTS IN PROGRESS

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be opened only with the permission of the government and the sovereign reserved for himself the right of appointing priests. The 'Neet' dated 10-11-1017 M. E. appointing a 'Lebba' to the Nemam mosque and another one dated 1-11-1027 M. E. regarding Kakkalam mosque are some of the old documents preserved in the record rooms of the Government showing their authority in these matters. The religious organisation of Islam is based on democratic principles. "The Islam of Mohammed" says Sayed Ameer Ali, "recognises no caste or priesthood, allows no monopoly of spiritual knowledge or special holiness to intervene between man and his God. Each human being is his own priest; in the Islam of Mohammad no one man is higher than the other." [1] In each mosque a 'Kazi' is appointed to lead the prayer but in the absence of a 'Kazi' any Muslim could take his place. The 'Kazi' is appointed by the local Muslim community and can be removed at their will. Except for the binding force of the religion there is no hierarchical administrative set up which unites all the Muslims of Kerala or connects them with their brethren elsewhere. An account of the religious tenets and practices relating to Muslims has already been given in the monograph on Amaravila in Part VI F of this series and needs no repetition here. The variations in certain customs and manners have been dealt with separately under appropriate heads infra.

House Types

37. The high class houses are numerous in the portion of the village falling within the town limits, whereas majority of the houses in the remaining portion fall in the category of middle class. There are also a few thatched sheds provided with cadjan or mud walls and without any regular rooms which may be classified as low class houses. With regard to the high class and middle class houses, it may generally be said that they are located and constructed only according to the directions of the carpenter-architect. All people regardless of community, economic status and educational standard still believe in the necessity of consulting this local expert in the construction of the houses, even when the plans would have been prepared by qualified engineers. The high class houses mostly belong to the businessmen and landowners, while the middle class houses are owned by weavers, other industrial labourers and small landowners and the low class houses by the wage-earners.

38. The high class houses, constructed on firm laterite foundation with laterite walls, tiled roof, cemented floor and well-ventilated rooms, are comfortable and good-looking small buildings. The influence of the modern architectural styles flourishing in the nearby municipality is markedly evident in these buildings. The front room with the main entrance to the house is a drawing-room specially intended for guests and visitors. Generally, it will be the largest room in the house—airy, lighted and occasionally with glass window panes. The Muslims have a predilection for deep colours which will be most manifest in the decoration of this room. It is not uncommon to see some koranic verses inscribed in Arabic letters above the main door of the sitting-room in the Muslim houses. The high class houses have separate sleeping-rooms, store-room and kitchen besides verandahs on the sides and back. In certain cases, there may be a verandah in front also. They have ceilings and are electrified. Except in very modern houses, the latrines are constructed a little away from the house, as the idea of constructing them attached to the house itself is still loathsome to the old generation. The bath-room is often a small shed, constructed close to the well, away from both the house and latrine. Not far away from the house, there will be a shed which serves several purposes like storing agricultural implements, equipments for the household industry, manure, firewood etc., and keeping the poultry and other livestock. Modern hearths constructed on a raised platform

(1) 'The Spirit of Islam' by Sayed Ameer Ali, 1955 edition, p. 165

and at times provided with chimneys are a special characteristic of these houses.

39. The middle class houses are also constructed on laterite foundation and with laterite walls. For the most common pattern there will be two rooms in addition to a kitchen and verandahs on three sides. One of the verandahs will be spacious, intended to serve as working place in the weaver's house or as a sitting place. Though the roof would have been constructed with good variety of timber, the thatch will usually be of cadjan. In a few houses, walls have been plastered with lime, but in majority of them, they are given a smooth mud coating while the floor of all the houses are plastered with cow-dung. Each room will have a door opening to a verandah and one or two windows, but ventilation is not as good as in the high class houses. One of the rooms is used as store-room, while the other is used by women for sleeping. Men sleep on the verandah itself. There are latrines in almost all the houses though they are temporary ones constructed with cadjan leaves. Bath-room will be another enclosure of cadjan close to the well.

40. The low class houses do not differ in description from those already referred to in the monographs on the villages of Trivandrum district. But it may be stated that the number of this category of houses is only small in Eravipuram compared to those villages.

41. In the surveyed area the high class houses are only about a dozen. A large majority are middle class houses and the remaining poor class houses. Classified by the material used for the wall and roof, 3.17 per cent have timber walls, 42.06 per cent mud walls, 1.59 per cent brick walls, 45.24 per cent stone walls and 7.94 per cent walls with some other materials. Only a small percentage, namely 20.63 per cent are tiled and the rest are thatched with cadjan.

Table V

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

	Material of wall					Material of roof	
Total No. of households	Timber	Mud	Burnt bricks	Stone	All other materials	Grass, leaves, reeds, thatch or bamboo	Tiles, slates, shingle
126	4	53	2	57	10	100	26

42. Classified by the number of rooms occupied by the households 2.38 per cent do not have any regular sleeping-room, 15.08 per cent have only one sleeping-room and 38.89 per cent have two rooms each. 26.19 per cent households have three sleeping rooms each; but the number of members in majority of these households is comparatively large, ranging from four to ten and more than ten. 4.77 per cent households have four rooms each, while 12.69 per cent have five or more than five rooms each. From the following table which throws more light on the housing problem, it can be seen that though the households with two, three, four or five regular rooms are comparatively large, most of them contain large number of members also.

Table VI

HOUSEHOLDS BY NUMBER OF ROOMS AND BY NUMBER OF PERSONS OCCUPYING

No. of rooms	Total No. of households	No. of households according to number of persons in the household				
		1 person	2-3 persons	4-6 persons	7-9 persons	10 persons and over
No regular room	3	...	...	...	2	1
1 room	19	...	3	16	...	...
2 rooms	49	3	10	27	9	...
3 rooms	33	...	3	14	12	4
4 rooms	6	...	...	1	4	1
5 rooms and over	16	...	2	4	6	4

Dress and Ornaments

43. Majority of men irrespective of community wear a dhoti reaching up to the heels and a shirt, while a few older people would like to have a shawl in addition to the shirt and dhoti. The boys wear shirt and shorts while going to school and shorts alone while at home. The women at home wear a dhoti reaching up to the heels and a blouse, and when they go out for work they use a cloth in addition, which may be used to cover the head or may be thrown over the shoulders. On other occasions, majority of the women put on a half saree while a small percentage of them use full sarees instead. The costume of girls consists of a blouse and a skirt. From the mode of dress alone, it will not be possible to distinguish members of different communities though the Hindus may, at times, be recognised by the vermilion mark on the forehead. However, in these days, this mark is uncommon among the men of Hindu community while among the Christians the women have started marking the forehead in imitation of their Hindu friends.

44. The Muslim men dress almost in the same way as their Hindu or Christian neighbours except in the mode of wearing the dhoti which the Muslims wind round in the counter-clockwise direction. Skull-cap is very uncommon. While going to the mosque for prayer they use a turban or a scarf to cover the head. In olden days, the Muslim men used to crop the hair close to the skull as a caste mark, but nowadays, nobody except very old people adopt this way of declaring one's community. The Muslim women wear at home a checkered dhoti and full sleeved blouse, but when they go out for work or other purposes, a white double-dhoti with thickly coloured borders and a full sleeved blouse are worn. A cloth which is intended to cover the head is a necessary addition to the costume of Muslim women when they go out. The Muslim girls wear skirt and full sleeved blouse with a small coloured cloth to cover the head. Among the younger women, full saree is gradually gaining acceptance. Such women who use it cover the head with its loose end. They never use 'half saree' and the number of Muslim women shown in the column of half saree with blouse and dhoti in the following table represents the women who use dhoti, blouse and 'Thattom' (a cloth worn over the head).

45. The Kurava men wear only a loin cloth at home or when they go for work. On other occasions a dhoti and a towel are used. The women use blouse and dhoti while going out for work, but at home instead of blouse, some of them may use only bodice.

Table VII

DRESS*

Total population			Communities			
Males	Females		Ezhuvas	Muslims	Thandans	Kuravas
371		Total No. of males in the community	287	79	5	...
	377	Total No. of females in the community	293	79	3	2
		No. of Males wearing				
40		1. Shirt, shawl and dhoti up to heels	30	10	...	...
156		2. Shirt and dhoti up to heels without shawl	122	32	2	...
7		3. Shawl and dhoti up to heels	3	4	...	...
114		4. Shirt and shorts	90	23	1	...
54		5. Any other type	42	10	2	...
		No. of Females wearing				
	33	1. Full saree	32	...	1	...
	197	2. Half saree with blouse and dhoti from waist to heels	149	46	1	1
	147	3. Any other type	112	33	1	1

* Inapplicable items are deleted.

46. Craze for ornaments is still strong especially among the Muslim women. In the surveyed area out of the total households 61.90 per cent use ornaments but while taking the Muslim households alone 90.90 per cent use ornaments. Majority of them spend more than Rs. 100/- for this purpose, some even going up to Rs. 1,500/-. The common items of ornaments are ear-studs inlaid with precious stones, finger rings, bangles and ornamental chains for the neck. The peculiar items of ornaments worn by Muslim women described and illustrated in the monograph on Amaravila in Part VI F of this series are becoming obsolete in Eravipuram and are used only on exceptional occasions at present.

47. The ornament worthy of mention found among the men is the finger ring. The Muslims are fond of wearing gold or silver rings with large precious stones inlaid in them. Some are reported to have got inscribed magical words on the ring or on a small plate placed beneath the precious stone. The belief in the miraculous powers of these rings may be one reason for its popularity, for otherwise, the religious Muslims object to the wearing of rings since the finger with the ring is likely to contain some dirt, thus rendering it impure for prayers.

Table VIII

ORNAMENTS*

Total No. of households		Communities			
		Ezhuvas	Muslims	Thandans	Kuravas
126	Total No. of households in the community	101	22	2	1
78	Total No. of households wearing ornaments	58	20	...	...
48	Households using no ornaments	43	2	2	1
23	No. of households using ornaments of the value of Rs. 100/- or below	15	8	...	...
41	Number of households using ornaments up to Rs. 500/-	35	6	...	...
12	No. of households using ornaments up to Rs. 1,000/-	8	4	...	...
2	No. of households using ornaments up to Rs. 1,500/-	...	2	...	...

* Inapplicable items are deleted.

Furniture and other Accessories

48. In the matter of furniture and other accessories, the people of the surveyed area in Eravipuram are better off than in all the surveyed villages in Trivandrum district. In Eravipuram village, as a whole, the houses which do not possess at least one or two items of furniture are only few. Even some low class and middle class houses possess chairs, cots, tables, benches and lanterns while high class houses are furnished with fashionable items like settees, chairs, tables, almirahs, dressing-tables etc. Almost all high class houses are electrified also.

49. Taking all the households in the surveyed area chairs are found in 42.86 per cent, tables in 43.65 per cent, cots in 54.76 per cent, benches in 38.88 per cent and stools in 27.77 per cent. 19.05 per cent of the households have almirahs. All houses possess lanterns, while 24.60 per cent possess battery torches. 19 houses in the surveyed area are electrified and one of them has a radio. Four households have their own bicycles. Scarcity of cooking utensils is not felt except in the Kurava households.

Food and Drink

50. Majority of households in the village have three meals a day—breakfast, lunch and supper. Some in the lower income group may forgo the lunch and take a heavy breakfast. Evening coffee or tea with some snacks is quite common in the higher income groups. In the surveyed area, 26.98 per cent households subsist on two meals while 66.66 per cent have three meals a day. The others take refreshments in the evening besides the three principal meals. The breakfast consists of either rice-gruel or tea or coffee and some preparations in flour such as 'dosai' or 'pittu.' The Muslim women generally do not drink coffee or tea and even if any of them is accustomed to these beverages no milk is added to them. The Muslims generally prefer tea to coffee. The lunch and dinner consist of rice.

51. The staple food for the people of the village is rice. In the surveyed area 29.36 per cent households use tapioca also but only on a small scale and not as a substitute for staple food. There are no vegetarian households in the surveyed area; most of the households spend some amount on items like fish, meat, milk and other nutritive items. This compares quite favourably with the diet of coir workers in Kadakkavoor and the fishermen in Kottukal in Trivandrum district. Though the Muslims eat meat, pork is taboo for them, while with regard to other animals they should have been killed according to the religious custom. Holy Koran says, "He has forbidden you only what dies of itself, and blood, and the flesh of the swine, and that over which any other (name) than (that of) Allah has been invoked..... ....."[1] All varieties of fish except shark and skate are taken by the Muslims. The aversion to shark and skate is local and is not shared by the Muslims of other areas.

Customs and Manners

Birth

52. Certain important differences are observed between the Muslims of Eravipuram and Amaravila with regard to the customs and observances in connection with the child-birth. Unlike at Amaravila, the Muslims of Eravipuram have adopted a number of customs found among their Hindu neighbours in respect of child-birth as well as marriage. At Eravipuram, in the 7th month of the first pregnancy the girl's mother gives her a little cocoanut oil to drink in order to fulfil a ceremony known as 'neykudi' which corresponds to 'pulikudi' among the Hindus of the locality. The day for the ceremony should be an auspicious one fixed in consultation with some old people of the community who make certain calculations on the basis of the lunar month to find out a suitable day. On the eve of the appointed day, the girl's mother and some near relations come to the husband's house with presents of sweets. The girl's mother herself extracts cocoanut oil by boiling cocoanut kernel as ordinary cocoanut oil is not supposed to be pure enough for the ceremony. Early in the morning on the fixed day the mother gives the oil to the girl who sips a little of it.

(1) Chapter II, v. 173, see also Chapter VI, v. 146

Nowadays, lime juice has been substituted for cocoanut oil in order to simplify the ceremony. On a convenient day after 'neykudi' the girl is taken to her mother's house for confinement. Her husband's sister also accompanies her as a gesture of affection. As at Amaravila, as soon as the child is born it is bathed in cold water and rubbed with a dry piece of cloth. 'Mullah' recites the formulae of the call of prayers (vanku) in a loud voice if the child is a boy and in a low voice if it is a girl. At Eravipuram also the husband is expected to meet all expenses during the period of confinement and provide even minute items like oil, match-box, soap and cosmetics. In the case of the naming ceremony the practice in Amaravila is followed at Eravipuram also. The child may be given a name not long after the birth or it may be postponed to a later date. Though there is no fixed rule regarding the name to be adopted, as a general practice the eldest child, if a boy, is called after the paternal grandfather and, if a girl, after the paternal grandmother. The next preference is for the names of maternal grandfather and maternal grandmother while the other desirable names are those of the prophet's father and mother, prophet himself, prophet's wife and his children. The tonsure is perfomed on the 28th day after the birth by the 'Ossan' (barber of the community). On this day alms may be given to the poor. In olden days rich people used to give feasts to the poor besides giving alms in silver on the day of tonsure; but these costly practices have long ceased to be in vogue. Pollution used to be observed for seven days after the birth by limiting the movements of the mother to her room but at present such restrictions are not strictly imposed on her. On the 40th day, the mother is bathed by the wife of the 'Ossan' without any pompous ceremony. The woman and the child are usually taken to the husband's house after three months. The ceremony of circumcision described in detail in the monograph on Amaravila takes place in the same manner at Eravipuram also.

53. Among the Kuravas, for the first delivery the girl is taken to her mother's house in the 7th month of pregnancy by her mother, father and some other relations. Before starting from the husband's house the 'mooppan' of the husband's locality gives the husband and the wife a little juice extracted from tamarind so that they may sip it and conform to the ceremony of 'pulikudi'. The elder members who have gathered in the house go to the nearest toddy shop and drink to their fill after making offerings to the spirits of the deceased. On their return from the shop, the girl and her people start to her mother's house. Only a country midwife belonging to the Kurava community is called to assist the girl at the time of delivery. Juice of certain herbs supposed to be effective for safe delivery is administered to the girl to make the ordeal as smooth as possible. If the child is a boy the women of the house shout 'kurava' but if it is a girl no such noise is made. On the 10th day the ceremonial bath of the mother known as 'pathukuli' takes place and after that presents are distributed to the women who were of service during the period of confinement. A small feast is also held. The elders have a drunken revelry in the toddy shop on the day of 'pathukuli'. On the 27th day, if the child is a girl, and on the 28th day, if it is a boy, the naming ceremony is observed with a small feast. The 'mooppan' of the community names the child by whispering it three times into its ears. According to the custom the eldest male child should be named after the paternal grandfather and the second male child after the maternal grandfather. In most cases the husband will take his wife and child to his home on the same day, but there are also cases where this is done only after the 40th day.

Puberty

54. As at Amaravila, at Eravipuram also there are no special ceremonies associated with puberty among the Muslims. However, here, pollution is observed for seven days during which period the freedom of movement of the girl is restricted. She may be visited by her female relations who give her sweets and other small presents. On the 7th day she takes bath reciting Koran.

55. In the Kurava community pollution of 10 days is observed in connection with the puberty of a girl. Only after taking bath on the 10th day she can move about freely; but there are no other rituals connected with the occasion.

Marriage

56. Unlike at Amaravila, in Eravipuram the parents of the girl also may initiate the proposal though this was considered inappropriate in olden days. While the interview between the girl and the boy is unknown at Amaravila, the Muslim boy of Eravipuram is always given an opportunity to see the girl before the marriage is finally settled. However, any insistence on the part of the boy to see the girl is considered to be in bad taste. When all discussions and negotiations are over, the leading members of the girl's family as well as the boy's family gather in the boy's house for the engagement ceremony known as 'mappila parachal' which corresponds to 'acharam vaippu' in Amaravila. On this occasion the leaders once more discuss the terms of the marriage and the girl's brother presents the boy a ring or a watch thus putting a seal on the marriage contract. On a Friday before the marriage, a public announcement is made in the mosque after the prayers, inviting all the people for the marriage. However, since nobody takes this formality as a serious invitation, individual invitations are subsequently sent to all relations and friends. Unlike at Amaravila the girl's people send representatives to the boy's house on the eve of the marriage in order to invite them for the marriage in the girl's house. This is a substitute for the custom of 'puthiyamappila thedal' found in other places. There are, however, some other interesting observances like making collections for the barber and the ceremonial shaving of the boy. In the morning of the day of marriage a plate is placed in the 'pandal' and all the people put coins in it according to their means. The entire collection is given to the barber. The ceremony is known as 'polividal'. After this the boy's sister's husband leads the boy to the 'pandal' where he is seated on a piece of cloth spread on the ground. The barber shaves him. The cloth on which the boy sat is given to the barber as his reward. In olden days at the time of 'polividal' and shaving there used to be a lot of music. This is fast disappearing and even the shaving ceremony is now conducted only symbolically as the boy himself would have taken a clean shave before the ceremony. These formalities being over, the bridegroom, dressed in new clothes, proceeds to the bride's house accompanied by friends and relations. An advance party of a few men and women reaches the girl's house to intimate them about the starting of the bridegroom's party. In the girl's house also the 'polividal' ceremony takes place in the meanwhile and the collection is given to the barber-woman. The girl, after the bath and dressing up, sits in a decorated room where she has to remain until all the marriage ceremonies are over. The reception of the bridegroom's party at the house of the bride slightly differs in detail from that of other places. In Eravipuram the bridegroom's party is received at the entrance of the house with a lighted lamp. A small girl presents the bridegroom in a plate a paste made from the leaves of 'mylanchi' (Lawsonia alba). The boy touches it and gives the girl a present which is ordinarily a finger ring. Nowadays the bridegroom is also garlanded before he enters the 'pandal'. The essential ceremonies thereafter follows closely what has been described in the monograph on Amaravila. The bride's father after taking the consent of the bride gives his hand to the bridegroom entrusting the girl to him. He embraces the bridegroom and the latter going to the girl's room, ties the 'tali' round her neck. As at Amaravila he is given some sweet milk by the mother-in-law to whom he gives some money as present. The rituals of the marriage being over with this, the feast follows. In olden days the boy used to remain in his wife's house for seven days and all the seven days were celebrated with feasts. However, nowadays the couple go to the boy's house on the very day of the marriage, the boy dressed up in the clothes

given by the girl's people and the girl dressed up in the wedding costume presented by the boy. Since the girl is going to the boy's house for the first time some of her female relations accompany her; but as far as possible they return the same day.

57. Among the Kuravas the negotiations for the marriage are started by an intermediary who is acquainted with the boy's party. He goes over to the girl's house and talks to her father on the matter. If the proposal sounds acceptable, the latter agrees to go over to the boy's place to enquire about the boy and his people. More than on the boy himself, the girl's people will be anxious about the land in which he lives and the landlord under whom he works. If there is plenty of fertile land under the landlord and the landlord is a benevolent one, other considerations about the boy do not weigh much in the settlement of the marriage. The girl's father then invites the boy's father to his house for taking final decision, which is known as the 'Nischaya Kalyanam'. On the day of the 'Nischaya Kalyanam' three or four people from the boy's house go to the girl's house from where a few people will accompany them to the Kaniyan's (astrologer) house to find out auspicious moments for the marriage as well as for the couple to reach the boy's house. The 'Kaniyan' writes down his divinations in two copies, one for either party. There will be a small feast in the girl's house when the people return from the Kaniyan's house. In certain places the boy's people alone go to the 'Kaniyan' and send the copy of his note to the girl's people. On the day of marriage the bridegroom and his party consisting of 20 to 30 people reach the girl's house well in advance of the auspicious moment. They are received at the gate and led to the 'pandal' after washing the feet. It is customary for the bridegroom's party to bring 100 limes and two bundles of betel leaves besides the bride's costume. Pans are served to all in the 'pandal'. A bride-price of Rs. 7/- is given to the 'mooppan' of the girl's party by the bridegroom. As the people chew the pan, the 'poojari' of the community starts preparations for the ceremony by getting ready a 'Nirapara' and an oil lamp. The bridegroom's sister goes to the bride to help her dress up in the wedding costume. The girl is then led to the 'pandal' where she stands in front of the lighted lamp by the side of the bridegroom. Garlands blessed by the 'poojari' are exchanged by the couple and the bridegroom ties a 'tali' round the neck of the bride. The essential wedding ceremony is over with this. The couple are then seated in a prominent place to receive the 'polivu' (presents). As a rule all the guests would have brought some presents which in olden days consisted of household utensils, though now money is given instead. To each individual making the present the couple give a lime. A feast follows. For the elder male members the most important item of celebration is the toddy drinking in the shop for which they go after the feast. When all the feast and drinking are over, the couple and the bridegroom's party return to the boy's house so as to reach there at the auspicious moment. On the third day after the marriage the mother and the father of the girl visit the boy's house. They bring sweets with them which the boy's parents distribute among close relations and neighbours. On that day also there is a grand feast in the boy's house—a feast which is in fact bigger than the feast on the day of marriage. The boy gives handsome presents to the bride's mother and the porter who brought the sweets. Next day the couple together with the bride's parents and some relations go to the bride's house where again there will be a small feast. On the third day in the boy's house and on the fourth day in the girl's house after the feasts the grown up male members do not omit to crown the celebrations with toddy drinking.

58. According to the present usage of the Kurava community the girls are married between 14 and 18 years of age and the boys between 18 and 24 years of age. Marriages between cross-cousins were common in olden days,[1] but now such marriages are

(1) 'The Travancore State Manual' by T. K. Velu Pillai, Vol. I, p. 854

rare. In spite the fact that the community does not object to the practices of polyandry and polygamy, both are practically absent among them. Divorce is permissible; in olden days it could be effected by leaving the girl in her house though at present the consent of the local unit of the organisation of the community is obtained to give it the semblance of formality. However, it has to be mentioned that now marriage union is considered by them to be almost inviolable and hence divorces are uncommon.

Funeral

59. The funeral customs followed by the Muslims of Eravipuram closely resemble those followed at Amaravila in most respects. After the death, the body is washed, dressed in clean clothes and exposed in a prominent place in the house. Perfumes are also applied on the corpse. The funeral procession is accompained by a number of people who chant prayers and recite Koran on the way. The digging of the grave and the ceremonies in the cemetery followed at Eravipuram have certain peculiarities deserving detailed mention. The grave in the cemetery is dug in the north-south direction. It will have two pits—the mother pit of about 8 ft. length, 4 to 5 ft. width and the pit proper 8'x3'x6' in dimension dug at the centre of the mother pit. The body is placed in the inner pit with the head towards the north. Before covering the grave, clothes from one side of the face is removed, a pinch of earth put on one side of the cheek and the face covered again. The inner pit is then closed with a large plank of wood or stones. Two stones are placed on the head-side and leg-side of the grave after covering it. It is also a common custom to plant a branch of some tree on the grave and to water it. The 'labba' (Muslim priest) blesses water and pours it over the grave three times. In certain cases a shed is constructed on the side of the grave for conducting prayers for 7 or 11 days. Certain rich people mark the third day and the 7th day or 11th day with small feasts, but all offer prayers to the soul of the deceased on the 41st day.

60. When a Kurava is dead, the corpse is washed in cold water, dressed in a pair of clothes and laid on a mat on the verandah or in a room with the head towards the south. Friends and relatives gather there and perform the ceremonies known as 'vaikariyidal' and 'kodiyidal', both of which have been described in the monograph on Kadakkavoor in Part VI F of this series. All the new clothes put on the body, except one which is given to the barber of the community, are buried with the corpse. In certain places, in imitation of their Christian landlords, the dead body is placed in a coffin before burial; in other cases the body is covered in clothes or a mat. Funeral day concludes with the drinking of toddy by the elder male members who offer the toddy to the spirit before drinking it themselves. Pollution lasts for 16 days after the burial for the whole of which period the barber of the community makes offerings to the spirit of the deceased. On the day of death as well as during the period of pollution the relatives visit the bereaved family bringing with them rice, vegetables, clothes or money as presents to the barber-priest. On the 16th day, after making the offerings to the spirit, a small feast is held in the house.

61. Those who die of smallpox and in child-birth are given a humble burial and the offerings for 16 days or the feast on the 16th day are not held for them. In these cases the spirits of the deceased are supposed to wander about causing evil to the living, for which reason they are greatly feared and everything possible is done to please them. The treatment accorded to a smallpox patient is hard—nay, even cruel. When a person in a household gets smallpox infection the house is deserted by all, leaving the sick person alone there to the care of the exorcist of the community. He chants some magical formulae and gives some herbs to the patient; but mostly he spends his time under the intoxication of alcoholic drinks. It would be a surprise if the sick man survives. On the death of the person, the body is buried by the exorcist himself at night in some place around the house

concealing the exact location from others. He performs some black magic over the grave in order to imprison the evil spirit in it. On the 16th, 21st or 41st day the same exorcist in the presence of relations and friends of the deceased drives a pole into the grave, whispering magical words. It is supposed that the spirit relieved from the grave at the order of the exorcist would enter the body of the latter inspiring him to shout and dance. At the time of his devil-dancing the gathered people ask him what all things should be done in order to please the spirit and where the spirit would like to settle down, say, any church or temple. After some negative answers the spirit would speak through the dancer agreeing to remain in some place. The eye of a cocoanut is opened and the spirit requested to go into it to be taken to that place. Thus enclosing the spirit in the cocoanut, a small treachery is played on it, for it is not taken to the suggested place but simply buried in some place in the compound where a small platform is constructed. Daily offerings are made at this site for a few days lest the spirit should wander about harassing the people.

Toddy Drinking

62. The crowning ceremony among Kuravas on all special occasions like birth, marriage and death is toddy drinking. The four major festivals of the community—'Ucharam' in January, 'Bharany' in April, 'Sankramam' in July and 'Onam' in September—are also occasions for excessive drinking. It is under the leadership of the 'mooppan' (headman) of the locality that the men go to the shop for drinking. The shop owners on all important occasions oblige the Kuravas by making special facilities for them for their ceremonial drinking and shouting. A pot of toddy is offered to the spirit of each dead man of the community in the locality in order to please them. The 'mooppan' making a little dance and chanting certain formulae then initiates the drinking of the toddy from these pots. The revelry of the day goes on until all the money is exhausted or the shop is unable to supply any more. Offering of the drinks to the spirits as well as the excessive drinking of the living is supposed to please the spirits of the deceased who may otherwise trouble the people with diseases and other tribulations. The younger generation realising the intention behind the institution of this form of worship strongly resents its continued practice by the old people.

Consanguineous Marriages

63. The Koranic law laying down the rules about marriage does not prohibit consanguineous marriages. The women whom one cannot marry are mother, daughters, sisters, paternal and maternal aunts, daughters of brothers and sisters, mother that has suckled the person, foster-sisters, mothers-in-law, stepdaughters born of one's wife the marriage with whom has been consummated and wives of one's own sons.[1] Other relations especially cross-cousins can be lawfully married by a Muslim. Marriages between cross-cousins were numerous in the Muslim community of Quilon area in olden days, which were presumably intended to conserve the family properties. However, consanguineous marriages are on a decrease now since the modern youth is not willing to be restricted by relationships in the choice of his wife. The few cases of marriages between relations reported during the survey are only the final flickering of a dying custom.

64. Among the Kuravas also, marriages between cross-cousins were prevalent in olden days and still continue on a small scale. The unmistakable tendency nowadays among these people too is to marry outside one's family circle. Since the economic advantages resulting from a consanguineous marriage are little for the poor Kuravas, the custom is perhaps disappearing faster among them than among many other Hindu communities of the locality. In the surveyed area there are 17

(1) 'Koran' Chapter IV, v. 23

cases of consanguineous marriages among Ezhuvas and 4 cases among Muslims, all being between cross-cousins.

Inheritance

65. The Muslims of the locality follow the Mohammedan law of inheritance, which is based on the principle enunciated in the Koran.[1]

66. There is difference of opinion regarding the system of inheritance which was prevalent among the Kuravas in olden days. T. K. Velu Pillai [2] says a mixed system of inheritance was followed by them, while K. P. Padmanabha Menon[3] and Nagam Aiya[4] say that they followed 'Marumakkathayam' system of inheritance. Edgar Thurston also agrees with the latter view.[5] Although the Hindu Succession Act, 1956 is applicable to this community the members of the community do not seem to strictly adhere to the provisions of this Act in settling the claims of the heirs in intestate succession. The voluntary settlements they make in this respect, however, recognise the rights of sons and daughters of the deceased to equal share in the property. Since the girl, after her marriage, goes to settle down with her husband in a different village and the divided share of immovable property, if any, is too little to attract her to the parental village, she converts the share into money selling her share to her brothers.

(1) Chapter I, sec. V, v 2
(2) 'The Travancore State Manual', 1940, Vol. I, p. 854
(3) 'History of Kerala', Vol. III, p. 456
(4) 'The Travancore State Manual', 1906, Vol. II, p. 402
(5) 'Castes and Tribes of Southern India', Vol. IV, p. 126

CHAPTER III

ECONOMY

Economic Resources

67. Land-holdings being very small in this village, the households depending entirely on cultivation for their livelihood are few compared to many other villages in Kerala. Paddy cultivation is done only on a small scale. Cocoanut which is the most important crop of the area supplements the income of the families to some extent, but the number of families which derive a sizable income for their living from cocoanuts alone is comparatively small. Except along the coast, the yield of cocoanut is very poor. Only 2.30 per cent of the workers of the village are wholly engaged in cultivation and 1.98 per cent in agricultural labour. As in all other coastal villages, the seashore is inhabited by the fishermen who form 8.56 per cent of the total workers. The industries, both small and large, have been the mainstay of majority of workers for a long time past. Household industries like handloom weaving employ 9.63 per cent workers who have taken them as traditional occupations. 38.87 per cent workers have been absorbed in large scale industries such as cashew factories, tile factories and saw mills. Trade and commerce which were almost a monopoly of Quilon in the southern part of the west coast in olden days are still important sources of income for a large number of people in and around the municipal area. From Eravipuram village 9.65 per cent of the workers earn their livelihood by these occupations. 5.03 per cent of the workers are employed in transport, storage and communications and 1.44 per cent in construction works. As is the case with almost all other villages of Kerala, other services such as Government employment, ministerial work in factories and other private institutions, teaching etc., offer large fields of employment in Eravipuram also. 22.54 per cent of the workers are employed in this way. The poor fertility of the soil has rendered cultivation and agricultural labour less attractive to the people. Though fishing could absorb many more persons, only a few take to it because of the risks involved, the special skill required and the comparatively low social status accorded to the occupation. The traditional household industries are becoming unprofitable in the face of competition from the mills. It is also doubtful whether occupations like construction, trade, commerce, transport, storage etc., and other services will be able to entertain more workers considering the large number of people already employed in these fields. Thus, with all other avenues closed, a new entrant to the labour market invariably knocks at the gates of a factory for employment. The further chances of employment and economic development of the village, therefore, depend to a large extent on the possibilities of the industrial development in the area. The problems facing the cashew processing industry like the non-availability of raw material in certain seasons, slackness in the consumer markets and the competitions from other places largely remain unsolved even now. The scope for expansion of the tile factories and saw mills is not very large either.

Land and Land Reforms

68. Majority of the households own at least a small plot to put up a house. Landlords with extensive holdings are absent. In the economy of only a very few households the landed properties exert any influence. With another generation gone, the size of the holdings will dwindle down and the number of houses increase to such an extent that the cultivation either of cocoanut or of

paddy will become nominal. The people being more and more attracted to industry and having little faith in landed economy have no interest in acquiring lands for large scale cultivation even in other parts of the State where land is cheaper. The number of 'kudikidappukars' (those enjoying the right of residence in the property of another) in the village is only small. Consequently, the land reforms have not substantially affected the economic set-up of the village.

69. 7.14 per cent households in the surveyed area have no land of their own and live in the compounds of other people. 1.59 per cent households own 5 cents and below, 11.11 per cent 6 to 10 cents, 23.81 per cent 11 to 20 cents, 34.92 per cent 21 to 50 cents and 11.11 per cent 51 cents to one acre. Only 6.35 per cent own 1 to 2.49 acres and 3.97 per cent 2.5 acres and above. There is no household in the surveyed area owning more than 5 acres of land; neither has anybody taken lands from Government under any tenure less substantial than ownership or from private persons or institutions on lease or rent. 10 households have given out lands totalling 5.46 acres to other people for cultivation or for putting up houses. The remaining lands are under the direct occupation of the owners, either as house sites or as cocoanut gardens. The following table gives the details regarding the ownership of lands in the different communities.

Table IX

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 one acre	1.01 to 2.49 acres	2.5 to 4.99 acres	5 to 10 acres	10 acres and above
Land owned	Kuravas	1	...	...	...	...	...	...	...	...	...
	Thandans	2	...	...	...	...	...	...	...	...	...
	Muslims	1	...	5	1	10	1	2	2	...	...
	Ezhuvas	5	2	9	29	34	13	6	3	...	...
Land given out to private persons or institutions	Muslims	...	...	...	...	...	1	1	...	...	...
	Ezhuvas	...	...	1	2	2	2	1	...	...	...

* Inapplicable items have been deleted.

Important Occupations

Agriculture

70. The cultural practices and problems relating to the cocoanut cultivation have been described in detail in the monograph on Kadakkavoor. [1] The soil conditions, methods of cultivation, common diseases and manuring practices found in Eravipuram do not differ from those at Kadakkavoor. However, it has to be said that the yield at Eravipuram, especially in the interior, is poorer than that of Kadakkavoor.

71. Two crops of paddy are raised in the village—one from May to September and

(1) Census Report of Kerala, 1961, Part VI F

the other from September to January. For the first crop a peculiar type of sowing method is adopted in these areas. Instead of broadcasting the seed, it is placed in the channel of the plough by women who closely follow the heels of the ploughing man. This method more or less resembles the Japanese cultivation and facilitates weeding and manuring. For the second crop, transplantation method is adopted. The yield for both the crops is rather poor.

Live-stock

72. As has already been mentioned, the people of this village take greater interest in live-stock than is generally found in other coastal villages. Though fodder cultivation is almost out of question because of the dearth of land and lack of irrigation facilities, the difficulty is overcome with dry fodder available from the market. In the surveyed area as many as 48 households keep cows and 5 households keep she-buffaloes. There are bulls in 5 households and goats in 17 households. Poultry are more popular than large animals. 103 households in the surveyed area are keeping poultry and producing eggs which not only add to the nutritive value of food but also form a source of income, though only a minor one. In the village outside the surveyed area as well as within the municipality and other villages, improved varieties of fowls are rapidly spreading. In the surveyed area, however, none of the households have introduced the new varieties.

Industries

73. Cashew processing, tile manufacturing, sawing and electrical meter manufacturing are the large scale industries run in Eravipuram. Among the household industries, handloom weaving is the most important and it employs a large number of workers while beedi manufacturing with 82 establishments and tailoring with 34 units take the second and third places. Most of these small industries are owned by the workers themselves. Other industries of the village are manufacture of coir, jewellery, blacksmithy, cycle repairing, repairing and servicing of motor vehicles, manufacture of aerated water, tin cans, copper vessels, wooden boxes, packing cases and ayurvedic medicines, re-treading of tyres, baking, book-binding, printing, bleaching and dyeing, jute spinning and umbrella repairing. The cashew industry among the large scale industries and handloom weaving and beedi manufacturing among the small scale industries provide employment to the largest number of people. Brief descriptions of these industries are given below:-

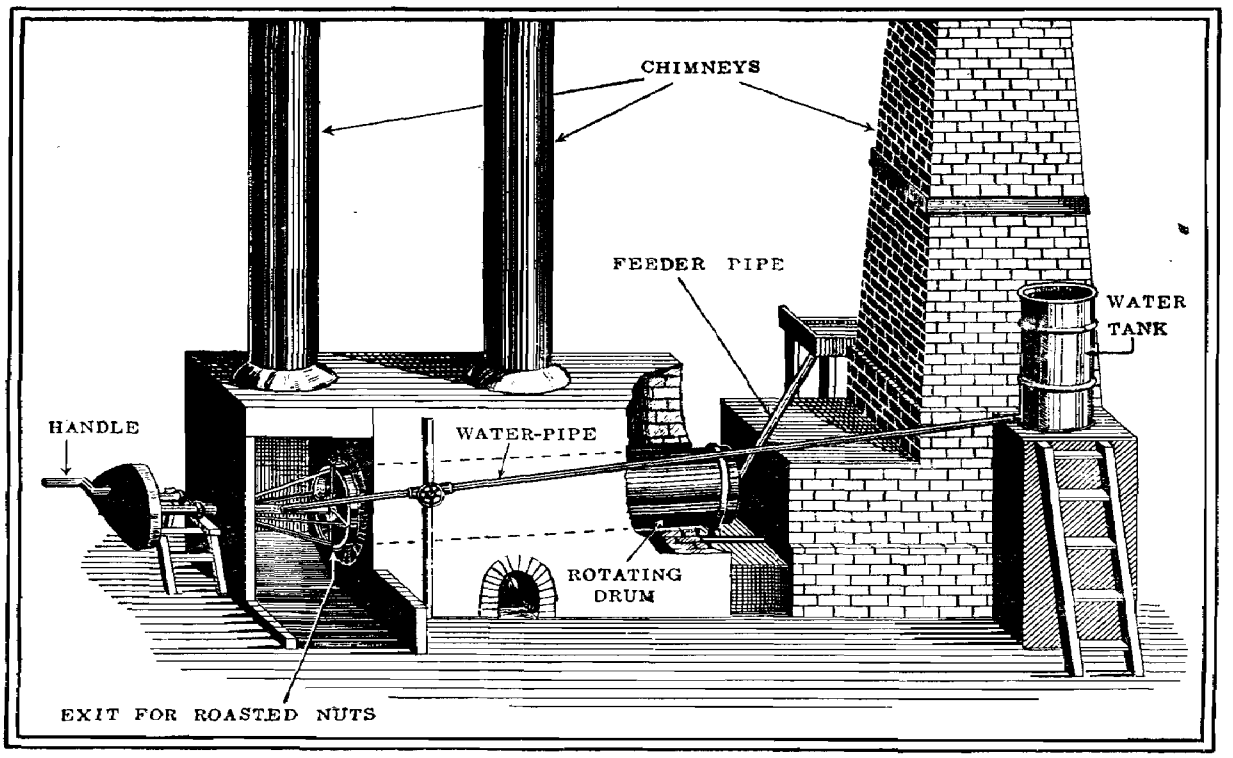
Cashew Processing

74. The sources of raw cashew for the industry are the cashew plantations in Kerala and Mysore and the import from the African countries. The local nuts which are larger in size and easier to process, cost more than the imported nuts. The agents of the manufacturers purchase the local nuts from the market towns of Kerala. The value may vary from year to year according to the vagaries of the crop and the demand for processed cashew in foreign countries. In 1960-'61, it was approximately Rs. 250/- for 674 lbs. of dry nuts. The African nuts are not only smaller in size but breakages for them will be greater on shelling. Naturally it costs less and the value remains below Rs. 200/- for 674 lbs. Local crop being insufficient to feed all the factories throughout the year, without the African nuts the factories may be able to run only for less than six months a year. During January-September, 1961, the imports amounted to 99,000 tons of raw nuts valued at Rs. 7.7 crores.[1] There may be interruptions in the import of the African nuts resulting in the closure of the factories for a few months in a year. In order to obviate this difficulty and stop the drain on foreign exchange the Government of India is encouraging cultivation of cashew by issue of loans. Till 1961 in Kerala Rs. 334,792.50 has been sanctioned as loan for cultivation of cashew in new areas extending to 2,209.89 acres. At present most of the factories run from 9 to 10

(1) 'Kerala 1961'—An Economic Review, p. 22

months a year. November and December are usually months without work.

75. If the nuts are not sufficiently dry, they have to be dried in sunlight before roasting. There are two methods of roasting prevalent in Quilon—the drum method and the oil bath method. In olden days, the open-pan roasting and earthenware roasting methods also were prevalent, but these are now prohibited under the Factories Act, involving, as they do, danger to the workmen. In the oil bath method uniform roasting is ensured with the maximum recovery of the shell oil. The nuts in wire gauze trays are passed through a bath of shell oil kept at a temperature of 200°C. As the nuts pass through the bath, the oil cells of the nuts burst releasing the contents into the bath. The nuts are then scrubbed with ash and passed on for shelling. Even though the recovery of shell oil is an additional source of income, there are only a very few factories employing this method now in Quilon area. The drum method of roasting is the most prevalent at present for the reason that the kernels extracted by this process can be preserved in good condition for a longer period than the kernels from the other method. The roasting device of the drum method consists of an iron drum rotating about an axle within a brick kiln. Chimneys are provided in the kiln for the escape of smoke from fire and the roasting nuts. A feeder pipe is provided at one end of the drum and an exit for the nuts at the other end. The axle



A KILN FOR DRUM METHOD OF ROASTING

of the drum is provided with a handle and the drum is supported on ball-bearings so that it can be rotated with a minimum of effort. The cashew shell is the fuel used in the kiln to heat the drum. The red-hot drum is rotated at the optimum speed and the nuts are fed into it at a slow rate through the feeder pipe. As soon as the nuts enter the drum they catch fire and within two to three minutes pass through the other end of the drum. The flames of the nuts are put out and the oil washed away by water sprayed from pipes at the exit of the kiln. The fire in the kiln and the rate of spraying of water have to be adjusted according to the dryness of the nut. The African nuts which are very dry require only less heat. Water should be sprayed on them at a greater rate lest the recovery of the kernels should be less. The delicate process of roasting is done by experienced men who adjust the temperature of the drum and speed of rotation according to the nature of the nuts. Usually there will be a set of seven workers for each kiln. They are provided with shoes and dress at the manufacturer's expense. Daily wages at the rate of Rs. 2.50 and dearness allowance of Re. 0.25 are paid to them for roasting a minimum of 50 bags, each bag containing 160 lbs. For every additional bag extra payment is made at the rate of Re. 0.25. If the nuts are properly dry, it takes only 10 minutes to roast one bag of nuts. The roasted nuts are collected from the exit of the kiln and scrubbed with ash and mud in order to remove the oil. The African nuts can be passed on for shelling without much delay but the local nuts take a greater time to cool properly which is necessary to minimise the breakage.

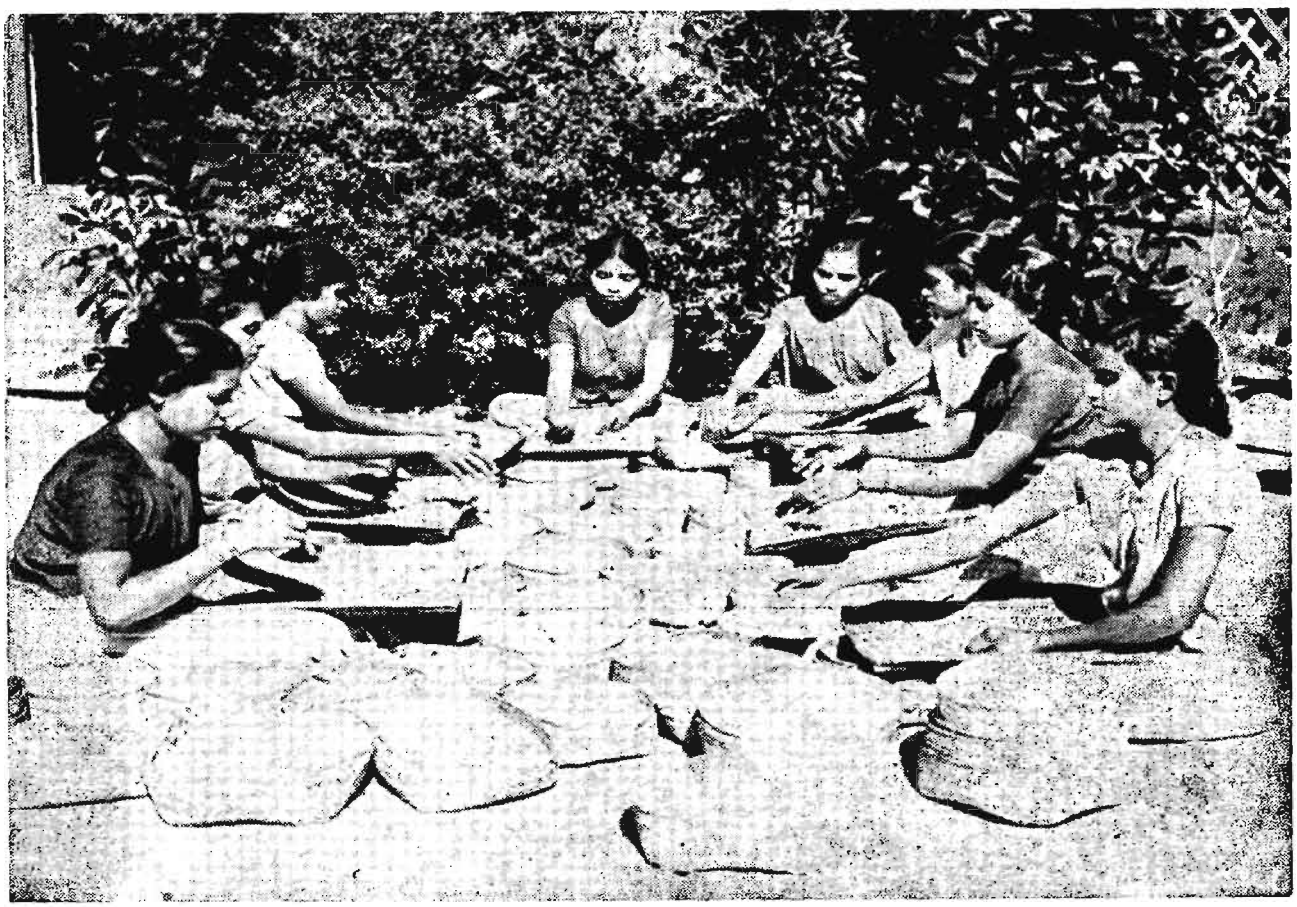
76. The shelling is mostly done by women. Before handling the nuts they apply ash on their hands as a protection from the oil. The women do the work squatting on the floor and their appliances consist of a wooden block and a wooden mallet. Placing the nut on the block, it is beaten on both sides, rotating the nut. The shells are shattered usually with four beatings. The kernels are sorted and put in different baskets as wholes, broken ones, scorched or burnt ones and those with insect holes or other damages. Wages are paid only for the whole ones. The rate is Re. 0.09 per pound of kernel besides dearness allowance of Re. 0.25 for a minimum of 8 lbs. of kernels. On an average a worker will be able to shell about 20 lbs. a day if local nuts and 15 to 16 lbs. if African nuts. 160 lbs. of raw nuts will yield about 45 lbs. of kernels after shelling.

77. The shell is used as fuel in the kiln and the excess is sold out as fuel at a price of Re. 1/- per gunny bag. Every week a sheller is given free the shells collected on one day of her work.

78. Only the outer shell is removed by the shellers, while the brown inner shell remains to be removed before the kernels are ready to be packed. Since the roasting is done in such a way as to scorch only the outer shell without affecting the kernel, the inner shell would not have become sufficiently brittle. In order to make it brittle and to bake the kernel to render it tastier it is heated in an oven in trays with wire gauze bottoms. Every 5 or 10 minutes, according to the temperature of the oven, the tray is taken out, the kernels emptied into a new tray and again placed in the oven. Changing the trays repeatedly like this in order to avoid scorching and achieve uniform heating, the nuts are kept in the oven for 4 to 6 hours. The baked nuts are then collected in baskets and kept covered with gunny bags for some time before transferring them to the cooling room. There will be two or three workers at an oven according to its size. Slight differences are found in the quantum of work assigned to them and wages paid from factory to factory. In certain factories where each worker is expected to bake a minimum of 500 lbs. daily, he is paid at the monthly rate of Rs. 60/- besides a dearness allowance of Rs. 6/-. If there is any shortage in the supply of kernels the wage of the worker is not reduced; but if he does extra work he is paid at the rate of Re. 0.25 per hundred pounds.



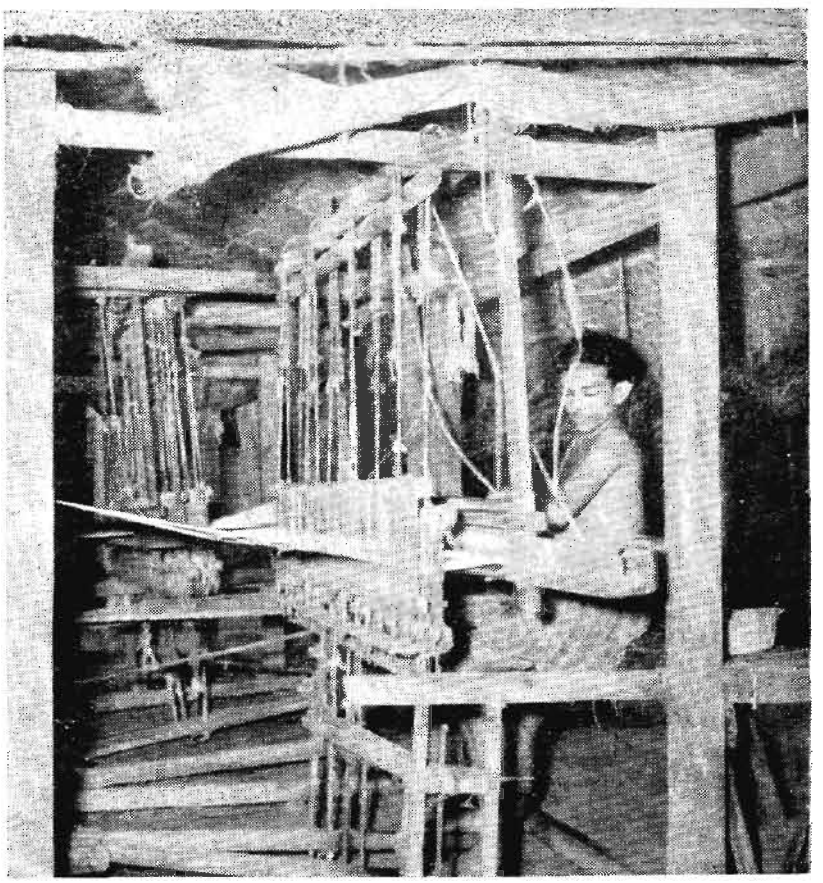
Pl. 48 SHELLING THE ROASTED CASHEW-NUTS Page 100



Pl. 49 PEELING OF CASHEW-NUTS Page 101



Pl. 50 GRADING THE NUTS INTO DIFFERENT CATEGORIES Page 101



Pl. 51 HANDLOOM WEAVING Page 102
(This is an ordinary loom unlike the pit looms of Amaravila)

79. The baked nuts are then passed on to the cooling room. In one method of cooling, 2 to 3 inches of water is kept on the floor of a completely closed room. The room will have a number of racks on which the trays containing the kernels can be placed. Switching on the ceiling fans, the room is closed and the nuts are allowed to cool. Every hour the trays are shaken and interchanged between the steps of the rack. It takes about 4 hours to complete the process. In another method of cooling, water is poured over cement floor and gunny bags are spread on it. The latter is covered with mats and the kernels are spread on the mats. Ceiling fans are also switched on to accelerate cooling.

80. When the nuts are cooled properly the inner cover would have become brittle and so they are passed on to the peeling section. The peeling is also done by women each of whom is given a measured quantity of kernel every morning. After peeling away the inner cover they grade the kernels into different varieties such as white wholes, desert wholes, brown wholes, scorched wholes, burnt ones, broken ones etc. The peeled nuts are again weighed and payment made at the rate of Re. 0.11 per pound besides a dearness allowance of Re. 0.25 for a minimum of 6 lbs. On an average a woman will be able to peel a day 12 to 14 lbs. of local nuts. In the case of African nuts, however, the out-turn will be smaller.

81. The peeled kernels are sent to the passing and grading section where the damaged kernels are cut, rubbed and cleaned to make them fit for sale. Then the nuts are graded according to the size. The best variety will be the large kernels of the 'white wholes' type. Each variety is known by a number which represents the number of kernels per pound. The grading is also done mostly by women. They are paid at the rate of Rs. 1.40 and a dearness allowance of Re. 0.25 for grading a minimum of 200 lbs. of white wholes, 30 lbs. of desert wholes, 15 lbs. of scorched wholes or 14 lbs. of 'X' variety. After the final processing it is found that on an average 160 lbs. of raw nuts will yield 24 lbs. of kernels.

82. The graded kernels are then packed into tins which are sealed air-tight. The best market for the kernels is U. S. A. The kernels are also exported to European countries and U. S. S. R. Individual manufacturers themselves export the kernels to the foreign countries where some of them have their own agents. During the period January–September, 1961 the value realised by India from the exports of cashew kernels and cashew shell oil was Rs. 15.54 crores.[1]

83. The working hours in the factories are from 7 a.m. to 5 p.m. with an interval of one hour for noon meal. Suckling mothers bring their babies also to the factories where creches have been provided to look after them. 'Ayahs' have been appointed in the creches and the children are supplied milk at least once a day at the factory's expense.

Handloom Weaving

84. There are 71 households in the surveyed area and many more outside it who have been carrying on handloom weaving traditionally. The main products are plain and checkered dhotis of 30 to 60 counts, towels and coarse variety of shirtings. The process of production followed in Eravipuram does not differ from that followed in Amaravila which has been described in detail in the monograph on that village.[2] The dyeing goes on on a larger scale at Eravipuram than at Amaravila. In recent years the weavers themselves have started dyeing the yarn while in olden times coloured yarn was purchased for the requirements. The indigenous colours used in olden days were not fast and consequently the finished products did not fetch much value. Nowadays the use of fast chemical dyes has enhanced the demand for coloured products. The present process employed in the area for dyeing the yarn is as follows:- The yarn is first soaked in soap water and boiled at least for 12 hours after which the

(1) 'Kerala 1961, – An Economic Review' p. 22

(2) Census Report of Kerala, 1961, Part VI F

soap water is poured out and the yarn washed in fresh water. Caustic soda is dissolved in hot water. Dissolved dye is then added to this solution to which a little of 'hydros' is also added. The yarn is hung into the solution from a pole placed at the mouth of the boiler. In order to give uniform colouring to all parts of the yarn, it is turned occasionally on the pole. When all parts of the yarn have sufficiently absorbed the dye it is dried.

85. At present coloured cloths are manufactured on a larger scale than in olden days. Pit looms are rare in the area; wheel shuttles are more common than throw shuttles. Recently a co-operative society operating in the area has installed power-looms.

86. The wages for each item of the work vary with the count of the yarn. For rolling the weft with 20 counts the wage is Rs. 1.25 for 10 lbs. of yarn. For 24 and 26 counts Re. 0.50 more is given. For preparing warp with 20 counts the wage is Re. 0.75 for 10 lbs. For other counts the wage increases according to the length of the yarn. For example, for 24 counts the wage is Re. 0.90 and for 26 counts Re. 0.98. However, as the counts increase the work becomes delicate and, therefore, an extra increase in the wage is given. Thus for preparing warp with 40 counts for example, the wage is Rs. 2.00. The wage for weaving plain cloth of a standard width is Rs. 1.50 for 10 yards of 20 counts but the wage for cloths with design increases with the increase in the number of designs which involve frequent change of shuttles. It goes up to Rs. 4/- for 8 yards with 40 counts requiring four changes of shuttles.

Beedi Making

87. Beedi making absorbs a large number of workers in different parts of Kerala though their exact number is difficult to ascertain as several of the units engaged in this industry do not come within the provisions of the Factories Act. The raw materials required are brought from other States like Orissa, Maharashtra and Gujarat by wholesale tobacco dealers and distributed to the manufacturers. The process of manufacturing, though simple, is interesting.

88. The cutting of beedi leaves requires some skill to get the maximum number of uniform pieces from a leaf. If the leaves are very damp they are slightly exposed to sunlight before cutting them. The cut leaves are then sprinkled with water, packed and kept for some time to make them soft and flexible. The tobacco used for the preparation of the beedi is a special type called 'chukka'. It is dried in the sunlight before using it for rolling the beedis. Care is also taken to filter out fine dust which may otherwise escape into the mouth from the beedi at the time of smoking. After rolling the beedis, they are packed in bundles of 25 and big manufacturing concerns cover them in papers to make them attractive. The lower end of the beedi may be exposed to sun to make it dry before packing them in paper. Petty manufacturers bundle them in 25 and distribute among the neighbouring shops for sale.

89. On an average, an expert worker can roll 1,200 beedis in a day covering all items of work from cutting the leaves to the final packing in bundles. According to the minimum wage fixed in 1958 for beedi making the wage for 1,000 beedis is Rs. 1.87.

Commerce

90. 1,082 persons of the village are employed in trade and commerce which shows the importance of the occupation in its economy. Most of the traders from the village are Muslims; there are petty as well as large traders among them, the number of the former far surpassing the latter. The most characteristic form of petty trade is a wooden bunk seen on the roadside serving all common urgent needs of the people. They sell light refreshments like aerated water, lime, sherbet, sweets and biscuits, plantains, pans, beedis and cigarettes. Soaps, matches, pencils, glasses, mirrors, bangles, common items of cosmetic etc., are also available there on a small scale. Most of these shop-owners are also beedi rollers or would have employed one or two labourers for beedi manufacturing. The beedi to be sold

in the shop is manufactured there itself thus making profitable use of the spare time and solving the problem of marketing. The profit earned by beedi making itself may be nominal, but added to the small income from the shop, it makes a living income for the owner. There are also a large number of small tea shops throughout the village especially around the factories and at the road junctions. Larger business establishments owned by the villagers are run in the municipality. The pedlars and hawkers selling fish and stationery articles to the interior villages are also numerous.

Employment Position

91 Out of the total population of the village, 30.44 per cent are employed in one occupation or another. The number of working females is only less than half the number of working males. In the surveyed area, the percentage of workers comes to 34.89, the proportion of female workers to male workers being approximately 2:3. The higher proportion of women workers in the surveyed area is due to the proximity of cashew factories where a large number of women are employed and also due to the concentration of handloom weaving in which women also take part. 68.20 per cent workers of the surveyed area are employed in handloom weaving, 7.28 per cent in trade, 7.66 per cent in factories and the rest in miscellaneous occupations, mainly civil service in the Government. Four children under the age of 14 are employed in handloom weaving for winding the yarn or assisting in other minor items of work and two children in miscellaneous occupations. There would have been more workers in this age-group but for the statutory prohibition against the employment of children. 50.96 per cent of the total workers are in the 15-34 age-group and 44.06 per cent in the 35-59 age-group. In the handloom weaving, there are workers aged over 60 employed in lighter occupations in the industry.

Table X

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	748	371	377	261	153	108	487	218	269
0–14	330	174	156	6	4	2	324	170	154
15–34	237	111	126	133	74	59	104	37	67
35–59	153	78	75	115	73	42	38	5	33
60 and over	28	8	20	7	2	5	21	6	15

Table XI

WORKERS BY SEX, BROAD AGE-GROUPS AND OCCUPATION

Occupation		Age-groups				
		All ages	0–14	15–34	35–59	60 and over
Handloom weaving	Persons	178	4	89	78	7
	Males	94	3	43	46	2
	Females	84	1	46	32	5
Trade	Persons	19	...	7	12	...
	Males	19	...	7	12	...
	Females	...	...	...	...	...
Civil service	Persons	18	...	10	8	...
	Males	7	...	4	3	...
	Females	11	...	6	5	...
Factory work	Persons	20	...	12	8	...
	Males	8	...	5	3	...
	Females	12	...	7	5	...
Cocoanut plucking	Persons	2	...	2	...	...
	Males	2	...	2	...	...
	Females	...	...		...	...
Beedi making	Persons	4	...	3	1	...
	Males	4	...	3	1	...
	Females	...	...	...	...	...
Tailoring	Persons	4	...	3	1	...
	Males	4	...	3	1	...
	Females	...	...	...	...	...
Miscellaneous	Persons	16	2	7	7	...
	Males	15	1	7	7	...
	Females	1	1	...	...	...

92. Most of the households engaged in weaving have their own equipment and conduct their own industries leaving only a small per cent of work for wages. All the 19 traders run their own business such as petty stalls or tea shops. Two of them are money-lenders.

Table XII

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

Age-groups	Total			Working in industry belonging to the household			Working in business belonging to the household			Working in cultivation belonging to the household		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	164	100	64	141	77	64	19	19	...	4	4	...
0–14	...	...	...	...	...	...	...	...	...	...	...	...
15–34	81	45	36	71	35	36	7	7	...	3	3	...
35–59	79	53	26	66	40	26	12	12	...	1	1	...
60 and over	4	2	2	4	2	2	...	...	...	...	...	...

Non-workers

93. Among the non-workers 66.53 per cent are children under the age of 14, either full-time students or infants unable to work. Of the 104 unemployed persons in the 15-34 age-group, 47.11 per cent are full-time students and 15.38 per cent employment seekers. Majority of the non-workers in the 35-59 age-group are females engaged in household duties. All the unemployed females above the age of 15 except 7 persons seeking employment are either full-time housewives or people unable to work on account of sickness or old age. As a whole, it can be seen that almost all the people who are able to work have got some work or other. At least in the surveyed area unemployment has not posed a great problem inasmuch as there are only 9 able-bodied men and 7 women seeking employment. Some of these people are dismissed workers from the factories, while some others are unwilling to go for low-paid occupations in view of their educational qualifications.

Table XIII

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

Age-group	Total No. of non-workers			Persons engaged in household duties only			Full-time students or children attending school			Sick, old and infants		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
All ages	487	218	269	81	5	76	224	114	110	160	84	76
0–14	324	170	154	4	...	4	175	92	83	145	78	67
15–34	104	37	67	38	5	33	49	22	27	...	...	...
35–59	38	5	33	31	...	31	...	...	...	2	...	2
60 and over	21	6	15	8	...	8	...	...	...	13	6	7

(Contd.)

Age-group	Retired persons not employed again, rentiers, persons living on agricultural and non-agricultural royalty, rent or dividend or other persons of independent means			Persons seeking employment			Persons who have no special reason for not seeking employment and who do not belong to any other category		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	14	15	16	17	18	19	20	21	22
All ages	4	4	...	16	9	7	2	2	...
0–14	...	...	...	...	...		...	...	...
15–34	...	...	...	16	9	7	1	1	...
35–59	4	4	...	...	...	...	1	1	...
60 and over	...	...	...	...	...	...	...	...	...

Family Budget

(a) Handloom Weaving

Income

94. In the surveyed area, there are 76 households who derive their principal income from handloom weaving. 9.21 per cent among them earn between Rs. 25 and Rs. 50 a month, 23.69 per cent between Rs. 51 and Rs. 75, 30.26 per cent between Rs. 76 and Rs. 100 and 36.84 per cent above Rs. 100. The average number of gainfully employed persons per household in the above four income groups is 1.57, 1.67, 2.26 and 3.03 respectively. The averages of the income for the groups are Rs. 41.06, Rs. 64.64, Rs. 87.00 and Rs. 131.51. Evidently, the average income increases with the average number of gainfully employed persons, even though the increase is not proportionate. It is seen that as against the above income pattern at Eravipuram, the four groups at Amaravila have an income of Rs. 42.50, Rs. 62.16, Rs. 84.00 and Rs. 228.31 respectively. The first three income groups at the two places derive almost the same income, but there is a large disparity between the highest income groups in the two places. The reason is that at Amaravila, the highest income group represents people who run the industry on a larger scale employing a larger number of labourers and they also run business in textiles. The average number of gainfully employed persons per household at Amaravila is 3, 3, 2.6 and 2.6 respectively for the four income groups. For the first three income groups in the two places, even though the income is almost equal, the average number of gainfully employed persons at Amaravila is greater than the corresponding number at Eravipuram. In other words, the average earning of a gainfully employed worker at Eravipuram is higher than that at Amaravila for the first three income groups, whereas for the highest income group the reverse is the case. At Eravipuram, taking all the households together, 79.43 per cent of the income is derived from the industry run by the households, whereas at Amaravila, the corresponding income is only 42.25 per cent. A higher percentage of income, namely 20.62, is derived by way of wages at Amaravila whereas at Eravipuram, wages account for only 10.28 per cent of the income. Almost all income at Eravipuram is derived from salary or wages, household industry and household cultivation—occupations wherein the number of employed persons will affect the income—whereas at Amaravila, household business, help from relatives and other sources also account for a good percentage of income, making the number of persons employed less important.

Expenditure

95. All the income groups spend the largest amount on food, of which 43.01 per cent is taken away by rice. All consume tapioca for which 10.94 per cent of the expenditure on food is spent. The other important items under food are cocoanut, fish, milk, condiments and vegetables. The relative importance of different items of food are almost similar for the various income groups, though with the higher income groups a greater amount is spent on each item. Next to food, the largest amount is spent on miscellaneous items of which education claims the largest portion. Dhobi and soap, savings schemes, travelling and religious observances are also important items of miscellaneous expenditure. Of the total expenditure, 6.26 per cent is spent on clothing and 5.10 per cent on housing, light, fuel etc. Only 2.21 per cent is spent on industry, cultivation and business.

96. Among the weavers at Amaravila 62.49 per cent of the total expenditure is spent on food. Even though there is not much difference in the average strength of the families of the different income groups at the two places, the amount spent at Eravipuram on food is higher than that at Amaravila. Of the total expenditure on food at Amaravila 46.49 per cent is spent on rice and 3.85 per cent on tapioca. In other words the weavers of Amaravila spend more on rice and less on tapioca. They spend only 1.89 per cent of the expenditure on food for smoking and chewing, while at Eravipuram a much higher percentage, namely 6.40, is spent. The pattern of expenditure for the

other item of food is almost similar in the two places. Miscellaneous items at Eravipuram account for only 12.82 per cent of the total expenditure while at Amaravila they claim 17.64 per cent. While the expenditure on these items almost proportionately increases with the higher income groups at Eravipuram, it is not the case at Amaravila where the lower three income groups spend only a smaller amount than at Eravipuram and the highest income group spends a much higher amount than the corresponding group at Eravipuram. Another difference in the pattern of expenditure between the two places is that the expenditure on cultivation, industry and business at Amaravila is 7.49 per cent of the total expenditure as against 2.21 per cent at Eravipuram.

(b) Cashew Factory Workers

Income

97. There are 8 households in the surveyed area who mainly depend upon the work in the cashew factories for their livelihood. One of them earns between Rs. 25 and Rs. 50 a month, two between Rs. 51 and Rs. 75, three between Rs. 76 and Rs. 100 and two above Rs. 100. In all the first three income groups the average number of gainfully employed persons comes to two, while in the highest group it is three. The average income of the four groups is Rs. 49.99, Rs. 68.74, Rs. 88.05 and Rs. 191.66 respectively. Out of the total income of all the households together 89.03 per cent is derived from cashew factories by way of wages. The two households in the highest income group run small business from which they derive something to supplement their earnings from the wages. The income groups of Rs. 76-100 and above Rs. 100 get a small amount from household cultivation also. The reason for the low income of the first group where also there are two workers is that both the workers in that household are females. For the first three groups, the income is slightly better than the income derived by the weavers' families of the respective groups, but the highest income group of the cashew workers gets nearly 50 per cent more than the highest income group of weavers. An average male or female employed in a cashew factory gets a better income than the one engaged in weaving. However, the women engaged in weaving prefer to continue in weaving even if they get some work in the cashew factory for the reason that the women's occupation in the cashew factory such as shelling and peeling are less congenial, due to the stink of the roasted cashew and the shell-oil scorching the hands. Besides, the weaving can be done at home at their own time, after fulfilling the household duties. A male, on the other hand, prefers to go to a cashew or other factory in spite of the nature of the work because of the much better income.

Expenditure

98. 75.65 per cent of the total expenditure of an average household is on food of which 32.96 per cent is on rice, 13.18 per cent on tapioca, 8.23 per cent on cocoanut, 8.96 per cent on fish and 9.70 per cent on smoking and chewing. The amount spent on rice is smaller and that on tapioca, other grains and fish greater than the corresponding amounts for the weavers. This adjustment in the nature of the staple food is necessitated by the slightly larger membership of the families of cashew workers. The cashew workers spend 9.11 per cent of the total expenditure on miscellaneous items, 8.02 per cent on housing, light, fuel etc. and 6.87 per cent on clothing. Among the miscellaneous items, for all except the highest income group the largest percentage is spent on dhobi and soap unlike the weavers. This is occasioned by the nature of the work.

(c) Miscellaneous Occupations

Income

99. 42 households in the surveyed area derive their income from cultivation, business or government service. 4.76 per cent of them come in the Rs. 25-50 income group with an average income of Rs. 40.62, 16.67 per cent in the Rs. 51-75 income group with an average income of Rs. 65.42 and a similar number in the Rs. 76-100 income group with an average income of Rs. 87.63. The rest of them which form a large majority earn more than Rs. 100, their average income

being Rs. 257.64. Obviously, this section of the people is the richest class in the surveyed area with a much higher average income than the other two occupational groups. The average strength of the families in this occupational group is smaller than that of the cashew factory workers and the average number of gainfully employed members smaller than those of both the weavers and the cashew factory workers. 44.97 per cent of the income of this group is from salary, 33.81 per cent from business run by the household and 17.50 per cent from household cultivation. Other sources are nominal for majority of the households.

Expenditure

100. The expenditure of an average household on food is only 59.34 per cent of the total expenditure compared to 73.61 per cent for the weavers and 75.65 per cent for the cashew factory workers. As may be expected, the pattern of expenditure on food articles also shows an improvement on the pattern of the other two categories, for, out of the expenditure on food, this occupational group spends 44.55 per cent on rice, 6.92 per cent on tapioca and 8.74 per cent on fish and meat. The expenditure on rice, fish and meat is higher, while that on tapioca is smaller than for the other two occupational groups. The miscellaneous items claim 24.90 per cent of the total expenditure for this group, while for weavers, it is only 12.82 per cent and cashew workers 9.11 per cent. The highest amount under the miscellaneous items is spent on education, but an almost equal amount is invested in the savings schemes also. 6.09 per cent of the total expenditure is on clothing and 4.57 per cent on housing, light, fuel etc. The expenditure on cultivation, industry and business is 5.10 per cent, much higher than that of both the other two occupational groups.

A Comparative View

101. When all the different occupational groups are viewed together, we find that there is no household getting a monthly income of below Rs. 25. 9.21 per cent of the households among the weavers, 12.50 per cent among the cashew workers and 4.76 per cent among the miscellaneous occupational group get an average monthly income between Rs. 25 and Rs. 50. The percentages of households getting an average monthly income between Rs. 50 and Rs. 100 are 53.95, 62.50 and 33.34 respectively for these categories. The average monthly income of the different income groups getting below Rs. 100 follows a common pattern in all the occupational groups. 36.84 per cent of the households among the weavers, 25.00 per cent among the cashew workers and 61.90 per cent among the miscellaneous group get more than Rs. 100. Not only is there a preponderance of the households in the highest income group in the miscellaneous occupational group, but they also derive a much higher average monthly income than their counterparts in other occupations. In fact, a marked difference between the occupational groups in the pattern of expenditure and the standard of living is visible only in the highest income groups. In other cases, the households follow almost a general pattern except in certain minor respects, necessitated by the peculiarities of the occupation or the strength of the households.

102. Taking all the families together, 67.46 per cent of the households have surplus budgets, 22.22 per cent have deficit budgets and 10.32 per cent have balanced budgets. Viewed on the basis of the occupational groups, 56.58 per cent households among the weavers, 75.00 per cent among the cashew workers and 85.72 per cent among the miscellaneous occupational group have surplus budgets. While it is difficult to find out the exact reason for the higher proportion of families with surplus budgets among the cashew workers, the greater number of families with surplus budgets in the miscellaneous occupational group is undoubtedly due to the larger percentage of families in the highest income group among them. The households with deficit budgets among the weavers come to 27.63 per cent, among the cashew workers 25.00 per cent and among the miscellaneous occupational group 11.90 per cent. There are

15.79 per cent households with balanced budgets among the weavers, while among the cashew workers there are none and among the miscellaneous occupational group they amount to only 2.38 per cent.

Indebtedness

103. 53.96 per cent families in the surveyed area are in debts varying from Rs. 196 to Rs. 420. In all the income groups at least about 50 per cent of the households are in debts. The causes of indebtedness are education of children, purchase of land, construction of houses, marriages, treatment and ordinary wants. Some have also borrowed in order to improve the industry or business. One very encouraging point is that the highest amount of debt has been incurred for the education of the children. With the establishment of a number of Arts Colleges, one Engineering College and one Polytechnic in the neighbourhood, there is a greater desire on the part of the parents to send their children for higher education even incurring debts. Table No. IV in Appendix A gives more details about the indebted families and the causes of indebtedness.

Indices of Prosperity

104. Six new industries—all of them handloom weaving—were started in the surveyed area in the past decade. Two households have been able to clear debts amounting to a total of Rs. 1,200 during this period. 6 households have acquired new properties, mainly for construction of houses. 15.08 per cent households have made cash savings and 28.57 per cent households made capital investments in new undertakings or house construction. Altogether, in the last 10 years Rs. 133,570 have been invested in these items. When it is considered that this amount does not include the debts incurred on these accounts or the sale proceeds of any property, the savings made are somewhat substantial. Families from all the income groups have contributed to this total savings though the lion's share of it is by the highest income group. In spite of all the vagaries of industry, vicissitudes of business and increasing cost of living, if the people have been able to save so much, it has to be said that the people of the surveyed area lead what might perhaps verge on a frugal life.

CHAPTER IV

SOCIAL AND CULTURAL

Age and Sex Distribution

105. 44.12 per cent of the population are in the 0-14 age-group, 52.14 per cent in the 15-59 age-group and the rest in the age-group of 60 and above. The number of both the males and the females in the age-groups of 20-24, 25-29 and 30-34 are smaller than in other age-groups except that of 60 and over. The number of males is the smallest in the age-group of 25-29 and of females in the age-group of 30-34, if persons of 60 and over are ignored. In the highest age-group the number of the females is much higher than the number of the males which is a characteristic pattern in Kerala villages.

Table XIV

POPULATION BY AGE-GROUPS AND SEX

	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	371	60	58	56	36	29	17	29	40	38	8
Females	377	51	47	58	44	30	28	24	39	36	20
Total persons	748	111	105	114	80	59	45	53	79	74	28

Age and Marital Status

106. Altogether 63.50 per cent of the population are never married which include all males and all except three females under the age of 20. 28.88 per cent of the people are married, 6.28 per cent widowed and 1.34 per cent divorced or separated. While the number of married females is slightly higher than the number of married males, the widowed females are almost 11 times the number of widowed males. Among the divorcees also, the number of women is much higher than the number of men. Majority of the widows are above 40, but among the divorced women a large proportion is below 40. Above the age of 30, there are only one never married woman and 11 never married men.

Table XV

AGE AND MARITAL STATUS

	Total population			Never married		Married		Widowed		Divorced or separated	
Age-group	Persons	Males	Females	M	F	M	F	M	F	M	F
All ages	748	371	377	260	215	105	111	4	43	2	8
0—9	216	118	98	118	98	...	...	...	...	...	...
10—14	114	56	58	56	58	...	...	...	...	...	...
15—19	80	36	44	36	41	...	2	...	...	...	1
20—24	59	29	30	27	12	2	18	...	...	...	...
25—29	45	17	28	12	5	5	20	...	1	...	2
30—34	53	29	24	4	1	25	21	...	...	...	2
35—39	47	27	20	4	...	22	16	...	3	1	1
40—44	32	13	19	1	...	12	15	...	3	...	1
45—49	27	13	14	...	...	10	9	2	5	1	...
50—54	22	14	8	...	...	14	5	...	3	...	...
55—59	25	11	14	2	...	8	3	1	10	...	1
60—64	11	3	8	...	...	2	1	1	7	...	...
65—69	5	1	4	...	...	1	1	...	3	...	...
70 and over	12	4	8	...	...	4	...	...	8	...	...

107. At present the marriages of girls take place between the ages of 18 and 22 in most cases and those of boys between 25 and 30. However, about two decades ago marriages of the girls used to be celebrated at the ages of 14, 15, 16 and those of the boys at the ages of 18, 19, 20 etc. In the surveyed area marriages of girls at the age of 14 have taken place in one household, at the age of 15 in 18 households, at the age of 16 in 14 households and at the age of 18 in 14 households. The marriages of the boys have taken place at the age of 18 in one household, at the age of 19 in one household, at the age of 20 in 5 households and at the age of 21 in 6 households. Marriages of the girls below the age of 14 and those of the boys below the age of 18 have not taken place in the surveyed area in the past quarter of a century. The following table gives the youngest age of marriage in the households of the surveyed area within the memory of the present generation.

Table XVI

YOUNGEST AGE OF MARRIAGE

Community	Age-groups											
	10–14		15–19		20–24		25–29		30–34		35 and over	
	Males	Females	M	F	M	F	M	F	M	F	M	F
Ezhuvas	...	...	1	42	27	45	43	5	16	1	6	...
Muslims	...	1	1	17	11	4	7	...	2	...	1	...
Thandans	...	...	...	1	2	1	...	...	...	...	...	...
Kuravas	...	...	...	...	1	1	...	...	...	...	...	...

Births and Deaths

108. The following table gives the birth and death figures for the decade from 1951 to 1960 for Eravipuram village. There is a gradual decrease in the birth-rate and death-rate; but the decrease in the birth-rate is phenomenal. From 669 live births in 1951 it has dwindled to 365 in 1960.

Table XVII

BIRTHS AND DEATHS

Year	Births	Still births	Total	Deaths
1951	669	4	673	181
1952	792	2	794	156
1953	676	2	678	160
1954	503	...	503	126
1955	560	...	560	126
1956	490	2	492	172
1957	365	4	369	98
1958	435	2	437	123
1959	417	2	419	98
1960	365	2	367	114

Literacy and Education

109. The percentage of literacy in the village is comparatively high on account of the proximity to Quilon where a large number of educational institutions including colleges are functioning. The percentage of literacy in the village is higher than the percentages for the district and the State. In the surveyed area itself, 65.24 per cent have had some education. 89.34 per cent of them have passed primary school, 7.79 per cent higher secondary and 1.85 per cent intermediate. There are also five graduates among them. Almost all the children between the ages of 5 and 15 are going to school and a large number continue education after the primary school. The increased awareness of the benefits of education and the establishment of large number of institutions around the locality are likely to enhance the percentage of literacy still further in the coming decades.

Table XVIII

LITERACY AND EDUCATION

Age-group	Total	Illiterate	Literate without educational standard	Primary or junior basic	Matric or higher secondary	Intermediate	Graduate and above
0- 4	111	111	...	...	...	...	...
5- 9	105	34	...	71	...	...	...
10-14	114	3	...	110	1	...	...
15-19	80	7	...	56	13	4	...
20-24	59	16	...	31	8	2	2
25-29	45	6	...	29	7	1	2
30-34	53	10	...	40	2	1	...
35-44	79	20	...	56	2	...	1
45-59	74	31	...	37	5	1	...
60 and over	28	22	...	6	...	...	...

Family Structure

110. The joint families consisting of more than one married couple and the intermediate families consisting of one married couple and unmarried relatives, both of which were numerous among all the communities of the village in olden days, are now fast disintegrating. The youngsters after marriage prefer to lead an independent life free of all parental ties, hoping to mould their own fortunes without interference or assistance from others. Therefore, majority of the households in the village come in the classification of simple families consisting of a single married couple and unmarried children. In the surveyed area 65.08 per cent of the households belong to this group. 27.78 per cent households are intermediate families and only 7.14 per cent are joint families. There are joint families both among Hindus and Muslims as can be seen from the following table.

Table XIX

FAMILY STRUCTURE

Community	No. of simple families	No. of intermediate families	No. of joint families
Ezhuvas	66	29	6
Muslims	14	5	3
Thandans	2	...	...
Kuravas	...	1	...

Emigration and Immigration

111. There has not been any report of emigration from the village in the recent past. However, attracted by the large number of factories in the area, some families have come to the village to settle down there permanently. Most of these families are the Kuravas and Pulayas employed in cashew factories, some Muslims and Ezhuvas working in cashew or other factories. The old people vaguely remember to have been told by their forefathers that all the Ezhuvas of the village came to settle down here a long time ago from some other neighbouring villages. But, that is a story of the ancient past when perhaps to escape from the caste laws or to acquire new properties, the families used to move about frequently.

112. In the surveyed area in recent years only two families—one Ezhuva and one Muslim—have come in. The Muslim family came due to marriage ties, while the Ezhuva family came in search of employment.

Medical Care

113. Having a district hospital in Quilon town staffed with a number of doctors and providing facilities for in-patients, Eravipuram village is luckier than most places in Kerala in the matter of medical care. There are also a good number of allopathic, ayurvedic and homeopathic private practitioners in the town. Majority of the people believe in the greater efficacy of allopathic treatment, though for certain ailments the superiority of ayurvedic system is still recognised. Therefore, while for most diseases the people go to the allopathic hospital, the ayurvedic institutions are not completely neglected. The homeopathic system is resorted to especially for the children. Ordinarily, maternity cases are attended to by unqualified midwives. Only in very serious cases where the life of the woman is in danger, she is taken to the hospital or the assistance of a doctor is called for.

114. From the surveyed area only 9.52 per cent households have taken the women to the hospital for confinement, 3.17 per cent have called a doctor for the occasion and 3.96 per cent called a qualified midwife. 11.57 per cent households follow only the allopathic system of treatment while all the others have a combination of different systems of treatment.

Leisure and Recreation

115. Quilon town affords plenty of facilities for amusements with a large number of theatres and frequent festivals. Men and women from the village go for all these festivals and occasionally for films. Games are only rarely seen and the spectacle of people spending hours under cocoanut trees, gambling or chatting is uncommon in Eravipuram. It would appear that the people have fallen into a rhythm of life which does not permit of spending much time in entertainments or idleness.

Organs of Democratic Decentralisation

116. A portion of the village comprises three wards of the municipality and the rest of the village is constituted into Eravipuram panchayat. Street lighting and sanitary arrangements in the municipal portion are certainly better than in the rest of the village. Since the starting of the panchayat it has constructed six miles of village road, erected 187 street lights and installed a tube-well in the coastal area. The panchayat encourages three village libraries with annual grant and maintains two radio-installed parks. It has also made arrangements to sweep important road junctions.

Co-operative Societies

117. Altogether there are only two co-operative societies working in the village, both for handloom weaving. The handloom weavers' co-operative society at Valathungal is just continuing its precarious existence for want of real co-operation from the people and lack of proper organisation. The other society, which is working in the surveyed area, was started in 1955 and has developed into a powerful organisation doing excellent service to the weavers. It has 275 members holding 1,200 shares worth Rs. 30 each and has a total working capital of Rs. 70,000/-. The society

supplies yarn to the members and purchases finished products. It owns four sales depots through which the products are marketed. Recently, it has received ten power-looms from the All India Handicraft's Board. The power-looms have been erected in a shed and it is hoped that they will start working soon.

Dowry

118. Dowry is prevalent among the *Muslims. 54.54 per cent of the Muslim households* in the surveyed area have given dowry in cash, 18.18 per cent in ornaments and 9.09 per cent in ornaments and cash. The amounts vary from Rs. 500/- to Rs. 1,500/- for ordinary families, while a few rich families have given up to Rs. 3,000/-. Even though the system is not gaining increasing popularity it also cannot be said that it is losing ground. Probably the enactment prohibiting dowry may soon stem the tide of this practice since it has not taken deep roots here.

119. Theoretically the dowry system is completely absent among the other communities of the surveyed area, though in *practice invariably some ornaments are* given to the girl by her parents. This, however, is not regarded as a dowry. The bridegroom's parents try to get as much of it as possible and, therefore, it partakes of the evil of the dowry system.

Table XX

DOWRY *

Total No. of households	Name of the community	Number of households which have either given or received dowry	No. of households which have given or received dowry in cash or property excluding ornaments							No. of households which have given or received dowry as ornaments alone without cash or property	No. of households which have given or received dowry both in cash or property and in ornaments
			Up to Rs. 500	Up to Rs. 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. 500	Up to Rs. 1,500
22	Muslims	18	3	2	3	1	1	1	1	4	2

* Inapplicable items are deleted.

Caste Relationship

120. The various communities and castes of the village live in complete harmony. The Ezhuvas, the Muslims, the Nairs and the Christians move as equals. There is no ill feeling among them on grounds of religion or faith. The Kuravas and Pulayas do not freely mingle with others though such a free intercourse is not objected to except by very few people in the higher castes. The inferiority complex which has taken root in the Kuravas and Pulayas through centuries of caste restrictions and which still persists in spite of statutory reforms is more responsible for this social isolation than any objection of the higher castes themselves. Time alone can cure this.

Developmental Activities

121. There is no N. E. S. Block covering Eravipuram village. However, the benefits of the developmental activities have been derived to a small extent, especially from the agricultural department. During the last 10 years, 15 households in the surveyed area have changed over to better seeds and 24

households have started to use pesticides to protect the crops. 47 households have participated in the developmental activities organized by the different departments. The people have been rather slow in introducing better type of cattle and poultry and in using improved implements. In the cultivation methods also no material change has taken place. Time-honoured methods are still held in esteem and scientific methods of cultivation are accepted only with suspicion.

Family Planning

122. All except the Christians in the village are in favour of family planning. The availability of family planning clinics close to the village and the impact of urban life have obviously helped in developing this attitude. In the surveyed area out of 59 people questioned only one was not aware of the family planning programme. 89.83 per cent of them were in favour of it, 30.51 per cent holding the view that family planning should be achieved only by self-restraint. While none were in favour of using the contraceptives only for this purpose, 47.46 per cent favoured self-restraint as well as the use of the contraceptives. 11.86 per cent were willing to adopt sterilisation. The communitywise table of the questioned people revealing the different attitudes on family planning is given below.

Table XXI

ATTITUDE TO FAMILY PLANNING*

	Ezhuvas	Muslims	Thandans
1. Total No. of persons interviewed	45	12	2
2. No. of persons aware of family planning programme	44	12	2
3. No. of persons in favour of family planning out of Item No. 2	41	10	2
4. No. of persons out of Item No. 3 in favour of			
(a) Self-restraint only	11	7	...
(b) Contraceptives only	...	...	...
(c) Contraceptives and self-restraint only	23	3	2
(d) Sterilization	7	...	...

* Inapplicable items have been deleted.

Festivals

123. 'Onam' is the only festival celebrated by all the people of the village. There are other religious festivals confined to each community. 'Vishu' is an important religious feast for the Ezhuvas and other members of the Hindu community. 'Ramzan' and 'Bakrid' are the important days for the Muslims while the Christians celebrate 'Christmas' and 'Easter'.

CHAPTER V

CONCLUSION

Social and Cultural

124. The happiest aspect of the life in the village is the cordial relationship which exists between the different communities. Muslims and Hindus of the village have a tradition of mutual friendship extending over centuries. There has never been any report of communal disharmony between these two sections at any time in the past. The Arab traveller, Ibn Batuta who visited Quilon in the 14th century was so much moved by the religious tolerance practised in Quilon that he has paid a tribute to the generosity of the Hindu kings.[1] The Muslim traders were always encouraged by the native people. When in the 16th century the Portuguese interfered with the Muslims there was an uprise in Quilon under a Hindu to protest against this. The praise of the Muslim traveller who had a sharp eye for religious intolerance and the rising of the Hindus in favour of the Muslims against a foreign power whom their queen had invited for trade, certainly speak volumes of the great heritage of communal harmony in this area. The relationship between Christians and the other communities is also nothing but friendly. As already observed the social prohibitions enforced by the caste system have ceased to exist with statutory and social reforms, leaving only a complex in the Kuravas and Pulayas against free mingling with the high caste Hindus which, however, is bound to disappear in course of time.

125. Several forces are at work accelerating the social integration still further in the village. The first and foremost among them is the gradual disappearance of the distinctive features attached to the mode of dress of the different communities. The younger generation of practically all the communities are fast giving up the customary mode of dress and taking to saree and blouse in the case of females and dhoti and shirt in the case of males, at least on occasions when they move out of their houses. Though this gradual evolution of a single pattern of costume for all communities which is taking shape in the anvil of progress is likely to cause some disappointment to the students of social customs and manners, as the distinctions pertaining to them can only be preserved as matters of the past in the not distant future, its value in speeding up the pace of social integration can hardly be ignored. The increasing tendency to abandon certain customary practices associated with some communities like the moustaches and close shave of the head in the case of Muslims, tuft and caste mark on the forehead in the case of some Hindu communities etc. is also contributing to this social integration. The urban life and the work in the factories are other important factors helping the close association between the different communities. Members of different communities working side by side in the same factory are bound to develop a greater feeling of fraternity and cosmopolitan outlook among them. While on the part of the employees the organisation of trade unions has also helped to foster communal harmony, on the part of the employers too their organisation into employers' associations or 'fronts' tends to produce the same effect.

Education

126. Another significant aspect of progress in the social life of the people is the ever-increasing interest shown in the matter of education. The parents want to send their children to schools and colleges even undertaking great hardships. The starting of a number of colleges in the neighbourhood of the village has considerably

(1) 'The Travancore State Manual' by A. Nagam Aiya, Vol. II, p. 110

facilitated higher education, both technical and non-technical. In an era of planning and increasing industrialisation, technical education is bound to bring in handsome rewards, while in no less degree will general education go to improve the social outlook of the people and secure better employment opportunities for the coming generation.

Public Health

127. In the matter of public health, medical care and maternity much, indeed, remains to be done. In the coastal area the problem of water scarcity has only been partly solved by the construction of a tube-well. More water supply schemes have necessarily to be implemented in the area for a fuller solution of the problem of drinking water. Though there is no scarcity of water in other parts of the village, it has to be said that the wells are unhygienically situated and not properly protected. Many of them are shallow and even with the first rain the water becomes muddy. The water carrying all the dirt easily permeates through sandy soil and collects in the wells. Perhaps being so accustomed to these conditions the people do not pay enough attention for the protection of the drinking water. Similarly the need for greater vigilance against leprosy can hardly be over-emphasised. The isolation of the persons who already suffer from it may go a long way in the prevention of further spread of the disease. Another public health problem requiring urgent attention is the treatment of maternity cases. Very rarely pregnant women go for medical check up and only a very small percentage call a qualified midwife or take the woman to the hospital for child-birth. Eravipuram has better hospital facilities than most other villages. A programme of intensive education of the people by house to house canvassing for making better use of the public health service is likely to prove useful in this direction.

128. The conditions of the markets where commodities are left on the bare ground exposed to the sun, rain, flies and dust, require improvement. Though there are four markets scattered in different parts of the village, it is desirable that at least in one place in the village a larger market with better facilities is opened in order to cater to the daily needs of the people.

Housing

129. As has already been mentioned in Chapter II, the housing conditions in the village are far from satisfactory. With the increasing population it is bound to become worse. Though there are several housing schemes particularly suited to industrial areas these schemes do not seem to have made sufficient progress in this village as also in the neighbouring areas. While there is a general reluctance among the employers to take advantage of the industrial housing schemes whereby loans are advanced to employers, some of the employees think that the rent charged on the houses constructed under these schemes is too high for them to afford. Some of the workers are also reluctant to leave their own abodes though they be only huts in the compounds of others. However, a probe into the causes of the slow progress of the industrial housing scheme might prove useful.

Social Awareness

130. Social awareness is fairly high among the people of Eravipuram. The high percentage of literacy, urban life and the intense labour movements have made this inevitable. The law against untouchability is known to all and there is nobody who practises untouchability. The Hindu Adoption Act and the Hindu Succession Act are also widely known. Other legislations, especially the labour laws and connected enactments, are followed with interest.

Economy

131. Cultivation has very little place in the economic life of the people of the village as there are only very few who are entirely dependent on it and who can expect to earn a living income from it. The cocoanut cultivation in the village leaves room for improvement. The analysis and the suggestion made in the monograph on Kadakkavoor on the cocoanut cultivation may be referred to with advantage for this

village also, the soil conditions being similar in both the areas.

132. Though for want of grazing facilities it may not be possible to take to cattle breeding on a large scale here, poultry can be tried on a larger scale by adopting improved methods and introducing better variety of fowls. In the surveyed area most of the households keep poultry but there are none having improved varieties of fowls like white Leghorns, Plymouth Rock, Rhode Islands etc. In other parts of the village these have been introduced with some amount of success and hence hatching eggs and chicken will be easily available for those who are interested in starting poultry farms on large scales.

133. By far, the mainstay in the economy of the village consists of industries. Cashew industry is the most important among them; it is also perhaps one of the most troubled industries of Kerala. Scarcity of raw material caused by the shortage in local cashew leading to the closure of the factories for a few months in the year and causing labour unrest which has become almost an annual feature in the industry is the one problem which requires solution for the stability of this industry. Both the Central and State Governments have taken a keen interest in solving this problem and evolved schemes to bring more land under cashew cultivation and introduce better yielding strains of cashew. Under the Five Year Plan schemes for direct plantation of cashew as a state enterprise as well as the encouragement of cashew cultivation by private persons by grant of loans, and land also wherever possible, have been started with some amount of success. There can be no doubt that these steps will in course of time help in solving the problem of insufficiency of raw material to a considerable extent. This, however, involves a certain period which cannot be reduced by any ingenuity. There are other problems too. If the industry has to prosper, there should be greater and continuous demand for cashew from foreign markets. The non-standardisation of the quality of the products has created unfavourable reactions in the consumer countries against our products. Efforts are now being made to ensure the quality and to encourage export. An export promotion council has been formed recently, which is expected to find out the ways to overcome the difficulties in export and facilitate expansion of foreign markets. The labour-management relationship in the industry also requires improvement. Now that the fixation of the minimum wages for all types of work in the industry has reduced the causes of friction between the employers and workers to a large extent, it can be hoped that with an improvement in the availability of raw materials in course of time the major causes of labour unrest would cease to operate. Perhaps, the evolution of a solution for the problems emanating from temporary annual closures by a concerted joint thinking on the part of both the employers and labour is likely to make a substantial contribution to the welfare of this industry.

134. Though handloom weaving, mat weaving, and the manufacture of laces were carried on in the village on an extensive scale in olden times, the last two have practically disappeared leaving only a few families to continue them. Handloom weaving, on the other hand, has survived with less misfortune, majority of the families who were traditional weavers being still engaged in it. Nevertheless, it is doubtful whether the industry will retain as many followers hereafter since the income derived from it is barely sufficient for the maintenance of a family. Already the weavers who are able to get some employment in factories are abandoning this family occupation. If the industry has to prosper, the present techniques have to be changed so that the products will stand the test of competition both in quality and in price. As observed earlier certain improvements, particularly in the matter of dyeing, have already been adopted by the weavers. But there are other improvements urgently needed for the survival of the industry. Mechanisation has to be introduced on a co-operative basis, if not individually. The weavers have also to

switch on to other products which command better markets. Handloom weaving is a thriving industry in some of the neighbouring states and the products of those places have both internal and foreign markets. It may be useful to emulate their methods both in mechanisation and in the nature of products. Other suggestions given in the monograph on Amaravila[1] will also be of use for Eravipuram.

(1) Census Report of Kerala–1961, Part VI F

APPENDIX A

Table I (a)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household: Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12	Total	Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
Handloom weaving	Less than Rs. 25/-	...	...	...	...	...	...	...	...
	Rs. 25–50	7	0.14	1.14	0.57	0.43	2.28	1.67	1.57
	Rs. 51–75	18	1.38	1.38	1.38	1.05	5.19	3.84	1.67
	Rs. 76–100	23	1.52	1.86	1.13	0.91	5.42	4.21	2.26
	Above Rs. 100/-	28	2.21	2.35	1.07	0.67	6.30	5.20	3.03

Table I (b)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household: Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12	Total	Average No. of equivalent adult males per household	Average No. of gainfully emyloyed people per household
Cashew factory work	Less than Rs. 25/-	...	...	...	...	...	...	...	...
	Rs. 25–50	1	...	2.00	...	...	2.00	1.80	2.00
	Rs. 51–75	2	2.50	1.50	...	1.00	5.00	4.15	2.00
	Rs. 76–100	3	1.66	2.00	0.66	2.66	6.98	5.12	2.00
	Above Rs. 100/-	2	3.00	3.50	2.00	1.00	9.50	7.65	3.00

Table I (c)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average No. of persons per household: Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12	Total	Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
Miscellaneous	Less than Rs. 25 -	...	...	...	...	...	...	...	...
	Rs. 25–50	2	1.00	1.50	...	...	2.50	2.35	1.00
	Rs. 51–75	7	0.86	1.14	0.86	1.14	4.00	2.89	1.00
	Rs. 76–100	7	1.14	1.57	1.71	1.43	5.85	4.12	1.30
	Above Rs. 100/-	26	2.77	3.04	1.35	1.03	8.19	6.70	1.85

APPENDIX A

Table II (a)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households		Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	76		7	18	23	28
		Rs. nP.	Per cent	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Handloom weaving	(a) Salary or wages	9.64	10.28	19.34	7.40	...	16.57
	(b) Industry run by the household	74.58	79.43	19.64	51.47	82.42	96.72
	(c) Business run by the household	0.98	1.05	...	1.38	...	1.78
	(d) Cultivation run by the household	8.56	9.13	0.89	4.39	4.58	16.44
	(e) Rent from land	...	...	...	...	...	...
	(f) Rent of houses	...	...	...	...	...	...
	(g) Pension	...	...	...	...	...	...
	(h) Gifts and presents	...	...	...	...	...	...
	(i) Help from relatives	0.10	0.11	1.19	...	...	...
	(j) Other sources	...	...	...	...	...	...
	Total	**93.86**	**100.00**	**41.06**	**64.64**	**87.00**	**131.51**

Table II (b)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households		Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	8		1	2	3	2
		Rs. nP.	Per cent	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Cashew factory work	(a) Salary or wages	92.92	89.03	45.83	66.66	79.72	162.50
	(b) Industry run by the household	...	...	...	...	...	...
	(c) Business run by the household	5.21	4.99	...	...	...	20.83
	(d) Cultivation run by the household	3.64	3.49	...	...	5.55	6.25
	(e) Rent from land	...	...	...	...	...	...
	(f) Rent of houses	...	...	...	...	...	...
	(g) Pension	...	...	...	...	...	...
	(h) Gifts and presents	...	...	...	...	...	...
	(i) Help from relatives	1.04	0.99	4.16	2.08	...	...
	(j) Other sources	1.56	1.50	...	...	2.78	2.08
	Total	**104.37**	**100.00**	**49.99**	**68.74**	**88.05**	**191.66**

APPENDIX A—*Contd.*

Table II (c)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation		Source of income	All households		Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
		No. of households	42		2	7	7	26
			Rs. nP.	Per cent	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Miscellaneous	(a)	Salary or wages	84.06	44.97	37.50	47.26	54.07	105.63
	(b)	Industry run by the household	3.03	1.62	...	...	...	4.90
	(c)	Business run by the household	63.19	33.81	...	...	28.57	94.39
	(d)	Cultivation run by the household	32.72	17.50	...	11.61	4.40	48.56
	(e)	Rent from land	...	...	...	...	...	...
	(f)	Rent of houses	...	...	...	...	...	...
	(g)	Pension	...	...	...	...	...	...
	(h)	Gifts and presents	...	...	...	...	...	...
	(i)	Help from relatives	2.33	1.25	3.12	6.55	0.59	1.60
	(j)	Other sources	1.59	0.85	...	...	...	2.56
		Total	**186.92**	**100.00**	**40.62**	**65.42**	**87.63**	**257.64**

Table III (a-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	76			7	18	23	28
		Per household	Per equivalent adult male					
		Rs. nP.	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Handloom weaving	**A. Food Group**							
	i. Cereals & Pulses							
	Rice	27.61	6.43	43.01	13.71	18.11	27.91	36.96
	Other grains	0.98	0.23	1.53	0.56	0.83	0.92	1.24
	Dhal	0.30	0.07	0.47	...	0.16	0.31	0.45
	Total	**28.89**	**6.73**	**45.01**	**14.27**	**19.10**	**29.14**	**38.65**

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			
						Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
		No. of households	76			7	18	23	28
			Per household	Per equivalent adult male					
			Rs. nP.	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Handloom weaving	*ii*	*Vegetables*							
		Potatoes	0.37	0.08	0.59	0.07	0.08	0.36	0.65
		Tapioca	7.01	1.63	10.94	4.44	6.94	7.49	7.32
		Onions	0.57	0.13	0.90	0.42	0.49	0.59	0.65
		Cocoanuts	5.41	1.26	8.44	3.59	4.44	5.46	6.46
		Other vegetables	1.07	0.24	1.65	0.70	0.86	1.02	1.33
		Total	**14.43**	**3.34**	**22.52**	**9.22**	**12.81**	**14.92**	**16.41**
	iii.	*Meat & Fish*							
		Meat	0.22	0.05	0.36	...	...	0.26	0.39
		Fish	4.78	1.11	7.45	2.64	4.19	4.45	5.96
		Total	**5.00**	**1.16**	**7.81**	**2.64**	**4.19**	**4.71**	**6.35**
	iv.	*Milk*	3.98	0.92	6.20	2.00	2.66	3.71	5.53
	v.	*Ghee & Oils*	2.21	0.51	3.45	1.35	1.62	2.16	2.84
	vi.	*Salt*	0.33	0.07	0.51	0.27	0.30	0.32	0.37
	vii.	*Condiments*							
		Chillies	1.75	0.40	2.74	0.92	1.33	1.70	2.27
		Tamarind	0.57	0.13	0.90	0.42	0.51	0.56	0.66
		Other condiments	1.59	0.37	2.49	0.96	1.19	1.59	2.01
		Total	**3.91**	**0.90**	**6.13**	**2.30**	3.03	3.85	**4.94**
	viii.	*Sugars*	0.63	0.14	0.99	0.32	0.29	0.63	0.94
	ix.	*Coffee and Tea*	0.62	0.14	0.98	0.21	0.25	0.64	0.96
	x.	*Liquor*	...	...	...	...	...	...	...
	xi.	*Tobacco*							
		Smoking	3.61	0.84	5.63	1.71	3.08	3.89	4.19
		Chewing	0.49	0.11	0.77	0.21	0.36	0.13	0.94
		Total	**4.10**	**0.95**	**6.40**	**1.92**	**3.44**	**4.02**	**5.13**
	xii.	*Other foods including refreshments*	...	...	...	...	...	...	...
		Total under Food	**64.10**	**14.86**	**100.00**	**34.50**	**47.69**	**64.10**	**82.12**

APPENDIX A—*Contd.*

Table III (a-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of			
				Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	76		7	18	23	28
		Expenditure per household	Percentage of total expenditure on Miscellaneous items				
		Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP
Handloom weaving	**B. Clothing**	5.45		3.15	4.23	5.03	7.17
	C. Housing, Light, Fuel etc.	4.44		4.53	4.78	5.77	3.09
	D. Miscellaneous Expenditure						
	i. Education	3.13	27.97	0.05	2.00	2.86	4.85
	ii. Dhoby or soap	1.88	16.86	1.01	1.50	2.01	2.24
	iii. Barber	0.98	8.76	0.32	0.91	0.88	1.27
	iv. Travelling	0.58	5.18	0.11	...	0.52	1.11
	v. Medical fees and medicines	0.93	8.35	0.51	0.43	1.24	1.10
	vi. Religious observances	...	...	...	...	...	...
	vii. Amusements	...	...	...	...	...	...
	viii. Provident Fund, Kuri and other compulsory savings	1.68	15.07	...	0.92	0.97	3.18
	ix. Payment of debts	0.86	7.73	...	...	1.08	1.45
	x. Remittances to dependants living elsewhere	...	...	...	...	...	...
	xi. Other items	1.12	10.08	0.53	0.83	1.01	1.56
	Total	**11.16**	**100.00**	**2.53**	**6.59**	**10.57**	**16.76**
	E. Cultivation, Industry and Business						
	i. Cultivation run by the household	1.15	59.42	0.11	0.23	0.47	2.55
	ii. Industry run by the household	0.75	39.16	0.22	0.49	0.81	1.01
	iii. Business run by the household	0.03	1.42	...	...	...	0.07
	Total	**1.93**	**100.00**	**0.33**	**0.72**	**1.28**	**3.63**
	F. Grand total of A to E	**87.08**		**45.04**	**64.01**	**86.75**	**112.77**

APPENDIX A

Table III (b-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of			
					Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	8			1	2	3	2
		Per household	Per equivalent adult male					
		Rs. nP.	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Cashew factory work	**A. Food Group**							
	i. Cereals and Pulses							
	Rice	22.50	4.37	32.96	10.00	17.50	23.33	32.50
	Other grains	1.75	0.34	2.56	0.50	1.50	1.66	2.75
	Dhal	0.50	0.10	0.73	...	...	0.83	0.75
	Total	**24.75**	**4.81**	**36.25**	**10.50**	**19.00**	**25.82**	**36.00**
	ii. Vegetables							
	Potatoes	0.37	0.07	0.54	...	...	0.33	1.00
	Tapioca	9.00	1.75	13.18	8.00	8.50	8.66	10.50
	Onions	0.65	0.13	0.95	0.50	0.50	0.66	0.87
	Cocoanuts	5.62	1.09	8.23	3.00	4.50	5.00	9.00
	Other vegetables	1.18	0.23	1.73	0.50	1.00	1.00	2.00
	Total	**16.82**	**3.27**	**24.63**	**12.00**	**14.50**	**15.65**	**23.37**
	iii. Meat & Fish							
	Meat	...	...	...	...	...	...	...
	Fish	6.12	1.19	8.96	5.00	4.00	6.00	9.00
	Total	**6.12**	**1.19**	**8.96**	**5.00**	**4.00**	**6.00**	**9.00**
	iv. Milk	...	...	...	...	...	...	...
	v. Ghee and oils	2.68	0.52	3.93	1.50	2.25	2.50	4.00
	vi. Salt	0.35	0.07	0.51	0.25	0.25	0.38	0.45
	vii. Condiments							
	Chillies	2.06	0.40	3.02	1.00	1.75	2.17	2.75
	Tamarind	0.75	0.15	1.10	0.50	0.62	0.75	1 00
	Other condiments	1.78	0.36	2.61	1.25	1.62	1.83	2.50
	Total	**4.59**	**0.91**	**6.73**	**2.75**	**3.99**	**4.75**	**6.25**
	viii. Sugars	0.81	0.16	1.19	...	0.50	0.66	1.75
	ix. Coffee & Tea	0.78	0.15	1.14	...	0.50	0.66	1.62
	x. Liquor	...	...	...	...	...	...	...
	xi. Tobacco							
	Smoking	5.12	1.00	7.50	...	1.50	5.00	11.50
	Chewing	1.50	0.29	2.20	3.00	1.00	...	3.50
	Total	**6.62**	**1.29**	**9.70**	**3.00**	**2.50**	**5.00**	**15.00**
	xii. Other foods including refreshments							
	Pansupari etc.	4.75	0.92	6.96	...	3.00	3.00	11.50
	Total under Food	**68.27**	**13.29**	**100.00**	**35.00**	**50.49**	**64.42**	**108.94**

APPENDIX A—*Contd.*

Table III (b-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of Expenditure	All households		Households with a monthly income of			
				Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	8		1	2	3	2
		Expenditure per household	Percentage of total expenditure on Miscellaneous items				
		Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Cashew factory work	**B. Clothing**	6.20		2.92	5.21	5.83	9.38
	C. Housing, Light, Fuel etc.	7.24		3.75	6.29	6.72	10.71
	D. Miscellaneous expenditure						
	i. Education	1.67	20.32	...	1.03	0.28	5.21
	ii. Dhobi or soap	2.17	26.40	1.25	1.87	1.94	3.25
	iii. Barber	1.11	13.50	...	1.00	0.92	2.08
	iv. Travelling	0.47	5.72	...	0.42	0.28	1.04
	v. Medical fees and medicines	0.68	8.27	...	1.25	0.28	1.04
	vi. Religious observances	0.30	3.65	...	0.33	0.19	0.58
	vii. Amusements	...	...	...	...	...	...
	viii. Provident Fund, Kuri and other compulsory savings	0.52	6.33	4.17	...	...	...
	ix. Payment of debts	...	...	...	...	...	...
	x. Remittances to dependants living elsewhere	...	...	...	...	...	...
	xi. Other items	1.30	15.81	...	0.83	1.53	2.08
	Total	**8.22**	**100.00**	**5.42**	**6.73**	**5.42**	**15.28**
			Percentage of total expenditure on Cultivation etc.				
	E. Cultivation, Industry and Business						
	i. Cultivation run by the household	0.31	100.00	...	...	0.42	0.63
	ii. Industry run by the household	...	...	...	...	...	...
	iii. Business run by the household	...	...	...	...	...	...
	Total	**0.31**	**100.00**	**...**	**...**	**0.42**	**0.63**
	F. Grand Total of A to E	**90.24**		**47.09**	**68.72**	**82.81**	**144.94**

APPENDIX A

Table III (c-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of			
					Rs. 25-50	Rs. 51-75	Rs. 76-100	Above Rs. 100
	No. of households	42			2	7	7	26
		Per household	Per equivalent adult male					
		Rs. nP.	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Miscellaneous	**A. Food Group**							
	i. Cereals & Pulses							
	Rice	41.45	7.64	44.55	13.50	18.85	24.86	54.15
	Other grains	1.51	0.28	1.62	...	0.93	1.00	1.91
	Dhal	0.51	0.09	0.55	...	0.03	0.14	0.78
	Total	**43.47**	**8.01**	**46.72**	**13.50**	**19.81**	**26.00**	**56.84**
	ii. Vegetables							
	Potatoes	0.61	0.11	0.66	...	0.07	0.21	0.92
	Tapioca	6.44	1.19	6.92	7.00	6.07	6.86	6.38
	Onions	0.69	0.13	0.74	0.50	0.52	0.61	0.77
	Cocoanuts	7.86	1.45	8.45	3.50	4.21	5.07	9.92
	Other vegetables	1.65	0.30	1.77	0.75	0.82	0.89	2.15
	Total	**17.25**	**3.18**	**18.54**	**11.75**	**11.69**	**13.64**	**20.14**
	iii. Meat & Fish							
	Meat	1.86	0.34	2.00	...	...	0.43	2.88
	Fish	6.27	1.16	6.74	3.75	3.64	3.96	7.79
	Total	**8.13**	**1.50**	**8.74**	**3.75**	**3.64**	**4.39**	**10.67**
	iv. Milk	...	...	...	...	...	...	...
	v. Ghee & Oils	3.11	0.57	3.34	1.62	1.75	2.14	4.23
	vi. Salt	0.38	0.07	0.41	0.25	0.27	0.36	0.43
	vii. Condiments							
	Chillies	2.46	0.45	2.64	1.50	1.36	1.39	3.12
	Tamarind	0.68	0.12	0.73	0.50	0.46	0.49	0.84
	Other condiments	2.29	0.42	2.46	1.50	1.14	1.36	2.90
	Total	**5.43**	**0.99**	**5.83**	**3.50**	**2.96**	**3.24**	**6.86**
	viii. Sugars	1.18	0.22	1.27	0.25	0.28	0.57	1.65
	ix. Coffee & Tea	1.19	0.21	1.28	...	0.21	0.57	1.71
	x. Liquor	...	...	...	...	...	...	...
	xi. Tobacco							
	Smoking	4.89	0.90	5.25	2.00	3.43	4.57	5.60
	Chewing	0.90	0.17	0.97	1.00	...	0.43	1.27
	Total	**5.79**	**1.07**	**6.22**	**3.00**	**3.43**	**5.00**	**6.87**
	xii. Other foods including refreshments							
	Pansupari etc.	7.12	1.31	7.65	1.50	2.57	4.28	9.54
	Total under Food	**93.05**	**17.13**	**100.00**	**39.12**	**46.61**	**60.19**	**118.94**

APPENDIX A—*Contd.*

Table III (c-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of			
				Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	42		2	7	7	26
		Expenditure per household	Percentage of total expenditure on Miscellaneous items				
		Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Miscellaneous	**B. Clothing**	9.55		2.71	3.33	5.65	12.80
	C. Housing, Light, Fuel etc.	7.16		4.42	4.28	6.46	8.34
	D. Miscellaneous Expenditure						
	i. Education	12.84	32.88	...	1.06	1.18	20.14
	ii. Dhobi or soap	2.60	6.66	1.25	1.37	1.95	3.20
	iii. Barber	1.42	3.64	0.25	0.52	1.15	1.82
	iv. Travelling	1.82	4.66	...	...	...	2.93
	v. Medical fees and medicines	1.77	4.53	1.46	0.48	0.77	2.40
	vi. Religious observances	0.13	0.33	...	0.12	0.14	0.13
	vii. Amusements	...	...	...	...	...	...
	viii. Provident Fund, Kuri and other compulsory savings	12.33	31.58	...	0.48	0.71	19.60
	ix. Payment of debts	2.82	7.22	...	...	...	4.55
	x. Remittances to dependants living elsewhere	0.20	0.51	...	...	...	0.32
	xi. Other items	3.12	7.99	0.41	0.58	0.83	4.63
	Total	**39.05**	**100.00**	**3.37**	**4.61**	**6.73**	**59.72**
			Percentage of total expenditure on Cultivation etc.				
	E. Cultivation, Industry and Business						
	i. Cultivation run by the household	4.63	57.88	...	0.60	0.59	7.16
	ii. Industry run by the household	0.10	1.25	...	...	...	0.16
	iii. Business run by the household	3.27	40.87	...	...	1.07	5.00
	Total	**8.00**	**100.00**	...	**0.60**	**1.66**	**12.32**
	F. Grand Total of A to E	**156.81**		**49.62**	**59.43**	**80.69**	**212.12**

APPENDIX A

Table III (a-2)

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

Items	All households	Percentage of total expenditure	Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
No. of households	76		7	18	23	28
	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
I. Expenditure						
A. Food	64.10	73.61	34.50	47.69	64.10	82.12
B. Clothing	5.45	6.26	3.15	4.23	5.03	7.17
C. Housing, Light, Fuel etc.	4.44	5.10	4.53	4.78	5.77	3.09
D. Miscellaneous	11.16	12.82	2.53	6.59	10.57	16.76
E. Cultivation, Industry and Business	1.93	2.21	0.33	0.72	1.28	3.63
Total Expenditure	**87.08**	**100.00**	**45.04**	**64.01**	**86.75**	**112.77**
II. Income	**93.86**		**41.06**	**64.64**	**87.00**	**131.51**
III. Expenditure in relation to income	**+ 6.78**		**— 3.98**	**+ 0.63**	**+ 0.25**	**+ 18.74**

Table III (b-2)

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

Items	All households	Percentage of total expenditure	Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
No. of households	8		1	2	3	2
	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
I. Expenditure						
A. Food	68.27	75.65	35.00	50.49	64.42	108.94
B. Clothing	6.20	6.87	2.92	5.21	5.83	9.38
C. Housing, Light, Fuel etc.	7.24	8.02	3.75	6.29	6.72	10.71
D. Miscellaneous	8.22	9.11	5.42	6.73	5.42	15.28
E. Cultivation, Industry and Business	0.31	0.35	...	...	0.42	0.63
Total Expenditure	**90.24**	**100.00**	**47.09**	**68.72**	**82.81**	**144.94**
II. Income	**104.37**		**49.99**	**68.74**	**88.05**	**191.66**
III. Expenditure in relation to income	**+ 14.13**		**+ 2.90**	**+ 0.02**	**+ 5.24**	**+ 46.72**

APPENDIX A—*Concld.*

Table III (c-2)

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

Items	All households	Percentage of total expenditure	Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
No. of households	42		2	7	7	26
	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
I. Expenditure						
A. Food	93.05	59.34	39.12	46.61	60.19	118.94
B. Clothing	9.55	6.09	2.71	3.33	5.65	12.80
C. Housing, Light, Fuel etc.	7.16	4.57	4.42	4.28	6.46	8.34
D. Miscellaneous	39.05	24.90	3.37	4.61	6.73	59.72
E. Cultivation, Industry and Business	8.00	5.10	...	0.60	1.66	12.32
Total Expenditure	**156.81**	**100.00**	**49.62**	**59.43**	**80.69**	**212.12**
II. Income	**186.92**		**40.62**	**65.42**	**87.63**	**257.64**
III. Expenditure in relation to income	**+ 30.11**		**— 9.00**	**+ 5.99**	**+ 6.94**	**+ 45.52**

Table IV

INDEBTEDNESS

I. Indebtedness by income groups

Income group	Total No. of households	No. of households in debt	Percentage of column 3 to column 2	Average indebtedness for household in debt
1	2	3	4	5
				Rs. nP.
Rs. 25-50	10	5	50.00	310.00
Rs. 51-75	27	14	51.85	279.64
Rs. 76-100	33	18	54.54	258.61
Above Rs. 100	56	30	53.57	419.67

II. Indebtedness by causes

Cause 1	Amount of debt 2	No. of households in debt 3	Average for families in debt 4	Percentage of debts due to causes to the total debt 5
	Rs. nP.		Rs. nP.	
(a) Purchase of land	180.00	1	180.00	0.79
(b) House construction or repairs to existing building	1,655.00	7	236.43	7.29
(c) Marriages	2,375.00	5	475.00	10.46
(d) Funerals	...	...	...	...
(e) To give dowry	...	...	...	...
(f) To clear old outstanding debts	400.00	2	200.00	1.76
(g) Sickness	5,080.00	18	282.22	22.37
(h) Ordinary wants	4,320.00	20	216.00	19.02
(i) Household cultivation	...	...	...	...
(j) Industry run by the household	2,400.00	9	266.66	10.57
(k) Business run by the household	1,000.00	2	500.00	4.40
(l) Education	5,300.00	7	757.14	23.34

APPENDIX B

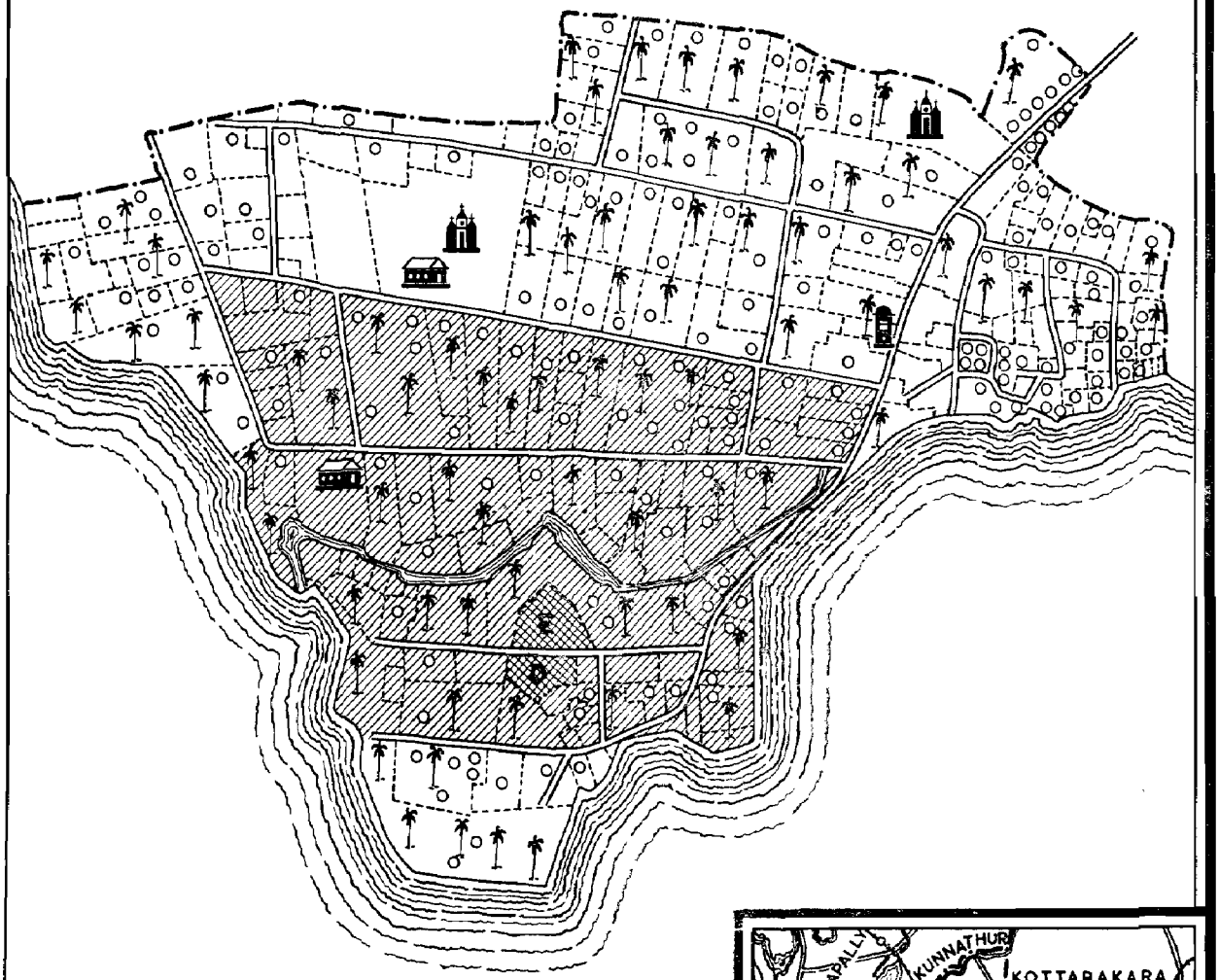
QUESTIONNAIRE

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

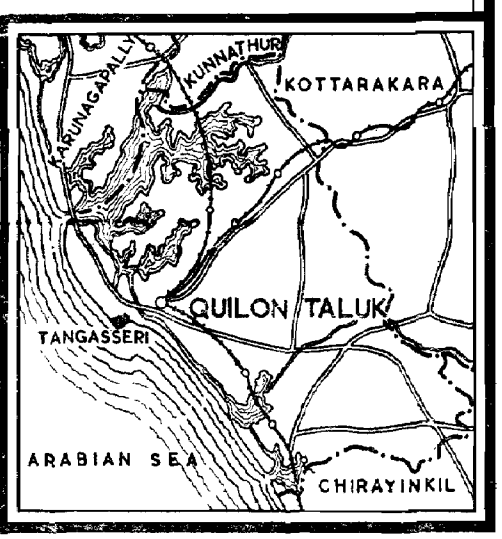
TANGASSERI

TANGASSERI

A NOTIONAL DIAGRAM



ARABIAN SEA



LEGEND

- HIGH SCHOOL
- CHURCH
- POST OFFICE
- HOUSE
- ENGLISH CEMETERY
- DUTCH CEMETERY
- SURVEYED AREA
- COCOANUT CULTIVATION
- ROAD
- CANAL
- WARD BOUNDARY
- HOUSE COMPOUND

TANGASSERI

CHAPTER I

INTRODUCTION

At the south-western corner of the Quilon municipal town where a small peninsular portion juts into the Arabian sea one seldom misses the massive arch-gate bearing the word 'Tangasseri' which marks the entrance into a small ancient settlement of that name and sometime pocket area of the Portuguese, the Dutch and the British where they have left the footprints of western culture on Indian soil. The remnants of the ancient small fort built by Francisco de Almeyda, later destroyed in a native uprise against the Portuguese and re-built into a much larger one early in the 16th century but reduced to a single tower by the Dutch as a measure of retrenchment, still stand reminding us of the Portuguese period in this area. Nothing, however, remains of the church built by St. Thomas the Apostle in the 1st century A. D., which Duarte Barbosa saw in 1514 A. D., and the pillar put up by John D. Maringnoli, the European missionary of the 14th century A. D., they having succumbed to the fury of the sea long ago. As a place which represents the maximum concentration of Anglo-Indian households which have inherited and preserved the traditions and culture of the Portuguese and to some extent of the Dutch and the English, Tangasseri has been considered worthy of inclusion in the list of centres selected for survey in this series of the Census Report.

Origin of the Name 'Tangasseri'

2. The present name Tangasseri is derived from 'Changacherry' by which the place was known till the middle of the 19th century. 'Changacherry' figures in the agreements of the British Government with the Travancore Government leasing the place to the latter.[1] There are different theories as to how the place was named 'Changacherry'. According to one, the place originally belonged to a petty ruler called 'Changacherry' from whom it was wrested by the King of Travancore in 1740.[2] The petty kingdom was called 'Changacherry' after the name of the ruler. Another theory has it that at one time Quilon and the surrounding places formed part of Pandya kingdom and that one of the sisters of a Pandya king stayed at the place. She was entitled to the revenue and other income from the locality and hence it was called 'Tangasseri' or the area belonging to 'Thankai'—sister. A third version goes that the place was called 'Changacherry' since chank which is called 'Sanku' in Malayalam was available along the coast. Though at present chank is not seen in this area it is not improbable that it might have been found there in ancient times. Perhaps the third version is more probable. 'Changacherry' is believed to have been called 'Tangasseri' after the gold coins circulated in the area by the Portuguese. It is said that the Portuguese brought large quantities of gold to this place from Brazil and that the wages paid for the labourers for the construction of St. Thomas Fort were in pure gold dust or 'thankam' as it is called in Malayalam. 'Changacherry' was thus changed into the more appropriate 'Tangasseri'.

* The basic survey in this area was conducted between 1st February 1961 and 22nd February 1961

(1) 'Malabar' by William Logan, Vol. III, pages 385 and 397

(2) Ibid Vol. II, Appendix XXI

Its hoary Past

3. Emily Gilchriest Hatch believes that probably Tangasseri was the home of the Chinese in the early years of this era.[1] Though there is no historical record to support this surmise, there can be no doubt that as a part of Quilon this locality also would have shared the trade with the Chinese, Romans, Greeks and Arabs. It must be the prosperity and the concentration of population in this area that attracted St. Thomas to come here and construct a church on its coast. With the coming of the Portuguese the place assumed its own individuality leaving a separate history for itself.

4. The Portuguese had originally no plan of coming to Quilon, but the Queen of Quilon, persuaded by trade interests, invited them. The first invitation of the queen was rejected by Cabral who was busy with the hostilities between the Raja of Cochin and the Zamorin of Calicut. The request was repeated to Gama on his second visit to Malabar and he entered into a treaty with the Queen of Quilon.[2] The Portuguese who opened a factory there for the trade in pepper and other spices were well established by 1503. They claimed monopoly of pepper trade from Quilon to assert which they took forcible possession of some Mohammedan vessels loading pepper from Quilon port. As soon as the Portuguese fleet under Captain Homen left the shores the local people rose up in arms under one Bala Pillai, pulling down and setting fire to the Portuguese factory. When Lopo Soares became Governor a new treaty with the queen was made which permitted the construction of a fort. Fort St. Thomas was thus constructed. The Portuguese succeeded in obtaining more help from the queen which enabled them to enforce the policy of monopoly in trade. They plundered the traders who had established trade by land between Tinnevelly and Kayamkulam, eventually leading to the termination of the trade connections of Quilon with the east coast. During the period of Albuquerque as Viceroy troubles brewed up again in the Portuguese possession of Tangasseri, but Captain Pacheco quelled them and trade continued without any interruption till 1661, the year the Dutch captured the place along with the other Portuguese possessions in the Malabar coast.

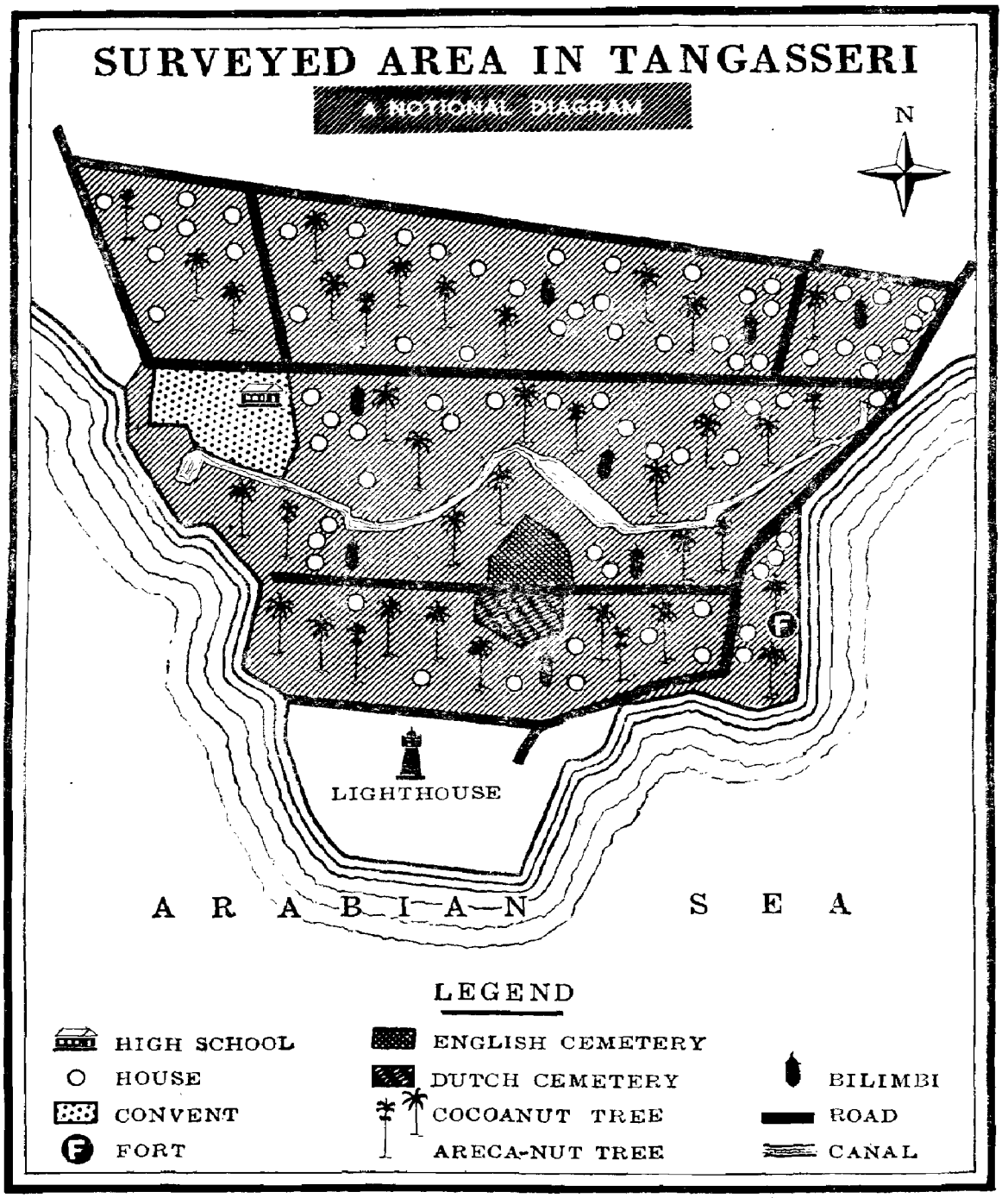
5. The Dutch never dreamt of establishing an empire on the Malabar coast. Their policy was always to promote the trade and keep away from the political turmoils of the country. However, while inheriting the trade and possessions of the Portuguese, the Dutch could not avoid stepping into their shoes of troubles also. The circumstances compelled them to seek trade at sword's point, but they could not finance war indefinitely and hence adopted a policy of retrenchment. Part of Tangasseri fort was accordingly dismantled in 1697 and the strength of the army reduced. In 1725 with the fall of Cochin to the British, Tangasseri also passed into the British hands. In 1800, along with the Malabar district, Tangasseri was transferred to the Madras Presidency and remained a British possession till 1947. As a small pocket like Tangasseri was more a liability than an asset to the British, it was leased out to Travancore in 1822 for 24 years for the collection of rent, customs etc. Other administrative powers over the area were, however, retained by the British. The lease was continually renewed till the end of the British rule. After the Indian independence the area continued under the Madras State till 1950 when it was transferred to the then Travancore-Cochin State and added to Quilon village of the Quilon taluk.

Location

6. From 1950 onwards Tangasseri formed the Tangasseri kara of the Quilon village of the Quilon taluk. This kara lies in the Quilon municipal town of which it forms the 26th ward. Situated at latitude 8° 54′ N and longitude 76° 38′ 15″ E, it is bounded on the west, south and a portion of the east by the Arabian sea and on the

(1) 'Travancore', page 61

(2) 'Malabar' by Logan, Vol. I, page 308


SURVEYED AREA IN TANGASSERI
A NOTIONAL DIAGRAM
N
LIGHTHOUSE
A R A B I A N S E A
LEGEND
HIGH SCHOOL
HOUSE
CONVENT
FORT
ENGLISH CEMETERY
DUTCH CEMETERY
COCOANUT TREE
ARECA-NUT TREE
BILIMBI
ROAD
CANAL

remaining sides by other wards of the Quilon municipality. The southern tip of the land juts into the sea. The coast which extended to a few furlongs into the sea in olden days has been eroded by tidal action to a considerable extent.

The Surveyed Area

7. The survey was limited to 121 households in the southern half of the village. The area under survey lies between the coastal road leading to the lighthouse and the road starting from the Diamond Jubilee Lamp to the St. Patrick High School. It extends to about 36 acres and comprises almost all the historical monuments like the Dutch and English cemeteries, the Tangasseri canal and the fort.

Physical Aspects

8. Extending to but 98.80 acres Tangasseri has an even surface. Along the irregular shore the continuous erosion has washed away all the loose soil leaving behind a rocky coast which steeply rises from the sea up to about 15 ft. in certain places. But for the protection of this rocky barrier the relentless sea would have claimed much more area of the land. There are no rivers or lakes in Tangasseri but the one-time famous Tangasseri canal, damaged and filled up in several places as it is, has still left its trail. Stretching to about three furlongs, the canal, which used to carry cargo to markets and customs houses in the town at the time of the Portuguese and the Dutch, is not navigable at all now.

The Soil and Geology

9. Though the coastal area of the Quilon taluk is generally sandy the soil of Tangasseri is an exception in that it is a mixture of sand and laterite soil with gravel dominating in certain areas. The rocky formations of the coast were suspected at one time to contain traces of gold. W. King of the Geological Survey of India who made a study of these rocks at the instance of the Travancore Government has left a valuable report on them. Though no gold could be detected in the survey, his explorations have thrown some light on the geology of the rocky formations of Travancore. He says, "The rock formations are—first, and most prevalent and foundational the gneiss series; and then on it, but only in a very small way, the 'Quilon beds', which are supposed to be of eocene age. These last are overlapped by the 'Warkilli beds' which certainly appear to belong to a different series, and are thus perhaps of upper tertiary age; they appear also to be equivalent to the Cuddalore sandstones of the Coromandel. Finally, there are the recent deposits.

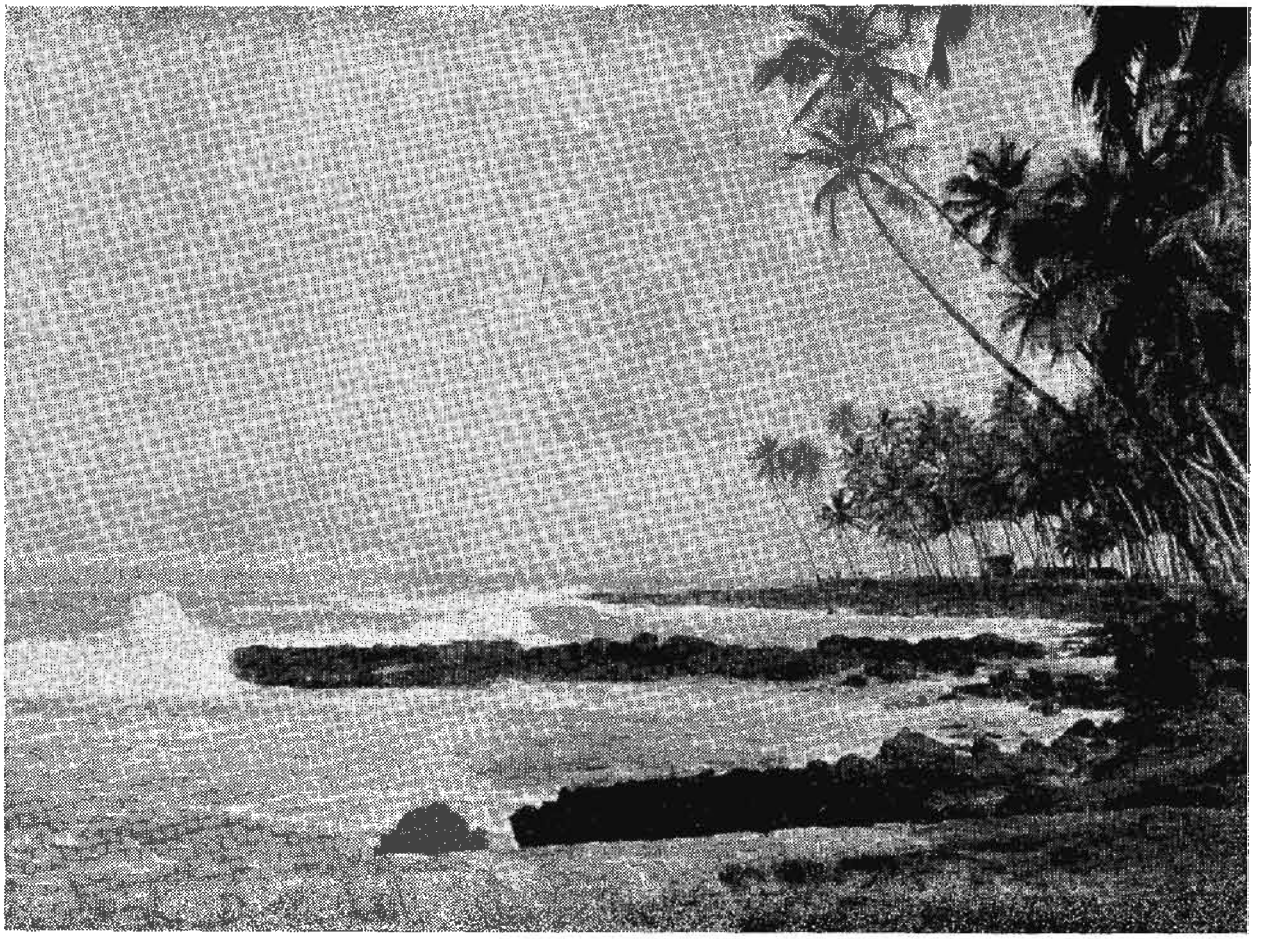
"The gneisses are generally of the massive grey section of the series, that is, they are nearest to the rocks of Nilgiris, though they differ from them in being coarse-grained or more largely crystallised and in being generally quartzose rocks.

"So quartzose are they, that there are, locally, frequent thin beds of nearly pure quartzrock which are at times very like reefs of veinquartz. Often these beds are strongly felspathic, the felspar occurring among the quartz in distinguishable grains, or larger crystalline masses, giving the rock rather a granitic appearance.....

"The common gneisses are felspathic quartzose varieties of white or grey colours, very largely charged with garnets. A particular form of them is an exceedingly tough, but largely crystallised, dark-grey, or greenish felspathic rock.....

"All the gneisses are more or less charged with titaniferous iron in minute grains; they are likewise—only more visibly—as a rule, highly garnetiferous. In fact, one might say that Travancore is essentially a country of garnetiferous gneisses. The garnets themselves are only locally obtainable, it being impossible to break them from the living rock while they are generally decomposed or weathered. They are generally of small size, but are very rich in colour, the precious garnet being very common. Other minerals, such as red, blue, and yellow sapphire and jacinth, are found among the garnet sands so common on the sea-shore at certain places. The sea-sands are also full of titaniferous iron grain....."[1]

(1) 'Malabar' by William Logan, Vol. I, 1887 edition, page 23



Pl. 52 THE IRREGULAR ROCKY COAST Page 134

The Flora and the Fauna

10. Cocoanut palms form the chief flora of the place. Growing everywhere in the locality, they are generally heavy croppers. In certain house compounds people have taken a fancy to grow fruit plants like sapota, bilimbi (Averrhoa bilimbi), gauva, mango, sour-sop, bullock's heart, badam and bread-fruit. Many of these exotic fruit plants were introduced here from Brazil by the Portuguese. Erythrina, moringa, silk cotton tree (Bombax malabaricum), casuarina and such other softwood trees are also found here and there. As the people are interested in gardening ornamental and flower plants like rose, lily, dahlia etc. are grown in the courtyards of several houses.

11. The fauna is limited to the domestic animals of which cats and dogs are quite numerous. Cows and goats are rare and buffaloes completely absent. Poultry, of which improved varieties have been introduced recently, are seen in most houses. A few households also rear pigs. The small birds of the tropical climate are common in Tangasseri.

Bilimbi (Averrhoa bilimbi)

12. Even though no special interest is shown by anybody in the cultivation of bilimbi tree, it grows in many places in Tangasseri. The tree is let to grow in the compounds only because of its fruit which is occasionally used for curries and pickles and for its silk-green thick foliage. A native of Moluccas[1] it is believed to have been brought to the Malabar coast by the Portuguese along with several other fruit plants which were imported from the East Indies and South America. The reason for the tree growing extensively in Tangasseri may also be the same. Ordinarily it grows 15′ to 60′ high, though in Tangasseri the trees are much shorter in height, probably due to the climatic and soil conditions. The stem is dark brown in colour. The branches with their ends crowded with leaves are numerous. The compound leaves are of about 18″ to 24″ in length with an odd number of leaflets ranging from 11 to 35 in number. The leaflets, arranged opposite or nearly so with an odd one at the top, are about 1½″ to 2″ in length, half to one inch in breadth and oblong lanceolate in shape with an acute tip and rounded base. They are also covered with a short and soft hairy system. The flowers appear profusely on the trunk and branches. Reddish purple in colour, the flower has five petals with five stamens and anthers. A full grown fruit will be oblong with rounded angles and a length of about 2″ to 3″. Its colour is light green while tender but becomes yellow when ripe. Embedded in the fleshy portion along the core of the fruit there are small seeds. The fruits tasting pleasantly acidic are edible and are made use of in the preparation of curries by the local people. They can also be pickled and preserved. It has been reported that in certain places a syrup used to be prepared from the fruits and given as a cooling drink in fevers. But in Tangasseri the tree or fruit is not used for any medicinal purpose. The juice of the fruit is capable of washing away the rust-stain from clothes for which it is used by dhobis.

Climate and Rainfall

13. Lying only less than five miles away from Eravipuram the climate and the rainfall at Tangasseri do not differ in any way from those described in the monograph on Eravipuram. Surrounded on three sides by the sea, the atmosphere is always very humid. There is intense rain both during the north-east and south-west monsoons. Summer months are severely sultry, while winter cold is practically unfelt. The rainfall and temperature readings given for Eravipuram village supra can be adopted without modification for Tangasseri also.

Communications

14. Communication facilities in the area are excellent. Quilon railway station is only a mile and a half from Tangasseri, while the transport bus stand is nearer still. There are town buses plying between

(1) 'Useful Plants of India' by Drury, 1858 edition, p. 56

Tangasseri and Quilon facilitating the journey to the town. Cycle rickshaws, hand-pulled rickshaws and motor-cars are quite numerous. The close network of roads makes every house accessible to vehicular traffic. The main road, portions of which are tarred, leading from Quilon enters the place at Tangasseri gate and goes up to the lighthouse. From different points of this road by-roads take off to the entire length and breadth of the place. Though the by-roads are only gravelled they are motorable at all seasons of the year. The roads are all so well planned and neatly laid out that Tangasseri stands unique as a planned little area standing apart from the rest of Kerala. A post office started by the British long before the integration of the area with Travancore-Cochin still functions there.

Public Institutions and Places of Public Interest

15. When Tangasseri was a British possession, there was a subordinate Magistrate's Court, a Taluk Office and a Village Office. But with the transfer of the area to Travancore-Cochin and the consequent merger with the Quilon village, these offices were considered superfluous and hence abolished. Now the only office deserving mention is a Sub-Division office of the National Highway. There are two English medium schools, one for girls and the other for boys, conducted by the Catholic church. The boys' school was started in 1840 with the aid of the Propaganda Mission under Verapoly diocese. The girls' school was opened in 1885 by a convent which is still conducting it. Both these schools teaching in English medium have established such high reputation and are so popular that students from different parts of the State flock there seeking admission. There are two important old Catholic churches in Tangasseri not far away from each other. The reason for having two churches close by for the same community is that formerly the Roman Catholics of the area were under two dioceses, namely, Goa and Verapoly, for administrative purposes. The church of the section belonging to the Verapoly diocese was built in 1789. The first Vicar Apostolic Bishop of Quilon lies buried in this church at the foot of the altar. The church of the Goa Mission was constructed in 1841 by Archbishop Don Manual de Sam Joquim Neves. It appears that this church, built in his own garden, was originally intended as a chapel for his burial. The Archbishop died in 1849 and was buried in the church.[1]

16. On either side of the road leading to the site of the flagstaff remain within enclosed walls the two ancient cemeteries in which have been buried a number of high army and civil officials of the Dutch and the English. The one to the northern side of the road is called the English Cemetery and was looked after till the end of the English period. Opposite to it on the southern side of the road is the other cemetery which is called the Dutch Cemetery. Both these monuments are now in a neglected condition with crumbling compound walls and wild growth covering almost all the tombs.

17. The portion of a wall of the St. Thomas Fort standing high at the edge of the shore on the southern side of Tangasseri and threatening to fall down at any moment is now a protected monument. When Francisco de Almeyda was sent to India as the first Portuguese Viceroy, one of the important missions given to him was the construction of a fort at Tangasseri.[2] He was successful in building a small fort. As has already been mentioned, this fort was destroyed by a local rising, under Bala Pillai when the Portuguese tried to interfere with the Mohammedan trade. In 1517 the Portuguese entered into a new treaty with the Queen of Quilon under which, on the pretext of repairing the old fort, Rodrigues, the Portuguese Captain, constructed a new and larger one which was christened St. Thomas Fort. In 1680, the fort was reduced to a single tower by the Dutch according to their retrenchment policy. It is the

(1) 'Malabar' by William Logan, Vol. II, Appendix XXI (2) Ibid, Vol. I, p. 322



dilapidated remains of this portion which now stand overlooking the sea on the southern side. Tumbled down walls of the fort are still to be seen in the sea at the time of low tide. The day when the remaining portion of the wall will also sink is not far off and with that the only memorial of the Portuguese might would pass into oblivion.

18. The Tangasseri gate, constructed at the entrance to the town in the 1930's, stands as a monument of the struggle of the people of Tangasseri to remain British subjects when the British Government contemplated the transfer of the area to the native State of Travancore. As Tangasseri was no more of any strategic importance to the British by the beginning of this century they were negotiating with the Travancore Government for the complete transfer of the area to the Travancore State. But the people of Tangasseri led by Anglo-Indians protested against this move. They went in a deputation to the Viceroy and submitted a memorandum requesting that they should be permitted to remain British subjects. The Tangasseri gate was constructed out of public contribution during this time with the idea of specially demarcating Tangasseri as a staunch British pocket and marking out its separate existence from the native State of Travancore.

19. Another object of tourist attraction at Tangasseri is the lighthouse constructed by the British in 1902 in order to warn ships against the dangerous Tangasseri reefs. Strengthened in 1940, it rises to about 140 ft., flashing light beams up to 18 miles out into the sea.

20. Being a Christian centre from very ancient times, Tangasseri was visited by several Christian missionaries and papal delegates in the 14th and 15th centuries. From the time of the Portuguese power, it has been a seat of ecclesiastical dignitaries. At present it is the headquarters of the Quilon Bishop whose residence is located in the building which in olden days served as the palace of the Portuguese Governor.

Markets

21. There is only a private market in Tangasseri. Fish and vegetables are the important commodities sold here. Even for these articles, as well as for all other things Tangasseri depends on the shops and markets of Quilon town. Being essentially a residential area and Quilon being very near, Tangasseri does not require more market facilities.

Health and Sanitation

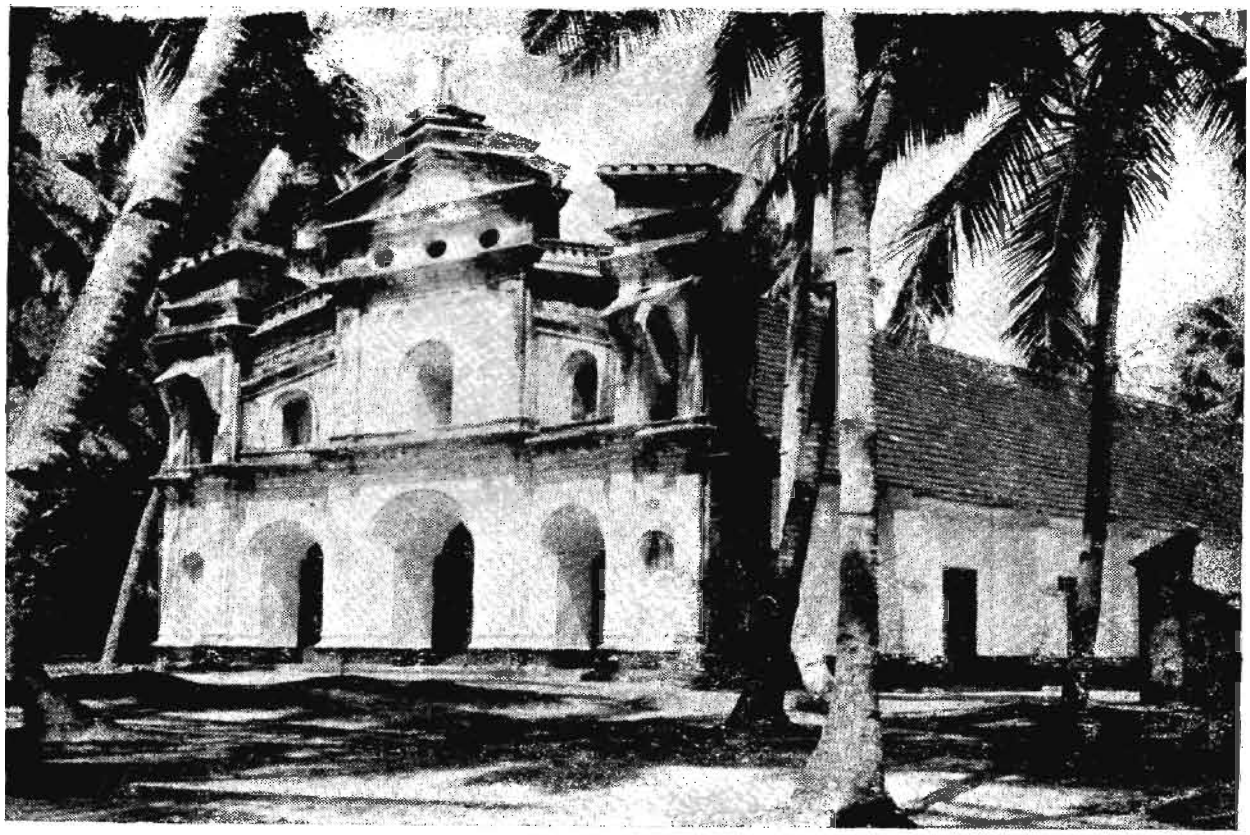
22. The health and sanitation of the area is looked after by the Quilon municipality. The drainage facilities may be said to be generally satisfactory. Marshy places and unprotected tanks are rare except, perhaps, the Tangasseri canal which provides a good breeding place for mosquitoes. Roads are swept daily by the municipal staff. Most of the houses have got sanitary type of latrines. The people take great care in keeping the surroundings of the houses clean and beautiful. Good drinking water is available at all times in all places on account of the laterite nature of the soil. Even a well hardly 5 ft. deep on the brink of the shore near the 'flagstaff' yields fresh water. With the completion of the Quilon Water Supply Scheme, Tangasseri will be provided with protected water which will further improve the sanitary conditions.

Residential Pattern

23. The residential pattern of Tangasseri though old in its origin appears to have been based on at least a rough plan. The land on either side of the numerous roads which chequer the area is divided into plots of symmetrical sides maintaining also a wonderful resemblance between one plot and another. These are enclosed by compound walls, mostly built of laterite stones and well plastered with lime and some by hedges of ornamental plants. A few yards into the interior of these compounds are nestled the houses, those by the roadside being uniformly good and beautiful. Even old houses seem no way inferior to the more modern ones standing by their side except perhaps, for the absence of terraced roofs. Creepers like passion fruit, bougainvillaea,

antigonon etc. adorn the roofs and frontage of most of them while ornamental and flower plants render the compounds exceptionally picturesque. The houses, invariably face the road.

24. The Anglo-Indians have clustered together at the centre of Tangasseri while other people reside along the periphery. However, among the Anglo-Indians, a few rich Indian Christians are also residing just as there are poor Anglo-Indians residing among the non-Anglo-Indians.



Pl. 54 CATHOLIC CHURCH CONSTRUCTED IN 1841 Page 136



Pl. 55 ENGLISH CEMETERY Page 136



Pl. 56 REMNANTS OF ST. THOMAS FORT Page 136



Pl. 57 TANGASSERI LIGHTHOUSE Page 137

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Area, Houses and Population

25. According to the latest calculation the total area of Tangasseri is only 98.80 acres.[1] During the time of the Portuguese and the Dutch, there were some restrictions regarding the immigration of people into the area. Many of the inhabitants in those days were Europeans and the rest native Christians whom these powers took under their protection. The latter were mainly those who, besides helping the foreigners in trade, were willing to enter into marital alliances with them. Non-Christians and even those Christians who were reluctant to enter into marital alliances with foreigners were not welcome there. Though the English did not enforce any such rigorous restriction, there was very little movement of population even during their time. With all these restrictions, in 1901 the total population of Tangasseri was 1,733. It increased to 2,859 in 1951 and 2,974 in 1961. The increase in population in the first half of this century was only 65 per cent and in the last decade only 4.02 per cent. But this comparatively small increase in population does not mean that the area is sparsely inhabited. Even from olden days, it had a high density of population ; in 1901 it was as high as 11,225 per sq. mile and in 1951 18,519. In 1961 it rose to 19,264. It is only natural to expect such high density in a place which had both commercial and political importance from very olden times. But for the restrictions on the movement of population the density would have perhaps been much higher than at present. The number of females has always been slightly higher than the number of males. In 1951, there were 1,472 females as against 1,387 males whereas in 1961 the corresponding figures were 1,505 and 1,469 respectively. The total population of 1961 is distributed among 469 households with an average strength of 6.34 members per household. They occupy 371 houses.

26. The surveyed area covers 36.00 acres having a population of 793 with the females accounting for 51.20 per cent of it. The density of population works out to 14.098 per square mile.

Table I

AREA, HOUSES AND POPULATION

Area in		Density	Total No of			
Acres	Hectares	per sq. mile	households	Persons	Males	Females
36.00	14.57	14,098	121	793	387	406

27. As can be seen from the following table, membership of majority of the households is more than 5. There are only 13.22 per cent households with less than four members. 42.98 per cent households have 4 to 6 members each, 32.23 per cent households 7 to 9 members each and 11.57 per cent households 10 members or more each. One reason for this large size of the household is that the tendency for the children to separate from the parents after the marriage is less in Tangasseri than elsewhere. Consequently, there are several households with more than one couple living together.

(1) 39.98 hectares

Table II

SIZE AND COMPOSITION OF THE HOUSEHOLDS

Total No. of households	Single member households	2 or 3 members	4 to 6 members	7 to 9 members	10 members and over
121	...	16	52	39	14

Ethnic Composition

28. Tangasseri happens to be one of the most important Anglo-Indian settlements on the Kerala coast, the Europeans who settled there from the beginning of the 16th century having entered into marital alliances with the local people. At one time the whole place was inhabited by them, but later native Christians also came in. Other communities moved into the area only in recent times. Being a British territory the Anglo-Indians in Tangasseri enjoyed several special privileges in the matter of education and appointments which served as an inducement for them to stick on to the locality. After independence, however, with the reduction of these special privileges there was no reason for them to stick on to this small area which had no special attraction except being the place of their nativity. Large numbers of them, therefore, migrated to other places in search of employment. Nevertheless, even now about 40 per cent of the population consist of Anglo-Indians, all belonging to the Catholic Church of the Latin rite. The next most important community in Tangasseri is native Christians who are also Catholics following the Latin rite. The Anglo-Indians and the native Christians together form nearly 95 per cent of the population. The rest are Hindus belonging to Nair and Ezhuva communities.

29. In the surveyed area 97.86 per cent of the people are Catholics belonging to Latin rite. The rest are Hindus, 1.39 per cent being Ezhuvas and 0.75 per cent Nairs. Among the Catholics, 27.06 per cent belong to the Anglo-Indian community, while the others are native Christians.

Table III

RELIGIONS, COMMUNITIES, CASTES OR SUB-CASTES

	No. of households	Persons	Males	Females
Hindus				
Total	3	17	10	7
Ezhuvas	2	11	7	4
Nairs	1	6	3	3
Christains				
Total	118	776	377	399
Latin Christians	88	566	275	291
Anglo-Indians	30	210	102	108

A brief note on Anglo-Indians alone is given below since the rest of the communities have been dealt with in other monographs.[1]

Anglo-Indians

30. A reference to the terms Eurasian, Feringhee, Chattakkar, Luso-Indians and Topasses (Topazes) is inevitable in exploring the correct definition of the term Anglo-Indian. According to Edgar Thurston the term Eurasian may, after the definition in Hobson Jobson, be summed up as "a modern name for persons of mixed European and Indian blood, devised as more

(1) See for the notes on Latin Christians the monograph on Kottukal and Parassala and on Ezhuvas the monograph on Kadakkavoor in part VI F of this series and on Nairs the monograph on Bharanikavu in part VI D.

euphemistic than half-caste or more precise than East-Indian". Stocqueler would have it that the name Eurasian was invented by Balfour as a term which has been adopted by all classes of India to distinguish the descendants of Europeans and native mothers. As to the communities or persons who come under this category there has been no controversy. In fact there is little scope for it.

31. The term Feringhee which was (and to some extent is) also popular in Kerala is "an Indian term for European, especially Indian-born Portuguese" according to the Oxford Dictionary. It is a corrupt term for Frank which means "one of the Germanic nation or coalition that conquered France in the 6th century or person of western nationality". The Chamber's Dictionary defines the term Feringhee as 'a Hindu name for a European'. The Universal English Dictionary by Henry Cecil Wyld has it that 'Feringhee means a name in India for a foreigner: specifically (a) a European (b) Eurasian, especially a person half Indian, half Portuguese'. Sir W. Hunter describes Feringhee as Portuguese of mixed descent. It is clear from these authorities that Feringhees are the descendants of Europeans. especially of Portuguese, through Indians.

32. The Census Report of 1931 of Cochin observes as follows:— "Apparently there has been a fall in the number of Anglo-Indians from 2182 to 1717 during the past decade. This, no doubt, is to be attributed to many Feringhees being returned as Indian Christians at the present Census. Originally descended from the Portuguese traders who married women of the country the great majority of the Feringhees have at present next to no admixture of foreign blood. They differ very little from Indian Christians. Those that are well-to-do wear cloths of European fashion, while the dress of others differs but little from that of Indians. Many of them wrongly return themselves as Anglo-Indians, while considerable numbers return Feringhees or Indian Christians as their race. The Feringhees are not shown separately in the table but are included with the Indian Christians."[1] This position adopted in the Census Report of Cochin is inconsistent with the definition of an Anglo-Indian which was adopted at the Conference of Census Officers held at Delhi for the 1931 Census in which an Anglo-Indian has been defined as "a person whose father, grandfather or other progenitor in the male line was a European",[2] and therefore does not seem to be a valid authority against the meaning of the term Feringhee given above.

33. The term 'Chattakkar' has been derived from 'chatta' (trousers) and 'kar' (a person who uses them). But this term is considered as a derogatory designation. Since the Portuguese were also known as Lusitanians the descendants of the Portuguese through Indians were known as Luso-Indians. This term also has now become obsolete.

34. Another term which deserves consideration in this connection is Topasses. Visscher in his 'Letters form Malabar' says of Topasses as follows:—"There are a certain Christian people to be found in this country of Malabar and throughout the extensive coasts of India called Topasses who cannot be reckoned as belonging exactly either to the Europeans or the natives but form a third class. They are mixed race; some are sprung from Portuguese settlers and slaves, whose children have inter-married with blacks; but the greater part are the offspring of enfranchised Portuguese slaves. With these we must also reckon free slaves of all races: including Christian slaves who are chiefly of the Romish persuasion. Their number is daily on the increase." According to K. P. Padmanabha Menon, the author of The History of Kerala, "Topasses are evidently those known in Cochin as Parangees or Feringhees of whom there are about 2539 persons in the Cochin State. This of course, does not include the Eurasians who were

(1) The Census Report of Cochin (1931), page 259

(2) The Census Report of Travancore (1931), page 388

originally classed with Topasses but who by the rise in the social scale have been now brought under a distinct head. The Feringhees are Catholics of Latin rite."[1]

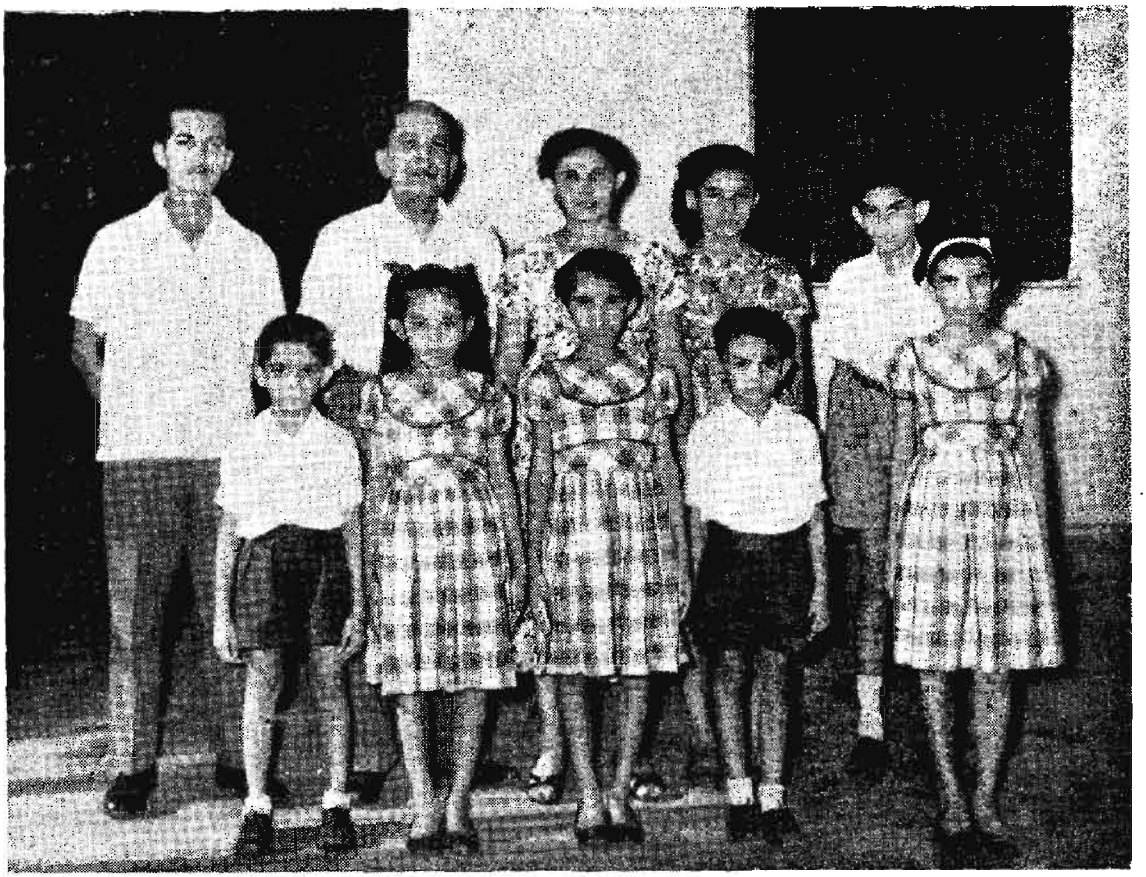
35. Von Moens, Dutch Governor of Cochin from 1777-1781 observed in his memorial that "on the taking of Cochin there were many Topasses who were all along the coast who were the descendants of the Portuguese. Some were slaves who had been given their freedom; others were offsprings of Indian women with whom their masters had formed temporary alliances. After the Portuguese left the place they assumed the surnames of their masters". The term 'Topass' has been explained in the Catholic Encyclopaedia edited by Charles G. Herbermann thus:-"Native rulers whose states were continuously exposed to the raids by their enemies appealed for protection to the Portuguese adventurers then numerous in India and famous for their undaunted bravery. They settled in Bandels, generally situated on the bank of a river and received for military services lands, a monthly pay and a share of booty. Their numbers increased rapidly for they married native women and many native converts came to them for protection and security. These converts are called Topasses because they wore a hat like the Portuguese ('Topa' means hat)." Orme in his History of Hindostan says about them as follows:-"The Christians who call themselves Portuguese always formed part of a garrison: they learnt the manual exercises with sufficient readiness and are clad like Europeans. They are incorporated into the companies of European troops. From wearing a topi (hat) these pretended Portuguese obtained amongst the natives of India the name of Topasses, by which name the Europeans likewise distinguish them." The Anthropology of Syrian Christians, though speaks of the Topasses as 'having sprung from the old Portuguese settlers and the low caste women of the soil', concludes by saying that "they have now no Portuguese blood in their veins, for, some are either descendants of native converts to Christianity or of the converted domestic slaves of the Portuguese."[2] This observation appears to lack in consistency. 'The Malabar and the Dutch' by K. M. Panikkar gives a translation of the propositions of the Dutch Commander and the answer of the English Commander in connection with the surrender of the Dutch to the English. Article 13 of the propositions of the Dutch Commander given in this refers to Topasses as half-castes. The term 'Topasses' has, however, ceased to be current now. Whether those descendants of the Portuguese who were born of Indian women other than the slaves were also known as Topasses does not seem clear from the above authorities. This is still in the realm of obscurity.

36. A restricted meaning is given to the term Anglo-Indian by those who claim to be the descendants of the English through Indians that it is only those who were born of English men through Indians who can be called Anglo-Indians. This is not accepted by the decendants of those of other European nationalities born through Indians. They claim that the descendants of any European born through any Indian woman come within the ambit of the term Anglo-Indian. Possibly the term Eurasian was invented to overcome this controversy. Article 366 (2) of the Indian Constitution defines the term Anglo-Indian to mean "a person whose father or any of whose other male progenitors in the male line is or was of European descent but who has domiciled within the territory of India and is or was born within such territory of parents habitually resident therein and not established there for temporary purposes only". The definition speaks for itself and it is clear that not only the descendants of the English but of other European nationalities also come within the definition of the term Anglo-Indian.

37. The history of the modern mixed races starts probably from the Portuguese naval expeditions. As Whiteway says the Portuguese have shown an alacrity not found in other European nations to mix

(1) History of Kerala by K. P. Padmanabha Menon, Vol. II, p. 441

(2) The Anthropology of Syrian Christians by L. K. Ananthakrishna Iyer, pages 257-258



Pl. 58 AN ANGLO-INDIAN FAMILY OF THE SURVEYED AREA Page 140



Pl. 59 A NATIVE LATIN CHRISTIAN FAMILY OF THE SURVEYED AREA Page 140



Pl 60 A NEW TYPE OF HOUSE Page 146



Pl. 61 AN OLD TYPE OF HOUSE Page 147

their race with others differing entirely from themselves. It is said that Prince Henry of Portugal encouraged his captains to bring home specimens of natives of the countries they discovered, with the double objective of using them as a merchandise and to open communication with the new nations by learning their languages.[1] Some of the women thus brought were married by the Portuguese and absorbed into their society. This policy of the Portuguese to promote marriages between the captives and themselves was followed by them wherever they went and led to very important results.

38. In India the Portuguese had additional reasons for entering into marital alliances with the local people. The hazards of the voyage prevented women from accompanying the first Portuguese expeditions to India. The men returned to their native land after long stay in the Malabar coast. Away from home and weary with war and the rough life, they yearned for a home life; but eligible Portuguese women were few. The dearth of women to marry the Portuguese soldiers and traders was so acute that it is reported that in the latter half of the 16th century, orphan girls from Portugal were sent to India to be married to the soldiers and officers. As an attraction, important administrative and military posts were offered to the men who married them. It is said that the governorship of Cranganore was offered to the one who married a particular orphan girl sent from Portugal.[2] Even this supply of orphan girls from Portugal could not be in sufficient numbers nor could it be sustained for long. Therefore, the marriages with local women were officially encouraged and particularly so by Albuquerque.[3] The prospects of choosing a wife from the natives were not at all bad, as the prejudices against such mixed marriages had been broken down by examples at home. Secondly, such mixed marriages were a political necessity. "The colonies by which Albuquerque proposed to man his ships were to be formed by the marriages between the Portuguese and the women of the country."[4]

39. "Albuquerque began his experiment with the banished men, and this gave point to the sneer of the captains, that from a banished criminal and a low-caste woman nothing good could come. Albuquerque certainly felt the objection to low-caste women, for he tells the king he was careful to select captive Mohammedan and Brahman women as being of better breeding; no one indeed was allowed to retain a woman of either of these classes as a slave except on the understanding that she was to be given up to anyone who desired to marry her."[5] Albuquerque also allowed his sailors to select wives from among the wives and daughters of the hostages he carried off at the time Adil Shah reconquered Goa. When his chaplains objected that such marriages were not in accordance with the rites of the Church, Albuquerque replied, "No,but they are by those of Alfonso d' Albuquerque."[6]

40. As an impetus for the mixed marriages, Albuquerque and other Portuguese Viceroys gave the people several rewards. They were helped to start shops as bakers, shoe-makers, tavern-keepers, carpenters and tailors. To improve their lot Albuquerque even suggested that the King of Portugal should order that all children between the ages of 12 and 25 should be educated in Portugal.[7] This fraternal policy was followed by the Dutch and the English, who too gave special protections to the

(1) 'The Rise of Portuguese Power in India' by R. S. Whiteway, 1899 edition, page 17. Also see 'Hostages to India or The Life Story of Anglo-Indian race' by Herbert Alick Stark, 1936 edition, p. 2
(2) 'Malabar and the Portuguese' by K. M. Panikkar, 1929 edition, p. 152
(3) 'The Hostages to India or The Life Story of the Anglo-Indian race' by Herbert Alick Stark, p. 1
(4) 'The Rise of Portuguese Power in India' by R. S. Whiteway, 1899 edition, p. 176
(5) Ibid
(6) Ibid, page 58
(7) Ibid, page 178

descendants of the mixed unions providing them opportunities for education and employment. The English East India Company even went to the extent of encouraging mixed marriages by paying a 'pagoda' to the mother of any child born from such marriages, at the time of the christening of the child.[1] Such special considerations encouraged further marriages during the Dutch and the English period and the mixed population gradually increased in number.

41. The children of the mixed unions originally resembled more the Europeans. In colour, physical features, dress, customs and manners, they were nearer to the Europeans than to the native population. Several of them went to the lands of their fathers, while the others continued here and thrived under the special patronage of the European powers. They entered into marital alliances with the natives or with members of the mixed race themselves. Thus, in course of time, they approximated more and more to the type of the country where they lived. Their colour gradually faded and the European characteristics were diluted with each generation.

42. Referring particularly to Tangasseri, the Anglo-Indians are the descendants of the Portuguese and the Dutch. The majority of them have a fair complexion. As Thurston says, in colour they afford examples of the entire colour scale through sundry shades of brown and yellow to pale white and even florid or rosy. The hairy system is essentially black though in certain persons it has faded into a copper colour. The colour of the iris is also liable to great variation from lustrous black to light with a predominance of dark tints.[2] The average height of the Anglo-Indian is between that of the European and the native. The cephalic and nasal indices are also between the two parent stocks.[3] However, these special characteristics are fast disappearing with the new generations as they are mixing more and more with the natives. The features which are now predominant are the special style of hair of the women, the dress and the name. The women generally prefer to keep the hair curly and bobbed instead of growing it and letting it flow behind. Predilection to European style of dress is still presistent both among the men and the women. The men wear pants and shirts or slacks, while frock is the common dress of the women. On solemn occasions, the men may also wear tie and coat and put on a hat. Surnames like Gomas, Da Souza, Gonsalvez, Da Cruz, Da Costa, Fernandez, Rodrigues, Rozario etc., are quite common among the Anglo-Indians but these names are not sure indications of the community as several native Latin Christians also have adopted them in certain areas.

43. English is the language commonly used by them at home and among their own people. All of them claim English to be their mother tongue, though from infancy they learn Malayalm also in which they are equally, if not more, proficient. While majority of the children are educated in the English medium schools in Tangasseri, some poor people send their children to Malayalam medium schools as well. Great interest is shown in education since the occupations for which they go mostly require academic qualifications. They also enjoy full fee concessions for education when the income is below a prescribed limit. Consequently, literacy is very high among them.

44. Agriculture is seldom taken up by them. Occupations like those of clerks, railway employees, tailors, carpenters, teachers, telegraph operators, doctors and engineers are preferred. Posts and Telegraphs departments and Railways have absorbed a large number of them by virtue of the reservations made in their favour in these departments during the British regime which do not exist now. In the State Government, however, the Anglo-Indians go along with Latin Christians for purposes of reservations of posts for backward communities.

45. By faith, the Anglo-Indians of Tangasseri are Roman Catholics. Many of them

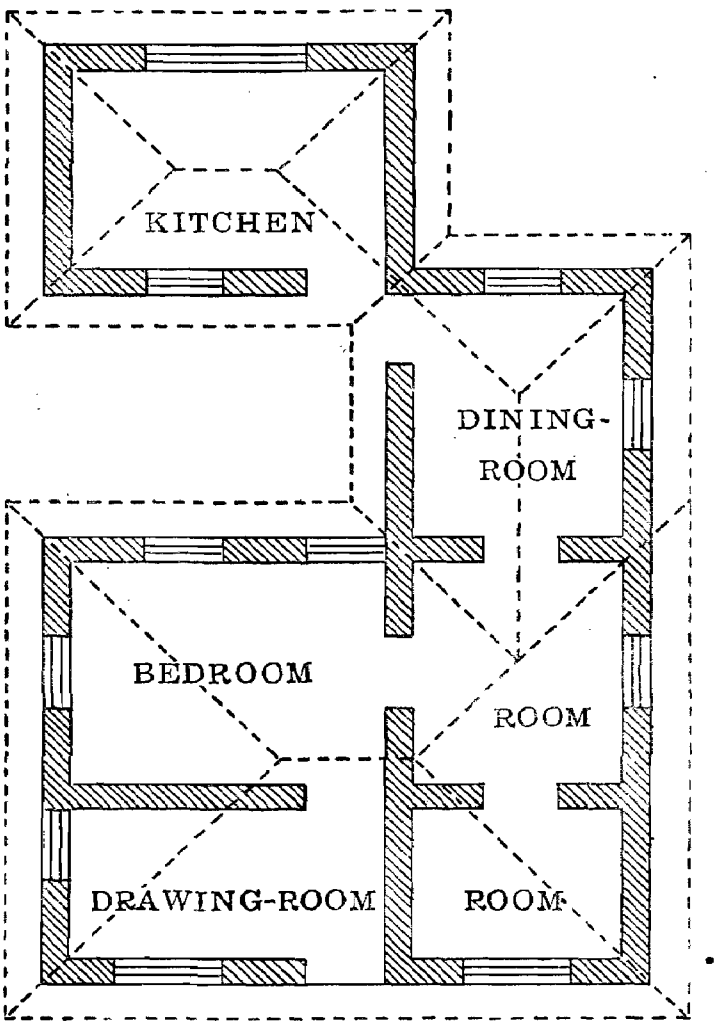
(1) 'Half Caste' by Cadric Dower, p. 114
(2) 'Castes and Tribes of Southern India' by Edgar Thurston, Vol. II, p 230, 1909 edition
(3) Ibid

belonged to the parish which was under the Portuguese bishops of Cochin till 1950. From the 17th century, there were controversies regarding the jurisdiction of Portuguese bishops over the Tangasseri parish. At the time of the Portuguese supremacy, the King of Portugal had been designated as special patron of the Catholics in India who were under the jurisdiction of the Archbishop of Goa. Later, as the Portuguese power disappeared from India, there was a move to hand over certain parishes under the Portuguese bishops to the local bishops, but this move was resisted by the Portuguese. An order from the Pope to the Cochin Bishop to hand over the administration of the Tangasseri parish to the Bishop of Quilon was not complied with on the ground that it was not communicated through the King of Portugal. In this controversy, the Anglo-Indians of Tangasseri supported the Portuguese bishops and, therefore, the parish remained under Cochin until 1950. This defiance of the people to the Papal Order is referred to in the locality as 'schism of Tangasseri'. In 1950, the Church administration of all the parishes in Kerala were taken away from the Portuguese and given to local bishops when all people of Tangasseri came under the jurisdiction of the Bishop of Quilon.

46. Till the end of the British regime, the Anglo-Indians tried to identify themselves with the Europeans by a rigid adherence to their dress, customs and manners. Many of them were also averse to learning the native language. But, in recent years they have adapted themselves to the native way of life. Even in matters of dress, customs and manners, they are trying to follow Indian patterns. The proficiency they have achieved in the local language and the willingness to seek occupations other than the traditional ones are also indications of this change.

House Types

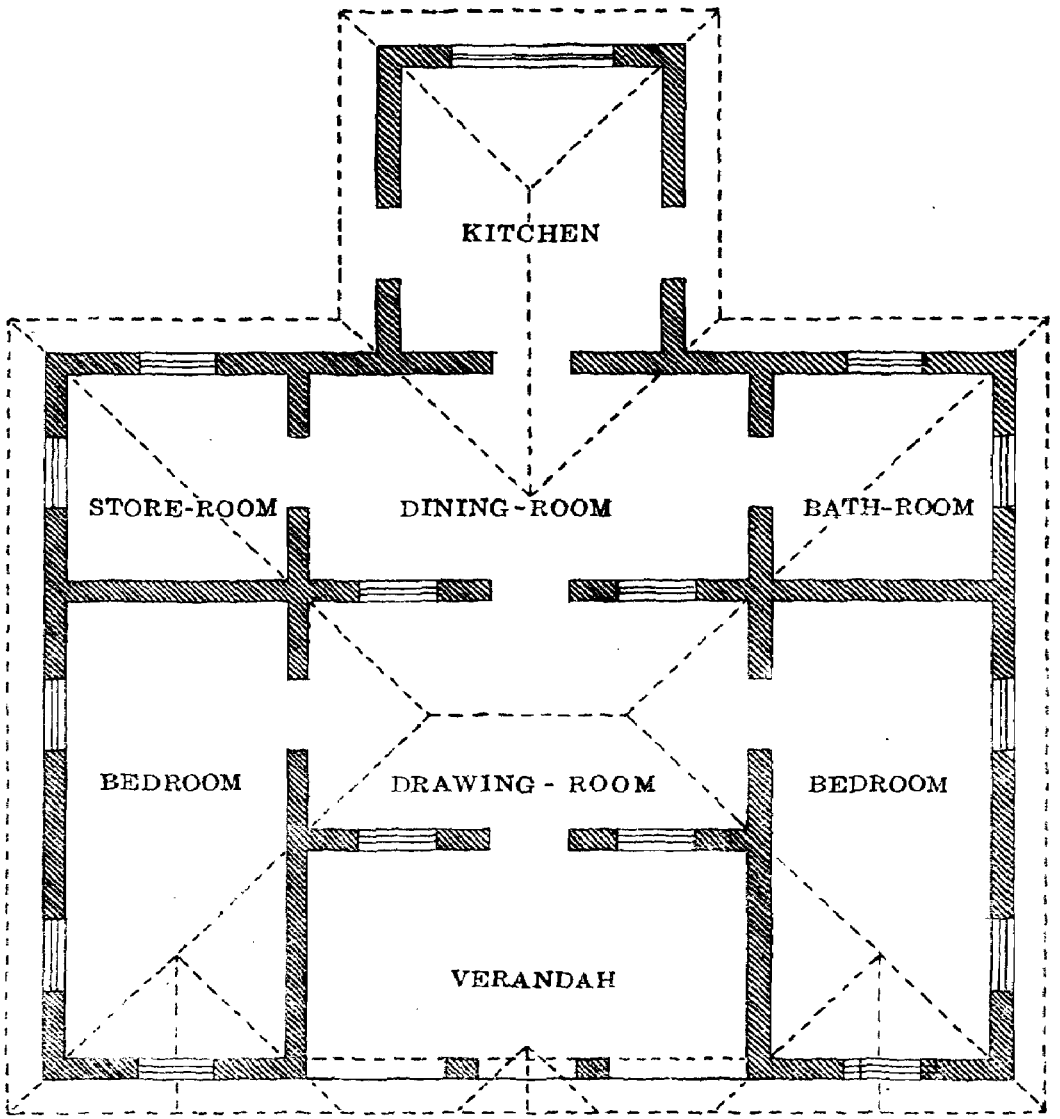
47. The house types in Tangasseri present a variety consisting of the old and the new as well as the western and native styles of architecture. In the centre of Tangasseri where there is an Anglo-Indian concentration, there are the old houses which show a remarkable influence of the antique styles of western architecture as well as new houses which have been constructed on modern styles. Most of the houses falling



GROUND PLAN OF A NEW TYPE OF HOUSE

in the high class are newly constructed, whereas almost all houses of the old type can be included in the middle class. There are also a large number of low class houses, particularly along the coast.

48. The modern houses have separate drawing-rooms, bedrooms, dining-rooms, kitchens and verandahs and are provided with large windows and doors. The windows have glass panes and curtains. Some of these buildings are wholly or at least partly terraced, while some others are completely tiled. Generally constructed behind the house, the latrines and bath-rooms in some cases are attached to the bedrooms also. All these houses are electrified and have gardens in front.



GROUND-PLAN OF AN OLD TYPE OF HOUSE

49. All the old houses have tiled roofs and laterite walls plastered with lime. Varying in size and shape, all of them disclose the western influence both in the design and in the decoration. They have separate drawing-rooms, sleeping rooms, dining-rooms and kitchen. There may be a small verandah in front in the case of several houses, and for most of the houses there is a verandah behind also. The rooms are well ventilated and interconnected with doors. Besides the windows, there are ventilation holes of oval or rectangular shape at the top of the walls. The windows and doors are generally large and the height of the walls varies from 15 ft. to 20 ft. The ceiling of these houses follows the angle of the roof unlike the flat ceiling found in the old houses of Kerala. The windows and doors are provided with curtains, some of which are embroidered or carry glass pendants along the edges exhibiting the artistic taste of the inmates and giving an appearance of antiquity. In many houses, there are hanging lamps and chandeliers, the most striking remnants of the western influence in the decoration of the house. Small plants in beautiful ceramic or brass pots placed on tall wooden stands decorate the corners of the reception room. In front of almost all houses, there is a garden. Latrines and bath-rooms are constructed behind the house.

50. The poor class houses are mostly made of mud or cadjan walls and thatched with cadjan. In exceptional cases, the walls may have been built with laterite stones also. The number of rooms varies from 1 to 3 besides the kitchen. Cheap timber is used in the construction of doors and windows. Latrines and bath-rooms are generally absent in these houses.

51. No consideration except those of drainage and accessibility enters in the decision of the location of the house. The common beliefs prevalent among the native people with regard to the location, facing, dimension etc., of the house are not much credited by the Anglo-Indians. No rituals in connection with the laying of the foundation-stone or the completion of the house are observed by them.

52. The following table classifies the houses in the surveyed area according to the material used for the wall and the type of roof. 14.88 per cent of the houses have walls of cadjan, 36.36 per cent of mud and 48.76 per cent of laterite stone. 64.46 per cent of the houses are thatched, while the rest are tiled.

Table IV

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

	Material of wall			Material of roof	
Total No. of households	Grass, leaves, reeds or bamboo	Mud	Stone	Grass, leaves, reeds, thatch or bamboo	Tiles, slate or shingle
121	18	44	59	78	43

53. 12.40 per cent of the households manage with one room. 21.49 per cent households have two rooms, 19.83 per cent households three rooms, 17.35 per cent households four rooms and 28.93 per cent households five or more than five rooms. Majority of these households have four to nine members. The following table throws more light on the number of rooms occupied by each household and the number of members in the household.

Table V

HOUSEHOLDS BY NUMBER OF ROOMS AND BY NUMBER OF PERSONS OCCUPYING

No. of rooms	Total No. of households	No. of households according to number of persons in the household			
		2-3 persons	4-6 persons	7-9 persons	10 persons and over
1 room	15	2	9	3	1
2 rooms	26	6	11	7	2
3 rooms	24	2	11	9	2
4 rooms	21	2	11	6	2
5 rooms and over	35	4	10	14	7

Dress and Ornaments

54. All men of the Anglo-Indian community and some among the Latin Christians wear pants and shirts, while almost all the boys wear shirts and shorts. A small percentage of Anglo-Indian men are also accustomed to full suit. Majority of Latin Christians and men of other communities wear shirt and dhoti. All women of the Anglo-Indian community and majority of Latin Christian women wear frocks of coloured, chequered or printed cotton or silk. White is generally eschewed being a sign of mourning. But curiously enough this colour is invariably used for christening, first Communion and Confirmation and by the girls for wedding. For going out of the house some ladies tie round the neck a silk or nylon scarf which can be used as a headpiece while going to the church. The older women, instead of using the scarf, use a hat. All men and women of the Anglo-Indian community wear either shoes or slippers. In Tangasseri, the men of the other communities also use footwears unlike the people in most villages of Kerala. A more detailed idea about the patterns of dress used by the different communities can be had from the following table. The full sarees and half sarees mentioned in the table are the same as those referred to in the monograph on Eravipuram. 'Any other item of dress' mentioned towards the end of the table in the column of females refers to skirt and blouse which is the costume of girls.

Table VI

DRESS

Total population			Communities			
Males	Females		Latin Christians	Anglo-Indians	Ezhuvas	Nairs
387		Total No. of males in the community	275	102	7	3
	406	Total No. of females in the community	291	108	4	3
		I. No. of males wearing				
19		(1) Shirt, shawl, and dhoti up to heels	19	...	...	...
66		(2) Shirt and dhoti up to heels without shawl	64	...	1	1
2		(3) Shawl and dhoti up to heels	2	...	...	...
95		(4) Shirt and pants	39	55	1	...
191		(5) Shirt and shorts	142	42	5	2
3		(6) Full suit	...	3	...	...
11		(7) Any other type	9	2	...	...
		II. No. of females wearing				
	60	(1) Full Saree	56	...	3	1
	199	(2) Frock	98	101	...	...
	71	(3) Half saree with blouse and dhoti from waist to heels	67	4	..	...
	76	(4) Any other item	70	3	1	2

55. It is hardly possible to over-emphasise the importance an Anglo-Indian woman gives to the dress. Her most cherished possession is undoubtedly the dress and on the occasion of the marriage she cares more for dress than for ornaments. The dress required at least for two to three years is given to the girl by the parents on the occasion of marriage.

56. The Anglo-Indian women are not as fond of ornaments as the women of other communities. Young girls do not use any ornaments at all, while the ornaments of the grown-up women are limited to plain neck-chains, bangles, one or two rings and ear-studs of simple design. In order to wear the ear-studs, the ear lobes are not perforated but the studs are provided with spring devices so that they can be easily removed. The ear-studs generally contain only one precious stone. Bangles of glass, plastic and gold and finger rings of gold are also used. The total value of the ornaments in the surveyed area generally does not exceed Rs. 500 per household.

57. The other women of Tangasseri have to some extent been influenced by the Anglo-Indian tastes in the matter of dress and ornaments. As a result, they also take greater interest in dress and less in ornaments. Only a few items of ornaments are used by them, say, neck-chains, bangles, ear-studs and rings. The elaborate and intricate items of necklaces, chains and large ear-studs so common among the women of some other localities are rarely seen among these women. The amount spent on the ornaments is also comparatively small. The following table gives the number of households in each community in the surveyed area using ornaments and the amounts spent by them.

Table VII

ORNAMENTS

Total No. of households		Communities			
		Latin-Christians	Anglo-Indians	Ezhuvas	Nairs
121	Total No. of households in the community	88	30	2	1
81	Total No. of households wearing ornaments	56	22	2	1
40	Households using no ornaments	32	8	...	...
13	No. of households using ornaments of the value of Rs. 100 or below	10	3	...	...
53	No. of households using ornaments up to Rs. 500	39	14	...	...
14	No. of households using ornaments up to Rs. 1,000	6	5	2	1
1	No. of households using ornaments up to Rs. 1,500	1	...	...	...

Furniture and other Accessories

58. The Anglo-Indian houses are luxuriously furnished. Almost all houses possess settees, tables, stools, almirahs, cots and benches. Many of them possess radio sets, while some have pianos and gramophones. Non-Anglo-Indian households also generally maintain a high standard in respect of furniture unlike in several other surveyed centres. Altogether in the surveyed area 68.59 per cent households possess chairs, 82.64 per cent households possess tables and 80.99 per cent households possess cots. There are stools in 53.72 per cent households, benches in 50.41 per cent and almirahs in 46.28 per cent. 38.84 per cent households are electrified and 16.53 per cent households own radio sets. Irrespective of the income, all people are anxious to keep the house well furnished.

Table VIII

FURNITURE

Total No. of households	Number of households having												
	Chairs	Tables	Cots	Stools	Benches	Almirahs	Lanterns	Electric lights	Battery torchlights	Kerosene stoves	Bicycles	Gramophones	Radio sets
121	83	100	98	65	61	56	78	47	44	7	17	2	20

Food and Drink

59. As everywhere else in Kerala, rice is the staple food in Tangasseri also. Tapioca is taken as an occasional substitute for rice by majority of the native Christians and wheat by Anglo-Indians. All people in the surveyed area including the Hindus being non-vegetarians, meat and fish are commonly included in the menu. Vegetables like potato, tapioca and cocoanut are also used by them along with rice or wheat. Milk, ghee and oils are consumed in larger quantities than in the other surveyed centres of the district. On the whole, it may be said without exaggeration that the nutritive value of the food consumed in the area is high.

Table IX

DIET (STAPLE DIET AND FOOD HABITS)

Name of the community	Total No. of households	No. of vegetarian households	No. of non-vegetarian households	No. of households having as staple food		
				Rice	Combination of rice and wheat or other coarser grains	Combination of rice and roots including tapioca
Latin Christians	88	...	88	40	3	45
Anglo-Indians	30	...	30	8	22	...
Ezhuvas.	2	...	2	2	...	...
Nairs	1	...	1	1	...	...

60. The superior food habit is also reflected in the number of meals per day consumed by the people. As many as 66.94 per cent households in the surveyed area take more than three meals a day consisting of three principal meals, namely, breakfast, lunch and supper and the early morning coffee as well as the evening tea. The breakfast consists of coffee or tea and some preparations in wheat or rice. Rice and meat, fish or vegetables constitute the lunch, while for supper, some people eat the same items as for lunch, and others certain preparations in wheat. Coffee is more popular than tea. 26.45 per cent households subsist on three meals a day, while 6.61 per cent households take only two meals a day. Most of the Anglo-Indians and all the Hindus in the surveyed area come in the first group of more than three meals a day, while most of the people in the second group and all the people in the last group are Latin Christians.



Pl. 62 AN ANGLO-INDIAN FAMILY IN TRADITIONAL COSTUME Page 148



Pl. 63 AN ANGLO-INDIAN GIRL SNAPPED IN HER GARDEN Page 148



Pl. 64 BAPTISM (ANGLO-INDIAN) **Page 151**

Table X

DIET (NUMBER OF MEALS)

Total No. of households	Name of the community	Total No. of households in the community	Households having two meals a day	Households having three meals a day	Households having more than 3 meals a day
	Latin Christians	88	8	30	50
121	Anglo-Indians	30	...	2	28
	Ezhuvas	2	...	...	2
	Nairs	1	...	...	1

Customs and Manners

Anglo-Indians

Birth

61. The first confinement of a girl takes place in her mother's house for which she is brought from the husband's house in the 7th month of pregnancy. The custom is for the mother and some relations to bring the girl on a convenient day which would have been intimated to the husband's people earlier. There are no ceremonies associated with it; but it is a practice for the mother to present the girl with some gold ornament on this occasion. During the advanced stage of pregnancy all well-to-do people send the girl for medical check-up. Only if any complications are expected, a doctor is called to the house or the girl is taken to a hospital or nursing home for confinement; otherwise a qualified midwife is called. After the birth, the baby is washed and presented by the grandmother to its father and other near relations to kiss. Relations visit the mother and the child with presents such as gold ornaments a portion of which is given to the nurse. There is a small feast on that day limited to the inmates of the house. On the 7th or 8th day takes place the baptism for which all relatives and friends are personally invited by the father of the child. For the baptism, the child is dressed in white robes and taken to the church by a servant-woman, accompanied by the godfather and godmother who, for the first child, should be the paternal grandfather and grandmother or some close relations of the child's father. When the godfather and the godmother come for the baptism, they bring the baptismal costume for the child and cake and wine to be served during the celebrations of the day. If the child dies in early ages, they provide the clothes and coffin for the funeral. For the wedding of the godchild presents are given by the godfather and godmother.

62. The sacrament of baptism is administered by a priest in the parish church of the child's mother. As a rule, the child is given the name of the patron saint of the day on which it was born. If the saint happens to be a male one and the child is a female, it is customary to adopt the feminine form of the name of the saint. For example, if the patron saint is Joseph or Ignatius and the child is a girl, it shall be named Josephine or Ignasia. The surname like Fernando, Gomas etc. is also added to the name of the child. A pet name of the choice of the parents may further be added to the name and the surname. Thus the full name of a girl may be 'Dollette Ignasia Fernando' where 'Dollette' is the pet name, 'Ignasia' the Christian name and 'Fernando' the surname. For simplicity, the girl may be just called Dollette. After the baptism, there is a grand rejoicing at home, consisting of tea-party, music and dance. The invitees bring presents such as powder, dress etc. for the baby. On the 40th day the mother gets out of the house for the first time after confinement in order to go to the church for the ceremony of purification which has been referred to in the monograph on Kottukal. Any time after the purification ceremony, preferably after three months from the day of delivery,

the husband may take his wife and child to his house. At no period during the pregnancy or child-birth any pollution is observed by the woman or her relations.

Holy Communion and Confirmation

63. When the child is about 7 or 8 years old, the sacraments of Holy Communion and Confirmation are administered to it. The godparents attend both these ceremonies and present the child with dress and other gifts. Both occasions are considered to be important and are celebrated with feasts.

Puberty

64. Puberty is, for the sake of decency, kept hidden from the men. Generally, only the ladies of the house will know about the attainment of puberty by a girl. Her movements are in no way restrained and no rituals or ceremonies are observed in connection with it. Neither is any pollution attached to a girl at the time of puberty or menstruation.

Marriage

65. Unlike other communities where members of opposite sexes of different houses are seldom allowed to associate with each other, the Anglo-Indian community allows a little more freedom of movement irrespective of sex differences. This custom enables the youngsters to cultivate acquaintance with one another for sufficiently long periods. If a girl and a boy like each other and think of marrying, they first ascertain the views of their parents informally. The considerations that weigh in the approval of a particular match are the social status of the boy and the girl and the financial ability of the boy to maintain a family. The marriage of an Anglo-Indian with a non-Anglo-Indian Christian or with any other caste is generally discouraged. If the boy and the girl know that their parents approve the marriage, in some cases, a formal consent of the girl's parents is sought by the boy through a letter written to her father. The father of the girl replies informing his approval for the marriage. The parents of the boy and the girl may then visit each other's house though such visits are not considered to be essential. There are also cases where the boy or the girl does not choose the partner *suo moto*. The parents then find out a suitable match. But in such cases the boy will invariably interview the girl before fixing up the marriage. When once the betrothal is over, the boy and the girl move freely in social functions, often officiating as godfather and godmother in christening, a custom which does not obtain in the other Catholic communities. It is the girl's people who choose the date of marriage since the marriage is to take place in her parish, but they consult the parents of the boy also before arriving at a final decision. Before the betrothal, the boy may give the girl some presents, say, dress or ornaments. For the betrothal, which takes place in the girl's house, the boy and a few of his relations go to her house on the appointed day. The parish priest may be invited for the function but his presence is not essential. The important ceremony of the day consists of the boy giving a ring to the girl, as a mark of engagement. There is also a small feast to celebrate the occasion. After the publication of banns on three consecutive Sundays, the marriage takes place on a week-day at the girl's parish. If the boy belongs to a distant place, he and his party reach the village of the girl on the eve of the marriage and stay in a house arranged by the girl's people. But if he belongs to a neighbouring place, it is enough that he comes straight to the church in the morning on the day of marriage. The boy's party consisting of himself and his relations reach the church before the girl arrives. The girl escorted by the bridesmaids and relations comes to the church and is led to the altar by the father. The best-men of the boy take him also to the altar. The priest after ascertaining the willingness of the boy and the girl for the marriage blesses the wedding ring and presents it to the boy who slips it on the fourth finger of the right hand of the girl. The girl in return puts a ring on the finger of the bridegroom and with a Holy

SCENES FROM AN ANGLO-INDIAN WEDDING IN ERNAKULAM



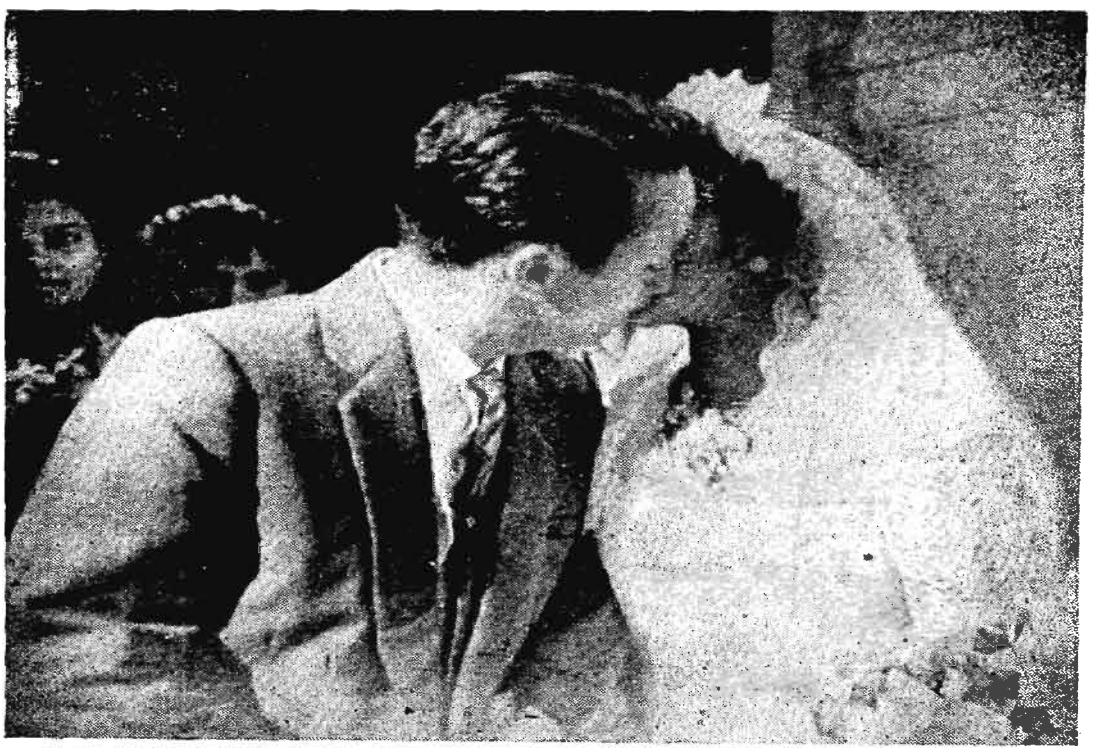
Pl. 65 BETROTHAL Page 152



Pl. 66 EXCHANGE OF RINGS AT WEDDING Page 152



Pl. 67 THE COUPLE HEARING THE MASS AFTER THE WEDDING CEREMONY **Page 152**



Pl. 68 WHEN THE COUPLE COME OUT OF THE CHURCH **Page 153**



Pl. 69 RETURNING FROM THE CHURCH IN PROCESSION Page 153



Pl. 70 THE BRIDE ASSISTED BY THE BRIDEGROOM CUTTING THE WEDDING CAKE Page 153

SCENES FROM AN ANGLO-INDIAN WEDDING *(Concld.)*



Pl. 71 THE COUPLE IN THE BRIDAL SEAT AT THE RECEPTION Page 153

Mass, the marriage ceremony concludes. As soon as the couple come out of the church, the bridegroom kisses the bride. Accompanied by the relations, they proceed to the bride's house where they are received at the entrance by the parents of the bride. The parents of the bride and the bridegroom kiss the couple and congratulate them. Other near relatives also kiss them and friends shake hands. The bride, assisted by the bridegroom, cuts the wedding cake, which, together with wine, is distributed to all guests by the bridesmaids. The couple take the cake and wine only after everybody has been served. After the toast and the bridegroom's reply a lunch is served to all invitees. Before the invitees disperse they are invited for the evening dance the time for which would have been announced after the lunch.

66. The evening dance is a hilarious function in which all invitees take part. Just before the dance, it is customary for the participants to put on new dress. Both soft and strong drinks are served before and during the dance. One after the other the tunes change and the dance goes on till midnight or, in certain cases, even till dawn. For about a week after the marriage, the couple stay in the girl's house after which they, along with some relations of the girl, go to the girl's parish church where the relations of the boy also would have gathered. After the Mass in the church or, if that is not possible, after a short prayer the party proceed to the boy's house. The bridegroom's parents receive them at the entrance of the house. There is a tea-party followed by dance.

Funeral

67. When a person dies a circular is sent to all friends and relatives informing them about the death and intimating the time of funeral. The body is washed in warm water given a shave, if it is a male, dressed and placed in the coffin in one of the rooms. Burning candles and crucifix are placed behind the head. The mourners come dressed in black. Unmarried women, except the daughters and very close relations of the deceased however, come in white costume. The funeral procession starting from the house is accompanied by the priest and all the mourners. After the requiem ceremonies in the church the coffin is taken to the cemetery, where, before lowering it into the grave, near relations kiss the face of the deceased. Conveying condolences to the relations of the deceased, the gathering disperses. On the 7th day after the death a requiem Mass is said in the church for which all the people who attended the funeral are invited. After the Mass the people go to the house of the deceased where light refreshments are served. A similar ceremony takes place on the 30th day and on the anniversary of death. On these occasions of mourning, the women generally put on white dress. It is considered immodest for a woman to wear ornaments after the death of her husband.

Consanguineous Marriages

68. Marriage between the relations is quite uncommon among the Anglo-Indians and other Christians of Tangasseri. Marital alliances between close relations are forbidden by the Church. In the surveyed area no case of consanguineous marriage was reported.

Inheritance

69. For the Anglo-Indians the custom prevalent is to share the parental properties equally among the boys and the girls. Among the Latin Christians, if the girl has been given dowry, she does not claim any share in the properties, but otherwise she is entitled to an equal share with the boy. The effect of the abolition of the dowry system on the practice could not be studied as at the time of enquiry no clear picture had yet emerged.

CHAPTER III

ECONOMY

Economic Resources

70. The economic resources of Tangasseri are quite insufficient to support a large population. The two sources of income worthy of mention are the cocoanut cultivation and fishing. Land is quite suited for cocoanut and the trees are generally heavy croppers. But, cocoanut itself cannot give a living income except for a few people, since a majority of the people own only small plots. Industries like coir spinning and oil-pressing, which are common in areas growing cocoanut palms, are absent in Tangasseri. Though the Anglo-Indians of the area are neither interested in cultivation nor inclined to take up such work as coir spinning, perhaps the poorer section of the other communities would have taken up these occupations, were the natural facilities favourable. The coast being rocky and steep and lakes and lagoons being absent, there are no facilities for retting the husk. This practically rules out the possibility of developing coir spinning in the area.

71. There are a few fishermen residing along the coast. They go to the sandy beaches outside Tangasseri for fishing, as there are no facilities for launching the boats or mooring them on the coast of Tangasseri. It would have been more advantageous for them to stay somewhere nearer to the place of their work, but they come to stay in Tangasseri because they own a hut or a small plot of land there. Further development of fishing industry in Tangasseri itself is, therefore, practically out of question.

72. Lace work was a thriving household industry in the area in olden days. Introduced by the Portuguese, it engaged a large number of families who earned some income by manufacturing different articles for church vestments, window curtains and dress. It is reported that at one time the laces manufactured in the area had foreign markets even as far as European countries, but at present this industry does not engage many people. Only very few poor households who have not succeeded in finding out other occupations rely upon it for livelihood. A few people earn their living as carpenters, painters and tailors. However, these occupations do not attract the present generation and it is not unlikely that these occupations might completely be given up by the future generations.

73. From very old times the people of Tangasseri, especially the Anglo-Indians, looked forward to office work, teaching profession and minor technical jobs for their livelihood. These occupations which require little physical exertion were easily available for them on account of the special protections which the British took care to bestow on them. Large number of men and women from Tangasseri are even now employed as office clerks, accountants, railway ticket collectors and firemen and drivers of railway engines. Since the former patronage of the Government in the matter of appointments does not continue to the same extent, it is now becoming more and more difficult for them to get these appointments. Consequently they are obliged to apply for other jobs and earn their livelihood in far away places. With the lack of natural resources, the absence of facilities for industrial development and the increasing difficulties in obtaining office employment people find it more and more difficult to earn their livelihood.

Land and Land Reforms

74. Majority of the people in Tangasseri own at least a small plot of land. In most cases, this plot is just sufficient for putting up a house and to plant a few cocoanut and other fruit trees. The households owning more than one acre of land are only few and the number of households which

have given lands either on rent or for 'kudikidappu' is small.

75. In the surveyed area, 16.53 per cent households possess only five cents of land and below, 7.44 per cent households between 6 and 10 cents, 11.57 per cent between 11 and 20 cents and 4.13 per cent between 21 and 50 cents. Only 4.96 per cent possess between 50 cents and one acre and just one household possesses more than one acre. 54.55 per cent households have been returned during the survey as not possessing any land. Only 9.09 per cent are actually 'kudikidappukars'. The rest are put up on the lands belonging to their parents which have not been alienated to them. It has to be specially mentioned that all these lands are not within Tangasseri itself, but some are outside Tangasseri also. In view of the limited size of the individual holdings and the small number of 'kudikidappukars' recent land reforms have little bearing on this area.

Table XI

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

Nature of interest on land	Community	No. of households and extent of lands						
		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
Land owned	Anglo-Indians	14	2	2	6	3	3	...
	Latin Christians	51	18	7	8	2	2	...
	Ezhuvas	1	...	...	...	...	...	1
	Nairs	...	...	...	...	...	1	...
Land given out to private persons or institutions	Anglo-Indians	...	...	...	...	...	2	...
	Latin Christians	...	...	...	...	...	2	...
	Ezhuvas	...	...	...	...	...	...	1
	Nairs	...	...	...	...	...	1	...

* Inapplicable items are deleted.

Land Utilisation and Agriculture

76. All areas which are not occupied by the houses themselves are planted with cocoanut palms. Out of the total land possessed by the people of the surveyed area they themselves grow cocoanut trees in 16.12 acres and have given out 4.60 acres on rent to others for cultivation. No land has been taken on lease by the households from the Government or other private individuals or institutions for cultivation, obviously because of the meagre interest they have in agriculture and the non-availability of such lands in the neighbourhood.

Table XII

LAND UTILISATION *

Manner of utilisation	Area of land owned by the households in acres
Area under cultivation by the households	16.12
Area given out by the households to others for cultivation	4.60
Area remaining with the households	11.52

* Inapplicable items are deleted.

77. No area is available in Tangasseri for paddy or other cultivations. Some interest is shown in the cultivation of fruit plants like sapota, bread-fruit, guava, papaya, bilimbi, bullock-heart etc., but these cultivations are not extensive enough to make any profit out of them. Agriculture can hardly be an important occupation for the people of Tangasseri.

Animal Husbandry and Fishing

78. *With such small extent of land and* large number of houses, any large scale animal husbandry scheme is out of question. Nevertheless, 17.35 per cent of the households in the surveyed area keep cows, 2.48 per cent of the households keep bulls, 19 per cent rear goats and 1.65 per cent possess pigs. Poultry which does not require large areas is naturally found in a larger number of households. 63.64 per cent households rear indigenous birds and 4.13 per cent households rear white leghorns. Improved varieties of fowls are being introduced in more and more households. Further development of animal husbandry can be only in the direction of poultry. Even then it is doubtful whether it will be able to influence the economy of the place to any notable extent.

79. From the surveyed area there are 10 households engaged in fishing. A few of them go angling while the others fish with boats and nets. 'Catamaran' which is so common in Vizhinjam is not popular with the fishermen of Tangasseri. Monsoon seasons being unfavourable, unlike at Vizhinjam few go to the sea during the peak of monsoons. The common varieties of fish available in the area are shark, cybium, sardine, mackerel etc. On account of the proximity to the Neendakara Fishing Project the impact of mechanisation is more perceptible in this place than at Vizhinjam.

Trade and Commerce

80. The past history of Tangasseri is the story of Portuguese and Dutch trade in the area. At one time, it was a busy beehive of foreign and local traders and the port of entry of Brazilian gold which came in exchange for pepper and other spices. However, the commercial importance of Tangasseri vanished with the eclipse of Portuguese and the Dutch powers on the west coast, for, though the British, to whom the settlement passed on after the Dutch, were also traders, they had too many other big trading centres to care for Tangasseri. Today, having little to sell and nothing except domestic articles to purchase, Tangasseri has no trade. A few people from the area who are engaged in it for livelihood carry on their business in *Quilon. Articles of domestic requirements* are also purchased from Quilon.

Running of Boarding-Houses

81. There are a few households of Anglo-Indians who run boarding-houses for children studying in the local English medium schools. The parents who want their children to get admitted in the English medium schools also send boys and girls as a preparatory step to these residential boarding-houses where they are specially instructed in English. The strength of each house varies from 15 to 30 according to the convenience in the house and the financial capacity of its owner. The age of the children varies from 5 to 14. Usually in one house only one sex is admitted. Some of those who run these houses are ladies such as retired teachers and look after the children themselves; others employ matrons. From morn when the children wake up these matrons do everything for them till they go to bed. They are bathed, taught English, given religious instructions, entertained with games and sent to school with motherly affection. The occupation has to be treated more as a social service than as a source of income, even though the households engaged in it also make a profit out of it. The fee for each child varies from Rs. 15 to Rs. 30 including all expenses and tuition fee.

Industries

82. According to the houselist tables prepared for the 1961 Census, there are only 11 industrial establishments altogether in Tangasseri. Three of them are tailoring houses, two each rice and flour mills and cycle repairing shops, one bakery, one soda factory, one furniture mart and one jewellery shop. Though there is only one furniture

manufacturing establishment, a greater number of people than would be indicated by it earn their livelihood from carpentry, there being as many as 10 households in the surveyed area itself which entirely depend upon it for their livelihood. As carpenters are the most important section of the craftsmen of Tangasseri and there are certain special features about their work, a small note on carpentry is given below.

Carpentry

83. Though carpentry in Kerala is almost a monopoly of a special community known as Viswakarmas or Asaris in certain coastal villages Latin Christians and Anglo-Indians also pursue this occupation. The carpenters of the Hindu community are also architects who prepare plans and supervise the construction of buildings. Being masters in the local architectural science, they are generally sought to fix the location, facing etc. of the buildings. In contrast to this, the Christian carpenters of Tangasseri are mainly engaged in the manufacture of furniture and are not conversant with architecture. They may manufacture doors, windows etc., but preparation of plans, supervision of construction and selection of location are not within the field of their activities.

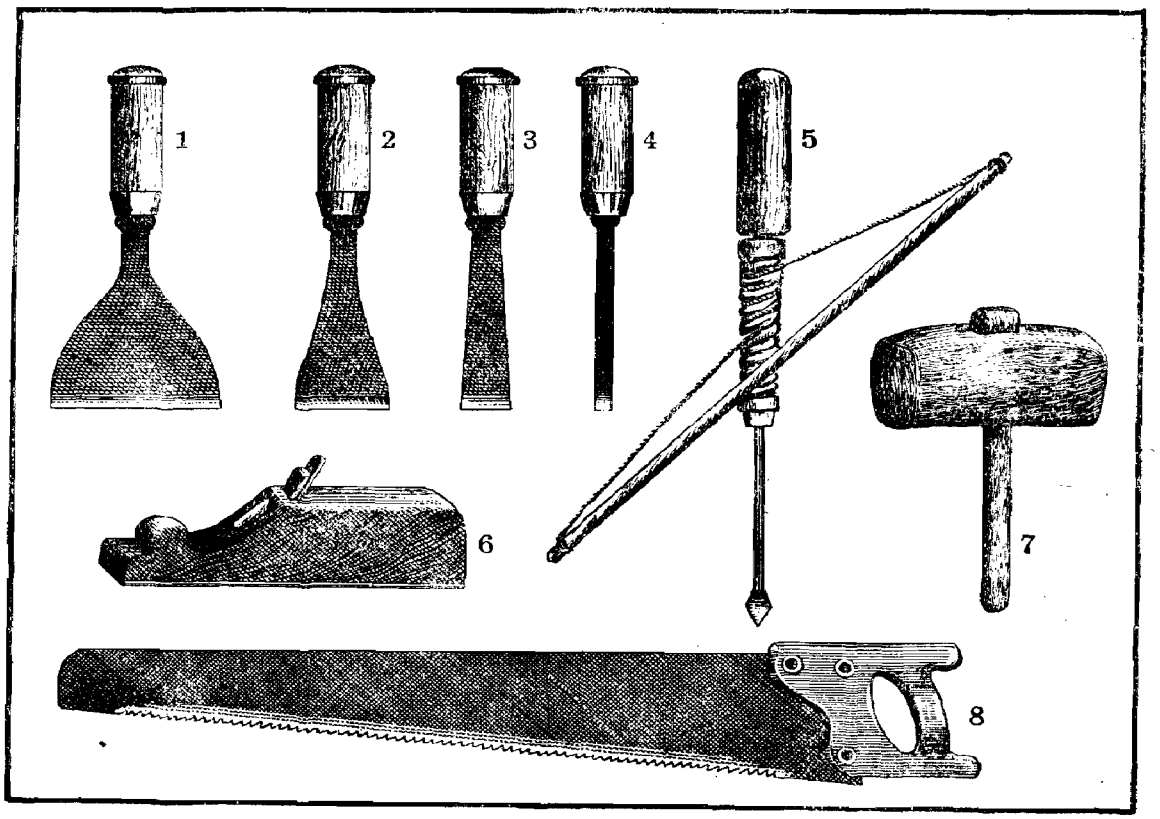
84. The introduction of carpentry among the Christians dates back to the time of the Portuguese. The Portuguese required carpenters for the manufacture of furniture and the repair of their ships. On account of caste and other prejudices, the local carpenters were not readily available for the work of the Portuguese. Moreover, the Portuguese people who married the local women and settled down here were in need of occupations. These reasons motivated the Portuguese to encourage the mixed people to try carpentry, cobblery, baking etc.[1] They were mainly interested in the manufacture of furniture and equipments which explains why the Christian carpenters have specialised in these jobs. The local architectural science was closely associated with the Hindu mythology and beliefs unacceptable to the Portuguese, which might further explain the reason for the complete omission of architecture from their work.

85. Unlike the carpenters elsewhere in Kerala those of Tangasseri do not go seeking employment and working in whatever place it is available. Attached to their homes, some of them have workshops of their own where they do the work. Those who do not have workshops of their own are employed in the shops of others. They are paid at the rate of Rs. 5 per day for the work which starts at dawn and continues till dusk, except for short intervals for breakfast and lunch. The work in the shop is undertaken on contract basis. The specifications of the article required and the kind of timber to be used are stated by the purchaser and the carpenter quotes a price taking into account the cost of materials and labour charges. The carpenter himself purchases the specified timber and other required materials like wax, polish, nails, screws, nuts and bolts, and other fittings.

86. The common tools used are chisels, wooden mallets, planes, saws and drilling equipments. For different purposes chisels of different size are used, the commonest among them being the largest of them all which has a breadth of about 6" at the edge. Almost triangular in shape its hilt is about 9" long and provided with a wooden handle. The wooden handle is secured strongly with iron rings at both ends so that it does not break on the impact of the mallet. The heart-wood of the Portia tree (Thespesia populnea) is supposed to be very suitable for the handle of chisel. Ordinarily this chisel is used for smoothening flat surfaces before the plane is applied. Chisels of 4", 3", 2", $\frac{1}{2}$" etc. in width are also used for different purposes like rounding edges, cutting timber into pieces, making holes, and for other odd purposes. To sharpen the edge of the chisels the plane surface of a flat piece of wood on which powdered quartz

(1) 'The Rise of Portuguese Power in India' by R. S. Whiteway, 1899 edition, p. 177

would have been sprinkled is made use of. For most purposes a wooden mallet provided with a wooden handle is used. The block of the mallet is slightly arch-shaped and has a length of about 10" with almost an oval cross-section. The heart-wood of the tamarind tree (Tamarindus indicus), supposed to be hard and heavy, is used for the block while the hard portion of the palmyra tree is used for the handle. The total weight of this type of mallet is not more than 5 lbs. While this is used for most purposes, there are smaller wooden and metal hammers for special purposes. The plane is made of a piece of wood of about 12" to 15" length and 3" breadth. The bottom surface is truly plane and absolutely smooth, while one end of the top is slightly curved upwards to facilitate holding it firmly. The knife-edge which is about 3" long and 2" broad is fixed in a hole almost at the middle, inclined about 60° to the bottom surface. It is fixed in position by a wedge leaving an open hole for the escape of the shavings. Ordinarily the plane is worked by a single individual, but when large surfaces are to be planed, it is usual for two people to work it together holding at the two ends. The drilling equipment



TOOLS USED BY THE CARPENTERS OF TANGASSERI

1 to 4	Chisels	7	The wooden mallet
5	Drilling equipment	8	Hand-saw
6	Plane		

consists of a sharp, lance-shaped iron piece fixed to a wooden handle having a corrugated surface. The other end of this handle is cupped into a wooden holder in which it can freely rotate. Fixing the needle point of the equipment in position sufficient pressure is applied by pressing the holder. Rotating the handle with the help of a rope wound round it, the hole can be drilled with ease. If the two ends of the rope are attached to a stick about 2½ ft. to 3 ft. long, one man can both press the equipment in position with one hand and rotate it with the other hand by moving the stick to and fro.

87. For the manufacture of furniture, first the timber is cut into proper shape and planed. Holes, sluices etc. are made into it and the different pieces are assembled before further finishing work is attended to. The finishing starts with filling up small holes and the decayed crevices of timber with wax. It is then smoothened by applying sand papers of different numbers. A solution prepared by adding turpentine to melted wax is applied to the surface of the furniture with a piece of cloth. The article is kept for some time or, if there is no hurry, for even one day. The solution is then rubbed away with cloth and polish is applied. Tables, chairs, almirahs, book-shelves and such other items of domestic furniture are the common goods manufactured in Tangasseri. In olden days, there was great demand for carved or turned furniture, but it is out of fashion now and the generation of carving experts has practically passed out into memory.

Employment Position

88. In all the occupations together only 21.99 per cent people from Tangasseri are employed. The number of females employed is nearly one fourth of the employed males. 40.37 per cent of the workers find employment in fishing, plantations, mining and livestock, 13.30 per cent in industries, 36.85 per cent in other services and the rest in trade, transport etc. From the surveyed area 21.31 per cent of the population are employed. Of these, 86.98 per cent are males and the rest females. Only 2 children below 15 are employed. In the 15-34 age-group 43.22 per cent, in the 35–59 age-group 46.67 per cent and in the 60 and over age-group 21.15 per cent are employed. The workers in these age-groups constitute 47.93 per cent, 45.56 per cent and 6.51 per cent respectively of the total workers.

Table XIII

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	793	387	406	168	144	24	625	243	382
0—14	340	169	171	2	...	2	338	169	169
15—34	236	113	123	77	67	10	159	46	113
35—59	165	79	86	77	69	8	88	10	78
60 and over	52	26	26	12	8	4	40	18	22

89. Among the non-workers of the surveyed area 26.88 per cent are engaged in household duties, 40.96 per cent are full-time students, 29.76 per cent sick, old and infants, 0.80 per cent pensioners or rentiers and 1.60 per cent employment seekers. Out of the total non-workers in the 15-34 age-group, 35.48 per cent are students and 6.45 per cent employment seekers. Among the non-workers of 35-59 age-group there is only one person seeking employment.

Table XIV

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

Age-group	Total No. of non-workers			Persons engaged in household duties only			Full-time students or children attending school		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All ages	625	243	382	168	7	161	256	128	128
0—14	338	169	169	...	...	...	198	94	104
15—34	159	46	113	89	7	82	58	34	24
35—59	88	10	78	75	...	75	...	...	...
60 and over	40	18	22	4	...	4	...	...	...

(Contd.)

Age-group	Sick, old and infants			Retired persons not employed again, rentiers, persons living on agricultural and non-agricultural royalty, rent or dividend or other persons of independent means			Persons seeking employment		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
	11	12	13	14	15	16	17	18	19
All ages	186	98	88	5	5	...	10	5	5
0—14	140	75	65	...	...	...	...	...	...
15—34	3	1	2	...	...	...	9	4	5
35—59	10	7	3	2	2	...	1	1	...
60 and over	33	15	18	3	3	...	...	...	...

90. Out of the total workers 5.36 per cent are employed in railways, 25.00 per cent in miscellaneous industries like minerals, tile factories, tailoring, mechanical workshops etc., 11.31 per cent in carpentry, 13.69 per cent in masonry and house painting, 6.55 per cent in fishing and 38.09 per cent in miscellaneous occupations like teaching, trade etc. The females are employed only in the last category, two of them being below the age of 15.

Table XV

WORKERS BY SEX, BROAD AGE-GROUP AND OCCUPATION

Occupation		Age-groups				
		All ages	0–14	15–34	35–59	60 and over
Railway service	Persons	9	...	4	5	...
	Males	9	...	4	5	...
	Females	...	...	...	...	...
Miscellaneous industries	Persons	42	...	23	18	1
	Males	42	...	23	18	1
	Females	...	...	...	...	...
Carpentry	Persons	19	...	7	10	2
	Males	19	...	7	10	2
	Females	...	...	...	...	...
Masons and painters	Persons	23	...	11	11	1
	Males	23	...	11	11	1
	Females	...	...	...	...	...
Fishing	Persons	11	...	5	5	1
	Males	11	...	5	5	1
	Females	...	...	...	...	...
Miscellaneous occupations	Persons	64	2	27	28	7
	Males	40	...	17	20	3
	Females	24	2	10	8	4

91. Only 12.50 per cent of the workers are employed in industry or business belonging to their own households. Fishing, tailoring and manufacture of furniture are the industries run by the households themselves. Among the four households engaged in business two run provisions stores and the other two miscellaneous trade.

Table XVI

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

Age-group	Total			Working in industry belonging to the household			Working in business belonging to the household		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	21	21	...	14	14	...	7	7	...
0—14	...	...	...	...	...	...	...	...	...
15—34	9	9	...	6	6	...	3	3	...
35—59	11	11	...	7	7	...	4	4	...
60 and over	1	1	...	1	1	...	...	...	...

92. The only traditional occupation worthy of mention in the surveyed area is fishing. 11 households are engaged in it. There are a few more in the village outside the surveyed area who earn their livelihood from this occupation. In olden days some families from Tangasseri were employed in the manufacture of embroidery, but all except four or five households have abandoned this. Carpentry and masonry are traditional occupations in other villages but they are not strictly so for the Christians of Tangasseri. The son of a carpenter or a mason may take up that occupation, but he may as well go for some other occupation which may be easily available or more remunerative. Similarly, the son of a man employed in other occupations may take up carpentry or masonry.

Family Budget

93. Since Tangasseri was selected for the special study of the Anglo-Indian community, a compact area with a predominant occupation could not be selected for the survey. Consequently the surveyed households have diverse occupations and varying income. The income and expenditure patterns are so different between certain occupational groups that an average picture will be a violently distorted one. Therefore, separate family budgets have been prepared for different occupational groups, such as (1) railway employees, (2) workers in miscellaneous industries, (3) carpenters, (4) masons and house painters, (5) fishermen and (6) employees in miscellaneous occupations.

Railway Employees

Income

94. From the surveyed area 7 households are dependent on railway employment for their livelihood. There are drivers, firemen, guards, ticket collectors and ministerial staff members among them. All the households earn more than Rs. 100 per month, the average monthly income being Rs. 235.72. 98.49 per cent of the total income is derived by way of salary and the remaining from household cultivation and help from relatives. On an average, the number of gainfully employed persons per household is only 1.28 while the average strength of the household is 7.27.

Expenditure

95. 54.26 per cent of the total expenditure is on food, of which rice, wheat, cocoanut, fish, milk and meat are the most important items. The choice of the items and the proportion of the amounts spent on them show that these people are having a balanced diet. The expenditure on food per adult male equivalent works out to be Rs. 18.34 per month which is the highest among all the occupational groups in the surveyed area. After food, the largest expenditure is on miscellaneous items for which 27.11 per cent of the total expenditure is spent. Under the miscellaneous items the largest amounts are spent on savings schemes and education. Remittances to dependants living elsewhere, dhobi and soap, medical fees and travelling are the other important items of miscellaneous expenditure. Housing, light, fuel etc. take away 10.92 per cent of the total expenditure and clothing 7.62 per cent. A very negligible amount, namely 0.09 per cent of the total expenditure, is spent on cultivation, industry or business run by the household. This is as may be expected, for, these households have very little cultivation and no industry or business. The total average expenditure per household is Rs. 191.25 including Rs. 20.64 invested in savings schemes. More details on the income and expenditure can be obtained from the tables in the Appendix.

Miscellaneous Industries

Income

96. There are 28 households in the surveyed area earning their livelihood from various industries like tile manufacturing, mineral quarrying, textiles and workshops. 3.57 per cent of them derive Rs. 51 to Rs. 75 per month, while 17.86 per cent derive Rs. 76 to Rs. 100. The rest are getting more than Rs. 100 per month. The average number of gainfully employed persons per household in these three different income groups is 1.00, 1.40 and 1.91

respectively, while the average strength of households is 6.00, 5.20 and 8.31 respectively. 81.11 per cent of the total income is derived as salary or wages. Industry run by the households is the next important source of income for the two higher income groups. The highest income group derives some income from household business, household cultivation, help from relatives and various other sources also. The average monthly income of the lowest income group is Rs. 62.50, for the next group Rs. 86.83 and for the highest income group Rs. 208.52.

Expenditure

97. This occupational group spends on food a higher percentage of the total expenditure than the railway workers. 38.65 per cent of the total expenditure on food is spent on rice, 7.94 per cent on cocoanut, 7.13 per cent on milk, 6.67 per cent on fish and 3.46 per cent on wheat. The expenditure on nutritive items is less while that on sustaining items is greater than in the case of the railway employees. For example, the households in this occupation spend 2.89 per cent of the expenditure on food on tapioca while the households of railway employees spend only 0.41 per cent. Rs.16.01 is spent per month per equivalent adult male on food alone. 20.18 per cent of the total expenditure is on miscellaneous items of which the largest amount is spent on education. Savings schemes, dhobi and soap, remittances to dependants living elsewhere, barber and medicines are the other important items of miscellaneous expenditure. 8.24 per cent of the total expenditure is on clothing and 7.34 per cent on housing, light, fuel etc. Investment in household cultivation, business or industry is only 0.62 per cent. The two higher income groups have surplus budgets while the lowest income group has deficit budget.

Carpenters

Income

98. From the surveyed area 13 households earn their principal income from carpentry. 15.38 per cent of them are in the income group of Rs. 51—75, 53.85 per cent in the income group of Rs. 76—100 and 30.77 per cent in the income group of above Rs. 100, their average monthly income being Rs.74.08, Rs. 83.83 and Rs. 149.38 respectively. The average number of gainfully employed persons in the three income groups is 1.00, 1.28 and 1.75 respectively. The average number of members per household also increases with the income. 83.51 per cent of the total income of the households is derived from wages. As has already been mentioned, a few households run workshops and earn a small profit which accounts for 5.92 per cent of the total income. The households in the highest income group derive some help from relatives employed elsewhere. Other sources are only very negligible.

Expenditure

99. 74.16 per cent of the total expenditure is on food of which 41.42 per cent is on rice, 8.00 per cent on cocoanut, 8.49 per cent on meat and fish and 5.37 per cent on milk. Unlike the previous two groups, the carpenters spend a larger amount on tapioca, namely 6.97 per cent of the total expenditure on food. There is not much difference between the different income groups in the pattern of expenditure on food. The amount spent on each item of food increases with the higher income groups, as in the higher income groups the number of members is also greater. All the households taken together spend Rs. 15.77 per month on each adult equivalent male for food. Housing, light and fuel claim 9.35 per cent of the total expenditure while 9.19 per cent is spent on miscellaneous items of which the highest percentage is spent on dhobi and soap. 23.62 per cent of the miscellaneous expenditure is invested in savings schemes but only 6.93 per cent is spent for education. 6.83 per cent of the total expenditure is spent on clothing and 0.47 per cent on household industry. The first two income groups spend more than they earn, but the highest income group has a small saving.

Masons and House Painters

Income

100. 15 households in the surveyed area are dependent on masonry and house

painting for their livelihood. 7 of them are masons and 8 house-painters. 33.33 per cent households in this group derive between Rs. 51 and Rs. 75 per month, 40.00 per cent between Rs. 76 and Rs. 100 per month and the rest above Rs. 100 per month. The average number of gainfully employed people per household in these three different groups is 1.40, 1.16 and 2.50 respectively and their average income Rs. 57.16, Rs. 85.21 and Rs. 155.25 respectively. 83.68 per cent of the income is derived as salary or wages. 14.42 per cent as help from relatives and 1.90 per cent from other miscellaneous sources. Almost all the households receive help from relations employed elsewhere.

Expenditure

101. Nearly three fourths of the total expenditure is on food. The order of importance of different articles of food is almost the same as that for the carpenters, though the percentage of expenditure on rice, tapioca, cocoanut, fish and meat are slightly higher than for the carpenters because of the larger number of members in these households. But this occupational group spends 11.86 per cent of the total income on the miscellaneous items and unlike among the carpenters they spend the largest portion of this for education. 15.98 per cent of the expenditure on miscellaneous items is invested in savings schemes and 13.54 per cent spent in order to help the dependants living elsewhere. 7.89 per cent of the total expenditure is spent on housing, light, fuel etc. and 6.93 per cent on clothing. No amount is spent on cultivation, industry or business, naturally because this occupational group represents people who are purely wage-earners. The highest income group has a surplus budget whereas the lower two income groups have defecit budgets. More details about the pattern of income and expenditure are avilable from the tables in the Appendix.

Fishermen

income

102. Out of the 11 households engaged in fishing 45.45 per cent earn between Rs. 25 and Rs. 50 per month, 36.36 per cent between Rs. 51 and Rs. 75 and the rest between Rs. 76 and Rs. 100. The average number of gainfully employed people per household is 1.00 for all the income groups, though the average strength of the households is 5.40, 6.25 and 6.00 respectively. The average income of the different income groups is Rs. 47.16, Rs. 64.06 and Rs. 79.17. 94.49 per cent of the total income is derived from fishing, while the rest is made up of help from relatives and other sources. Most important among the other sources is the manufacture of nets which yields nearly 12 per cent of the total income for the highest income group. On comparing the income of the fishermen of Tangasseri with that of Kottukal, it is found that the pattern is almost similar. However, there is this difference that while at Kottukal the fishermen have their best season during the monsoon, the fishermen in Quilon are scarcely able to go to the sea during this time, and therefore, have the worst season.

Expenditure

103. 76.57 per cent of the total expenditure is on food of which 41.54 per cent is spent on rice, 10.12 per cent on tapioca, 9.02 per cent on cocoanut, 4.99 per cent on smoking and 4.69 per cent on other refreshments. 7.71 per cent of the expenditure on fish represents the estimated value of the catch consumed by themselves. The percentages of expenditure on nutritive items are lower than for the other income groups. The average expenditure per month per equivalent adult male is Rs. 12.41 for food. Only 6.52 per cent of the total expenditure is spent on miscellaneous items of which 38.24 per cent is on dhobi and soap. The fishermen of Kottukal also spend a comparatively large amount on this item. Education gets only 6.33 per cent of the expenditure on miscellaneous items and investment in savings schemes only 0.70 per cent. Other daily necessities like housing, light, fuel etc. claim 8.02 per cent of the total expenditure and clothing takes away 6.82 per cent. 2.07 per cent is spent in the industry itself. As may be expected of the families which depend upon such meagre

income for their livelihood, these fishermen families have little to spend on luxuries of life. All the households have deficit budgets.

Miscellaneous Occupations

Income

104. Out of the remaining 47 households in the surveyed area, some earn their livelihood by different occupations like teaching, manual labour, trade etc., while the others entirely depend upon help from relatives, dividend, pension, presents and so on. 4.25 per cent of the households earn Rs. 25 to Rs. 50, 25.53 per cent Rs. 51 to Rs. 75, 12.77 per cent Rs. 76 to Rs. 100 and 57.45 per cent above Rs. 100 per month. The average number of equivalent adult male per household is comparatively high while the average number of gainfully employed people per household is small. 45.18 per cent of the total income is derived by way of salary or wages, 34.64 per cent as help from relatives and 11.66 per cent as profit from household business. Dividends, pensions, gifts and presents, cultivation and rent from houses are the other sources of income. The average income of the households in the different income groups is Rs. 48.75, Rs. 65.49, Rs. 88.05 and Rs. 163.36 respectively.

Expenditure

105. Out of the total expenses the percentage of expenditure on food alone is 66.61. 41.27 per cent of this is spent on rice, 7.71 per cent on cocoanut, 4.45 per cent on tapioca, 6.78 per cent on fish, 3.13 per cent on meat and 4.41 per cent on milk. The amount spent by the highest income group on tapioca is smaller and that spent on meat, fish and milk higher than by other income groups. The expenditure on miscellaneous items is higher than that for the fishermen, and it claims 14.02 per cent of the total expenditure. The largest portion of this, namely 37.47 per cent, is spent on education. Dhobi and soap with 18.01 per cent is the next important item, while investment in savings schemes with 12.83 per cent takes the third place. 7.95 per cent of the total expenditure is spent on clothing, 10.96 per cent on housing, light, fuel etc., and 0.46 per cent on cultivation, industry or business run by the household. All the first three income groups have deficit budgets while the highest income group has surplus budget.

All the Households Together

Income

106. Taking all the households in the surveyed area together, there is none with an income below Rs. 25 per month. 5.78 per cent earn Rs. 25 to Rs. 50, 19.83 per cent Rs. 51 to Rs. 75, 21.49 per cent Rs. 76 to Rs. 100 and the rest more than Rs. 100 per month. The railway employees earn the highest income in the surveyed area, their average monthly income per household being Rs. 235.72. Every household of this group earns more than Rs. 100 per month. The people engaged in miscellaneous industries are the next most prosperous section of the community with an average income of Rs. 181.55 per month. About 79 per cent of these households earn more than Rs. 100 per month, while among the remaining households all except one earn Rs. 76 to Rs. 100, the one being able to earn only between Rs. 51 and Rs. 75. The households engaged in miscellaneous occupations earn Rs. 123.90 per month on an average. 79 per cent of them also earn more than Rs. 100 per month. The carpenters, masons and house-painters and fishermen come next in the order of earning with monthly average incomes of Rs. 102.55, Rs. 94.80 and Rs. 59.13 per household respectively. The fishermen are the poorest section of the surveyed area, majority of whom earn only below Rs. 75 per month. Salary or wages is the most important source of income for all the households taken together. Industries run by the households and help from relatives employed elsewhere are the other two sources of income in the order of importance. Cultivation done by the household and rent from land benefit only a small number of households.

Expenditure

107. The differences in the income and standard of living are very well reflected in

the expenditure pattern of the different occupational groups. The railway employees spend only 54.26 per cent of the total expenditure on food, while the people engaged in miscellaneous industries spend 63.62 per cent. The corresponding figures for the carpenters, masons and house-painters, fishermen and the miscellaneous occupational group are 74.16 per cent, 63.32 per cent, 76.57 per cent and 66.61 per cent respectively. The railway men, the people in the miscellaneous industries and those in the miscellaneous occupations spend more on nutritive items, while the carpenters, masons and house-painters and fishermen spend more on sustaining items of food. Nevertheless, the latter people also spend some amounts on items like meat, fish, milk and cocoanut. The people employed in railways and miscellaneous industries consume wheat, but very rarely tapioca. On the other hand, the other occupational groups take more of tapioca than wheat. On miscellaneous items, the railway employees spend 27.11 per cent of the total expenditure and the people in the miscellaneous industries 20.18 per cent. The carpenters, though they get higher income than the masons and house-painters, spend only a smaller percentage on these items than the latter two. Among the miscellaneous items the largest expenditure for the railway employees is investments in savings schemes, while education takes the second place and dhobi and soap the third place. For the people in the miscellaneous industries, however, education takes the first place, investment in savings schemes the second place and dhobi and soap the third place. The carpenters spend the highest amount on dhobi and soap as also the fishermen, naturally because of the peculiar nature of their occupation. Investment in savings schemes takes the second place for the carpenters and travelling the third place. Only a small percentage, namely 6.93, is spent on education by them. Contrary to this, the masons and the house-painters spend the largest percentage of miscellaneous expenditure on education. Dhobi and soap are next in importance for them, while investment in savings schemes takes the third place. For the fishermen, investment in savings schemes is negligibly small and the amount spent on education is still smaller. The miscellaneous occupational group spends 37.47 per cent of the miscellaneous expenditure on education and 18.01 per cent on dhobi and soap. Investment in savings schemes accounts for only 12.83 per cent for them. It has been found that almost all occupational groups spend some amounts for amusements unlike in many other surveyed centres. Even the fishermen of Tangasseri spend 6.33 per cent of the expenditure on miscellaneous items for amusements. The differences in the percentages of expenditure of the different occupational groups on clothing, housing, light, fuel etc. are only minor as can be seen from the following table.

Table XVII

EXPENDITURE OF AN AVERAGE HOUSEHOLD BY OCCUPATION

Items	Miscellaneous Industries		Railway Service		Carpentry	
	Rs. nP.	Percentage of the total expenditure	Rs nP.	Percentage of the total expenditure	Rs. nP.	Percentage of the total expenditure
1	2	3	4	5	6	7
A. Food	97.95	63.62	103.77	54.26	74.49	74.16
B. Clothing	12.69	8.24	14.58	7.62	6.86	6.83
C. Housing, Light, Fuel etc.	11.30	7.34	20.88	10.92	9.39	9.35
D. Miscellaneous	31.06	20.18	51.84	27.11	9.23	9.19
E. Cultivation, industry and business	0.96	0.62	0.18	0.09	0.48	0.47
Total	**153.96**	**100.00**	**191.25**	**100.00**	**100.45**	**100.00**
Expenditure in relation to income	+ 27.59		+ 44.47		+ 2.10	

(Continued)

Table XVII (Concld.)

EXPENDITURE OF AN AVERAGE HOUSEHOLD BY OCCUPATION

Items	Masonry and Painting		Fishing		Miscellaneous Occupations	
	Rs. nP.	Percentage of the total expenditure	Rs. nP.	Percentage of the total expenditure	Rs. nP.	Percentage of the total expenditure
1	8	9	10	11	12	13
A. Food	70.76	73.32	51.86	76.57	78.87	66.61
B. Clothing	6.69	6.93	4.62	6.82	9.41	7.95
C. Housing, Light, Fuel etc.	7.61	7.89	5.43	8.02	12.98	10.96
D. Miscellaneous	11.45	11.86	4.42	6.52	16.60	14.02
E. Cultivation, industry and business	...	...	1.40	2.07	0.54	0.46
Total	**96.51**	**100.00**	**67.73**	**100.00**	**118.40**	**100.00**
Expenditure in relation to income	— 1.71		— 8.60		+ 5.50	

108. Taking all the households together, 50.41 per cent of them have surplus budgets, 42.97 per cent deficit budgets and the rest balanced budgets. Majority of the households in the highest income group have surplus budgets while in other income groups most of the families have deficit budgets. Considering the different occupational groups, out of the 7 railway employees, 5 have surplus budgets and 2 balanced budgets. Among the persons employed in miscellaneous industries 20 have surplus budgets, 7 deficit budgets and one balanced budget. Of 13 households depending upon carpentry, 7 have surplus budgets and the rest deficit budgets. Among the other occupational groups, only a minority of households have surplus budgets. The following table throws more light on the nature of the budgets of the different income groups.

Table XVIII

SURPLUS, DEFICIT OR BALANCED BUDGETS

Income group	Surplus	Deficit	Balanced	Total
Rs. 25—50	...	6	1	7
Rs. 51—75	4	17	3	24
Rs. 76—100	9	16	1	26
Above Rs. 100	48	13	3	64
Total	**61**	**52**	**8**	**121**

Indebtedness

109. All the seven households in the income group of Rs. 25—50 have debts of varying amounts, the average debt for each household being Rs. 196.43. In the Rs.51—75 income group 25.00 per cent households have debts averaging Rs. 245.83 and in the Rs.76—100 income group 46.11 per cent have debts averaging Rs. 224.58. Even in the highest income group there are 23.43 per cent households in debt with an average debt of Rs. 1,206.66 per household. A single household in this last group has a debt of Rs. 8,000.00 which was incurred on account of loss in business. Majority of the families have incurred debts in order to satisfy the ordinary wants and for treatment during diseases. Two households have incurred debts for the celebration of marriages, but no debt has been incurred by any household for giving dowry. Table VI in the Appendix gives more details about the indebtedness of the households in the surveyed area.

Indices of Prosperity

110. 2 households from the surveyed area have acquired new properties during the last 10 years, 23 have made savings in cash and 26 have invested capital in new undertakings mainly the construction of buildings. The total money value of these items amounts to Rs. 186,380.00. No new industries have been started in the surveyed area in the last 10 years.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Age and Sex Distribution of Population

111. Out of the total population of the surveyed area, 406 are females and 387 males. 29.01 per cent of the total population are children below 10 years. 13.87 per cent are between 10 and 14, 10.97 per cent between 15 and 19, 7.19 per cent between 20 and 24, 5.80 per cent between 25 and 29, 5.80 per cent between 30 and 34, 8.82 per cent between 35 and 44 and 11.98 per cent between 45 and 59. The people aged 60 and above account for 6.56 per cent of the total population. The number of people in each age-group gradually decreases as the age increases. The percentage of people aged above 60 is fairly high and they consist of equal number of men and women.

Table XIX

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	387	57	62	50	47	24	21	21	30	49	26
Females	406	51	60	60	40	33	25	25	40	46	26
Total persons	793	108	122	110	87	57	46	46	70	95	52

Age and Marital Status

112. From the surveyed area 64.69 per cent of the total people come in the group of never married. 29.01 per cent are married, 6.05 per cent are widowed and 0.25 per cent are divorced or separated. Marriages usually take place nowadays only above the age of 20 both for men and women and in the surveyed area there is only one married female aged below 20. There is a larger number of married women than married men because of the fact that some of the married men have gone to distant places for employment. The number of widowed women is much higher than the number of widowed men. Though for the women the age of marriage is between 20 and 25 and for the men between 25 and 29, a good number of persons remain unmarried even after these ages. Some of them are aged 35, 45, 55 and even 70. Unmarried men and women in advanced ages are comparatively larger in number among the Anglo-Indians than among other communities.

Table XX

AGE AND MARITAL STATUS

Age-group	Total population			Never married		Married		Widowed		Divorced or separated	
	Persons	Males	Females	M	F	M	F	M	F	M	F
All ages	793	387	406	266	247	110	120	11	37	...	2
0—9	230	119	111	119	111	...	...	...	...	...	...
10—14	110	50	60	50	60	...	...	...	...	...	...
15—19	87	47	40	47	39	...	1	...	...	...	...
20—24	57	24	33	23	17	1	16	...	...	...	...
25—29	46	21	25	13	8	8	16	...	1	...	...
30—34	46	21	25	5	2	16	23	...	...	...	...
35—39	36	16	20	2	2	14	16	...	1	...	1
40—44	34	14	20	...	2	14	15	...	3	...	...
45—49	41	22	19	2	1	19	13	1	5	...	...
50—54	28	11	17	1	2	9	9	1	5	...	1
55—59	26	16	10	2	2	12	4	2	4	...	...
60—64	14	7	7	1	...	6	1	...	6	...	...
65—69	13	4	9	...	...	3	4	1	5	...	...
70 and over	25	15	10	1	1	8	2	6	7	...	...

113. The youngest age of marriage of men is 18 among the Anglo-Indians and Latin Christians while that of women is 16 among the Anglo-Indians and 15 among the Latin Christians. There have been a good number of marriages of girls below the age of 18 among the Latin Christians while such cases are few among the Anglo-Indians. Generally both the males and females among the Latin Christians marry at an earlier age than the Anglo-Indians. The following table gives the youngest age of marriage in the households of the surveyed area. However it may be mentioned that the table does not represent the present state of affairs as many of the marriages below the age of 20 noted in the table took place a long time back.

Table XXI

YOUNGEST AGE OF MARRIAGE

Community	Age-groups									
	15–19		20–24		25–29		30–34		35 and over	
	Males	Females	M	F	M	F	M	F	M	F
Latin Christians	3	42	27	37	36	3	14	1	3	3
Anglo-Indians	1	8	2	13	11	4	9	1	3	...
Ezhuvas	...	2	...	...	1	...	1	...	...	...
Nairs	...	...	...	1	1	...	...	...	...	...

Births and Deaths

114. The annual birth and death figures for Tangasseri for 1951-1960 are given below. The birth rate is almost steady with only minor fluctuations from year to year. The death rate has a decreasing tendency even though the rate of decrease is very small.

Table XXII

BIRTHS AND DEATHS

Year	Births	Still Births	Total	Deaths
1951	64	...	64	14
1952	87	1	88	17
1953	55	3	58	11
1954	69	3	72	2
1955	70	1	71	10
1956	45	2	47	...
1957	74	3	77	8
1958	68	...	68	6
1959	71	3	74	8
1960	72	2	74	4

Literacy and Education

115. The percentage of literacy in Tangasseri is comparatively high. Almost all the Anglo-Indians send their children to schools and teach them at least up to matriculation. The fact that facilities for education have been available at Tangasseri since long past should be the primary reason for the rapid spread of education. The easy availability of jobs in the British Indian Government Services for educated persons might have been an additional impetus to it. Most of the children are educated in English from the first standard itself as two high schools of the locality are English medium schools.

116. In the surveyed area the percentage of literacy is 63.93. Almost all children between 5 and 9 are sent to school. The number in the column of illiterate of the 5–9 age-group represents the children who have just been admitted into schools or are not of school going age according to the Government regulations. Only 8.18 per cent children between 10 and 14 and 12.64 per cent between 15 and 19 have not been sent to school. They are the children of the poorest section of the people–fishermen and others. 12.86 per cent people are just literate, 40.23 per cent have completed primary school, 9.08 per cent have passed matriculation or higher secondary and 1.13 per cent have completed intermediate. There are three graduates and two technical diploma holders in the surveyed area. A good percentage of the people among the just literate and those who have passed primary school or matriculation are students still continuing their studies.

Table XXIII

LITERACY AND EDUCATION

Age-group	Total	Illiterate	Literate without educational standard	Primary or Junior Basic	Matric or Higher Secondary	Inter-mediate	Graduates and above	Diploma holders
0-4	108	108	...	...	...	...	...	...
5-9	122	27	73	22	...	...	...	...
10-14	110	9	13	86	2	...	...	...
15-19	87	11	6	41	23	3	2	1
20-24	57	13	6	26	8	4	...	...
25-29	46	12	...	26	7	...	1	...
30-34	46	17	1	21	6	...	...	1
35-44	70	22	2	34	10	2	...	...
45-59	95	33	1	49	12	...	...	...
60 and over	52	34	...	14	4	...	...	...

Medical Care

117. For most diseases the people go to the District Hospital at Quilon which is less than two miles away from Tangasseri. With as many as 63.64 per cent households from the surveyed area accustomed to allopathic treatment alone it has to be presumed that allopathic method of treatment has gained their confidence in preference to ayurvedic and homoeopathic methods. There are no households depending entirely on ayurvedic or homoeopathic treatments, while there are 36.36 per cent households who take advantage of all the different systems. Greater attention is paid in maternity cases in Tangasseri than in many other surveyed centres. 16.53 per cent households in the surveyed area have taken the women to the hospital while 51.24 per cent households have called qualified midwives to attend to maternity cases. Only the remaining people were left to suffer the crude handling of an unqualified midwife.

Leisure and Recreation

118. Except among the Anglo-Indians, there are no organised recreations or useful methods of spending the leisure time. Once in a way they go for pictures or spend the time on the beaches in Quilon. The Anglo-Indians on the other hand have occasional social gatherings and entertainments. Dance is an important item in many of their social functions, such as baptism, betrothal and marriage. After the midnight Mass on the Christmas night and on the New Year day also there are dances. The Anglo-Indians are good musicians and are very fond of instrumental music. Violin and piano are popular instruments possessed by several Anglo-Indian families.

Family Structure

119. Majority of the households in the surveyed area are simple in structure consisting of father, mother and unmarried children. 10.74 per cent of the households fall in the intermediate category where a married couple live together with unmarried brothers or sisters or one of the parents. 12.40 per cent of the households are joint families consisting of two or more married couples. Taking the Anglo-Indian households alone, the percentage of joint families is higher among them than in other communities. The reason for this is the stronger attachment between the married brothers and sisters and married children and parents among the Anglo-Indians. It is only when the parent-house becomes too crowded that the married brothers think of putting up independent households, unless they have already been separated earlier on account of occupations in distant places. The following table gives the classification of households according to the structure of the family:-

Table XXIV

FAMILY STRUCTURE

Community	No. of simple families	No. of intermediate families	No. of joint families
Latin Christians	55	25	8
Anglo-Indians	17	6	7
Ezhuvas	1	1	...
Nairs	1	...	...

Organs of Democratic Decentralisation

120. Before joining the Quilon municipality in 1950, the place did not have any democratic organisation. The presence of a judicial magistrate and a village officer who used to act as a local chief, looking after the public affairs and settling petty disputes, obviated to a great extent the need for such organisations in olden days in a small area like Tangasseri. After joining Quilon, the municipality looks after sanitation, street lighting and road development of the area.

Except perhaps during the time of election, the common people do not take much interest in the activities of the municipality; nor do they feel any necessity for showing greater interest.

Developmental Activities

121. Being a municipal area, Tangasseri does not come under any N. E. S. Block and there are no developmental activities worthy of mention. Consequently, nobody from the surveyed area takes part in any developmental activities.

Co-operative Societies

122. No co-operative society is working in Tangasseri. though some societies working in Quilon have extended their area of operation to this place also. Fishing is a field where co-operative movement has promises of success, but as has already been mentioned, in Tangasseri itself there is no fishing centre and hence the scope for a society is limited. Some fishermen households of Tangasseri have joined the fishermen's co-operative society in Quilon. There are a few households who have become members of the town co-operative society also. Altogether in these two societies. 10 households have taken membership from the surveyed area.

Library and Reading Habit

123. There is only a single library in Tangasseri which possesses a good collection of books and gets down daily newspapers. 24 households in the surveyed area get down daily newspapers, while members of many of the remaining households see the papers at the library or in some other place. Social awareness among the people is quite high and they keep abreast of the developments in the country. Awareness of the law of untouchability is cent per cent while the Hindu Adoption and Succession Acts are only vaguely remembered by the Christian population. The Hindus have fair knowledge of the same.

Dowry

124. Dowry is rarely given or received among the Anglo-Indians and practically so among the Latin Christians. However, the girl at the time of marriage is given gold ornaments and costly dresses. The system of inheritance whereby the girl gets an equal share with the boy must be the reason for the general absence of the dowry system among the Anglo-Indians.

Table XXV

DOWRY

Total No. of households	Name of the community	No. of households which have either given or received dowry	No. of households which have 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. 500	Up to Rs. 1,000	Up to Rs. 2,000	Up to Rs. 500	Up to Rs. 1,000	Up to Rs. 1,500	Up to Rs. 1,000	Up to Rs. 1,500	Up to Rs. 2,000
1	2	3	4	5	6	7	8	9	10	11	12
88	Latin Christians	23	6	5	1	7	...	1	1	1	1
30	Anglo-Indians	5	...	2	...	2	1	...	...	...	...

Family Planning

125. None of the people who were interviewed was in favour of family planning.

Festivals

126. Tangasseri having a Christian majority, the important festivals of the area are those of the Christian church. The Christmas, the New-Year's Day and the Easter are celebrated with several colourful ceremonies and interesting customs. Christmas is the most popular among them. "No other celebration is so spectacular and jovial, none so enriched with so many customs and ceremonies. You have an array of merry usages and practices in the Christmas Star, the Crib, the Christmas plays, the Christmas Cards and Carols, the Christmas Tree, Christmas presents and the Christmas Father. The last named is quite a fascinating personage, who claims moreover to be the very embodiment of the spirit and quintessence of the gayest of festivals. Children readily believe in him, applaud his claims and succumb to his exuberant *bonhommie*. As this enchanted company of Christmas Father and children is allowed to occupy the centre of the stage, the Christmas takes on the look of a festival of children."[1] The celebrations and merry-making in fact start on December 24th with merry children everywhere busy making Christmas stars with bamboo strips and coloured paper. " These four-pointed and six-pointed stars, big stars and bigger ones, with a tallow candle or a bulb burning inside, are hung by night in the verandah or in front of the house or from a pole on the roof or the branch of a tree or the trunk of a cocoanut palm. ..... Stars are often accompanied by rows of multi-coloured Chinese lanterns whose contribution to the season's pageantry and pleasantness is by no means small."[2] Practically every house constructs a small crib, a miniature reproduction of the stable where Jesus was born. " It may consist of a simple bamboo or wooden structure thatched and floored with straw or grass; or, imagination given the reins, a whole hill may be constructed out of real earth and stones or crumbled brown paper or painted canvas giving the appearance of rocks. The hill, capped with a fortress from which light gleams, is covered with moss and greenery. Young rice plants grown in cocoanut shells and small earthenware, raised at times in the shade without exposure to the sun to secure for the leaves a tender gold flush, come handy to add a touch of native charm. The valley is traversed by blue and silver streams hurrying on beneath painted bridges. The heart of this elaborate scene is a cave in the hill, its entrance often adorned with blushing cocoanut clusters or emerald banana bunches turning to gold. Inside the cave is the Crib proper with the figure of the cradled Babe, candles burning before it, the images of Mary and Joseph and shepherds with animals tastefully disposed, and the Magi in the background. Above the cave are suspended a star and an assembly of angels the chief of whom holds a scroll with the words 'Glory to God in high heaven'."[3] In the church also there are elaborate and inspiring religious ceremonies such as the nativity ceremony, the midnight Mass and the candle procession of children. Carol during the Christmas night is no less attractive and is eagerly awaited by the young and the old. Troupes organised by church go round the parish and visit nearly every house, singing to the accompaniment of violin, mouth-organ and other instruments and making collection for charitable purposes. Children serenade in colourful costumes with candlelight. Although the Christmas-tree is not put up in every house it is found in the houses of rich Anglo-Indians, in the church and clubs. Generally a casuarina or other branch is planted for the purpose, but occasionally a small tree standing near the house or church

(1) Census of India 1961, Kerala—Part VII B. Fairs and Festivals, 'Christmas' by Fr. R. Samuel S. J.
(2) Ibid
(3) Ibid

may be selected for this purpose. It is decorated with electric bulbs, balloons, silver and gold paper and variegated ribbons and pretty parcels containing gifts for the children. "All Christmas gifts are the boon of the Christmas Father, who is the reformed or protestant version of Saint Nicholas or Santa Claus, the kind-hearted provider, according to legend, of dowries to destitute girls. He comes robed in white and red, his hair and beard a cascade of snow, his old face a picture of gushing good-naturedness and his whole person bulging at every point with favours for the little folk. He comes to distribute the presents and gladden young hearts with toys, balloons, dolls, crackers, sweets, mouth-organs, pens, pins and slides, new clothes, books, ribbons, and toy-trains, curiosities of many sorts and delightful surprises. To children this is a moment of fulfilment, for in places like Tangasseri every child had written days earlier to "Santa Claus, Quilon Station", neatly indicating the gifts he or she would have him bring. And Santa Claus cannot but comply with children's request at Christmas time. After this great experience at the Club the Anglo-Indian children will have a smaller, more intimate Christmas tree in the home, where Santa Claus will preface his distribution of gifts with a gentle comment on the winner's conduct during the year. When everybody has had his honour, all come up to the father and kiss him."[1] A splendid meal with many good things to eat is prepared in every home, rich and poor, on Christmas day. Cake is becoming quite common and native wine is served freely. Among the Anglo-Indians the Christmas cake is always a fruit-cake and the wine is prepared from gooseberry, grapes, plum or beetroot; the cake and wine are never bought, but made at home. The real speciality, however, for Christmas is *Kulkuls* prepared with flour, cocoanut juice, egg and ghee. It is shaped into oblong tablets and fried. The sweet has become such an inalienable part of Christmas that the Christmas without *Kulkuls* does not become a merry Christmas.

127. The Christmas celebrations merge into New-Year's Day celebrations, the latter being a reflection of the look of the former. The Christmas decorations remain, the stars still twinkle, the lamps still burn and the tinsel is but little dishevelled. A prayer-vigil is conducted as a church service in the last hours of the dying year till at midnight the bell rings joyously announcing the New Year. The communion service follows either immediately or in the morning. After that, assembling in some club or hall the people enjoy cake and wine and take part in a dance. In certain Anglo-Indian households the mother gathers the family in the hall and with lighted candles keeps watch to welcome the New Year. Among the watchers one is dressed like a decrepit old man, ready any moment to fall to pieces and vanish. "As the midnight hour strikes, in trips the Young Year in the shape of a winsome little belle, who then proceeds unceremoniously to drive out the old fellow. Laughter and merriment subsiding, all pray together and retire..... Boys, cruel boys, lead a fake Santa Claus round the town, and wherever they find themselves at midnight make a bonfire of him to the accompaniment of gleeful noises of which only boys are capable. There are Anglo-Indian homes where before going to Mass in the morning all are to collect before an adorned image of the Virgin whose should be the first face one looks upon on New-Year's day. One does well to start with a Vision of Graciousness. There are others where the inauguration of the New Year consists in the mother's kindling the fire and boiling milk. Till that is over no servant may touch or handle anything whatsoever."[2] The women and children emerge in new attire on this day. At times the New-Year's Day is even more festive than Christmas.

(1) Census of India 1961, Kerala—Part VII B. Fairs and Festivals, 'Christmas' by Fr. R. Samuel, S. J.
(2) Census of India 1961, Kerala—Part VII B. Fairs and Festivals, 'New Year's Day' by Fr. R. Samuel, S.J.

Houses are cleaned and whitewashed and curtains and cushions renewed for the New Year. In the house there will always be something to serve to the visitors, and even beggars are not sent away without a generous gift of food and money.

128. Easter is not so spectacular as Christmas or New Year but it is the chief Christian festival celebrated in the most solemn manner by all Christians of the area. The important celebrations consist in the religious observances and ceremonies which start with the beginning of the Lent, about 50 days before the Easter. During the period of Lent people abstain from luxurious food and observe penance. Everybody between the ages of 21 and 60 takes fast on Fridays, with only one full meal at noon and light refreshments for morning and evening. The last week of Lent opens with the festival of palm. On that day in the church the priest blesses the long, gold and fawn tender leaves of the cocoanut palm and distributes them to the people. A joyous procession is organised with the people holding branches of palm and singing hymns. A cookie known by the name "Kozhukkatta" made out of balls of rice dough containing a mixture of cocoanut shavings and molasses is cooked over steam and served to everybody. There are special services in the church on Maundy Thursday, Good Friday, Holy Saturday and Easter Sunday. The ceremonies on all these days are solemn and without any sign of rejoicing. Instead of the gleeful bell and the melodious organs the wooden rattle gives out a cracked lament during the ceremonies. The Way of the Cross commemorating the journey of Jesus Christ to Mount Calvary is a very impressive ceremony that is found in Tangasseri on Good Friday. The 14 stations of it have been permanently constructed on the roadside between the church and the flagstaff. On Easter Sunday too special preparations of which the Easter eggs and Easter buns are found only in places like Tangasseri are made in the Anglo-Indian homes. Eggs are painted ; when surrounded with onion rings and boiled hard the resultant colouring and cracks on the shell give a marble effect. They are served in artistically done vermicelli nests which may contain an exquisitely prepared white fluffy chicken too. The Easter egg has, however, become rare today.

CHAPTER V

CONCLUSION

Social

129. In the social sphere Tangasseri has imbibed a lot from the Western settlers. Many of the superstitions associated with the local people and prejudices pertaining to castes did not find a fertile soil there. Learning of the foreign languages such as Portuguese and English and frequent contacts with the foreigners widened the outlook of the people. The formation of a new mixed race from the natives and foreigners paved the way for the perpetuation of this western inheritance.

130. The level of education is very high in the area. The schools started in the last century continue with their hoary traditions to maintain their place in the forefront of educational institutions. The high percentage of literacy found in Tangasseri is traced to the valuable record of service left by these institutions. The private boarding-houses for students run in the area are unique institutions in the field of education well worthy of emulation. They are in a way superior to the large boarding-houses in that the children receive individual attention, motherly care and affection. Of late, however, it has been reported that some people have taken up this business on a purely commercial scale. In such cases the institutions are likely to do more harm than good to the tender minds.

131. The diagram attached to this monograph is indicative of the influence of the western culture in the layout of streets and house construction. The roads are well laid out facilitating access to all localities and to majority of houses. Irrespective of the size of the houses they are all built with adequate emphasis on appearance and ventilation. The compounds are kept tidy and beautiful with flower-gardens in many of them. While it is not possible to insist upon the size or appearance of the new houses which are being put up, it would still be possible to prescribe some minimum standards so that what the place has already achieved in planning and house construction may not be lost by ill-planned location of constructions in future. Similarly even though it may not be practicable for everybody to maintain gardens, it may be possible to keep up the look of the town if people take upon themselves certain inexpensive schemes to maintain the beauty of the surroundings of the houses. Some of the drainage channels constructed in olden times are damaged now. Consequent on the expansion of the town with larger number of houses more drainage facilities have become necessary in certain areas.

132. The native element in the population of Tangasseri has increased considerably in recent times though formerly it was practically an exclusive settlement of Anglo-Indians. In the conditions available at present it has become inevitable for both the natives and Anglo-Indians to mingle freely and co-operate intimately in the day-to-day life. A spirit of free mingling and co-operation is certainly on the increase as pointed out earlier. It is hoped that whatever barrier existed between the two sections will soon disappear if the present trend continues. This does not mean that in this greater social integration the Anglo-Indians should lose their identity or change their traditions. On the other hand, it is highly desirable that they preserve their culture, customs and manners.

133. Tangasseri occupied a prominent place in the history of 16th and 17th century Kerala. As a stronghold of the Portuguese and later the British it was the spring-board for the military adventures of the Europeans

in the petty kingdoms of central Travancore. At one time it was a heavily protected cantonment and beehive of commercial activities. Several military and civilian officers who laid their lives on its soil lie buried in the two cemeteries. These cemeteries and the remaining wall of the St. Thomas Fort are important monuments of the Portuguese and British successes and failures and as such speak volumes on the history of not only Tangasseri but also some of the neighbouring areas and kingdoms now extinct. The present dilapidated condition of these monuments, especially the cemeteries, pains every historically minded person. The Archaeological Department has taken over the protection of the wall of the St. Thomas Fort but not the cemeteries. Though from the all-India point of view the cemeteries may not be important, they have sufficient local importance to deserve their preservation. It is desirable that they are protected from weeds and cattle by some suitable agency like the Archaeological Department or the Municipality.

Economic

134. While in the social sphere Tangasseri has many noteworthy achievements, in the economic sphere the case is not so. In olden days it was a flourishing trading centre, reaching the zenith of its prosperity during the Portuguese period. Brazilian gold flowed in through the Portuguese in exchange for pepper and other spices. A number of people engaged by the foreigners as agents, interpreters and scribes earned an easy living. With the decline of the Portuguese the Dutch took over and continued the activities without interruption. But not long afterwards, owing to the retrenchment policy of the Dutch the trade in Tangasseri was affected. When the British came, it further deteriorated and the place soon lost all importance in commercial activities. A number of people who were fortunate to get some education got employment in different places and went away from Tangasseri. The British patronage in the matter of employment gave some economic relief to the people but that too stopped with the coming of the Independence. Natural resources of the area being quite meagre, the place does not afford much scope for agricultural or industrial development. The large percentage of educated people is the only resource on which it can hope to improve its economic existence.

135. Furniture manufacturing had engaged some people till recently. Formerly there was great demand for carved and turned furniture, but since the modern tastes do not approve of them, the occupation has lost its importance. There are still a few establishments which carry on carpentry on a small scale but they are such small units employing only a small number of workers and without much capital that they cannot influence the economy to any appreciable extent. On the other hand if they are organised into larger units they could be made profitable. With the increasing use of furniture and the opening of large number of schools and institutions there is scope for more furniture manufacturing units. There being ample transport facilities for Tangasseri it may not be difficult to get raw materials and to send the finished products to other places. Therefore, it is worth trying whether the special skill of the carpenters of Tangasseri to manufacture furniture cannot be more profitably exploited by starting two or three large furniture manufacturing units.

136. Just like carpentry, embroidery work was also a Portuguese legacy carried on till recently at least by a small number of people. At one time the products had good markets and were also exported to foreign countries. Again, as in the case of carved and turned furniture the embroidery work also suffered a reverse due to the changing popular taste. By appropriate shift in emphasis from pure embroidery to knitting and hosiery to suit modern conditions and demands, it is possible to save the industry from total extinction. It could employ a number of people, particularly women, working in their own homes. But

some organisation for the marketing of their products both locally and outside is highly essential. A suitable co-operative society will serve the purpose.

137. The Anglo-Indians of this locality have a special aptitude for engineering jobs. A number of them are working as railway engine drivers, mechanics, engineers and smiths. In the Telecommunications service also a good number of Anglo-Indians are employed as technicians. Making use of this skill it may perhaps be possible to start some minor engineering industries in Tangasseri. They may not require big establishments or very large investments. On the other hand the products may have good demand in the locality itself since there are a number of factories and workshops in Quilon and surrounding places.

138. In Tangasseri proper the fishing activity is not very vigorous but in surrounding places a large number of people are employed in the occupation. Various types of fish are landed in large quantities every day. At present most of the fish is sold fresh and a small portion dried for sending to distant markets. With so much of good quality fish landed in the area it is a matter for consideration whether some industry in this field could not be started either in Tangasseri or in some neighbouring places. Canning and freezing factories are working in places like Alleppey and Cochin where there are similar facilities. It is not necessary to start the industry on a large scale initially. Even in rich countries like Canada the fishermen themselves have undertaken such enterprises with a limited capital. The fishermen of Dower started a cannery with a borrowed capital of 1,000 dollars and within two years it became a great movement directing a large industry[1]. With proper drive and guidance, the fishermen of Tangasseri could make a similar start. A co-operative society for fish canning and freezing is likely to yield phenomenal results in a short time.

(1) The Reader's Digest, March 1963, p. 65

APPENDIX A

Table I (a)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average number of persons per household: Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12	Total	Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
Railway service	Rs. 25-50	...	...	...	...	...	...	...	...
	Rs. 51-75	...	...	...	...	...	...	...	...
	Rs. 76-100	...	...	...	...	...	...	...	...
	Above Rs. 100	7	2.28	2.14	1.14	1.71	7.27	5.63	1.28

Table I (b)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average number of persons per household: Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12	Total	Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
Miscellaneous industries	Rs. 25-50	...	...	...	...	...	...	...	...
	Rs. 51-75	1	2.00	1.00	2.00	1.00	6.00	4.40	1.00
	Rs. 76-100	5	1.60	1.20	0.80	1.60	5.20	2.88	1.40
	Above Rs. 100	22	2.91	2.68	1.27	1.45	8.31	6.68	1.91

Table I (c)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average number of persons per household: Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12	Total	Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
Carpentry	Rs. 25-50	...	...	...	...	...	...	...	...
	Rs. 51-75	2	1.00	1.50	1.00	1.00	4.50	3.35	1.00
	Rs. 76-100	7	2.00	1.85	0.85	0.71	5.41	4.46	1.28
	Above Rs. 100	4	2.00	2.75	1.00	1.75	7.50	5.85	1.75

APPENDIX A—*Contd.*

Table I (d)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average number of persons per household					Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
			Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12	Total		
Masonry and house painting	Rs. 25-50	...	...	...	...	...	...	...	...
	Rs. 51-75	5	2.00	2.00	0.20	0.80	5.00	4.30	1.40
	Rs. 76-100	6	2.00	2.16	1.00	1.16	6.32	5.00	1.16
	Above Rs. 100	4	2.75	2.00	1.25	1.50	7.50	5.93	2.50

Table I (e)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average number of persons per household					Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
			Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12	Total		
Fishing	Rs. 25-50	5	1.40	1.40	0.80	1.80	5.40	3.96	1.00
	Rs. 51-75	4	1.00	1.75	2.50	1.00	6.25	4.33	1.00
	Rs. 76-100	2	3.00	1.50	0.50	1.00	6.00	5.10	1.00
	Above Rs. 100	...	...	...	...	...	...	...	...

Table I (f)

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average number of persons per household					Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
			Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12	Total		
Miscellaneous	Rs. 25-50	2	2.00	2.00	1.50	1.00	6.50	5.05	1.00
	Rs. 51-75	12	1.08	2.42	1.42	0.58	5.50	4.26	0.92
	Rs. 76-100	6	1.33	2.66	1.33	1.33	6.65	5.05	1.16
	Above Rs. 100	27	2.30	2.37	1.00	0.89	6.56	5.38	0.89

APPENDIX A

Table II (a)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households		Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	7		...	...	...	7
		Rs. nP.	Per cent	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Railway service	(a) Salary or wages	232.15	98.49	...	...	...	232.15
	(b) Industry run by the household	...	...	...	...	...	...
	(c) Business run by the household	...	...	...	...	...	...
	(d) Cultivation run by the household	1.19	0.50	...	...	...	1.19
	(e) Rent from land	...	...	...	...	...	...
	(f) Rent of houses	...	...	...	...	...	...
	(g) Pension	...	...	...	...	...	...
	(h) Gifts and presents	...	...	...	...	...	...
	(i) Help from relatives	2.38	1.01	...	...	...	2.38
	(j) Other sources	...	...	...	...	...	...
	Total	**235.72**	**100.00**	...	...	...	**235.72**

Table II (b)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households		Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	28		...	1	5	22
		Rs. nP.	Per cent	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Miscellaneous industries	(a) Salary or wages	147.26	81.11	...	62.50	69.33	168.83
	(b) Industry run by the household	16.07	8.85	...	...	15.00	17.05
	(c) Business run by the household	2.98	1.64	...	...	...	3.79
	(d) Cultivation run by the household	0.59	0.33	...	...	...	0.76
	(e) Rent from land	...	...	...	...	...	...
	(f) Rent of houses	...	...	...	...	...	...
	(g) Pension	...	...	...	...	...	...
	(h) Gifts and presents	...	...	...	...	...	...
	(i) Help from relatives	10.71	5.90	...	...	...	13.64
	(j) Other sources	3.94	2.17	...	...	2.50	4.45
	Total	**181.55**	**100.00**	...	**62.50**	**86.83**	**208.52**

APPENDIX A— *Contd.*

Table II (c)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households		Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	13		...	2	7	4
		Rs. nP.	Per cent	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Carpentry	(a) Salary or wages	85.64	83.51	...	64.58	70.24	123.13
	(b) Industry run by the household	6.09	5.94	...	...	11.21	...
	(c) Business run by the household	...	...	...	...	...	...
	(d) Cultivation run by the household	...	...	...	...	...	...
	(e) Rent from land	...	...	...	...	...	...
	(f) Rent of houses	...	...	...	...	...	...
	(g) Pension	1.46	1.42	...	9.50	...	...
	(h) Gifts and presents	...	...	...	...	...	...
	(i) Help from relatives	8.72	8.50	...	...	1.19	26.25
	(j) Other sources	0.64	0.63	...	...	1.19	...
	Total	**102.55**	**100.00**	...	**74.08**	**83.83**	**149.38**

Table II (d)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households		Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	15		...	5	6	4
		Rs. nP.	Per cent	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Masonry and house painting	(a) Salary or wages	79.33	83.68	...	49.50	77.92	118.75
	(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	...	...	...	...	...	...
	(i) Help from relatives	13.67	14.42	...	6.00	4.17	37.50
	(j) Other sources	1.80	1.90	...	1.66	3.12	...
	Total	**94.80**	**100.00**	...	**57.16**	**85.21**	**156.25**

APPENDIX A

Table II (e)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households		Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	11		5	4	2	...
		Rs. nP.	Per cent	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Fishing	(a) Salary or wages	...	...	...	...	...	...
	(b) Industry run by the household	55.87	94.49	45.83	61.98	68.75	...
	(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	0.61	1.03	1.33	...	...	...
	(j) Other sources	2.65	4.48	...	2.08	10.42	...
	Total	**59.13**	**100.00**	**47.16**	**64.06**	**79.17**	...

Table II (f)

MONTHLY INCOME PER HOUSEHOLD BY SOURCE AND OCCUPATION

Occupation	Source of income	All households		Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	47		2	12	6	27
		Rs. nP.	Per cent	Rs. nP.	Rs. nP.	Rs. nP	Rs. nP.
Miscellaneous	(a) Salary or wages	55.98	45.18	43.75	49.17	65.83	57.72
	(b) Industry run by the household	...	...	...	...	...	...
	(c) Business run by the household	14.45	11.66	...	...	...	25.15
	(d) Cultivation run by the household	2.44	1.97	...	0.69	...	3.94
	(e) Rent from land	...	...	...	...	...	...
	(f) Rent of houses	0.53	0.43		...		0.93
	(g) Pension	1.81	1.46	...	...	...	3.15
	(h) Dividend	2.93	2.37	...	...	...	5.09
	(i) Gifts and presents	2.13	1.72		...		3.70
	(j) Help from relatives	42.92	34.64	5.00	15.63	22.22	62.45
	(k) Other sources	0.71	0.57		...	...	1.23
	Total	**123.90**	**100.00**	**48.75**	**65.49**	**88.05**	**163.36**

APPENDIX A—*Contd.*

Table III (a-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of			
					Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	7			...	...	...	7
		Per household	Per equivalent adult male					
		Rs. nP.	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Railway service	**A. Food Group**							
	i. Cereals & Pulses							
	Rice	35.85	6.35	34.55	...	...	...	35.85
	Other Grains	1.75	0.31	1.69	...	...	...	1.75
	Dhal	0.78	0.14	0.75	...	...	...	0.78
	Wheat	7.64	1.35	7.36	...	...	...	7.64
	Total	**46.02**	**8.15**	**44.35**	...	...	...	**46.02**
	ii. Vegetables							
	Potatoes	1.71	0.30	1.65	...	...	...	1.71
	Tapioca	0.43	0.07	0.41	...	...	...	0.43
	Onions	0.58	0.10	0.56	...	...	...	0.58
	Cocoanuts	7.64	1.35	7.36	...	...	...	7.64
	Other vegetables	2.25	0.40	2.17	...	...	...	2.25
	Total	**12.61**	**2.22**	**12.15**	...	...	...	**12.61**
	iii. Meat & Fish							
	Meat	4.28	0.75	4.12	...	...	...	4.28
	Fish	6.28	1.11	6.05	...	...	...	6.28
	Total	**10.56**	**1.86**	**10.17**	...	...	...	**10.56**
	iv. Milk	7.43	1.32	7.16	...	...	...	7.43
	v. Ghee & Oils	3.28	0.58	3.16		...	...	3.28
	vi. Salt	0.36	0.06	0.35	...	...	...	0.36
	vii. Condiments							
	Chillies	3.07	0.54	2.96	...	...	...	3.07
	Tamarind	0.52	0.09	0.50	...	...	...	0.52
	Other condiments	3.00	0.53	2.89	...	...	...	3.00
	Total	**6.59**	**1.16**	**6.35**	...	...	...	**6.59**
	viii. Sugars	1.64	0.29	1.58	...	...	...	1.64
	ix. Coffee & Tea	1.71	0.30	1.65	...	...	...	1.71
	x. Liquor	...	...	...	...	...	...	...
	xi. Tobacco							
	Smoking	5.86	1.03	5.65	...	...	...	5.86
	Chewing	0.28	0.05	0.27	...	...	...	0 28
	Total	**6.14**	**1.08**	**5.92**	...	...	...	**6.14**
	xii. Other foods including refreshments							
	Pansupari etc.	7.43	1.32	7.16	...	...	...	7.43
	Total under Food	**103.77**	**18.34**	**100.00**	...	...	...	**103.77**

APPENDIX A

Table III (a-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	7		...	...	...	7
		Expenditure per household	Percentage of total expenditure on Miscellaneous items				
		Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Railway service	**B. Clothing**	14.58	...	...	...	...	14.58
	C. Housing, Light, Fuel etc.	20.88	...	...	...	...	20.88
	D. Miscellaneous Expenditure						
	i. Education	15.24	29.40	...	...	...	15.24
	ii. Dhoby or soap	5.18	9.99	...	...	...	5.18
	iii. Barber	1.51	2.91	...	...	...	1.51
	iv. Travelling	1.19	2.29	...	...	...	1.19
	v. Medical fees and medicines	1.55	2.99	...	...	...	1.55
	vi. Religious observances	0.46	0.89	...	...	...	0.46
	vii. Amusements	1.43	2.76	...	...	...	1.43
	viii. Provident Fund, Kuri & other compulsory savings	20.64	39.82	...	...	...	20.64
	ix. Payment of debts	...	...	...	...	...	...
	x. Remittances to dependants living elsewhere	0.30	0.58	...	...	...	0.30
	xi. Other items	4.34	8.37	...	...	...	4.34
	Total	**51.84**	**100.00**	...	...	...	**51.84**
		Expenditure per household	Percentage of total expenditure on Cultivation etc.				
	E. Cultivation, Industries and Business						
	i. Cultivation run by the household	0.18	100.00	...	...	...	0.18
	ii. Industry run by the household	...	...	...	...	...	...
	iii. Business run by the household	...	...	...	...	...	...
	Total	**0.18**	**100.00**	...	...	...	0.18
	F. Grand Total of A to E	**191.25**	...	...	...	...	191.25

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	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	28			...	1	5	22
		Per household	Per equivalent adult male					
		Rs. nP.	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Miscellaneous industries	**A. Food Group**							
	i. Cereals & Pulses							
	Rice	37.86	6.20	38.65	...	23.00	25.20	41.41
	Other grains	1.81	0.30	1.85	...	1.00	0.90	2.06
	Dhal	0.67	0.11	0.68	...	0.25	0.33	0.77
	Wheat	3.39	0.55	3.46	...	...	...	4.32
	Total	**43.73**	**7.16**	**44.64**	...	**24.25**	**26.43**	**48.56**
	ii. Vegetables							
	Potatoes	1.31	0.21	1.34	...	0.75	0.76	1.45
	Tapioca	2.83	0.46	2.89	...	5.00	4.25	2.41
	Onions	0.60	0.09	0.61	...	0.50	0.40	0.64
	Cocoanuts	7.78	1.27	7.94	...	6.00	5.65	8.35
	Other vegetables	1.99	0.32	2.03	...	0.75	1.35	2.19
	Total	**14.51**	**2.35**	**14.81**	...	**13.00**	**12.41**	**15.04**
	iii. Meat & Fish							
	Meat	2.80	0.46	2.86	...	2.00	1.50	3.14
	Fish	6.53	1.07	6.67	...	4.00	4.50	7.11
	Total	**9.33**	**1.53**	**9.53**	...	**6.00**	**6.00**	**10.25**
	iv. Milk	6.98	1.14	7.13	...	3.00	2.60	8.16
	v. Ghee & Oils	3.30	0.54	3.37	...	2.00	1.75	3.72
	vi. Salt	0.40	0.07	0.41	...	0.30	0.31	0.42
	vii. Condiments							
	Chillies	2.81	0.46	2.87	...	1.75	1.65	3.12
	Tamarind	0.49	0.08	0.50	...	0.40	0.35	0.53
	Other condiments	2.98	0.49	3.04	...	2.00	1.75	3.31
	Total	**6.28**	**1.03**	**6.41**	...	**4.15**	**3.75**	**6.96**
	viii. Sugars	1.66	0.27	1.69	...	1.50	1.00	1.82
	ix. Coffee & Tea	1.48	0.24	1.51	...	0.75	0.85	1.66
	x. Liquor	...		..	...	...	...	...
	xi. Tobacco							
	Smoking	4.78	0.78	4.88	...	4.00	2.40	5.36
	Chewing	0.25	0.04	0.26	...		...	0.32
	Total	**5.03**	**0.82**	**5.14**	...	**4.00**	**2.40**	**5.68**
	xii. Other foods including refreshments							
	Pansupari etc.	5.25	0.86	5.36	...	4.00	4.40	5.50
	Total under Food	**97.95**	**16.01**	**100.00**	...	**62.95**	**61.90**	**107.77**

APPENDIX A

Table III (b-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	28		..	1	5	22
		Expenditure per household	Percentage of total expenditure on Miscellaeous items				
		Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Miscellaneous industries	**B. Clothing**	12.69	..	..	6.25	5.66	14.58
	C. Housing, Light, Fuel etc.	11.30	...	..	7.50	8.10	12.20
	D. Miscellaneous Expenditure						
	i. Education	12.40	39.92	...	3.33	0.92	15.42
	ii. Dhoby or soap	4.11	13.23	...	1.66	2.08	4.66
	iii. Barber	1.73	5.57	...	1.50	0.95	1.92
	iv. Travelling	0.49	1.58	...	...	0.17	0.59
	v. Medical fees and medicines	1.31	4.22	...	1.33	0.58	1.48
	vi. Religious observances	0.43	1.39	...	0.25	0.28	0.48
	vii. Amusements	1.06	3.41	...	0.42	0.25	1.27
	viii. Provident Fund, Kuri & other compulsory savings	7.34	23.63	...	...	2.50	8.77
	ix. Payment of debts	...	...	...	...	...	...
	x. Remittances to dependants living elsewhere		...	...	...		..
	xi. Other items	2.19	7.05	...	0.83	0.92	2.54
	Total	**31.06**	**100.00**	...	**9.32**	**8.65**	**37.13**
			Percentage of total expenditure on Cultivation etc.				
	E. Cultivation, Industries and Business						
	i Cultivation run by the household	0.10	10.42	...	...	...	0.13
	ii. Industry run by the household	0.86	89.58	...	...	0.17	1.06
	iii. Business run by the household	...	...	...	...	...	...
	Total	**0.96**	**100.00**	...	...	**0.17**	**1.19**
	F. Grand Total of A to E	**153.96**		...	**86.02**	**84.48**	**172.87**

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			
					Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	13			...	2	7	4
		Per household	Per equivalent adult male					
		Rs. nP.	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Carpentry	**A. Food Group**							
	i. Cereals & Pulses							
	Rice	30.85	6.54	41.42	...	22.50	28.71	38.75
	Other grains	1.17	0.25	1.57	...	1.00	1.11	1.37
	Dhal	0.48	0.10	0.64	...	0.50	0.41	0.60
	Total	**32.50**	**6.89**	**43.63**	...	**24.00**	**30.23**	**40.72**
	ii. Vegetables							
	Potatoes	0.94	0.20	1.26	...	0.75	0.85	1.19
	Tapioca	5.19	1.10	6.97	...	4.50	5.07	5.75
	Onions	0.42	0.09	0.56	...	0.32	0.40	0.51
	Cocoanuts	5.96	1.26	8.00	...	5.25	5.43	7.25
	Other vegetables	1.13	0.24	1.52	...	1.00	0.93	1.56
	Total	**13.64**	**2.89**	**18.31**	...	**11.82**	**12.68**	**16.26**
	iii. Meat & Fish							
	Meat	1.69	0.36	2.27	...	1.25	1.64	2.00
	Fish	4.63	0.98	6.22	...	4.00	4.11	5.88
	Total	**6.32**	**1.34**	**8.49**	...	**5.25**	**5.75**	**7.88**
	iv. Milk	4.00	0.84	5.37	...	2.50	2.86	6.75
	v. Ghee & Oils	2.35	0.50	3.15	...	1.62	1.96	3.37
	vi. Salt	0.35	0.07	0.47	...	0.30	0.34	0.39
	vii. Condiments							
	Chillies	1.92	0.41	2.58	...	1.50	1.71	2.50
	Tamarind	0.39	0.08	0.52	...	0.25	0.36	0.51
	Other condiments	2.15	0.46	2.89	...	1.50	1.79	3.12
	Total	**4.46**	**0.95**	**5.99**	...	**3.25**	**3.86**	**6.13**
	viii. Sugars	1.11	0.23	1.49	...	1.00	0.93	1.50
	ix. Coffee & Tea	0.96	0.20	1.29	...	0.62	0.89	1.25
	x. Liquor	...	...	...	...	...	...	...
	xi. Tobacco							
	Smoking	3.84	0.81	5.15	...	4.00	3.29	4.75
	Chewing	0.38	0.08	0.51	...	0.50	...	1.00
	Total	**4.22**	**0.89**	**5.66**	...	**4.50**	**3.29**	**5.75**
	xii. Other foods including refreshments							
	Pansupari etc.	4.58	0.97	6.15	...	4.00	3.93	6.00
	Total under Food	**74.49**	**15.77**	**100.00**	...	**58.86**	**66.72**	**96.00**

APPENDIX A

Table III (c-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	13		...	2	7	4
		Expenditure per household	Percentage of total expenditure on Miscellaneous items				
		Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Carpentry	**B. Clothing**	6.86		...	4.16	5.18	11.15
	C. Housing, Light, Fuel etc.	9.39		...	7.46	7.73	13.27
	D. Miscellaneous Expenditure						
	i. Education	0.64	6.93	...	...	0.29	1.56
	ii. Dhobi or soap	2.49	26.98	...	2.08	1.96	3.60
	iii. Barber	0.96	10.40	...	0.50	1.02	1.08
	iv. Travelling	...	...	...	...	...	...
	v. Medical fees and medicines	0.93	10.08	...	0.62	0.95	1.04
	vi. Religious observances	0.27	2.92	...	0.21	0.28	0.29
	vii. Amusements	0.32	3.47	...	0.21	0.29	0.42
	viii. Provident Fund, Kuri and other compulsory savings	2.18	23.62	...	2.08	2.56	1.56
	ix. Payment of debts	...	...	...	...	...	...
	x. Remittances to dependants living elsewhere	...	...	...	...	...	...
	xi. Other items	1.44	15.60	...	1.25	1.31	1.77
	Total	**9.23**	**100.00**	...	**6.95**	**8.66**	**11.32**
			Percentage of total expenditure on Cultivation etc.				
	E. Cultivation, Industries and Business						
	i. Cultivation run by the household	...	...	...	...	...	...
	ii. Industry run by the household	0.48	100.00	...	...	0.89	...
	iii. Business run by the household	...	...	...	...	...	...
	Total	**0.48**	**100.00**	...	**...**	**0.89**	...
	F. Grand Total of A to E	**100.45**		...	**77.43**	**89.18**	**131.74**

APPENDIX A—*Contd.*

Table III (d-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of			
					Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	15			...	5	6	4
		Per household	Per equivalent adult male					
		Rs. nP.	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Masonry and house painting	**A. Food Group**							
	i. Cereals & Pulses							
	Rice	28.80	5.72	40.70	...	22.40	30.00	35.00
	Other grains	1.23	0.24	1.74	...	1.00	1.33	1.37
	Dhal	0.50	0.10	0.71	...	0.35	0.54	0.63
	Wheat	0.20	0.04	0.28			0.50	
	Total	**30.73**	**6.10**	**43.43**	...	**23.75**	**32.37**	**37.00**
	ii. Vegetables							
	Potatoes	0.83	0.16	1.17	...	0.69	0.83	1.00
	Tapioca	4.63	0.92	6.54	...	5.80	3.83	4.38
	Onions	0.41	0.08	0.58		0.37	0.41	0.46
	Cocoanuts	6.08	1.21	8.59	..	5.05	6.33	7.00
	Other vegetables	1.30	0.26	1.84	..	1.10	1.46	1.31
	Total	**13.25**	**2.63**	**18.72**	...	**13.01**	**12.86**	**14.15**
	iii. Meat & Fish							
	Meat	1.63	0.32	2-30	...	0.90	2.08	1.87
	Fish	5.03	1.00	7.11		4.15	5.25	5.94
	Total	**6.66**	**1.32**	**9.41**	...	**5.05**	**7.33**	**7.81**
	iv. Milk	3.30	0.66	4-66	...	1.80	3.50	4.88
	v. Ghee & Oils	2.52	0.50	3.56	...	1.90	2.62	3.12
	vi. Salt	0.34	0.07	0.47	...	0.35	0.33	0.35
	vii. Condiments							
	Chillies	2.13	0.42	3.01	...	1.65	2.29	2.50
	Tamarind	0.39	0.07	0.55	...	0.35	0.43	0.39
	Other condiments	2.30	0.46	3.25	...	1.75	2.54	2.62
	Total	**4.82**	**0.95**	**6.81**	...	**3.75**	**5.26**	**5.51**
	viii. Sugars	1.03	0.20	1.46	...	0.70	1.08	1.38
	ix. Coffee & Tea	0.86	0.17	1.22	...	0.55	0.83	1.31
	x. Liquor	...	...	...	...	...	...	...
	xi. Tobacco							
	Smoking	2.86	0.57	4.04	...	3.40	2.16	3.25
	Chewing	0.20	0.04	0.28	...	0.40	0.16	
	Total	**3.06**	**0.61**	**4.32**	...	**3.80**	**2.32**	**3.25**
	xii. Other foods including refreshments							
	Pansupari etc.	4.20	0.84	5.94	...	4.00	4.00	4.75
	Total under Food	**70.77**	**14.05**	**100.00**	...	**58.66**	**72.50**	**83.51**

Table III (d-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	15		...	5	6	4
		Expenditure per household	Percentage of total expenditure on Miscellaneous items				
		Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Masonry and house painting	**B. Clothing**	6.69		...	4.92	5.90	10.10
	C. Housing, Light, Fuel etc.	7.61		...	6.68	7.54	8.87
	D. Miscellaneous Expenditure						
	i. Education	2.82	24.63	...	0.22	3.39	5.21
	ii. Dhobi or soap	2.55	22.27	...	1.92	2.71	3.12
	iii. Barber	1.17	10.22	...	0.85	1.17	1.56
	iv. Travelling	0.25	2.18	...	...	0.63	...
	v. Medical fees and medicines	0.75	6.55	...	0.58	0.63	1.14
	vi. Religious observances	0.28	2.45	...	0.23	0.35	0.25
	vii. Amusements	0.25	2.18	...	0.08	0.35	0.31
	viii. Provident Fund, Kuri and other compulsory savings	...	...	...	...	...	...
	ix. Payment of debts	...	...	...	...	...	...
	x. Remittances to dependants living elsewhere	1.55	13.54	...	0.58	0.97	3.64
	xi. Other items	...	...	...	...	...	...
	Total	**11.45**	**100.00**	...	**5.12**	**10.76**	**20.44**
		Expenditure per household	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	**96.52**		...	**75.38**	**96.70**	**122.92**

APPENDIX A—*Contd.*

Table III (e-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	11			5	4	2	...
		Per household	Per equivalent adult male					
		Rs. nP.	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Fishing	**A. Food Group**							
	i. Cereals & Pulses							
	Rice	21.54	5.17	41.54	19.60	22.50	24.50	...
	Other grains	0.93	0.22	1.79	0.85	1.00	1.00	...
	Dhal	0.33	0.09	0.64	0.35	0.31	0.35	...
	Total	**22.80**	**5.48**	**43.97**	**20.80**	**23.81**	**25.85**	...
	ii. Vegetables							
	Potatoes	0.54	0.13	1.04	0.60	0.31	0.87	...
	Tapioca	5.25	1.26	10.12	5.35	5.37	4.75	...
	Onions	0.37	0.08	0.71	0.38	0.36	0.35	...
	Cocoanuts	4.68	1.12	9.02	4.60	4.75	4.75	...
	Other vegetables	0.93	0.22	1.79	0.90	0.94	1.00	...
	Total	**11.77**	**2.81**	**22.68**	**11.83**	**11.73**	**11.72**	...
	iii. Meat & Fish							
	Meat	0.73	0.17	1.41	0.80	0.50	1.00	...
	Fish	4.00	0.96	7.71	3.85	3.94	4.50	...
	Total	**4.73**	**1.13**	**9.12**	**4.65**	**4.44**	**5.50**	...
	iv. Milk	1.00	0.24	1.93	...	1.00	3.50	...
	v. Ghee & Oils	1.70	0.41	3.28	1.65	1.62	2.00	...
	vi. Salt	0.28	0.06	0.54	0.27	0.28	0.30	...
	vii. Condiments							
	Chillies	1.55	0.37	2.99	1.56	1.44	1.75	...
	Tamarind	0.29	0.06	0.56	0.25	0.30	0.35	...
	Other condiments	1.52	0.36	2.93	1.45	1.56	1.62	...
	Total	**3.36**	**0.79**	**6.48**	**3.26**	**3.30**	**3.72**	...
	viii. Sugars	0.39	0.09	0.75	0.20	0.44	0.75	...
	ix. Coffee & Tea	0.20	0.05	0.39	...	0.25	0.62	...
	x. Liquor	...	...	...	...	...	...	...
	xi. Tobacco							
	Smoking	2.59	0.62	4.99	3.10	2.50	1.50	...
	Chewing	0.61	0.15	1.18	0.65	0.25	1.25	...
	Total	**3.20**	**0.77**	**6.17**	**3.75**	**2.75**	**2.75**	...
	xii. Other foods including refreshments							
	Pansupari etc.	2.43	0.58	4.69	2.05	2.62	3.00	...
	Total under Food	**51.86**	**12.41**	**100.00**	**48.46**	**52.24**	**59.71**	...

APPENDIX A

Table III (e-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	11		5	4	2	...
		Expenditure per household	Percentage of total expenditure on Miscellaneous items				
		Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Fishing	**B. Clothing**	4.62		4.17	4.79	5.42	...
	C. Housing, Light, Fuel etc.	5.43		4.45	6.19	6.37	...
	D. Miscellaneous Expenditure						
	i. Education	0.28	6.33	0.37	0.10	0.42	...
	ii. Dhobi or soap	1.69	38.24	1.55	1.63	2.21	...
	iii. Barber	0.84	19.01	0.72	0.89	1.04	...
	iv. Travelling	0.19	4.30	...	...	1.04	...
	v. Medical fees and medicines	0.34	7.69	0.42	0.42	...	...
	vi. Religious observances	0.28	6.33	0.25	0.33	0.25	...
	vii. Amusements	0.04	0.90	...	0.10	...	...
	viii. Provident Fund, Kuri and other compulsory savings	...	...	...	...	...	...
	ix. Payment of debts	...	...	...	...	...	...
	x. Remittances to dependants living elsewhere	...	...	...	...	...	...
	xi. Other items	0.76	17.20	0.58	0.73	1.25	...
	Total	**4.42**	**100.00**	**3.89**	**4.20**	**6.21**	...
			Percentage of total expenditure on Cultivation etc.				
	E. Cultivation, Industries and Business						
	i. Cultivation run by the household	...	...	...	...	...	...
	ii. Industry run by the household	1.40	100.00	1.03	1.62	1.87	...
	iii. Business run by the household	...	...	...	...	...	...
	Total	**1·40**	**100.00**	**1.03**	**1.62**	**1.87**	...
	F. Grand Total of A to E	**67.73**		**62.00**	**69.04**	**79.58**	...

APPENDIX A—*Contd.*

Table III (f-1)

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Percentage of total expenditure on Food	Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	47			2	12	6	27
		Per household	Per equivalent adult male					
		Rs. nP	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Miscellaneous	**A. Food Group**							
	i. Cereals & Pulses							
	Rice	32.55	6.46	41.27	27.50	28.00	31.66	35.15
	Other grains	1.46	0.29	1.85	1.37	1.16	1.16	1.67
	Dhal	0.60	0.12	0.76	0.37	0.47	0.41	0.71
	Wheat	2.36	0.47	2.99	...	0.50	...	3.89
	Total	**36.97**	**7.34**	**46.87**	**29.24**	**30.13**	**33.23**	**41.42**
	ii. Vegetables							
	Potatoes	1.11	0.22	1.41	0.50	0.75	0.91	1.36
	Tapioca	3.51	0.70	4.45	7.25	4.75	5.66	2.20
	Onions	0.53	0.11	0.67	0.45	0.41	0.49	0.61
	Cocoanuts	6.08	1.21	7.71	4.50	5.42	5.75	6.57
	Other vegetables	1.66	0.33	2.11	0.87	1.39	1.21	1.94
	Total	**12.89**	**2.57**	**16.35**	**13.57**	**12.72**	**14.02**	**12.68**
	iii. Meat & Fish							
	Meat	2.47	0.49	3.13	...	1.54	1.50	3.28
	Fish	5.35	1.06	6.78	3.75	4.29	4.25	6.04
	Total	**7.82**	**1.55**	**9.91**	**3.75**	**5.83**	**5.75**	**9.32**
	iv. Milk	3.48	0.69	4.41	...	1.29	2.33	4.96
	v. Ghee & Oils	2.63	0.52	3.34	1.87	2.08	2.46	2.96
	vi. Salt	0.36	0.07	0.46	0.30	0.33	0.34	0.38
	vii. Condiments							
	Chillies	2.36	0.47	2.99	1.50	1.85	2.21	2.67
	Tamarind	0.45	0.09	0.57	0.42	0.45	0.37	0.48
	Other condiments	2.53	0.50	3.21	1.50	1.89	2.46	2.90
	Total	**5.34**	**1.06**	**6.77**	**3.42**	**4.19**	**5.04**	**6.05**
	viii. Sugars	1.28	0.25	1.62	0.37	1.02	0.96	1.54
	ix. Coffee & Tea	1.05	0.21	1.33	...	0.69	0.75	1.35
	x. Liquor	...	...	...	...	...	...	...
	xi. Tobacco							
	Smoking	3.15	0.62	3.99	3.50	2.58	1.83	3.67
	Chewing	0.30	0.05	0.38	...	0.42	0.33	0.26
	Total	**3.45**	**0.67**	**4.37**	**3.50**	**3.00**	**2.16**	**3.93**
	xii. Other foods including refreshments							
	Pansupari etc.	3.60	0.71	4.57	2.50	2.46	3.33	4.24
	Total under Food	**78.87**	**15.64**	**100.00**	**58.52**	**63.74**	**70.37**	**88.83**

APPENDIX A

Table III (f-1)—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	47		2	12	6	27
		Expenditure per household	Percentage of total expenditure on Miscellaneous items				
		Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
Miscellaneous	**B. Clothing**	9.41		4.58	5.38	5.83	12.35
	C. Housing, Light, Fuel etc.	12.98		5.88	6.93	6.83	17.57
	D. Miscellaneous Expenditure						
	i. Education	6.22	37.47	...	1.23	2.01	9.83
	ii. Dhobi or soap	2.99	18.01	1.38	2.19	1.94	3.70
	iii. Barber	1.17	7.05	1.04	0.74	0.99	1.42
	iv. Travelling	0.27	1.63	...	...	...	0.48
	v. Medical fees and medicines	0.88	5.30	0.21	0.49	0.76	1.13
	vi. Religious observances	0.35	2.11	0.29	0.32	0.26	0,38
	vii. Amusements	0.77	4.64	...	0.09	0.63	1.16
	viii. Provident Fund, Kuri and other compulsory savings	2.13	12.83	...	0.35	...	3.55
	ix. Payment of debts	...	...	...	...	...	...
	x. Remittances to dependants living elsewhere	0.26	1.56	...	...	...	0.46
	xi. Other items	1.56	9.40	0.42	0.67	0.83	2 21
	Total	**16.60**	**100.00**	**3.34**	**6.08**	**7.42**	**24.32**
			Percentage of total expenditure on Cultivation etc.				
	E. Cultivation, Industries and Business						
	i. Cultivation run by the household	0.13	24.07	...	...	...	0.23
	ii. Industry run by the household	...	...	...	...	...	...
	iii. Business run by the household	0.41	75.93	...	...	...	0.71
	Total	**0.54**	**100.00**	...	...	...	**0.94**
	F. Grand Total of A to E	**118.40**		**72.32**	**82.13**	**90.45**	**144.01**

APPENDIX A—*Contd.*

Table III (a-2)

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

Items	All households	Percentage of total expenditure	Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
No. of households	7		...	...	...	7
	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
I. Expenditure						
A. Food	103.77	54.26	...	...	...	103.77
B. Clothing	14.58	7.62	...	...	...	14.58
C. Housing, Light, Fuel etc.	20.88	10.92	...	...	...	20.88
D. Miscellaneous	51.84	27.11	...	...	...	51.84
E. Cultivation, Industry and Business	0.18	0.09	...	...	...	0.18
Total Expenditure	**191.25**	**100.00**	...	...	...	**191.25**
II Income	**235.72**		...	...	...	**235.72**
III Expenditure in relation to income	**+ 44.47**		...	...	...	**+ 44.47**

Table III (b-2)

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

Items	All households	Percentage of total expenditure	Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
No. of households	28		...	1	5	22
	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
I. Expenditure						
A. Food	97.95	63.62	...	62.95	61.90	107.77
B. Clothing	12.69	8.24	...	6.25	5.66	14.58
C. Housing, Light, Fuel Etc.	11.30	7.34	...	7.50	8.10	12.20
D. Miscellaneous	31.06	20.18	...	9.32	8.65	37.13
E. Cultivation, Industry and Business	0.96	0.62	...	...	0.17	1.19
Total Expenditure	**153.96**	**100.00**	...	**86.02**	**84.48**	**172.87**
II. Income	**181.55**		...	**62.50**	**86.83**	**208.52**
III. Expenditure in relation to income	**+ 27.59**		...	**– 23.52**	**+ 2.35**	**+ 35.65**

APPENDIX A

Table III (c-2)

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

Items	All households	Percentage of total expenditure	Households with a monthly income of Rs. 25–50	Rs 51–75	Rs. 76–100	Above Rs. 100
No. of households	13		...	2	7	4
	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
I. Expenditure						
A. Food	74.49	74.16	...	58.86	66.72	96.00
B. Clothing	6.86	6.83	...	4.16	5.18	11.15
C. Housing, Light, Fuel etc.	9.39	9.35	...	7.46	7.73	13.27
D. Miscellaneous	9.23	9.19	...	6.95	8.66	11.32
E. Cultivation, Industry and Business	0.48	0.47	...	...	0.89	...
Total Expenditure	**100.45**	**100.00**	...	**77.43**	**89.18**	**131.74**
II. Income	**102.55**		...	**74.08**	**83.83**	**149.38**
III. Expenditure in relation to income	**+ 2.10**		...	**- 3.35**	**- 5.35**	**+ 17.64**

Table III (d-2)

ANALYSIS OF AVERAGE INCOME AND EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION : MASONRY AND HOUSE PAINTING

Items	All households	Percentage of total expenditure	Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
No. of households	15		...	5	6	4
	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
I. Expenditure						
A. Food	70.77	73.32	...	53.66	72.50	83.51
B. Clothing	6.69	6.93	...	4.92	5.90	10.10
C. Housing, Light, Fuel etc.	7.61	7.89	...	6.68	7.54	8.87
D. Miscellaneous	11.45	11.86	..	5.12	10.76	20.44
E. Cultivation, Industry and Business	...	...	...	...	...	...
Total Expenditure	**96.52**	**100.00**	...	**75.38**	**96.70**	**122.92**
II. Income	**94.80**		...	**57.16**	**85.21**	**156.25**
III. Expenditure in relation to income	**- 1.72**		...	**- 18.22**	**- 11.49**	**+33.33**

APPENDIX A—*Contd.*

Table III (e-2)

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

Items	All households	Percentage of total expenditure	Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
No. of households	11		5	4	2	...
	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
I. Expenditure						
A. Food	51.86	76.57	48.46	52.54	59.71	...
B. Clothing	4.62	6.82	4.17	4.79	5.42	...
C. Housing, Light, Fuel etc.	5.43	8.02	4.45	6.19	6.37	...
D. Miscellaneous	4.42	6.52	3.89	4.20	6.21	...
E. Cultivation, Industry and Business	1.40	2.07	1.03	1.62	1.87	...
Total Expenditure	**67.73**	**100.00**	**62.00**	**69.04**	**79.58**	...
II. Income	**59.13**		**47.16**	**64.06**	**79.17**	...
III. Expenditure in relation to income	**– 8.60**		**– 14.84**	**– 4.98**	**– 0.41**	...

Table III (f-2)

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

Items	All households	Percentage of total expenditure	Households with a monthly income of Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
No. of households	47		2	12	6	27
	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
I. Expenditure						
A. Food	78.87	66.61	58.52	63.74	70.37	88.83
B. Clothing	9.41	7.95	4.58	5.38	5.83	12.35
C. Housing, Light, Fuel etc.	12.98	10.96	5.88	6.93	6.83	17.57
D. Miscellaneous	16.60	14.02	3.34	6.08	7.42	24.32
E. Cultivation, Industry and Business	0.54	0.46	...	...	...	0.94
Total Expenditure	**118.40**	**100.00**	**72.32**	**82.13**	**90.45**	**144.01**
II. Income	**123.90**		**48.75**	**65.49**	**88.05**	**163.36**
III. Expenditure in relation to income	**+ 5.50**		**– 23.57**	**– 16.64**	**– 2.40**	**+19.25**

APPENDIX A

Table IV

INDEBTEDNESS

I. Indebtedness by income groups

Income group 1	Total No. of house-holds 2	No. of house-holds in debt 3	Percentage of column 3 to column 2 4	Average indebtedness for household in debt 5
				Rs. nP.
Rs. 25-50	7	7	100.00	196.43
Rs. 51-75	24	6	25.00	245 83
Rs. 76-100	26	12	46.11	224.58
Above Rs. 100	64	15	23.43	1,206.66

II. Indebtedness by causes

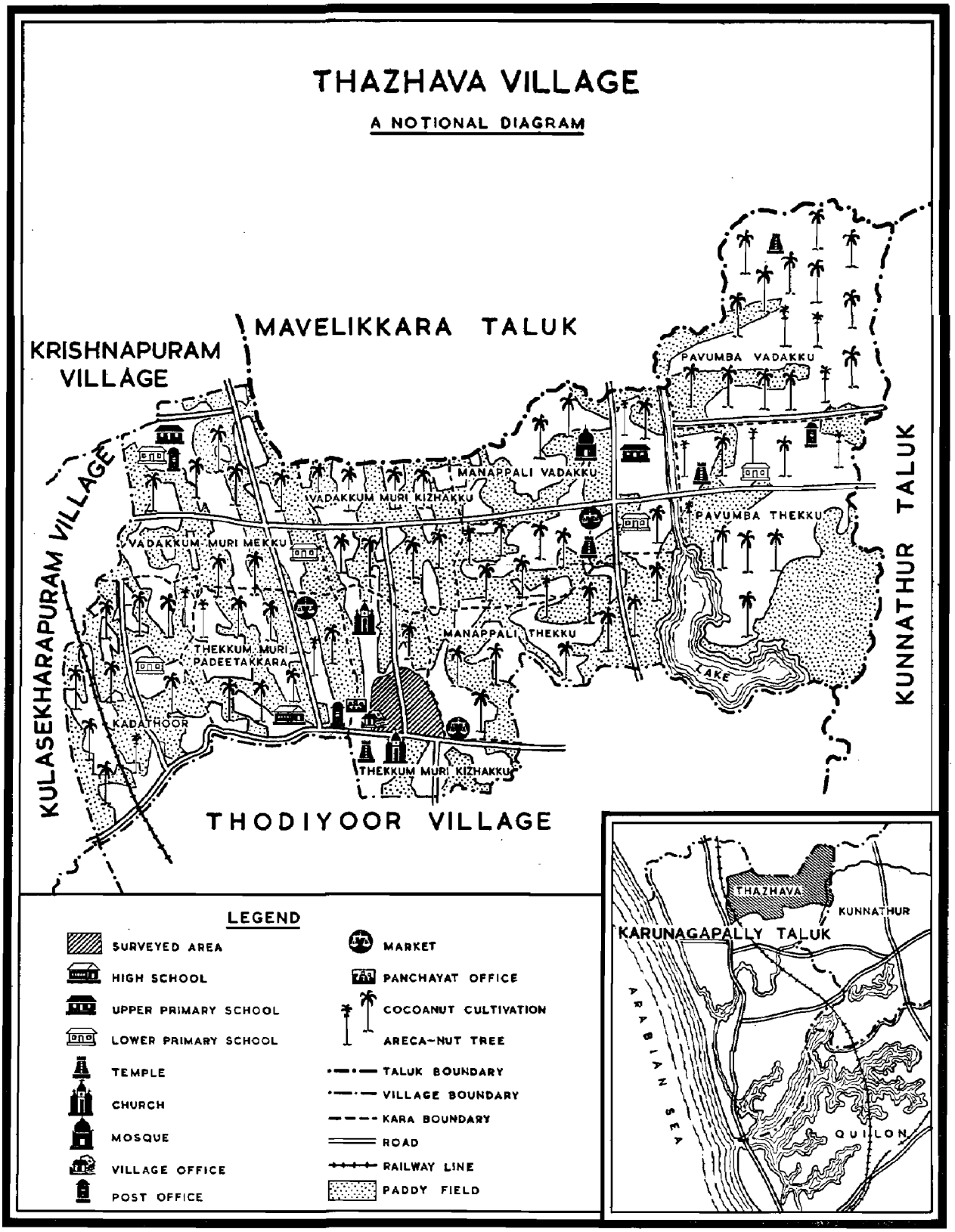
	Cause 1	Amount of debt 2 Rs. nP.	No. of house-holds in debt 3	Average for families in debt 4 Rs. nP.	Percentage of debts due to causes to the total debt 5
(a)	Purchase of land	...	...	...	...
(b)	House construction or repairs to existing building	...	...	...	...
(c)	Marriages	3,000.00	2	1,500.00	12.69
(d)	Funerals	...	...	...	...
(e)	To give dowry	...	...	...	...
(f)	To clear old outstanding debts	3,000.00	1	3,000.00	12.69
(g)	Sickness	3,775.00	10	377.50	15.97
(h)	Ordinary wants	5,870.00	26	225.77	24.82
(i)	Household cultivation	...	...	...	...
(j)	Industry run by the household	...	...	...	...
(k)	Business run by the household	8,000.00	1	8,000.00	33.83
(l)	Education	...	...	...	...

APPENDIX B

QUESTIONNAIRE

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

THAZHAVA


THAZHAVA VILLAGE
A NOTIONAL DIAGRAM
MAVELIKKARA TALUK
KRISHNAPURAM VILLAGE
KULASEKHARAPURAM VILLAGE
KUNNATHUR TALUK
PAVUMBA VADAKKU
MANAPPALI VADAKKU
VADAKKUM MURI KIZHAKKU
VADAKKUM MURI MEKKU
PAVUMBA THEKKU
MANAPPALI THEKKU
THEKKUM MURI PADEETAKKARA
LAKE
KADATHOOR
THEKKUM MURI KIZHAKKU
THODIYOOR VILLAGE
LEGEND
SURVEYED AREA
HIGH SCHOOL
UPPER PRIMARY SCHOOL
LOWER PRIMARY SCHOOL
TEMPLE
CHURCH
MOSQUE
VILLAGE OFFICE
POST OFFICE
MARKET
PANCHAYAT OFFICE
COCOANUT CULTIVATION
ARECA-NUT TREE
TALUK BOUNDARY
VILLAGE BOUNDARY
KARA BOUNDARY
ROAD
RAILWAY LINE
PADDY FIELD
THAZHAVA
KUNNATHUR
KARUNAGAPALLY TALUK
ARABIAN SEA
QUILON

THAZHAVA*

CHAPTER I

INTRODUCTION

Location

The village of Thazhava, famous for its screw-pine mats as the name itself would indicate, lies at 76° 34′ 10″ East Longitude and 09° 05′ 50″ North Latitude, along the north-eastern corner of Karunagapally taluk in Quilon district. Beyond the northern boundary of the village lies Mavelikkara taluk of Alleppey district and on the eastern boundary it touches Kunnathur taluk of Quilon district. On the western side of Thazhava lies Kulasekharapuram village and on the southern side Thodiyoor village. At the 16th mile along the national highway from Quilon, a village road branches off to the east which is the main line of communication to Thazhava, the western boundary of which is hardly two furlongs away from the national highway. The Trivandrum-Quilon railway line passes through its western extremity. According to the geographical classification the village falls within the low land of Kerala, the Arabian sea being only three miles away.

The Surveyed Area

2. 170 acres[1] on the northern side of the Puthiyakavu-Chakkuvally road were taken up for intensive survey, a large number of households belonging to different communities engaged in screw-pine mat weaving being concentrated in this locality. Kuttipuram market which is an important centre of commerce in the neighbouring localities lies within the surveyed area. Years ago the surveyed area was an uninhabited waste land covered with shrubs from which it derived the name 'Kuttipuram'.

Name of the Village and Past History

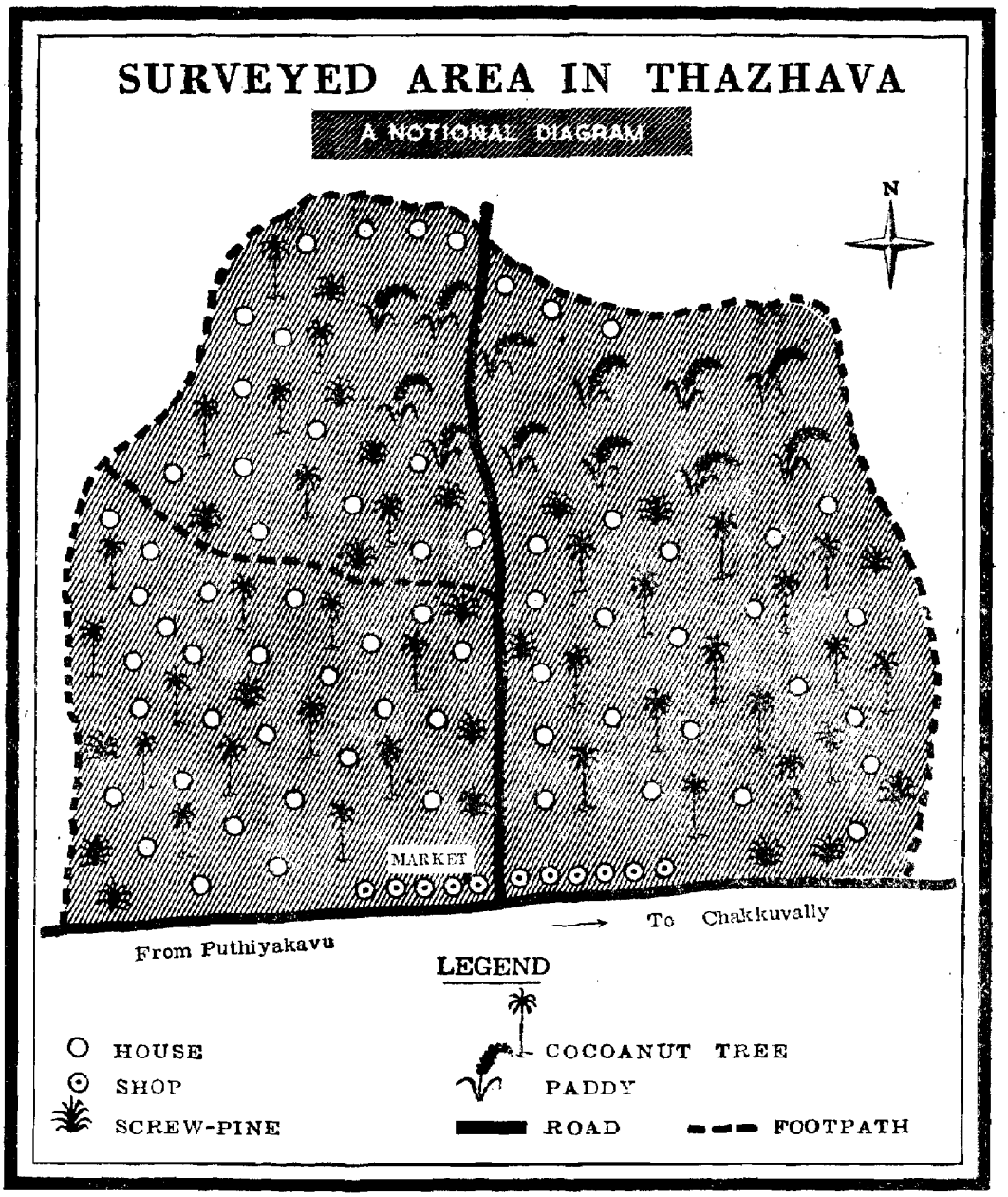
3. Screw-pine, called 'thazha' in Malayalam, grows abundantly everywhere in this village which, probably, is one of the few places where it used to be cultivated. The mats manufactured here are famous for their finish and softness and the industry plays a vital part in the economy of the village. It is, therefore, no wonder that the village itself was named after the screw-pine plant. From time immemorial the plant was the bread-winner for a large number of mat weavers.

4. There are signs to indicate that formerly the village and especially the part of it around Pavumba temple was a centre of powerful Namboodiri Brahmans. Even now there are a few Namboodiri households in the village. A large number of them are, however, reported to have migrated to other places for the reasons given in paragraphs 14 and 15 infra. The remnants of old Namboodiri 'illams', the stories of an old palace of one of the ruling Namboodiris and the legends associated with Pavumba temple high-lighting the quarrels of the Namboodiris with the deity of the temple whose leg was wounded by a Namboodiri—all point to the pristine glory of the Namboodiris of the area. According to some of the 'pujaris' of the Pavumba temple, the temple was consecrated to Vishnu by Parasurama. The legendary version has it that in all places where Parasurama consecrated temples it was his custom to settle a few Namboodiri families to whom all the land around the area was donated and the Namboodiris of this place were settled there by

* The basic survey in this area was conducted between 10th and 30th April 1961

(1) 68.80 hectares

Parasurama in conformity with this. It is, however, doubtless that there thrived around the temple in olden days a small progressive hamlet of high caste Hindus. The ancient temple with an old tank attached to it, a small bridge constructed in granite and decked



with granite slabs, the ruined foundations of massive buildings etc., are undeniable testimonies of this. As early as 1816 Lieut. Ward has observed about Pavumba as follows:—"..... to the east about three miles is Pavumba, once a populous place as may be seen from the regular lanes and ruins; it has at present a respectable population of Brahmans and Nairs; the Pagoda at it dedicated to Parasurama is ancient and very celebrated....."[1]

Physical Aspects

5. With the exception of its eastern portion, the village is a level land with small patches of paddy fields here and there. The paddy fields in certain places are almost on a level with the dry land whereas in some other places it is 4 to 5 feet deeper. Along the south-eastern corner of the village there is a lake known as Vattakayal extending to 210 acres. Though connected to the large Ashtamudi lake, it is shallow and in its upper regions the water is not saltish. In summer this lake is bunded up along the southern boundary of the village, dewatered and cultivated with paddy. On the eastern side of Vattakayal, the land gradually rises to about 20 to 25 ft. Practically on the side of every patch of paddy land there is a small tank, mainly intended for washing and bathing purposes as well as for supplying water to the cattle. Except for three small streams which practically dry up after the monsoons, there are no rivers flowing through the village.

The Soil

6. Nearly two-thirds of the village on the western side is covered with sandy loam whereas the rest of the village has laterite soil. While the sandy soil on the south-western corner has a strong reddish tinge and is of low fertility, in other areas it is of dull white colour and is more fertile. In the paddy fields there is a greater proportion of clay which makes it possible to mould bricks out of it for house construction. The fertility of the paddy fields is also not high, the yield being only less than 8 fold on an average. The soil in the eastern parts contains a high percentage of gravel. Laterite quarries are being worked in these regions but it is found that on account of high proportion of clay the stones are not of the best quality though they may be sufficient for construction of small houses.

The Flora and the Fauna

7. Cocoanut, common throughout the village, is grown on a large scale in the western parts where the soil conditions are best suited for it. The next most important plant is screw-pine which is grown along the boundaries of almost all compounds in the western parts and along the edges of paddy fields everywhere. In the village the plants are recognised to be of two types. One, which grows tall with a rounded trunk and a tuft of leaves at the top, not only has larger and fleshier leaves but also flowers and bears fruit. The other variety, with thinner and smaller leaves which are made use of for the manufacture of fine variety of mats, neither grows tall nor flowers. They are called 'Ankaitha' (male screw-pine) and 'Penkaitha' (female screw-pine) respectively. Different varieties of plantains are cultivated in the eastern part, while banana is common in the western part. Jack, mango, cashew, 'anjili' (Artocarpus hirsuta), 'punna' — Alexandrian laurel — (Calophyllum inophyllum), 'othalam' (Cerbera manghas) and tamarind (Tamarindus Indicus) grow as isolated trees in house compounds in every part of the village. Cultivation of rubber in the eastern part is a comparatively new experiment which, if successful, may spread to more areas in course of time. Paddy, pepper and tapioca are cultivated throughout the village though the latter two are grown on a larger scale in the eastern part where the soil condition is more favourable for them.

(1) 'Geographical and Statistical Memoirs of the Survey of the Travancore and Cochin States' by Lieutenants Ward and Conner, Volume II

8. Domestic animals like cows, goats, cats and dogs and poultry are found everywhere. Field mice, rats and reptiles like snakes are common in the eastern part. Catching of frogs, which abound in the ponds and paddy fields, has become a profitable occupation for several persons in the village, as frog legs are in great demand for freezing and export to foreign markets. Among the numerous small tropical birds, parrots which appear in large numbers during the harvest seasons deserve special mention.

Climate and Rainfall

9. During the summer the temperature varies from 20° C. at night to 37° C. during daytime. From January to March the mean temperature gradually increases, but from April onwards, with the coming of the monsoon, the temperature decreases by 2 or 3°C. Relative humidity is comparatively high in this area. During the months of January, February, March and April it fluctuates around 90 per cent and during the monsoon months it increases up to 96 or 97 per cent. But after monsoons it goes down to 75 per cent at which it continues during the months of October, November and December. The pattern of rainfall is almost similar to that at Eravipuram. Though there are occasional drizzles in

Table I

RAINFALL

Year		January	February	March	April	May	June	July	August	September	October	November	December
1951	I	38.1	...	66.0	96.5	177.8	735.3	320.0	72.4	241.3	N. A.	163.3	50.8
	II	2	...	5	3	8	26	19	7	12	N. A.	15	1
1952	I	3.3	53.3	...	165.1	265.7	438.1	137.7	164.3	61.0	354.3	44.5	63.5
	II	1	4	...	11	14	25	14	12	2	9	5	2
1953	I	86.4	7.6	12.7	142.2	31.7	185.4	762.0	143.5	107.9	356.9	90.2	...
	II	4	1	1	4	2	8	23	9	5	15	6	...
1954	I	81.3	...	102.9	161.3	240.3	424.2	377.2	191.8	224.8	285.7	40.6	91.4
	II	2	...	9	7	12	24	22	14	15	14	1	7
1955	I	...	12.7	...	86.4	302.3	548.6	304.8	48.3	375.9	406.4	243.8	12.7
	II	...	1	...	9	17	24	18	7	21	16	8	3
1956	I	10.2	2.5	22.9	83.8	271.8	538.5	147.3	86.4	144.8	279.4	40.6	...
	II	2	1	5	7	15	26	14	13	12	18	11	...
1957	I	...	...	...	43.2	312.4	459.7	360.7	166.4	20.3	185.4	217.2	50.8
	II	...	...	...	3	11	19	18	13	4	14	10	3
1958	I	...	17.8	40.6	154.9	345.3	726.3	71.1	315.0	17.8	152.4	90.9	...
	II	...	2	4	11	21	21	8	18	2	9	10	...
1959	I	...	69.9	38.1	109.4	514.2	702.1	600.5	181.3	189.5	113.8	84.4	58.4
	II	...	1	2	6	14	17	21	15	12	3	5	1
1960	I	7.6	...	73.6	270.7	959.0	275.6	563.3	223.5	N. A.	167.7	576.6	...
	II	1	...	2	12	21	10	15	4	N. A.	11	18	...

I Total Rainfall (mm.) II No. of rainy days N. A. Not available



January, February and March regular monsoon breaks out only towards the end of April or the beginning of May. During August-September there is a lull in the rains, but towards the end of September starts the north-east monsoon, which in certain years continues up to November. The rainfall readings recorded at Karunagapally, about two miles away from the village, are given in the table above. In most of the years the maximum rainfall occurs during the month of June while in certain years it occurs in May or July. The highest monthly rainfall reading in the last 10 years is 959 mm. in May, 1960, which is unusual both for the time and for the intensity.

Communications

10. As has been mentioned earlier, the national highway from Trivandrum to Ernakulam passes very close to the western boundary of the village while the railway line grazes its western portion. There is a railway station at Karunagapally about two miles away from Thazhava. From the national highway two gravel roads branch off at Puthiyakavu and Vowwakavu, both passing through the village almost parallel to each other with numerous narrow roads connecting them to different corners of the village. Though regular bus service is limited to about 7 miles along these roads, during fair weather about 16 miles are motorable, making it possible to reach most parts of the village in a vehicle. There are no telephone and telegraph facilities, but there are three sub-post offices.

Public Institutions

11. The village has a village office and a panchayat office, the latter having been started in 1953. For the entire village there is only one high school. This was started by Government in 1915 as a primary school. Only in 1958 it was upgraded into a high school. The three upper primary schools are of comparatively recent origin but among the seven lower primary schools some were started more than a quarter of a century ago. The oldest among them is the Manapally Lower Primary School started in 1917 by some local enthusiasts as a memorial to one Subramaniam Potti who was a tutor to the Maharaja of Travancore. Considering the special importance of Thazhava in screw-pine mat weaving, a training centre was established there in 1960 by the Industries Department of Kerala Government to give training to a batch of 30 girls at a time. The course lasts 18 months during which period the trainees are given a monthly stipend of Rs. 20/- each.

Places of Public Worship

12. Among the places of public worship the most important and most ancient is the Pavumba temple. Originally believed to have been constructed by Parasurama and dedicated to Vishnu[1], it has at present two sanctuaries—one for Vishnu on the northern side and the other for Siva on the southern side. The idol of Siva, consecrated in the temple, is believed to be 'swayambhoo' or self-existent. Legends say that while a Kurava woman engaged in cutting grass sharpened her sickle on a granite stone lying in the locality, the stone started bleeding as though wounded by the sickle. The woman conveyed the news to the local people, who along with the 'pujaris' of the temple came to the spot and recognised the stone as a 'sivalingam'. The sacred object was immediately consecrated in the temple where a new sanctuary was constructed for it. The management of the temple wishing to reward the woman asked her to name her own reward. She chose the right of fishing in a stream flowing close by the temple. It is said that the descendants of the Kurava woman exercised this right till recently. The management of the temple, originally vested in 18 'uranmas' and 101 'illakkars', all of whom were Namboodiri Brahmans, was taken over by the Devaswom Board

(1) Ward and Conner in their 'Geographical and Statistical Memoir of the Survey of the Travancore and Cochin States' compiled between 1816 and 1820 refer to the temple as being dedicated to Parasurama which clearly is a misunderstanding. However the reference to Parasurama is noteworthy.

in 1914. At present there are daily 'pujas' with two different 'pujaris' performing the ceremonies for Vishnu and Siva.

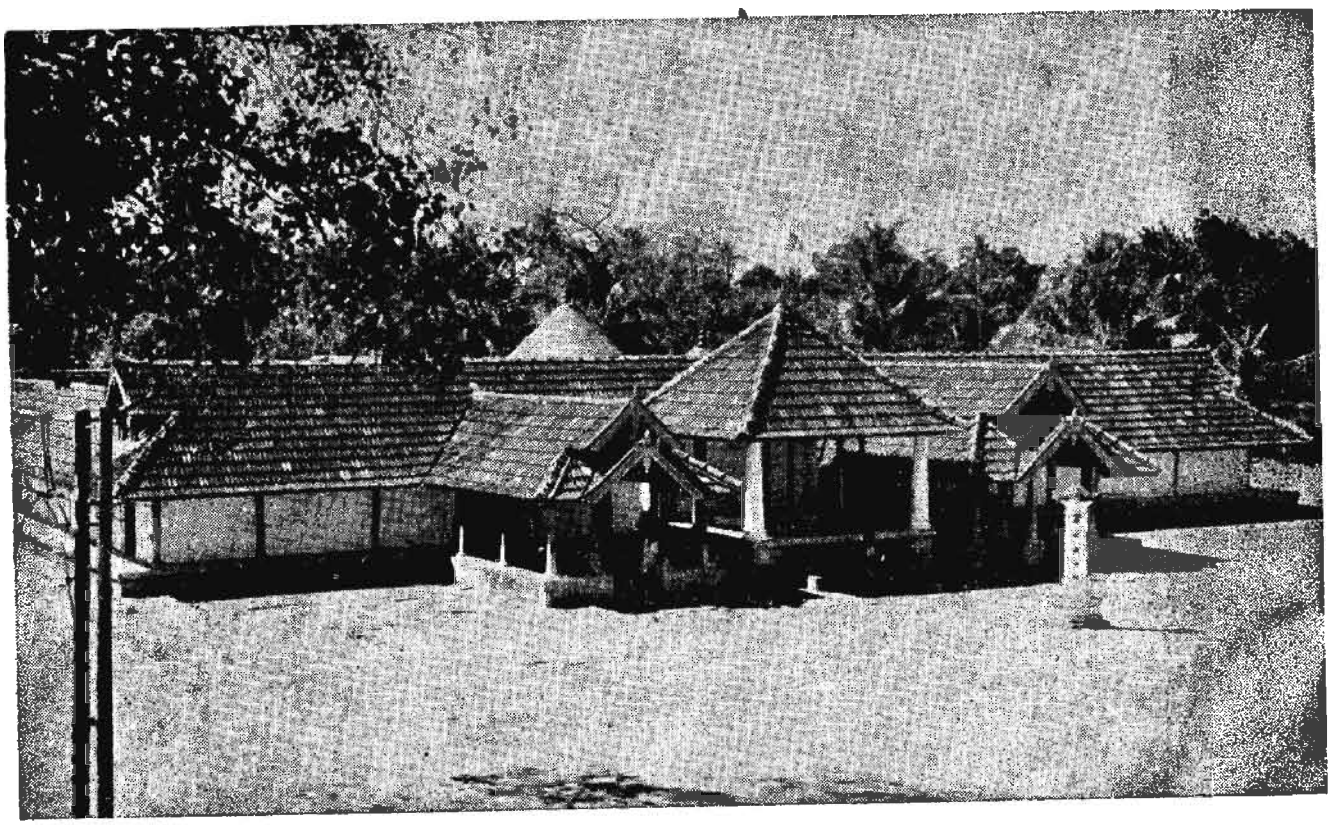
13. The temple came to be called 'Pavumba' on account of a serpent couple which lived in a hole in the northern wall of the temple. If there was any dispute in the locality regarding the truth of an issue it was the practice for the disputing parties to come to the temple and swear, putting one hand into the serpent hole. If the swearer told a lie the female serpent was believed to cause a fatal sting. Once it so happened that two disputing women came to the temple to swear. One of them, intending to tell a lie, placated the female serpent saying that both of them, after all, belonged to the weaker sex and, therefore, there should be sympathy between them. The woman took a false oath and was not stung by the snake. The enraged male serpent fell out with its mate and both dealt each other fatal stings, resulting in the death of both. Thereafter, the swearing takes place only before a lighted lamp in front of the southern sanctuary.

14. It is reported that no Kshathriya was permitted to enter Pavumba temple till the Temple Entry Proclamation because of its establishment by Parasurama. Legends also say that the Namboodiris around Pavumba temple were so powerful that at times they were presumptuous enough to enter into controversies with the deity. On one such occasion words gave way to action and one of the Namboodiris inflicted a cut on the leg of Vishnu. The wound is reported to be visible even now. Vishnu cursed the Namboodiris whose decline started from that day.

15. There is a small dilapidated Bhagavathi temple at Parambathkulangara, very close to the Pavumba temple. A legend current in the locality says that once upon a time a Namboodiri 'pujari' of this Bhagavathi temple developed illicit intimacy with a Kurava woman who became pregnant. The news descended as a black smoke in the village, for nothing more degrading could be thought of than a Namboodiri developing fascination for an untouchable low caste woman. To blot out the blemish from the community the Kurathi was done away with. Her spirit is supposed to wander about, causing evil to the people not only in Thazhava but in the neighbouring villages as far away as 15 to 20 miles. Pregnant women are particularly the targets of her attack. The dread which Kuravas have for this evil spirit has already been referred to in the 2nd Chapter of the monograph on Eravipuram village. As the evil spirit can be driven away only by making offerings to the Pavumba temple, she is commonly known as Pavumba Kali. According to popular practice when a person is possessed of evil spirit, resort is had to black magic in order to cure him of it. The sorcerer questions the possessed person to reveal the identity of the spirit and to suggest the remedies. If the spirit happens to be Pavumba Kali she fools the sorcerer initially by giving false identity and naming false remedies. Finally when the victim is completely exhausted Kali reveals her true identity and asks the sorcerer to make offerings to Pavumba temple. She is believed to leave him free only after the fulfilment of the suggested remedies. Even now it is customary for the people who come to make such offerings to give alms to the Kuravas who live around the Parambathkulangara temple.

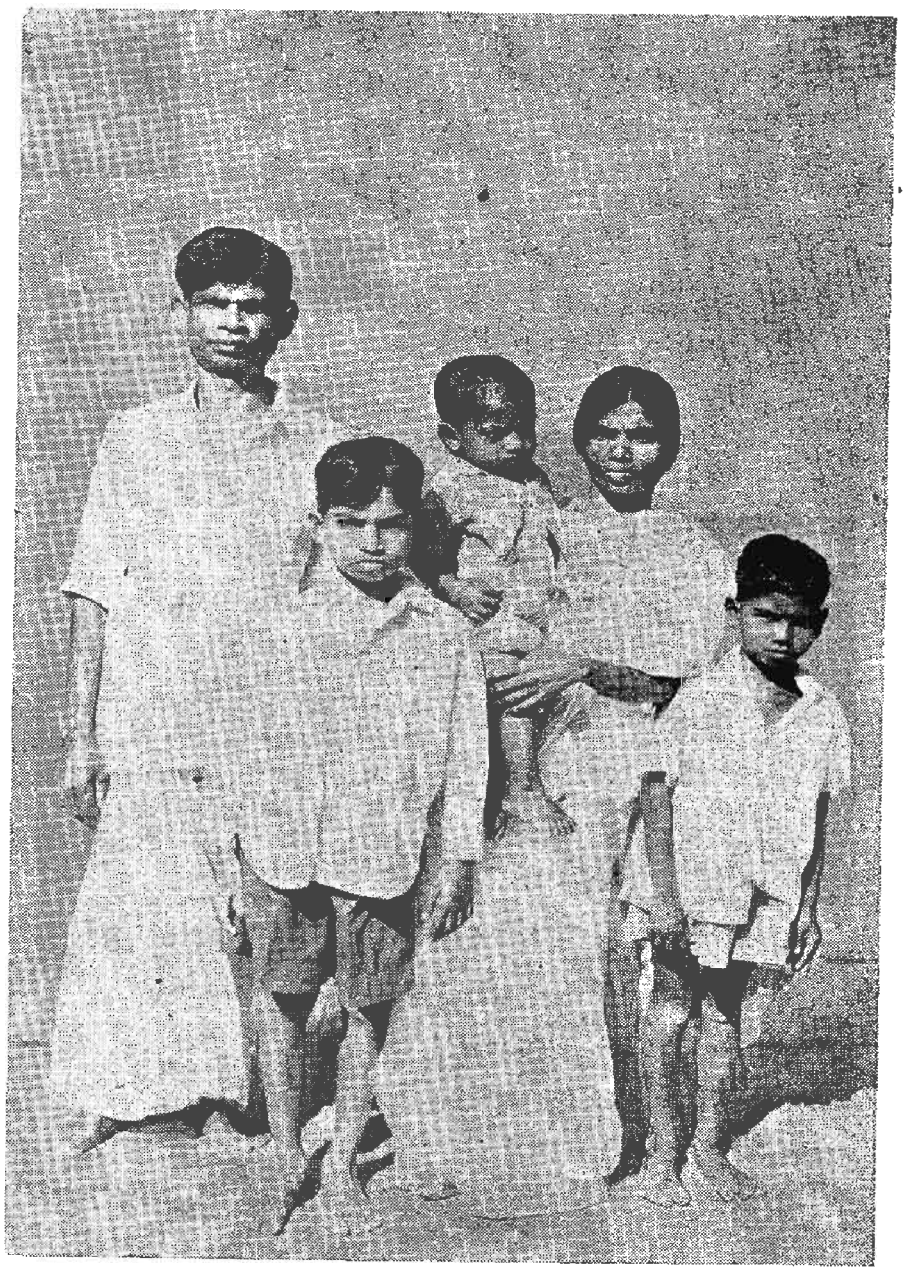
16. Another temple which is not so ancient but nevertheless important as it attracts a large number of people is the Sree Krishnaswami temple. It is believed to have been constructed 519 years ago by the Brahmans of 'Eravithirunelliyoor Perinjelli' village who came as mendicants to Kayamkulam. Raja of Kayamkulam took them under his protection and donated to them landed properties. The idol of Vishnu consecrated in the temple is said to have been brought by the Brahmans from their native village. The chief festival of the temple is celebrated in the month of March.

17. Besides these temples, there is a small temple at Azhiyakavu and another



PL 73

PAVUMBA TEMPLE



Pl. 74 A PANAN FAMILY Page 209

one at Chirakkal. For Jacobite Christians there is a church at Kuttipuram and for the Catholic Christians there is a separate church in the same locality. In two different corners of the village there are two mosques both of which are small in importance.

Markets

18. There are two public markets and four private markets scattered in different parts of the village. The most important among them is the private market at Kuttipuram situated in the surveyed area itself. It is just an open ground with small shops on either side; there are no sheds or buildings for keeping the commodities. The main articles of trade are fish, tapioca, cocoanuts and screw-pine mats. All articles except cocoanut are sold piecemeal while cocoanut is sold wholesale. The planters of this area unlike in other places do not sell the cocoanut in the gardens. They are brought to the market unhusked and sold to the wholesale purchasers through brokers. The commodities and the method of sale in other markets are also the same. All markets meet daily but the transactions start only in the afternoon. The public markets are under the management of the panchayat and the rent collected goes to it whereas the rents from the private markets are collected by the individual owners. There is no other difference between the two types of markets.

Health and Sanitation

19. Drainage facilities are lacking in the western part of the village where, the land being level, water stagnates during the rainy season. In the eastern part of the village, however, due to the undulating surface of land this problem does not arise. Because of the care taken by the inhabitants in keeping the surroundings neat and on account of the general habit of cleanliness of the people the sanitary conditions are not as bad as one might expect in a rural area where government agencies do not undertake large-scale public health activities. A Health Assistant who maintains the birth and death registers and carries out vaccinations for small-pox and a sweeper who cleans the important road junctions and markets, both working under the panchayat, are all the public health staff of the village. The nearest hospital is at Karunagapally. In the peak of summer scarcity of drinking water is felt on a small scale in all parts of the village. The ponds which are the sources of fresh water in the western part of the village are not protected against pollution from the drainage water or from the misuse by men and cattle.

Residential Pattern

20. The houses are scattered throughout the village with no fixed pattern for location or facing. Each house is constructed in the middle of the compound according to the directions of the carpenter-architect. The houses of high castes and low castes as well as of different religious groups are freely mingled together. There are 'kudikidappukars' in several compounds who have put up their houses around the houses of the landlords. In the western part, the boundaries of the compounds are demarcated by rows of screw-pine plants instead of fences or compound-walls as in the eastern part.

CHAPTER II

PEOPLE AND THEIR MATERIAL EQUIPMENTS

Area, Houses and Population

21. According to the latest figures furnished by the Survey department the total area of the village is 5,826.64 acres[1], of which 2,598.43 acres[2] are uninhabitable *wet lands. According to the 1961 Census* the total population was recorded as 22,969 with 11,452 males and 11,517 females and a density of 2,524 per square mile[3]. In 1951 the total population was 19,167 consisting of 9,577 males and 9,590 females. The rate of increase in population in the last decade was 1.98 per cent. The number of houses during 1951-61 increased from 3,827 to 4,285 recording a percentage increase of 11.97 as against a percentage increase of 19.85 in population during the same period.

22. *The surveyed area consists of 170* acres (68.80 hectares) in which there are 125 households with a total population of 647. The number of males is greater than the number of females in the surveyed area. The density of population of the area works out to 2,436 persons[4] per square mile.

Table II

AREA, HOUSES AND POPULATION

Area in		Density	Total No. of			
Acres	Hectares	per sq. mile	households	Persons	Males	Females
170.00	68.80	2,436	125	647	334	313

23. The average strength of households *in the surveyed area is 5.18. In 25.60 per* cent households the number of members is between 2 and 3, in 51.20 per cent households between 4 and 6 and in 19.20 per cent *households between 7 and 9. In the* remaining households there are 10 or more than 10 members each.

Table III

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
125	...	32	64	24	5

Ethnic Composition

24. About 85 per cent of the total population of the village are Hindus and the rest Muslims and Christians. Taking individual communities Ezhuvas form the strongest section. The order of the ranking of the remaining communities according to the innumerical strength is Nairs, Muslims, Christians, Parayas, Pulayas, Kuravas, Panans, Chettys, Veluthedans, Thandans, Asaris, Thattans and Namboodiris.

(1) 2,357.96 hectares
(2) 1,051.55 hectares
(3) 975 per sq. km.
(4) 941 per sq. km.

25. In the surveyed area 36.63 per cent are Ezhuvas, 22.10 per cent Nairs, 18.40 per cent Muslims, 10.51 per cent Christians, 3.40 per cent Parayas, 2.16 per cent Panans, 1.85 per cent Pulayas, 1.70 per cent Chettys, 1.55 per cent Kuravas, 1.24 per cent Veluthedans and 0.46 per cent Thandans. Among the Christians majority are Jacobites and the rest Syrian Catholics and Marthomite Christians. The following table gives the strength of each community in the Surveyed area.

Table IV

RELIGIONS, COMMUNITIES, CASTES OR SUB-CASTES

	No. of house-holds	Persons	Males	Females
Hindus				
Nairs	27	143	68	75
Ezhuvas	42	230	121	109
Pulayas	4	12	7	5
Parayas	6	22	13	9
Thandans	2	6	4	2
Panans	3	14	10	4
Chettys	3	11	6	5
Veluthedans	3	12	8	4
Kuravas	2	10	4	6
Total	**92**	**460**	**241**	**219**
Christians				
Marthomites	1	5	3	2
Roman Catholics	1	6	4	2
Jacobites	9	57	26	31
Total	**11**	**68**	**33**	**35**
Muslims	22	119	60	59

26. Out of the above communities, short notes on Panans and Thandans are alone given here. Notes on other communities have been given in other surveyed centres where they are predominant.

The Panans

27. The Panans, a community of scheduled castes scattered in small numbers throughout Kerala, are divided into Tamil Panans and Malayali Panans. In Trivandrum and to the south of it there is a section of them who still talk Tamil, maintain contacts with their counterparts in Tamilnad and claim that they came to the State from Madurai, Tirunelveli and Tuticorin at the request of the Maharaja of Travancore in order to decorate the new capital when the metropolis of Travancore was shifted from Padmanabhapuram to Trivandrum. Another section of the community in Trivandrum and all the Panans to the north of it including the village under survey claim to be Malayali Panans and consider themselves to be different from the former group, their customs and manners having no similarity whatsoever with those of the Tamil Panans. The Malayali Panans are, besides, considered to be inferior in social status as in olden days they could not enter the temples of orthodox Hindus while the Tamil Panans not only could enter them but also were employed in decorating them with embroidery works. However, the synonym 'maistry'[1] with which the Malayali Panans are occasionally addressed by the local people and the tailoring occupation which both Tamil and Malayali Panans assiduously follow lend support to the opinion that both the communities are branches of the same stock. In this connection, it may be relevant to note that Dr. N. Subramania Iyer supposes the Malayali Panans to be one with the Tamil Panans notwithstanding the different positions they hold in the social hierarchy.[2]

28. Historical or legendary accounts regarding the origin of the Panans are lacking. L. K. Ananthakrishna Iyer in his 'Cochin Tribes and Castes' has cited a story according to which one of the ancient rulers of Kerala, Cheraman Perumal, sent the Panans to Ceylon to bring back the Kammalans who ran away to Ceylon after a quarrel with the ruler.[3] But this story does not account for the origin of the caste. Some elder members among the Malayali Panans say that

(1) 'Castes and Tribes of Southern India' by Edgar Thurston, Vol. VI, 1909 edition, p. 29
(2) 'Castes and Tribes of Southern India' by Edgar Thurston, Vol. VI, 1909 edition, p. 33
(3) Vol. I, p. 171

according to their faith they were specially created by God as devotees of Bhadrakali and that they were the only people to recognise her when she wandered in the world in disguise. Consequently in olden days the idol of Bhadrakali in any temple in the rural parts of Kerala was installed only to the accompaniment of instrumental music played by the Panans, for, otherwise, she would not remain in the temple. A story heard from the Tamil Panans regarding their origin will not be out of context here, in the light of their suspected relationship with the Malayali Panans. The Tamil Panans say that they are the descendants of Thiruneelakantar Yal Panar who was the 51st out of the 64 special devotees of Perumal (Siva). Thiruneelakantar was an accomplished musician who excelled others in the use of the instrument 'yal'. Originally the children of Thiruneelakantar were employed in the temples to awaken the deities early in the morning with the melody of their music. In course of time they spread to different places and adopted different occupations of which tailoring became the most important.

29. Though majority of the Malayali Panans are dark in complexion most of the Tamil Panans and a few of the Malayali Panans themselves have fair complexion. By appearance it is impossible to distinguish the Malayali Panans from other people as they do not possess any peculiar physiognomical characteristics. In the style of dress or method of day to day life also they are indistinguishable from others.

30. The Panans are divided into different groups known as 'kiriams' or 'illams' among the Malayali Panans and 'kilais' among the Tamil Panans. According to L. K. Ananthakrishna Iyer, in Cochin and Malabar area a number of 'kiriams' are recognised among the Malayali Panans,[1] whereas in the village under survey and south of it only four 'kiriams' are recognised, namely 'Kizhuvally kiriam', 'Mayyanattu kiriam', 'Ittiakattu kiriam' and 'Chembikiri kiriam'. 'Chembikiri kiriam' is the seniormost of all, 'Kizhuvally', 'Mayyanattu' and 'Ittiakattu' coming in the respective order of seniority among the remaining three. The children assume the Kiriam of their mother. The 'kiriams' were not only exogamous but a male member of a 'kiriam' could marry only from a junior 'kiriam' in olden days. These restrictions having disappeared now, marriages take place even within the 'kiriams'. The Tamil Panans recognise 16 'kilais' which according to them represent the children of the 16 wives of Thiruneelakantar Yal Panar.

31. The most important occupation of the Panans in olden days was the performance of music in temples and in countryside. For the festivals in Bhadrakali temples the music by the Panans was considered to be an unavoidable item. They had the duty of waking up not only the temple deities but also the Brahmans and Nairs with their music early in the morning. The custom was known as 'thukil unarthal'.[2] Manufacture of umbrella with bamboo and palmyra leaves was another traditional occupation of the Malayali Panans.[3] Though both these traditional occupations are still carried on nominally, the common occupation they pursue at present is tailoring. In the village under survey the Panans follow this occupation exclusively. A legend as to how the Panans abandoned the traditional occupation in favour of tailoring says that once a Panan was angling fish from a stream when Bhadrakali in disguise passed that way. Other people of the village were not able to recognise Bhadrakali, but the Panan found out her identity the moment he saw her. Kali tried to puzzle him asking for the signs which made him suspect so. He pointed out her characteristic belly and the ornaments on the ankles. Pleased with her devotee, the goddess blessed him with an occupation which did not require much

(1) 'The Cochin Tribes and Castes'
(2) 'Cochin Tribes and Castes' by L. K. Ananthakrishna Iyer, Vol. I, page 177
(3) 'Travancore State Manual' by T. K. Velu Pillai, Vol. I, 1940 edition, page 859

physical exertion. It was from that day that the Panans took to the manufacture of dress as their calling. Exorcism was practised by both Panan males and females in olden days. It is reported[1] that there were at one time reputed Panan magicians practising 'oti' cult referred to in the monograph on Parassala.[2] However, at present the practice of black magic has almost disappeared from the community and at any rate it is not being taken up as an occupation.

32. Besides worshipping the common Hindu gods like Vishnu and Siva, in the past they also worshipped demoniacal gods and ancestral spirits for whom small shrines were constructed in every household. In course of time the existence of these gods and spirits in one's own household was found to be inconvenient since they were believed to cause evil to the people in case they failed to render regular worship,however genuine the reasons for the failure might be. About 20 years ago in Trivandrum area all these malevolent gods and spirits were entrusted to Uthiyannikonam temple with a small amount for their consecration there. Though in the village under survey there was no such public attempt to get rid of the gods and spirits, nonetheless, they are not worshipped now with as much fervour as in olden days. Occasionally, 'bali' (sacrifice) is offered to them on the new moon days on the beach or on a river side. The community has a special barber called 'kuruppan' who officiates in funerals, marriages and other social functions. His wife should perform certain purifying ceremonies after the ablutionary bath of a girl of the community on her attainment of puberty.

33. Inferior in social status to Nairs and Artisans, the Panans were above the polluting castes like Pulaya or Paraya in the social gradation list of the untouchability era. K. P. Padmanabha Menon includes them among the 'pathithas' of whom there were 10, namely, Kanian, Vilkurup, Kurup, Tolekurup, Velan, Panan, Paravans, Ezhuvan, Mukkuvan and Velan.[3] The Panans used to take food from the Brahmans and the Nairs though the Brahmans and the Nairs did not accept anything at the hands of the Panans. In olden days Panan men and women were doing the sewing work going from house to house. Then they had entry into the Nair houses where a back-room used for pounding paddy was spared for their work and where food was served to them in separate vessels. At present the Panans are freely admitted to the houses of the high castes.

Thandans

34. Though in the surveyed area there are only a few Thandans, in Thazhava village as well as in other villages of Karunagapally taluk there are a large number of them. In other taluks of Quilon district and in the taluks of other districts surrounding Quilon also there are Thandans. The people known as 'Thachans' in Quilon, Alleppey and Trivandrum districts claim to belong to Thandan community but during the 1961 Census they were treated as a separate community. According to Thurston the name "Thandan" is derived from the Sanskrit word 'dandanam' or punishment, as in ancient times the men of this caste were employed to carry out punishments awarded to the offenders by the authorities.[4] In certain localities the title 'mooppan' is added to the name of the male Thandan, while the women are often called 'panickathi'.

35. Regarding the origin of the community Edgar Thurston says, "The Thandans are said to have once belonged to the same caste as the Ezhuvas but to have fallen away from that position. They must, in times gone by, have joined the military service of the various states in Malabar. They were, in some places, given rent-free

(1) 'The Cochin Tribes and Castes' by L. K. Ananthakrishna Iyer, Vol. I, page 176
(2) Census of India 1961, Part VI F
(3) 'History of Kerala' by K. P. Padmanabha Menon, Vol. III, 1933 edition, page 336
(4) 'Castes and Tribes of Southern India', Vol. VII, 1909 edition, page 10

lands, called 'uraliparambu', in return for the duties they were expected to perform. With the return of peaceful times, their occupation changed, and the climbing of palm trees, to extract the juice thereof, became their most important calling....."[1] A legend current among the Thandans of the Quilon area says that they were created by 'Viswakarma' to save the Kammalans from the public disgrace caused by the Kuravas. Once when a procession of Kammalans was proceeding for 'thirandukuli' (purificatory bath after puberty), a Kurava threw a fire-brand at them and prevented the procession. 'Viswakarma', the special deity of Kammalans, was infuriated by this insult to his men and to avenge it he created a Thandan from his thighs. The Thandan appeared with a chopper, cut into pieces the fire-brand and removed it enabling the procession to proceed. From that day the Kammalans are said to invite the Thandans to lead all solemn ceremonies. In certain localities the marriage feast in a Kammalan's house starts only after the Thandans have pronounced that there is no objection for the feast. Similarly the funeral procession of the Kammalans in some places is led by a Thandan carrying a torch. On all such ceremonial occasions the Thandan wears his chief weapon, the chopper, with which he delivered the people from the ignominy.

36. According to Edgar Thurston the community is divided into four endogamous divisions called 'Ilanji', 'Puvar', 'Irunelli' and 'Pilakkuti'. From local enquiries in the village it is found that the Thandans recognise four endogamous divisions as mentioned by Thurston, but the names of the divisions are 'Illam', 'Swaroopam', 'Pathamangalam', and 'Edachillam'. Marriage outside one's division is frowned upon even now by the old men of the community, chiefly on account of the social differences attached to the different divisions. The 'Illam' which is also called 'Nallillam' stands highest in the social hierarchy. Treated as scheduled caste at present, the community was among the untouchables of olden days. Even now orthodox high caste Hindus do not admit the Thandans to their houses.

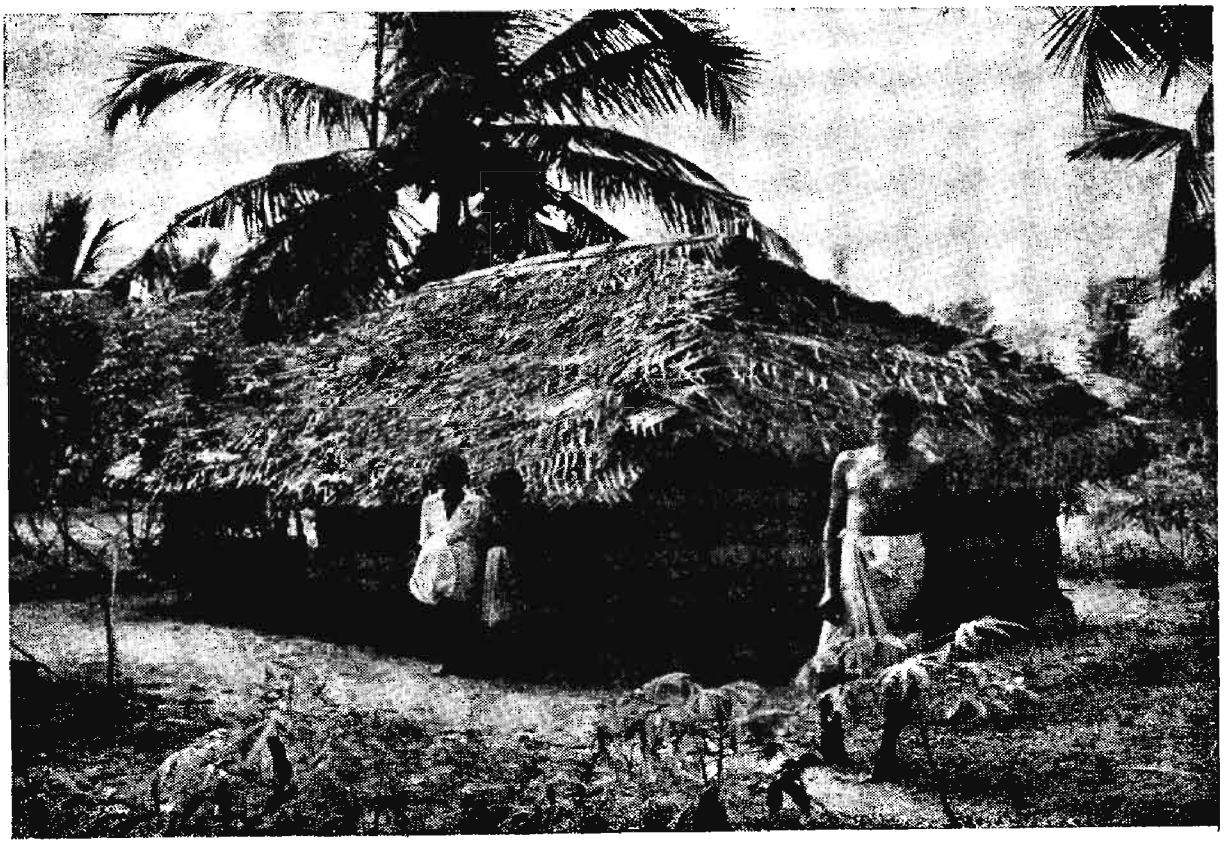
37. Generally dark in complexion, the men and women have characteristically a well-built and strong constitution. The men have broad shoulders and narrow waist, like athletes who have cultured their bodies with regular exercises. This may probably be the result of tree-climbing which is their principal occupation. Possessing prominent cheek-bones and slightly slanting upper row of teeth, they are nevertheless, in general appearance, a fair people. The women wear nose-pins while the men perforate the ear-lobes and put on ear-studs. Fond of tattoo marks, almost all men would have tattooed their arms with designs of religious or legendary significances.

38. The main occupation of the men is tree-climbing. Cocoanut plucking in these areas is almost a monopoly of the Thandans. They are such experts in climbing trees that often in the areca-nut gardens they transfer themselves from one tree to the neighbouring one by oscillating one and reaching the other. They are equally skilful in cutting trees, however tall or decayed they may be. Trees leaning over houses will be cut down by the Thandans in pieces without causing any damage to life and property. Pounding paddy and plaiting cocoanut leaves for thatching are common occupations of Thandan women. In certain areas they also work as dhobis. The Thandans are experts in the construction of fences and 'pandals' for marriages and other public functions. They are believed to have served in the armies of the local rulers in olden days.[2] For cleaning deep wells or to recover lost articles from them the local people always call a Thandan who readily agrees to all such perilous jobs. Hardy and brave, they seem to have special aptitude for dangerous and strenuous occupations.

(1) 'Castes and Tribes of Southern India', Vol. VII, 1909 edition, page 10
(2) 'Castes and Tribes of Southern India' by Edgar Thurston, Vol. VII, page 11



Pl. 75 A THANDAN FAMILY Page 211



Pl. 76 A HUT WITH CADJAN WALLS AND ROOF Page 213



Pl. 77 A TYPICAL POOR CLASS HOUSE Page 213

39. The Thandakuruppan who is also called 'Nalonnukar' is the priest as well as the barber of the community. The chief deities are Bhadrakali, Chitragupta, ancestral spirits and malevolent gods like Marutha who are believed to cause epidemics. Nowadays other Hindu gods are also worshipped. Bhadrakali of Mandakad and Sarkarai commands special devotion and the Thandans make seasonal pilgrimages to these places. Once a year the Sun is given a small offering known as 'ponkala'. Certain days are specially devoted to particular deities and spirits when offerings of cooked rice are made to them. Days like 'pathamudhayam', new moon in July-August, 'karthika' and Onam are of special religious significances. Perhaps the Onam is the most hilarious celebration among the Thandans of the locality. On that day they not only make merry themselves but also make presents like beaten rice to their employers, benefactors and neighbours.

40. A large number of Thandans, both males and females, profess to know astrology and practise black magic. When the cocoanut leaves are cut down in the plantations, from the position of a fallen leaf the Thandans predict the future of the landlord as well as of the Thandans themselves for the next one year. By breaking a cocoanut also they similarly prophesy the future by observing the number and nature of the pieces. Certain Thandan women claim to be experts in healing indigestion and other stomach ailments supposed to have been caused to children by the evil-eye of greedy persons. They also administer preventive charms against an evil-eye or a vicious tongue. The men are supposed to be able to protect by black magic the cocoanut gardens from thieves, insects and rats. In certain places, they resort to black magic in order to recover stolen articles. In such cases they call in the aid of the god of his employer, whatever may be his religion.

House Types

41. A large majority of the houses in the village fall in the category of low class, with only one or two rooms, a kitchen and in some cases a small verandah too. Many of these houses are constructed with mud or unburnt bricks manufactured from the clay of the fields while the others, except a small number with wooden walls, have cadjan walls. The roofs in almost all cases are thatched with cadjan. Even though constructed without finish or workmanship, many of them are plastered with lime and provided with regular windows and doors, affording sufficient ventilation to the rooms. There is a small courtyard around every house in which cow-sheds and poultry-runs are located.

42. In the eastern part of the village where laterite is available and majority of the inhabitants are cultivators the houses have been constructed in laterite stones. These as well as a few houses in the western part may be classified as middle class since they possess larger number of rooms and better living facilities. In addition to kitchen and verandahs they have rooms varying from two to five in number. Almost all of them are plastered with lime but in majority of cases the floor is only coated with cow-dung. The roof in many cases is thatched and in a few cases tiled.

43. The houses which can be called high class are practically absent. Almost all newly constructed houses are low class or at the most middle class. However, certain old houses belonging to some ancient families deserve special mention. These houses, with a number of rooms and attached separate structures for different purposes, typify the residences of the ancient aristocracy of Kerala, known as 'nalukettu'. Each house is a large structure having a square shape with four wings and a courtyard in the centre of it. Each wing serves a special purpose such as the front wing for the reception of guests and visitors, another wing as the living quarters of the menfolk, a third one as the women's apartments and so on. Some of them have also underground rooms which mainly serve as granaries. The timber walls of the house are carved and decorated with various mythological figures and artistic designs. The windows

and doors are few in number and small in dimensions, so that even during the day-time the inside of the rooms may not be sufficiently lighted. However, on account of the wooden walls they are comfortable to live in during all seasons of the year. The roof, also built of timber, used to be thatched with cadjan in olden days but in recent times in several cases the thatch has been replaced by tiles. Around the houses there are cow-sheds, family shrines, wells etc., each of which has specified location, such as the cow-shed either on the eastern side or on the southern side of the main house, well on the south-east or north-east and so on. In some houses two wells are found. One close to the kitchen is intended only for domestic purposes whereas the other one situated on some other side of the house is meant for the use of outsiders, so that no pollution will be caused to the water drawn for domestic consumption. Large houses as these were necessary in olden days when joint family system was in vogue but now they have become outmoded. They are not only unwieldy and difficult to maintain but also unsuited to modern tastes. Therefore, the 'nalukettus' are being gradually demolished and replaced by small houses of modern designs.

44. One peculiarity noticeable in all types of the houses whether big or small, old or new is the ventilated type of the roofing described in the monographs on Amaravila and Kadakkavoor.[1] In these parts, the saddle shape of the superior ridge pole is made more prominent, probably to facilitate the housing of larger triangular ventilators beneath the two ends. Electrified houses in the village are few and in majority of houses essential amenities like latrine and bath-room are lacking. The prevalence of these conditions may be attributed partly to the poverty of the people and partly to the still lingering rustic character of the village.

45. In the surveyed area where a large majority are petty agriculturists and workers all houses except two are small, each having not more than three rooms. However, all households possess separate houses. 34.40 per cent of them have walls with cadjan, 43.20 per cent with mud and 18.40 per cent with laterite stones. There are three houses having timber walls and two houses having brick walls. All except 4.80 per cent of the houses in the surveyed area are thatched.

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

Table V

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

Total No. of households	Material of wall					Material of roof	
	Grass, leaves or bamboo	Timber	Mud	Burnt bricks	Stone	Grass, leaves, reeds, thatch or bamboo	Tiles, slate shingle
125	43	3	54	2	23	119	6

46. 11.20 per cent households in the surveyed area live in houses with no regular rooms, 14.40 per cent in houses with one-room each, 37.60 per cent in houses with two rooms each and 24.00 per cent in houses with three rooms each. There are only 8.00 per cent households with four rooms each and 4.80 per cent households with 5 or more than 5 rooms. Among the latter two groups majority are old houses which, although they have larger number of rooms, do not possess modern conveniences.

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			
		2 to 3 persons	4 to 6 persons	7 to 9 persons	10 persons and over
No regular room	14	7	4	3	...
1 room	18	10	5	3	...
2 rooms	47	7	30	8	2
3 rooms	30	6	15	8	1
4 rooms	10	2	5	1	2
5 rooms and over	6	...	5	1	...

Dress and Ornaments

47. The men among the poorer section of the people wear only a dhoti reaching up to the knee when they go for work or some business within the village itself. However, while going for public functions or to distant places they put on shirt and dhoti reaching up to the heels. All other grown-up males wear a dhoti reaching up to the heels while at home or moving in the nearby places, and shirt and dhoti for going to distant places or to attend public functions. Majority of the boys wear shirt and shorts except a small percentage who use dhoti instead of shorts.

48. Among the females, a large majority ordinarily wear blouse and dhoti reaching up to the heels, though practically all of them put on a half saree also in order to go to temples or to distant places. There is only a small section using full-saree but they too mostly wear dhoti and blouse at home. Girls invariably wear skirt and blouse except a small number among the very poor section wearing only dhoti. The Christian and Muslim women who form only a minority in the village have their traditional costumes. The dress patterns of the Muslim women described in the monograph on Eravipuram supra and that of the Christians referred to in the monograph on Kurichy[1] are followed in Thazhava. The following table gives the number of people in each community of the surveyed area wearing the particular dresses.

Table VII

DRESS *

Total Population			Communities												
Males	Females		Nairs	Ezhuvas	Pulayas	Parayas	Thandans	Panans	Chettys	Veluthedans	Kuravas	Marthomites	Roman Catholics	Jacobites	Muslims
334		Total No. of males in the community	68	121	7	13	4	10	6	8	4	3	4	26	60
	313	Total No. of females in the community	75	109	5	9	2	4	5	4	6	2	2	31	59
		I. No. of males wearing													
47		1. Shirt, shawl and dhoti up to heels	10	12	...	...	...	1	2	...	...	1	1	4	16
142		2. Shirt and dhoti up to heels without shawl	31	57	3	7	3	4	2	3	2	2	1	9	18
21		3. Shawl and dhoti up to heels	5	6	2	2	...	...	...	...	2	...	...	1	3
106		4. Shirt and shorts	19	38	2	4	1	5	2	5	...	...	1	9	20
18		5. Any other item	3	8	...	...	...	...	...	...	...	...	1	3	3
		II. No. of females wearing													
	34	1. Full saree	12	10	...	...	1	2	1	3	...	1	...	4	...
	6	2. Blouse and dhoti from waist to heels	...	5	...	1	...	...	...	...	...	...	...	...	...
	8	3. Dhoti from waist to knee only with shawl	2	3	1	2	...	...	...	...	...	...	...	...	...
	157	4. Half saree with blouse and dhoti from waist to heels	34	53	3	4	1	1	3	...	5	...	1	12	40
	108	5. Any other item	27	38	1	2	...	1	1	1	1	1	1	15	19

* Inapplicable items are deleted

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

49. The number of people wearing ornaments is small in the village on account of the fact that most of them live a hand to mouth life. The popular items of ornaments are ear-studs, neck-chains and bangles. In the surveyed area only 40.80 per cent households possess ornaments. Out of them 54.90 per cent possess ornaments worth only less than Rs. 100, while the others possess ornaments worth up to Rs. 500. In other parts of the village the percentage of people using ornaments and the value of ornaments possessed by each household will be more or less of the same magnitude.

Table VIII

ORNAMENTS *

Total No. of households		Communities												
		Nairs	Ezhuvas	Pulayas	Parayas	Thandans	Panans	Chettys	Veluthedans	Kuravas	Marthomites	Roman Catholics	Jacobites	Muslims
125	Total No. of households in the community	27	42	4	6	2	3	3	3	2	1	1	9	22
51	Total No. of households wearing ornaments	13	16	...	...	...	1	1	1	...	1	1	7	10
74	Households using no ornaments	14	26	4	6	2	2	2	2	2	...	...	2	12
28	No. of households using ornaments of the value of Rs. 100 or below	9	8	...	...	...	...	1	1	...	.	...	3	6
23	No. of households using ornaments up to Rs. 500	4	8	...	...	...	1	...	...	...	1	1	4	4

* Inapplicable items are deleted

Furniture and Other Accessories

50. The general poverty of the people is reflected in the scarcity of furniture and other household utensils. In the surveyed area only 28.80, 18.40, 48.80, 12.80, 23.20 and 16.00 per cent of the households possess chairs, tables, cots, stools, benches and almirahs respectively. Even these items, manufactured in poor quality wood without finish or polish, will hardly stand comparison with furniture found in certain houses in some other surveyed centres like Tangasseri. In the surveyed area only two houses are electrified, 13.60 per cent houses possess battery torches and 5.60 per cent possess bicycles. In one household there is a gramophone and in another one a radio.

Food and Drink

51. The staple food of the people in the locality is rice supplemented by a good quantity of tapioca. The use of cocoanut and fish as important ingredients to food is a general feature in Thazhava and in other coastal villages, particularly where tapioca is used in large quantities. Even though there are Nairs and other Hindus in the surveyed area all of them eat both fish and meat. Beef is, however, an abomination. 27.20 per cent households use rice alone as staple food without any combination while all the remaining households eat rice and tapioca.

Table IX

DIET (STAPLE FOOD AND FOOD HABITS)

Name of the community	Total No. of households	No. of vegetarian households	No. of non-vegetarian households	No. of households having as staple food	
				Rice	Combination of rice and roots including tapioca
Nairs	27	...	27	10	17
Ezhuvas	42	...	42	11	31
Pulayas	4	...	4	...	4
Parayas	6	...	6	...	6
Thandans	2	...	2	...	2
Panans	3	...	3	...	3
Chettys	3	...	3	2	1
Veluthedans	3	..	3	...	3
Kuravas	2	...	2	...	2
Marthomites	1	...	1	1	...
Roman Catholics	1	...	1	1	...
Jacobites	9	...	9	6	3
Muslims	22	...	22	3	19

52. 28.00 per cent houses take two meals daily, 52.80 per cent three meals and the remaining more than three meals. Those who sustain themselves on two meals have them in the morning and at night whereas those having three meals a day have a breakfast of either rice gruel or coffee with tapioca or some preparations in rice flour taken either at home or in a tea shop and a lunch and a supper usually consisting of rice, tapioca and some vegetables or fish. In the case of workers, however, they get the breakfast and lunch from the employer so that only the supper need be prepared at home for them. Their women-folk who do not go for work and the children who do not attend school will take a nominal breakfast and lunch consisting of rice gruel. The children going to school need only be given the breakfast as they will get the lunch from the schools. On unemployed days most of these people will have to be satisfied with one substantial meal in addition to a poor breakfast. Thus the number of meals for a worker's household does at no time go below two per day, even though cooking in the house may practically be limited to once a day.

Table X

DIET (NUMBER OF MEALS)

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
Nairs	27	...	6	14	7
Ezhuvas	42	...	15	22	5
Pulayas	4	...	2	2	...
Parayas	6	...	4	2	...
Thandans	2	...	...	2	...
Panans	3	...	...	3	...
Chettys	3	...	...	3	...
Veluthedans	3	...	...	3	...
Kuravas	2	...	2	...	...
Marthomites	1	...	...	...	1
Roman Catholics	1	...	...	...	1
Jacobites	9	...	...	4	5
Muslims	22	...	6	11	5

Customs and Manners

Birth

53. As in most other communities, for the first confinement the Panan girl is taken to her parents' house in the 7th month of pregnancy by her mother and some other relations. When the mother and relations go to the husband's house to bring back the girl it is customary to take sweets with them. Before the girl starts, she performs the ceremony of 'neykudi', which corresponds to the 'pulikudi' described in the monographs on other villages, by tasting a few drops of ghee presented by her husband. She also observes another custom known as 'ponkalayidal' by cooking rice in a new pot in the courtyard of the house and feeding the birds with it after making offerings to the gods. For confinement the assistance of only a country midwife, preferably one of the same caste, is sought. However, if any distressing symptoms are shown by the girl a black magician may be called upon to drive away the evil spirit which is supposed to cause the trouble. Should the child be a boy, the women of the household shout 'kurava' both at the moment of birth and at the time of cutting the umbilical cord. On the other hand, for the birth of a female child there are no such observances. When the husband comes to see his wife and child he brings cocoanut oil, gingili oil, jaggery, soap, kerosene, match-box etc., for the use of the girl and presents Rs. 2/-to the midwife. The naming ceremony takes place on the 28th day when a thread is tied round the waist of the child. Pollution is observed by some people for 40 days and by some others for 56 days, during which period the movements of the mother are restrained and she is prohibited from going to the kitchen and holy places. When the husband takes the mother and child to his house on some day after the period of pollution he gives a new set of dress each to the midwife and to the mother of the girl.

54. Among the Thandans in the 4th or 5th month of pregnancy the girl's mother should be formally intimated of the fact. She then visits the girl with sweets of special liking to her daughter. In the 7th month of pregnancy as in the case of Panans the girl is taken to the parents' house by her mother and some other relations, after performing the ceremonies of 'pulikudi' and 'ponkalayidal'. Ordinarily only a country midwife assists at the time of the child-birth, but an exorcist also may be invited to drive away the evil spirits, should symptoms demand it. If the child is a boy the women shout 'kurava' but not necessarily at particular moments as among Panans. The naming ceremony is observed on the 28th day as among Panans by tying a thread round the waist of the child. Among Thandans also the husband is expected to bring to the girl every article of her requirement for the period of confinement. Birth pollution is observed for 56 days after which on any day the husband may take his wife and child to his house. On that occasion he gives Rs. 7/- and a new set of dress to the midwife and another set of dress to the mother-in-law.

Puberty

55. In either community, nowadays, there are no ceremonial observances in connection with puberty. Pollution for seven days among Panans and 14 days among Thandans is observed by curtailing the freedom of movement of the girl. Near relations may visit her with small presents such as sweets.

Marriage

56. Among the Panans, after negotiations have been initiated by the boy's people, parents and relations of both the boy and the girl visit each other's house and settle the marriage. On the day of 'nischayakalyanam', which corresponds to betrothal, a small party, sometimes including the boy himself, comes from the boy's house to the girl's house where in the presence of both the parties the astrologer decides the auspicious day and time for the celebration of the marriage. Nowadays on this occasion the boy's people may present the girl a gold ring as a mark of engagement. Terms of dowry and ornaments are also talked over on the same day. Presentation of a sewing machine, which is

an essential equipment for the traditional occupation of the community, has become a popular form of dowry in recent times. For the marriage which takes place in the girl's house, a party of 50 people go from the boy's house with the wedding costume for the girl, the 'tali', two garlands, 200 limes and five bundles of betel leaves. Girl's relations receive the bridegroom's party on the way with music and lead them to the 'pandal'. The bridegroom is received at the entrance of the 'pandal' by the girl's brother who garlands him, presents a lemon and marks his forehead with sandal paste. As soon as the party enters the 'pandal' all music stops and is revived only at the time of 'tali' tying which takes place after light refreshments. The boy's sister helps the girl to dress up either in the wedding costume brought by the boy or in some other new dress and leads her to the 'pandal'. She sits by the side of the boy, in front of a lighted lamp and 'nirapara'. At the auspicious moment receiving the 'tali' from an elder member of the community who officiates as priest in the ceremony, the boy ties it round the neck of the girl. After exchanging garlands they walk around the lamp three times and go to the bride-chamber, receiving presents, if any. When the marriage feast is over the elder people among the girl's relations sit around a plate in which wedding gifts, often in the form of money, are placed by the kith and kin of the girl. Each gift is recorded in a book so that return presents can be made by the girl's parents on appropriate occasions. Presents received by the couple on the day of marriage are also recorded in a book. All the latter presents, whether received by the boy or the girl, are supposed to belong to the boy according to the conventions prevalent in the locality. In case of divorce, none of these presents need be returned to the girl. On the day of marriage itself the couple and bridegroom's party return to the boy's house where they are received by the boy's mother. The girl should enter the house holding a lighted lamp given to her by her mother-in-law. After about a week the girl's parents go to the boy's house for what is known as 'nallavirunnu' with a head-load of sweets. When they return next day, the bridegroom presents new dresses to them as also to the porter who brought the sweets. On the first festive occasion thereafter, such as Vishu, Onam or Sankaranthi the boy and the girl go to the girl's house and remain there for a few days. During this visit which is known as 'nallavathilvaravu', the boy takes with him sweets and dresses to brothers, sisters and other close relations of his wife. When the couple return to the boy's house the girl's parents present them with household utensils, cattle and other accessories required for starting a new household.

57. A Thandan boy is always given an opportunity to see the girl before the marriage is settled. The parents of the boy and the girl visit each other's house, talk about the dowry and ornaments and decide the date for 'nischayakalyanam' which unlike among other communities takes place in the boy's house. Before that day both the parties would have received from their respective astrologers opinions regarding the auspicious day and hour for the marriage as well as the time when the couple should reach the boy's house. On the day of 'nischayakalyanam' a party of two or three people from the girl's house visit the boy's house where they compare the 'neramkuruppadys' (prescriptions of the astrologer) and agree upon one of the days convenient to both the parties. Since the marriage takes place in the girl's house a party of about 50 people go from the boy's house with 101 limes, 7 bundles of betel leaves, the 'tali', garlands, dress for the girl and Rs. 5/- to be contributed to the fund of the community. These things are carried by the Thandakuruppan, who accompanies the boy's party. As among the Panans, the groom and his party are received by the girl's people midway with music and led to the marriage booth where the brother of the girl marks the forehead of the boy with sandal paste. After refreshments, the girl helped by the boy's sister is dressed up in the wedding costume presented

by the boy and led to the marriage booth. Standing before a lighted lamp and a 'nirapara' the boy and the girl throw over the 'nirapara' a mixture of rice and flowers given by the 'kuruppan'. At the auspicious moment the boy ties the 'tali' round the neck of the girl and they mark the forehead of each other with sandal paste. After washing the hands, for which the 'kuruppan' pours water, they exchange garlands, receive presents, walk round the lamp three times and go to the bride-chamber. All the costly presents received by the boy and the girl—all of which are supposed to belong to the bridegroom as among Panans—are recorded in a register. The time for the departure of the couple and the bridegroom's party to the boy's house is announced before the feast. When they set out the bride should give a betel leaf. one areca-nut and 10 nP. to each of her parents, uncles and teachers. The boy's party give Rs. 5/- to the fund of the local organisation of the Thandan community. The reception of the party at the boy's house, the visit of the girl's parents and the return visit of the couple to the girl's house also take place as in the case of Panans. There is also the exchange of presents and sweets during these visits.

Funeral

58. Among the Panans the dead body is washed in warm water, using oil and soap. Marked with sandal paste and sacred ash and dressed in clean clothes the corpse is laid on a plantain leaf over a mat on the verandah of the house. Near the head of the corpse a lighted lamp and a 'niranazhi' (a small local measure filled with paddy) are placed. With a clean cloth the entire corpse is covered by some member of the household of the deceased. The relatives who have gathered put on the dead body new clothes one after the other, in the order of relationship. This is known as 'kodiyidal'. All new clothes, except two or three, are taken away to be given to the Thandan and the Asari attached to the house or to be retained by the household itself. The chief mourner, who is the eldest son of the deceased, tears away from the cloth remaining on the dead body a small piece which he ties on one of the pillars of the 'pandal' or the house. This piece, known as 'sesham', has to be tied on his head, arm or waist when he offers 'bali' to the dead man thereafter. The ceremony of 'vaikari' or 'vaikariyidal' referred to in the monographs on Kadakkavoor and Parassala villages[1] is also observed. A coffin is then manufactured in the house itself at the expense of the eldest son-in-law or the parents of the eldest daughter-in-law of the deceased. After placing the empty coffin in a grave dug in the north-south direction on the southern side of the house, the nephews and other relations of the deceased deposit the corpse in the coffin. Covering the coffin with its lid, all the gathered people drop a pinch of mud each on it. On filling up the grave, the chief mourner, dressed in a wet cloth and carrying on his head a pot of water, walks around it. After the third round he breaks the pot on the southern side of the grave. Pollution is observed for 5 days during which period 'bali' is offered to the spirit of the deceased. On the day of the final offering known as 'pindamvekkal', which usually takes place on the 15th day after the death, a paste of cooked rice is moulded in the model of a man. Pieces from it are broken and distributed among those present who return them to the offerer himself. Collecting all the pieces he throws them into a nearby tank. In certain places a man is engaged to eat the whole cooked rice, for which he is given a new cloth as reward. The chief mourner after this ceremony goes to the site of the grave, collects from there a piece of the pot broken on the day of the funeral and throws it into the nearby tank in which he and other relations take bath. There will be a feast in the house after this ceremonial bath. The relations and other invitees make a present of money to the people of the household. From this collection Rs. 2/- should be given to the fund of

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

the community and a small amount to the Thandan.

59. When a Thandan is dead the Thandakuruppan conveys the news to all the close relatives of the deceased, each of whom gives the Kuruppan Re. 1/-. Old and rich men are cremated while other people are buried. Dead body is washed in warm water, dressed in clean clothes and laid on a plantain leaf as among the Panans. The observances of 'kodiyidal' and 'vaikariyidal' are also complied with. All the new clothes, except one, are removed and given to the Kuruppan. As among the Panans the chief mourner tears away the 'sesham' to be worn at the time of 'bali'. After the funeral or cremation he also breaks a pot filled with water on the southern side of the grave or funeral pyre. In the case of cremation the bones are collected on the 5th day in order to bury it separately. Pollution is observed for 10 days during which period 'bali' is offered to the spirit of the deceased. On the 11th day the ceremonies of 'pindam vekkal', throwing the broken pieces of pot into the tank and ceremonial bath take place among the Thandans also. But unlike among Panans the Thandans do not raise any collection on this occasion. On the day of 'pindam vekkal' a feast is held. At the conclusion of the ceremonies the Kuruppan is given Rs. 5/- and a donation of Rs. 5/- is made to the community fund. The people who commit suicide or die of dreadful diseases like smallpox are buried unceremoniously in the presence of sorcerers who impound the evil spirit to the grave so that it may not cause troubles to others. They are buried on the northern side of the house while the others are buried on the southern side. In olden days the stomach of a dead pregnant woman used to be opened before the burial in order to take out the child to bury it separately. This custom, however, has practically vanished now.

Consanguineous Marriage

60. Among all the Hindu communities marriages between cross cousins were widely prevalent till about two decades ago. The Muslims also followed this custom to some extent. Even though this custom is fading away in recent times, in Thazhava it does not seem so. In the surveyed households there have been five cases of marriages between cross cousins among Nairs, three cases among Ezhuvas, three cases among Chettys, one case among Panans and three cases among Muslims. The large number of orthodox Hindu families, the comparatively small percentage of people with proper education, the limited contact with more advanced people and the desire to conserve family properties are the reasons which make the custom still stay here.

Inheritance

61. In olden days the Nairs followed the matriarchal system of inheritance while the Ezhuvas followed a mixed system which has been referred to in the monograph on Kadakkavoor.[1] At present the Hindu Succession Act is followed by both these communities in the village. The system of inheritance among the Muslims is governed by the rules laid down in the Mohammedan law as stated in the monograph on Eravipuram in this volume. Among Panans and Thandans the dowry and ornaments given to the girl at the time of her marriage were considered to settle her claim for the parental properties. However, at present the rights of inheritance are governed in these communities also by the Hindu Succession Act.

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

CHAPTER III

ECONOMY

Economic Resources

62. Cultivation forms the most important source of income for the village as a whole though the income of individual households from cultivation alone is comparatively limited, the holdings being small. Those who do not have lands for cultivation depend for their livelihood on agricultural labour, weaving of screw-pine mats and employment in some industries or government service. Occupations connected with agriculture being seasonal do not assure a steady income, while manufacture of mats, which is pursued in most cases as a subsidiary occupation, procures an income wholly disproportionate to the time and labour spent upon it. A woman engaged in weaving throughout the day is able to earn hardly 75 nP. deducting the cost of materials. The absence of regular marketing facilities makes even this income uncertain. Consequently only a small number of workers employed in occupations other than agriculture and mat weaving derive a regular income. The principal agricultural products of the village are paddy, cocoanut, sesame and tapioca. While tapioca may be sufficient to meet the requirements of the village, paddy has to be brought in from other places. Cocoanut and sesame are the main cash earners besides small quantities of pepper, plantain and areca-nut. The screw-pine mats also bring in some money but the demand for screw-pine products are on the decrease in recent times.

63. Among the total workers of the village 31.70 per cent including females are employed as cultivators. 15.89 per cent workers depend upon agricultural labour for livelihood and 1.78 per cent on mining, quarrying, plantations etc. Among the latter group a few are workers in the mineral mining concerns of Chavara, some are owners of cocoanut plantations and a small number are tree climbers, mainly Thandans. Household industries engage 24.88 per cent workers, majority of whom are mat weavers and the rest tailors and beedi manufacturers. 9.73 per cent are employed in major manufacturing concerns like cashew factories, copra manufacturing yards and beedi factories. There are 55 people employed in construction, 307 in trade and commerce and 94 in transport, storage and communications. These occupations which together employ only 5.19 per cent of the workers and do not have any further scope for expansion, play only a nominal role in the economy of the village. 10.83 per cent people are employed in other services, the most important among them being government service. Already there are too many workers in cultivation and household industries. Mining concerns in Chavara area are being closed down one after another and, therefore, they also do not offer more employment opportunities. Other services can absorb only people having sufficient educational qualifications and that too only in limited numbers. The employment picture of the village, therefore, appears to be gloomy.

Land and Land Reforms

64. There is little land in the village which has not been put to use. Out of a total of 5,826.06 acres 2,922.94 acres are dry lands, 2,598.43 acres wet lands, 288.52 acres uncultivable waste lands consisting of roads, ponds and public places and 16.17 acres cultivable waste lands. A good portion of the last item is already under unauthorised occupation of the people who have either converted them into house sites or brought them under cultivation.

65. The total land is divided into about 12,000 holdings of which there are only

298 extending to more than two acres. The others vary from two cents to one acre in majority of cases. The largest single holding in the village is only 54.28 acres. It is true that the land has been uneconomically fragmented, but this is imperative in view of the large population. One result of this excessive fragmentation is that the households which do not own even a small piece of land are only few, perhaps less than 5 per cent.

66. In the surveyed area 8.00 per cent households do not own any land, while others possess at least a small plot. One household owns 5 cents, 4 households own between 5 and 10 cents, 26 households between 11 and 20 cents, 47 households between 21 and 50 cents, 20 households between 51 cents and one acre, 11 households between one acre and 2.49 acres and 5 households between 2.5 and 4.99 acres. Two households hold land from private persons or institutions between 21-50 cents and another from 2.5 to 4.9 acres.

Table XI

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

Nature of interest on land	Community	No. of households and extent of land							
		No land	5 cents 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	2.5 to 4.99 acres
Land owned	Nairs	...	...	1	5	8	6	6	1
	Ezhuvas	2	1	1	10	16	8	2	2
	Pulayas	1	...	...	2	1	...	...	...
	Parayas	4	...	...	2	...	...	...	...
	Thandans	1	...	1	...	...	...	...	...
	Panans	...	...	...	...	3	...	...	...
	Chettys	...	...	...	1	2	...	...	...
	Veluthedans	...	...	...	1	2	...	...	...
	Kuravas	1	1	...	...	...	...	...	...
	Marthomites	...	...	...	...	...	...	...	1
	Roman Catholics	...	...	...	...	...	...	...	1
	Jacobites	...	...	...	...	3	4	2	...
	Muslims	1	...	1	5	12	2	1	...
Land held from private persons or institutions	Nairs	...	...	...	...	...	...	...	1
	Ezhuvas	...	...	...	...	2	...	...	...
Land given out to private persons or institutions	Nairs	...	...	...	...	...	1	...	...
	Ezhuvas	...	...	...	...	1	...	...	...

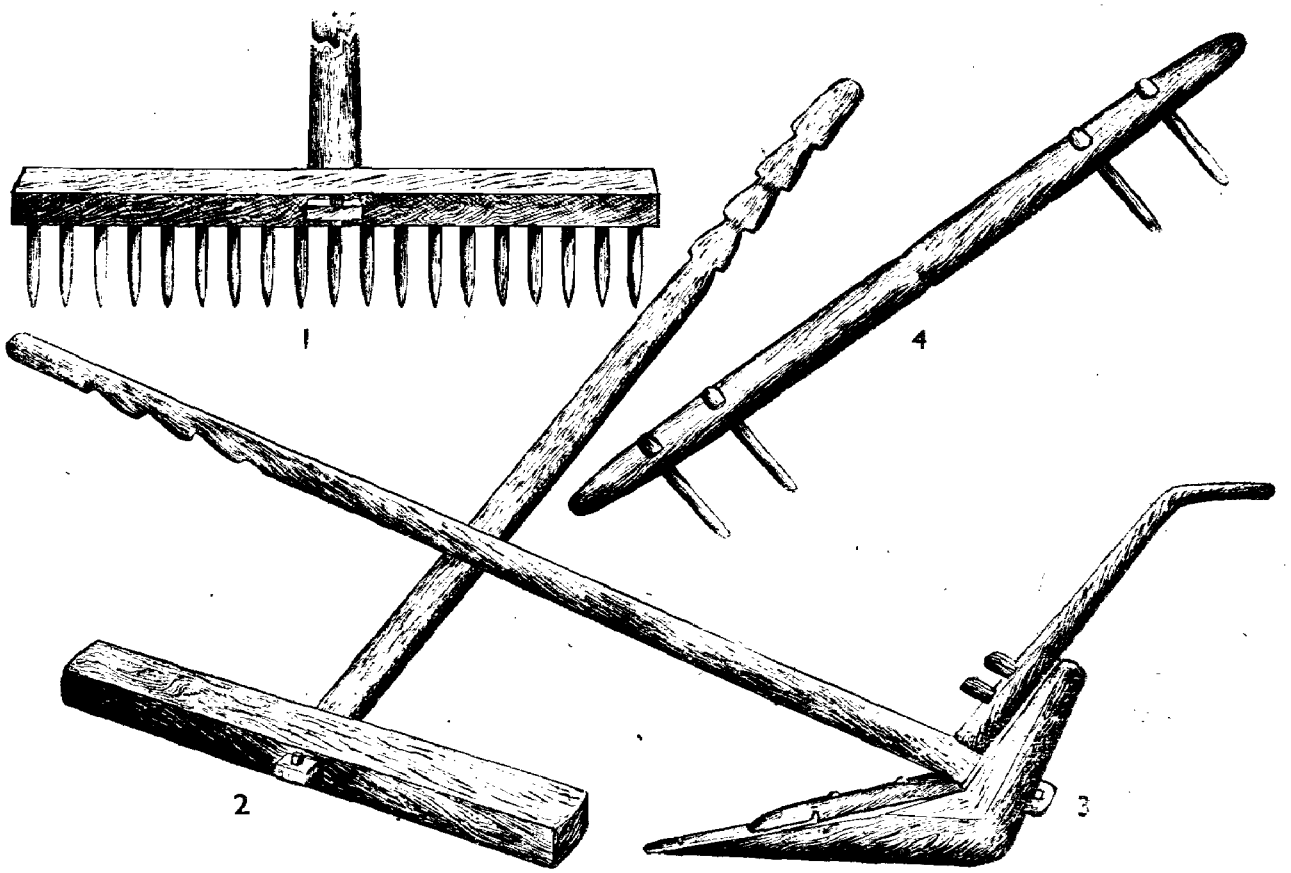
Occupations

Agriculture

67. The process of cocoanut cultivation in the dry lands is more or less the same as followed in Eravipuram, Kadakkavoor and other coastal villages. In the village under survey the paddy fields are also gradually being filled up in order to plant cocoanuts. In such cases beds are raised if necessary by bringing earth from the neighbouring areas and the seedlings planted in small pits prepared in them. Even in this case the manuring practices and other cultural operations do not differ from those described in the monograph on Kadakkavoor. Most of the cocoanut trees are affected by root

diseases and leaf rot. It is estimated that in the surveyed area annually 140,080 cocoanuts are produced of which 39,500 are used for domestic consumption and the rest sold.

68. In majority of paddy fields two crops are raised, one from June to September and the other from October to January. Sowing the seeds as described in the monograph on Eravipuram is the common method prevalent for the first crop while for the second crop transplantation is in vogue. The yield of the paddy lands in general is found to be low and never above 10 folds. As cocoanut cultivation is found to be more profitable and less toilsome than paddy, the paddy lands are gradually being converted into cocoanut plantations. At present the surveyed households produce a total of 3,965 bushels of paddy of which 2,420 bushels are consumed by themselves.

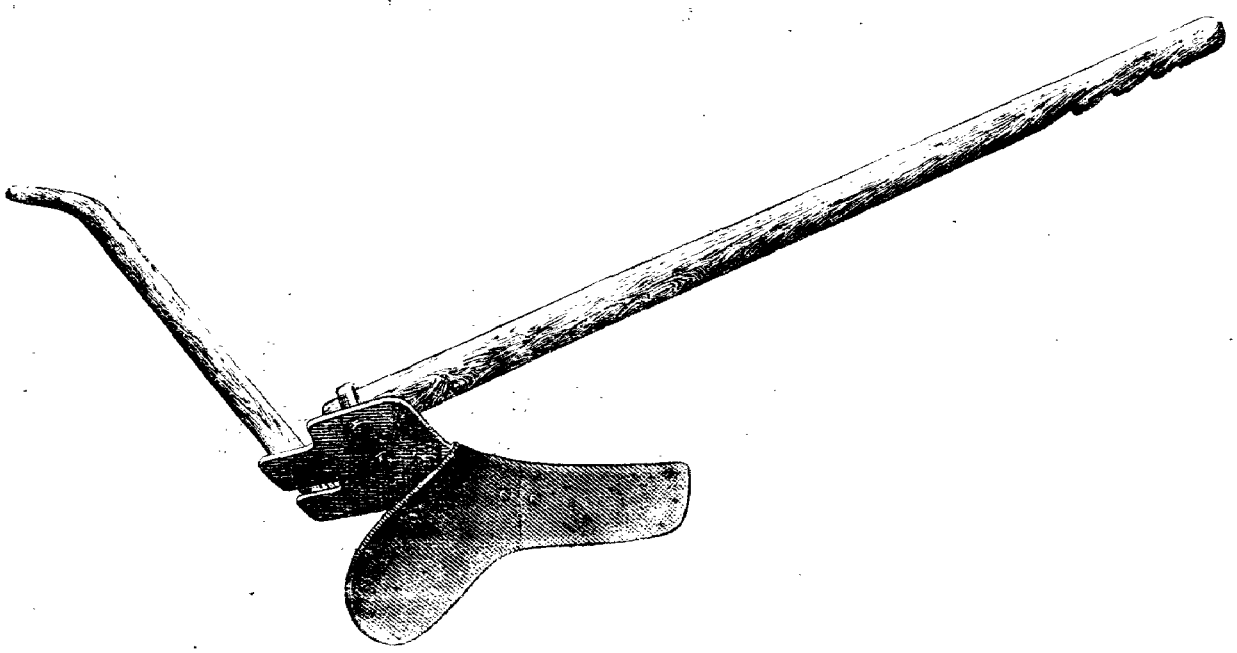


AGRICULTURAL IMPLEMENTS

1. Forked harrow 2. 'T' shaped harrow 3. Wooden plough 4. Yoke

69. The cultivation of sesame in the paddy fields after the second crop is a speciality of the village. After the harvest of the second crop the land is left to dry in the sun for about a week in order to aerate the soil and make the mole hills gathered by earthworms brittle. The molehills are levelled with the help of a 'T' shaped harrow dragged in the field by bullocks. To add weight to the harrow small boys may

be made to stand over it while being dragged. Thereafter the field may either be picked or ploughed with a wooden plough. Picking of a field starts by clearing a small area of weeds and stubbles and collecting it at the centre of the cleared area. Earth from the cleared area is removed and put over these weeds. In the depression formed by the removal of earth, the stubbles around it are gathered which in turn is covered by earth from the surrounding areas. The operation is repeated to cover the whole field. After picking the entire field, it is levelled by dragging a harrow over it and seeds are broadcast. The harrow is applied again so that the seeds go under the soil. In



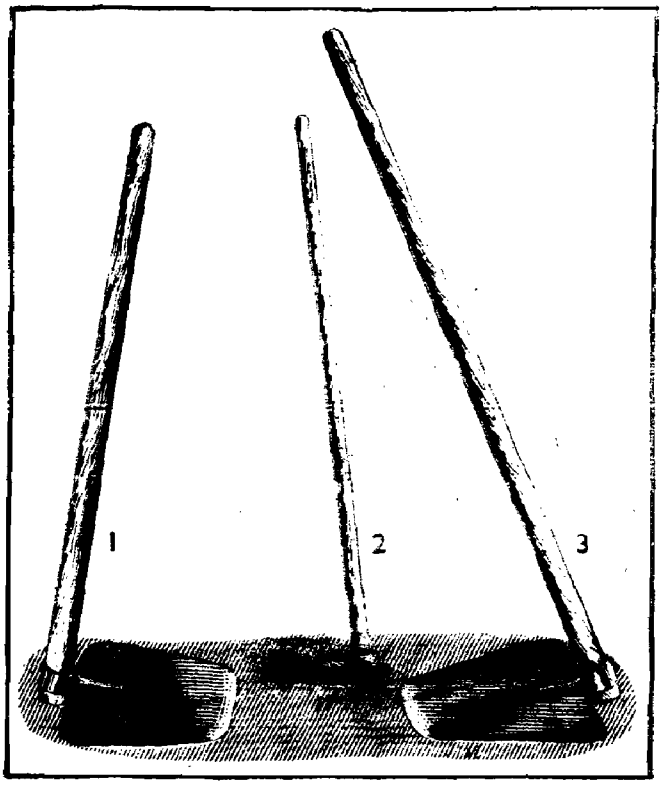
THE IRON PLOUGH

the case of ploughing, the field is ploughed twice with a wooden plough and then harrowed. It is ploughed once more with an iron plough and levelled with a harrow provided with sharp teeth. After broadcasting sesame seeds the land is again harrowed with the forked harrow twice and the 'T' shaped harrow once. After about 3 weeks the weeds are removed by picking the space between the plants with a small spade. Ash is applied as manure besides sprinkling sand over the plants. The advantage of the latter operation is not quite clear even though the people say that it is good for the vigorous growth of the plants. Flowering starts after about five weeks. The duration of the crop is 80 days after which the plants are uprooted and kept in a shady place for 3 to 4 days to make the leaves wither and fall off. The leaves still remaining are plucked away, the roots cut off and the plants bundled into sheaves. They are then dried in the sun for 3 or 4 days when the fruits will open up pouring out the seeds. The remaining seeds are collected by shaking the sheaves or thrashing them with a stick. The seeds are again dried in the sun before storing

or selling them. They have once more to be warmed in the sun just before milling, to facilitate easy extraction of oil. On an average one acre of land yields 21 bushels costing about Rs.210/- at the ordinary market rate. The cost of cultivation for one acre will be below Rs.60/- including the value of the seeds and manure. Marketing is no problem as there is good demand for sesame. Itinerant merchants going from house to house purchase it or some people mill the seeds and sell the oil and cake separately.

Animal Husbandry

70. In most households of cultivators there are bullocks, buffaloes, cows and sheep. On the whole, bullocks are larger in number than cows, though in the surveyed area where cultivators are few, the case is reverse. The people of the surveyed area have more facilities for marketing the milk on account of a number of tea-shops available around the area which is an additional reason for them to rear the cattle. In the surveyed area there are 50 households keeping cows, 14 households keeping bulls, 3 households keeping buffaloes and 11 households rearing goats. In 81 households there are poultry, all of them being of the indigenous variety.



DIFFERENT TYPES OF SPADES

1. Ordinary spade
2. For weeding and picking the interspace among plants
3. Special type particularly suited for sandy soil—common in Thazhava

71. Frog-catching which was only a pastime for children in olden days has become a serious occupation for young and old nowadays. There are plenty of small frogs in the paddy fields, lakes and ponds which people catch with the help of small nets. Though the frogs may be trapped during the day time also it is found easier to catch them at night with the help of a powerful lamp. Stupefied at the intense light and frightened by the shadow of the net held over them, they jump violently and entangle themselves in the net. They are sold alive to the agents of the freezing plant at the rate of Rs. 12.50 per 100 in the case of grown up frogs and at half that rate in the case of smaller ones. In certain nights one may be able to earn as much as Rs.5/- in 3 to 4 hours. The collecting agents cut away the head, open the stomach, remove the intestines etc., and peel away the skin of the frog. The flesh is then washed and freezed to be sent to Alleppey where it is further processed and exported to foreign markets. In recent times the industry has made rapid progress with the establishment of canning factories and freezing plants in Alleppey, Cochin and other coastal towns. It employs a number of persons both in the field as well as in the factories and earns some foreign exchange. But it cannot be expected that the natural supply of frogs will continue for long at this rate. It is also feared that with the destruction of the



Pl. 78 A SESAME PLANT Page 224



Pl. 79 SESAME CULTIVATION—A COMMON SIGHT IN THE PADDY FIELDS OF THE VILLAGE DURING JANUARY–FEBRUARY Page 224



Pl. 80 PREPARING THE FROG FOR FREEZING Page 226

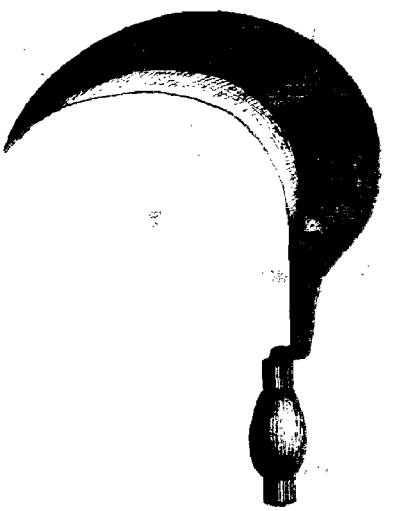
animal, harmful insects may multiply rapidly since one of the greatest enemies of the insect larvae is removed with the killing of the frogs.

Mat Making

72. Mat weaving is the only industry of Thazhava deserving detailed mention and employing any appreciable number of workers. The village stands foremost among all other places in Kerala in the variety and fineness of screw-pine products. Though at present less attention is paid in raising screw-pine plants along the boundaries of private compounds and paddy fields, still rows after rows of them are visible everywhere in Thazhava. However, the leaves produced in the village being insufficient for its requirements, they are purchased from the neighbouring villages also. Out of the different varieties of plants referred to in the first chapter the leaves of 'female' plant (Penkaitha) being the softest are made use of for the manufacture of the finest variety of mats and fancy articles, but for the coarse variety of mats the leaves of 'male' plant (Aankaitha) are sufficient. Women go about collecting the leaves from compound to compound paying to the owners of the plants a small amount ranging from 75 nP. to Re. 1/. for a bundle of approximately 1,000 leaves weighing about a hundredweight. These leaves are sold to the craftsmen at a price varying from Rs. 3.50 to Rs. 5/- according to the quality and tenderness of the leaves.

Preparing the Strips

73. There are three rows of thorns on the leaves, two along the edges and one along the middle on the back side, which have to be removed before preparing strips out of them. This is done by tying a cocoanut fibre between the thumb and forefinger of the right hand and slipping it along the edges and middle of the leaf so as to remove the portion covered with thorns. The thorns along the edges are inclined towards the tip of the leaf whereas those along the upper portion of the middle row are inclined towards the tip and those along the remaining portion in the opposite direction. Therefore, the fibre is slipped from bottom to tip along the edges and in suitable directions along the middle row so as not to wound the fingers. When the thorns along the middle row are removed the leaf splits into two halves. With the help of the cocoanut fibre each half of the leaf is dressed, that is, split into narrow strips. The width of each strip is adjusted according to the nature of the mat for which it is intended. For very fine variety it may be as narrow as 1/12" whereas for the coarse variety it may be 1/5". An expert worker will be able to split uniformly the strips of the required width without any effort. Tying the strips into small bundles, they are boiled in water for half an hour and then put in cold water from 12 to 20 hours changing the water at intervals. To avoid the difficulty of frequently changing the water some put the boiled strips into streams with a good flow of water. After this, the strips are dried in the sun when they will assume a cream colour. On drying, the coiled strips are straightened by holding them between a finger and a metal piece and pulling through.



SICKLE

This is the common type in Thazhava

Dyeing the Strips

74. The fine variety of mats locally known as 'methapai' is made of two layers of soft mats of narrow strips, which are edged together with coloured strips. The coloured strips required for this purpose as well as for weaving designs on fancy articles, are also manufactured by the villagers. The dyeing is done after boiling the strips and drying them as mentioned above. For giving fast pink colour which is commonly preferred for knitting the edges, a plant called 'chappangam' (Caesalpinia sappan) and the tender leaves of another plant known as 'kasavu' (Medenilla edule) are made use of. The stem and branches of 'chappangam' are cut into small pieces and dried well in the sun. The leaves of 'kasavu' are powdered. The strips to be coloured are placed in a boiler with a few pieces of 'chappangam' over them. Water in which the powder of the leaves has been dissolved is poured in the boiler so as to immerse the strips. The mixture is then boiled for 4 to 6 hours after which it is cooled well. The strips gradually absorb the colour and become pink by the time the liquid cools down. They are then kept in a room or a shady place to dry. For giving other colours aniline dyes are dissolved in boiled water and the strips, moistened in water, are put in it for half an hour after which they are cooled and dried in a shady place.

Weaving the Mat

75. The weaving of mats does not require any special skill or long training. Neither does it require any special appliances but the work is, nevertheless, tiring as it has to be done sitting on the floor. For the manufacture of the fine variety, two strips are straightened and held parallel under the toe and two others inserted between them crosswise interlacing together the four strips. Another strip is again placed parallel to the first two strips and again one more strip interlaced crosswise. This process of adding the strips one by one lengthwise and interlacing them crosswise continues until the required dimensions are obtained. Care is also taken to weave the strips with the outer surface always to one side, for that surface is smoother and softer and hence one surface of the mat will be uniformly beautiful. It is a usual practice to fold inwards the loose ends of the first few strips used crosswise so that the starting may be firm and the first strips which have only few interlacing may not get loose. The fussy edges of the mat are then cut. Two such mats are placed together with their inner surfaces facing each other and the edges of both folded inwards. The edges are first held together by tying them at intervals with thread and then knitted with extremely narrow strips threaded into a needle of about 3" length. The knitting may be done either with cream coloured strips and then covered with pink coloured strips or with the pink coloured strips alone. For the best variety the first process of double knitting is adopted. The weaving of coarse variety of mats is more complicated since the edges also have to be woven simultaneously. In this case it is started with double strips both lengthwise and crosswise. However, when one corner has been completed and the two edges have been formed, it is enough to continue the weaving with the single strips. New strips are used only crosswise as the lengthwise strips are formed by the bending of crosswise strips at the edges. On account of the peculiar knitting method the edges from the inner side of the mat will look like plaited hair. Two sides are simultaneously woven and when one side reaches sufficient breadth the weaving is continued on the other side alone so as to reach sufficient length. By folding the strips of the second side in the proper direction the third side is completed. Similarly the fourth side is completed by folding back the strips of the first side. At the last corner there will be a few free strips which will be folded inwards and outwards and tucked into the main body of mat so as to hold them firmly.

Other Screw-pine Articles

76. For the manufacture of fancy articles the fine variety of mats are used. Proper lining with cardboard or some other substance



Pl. 81 ROWS OF SCREW-PINE PLANTS Page 227



Pl. 82 COLLECTING THE SCREW-PINE LEAVES Page 227



Pl. 83 A BUNDLE OF SCREW-PINE LEAVES FOR SALE Page 227



Pl. 84 REMOVING THE THORNS FROM THE SCREW-PINE LEAVES Page 227

is cut into shape and covered with the mat, the edges being knit together. The more important fancy articles manufactured in this way are vanity bags, marketing bags, cushions and table covers. Hats, belts, writing pads, cigarette cases and numerous other articles also can be manufactured, but as they find only little market, they are produced only on a small scale.

Economics of Mat Weaving

77. For the best variety of mat, an average worker will take about 8 days to manufacture the two layers and knit the edges with cream as well as pink strips. One bundle of leaves numbering about 1,000 and costing Rs. 3/- to Rs. 5/- will suffice for the manufacture of 10 single pieces of normal size and hence five fine mats can be made out of them. The cost of raw material will hence be only less than one rupee per mat. The best variety of mat will fetch about Rs. 8/- to Rs. 9/- in the market enabling a regular worker to get only less than a rupee for his work of one full day. Since knitting requires some skill ordinary weavers of the village manufacture the single pieces and sell them without finishing the mat. Skilful knitters purchase these pieces and make full mats out of them.

Production-cum-Training Centre

78. The manufacture of mats is carried on as a household industry employing only the members of the household. Since the investment required is nominal, almost any family is able to start the industry. There are households entirely depending upon the manufacture of mats for their livelihood, as well as households whose womenfolk only are employed in it and who may have other sources of income also. Recently attempts have been made to organise the people and run the industry on larger scales. With this view a screw-pine production-cum-training centre has been established in the village by the Government. Training is given there to girl students in the process of colouring and manufacture of fine variety of mats and fancy articles. The trainees after their course, are organised into co-operative societies to manufacture these articles. However, as the demand for the mats is decreasing and the fancy articles do not get as much market as to encourage their manufacture on a large scale, the industry has not yet thrived to the extent expected.

Trade and Commerce

79. The commercial activities of the village are limited to the marketing of screw-pine mats, cocoanuts and tapioca and the purchase of daily necessaries from the shops or the markets. As mentioned in the Ist Chapter, the agricultural products and screw-pine mats are sold in the daily markets. Trade and commerce employ only a small number of people from the village. Larger commercial centres like Kayamkulam and Quilon being not far away from the village, the scope for the expansion of commercial activities is limited.

Employment Position

80. As against 38.23 per cent of employed people in the total population of the village, the surveyed area has only a smaller percentage of people employed namely 32.61. Nobody under the age of 14 is employed, but there is a small number of employed people aged 60 or above. 47.87 per cent of the total workers are in the 15-34 age-group, 45.97 per cent in the 35-59 age-group and 6.16 per cent in the age-group of 60 and above. 36.02 per cent of the total workers are women. The percentage of employment is rather low both in the village and in the surveyed area. Many of the unemployed people, majority of whom are women, would have gladly taken up some work in order to replenish their income which in most cases is hardly sufficient for a decent living. However, since no suitable occupations are available, they keep themselves engaged in household duties.

Table XII

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	647	334	313	211	135	76	436	199	237
0—14	265	146	119	...	...	...	265	146	119
15—34	200	98	102	101	65	36	99	33	66
35—59	147	70	77	97	60	37	50	10	40
60 and over	35	20	15	13	10	3	22	10	12

81. Among the workers 31.75 per cent are employed in mat weaving, a large majority of them being females, as may be naturally expected. 18.96 per cent workers are employed in agriculture, 6.64 per cent in trade and 42.65 per cent in miscellaneous occupations such as cashew processing, tailoring and laundry. While in agriculture and trade there are no women, among the miscellaneous workers there is a small percentage of them. All the workers employed in mat weaving, trade and commerce and cultivation are own-account workers working in the industry, business or cultivation belonging to their own households.

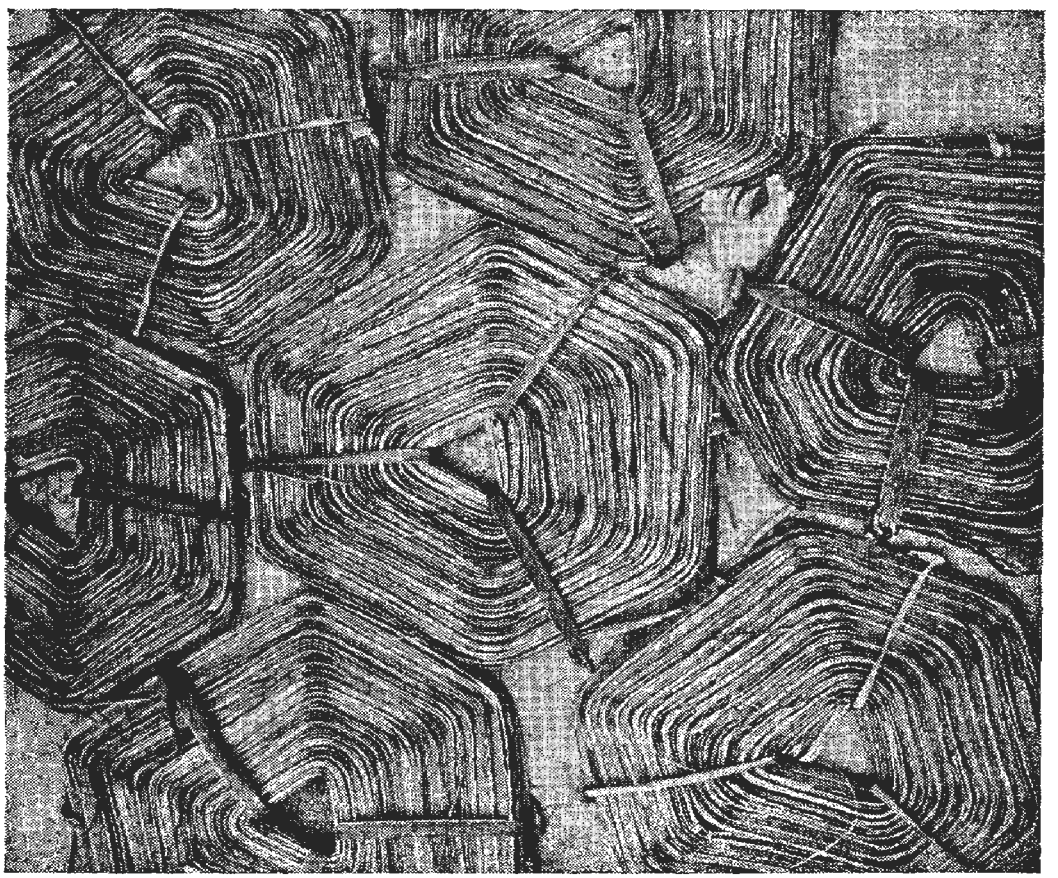
Table XIII

WORKERS BY SEX, BROAD AGE-GROUPS AND OCCUPATION

Occupation		Age-groups				
		All ages	0—14	15—34	35—59	60 and over
Mat weaving etc.	Persons	67	...	32	33	2
	Males	10	...	6	4	...
	Females	57	...	2	29	2
Agriculture	Persons	40	...	14	22	4
	Males	40	...	14	22	4
	Females	...	...	...	...	...
Trade	Persons	14	...	7	7	...
	Males	14	...	7	7	...
	Females	...	...	...	...	...
Miscellaneous industries	Persons	90	...	48	35	7
	Males	71	...	38	27	6
	Females	19	...	10	8	1



Pl. 85 SPLITTING THE LEAVES INTO NARROW STRIPS Page 227

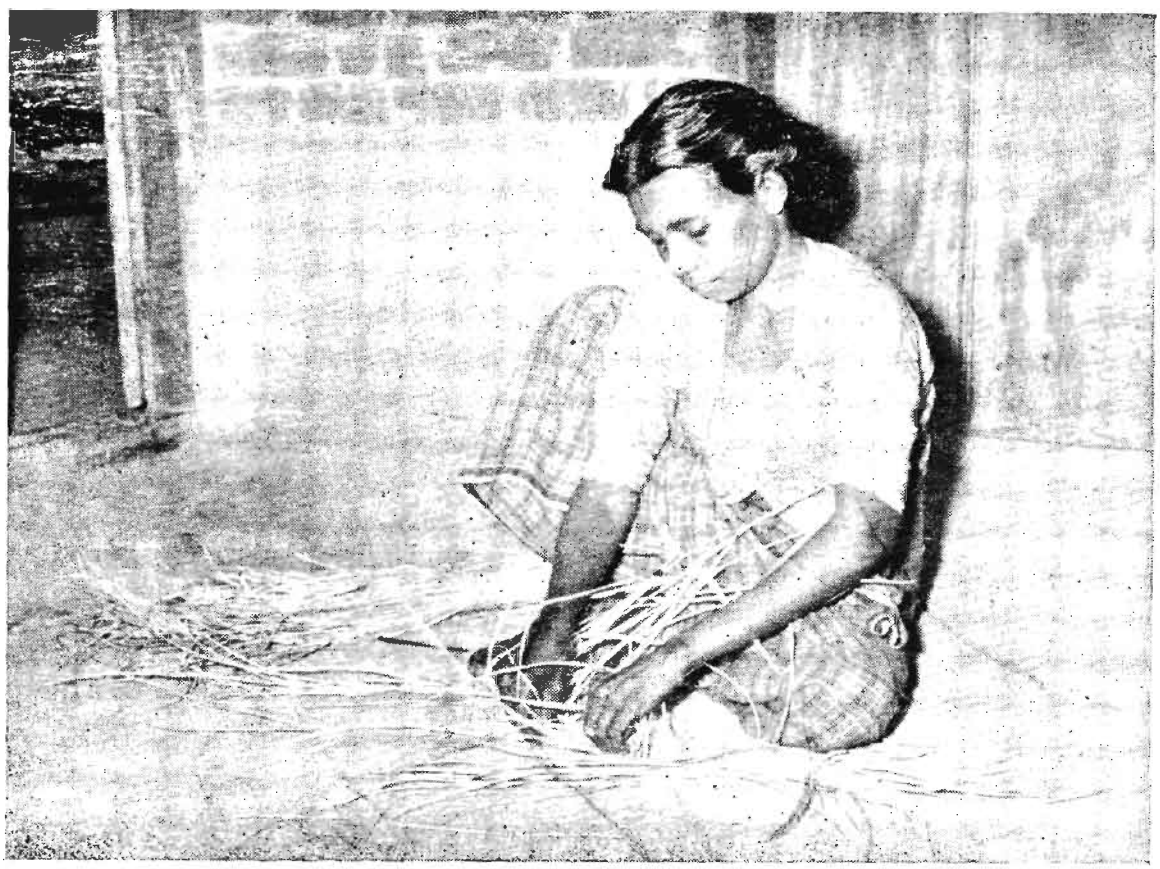


Pl. 86 DRYING THE STRIPS Page 227

Bundles of strips for coarse variety mats; these strips are not boiled unlike for fine varieties.



Pl. 87 DRYING BOILED STRIPS FOR FINE VARIETY OF MATS Page 227



Pl. 88 WEAVING THE MAT Page 228

Table XIV

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

Age-groups	Total			Working in industry belonging to the household			Working in business belonging to the household			Working in cultivation belonging to the household		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	121	64	57	67	10	57	14	14	...	40	40	...
0—14	...	...	...	...	...	...	...	...	...	...	...	...
15—34	53	27	26	32	6	26	7	7	...	14	14	...
35—59	62	33	29	33	4	29	7	7	...	22	22	...
60 and over	6	4	2	2	...	2	...	...	...	4	4	...

82. Classified by the nature of activity of the non-workers, 26.38 per cent are engaged in household duties, all except a small percentage of them being females. 30.50 per cent are full-time students attending schools or other educational institutions and 41.06 per cent people are unable to work being sick, old or infants. Only 2.06 per cent persons are seeking employment.

Table XV

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

Age-group	Total number of non-workers			Persons engaged in household duties only			Full time students or children attending school			Sick, old and infants			Persons seeking employment		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	436	199	237	115	14	101	133	86	47	179	92	87	9	7	2
0—14	265	146	119	6	...	6	112	70	42	147	76	71	...	...	...
15—34	99	33	66	65	9	56	21	16	5	4	1	3	9	7	2
35—59	50	10	40	44	5	39	...	...	...	6	5	1	...	...	...
60 and over	22	10	12	...	...	...	...	...	...	22	10	12	...	...	...

Family Budget

Income

83. Out of 125 households 2.40 per cent derive a monthly income of less than Rs. 25/-, 36.00 per cent Rs. 25-50, 32.00 per cent Rs. 51-75, 15.20 per cent Rs. 76-100 and 14.40 per cent above Rs. 100/-. The average incomes of the different income groups are Rs. 21.53, Rs. 41.19, Rs. 61.58, Rs. 86.72 and Rs. 171.03 respectively. The overall average monthly income per household in the surveyed area works out to Rs. 72.85. Among those in the lowest income group the principal source of income is mat weaving. Besides, they also derive a small income from the few cocoanut trees and some help from relatives who are employed outside the village. In the Rs. 25-50 income group 14 households derive the principal income from cultivation, 10 from mat weaving, 3 from petty shops run by them, 15 from casual labour and 3 from miscellaneous occupations. A small number of households in this group also derive some help from relatives. The households in this group have either only one source of income or one important source of income and another minor source of income contributing only a small percentage to the total earning. In the Rs. 51-75 income group 14 households derive their principal income from household cultivation, 3 from household industry, 4 from household business, 14 from casual labour and 5 from miscellaneous occupations. In this case also most of the households have only one source of income, while a few others may have more than one source. The principal source, however, yields nearly 90 per cent of the total income. The subsidiary source of income for the households except of cultivators in this group is the yield from cocoanut trees, while for the cultivators' households it may be casual labour, mat weaving or small business. In the Rs. 76-100 income group for 7 households the principal source of income is household cultivation, for 5 households industry such as oil-pressing, weaving or tailoring, for 2 households business, for one household casual labour and for 4 miscellaneous occupations. As in the previous two income groups in this group also, majority of households depend upon a single source of income such as cultivation, oil-pressing, business etc. A small number have additional sources such as the yield from cocoanut trees or some other minor occupation. In the highest income group 8 households derive their principal income from cultivation, 4 from business and 6 from miscellaneous occupations. Unlike in the other income groups here most of the households have one or two subsidiary occupations which yield a good portion of the total income. Taking all the households together, there are 43 with cultivation, 20 with household industry, 13 with household business, 30 with casual labour and 19 with miscellaneous avocations as principal occupations. Among those with household industries 11 have mat weaving while the others are running laundries, tailoring, oil-pressing and handloom weaving. Among the miscellaneous avocations the most important ones are government service and work in mineral factories and cashew factories. 29.26 per cent of the total income of the surveyed area is derived from salary or wages, 16.26 per cent from household industries, 9.69 per cent from household business, 40.35 per cent from cultivation, 0.22 per cent by way of pension, 0.29 per cent by way of gifts and presents, 1.74 per cent as help from relatives and 2.19 per cent from other sources.

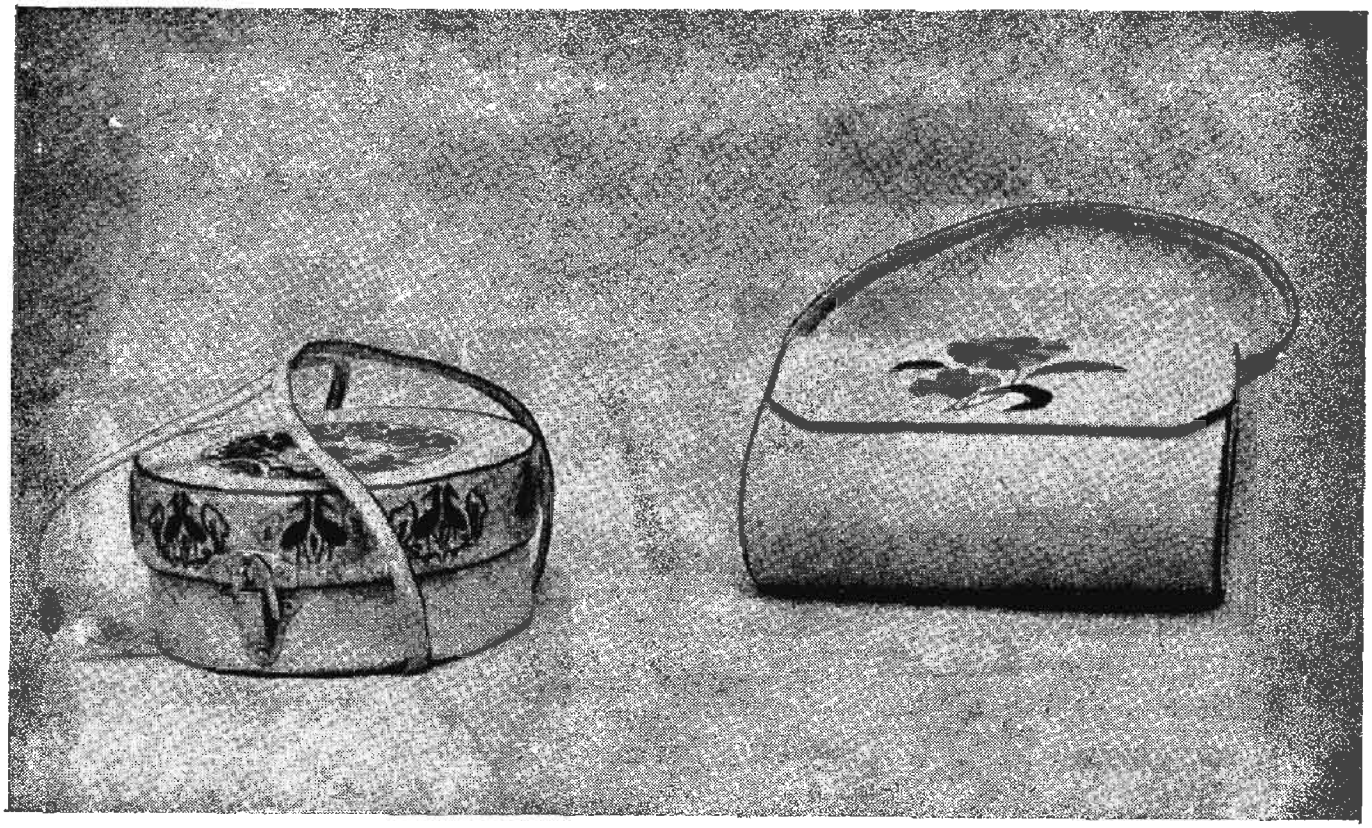
84. In the group with an income of less than Rs. 25/- per month the average number of members per household is 3.66, in the next higher income group 4.22 and in the Rs. 51-75 income group 5.27. The average strength of households in the Rs. 76-100 income group is 5.94 and in the highest income group 6.74. The number of members gradually increases as the income increases even though there is no simple relationship between the increasing membership and increasing income. The average number of gainfully employed persons per



Pl. 89 KNITTING THE EDGES Page 228



Pl. 90 MARKETING THE UNFINISHED MATS Page 229



Pl. 91

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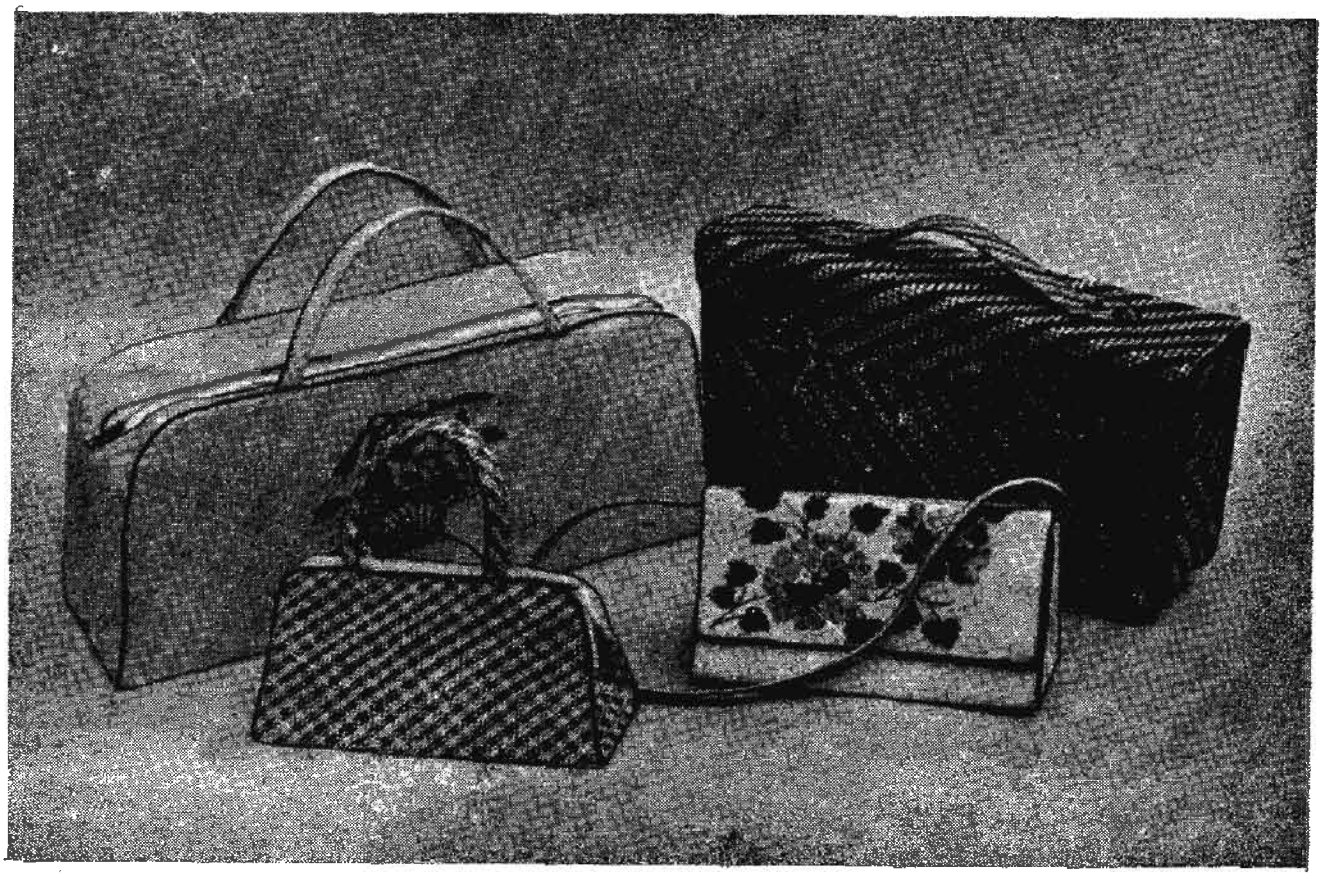
SCREW-PINE BAGS MADE IN THAZHAVA



Pl. 92

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household also increases with the higher income groups. For more details regarding the distribution of households among the different income groups, the sources of income and membership the following tables may be referred to.

Table XVI

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATION, INCOME AND NUMBER OF MEMBERS

Occupation	Income group	No. of households	Average number of persons per household: Males of 12 and above	Females of 12 and above	Male children below 12	Female children below 12	Total	Average No. of equivalent adult males per household	Average No. of gainfully employed people per household
All	Less than Rs. 25	3	1.33	0.66	0.66	1.00	3.65	2.77	0.66
	Rs. 25-50	45	1.31	1.40	0.78	0.73	4.22	3.33	1.31
	Rs. 51-75	40	1.63	1.80	1.01	0.83	5.27	4.17	1.55
	Rs. 76-100	19	2.00	1.94	1.17	0.83	5.94	4.50	1.78
	Above Rs. 100	18	2.68	2.42	1.06	0.58	6.74	5.99	1.84

Table XVII

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	125		3	45	40	19	18
		Rs. nP.	Per cent	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
All	(a) Salary or wages	21.32	29.26	...	13.61	23.42	23.77	36.89
	(b) Industry run by the household	11.85	16.26	11.94	10.19	11.76	20.61	6.94
	(c) Business run by the household	7.06	9.69	...	2.78	3.31	7.67	26.62
	(d) Cultivation run by the household	29.40	40.35	3.33	13.37	19.65	32.98	91.71
	(e) Rent from land	...	...	...	...	...	...	...
	(f) Rent of houses	...	..	...	...	...	...	...
	(g) Pension	0.16	0.22	...	...	0.50	...	...
	(h) Gifts and presents	0.21	0.29	...	...	0.31	0.22	0.55
	(i) Help from relatives	1.26	1.74	4.17	0.96	0.31	0.44	4.53
	(j) Other sources	1.59	2.19	2.09	0.28	2.32	1.03	3.79
	Total	**72.85**	**100.00**	**21.53**	**41.19**	**61.58**	**86.72**	**171.03**

Expenditure

85. The patterns of expenditure of the different income groups are similar except for minor variations. The percentages of expenditure on major items like food, clothing and housing etc. of the different income groups are largely decided by the number of members of the households. Improvements which one may expect from higher income groups are seldom found for, neither in the necessaries they purchase nor in the luxuries enjoyed little variation is found between the households of different income groups.

86. Taking all the households together the people in the surveyed area spend 70.95 per cent of the total income on food. 40.95 per cent of this is spent on rice and other food grains, 12.18 per cent on tapioca, 11.25 per cent on cocoanut, 8.19 per cent on fish, 3.55 per cent on milk and 4.35 per cent on smoking. The proportion of the amount spent on tapioca is small with the higher income groups. This is in accordance with the popular notion that tapioca is poor man's food. The higher amount spent on fish is both due to the availability of plenty of fish, the place being very near the coast, and due to the larger consumption of tapioca for which fish forms a suitable combination. Though the average percentage of expenditure on milk seems to keep up a fair proportion it has to be mentioned that all the households are not using milk. The high percentage of expenditure on smoking deserves special mention. Taking household by household it is found that there are some of them which do not spend any amount on smoking or chewing while there are households spending Rs. 7/- or Rs. 8/- per month on beedi alone. All the households together on an average spend Rs. 11.20 per equivalent adult male for food alone. For the different income groups the corresponding figures are Rs. 8.43, Rs. 9.78, Rs. 10.96, Rs. 12.29 and Rs. 12.91 respectively. The expenditure on the miscellaneous items is only 9.11 per cent of the total expenditure. All except the highest income group spend the maximum amount out of this on dhobi and soap whereas the highest income group spends the maximum amount on education. Only the highest income group and the one just below it make any savings worth mentioning. The different income groups together spend 24.62 per cent of the miscellaneous expenditure on dhobi and soap, 16.01 per cent on education, 15.63 per cent on barber and 23.88 per cent on compulsory savings schemes. 7.36 per cent of the total expenditure is spent on clothing, 8.06 per cent on housing, light, fuel etc. and 4.52 per cent on cultivation, industry and business. The expenditures on miscellaneous items and cultivation, industry and business by the highest income group are disproportionately large compared to other groups. More details about the expenditure pattern of the different income groups are given in the following table.



Pl. 93 A FAMILY OF PULAYA AGRICULTURAL LABOURERS Page 230



Pl. 94 A FAMILY OF MAT WEAVERS Page 230

Table XVIII

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	125			3	45	40	19	18
		Per household	Per equivalent adult male						
		Rs. nP.	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP
All	**A. Food Group**								
	i. Cereals & Pulses								
	Rice	17.67	4.26	37.99	8.33	11.95	17.57	21.05	30.16
	Other grains	0.93	0.22	2.01	0.25	0.55	0.86	1.16	1.93
	Dhal	0.44	0.11	0.95	0.08	0.43	0.35	0.46	0.72
	Total	**19.04**	**4.59**	**40.95**	**8.66**	**12.93**	**18.78**	**22.67**	**32.81**
	ii. Vegetables								
	Potatoes	0.43	0.10	0.93	...	0.18	0.41	0.57	1.03
	Tapioca	5.67	1.37	12.18	4.83	5.33	5.91	5.78	5.97
	Onions	0.35	0.08	0.76	0.25	0.30	0.36	0.37	0.45
	Cocoanuts	5.23	1.26	11.25	2.66	3.82	5.08	6.04	8.64
	Other vegetables	0.84	0.20	1.80	0.42	0.56	0.74	0.88	1.75
	Total	**12.52**	**3.01**	**26.92**	**8.16**	**10.19**	**12.50**	**13.64**	**17.84**
	iii. Meat & Fish								
	Meat	0.77	0.19	1.66	0.33	0.18	0.75	1.13	1.97
	Fish	3.81	0.92	8.19	2.08	2.84	3.75	4.42	6.00
	Total	**4.58**	**1.11**	**9.85**	**2.41**	**3.02**	**4.50**	**5.55**	**7.97**
	iv. Milk	1.65	0.40	3.55	0.42	0.81	1.46	2.23	3.75
	v. Ghee & Oils	1.65	0.40	3.55	0.83	1.16	1.63	1.96	2.72
	vi. Salt	0.29	0.07	0.64	0.15	0.21	0.30	0.34	0.46
	vii. Condiments								
	Chillies	1.57	0.38	3.38	0.75	1.06	1.49	2.01	2.68
	Tamarind	0.35	0.08	0.75	0.22	0.26	0.34	0.40	0.56
	Other condiments	1.54	0.37	3.31	0.83	1.11	1.47	1.88	2.51
	Total	**3.46**	**0.83**	**7.44**	**1.80**	**2.43**	**3.30**	**4.29**	**5.75**
	viii. Sugars	0.30	0.07	0.65	...	0.02	0.19	0.41	1.17
	ix. Coffee & Tea	0.20	0.05	0.44	...	...	0.11	0.30	0.86
	x. Liquor	...	...	...	...	...	...	...	
	xi. Tobacco								
	Smoking	2.02	0.48	4.35	0.42	1.14	2.24	2.87	3.11
	Chewing	0.77	0.19	1.66	0.50	0.66	0.70	1.07	0.91
	Total	**2.79**	**0.67**	**6.01**	**0.92**	**1.80**	**2.94**	**3.94**	**4.02**
	xii. Other foods including refreshments								
	Pansupari etc.	...	...	...	...	...	...	...	...
	Total under Food	**46.48**	**11.20**	**100.00**	**23.35**	**32.57**	**45.71**	**55.33**	**77.35**

Table XVIII—*Concld.*

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS AND OCCUPATION

Occupation	Items of expenditure	All households		Households with a monthly income of				
				Less than Rs. 25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
	No. of households	125		3	45	40	19	18
		Expenditure per household	Percentage of total expenditure on Miscellaneous items					
		Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
All	**B. Clothing**	4.82		2.78	3.44	4.27	5.50	9.10
	C. Housing, Light, Fuel etc.	5.28		3.72	4.51	5.13	6.06	7.00
	D. Miscellaneous Expenditure							
	i. Education	0.96	16.01	...	0.19	0.20	0.71	4.99
	ii. Dhobi or soap	1.47	24.62	0.86	1.16	1.40	1.56	2.43
	iii. Barber	0.94	15.63	0.63	0.66	0.91	1.14	1.53
	iv. Travelling	0.08	1.44	...	0.02	...	0.10	0.44
	v. Medical fees and medicines	0.44	7.44	0.13	0.28	0.30	0.59	1.08
	vi. Religious observances	0.03	0.55	...	...	...	...	0.23
	vii. Amusements	...	...	...	...	...	...	...
	viii. Provident Fund, Kuri and other compulsory savings	1.43	23.88	...	...	0.17	1.64	7.82
	ix. Payment of debts	...	...	...	...	...	...	...
	x. Remittances to dependants living elsewhere	...	...	...	...	...	...	...
	xi. Other items	0.62	10.43	0.22	0.39	0.55	0.64	1.43
	Total	**5.97**	**100.00**	**1.84**	**2.70**	**3.53**	**6.38**	**19.95**
			Percentage of total expenditure on Cultivation etc.					
	E. Cultivation, Industries and Business							
	i. Cultivation run by the household	2.69	90.66	...	0.76	1.22	2.04	11.87
	ii. Industry run by the household	0.20	6.75	...	...	...	...	1.38
	iii. Business run by the household	0.07	2.59	...	...	...	...	0.53
	Total	**2.96**	**100.00**	...	**0.76**	**1.22**	**2.04**	**13.78**
	F. Grand Total of A to E	**65.51**		**31.69**	**43.98**	**59.86**	**75.31**	**127.18**

87. The lowest income group spends about one and a half times their total income, while the next income group also spends more than their income. The other income groups spend only less, the surplus increasing with the increasing income. Taking individual income groups all the three families in the lowest income group have deficit budgets, while in the Rs. 25-50 income group 17 have deficit budgets, 11 surplus budgets and 17 balanced budgets. In the Rs. 51-75 income group 12 have deficit budgets, 17 surplus budgets and 11 balanced budgets, in the Rs. 76-100 income group 2 have deficit budgets, 16 surplus budgets and one balanced budget and in the highest income group all the households have surplus budgets. Taking all the households in the surveyed area together 27.20 per cent have deficit budgets, 49.60 per cent surplus budgets and 23.20 per cent balanced budgets.

Table XIX

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

Items	All households	Percentage of total expenditure	Households with a monthly income of: Less than Rs.25	Rs. 25–50	Rs. 51–75	Rs. 76–100	Above Rs. 100
No. of households	125		3	45	40	19	18
	Rs. nP.		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP
I. Expenditure							
A. Food	46.48	70.95	23.35	32.57	45.71	55.33	77.35
B. Clothing	4.82	7.36	2.78	3.44	4.27	5.50	9.10
C. Housing, Light, Fuel etc.	5.28	8.06	3.72	4.51	5.13	6.06	7.00
D. Miscellaneous	5.97	9.11	1.84	2.70	3.53	6.38	19.95
E. Cultivation, Industry and Business	2.96	4.52	...	0.76	1.22	2.04	13.78
Total Expenditure	**65.51**	**100.00**	**31.69**	**43.98**	**59.86**	**75.31**	**127.18**
II. Income	**72.85**		**21.53**	**41.19**	**61.58**	**86.72**	**171.03**
III. Expenditure in relation to income	**+ 7.34**		**– 10.16**	**– 2.79**	**+ 1.72**	**+11.41**	**+43.85**

Indebtedness

88. 47.20 per cent households in the surveyed area are involved in debts. While no household in the lowest income group has any debt, 55.55 per cent households in the second income group have an average debt of Rs. 144.64. 45.00 per cent households in the third income group an average debt of Rs. 185.83. 42.10 per cent households in the fourth income group an average debt of Rs. 155.00 and 44.44 per cent households in the highest income group an average debt of Rs. 393.75. The largest debt has been incurred for marriages, 14 families having borrowed for this purpose. The amount borrowed constitutes 31.45 per cent of the total debt amount of the surveyed area. House construction, treatment, purchase of land and clearing of old outstanding debts are the other important reasons

for borrowing. The total debt amount of the surveyed households is Rs. 11,350/-, the distribution of which between the various income groups and various causes is given in the table below.

Table XX

INDEBTEDNESS

I. Indebtedness by income groups

Income group 1	Total No. of house-holds 2	No. of house-holds in debt 3	Percent-age of column 3 to column 2 4	Average indeb-tedness for house-hold in debt 5
				Rs. nP.
Less than Rs. 25	3	...	...	...
Rs 25-50	45	25	55.55	144.60
Rs. 51-75	40	18	45.00	185.83
Rs. 76-100	19	8	42.10	155.00
Above Rs. 100	18	8	44.44	393.75

II. Indebtedness by causes

	Causes 1	Amount of debt 2	No. of house-holds in debt 3	Average for fami-lies in debt 4	Percent-age of debts due to causes to the total debt 5
		Rs. nP.		Rs. nP.	
(a)	Purchase of land	1,200.00	5	240.00	10.57
(b)	House construction or repairs to exist-ing building	1,765.00	7	252.14	15.56
(c)	Marriages	3,570.00	14	255.00	31.45
(d)	Funerals	...	...	...	...
(e)	To give dowry	...	...	...	...
(f)	To clear old out-standing debts	1,025.00	8	128.12	9.03
(g)	Sickness	1,615.00	10	161.50	14.23
(h)	Ordinary wants	850.00	13	65.38	7.49
(i)	Household cultivation	75.00	1	75.00	0.66
(j)	Industry run by the household	50.00	1	50.00	0.44
(k)	Business run by the household	1,200.00	3	400.00	10.57

Indices of Prosperity

89. In the last decade two households of the surveyed area have cleared debts totalling Rs. 2,200/-, 13 households have acquired new properties, 25 have made savings in cash and 22 have invested capital in new buildings, the total cost of these items being Rs. 43,335/-. Going further back, it has been found that 26 households have acquired new properties after the death of the previous head of the household and 11 suffered loss of properties. Four households acquired new tools for industry and 59 households new agricultural implements during the same period.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Age and Sex Distribution

90. 41.12 per cent of the total population fall in the age-group of 0-14. 30.91 per cent in the age-group of 15-34; 22.56 per cent in the age-group of 35-59 and the rest in the age-group of 60 and over. In the age-group of 0-14 the male children outnumber the female children, while in the age-groups of 15-34 and 35-59 the number of males is smaller than the number of females. Among the people aged 60 and over males are in majority. The age and sex distribution of the people of the surveyed area are given in the following table.

Table XXI

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	334	54	44	48	29	28	22	19	37	32	21
Females	313	35	44	41	29	31	23	19	36	41	14
Total persons	647	89	88	89	58	59	45	38	73	73	35

Age and Marital Status

91. 54.71 per cent of the total population are never married, 36.32 per cent married, 6.03 per cent widowed and 2.94 per cent divorced or separated. Among the never married, there are only three women aged above 24, while among the men there are six above 24 and none above 30. There are only seven married women below the age of 20 and four men below the age of 25. The largest number of married people are between the ages of 35 and 39 among men, and between the ages of 20 and 24 among women. The number of widowed women is almost four times as high as the widowed men, but majority of these women are above the age of 44, there being only six below that age. Among the divorced or separated people also the number of women is much higher than the number of men. Unlike among the widowed women majority of these women are in the younger age-groups. Cases of divorce are found among all the communities except Christians of the surveyed area. There are six cases of divorce among the Ezhuvas, five cases among the Nairs and four cases among the Muslims. Majority of cases of divorce are among the poorer people. The following table gives the distribution of the people according to the marital status.

Table XXII

AGE AND MARITAL STATUS

Age-group	Total population			Never married		Married		Widowed		Divorced or separated	
	Persons	Males	Females	M	F	M	F	M	F	M	F
All ages	647	334	313	205	149	116	119	8	31	5	14
0–9	177	98	79	98	79	...	...	...	...	...	...
10–14	89	48	41	48	41	...	...	...	...	...	...
15–19	58	29	29	29	22	...	7	...	...	...	...
20–24	59	28	31	24	4	4	22	...	...	...	5
25–29	45	22	23	6	...	15	20	...	2	1	1
30–34	38	19	19	...	1	17	16	...	...	2	2
35–39	43	21	22	...	1	21	17	...	2	...	2
40–44	30	16	14	...	...	15	11	...	2	1	1
45–49	36	13	23	...	1	12	14	1	8	...	...
50–54	22	11	11	...	...	10	6	...	3	1	2
55–59	15	8	7	...	...	8	4	...	3	...	...
60–64	17	12	5	...	...	9	1	3	4	...	...
65–69	7	4	3	...	...	3	1	1	2	...	...
70 and over	11	5	6	...	...	2	...	3	5	...	1

92. At present the common age of marriage for the girls is between 17 and 20 and for the boys between 24 and 26. However, there have been stray cases of marriages of girls at the ages of 14, 15 and 16 and of the boys at the ages of 18, 19, 20 and 21 in the surveyed area. Marriages of girls at the ages of 15 and 16 have taken place in small numbers in all the communities while those of the boys below the age of 20 have taken place only among the Ezhuvas and Nairs. Majority of the marriages of the women of the surveyed area took place at 17 and 18 and those of men between 20 and 24. This picture, however, does not represent the actual custom followed at present since some cases of marriages at early ages are those of the older people and hence represent the custom of 20 to 30 years ago. In the following table the youngest age of marriage in the households of the surveyed area is given classified by community. The figures in this table will not agree with the corresponding figures in the previous table since in this case only the marriage at the youngest age in each household has been taken into account.

Table XXIII

YOUNGEST AGE OF MARRIAGE

Community	Age-groups									
	10–14		15–19		20–24		25–29		30 and over	
	M	F	M	F	M	F	M	F	M	F
Nairs	...	2	4	19	8	4	13	1	1	...
Ezhuvas	...	1	4	31	17	9	17	...	3	...
Pulayas	...	...	...	1	1	1	1	...	...	...
Parayas	...	...	...	2	...	1	3	1	1	...
Thandans	...	...	...	2	1	...	1	...	...	...
Panans	...	...	1	3	1	...	...	...	1	...
Chettys	...	1	...	2	2	...	1	...	...	...
Veluthedans	...	...	...	3	2	...	1	...	...	...
Kuravas	...	...	...	1	...	...	1	...	...	...
Marthomites	...	...	...	...	...	1	1	...	...	...
Roman catholics	...	...	...	1	...	...	...	...	1	...
Jacobites	...	...	1	6	4	2	3	1	1	...
Muslims	...	1	...	18	13	4	9	...	1	...

Births and Deaths

93. From the figures of the last decade it is found that the birth-rate of the village has been comparatively low, it being less than 24 per 1,000 population. The rate of births has been almost steady as also the rate of deaths. The birth and death figures from 1951 to 1960 for the village are given in the following table.

Table XXIV

BIRTHS AND DEATHS

Year	Birth	Still birth	Total	Deaths
1951	528	4	532	163
1952	498	3	501	138
1953	572	2	574	188
1954	464	4	468	172
1955	507	3	510	178
1956	511	5	516	214
1957	518	2	520	163
1958	610	2	612	145
1959	587	3	590	240
1960	506	4	510	177

Literacy and Education

94. Quilon district having 50.50 per cent literacy has a higher percentage of literate people than the State average. In the surveyed centres of Eravipuram and Tangasseri, the percentages of literacy are much higher than the average literacy of the State and the district. However, in the surveyed area at Thazhava the percentage of literacy is lower than not only the district average but even the State average. It is only 43.59. The literacy of the entire Thazhava village is also slightly lower than the State average. There appears to have existed a general apathy in the matter of education among the people of the village. The educational institutions in the village were established only in recent times. Even now they are not as numerous as in other villages, there being only one high school for such a large population as the village has got. The low literacy naturally results in the low percentage

of people with higher education. In the surveyed area only 30.45 per cent of the population have passed primary or junior basic, 2.32 per cent matriculation or higher secondary and only one person intermediate. In the village also the percentages are not high. In recent times there has been some awakening in this matter as shown by the larger number of children attending primary schools. The following table presents the population of the surveyed area according to the age-group and educational standard.

Table XXV

LITERACY AND EDUCATION

Age-group	Total	Illiterate	Literate without educational standard	Primary or junior basic	Matric or higher secondary	Intermediate
0—4	89	89	...	...	...	...
5—9	88	38	47	3	...	...
10—14	89	20	18	51	...	...
15—19	58	20	...	30	7	1
20—24	59	25	1	29	4	...
25—29	45	20	3	20	2	...
30—34	38	27	...	11	...	...
35—44	73	46	...	27	...	...
45—59	73	50	...	21	2	...
60 and over	35	30	...	5	...	...

Family Structure

95. 50.40 per cent of the households are simple families consisting of husband, wife and children, 20.00 per cent are intermediate families consisting of husband, wife, children and unmarried brothers, sisters or one of the parents and the remaining are joint families consisting of more than one married couple. Though the largest percentage of joint families in the surveyed area is among the Nairs, the number of such families among the Muslims and Ezhuvas is also quite high. The classification of the households of the surveyed area according to the structure is given in the following table.

Table XXVI

SIMPLE, INTERMEDIATE AND JOINT FAMILIES

Community	Total No. of households	Types of families living in the household		
		Simple	Intermediate	Joint
Nairs	27	15	6	6
Ezhuvas	42	25	12	5
Pulayas	4	2	2	...
Parayas	6	3	3	...
Thandans	2	2	...	...
Panans	3	3	...	...
Chettys	3	2	1	...
Veluthedans	3	3	...	...
Kuravas	2	2	...	...
Marthomites	1	1	...	...
Roman Catholics	1	1	...	...
Jacobites	9	7	...	2
Muslims	22	17	1	4

Medical Care

96. The lack of medical institutions in the village is keenly felt and reflected prominently in the health habits and practices. None of the people of the surveyed area ordinarily call a doctor or a qualified midwife for confinement. In extreme cases two households have taken the women to the hospital. The nearest allopathic hospital being available only at Karunagapally, people depend on the Ayurvedic physicians and homeopathic practitioners of the village for ordinary ailments reserving allopathic treatment for serious cases. Going to the hospital is, as far as possible, avoided, not to mention of regular medical consultation or calling a doctor home for treatment. But the members of all households have been vaccinated.

Leisure and Recreation

97. In six different places in the village the panchayat has installed community radio receivers which attract some people in the evenings. Near the surveyed area and in the vicinity of the panchayat office there are sports and arts clubs which in the beginning attracted some young men but do not function actively now. Occasionally some people gather there to play cards. There are two libraries possessing a small number of books and getting down daily newspapers and weeklies to read which at least 20 to 30 people gather daily. Opportunities for other amusements are little in the village. Probably the financial condition of the people does not admit of spending any appreciable amount on this item. From the detailed expenditure tables given in Chapter III it may be seen that none of the households, except one or two in the highest income group, in the surveyed area spend any amount on amusements. There is a cinema theatre at Karunagapally but picture-going is a luxury beyond the ordinary means of the average villager. While reading of newspapers is considered to be a necessity in life in some other villages, in Thazhava its importance is not as much recognised. In the surveyed area out of 125 households only six contribute to newspapers.

Nature of Caste Relationship

98 .The relationship between the different communities in the village is cordial. In spite of the legislations abolishing untouchability a section of the Parayas and Pulayas and other scheduled castes still continue to observe the same customs which prevailed in respect of untouchability prior to its abolition. Thus, some of them refrain from going near the house of a high caste Hindu but shout from the gate unless they are called nearer to the house. Even in public places some of the members of these castes do not exercise their right of association with a sense of equality. In the presence of a high caste man they would rather prefer to stand in the corner of a tea-shop than sit along with him. What exactly is the reason inducing these of the scheduled castes to still continue the observance of old customs cannot be precisely judged. The high caste Hindus, however, do not seem to insist upon any such observance. Many of them extend their patronage to the members of the scheduled castes like rendering financial assistance in times of need. This may perhaps be one of the reasons for the above feature. It may also be the natural inability of these persons of the scheduled castes to overcome the inferiority complex perpetuated by time-long customs.

Organs of Democratic Decentralization

99. A separate panchayat for Thazhava village was started in 1953. Before the inception of the panchayat certain functions of it were carried out by the village uplift centre. With an annual income of Rs. 14,000/- the panchayat can take up only minor activities. However, in the last nine years, it has been able to construct 16 miles of ungravelled road, 7 miles of gravelled road, 30 open wells, 4 bathing ghats, one ferry for Vattakayal, one waiting shed and the community radio centres mentioned above. 70 street lights also have been erected in different places in the village. One library is given financial grant. The panchayat attempted to improve the cultivation in the western parts of the village by the starting of certain minor irrigation works

but the attempt failed due to the percolation of the water in the sandy channels before the water reached the fields. The economic resources of the panchayat at present do not permit of taking up more developmental activities.

Co-operative Societies

100. The co-operative movement was started in Thazhava only in recent times which accounts for the fact that there are only 3 societies functioning in the whole of the village. The oldest of them, the Screw-pine Workers' Industrial Co-operative Society, has practically become defunct. A service co-operative society started in 1960 with 812 members and a share capital of Rs. 15,000 - has so far rendered a fine account of itself. It has taken a loan of Rs. 74,980/- from government and issued it to the cocoanut cultivators, taking the usufruct of the land as security which is a very convenient arrangement for the cultivators. The loan is mainly made use of for the purchase of manure for the plantations. The trained students from the screw-pine production-cum-training centre organised a co-operative society in 1961. With 52 members and a share capital of Rs. 178/- they started a small centre for the production of fancy articles and screw-pine mats. With a loan received from the government they have purchased raw materials and tools required for the craft. The members themselves work in the centre and the society undertakes the marketing of the products.

Dowry

101. Dowry system is absent at least in theory among the Hindu communities. Though ornaments and even money are given to the boy at times, it is never recognised as dowry. Among the Muslims and Christians dowry system was in vogue but after the abolition of the system by law they do not openly admit the continuance of the practice. In the surveyed area 12 Muslim houses and 11 Christian houses have received or given dowry in the form of money, property or ornaments. In certain cases this amount has gone up to as high as Rs. 3,000 - while in majority of cases it has not exceeded Rs. 1,000/-.

Table XXVII

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 both in cash or property and in ornaments		
			Up to Rs. 500	Up to Rs. 1,000	Up to Rs. 1,500	Up to Rs. 2,000	Up to Rs. 3,000
1	Marthomites	1	1	...	...	...	...
1	Roman Catholics	1	...	...	...	...	1
9	Jacobites	9	3	4	1	1	...
22	Muslims	12	5	7	...	...	...

* Inapplicable items are deleted

Family Planning

102. 43 persons in the surveyed area were interviewed with a view to know their attitude towards family planning. The result was that out of 36 persons aware of the family planning programme 33 were in favour of it. Ten among them advocate self-restraint and 23 favour both self-restraint and the use of contraceptives for achieving a limited family. Among the interviewed persons consisting of Ezhuvas, Nairs, Muslims, Jacobites, Parayas, Panans, Veluthedans and Thandans, all persons aware of family planning programmes except the Jacobites were in favour of it. The following table gives the classification of the interviewed people according to the community and their attitude towards the family planning.

Table XXVIII

ATTITUDE TO FAMILY PLANNING

	Nairs	Ezhuvas	Pulayas	Parayas	Thandans	Panans	Chettys	Veluthedans	Kuravas	Marthomites	Jacobites	Muslims
1. Total No. of persons interviewed	11	14	1	...	1	2	...	2	...	...	3	9
2. No. of persons aware of family planning programme	9	13	1	...	1	2	...	2	...	...	3	5
3. No. of persons in favour of family planning out of item No. 2	9	13	1	...	1	2	...	2	...	...	...	5
4. No. of persons out of item No. 3 in favour of												
(a) Self-restraint only	4	3	...	...	1	...	...	...	...	...	...	2
(b) Contraceptives only	...	...	...	...	...	...	...	...	...	...	...	...
(c) Contraceptives and self-restraint only	5	10	1	...	...	2	...	2	...	...	...	3

Social Awareness

103. 83 persons were questioned in the surveyed area to ascertain the extent to which they were familiar with the important social changes taking place in the country. The main questions related to the social reforms like abolition of untouchability, changes in the Hindu Adoption and Succession Acts and other enactments. It was found that 82 persons were aware that untouchability has been abolished by law. 42 persons knew about the Hindu Succession Act, but the changes in the Hindu Adoption Act were known only to 12 persons. 19 persons were able to explain the changes caused by these new enactments and some even knew the salient features of the latest changes in these Acts. The reforms and enactments more vitally affecting the people, such as Dowry Abolition Act are widely known among the villagers.

Emigration and Immigration

104. Out of 125 households in the surveyed area 9 have come there from the neighbouring villages within the last 30 years. They include 3 Chettys, 3 Ezhuvas, 2 Muslims and one Christian. Four of these households including three Chettys have come to the village in search of employment, while the remaining were brought there through marriage connections. Even though exact figures about emigration are not available it has been reported that a number of high caste Hindus, especially Namboodiris, have gone away from the village in olden days. Neither emigration nor immigration has taken place on large scale in the recent past.

Developmental Activities

105. Thazhava is covered by the Karunagapally N. E. S. Block. Two Grama Sevaks with their headquarters within the village itself distribute manure, pesticides and certain agricultural implements. 30.40 per cent households from the surveyed area have so far participated in the activities of the Block and 4.80 per cent households have derived benefits by way of manure or improved seeds. Within the last 10 years altogether 14.40 per cent households have secured better seeds. 32.00 per cent households purchased better manure. 22.40 per cent households started using pesticides and 3.20 per cent households adopted improved agricultural practices like Japanese cultivation. 12.00 per cent households acquired new lands for cultivation during this period. The villagers show greater interest and co-operate more willingly with the developmental activities than in some other surveyed centres. The contributions raised by them for the construction of the radio centres and a library are symptomatic of their desire to share the burden of developing the village.

CHAPTER V

CONCLUSION

Social

106. A high percentage of literacy is a general feature of Kerala. Thazhava, however, lags behind in this respect. As already indicated supra the literacy in this area is below the State average. There is only one high school for the entire village. This was started only three years ago. More facilities for education and greater attention on the part of the parents in the education of their children can alone produce better results.

107. The public health amenities in the village are just nominal as already indicated. The western portion of the village which lacks in drinking water facilities during summer calls for relief by providing public wells which ensure a perennial supply of drinking water. Being a sandy area the sides of these wells require protection with laterite stones. The hygienic condition of the markets where fish, vegetables and other articles of food are sold also seem to call for improvement. There is no hospital in the village at present.

108. The continuance on the part of a section of the scheduled castes of the observance of untouchability in spite of its abolition has been referred to already. The village represents a typical instance where it is only the more progressive elements of the communities which were considered untouchables who take advantage of the legislation abolishing untouchability immediately after its enactment. The less advanced sections of these communities take time to derive the necessary inspiration from progressive social legislations. It might take perhaps a few generations to completely wipe out the impress of old long-standing customs and effectively liberate themselves from the tentacles of such customs.

109. Superstitions have been found in all communities at all times though in some cases these superstitions may be so insignificant as not to be noted at all. But in some other cases they exert a strong influence on the life of the community, as in the case of Panans, Thandans and similar less advanced castes of the village till recent times. Mention has already been made in the previous chapters about some of these practices and about the black magicians who were held in high esteem among these communities. Social advancement has eliminated this evil to a great extent leaving behind only a few which are still followed by the less advanced sections of the community. Attributing most of the diseases of the pregnant women to the attack of Pavumbakali has a religious background and, therefore, may persist for a longer time than other practices. Child-birth is another occasion when the evil spirits are still believed to interfere with the ordinary life of the mortals. Among the several less advanced communities of the village the sorcerer is called to settle the accounts with the evil spirits in cases of delayed childbirth, instead of seeking modern medical aid. It can only be hoped that these relics of superstitious practices will also disappear in the not distant future.

Economic

110. Economic life of the village is centered round cocoanut and paddy cultivations, screw-pine mat weaving, industrial labour in the factories of the neighbouring villages and miscellaneous occupations. Cultivation is the most important item among them as it provides living to a considerable number of land owners and to a large number of labourers. But the standard of this vital economic resource keeps only a disappointingly low level. The soil being sandy or lateritic, natural fertility in the paddy fields and cocoanut plantations is poor. The people while subjecting the

land to intensive cultivation do not apply sufficient manure. According to the crop cutting survey the average yield of paddy per acre for the first crop in Karunagapally taluk was 2,081 pounds in 1956, 1,803 pounds in 1958, 1,923 pounds in 1959 and 1,422 pounds in 1960.[1] A gradual deterioration is visible in the yield of cocoanuts also. To improve the economy of the village it is essential to counter this deterioration in agricultural production. One of the chief aspects arising for consideration in respect of paddy cultivation is irrigation. This is one of the villages in Kerala which like several others of the kind is denied facilities for irrigation through rivers, canals and major irrigation projects. Failure of crops due to drought is not infrequent especially in the western portion of the village. In view of the conditions prevailing in the village minor irrigation schemes alone will suit the requirements. More of spring-fed tanks would have normally met the needs. But the high percolation due to the sandy soil has made it difficult to lead the water to the fields through ordinary channels. As suggested in the Master Plan prepared for Kerala tapping of streams underground by means of jointed pipe drains placed in reverse filter cutting across the springs would probably help solving the problem. Alternatively more of tanks and channels protected with laterite and cement should be provided. Paddy cultivation requires both organic manures and chemical fertilizers to improve their yield. Pests have also to be effectively controlled. It is hoped that the village will catch up the trend of progress made in the State in this direction in recent times.

111. The average yield of cocoanuts in Kerala is only 40 nuts a tree per annum as against 60 to 100 nuts per tree in Philippines and some of the other far Eastern Countries. This low level of productivity which has become almost stagnant for the last ten years has to be raised if cocoanut farming has to be profitable. Poor application of manures is one of the reasons leading to the low yield of cocoanut trees. More intensive application of fertil zers containing N. P. K. recommended by the Indian Central Cocoanut Committee would prove useful to enhance the yield. It is estimated that better manuring coupled with necessary cultural operations can raise the yield from 40 nuts to 60 or 70 nuts per tree.[2] Fighting the heavy incidence of diseases like 'leaf rot' and 'root diseases' on cocoanut palms causing an annual loss of about 2 to 3 crores of rupees in the whole State by spraying not only the affected trees but also healthy trees exposed to infection is even more important. Though cocoanut palms are unirrigated generally, if irrigated better yield can be obtained. Gardens which are nearing fifty years have to be replanted even now so that in another ten years when the existing trees cease to yield the new trees can take their place. The use of quality seedlings will certainly contribute to better yield in the new plantations. Most of the steps suggested above require considerable improvement in credit facilities of the cultivators through co-operative and other credit organisations.[3]

112. According to the report of the Industrial Survey of Travancore for 1917-1918 the earnings of an agricultural labourer of the Karunagapally taluk per mensem came to over Rs. 6/-. In 1951 the prevalent wage rates per day were: tilling Rs. 2, ploughing without bullocks for four hours Rs. 1.50, sowing Rs. 1.62, transplanting Re. 0.75 and weeding Re. 0.75. During the time of survey the respective daily rates were Rs. 2.50, Rs. 2, Re. 0.75 to Re. 1.00 and Re. 0.75. Both in 1951 and at the time of survey noon meal was given to all these categories of labourers. There has thus

(1) Report on the Crop Cutting Survey on Paddy—Statistics Department
(2) Report of the Techno-Economic Survey of Kerala, page 42
(3) See also the portions dealing with cocoanut cultivation in the monograph on Kadakkavoor in Part VI F. of the series

been considerable increase in the rates of wages from 1917 to 1951 and to a smaller extent from 1951 to 1961. At the same time the index of consumers' price has also gone up. During the last decade itself this has increased by about 50 per cent.

113. Screw-pine industry is passing through a crisis. In olden days almost everybody used to sleep on screw-pine mats. But cotton beds are fast replacing them. The production of fancy articles has, no doubt, been started in recent times. It is, however, premature to judge how far these articles will be in a position to command good market. It may be possible to improve the income of the workers at least to a small extent if the middlemen who purchase unfinished mats from the weaver and sell them at higher prices after finishing their sides are eliminated by organising co-operative societies which can advance a portion of the cost of the mats to the weavers thereby improving their sustaining capacity and enabling them to sell the mats as finished products. The difficulties of individual workers in going to the market and spending much of their time in bargaining with the consumers can also be avoided with the help of these co-operative societies which can undertake the marketing of these products not only locally but also outside the State. This is tried with some amount of success in other places.

114. Majority of the people employed in mat weaving do the work only when other occupations are not available. Most of them go for agricultural labour during the seasons of transplantation and harvest and revert to weaving only at other times. Even then weaving cannot employ them for the whole of the remaining period as it is found that the market is of seasonal nature. According to the Census of Handicrafts conducted in 1960 it is found that the industry has its brisk season during the months of January, February, November and December. At other times the work is slow, and much of the time is idled away. This involuntary unemployment can be avoided only if alternative occupations are provided for the workers. Perhaps, the mat weaving-cum-production centre of the village can profitably enlarge the scope of its activities to include training in other types of cottage industries which would supplement mat weaving during seasons of unemployment.

APPENDIX A

(The tables usually given in Appendix A are already included in Chapter III.)

APPENDIX B

SOCIO-ECONOMIC SURVEY

HOUSEHOLD QUESTIONNAIRE

Name of the District..... .....Name of the Taluk.....

Name of the Village..... .....Serial Number of the Household.....

I. Composition of the Household

Note on Col. 8

In the case of an unemployed person write 'E. S.' if the person is seeking any employment. If a person is unemployed and is not seeking employment write 'N. W.' and also indicate the reason for not seeking employment by writing within brackets after 'N. W.,' 'S' for sickness, 'O' for old age, 'I' for infancy and 'D' for those who have no special reason for not seeking employment. In respect of persons in employment describe the nature of work. If one is a Government servant write only Government servant. If a person is employed in an industry belonging to the household write 'H. I.' within brackets after describing the work. If a person is employed in a business belonging to the household write within brackets 'H. B.' after describing the work. If a person is employed in cultivation run by the household write 'H. C.' in this column. In respect of students write 'S. T.' in this column.

Sl. No.	Name (with full name for head and name for others)	Sex	Relationship to Head	Age	Marital status	Educational status	Occupation if any
1	2	3	4	5	6	7	8

II. Duration of residence

1. Has this household or the ancestral one originated in this village or immigrated to this village?
2. If immigrated to this village state—
   (a) how many years ago
   (b) the place from which migrated
   (c) the cause of migration

III. Religion

1. What is the religion of the household?
2. (a) Does the household belong to a Scheduled Caste or Scheduled Tribe?
   (b) And if so, state the Caste or Tribe indicating also whether it is a Scheduled Caste or Scheduled Tribe.
3. What is the community, caste or sub-caste to which the household belongs?

IV. Diet

Indicate the daily routine of diet of the household under the following heads by scoring off the inapplicable items under 1 to 6 below:

1. Breakfast—
   (a) Kanji
   (b) Tea or coffee alone
   (c) Tea or coffee along with other dishes
2. Noon meal
3. Supper
4. Tea or coffee between noon meal and supper
5. Tea or coffee with light dishes between noon meal and supper
6. Tea or coffee at any other time. State how many times.

APPENDIX B—*Contd.*

7. What is the staple food of the household? (Name the cereal or other items)
8. What are the other items of food commonly taken?
(Score off the inapplicable items from the following or add others, if any):—
Pulses
Vegetables
Beef
Bacon
Chicken
Mutton
Other kinds of meat
Milk and milk products
Eggs
Sweets
Spices
Oil
Other items
9. (a) Are special preparations made on festive and ceremonial occasions?
(b) How many such occasions are there in the year?
(c) What are the items usually prepared on such festive occasions?
10. What fat or oil is most commonly used for cooking
(a) Average meal?
(b) Ceremonial meal?
11. Are separate utensils used for cooking different kinds of food and for different types of preparations like baking, boiling and frying?
12. Is the hearth used for cooking of the simple old type or of modern types? Indicate the model.
13. What is the fuel usually used for cooking? (Score off the inapplicable items or add others, if any)
(a) Dry leaves
(b) Firewood
(c) Coal
(d) Kerosene
(e) Saw dust
(f) Cow dung cake
(g) Paddy husk
(h) Electricity
(i) Others

V. Dress, Ornaments and Footwear

NOTE—These questions need be answered only in respect of clothing used when the members of the family move out of their houses. The members should be grouped under the respective items shown below. Items may be shown separately for males and females.

1. Males
Shirt, shawl and dhoti up to heels
Shirt and dhoti up to heels without shawl
Shawl and dhoti up to heels
Dhoti from waist to heels only
Dhoti from waist to knee only
Banian and shorts
Banian and pants
Shirt and pants
Shirt and shorts
Full suit
Any other type

2. Females
Full saree
Blouse and dhoti from waist to heels
Dhoti from waist to heels only
Dhoti from waist to knee only with shawl
Dhoti from waist to knee only
Half saree with blouse and dhoti from waist to heels
(Score off the inapplicable items or add new ones)

3. Are ornaments used
(a) By adult female members of the household?
(b) By adult males of the household?
(c) By children?
(d) What will be the approximate cost of the ornaments used by the members of the household together?
4. Are footwears used by
(a) Males?
(b) Females?
(c) Children?
5. Is the dress made in the village or got from outside?
6. Does the household use toilet soap or washing soap?
7. Are clothes sent to washermen for cleaning?
8. Living rooms
(a) How many rooms are there in the household used for sleeping purposes?
(b) Is there a separate room for sleeping for every couple?

(c) Is the house rented or owned?
(d) What is the material of the walls and roof?

VI. Furniture and Miscellaneous goods

NOTE—Score off the inapplicable items and add wherever necessary. The number under each item should also be given.

1. What are the items of furniture in the household?

Number

(a) Chairs
(b) Tables
(c) Cots
(d) Stools
(e) Benches
(f) Almirahs
(g) Any other 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. igs
8. Ducks
9. Fowls
   (a) Indigenous
   (b) White Leghorn
   (c) Rhode Island
   (d) Black Minorca
   (e) Any other breed
10. Any other animal

VIII. Amusements

1. Does the household go for cinemas, and if so, at what intervals?
2. Does the household go for dramas and if so, at what intervals?
3. Does the household participate in other amusements and if so, what are such amusements?

IX. Medical attention

NOTE—Score off the inapplicable items and add if any required.

1. Are the maternity cases of the household usually attended to—
   (a) by taking the woman to the hospital for confinement?
   (b) by calling a doctor at home?
   (c) by calling a qualified midwife?
   (d) by calling an unqualified midwife?
   (e) without any assistance?
2. Which, if any, of the following is the system of treatment adopted when the members of the household fall sick?
   (a) Allopathic
   (b) Ayurvedic
   (c) Homoeopathic
   (d) Any other system
3. Is the consultation done by going to a—
   (a) Public hospital or dispensary?
   (b) Private hospital or dispensary?
   (c) Private physician?
   (d) By getting a physician at home?
4. Have the members of the household been vaccinated? If so, at what intervals?

X. Dowry

1. Is dowry usually given in the community of the household?
2. Has the household given or received any dowry?
   (a) If so, up to what amount for one marriage?
      (1) In cash or property?
      (2) As ornaments?
   (b) For how many marriages?
   (c) What is the total amount given as dowry for all the marriages together?
      (1) In cash or property?
      (2) As ornaments?
   (d) What is the total amount received as dowry for the marriages of the male members of the household?
      (1) In cash or property?
      (2) As ornaments?
3. Is the dowry in the community on the increase or decrease?

XI. Occupational particulars

1. Traditional occupation:

APPENDIX B—*Contd.*

(a) Has the household any traditional occupation and, if so, what?
(b) Is the traditional occupation being continued now and, if so, whether as the main or subsidiary occupation?
(c) If the traditional occupation is not being continued, why was it given up?
(d) If the traditional occupation is continued, is it with any improvements?
(e) Has the household received any special training in improving the traditional occupation?
(f) If any special training was received, was it found helpful?
(g) How many members of the household are engaged in the traditional occupation?

2. Industry run by the household:
(a) Is the household running any industry?
(b) Is the industry of the scale of a registered factory?
(c) What is the nature of the industry?
(d) How many members of the household are engaged full-time in the industry?
(e) How many members of the household are engaged part-time in the industry?
(f) How many hired workers are engaged in the industry?

3. Household business:
(a) Is the household running any business?
(b) What is the nature of the business?
(c) How many members of the household are engaged in the business?

4. Household cultivation:
(a) Has the household any land whether owned or held under Government or private persons or institutions the cultivation of which is done either by the members of the household or supervision and control of which are done by the household? (This would be restricted to the cultivation of seasonal crops.)
(b) How many members of the household are engaged full-time in cultivation during the working season?
(c) How many members of the household are engaged part-time in cultivation during the working season?

XII. Household Expenditure

(a) Food—

What is the expenditure of the household on the following:—

	Monthly	Annual
1. Cereals and pulses		
(1) Rice		
(2) Other grains		
(3) Dhal		
2. Vegetables		
(1) Potatoes		
(2) Tapioca		
(3) Onions		
(4) Cocoanuts		
(5) Other vegetables		
3. Meat etc.		
(1) Beef		
(2) Mutton		
(3) Chicken, duck, bacon and other kinds of meat		
(4) Fish		
4. Condiments		
(1) Chillies		
(2) Tamarind		
(3) Others		
5. Ghee and oils		
6. Salt		
7. Sugar		
8. Coffee and tea		
9. Liquor		
10. Tobacco		
(1) Smoking		
(2) Chewing		
11. Other Foods		
(a) Refreshments		
(b) Pansupari		
(c) Others		
Total annual expenditure		

(b) Clothing—

What is the annual expenditure on clothing?

(c) Housing etc.—

What is the expenditure on the following:—

	Monthly	Annual
1. Housing (Rent)		
2. Fuel		

3. Light

Total annual expenditure

(d) Miscellaneous Expenditure—

What is the annual expenditure on the following:—

1. Education
2. Dhoby or soap
3. Barber
4. Travelling
5. Medical fees and medicines
6. Religious observances
7. Amusements
8. Provident Fund, Kuri, Insurance and other compulsory savings
9. Payment of debts
10. Remittance to dependants living elsewhere
11. Any other item

Total annual expenditure

(e) Expenditure on cultivation, industry etc.—

What is the annual expenditure of the household on

1. Cultivation run by the household?
2. Industry run by the household?
3. Business run by the household?

Total annual expenditure

(f) Grand total of (a) to (e).....

XIII. Income of the household

What is the annual income of the household under the following items?

(a) Salary or wages
(b) Industry run by the household
(c) Business run by the household
(d) Cultivation run by the household
(e) Rent from land
(f) Rent of houses
(g) Pension
(h) Dividends
(i) Gifts and presents
(j) Help from relatives etc.
(k) Other sources

Total

XIV. Is the annual income of the household sufficient to cover the expenditure?

XV. How is the expenditure not covered by the income met? (To be answered only in respect of households the income of which is less than the expenditure.)

XVI. Indebtedness

1. Is the household in debt? If so, what is the extent of debt? How much of this was incurred during the last ten years?
2. What is the extent of debt incurred for the following purposes?

(a) Purchase of land
(b) House construction or repairs to the existing building
(c) Marriages
(d) Funerals
(e) To give dowry
(f) To clear old outstanding debts
(g) Sickness
(h) Ordinary wants
(i) Household cultivation
(j) Industry run by the household
(k) Business run by the household

3. (a) Has the household cleared any debt which existed prior to 10 years and if so, how much?

(b) How was the debt cleared? Is it from the income of the household or by sale of any property or by the liquidation of any other asset or the realisation of any other outstanding credit or by borrowing or from any other source?

XVII. Land

1. Does the household own any land and if so how much?
2. Does the household hold any land direct from Government under a tenure less substantial than full ownership and if so, how much?
3. Does the household hold any land from private persons or institutions and if so, how much?
4. Has the household given out for cultivation any land and if so, how much is it under item:

1
2
3

shown above?

5. Is the household cultivating by its own labour or by hired labour any land covered by items 1 to 3 above and if so, how much under item :

1
2
3

is so cultivated?

6. Why is the rest of the land not given out for cultivation by the household left uncultivated? Are such uncultivated lands cultivable?

XVIII. Wages

1. What does an adult member of the house-

APPENDIX B—*Contd.*

hold get as wages for a day if he is working as—

(a) an agricultural labourer
(b) an unskilled worker in industry?
(c) an unskilled general worker?
(d) a skilled worker in industry? (Under this item the type of work should also be mentioned)

XIX. General

1. Does the household get down any daily newspaper?
2. Does any member or members of the household work for social uplift? If so, how many?
3. Does any member or members of the household take active part in politics? If so, how many?
4. Does any member or members of the household visit places of public worship and if so, how many and at what intervals?
5. Has the household taken advantage of any item of National Extension Service or Community Project? If so, what is that item?
6. Has any member of the household joined a Co-operative Society? If so, what is the nature of the Society?
7. Has it been possible for the household to secure during the last ten years—
   (a) better irrigation facilities?
   (b) better types of cattle?
   (c) better seeds?
   (d) better implements?
   (e) better manure?
   (f) more land for cultivation?
   (g) use of pesticides?
   (h) improved methods of cultivation like Japanese cultivation?

   or

   (i) adopt land improvement measures like reclamation, soil conservation, consolidation etc. If so, indicate the increase in the yield compared to what it was prior to 10 years in folds as 2 fold, 3 fold etc. In the case of better irrigational facilities state whether any single crop land has been converted into double crop and double crop into triple crop lands and how much land? Also state the extent of land newly irrigated and brought under cultivation.
8. (a) Has the household been in a position to start any new industry whether large scale or small scale during the last ten years? And if so, what is that industry?
   (b) Was the starting of the industry facilitated by—
   (1) Any loan from Government sources?
   (2) Any other assistance from Government?
   (3) Any assistance from a Co-operative Society?
   (4) Any other factor?

   State the nature and extent of such facilities?
9. (a) What types of produce are yielded in the cultivation of land by the household?
   (b) How much is produced under each item annually?
   (c) How much under each item is used by the household and how much sold?
   (d) Where are they marketed?
   (1) What is the distance to the market?
   (2) What is the mode of transport to the market-place?
10. (a) What are the industrial products of the household?
    (b) What is the quantity produced annually under each item?
    (c) Where are they marketed?
    (d) What is the distance to the market?
    (e) What is the mode of transport to the market place?
11. (a) Has the household disposed of any property during the last ten years and if so, how much and for what price?
    (b) Has the household acquired any property in the last ten years and if so, how much and for what price?
    (c) Has the household made any savings in money during the last ten years and if so, how much?
    (d) Has the household invested any capital in new undertakings or buildings during the last ten years and if so, how much?
12. (a) Has the Gram Sevak ever come and talked to the head or any member of the household?
    (b) Has he demonstrated any of the improved agricultural practices like use of pesticides,

use of better seeds, Japanese cultivation etc.? If so, has his advice been followed?

13. (a) Has the household participated in activities or works of community project like building schools, wells, panchayat ghars, youth clubs etc. by contributing land, labour, cash or material etc.? If not, why not?

(b) Has the household been benefited by the work or activity?

14. (a) Has there been any consanguineous marriage in the household? If so what was the relationship between the parties to the marriage?

(b) Has there been any polygamous or polyandrous marriage in the household? If so, state how many wives or husbands?

(c) What is the youngest age at which marriage has taken place in the household?
(1) in the case of a male?
(2) in the case of a female?

(d) Has any member of the household married from another community?
If so,
(1) Which is the community?
(2) Is it a sub-caste of the same religion or of a different religion? What is the name of that religion?

SUPPLEMENTARY QUESTIONNAIRE

Name of the village
Serial No. of the Household

I. Family Deity

1. Does the household worship a family deity?
2. If so, what is the name of deity or object of special worship?

II. Awareness of untouchability offences

1. Is the head of the household aware of the prohibition of untouchability under law?

III. Awareness of changes in the Hindu laws of succession and adoption

1. Is the head of the household aware of the changes in:—
   (a) The Hindu Adoption Act?
   (b) The Hindu Succession Act?
2. If the answer is 'Yes' is he able to describe the changes?

IV. Change of Ownership of land

1. Has the household suffered loss of land after the death of the previous head of the household?
2. Has the household gained any land after the death of the previous head of the household?

V. Industry and Tools

1. Has the household purchased any new tools during the last ten years—
   (a) for use in industry?
   (b) for use in agriculture?

VI. Land Reforms

1. Has the household derived or is likely to derive any benefit by the following legislations and if so, to what extent?
   (1) The Kanam Tenancy Act, 1955 (XXV of 1955)
   (2) The Travancore-Cochin Prevention of Eviction of Kudikidappukars Act, 1955 (XIII of 1955)—Repealed by the Kerala Agrarian Relations Act
   (3) The Edavagai Rights Acquisition Act, 1955 (XXVII of 1955)
   (4) The Kerala Stay of Eviction Proceedings Act, 1957 (1 of 1957)—Repealed by the Kerala Agrarian Relations Act
   (5) The Kerala Compensation for Tenants Improvements Act, 1958 (XXX of 1958)
   (6) The Kerala Agrarian Relations Act, 1960 (4 of 1961)
   (7) The Jenmikaram Payment Abolition Act, 1960 (3 of 1961)
2. If the answer is 'Yes', describe the benefits.

VII. Co-operation

1. Has any of the members of the household joined a Co-operative Society?
2. If the answer is 'Yes' name and nature of the Society.
3. If the answer is 'No' state the reasons for not joining any of the societies.

VIII. General

1. Does the household possess mosquito curtains?

APPENDIX B—*Concld.*

FORM TO BE FILLED UP IN THE ENQUIRY INTO THE ATTITUDE ON FAMILY PLANNING

Sl. No. of the household	First Couple	Second Couple	Third Couple	Fourth Couple
Name of persons interviewed Age Sex If the husband or wife is in the same household furnish details Duration of present marriage				
No. of living children Are you aware of the family planning programme? Are you in favour of family planning?				
If you are in favour of family planning should it be achieved in your opinion (a) by self-restraint only? (b) or by contraceptives only? (c) or by both? (d) or by sterilization?				
What is the ideal size of the family according to you?				

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GLOSSARY OF LOCAL TERMS

Acharamvaipu — A small sum of money offered by the girl's father along with a ring or wrist watch to the bridegroom's father on the occasion of fixing a Muslim marriage

Anjili (*Artocarpus hirsuta*) — A lofty and handsome tree yielding valuable wood used for house buiding, furniture, boats etc.

Aryanjili (*Antiaris toxicaria*) — An immense tree of the dense forests with light wood, not strong or durable—used for boats etc. Its inner bark is composed of very strong, tenacious fibre which is excellently fitted for cordage and matting

Azhola — A tree found in the western ghats

Bali — An offering

Bhadrakali — A Hindu goddess

Bhagavathi — A Hindu goddess

Bharany — Second asterism. The day of *Bharany* in April is a festive occasion for the Hindu communities. The day is devoted for the feast of *Bhagavathi*

Bhutagana — The crowd of demon gods

Caryota (*Caryota urens*) — The Malabar Sago palm or the Bastard Sago

Chadangu-kalyanam — The celebrations among certain Hindu communities on the 16th day after puberty

Charadukettu — The tying of a string round the loins of a child for the first time. This term is used among the Pallans

Chela — A saree usually worn by the women of Tamil speaking communities

Chitturu — An ancient type of necklace carrying different types of pendants

Cumbly — A coarse woollen blanket

Devendra — The prince of the gods in the Hindu pantheon

Dosai — A flat cake prepared from the pulp of rice and blackgram as an item of breakfast in South India

Edakayyala — Mud, laterite or granite walls constructed over slopy terrains to serve as retaining wall, to prevent soil erosion

Homakunta — A fire hole for giving oblation to the god of fire

Illakkar — People belonging to the Namboothiri families. *Illam* means here a Namboothiri house

Illam — Clan in the community of Kuravas and such other castes; also means a Namboothiri house

Kali — Same as *Bhadrakali*

Kanakamuku — A type of plant growing in the Kerala forests

Kaniyan — A member of the Ganaka community who is astrologer by profession

Kankani system — The system of recruiting labourers for plantations through an agent called *kankani*. A *kankani* is given a commission for each labourer supplied to the estate

Karthika — The third asterism, the Pleiades, the third day of the lunar month. This day in the month of *Vrischigom* (October-November) is of religious importance to the Hindus

Kashayam — Decoction of ayurvedic medicine

Kilai — Clan among the Tamil speaking Panans

Kiriam — Clan among the Panans

Kodiyidal — Putting new cloths by the near relatives of the deceased on the dead body in certain communities like Nair, Ezhuva, Muslim etc.

Kollavarsham — Malayalam era of 12 months having 365 days. It starts with the month of *Chingom* and ends with the month of *Karkatakom*. The first of *Chingom* falls approximately in the middle of August

Kovil — Temple

Kudikidappukars — Plural of *kudikidappukaran*. *Kudikidappukaran* means a person who has no homestead or land, either as owner or as tenant, in his possession to erect a homestead and who has been permitted by a person owning and possessing the land with or without obligation to pay rent to have the use and occupation of a portion of such land for the purpose of erecting a homestead or who has been permitted with or without an obligation to pay rent to occupy a hut belonging to such person and situate in the said land but otherwise has no interest in the land. A hut means any dwelling house which has a value not exceeding Rs. 400/- or the monthly rent of which does not exceed four rupees. A *kudikidappukaran* cannot be normally evicted

Kurathi — Kurava female

Kurava — A chorus of shout by women announcing an auspicious event

Kuri — *Kuri* or *chitty* means a transaction by which one or more persons called the foreman or foremen enter into 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 auction or in such

	manner as may be provided for in the *viampu* shall be entitled to the prize amount
Kuriala	A platform constructed by the Kuravas for the spirits of the ancestors. Homage to the ancestral spirits is offered at this platform.
Kuruppan	The barber of Panan community
Lebba	The leader of prayer in the mosque. He also officiates at the marriages of Muslims.
Madan	A demon god
Maistry	Work supervisor
Makkathayam	A system of inheritance whereby the children of the deceased inherit the properties
Manthram	Magical formula of the exorcists
Mappila para-chal	The engagement ceremony in the Muslim marriage in Quilon area
Mariyamman	A goddess believed to be powerful in controlling epidemics
Marumakka-thayam	Matriarchal system of inheritance
Marutha	A malevolent goddess
Methapai	A fine variety of screw-pine mat
Minchi	A foot-ring
Moorthy	Form of gods including image
Muttipal	Dragon's blood, a coarse incence
Mylanchi (*Lawsonia alba*)	A plant, the leaves of which are used for colouring palms and feet
Nirapara	A *para* is a large bushel (13.1 litres in capacity). It is called *nirapara* when it is filled above the brim with paddy. It is an auspicious object among Hindus.
Nischaya-kalyanam	The celebration of the settlement of marriage among Kuravas
Nischaya-thamboolam	The betrothal ceremony in certain Hindu communities
Nada	A small Hindu shrine where there is no regular worship
Niranazhi	*Nazhi* is a small measure (20 cubic inches in capacity). It is called *niranazhi* when it is filled with paddy above the brim. This is an auspicious object among Hindus like *nirapara*.
Oda	Reed
Onam	The popular festival of Kerala celebrated in the month of *Chingom*, the season for the chief harvest, commemorating the golden age of Mahabali, a legendary ruler of Kerala who is supposed to revisit Kerala on that day

Ossan	A Muslim barber
Oti	The cult of breaking human body by magic i.e., a black art by which one renders himself invisible or assumes the form of a bull or a cat or a dog as he likes
Pakuthi	Village, the smallest territorial administrative unit in Travancore
Pallankuzhi	A native indoor game
Pandal	Tent or booth
Pansupari	A combination of chewing materials like betel, arecanut and other spices
Para	Here used in the sense of a Hindu ceremony
Patanilam	A locality in the Quilon district of Kerala. Literally it means battle-field.
Pathamudhayam	The 10th day in the month of *Medom* (April) in Malayalam era
Pathukuli	The ceremonial bath of a mother on the 10th day after the child-birth among Kuravas
Payasam	A South Indian pudding
Pillathailam	Body grease made out of human foetus, six or seven months old, in the first pregnancy used in *oti* cult
Ponkalayidal	A Hindu ceremony in which women cook rice in new pots in open air and distribute to the poor
Pooja	A worship in the prescribed form. Here used in the sense of a Hindu ceremony
Poojari	Hindu priest
Puthiya mappila thzdal	A muslim custom according to which on the day appointed for the wedding the girl's brother, paternal and maternal grandfathers, uncles and other relatives forming a small party go to the bridegroom's house and escort him to the bride's house. Literally it means 'seeking the bridegroom'.
Pulikudi	A ceremony connected with pregnancy
Puttu (Pittu)	A mixture of rice flour and cocoanut kernel (shavings) filled in a bamboo tube and cooked by passing steam through it
Rishi	Sage
Sankaranthi	The feast of *sankramam*
Sankramam	Passage of sun from one sign to another. This day in the month of January and July is of religious importance to the Hindus
Sub-kankani	The agent of a *kankani*
Sudra	A man belonging to the 4th caste
Thali (Tali)	Marriage badge tied round the neck of the girl at the time of her marriage
Thalikettu kalyanam	A ceremony of tying the *tali* (marriage badge) on a girl before she attains puberty, but which did not amount to real marri-

	age. This custom which was prevailing in certain Hindu communities has become obsolete.
Thambagom (*Hopea parviflora*)	A tree yielding valuable timber
Thattom	A small cloth worn by Muslim women to cover the head
Thazha	Leaves of screw-pine (*Pandanus odoratissimus*)
Thembavu (*Terminalia tomentosa*)	A tree growing in the Kerala forests
Ucharam	Festival in honour of the menstruation of goddess earth
Uranma	Ownership of a temple
Uthi (*Odina wodier*)	A common deciduous tree found on the plains and on the hills at elevations below 1,000 feet
Vaikariyidal	The ceremony of dropping *vaikari*
Vaikari	A mixture of raw rice and cocoanut chips etc., placed in the mouth of the deceased in a Hindu funeral
Vakka	A large elephant-rope used for dragging timber
Vanku	Call for prayer from the mosque. This is also performed at the time of child-birth
Venga (*Pterocarpus marsupium*)	A tree found in the plains and hills of Kerala
Ventak	*Largerstroemia lanceolata*
Vishu	A Hindu feast falling on the first of *Medom* (April) in Malayalam era
Vrischigom	The fourth month in the Malayalam era falling in November-December

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LIST OF AGENTS FOR THE SALE OF GOVERNMENT OF INDIA PUBLICATIONS

(as on 17 February 1964)

AGARTALA—Laxmi Bhandar Books & Scientific Sales . (Rest.)

AGRA—
1 National Book House, Jeoni Mandi .. .. .. (Reg.)
2 Wadhawa & Co., 45, Civil Lines .. .. . (Reg.)
3 Banwari Lal Jain, Publishers, Moti Katra .. .. (Rest.)
4 English Book Depot, Sadar Bazar, Agra Cantt. .. .. (Rest.)

AHMADNAGAR—V.T. Jorakar, Prop., Rama General Stores, Navi Path .. .. (Rest.)

AHMEDABAD—
1 Balgovind Kuber Dass & Co., Gandhi Road .. (Reg.)
2 Chandra Kant Chiman Lal Vora, Gandhi Road .. (Reg.)
3 New Order Book Co., Ellis Bridge .. .. (Reg.)
4 Mahajan Bros., Opp. Khadia Police Gate .. .. (Rest.)
5 Sastu Kitab Ghar, Near Relief Talkies, Patthar Kuva, Relief Road .. .. (Reg.)

AJMER—
1 Book-Land, 663, Madar Gate .. .. .. (Reg.)
2 Rajputana Book House, Station Road .. .. .. (Reg.)
3 Law Book House, 271, Hathi Bhata .. .. .. (Reg.)
4 Vijay Bros., Kutchery Road .. .. .. (Rest.)
5 Krishna Bros., Kutchery Road .. .. .. (Rest.)

ALIGARH—'Friends' Book House, Muslim University Market (Reg.)

ALLAHABAD—
1 Superintendent, Printing & Stationery, U. P.
2 Kitabistan, 17-A, Kamla Nehru Road .. .. (Reg.)
3 Law Book Co., Sardar Patel Marg, P. Box 4 .. (Reg.)
4 Ram Narain Lal Beni Modho, 2-A, Katra Road .. (Reg.)
5 Universal Book Co., 20, M.G. Road .. .. (Reg.)
6 The University Book Agency (of Lahore), Elgin Road .. (Reg.)
7 Wadhwa & Co., 23, M. G. Marg .. .. .. (Rest.)
8 Bharat Law House, 15, Mahatma Gandhi Marg .. (Rest.)
9 Ram Narain Lal Beni Prashad, 2-A, Katra Road .. (Rest.)

AMBALA—
1 English Book Depot, Ambala Cantt. .. .. (Reg.)
2 Seth Law House, 8719, Railway Road, Ambala Cantt. (Rest.)

AMRITSAR—
1 The Law Book Agency, G. T. Road, Putligarh .. (Reg.)
2 S. Gupta, Agent, Government Publications, Near P. O. Majith Mandi .. .. (Reg.)
3 Amar Nath & Sons, Near P. O. Majith Mandi .. (Reg.)

ANAND—
1 Vijaya Stores, Station Road .. .. (Rest.)
2 Charto Book Stall, Tulsi Sadan, Stn. Road. .. .. (Rest.)

ASANSOL—D. N. Roy & R. K. Roy, Booksellers, Atwal Building (Rest.)

BANGALORE—
1 The Bangalore Legal Practitioner Co-op. Society Ltd., Bar Association Building .. .. (Reg.)
2 S.S. Book Emporium, 118, Mount Joy Road .. .. (Reg.)
3 The Bangalore Press, Lake View, Mysore Road, P.O. Box 507 (Reg.)
4 The Standard Book Depot, Avenue Road .. .. (Reg.)
5 Vichara Sahitya Private Ltd., Balepet .. .. (Reg.)
6 Makkala Pustaka Press, Balamandira, Gandhinagar .. (Reg.)
7 Maruthi Book Depot, Avenue Road .. .. (Rest.)
8 International Book House P. Ltd., 4-F, Mahatma Gandhi Road .. .. (Reg.)
9 Navakarnataka Pubns. Private Ltd., Majestic Circle .. (Rest.)

BAREILLY—Agarwal Brothers, Bara Bazar .. .. .. (Reg.)

BARODA—
1 Shri Chandrakant Mohan Lal Shah, Raopura .. .. (Rest.)
2 Good Companions Booksellers, Publishers & Sub-Agent .. (Rest.)
3 New Medical Book House, 540, Madan Zampa Road .. (Rest.)

BEAWAR—The Secretary, S.D. College Co-operative Stores Ltd. (Rest.)

BELGHARIA—Granthlok, Antiquarian Booksellers & Publishers (24-Parganas), 5/1 Amlica Mukherjee Road .. (Reg.)

BHAGALPUR—Paper Stationery Stores, D. N. Singh Road .. (Reg.)

BHOPAL—
1 Superintendent, State Government Press
2 Lyall Book Depot, Mohd. Din Bldg., Sultania Road .. (Reg.)
3 Delite Books, Opp. Bhopal Talkies .. .. .. (Rest.)

BHUBANESWAR—Ekamra Vidyabhaban, Eastern Tower, Room No. 3 .. .. (Rest.)

BIJAPUR—Shri D. V. Deshpande, Recognised Law Booksellers, Prop. Vinod Book Depot., Near Shiralshetti Chowk (Rest.)

BIKANER—Bhandani Bros. .. .. (Rest.)

BILASPUR—Sharma Book Stall, Sadar Bazar .. .. (Rest.)

BOMBAY—
1 Supdt. Printing and Stationery, Queens Road
2 Charles Lambert and Co., 101, Mahatma Gandhi Road (Reg.)
3 Co-operator's Book Depot, 5/32 Ahmed Sailor Bldg., Dadar (Reg.)
4 Current Book House, Maruti Lane, Raghunath Dadaji St. (Reg.)
5 Current Technical Literature Co. P. Ltd., India House, 1st Floor .. .. (Reg.)
6 International Book House Ltd., 9, Ash Lane, M. G. Road (Reg.)
7 Lakkani Book Depot, Girgaum .. .. .. (Reg.)
8 Elpees Agencies, 24, Bhangwadi, Kalbadevi .. .. (Reg.)
9 P. P. H. Book Stall, 190-B, Khetwadi Main Road .. (Reg.)
10 New Book Co., 188-190, Dr. Dadabhai Naoroji Road .. (Reg.)
11 Popular Book Depot, Lamington Road .. .. (Reg.)
12 Sunder Das Gian Chand, 601, Girgaum Road, Near Princess Street .. .. (Reg.)
13 D. B. Taraporewala Sons and Co. (P) Ltd., 210, Dr. Dadabhai Naoroji Road .. .. (Reg.)
14 Thacker and Co., Rampart Row .. .. .. (Reg.)
15 N. M. Tripathi Private Ltd., Princess Street .. .. (Reg.)
16 The Kothari Book Depot, King Edward Road .. (Reg.)
17 P. H. Rama Krishna and Sons, 147, Rajaram Bhuvan, Shivaji Park Road No. 5 .. .. (Rest.)
18 C. Jamnadas and Co., Booksellers, 146-C, Princess St. (Reg.)
19 Indo Nath and Co., A-6, Daulat Nagar Borivli .. (Reg.)
20 Minerva Book Shop, Shop No. 1/30, N. Subhas Road (Reg.)
21 Academic Book Co., Association Building, Girgaum Road (Rest.)
22 Dominion Publishers, 23, Bell Building, Sir P. M. Road (Rest.)
23 Bombay National History Society, 91 Walkeshwar Road (Rest.)
24 Dowamadeo and Co. 16, Nazirja Building, Ballard Estate (Rest.)
25 Asian Trading Co, 310, the, Miraball, P. B. 1505 .. (Rest.)

CALCUTTA—
1 Chatterjee and Co., 3/1, Bacharam Chatterjee Lane .. (Reg.)
2 Dass Gupta and Co. Ltd., 54/3, College Street .. (Reg.)
3 Hindu Library, 69 A Balaram De Street .. .. (Reg.)
4 S. K. Lahiri and Co. Private Ltd., College Street .. (Reg.)
5 M.C. Sarkar and Sons Private Ltd., 14, Bankim Chatterjee Street .. .. (Reg.)
6 W. Newman and Co. Ltd., 3, Old Court House Street .. (Reg.)
7 Oxford Book and Stationery Co., 17, Park Street .. (Reg.)
8 R. Chambray and Co. Ltd., Kent House, P. 33, Mission Road Extension .. .. (Reg.)
9 S. C. Sarkar and Sons Private Ltd., 1. C. College Square (Reg.)
10 Thacker Spink and Co., (1933) P. Ltd., 3, Esplanade East (Reg.)
11 Firma K. L. Mukhopadhyay, 6/1A, Banchha Ram Akrar Lane (Reg.)
12 K.K. Roy, P. Box No. 10210, Calcutta-19 .. .. (Rest.)
13 Sm. P.D. Upadhyay, 77, Mahatma Babu Street .. (Rest.)
14 Universal Book Dist., 8/2, Hastings Street .. .. (Rest.)
15 Modern Book Depot, 9, Chowringhee Centre .. .. (Rest.)
16 Seor and Co., 125, Canning Street .. .. (Reg.)
17 S. Bhattacharjee, 49 Dharamtala Street .. .. (Rest.)
18 Mukherjee Library, 10 Sarba Khan Road .. .. (Reg.)
19 Current Literature Co. 208, Mahatma Gandhi Road .. (Reg.)
20 The Book Depository, 4/1, Madan Street (1st Floor) .. (Rest.)
21 Scientific Book Agency, Netaji Subhas Road .. .. (Rest.)
22 Reliance Trading Co., 17/1 Banku Bihari Ghose Lane, District Howrah .. .. (Rest.)
23 Indian Book Dist. Co., 6512 Mahatma Gandhi Road .. (Rest.)

CALICUT—Touring Book Stall .. .. (Rest.)

CHANDIGARH—
1 Supdt. Govt. Printing and Stationery, Punjab
2 Jain Law Agency, Flat No. 8, Sector No. 22 .. .. (Reg.)
3 Rama News Agency, Bookseller, Sector No 22 .. (Reg.)

4 Universal Book Store, Booth 25, Sector 22 D .. .. (Reg.)
5 English Book Shop, 34, Sector 22 D .. .. .. (Rest.)
6 Mehta Bros. 15-Z, Sector 22 B .. .. (Rest.)
7 Tandan Book Depot, Shopping Centre, Sector 16 .. (Rest.)
8 Kailash Law Pablishers, Sector 22 B .. .. .. (Rest.)

CHHINDWARA—The Verma Book Depot .. .. .. (Rest.)

COCHIN—Saraswat Corporation Ltd., Palliarakav Road .. (Reg.)

CUTTACK—

1 Press Officer Orissa Sectt.
2 Cuttack Law Times .. .. (Reg.)
3 Prabhat K. Mahapatra, Mangalabag. P. B. 35 .. .. (Reg.)
4 D. P. Sur & Sons, Mangalabag .. .. (Rest.)
5 Utkal Stores, Balu Bazar .. .. (Rest.)

DEHRA DUN—

1 Jugal Kishore & Co., Rajpur Road.. .. .. .. (Reg.)
2 *National News Agency*, Paltan Bazar .. .. .. (Reg.)
3 Bishan Singh and Mahendra Pal Singh, 318, Chukhuwalal (Reg.)
4 Utam Pustak Bhandar, Paltan Bazar .. .. .. (Rest.)

DELHI—

1 J. M. Jaina & Brothers, Mori Gate .. .. .. (Reg.)
2 Atma Ram & Sons, Kashmere Gate .. .. .. (Reg.)
3 Federal Law Book Depot, Kashmere Gate .. .. (Reg.)
4 Bahri Bros., 188, Lajpat Rai Market .. .. .. (Reg.)
5 Bawa Harkishan Dass Bedi (Vijaya General Agencies) P. B. 2027, Ahata Kedara, Chamalian Road .. .. (Reg.)
6 Book-Well, 4, Sant Narankari Colony, P. B. 1565 .. (Reg.)
7 Imperial Publishing Co., 3, Faiz Bazar, Daryaganj .. (Reg.)
8 Metropolitan Book Co., 1, Faiz Bazar .. .. .. (Reg.)
9 Publication Centre, Subzimandi .. .. (Reg.)
10 Youngman & Co., Nai Sarak .. .. (Reg.)
11 Indian Army Book Depot, 3, Daryaganj .. .. .. (Reg.)
12 All India Educational Supply Co., Shri Ram Buildings, Jawahar Nagar .. .. (Rest.)
13 Dhanwant Medical & Law Book House, 1522, Lajpat Rai Market .. .. (Rest.)
14 University Book House, 15, U.B. Bangalore Road, Jawahar Nagar .. .. (Rest.)
15 Law Literature House, 2646, Balimaran .. .. .. (Rest.)
16 Summer Brothers, P.O. Birla Lines .. .. .. (Rest.)
17 Universal Book & Stationery Co., 16 Netaji Subhash Marg (Reg.)
18 B. Nath & Bros., 3808, Charkha walan (Chowri Bazar) .. (Rest.)
19 Rajkamal Prakashan P. Ltd., 8, Faiz Bazar .. .. (Reg.)
20 Premier Book Co., Printers, Publishers & Booksellers, Nai Sarak .. .. (Rest.)
21 Universal Book Traders, 80, Gokhale Market .. .. (Reg.)
22 Tech. & Commercial Book Coy., 75, Gokhle Market .. (Rest.)
23 Saini Law Publishing Co., 1416, Chabiganj, Kashmere Gate (Rest.)
24 G. M. Ahuja, Booksellers & Stationers, 309, Nehru Bazar (Rest.)
25 Sat Narain & Sons, 3141 Mohd. Ali Bazar, Mori Gate .. (Reg.)
26 Kitab Mahal (Wholesale Div.) P. Ltd., 28, Faiz Bazar .. (Reg.)
27 Hindu Sahitya Sansar, Nai Sarak .. .. (Rest.)
28 Munshi Ram Manohar Lal, Oriental Booksellers & Publishers, P. B. 1165, Nai Sarak .. .. (Rest.)
29 K. L. Seth, Suppliers of Law, Commercial Tech. Books, Shanti Nagar, Ganeshpura .. .. (Rest.)
30 Adarsh Publishing Service, 5 A/10 Ansari Road .. (Rest.)

DHANBAD—

1 Ismag Co-operative Stores Ltd., P. O. Indian School of Mines (Reg.)
2 New Sketch Press, Post Box 26 .. .. (Rest.)

DHARWAR—

1 The Agricultural College Consumers Co-op. Society .. (Rest.)
2 Rameshraya Book Depot, Subhas Road .. .. .. (Rest.)
3 Karnatakaya Sahitya Mandira of Publishers and Booksellers

ERNAKULAM—

1 Pai & Co., Cloth Bazar Road .. .. (Rest.)
2 South India Traders C/o Constitutional Journal .. .. (Reg.)

FEROZEPUR—English Book Depot, 78, Jhoke Road .. .. (Reg.)

GAUHATI—Mokshada Pustakalaya .. .. (Reg.)

GAYA—Sahitya Sadan, Gautam Budha Marg .. .. .. (Reg.)

GHAZIABAD—Jayana Book Agency .. .. (Rest.)

GORAKHPUR—Vishwa Vidyalaya Prakashan, Nakhes Road (Reg.)

GUDUR—The General Manager, The N. D. C. Publishing & Ptg. Society Ltd .. .. (Rest.)

GUNTUR—Book Lovers Private Ltd' Kadriguda Chowrasta .. (Reg.)

GWALIOR—

1 Supdt Printing & Stationery, M. B.
2 Loyal Book Depot, Patankar Bazar, Laskhar .. .. (Reg.)
3 M. C. Daftari, Prop. M. B. Jain & Bros., Booksellers, Sarafa, Laskhar .. .. (Rest.)

HUBLI—Pervaje's Book House, Koppikar Road .. .. (Reg.)

HYDERABAD—

1 Diretcor, Govt. Press
2 The Swaraj Book Depot, Lakdikapul .. .. .. (Reg.)
3 Book Lovers Private Ltd. .. .. (Rest.)
4 Labour Law Publications, 873, Sultan Bazar .. .. (Rest.)

IMPHAL—Tikendra & Sons Bookseller .. .. .. (Rest.)

INDORE—

1 Wadhawa & Co., 56, M. G. Road .. .. (Reg.)
2 Swarup Brother's Khajuri Bazar .. .. (Rest)
3 Madhya Pradesh Book Centre, 41, Ahilya Pura .. .. (Rest.)
4 Modern Book House, Shiv Vilas Palace .. .. .. (Rest)
5 Navyug Sahitya Sadan, Publishers & Booksellers, 10, Khajuri Bazar .. .. (Rest.)

JABALPUR—

1 Modern Book House, 286, Jawaharganj .. .. .. (Reg.)
2 *National Book House*, 135 Jai Prakash Narain Marg .. (R.)

JAIPUR—

1 Government Printing and Stationery Department, Rajasthan
2 Bharat Law House, Booksellers & Publishers, Opp. Prem Prakash Cinema .. .. (Reg.)
3 Garg Book Co., Tripolia Bazar .. .. (Reg.)
4 Vani Mandir, Sawai Mansingh Highway .. .. .. (Reg.)
5 Kalyan Mal & Sons., Tripolia Bazar .. .. .. (Rest.)
6 Popular Book Depot, Chaura Rasta .. .. (Reg.)
7 Krishna Book Depot, Chaura Rasta .. .. (Rest.)
8 Dominion Law Depot, Shah Building, P. B. No. 23 .. (Rest.)

JAMNAGAR—Swedeshi Vastu Bhandar .. .. .. (Reg.)

JAMSHEDPUR—

1 Amar Kitab Ghar, Diagonal Road, P. B. 78 .. .. (Reg.)
2 Gupta Stores, Dhatkidih .. .. (Reg.)
3 Sanyal Bros., Booksellers & News Agents, Bistapur Market (Rest.)

JAWALAPUR—Sahyog Book Depot .. .. (Rest.)

JHUNJHUNU—

1 Shashi Kumar Sarat Chand .. .. (Rest.)
2 Kapram Prakashan Prasaran, 1/90 Namdha Niwas Azad Marg (R.)

JODHPUR—

1 Dwarka Das Pathi, Wholesale Books and News Agents .. (Reg.)
2 Kitab-Ghar, Sojati Gate .. .. (Reg.)
3 Choppra Brothers, Tripolia Bazar .. .. .. (Reg.)

JULLUNDUR—

1 Hazooria Bros., Mai Hiran Gate .. .. (Rest.)
2 Jain General House, Bazar Bansanwala .. .. .. (Reg.)
3 University Publishers, Railway Road .. .. .. (Rest.)

KANPUR—

1 Advani & Co., P. Box. 100, The Mall .. .. .. (Reg.)
2 Sahitya Niketan, Shradhanand Park .. .. .. (Reg.)
3 The Universal Book Stall, The Mall .. .. .. (Reg.)
4 Raj Corporation, Raj House, P. B. 200, Chowk .. .. (Rest.)

KARUR—Shri V. Nagaraja Rao, 26, Srinivasapuram .. .. (Rest.)

KODARMA—The Bhagwati Press, P. O. Jhumri Tilaiya, Dt. Hazaribagh .. .. (Reg.)

KOLHAPUR—Maharashtra Granth Bhandar, Mahadwar Road (Rest.)

KOTA—Kota Book Depot .. .. (Rest.)

KUMTA—S. V. Kamat, Booksellers & Stationers (N. Kanara) (Reg.)

LUCKNOW—

1 Soochna Sahitya Depot (State Book Depot)
2 Balkrishna Book Co. Ltd., Hazratganj.. .. .. .. (Reg.)
3 British Book Depot, 84, Hazratganj .. .. .. (Reg.)
4 Ram Advani, Hazratganj, P, B. 154 .. .. .. (Reg.)
5 Universal Publishers (P.) L d., Hazratganj .. .. .. (Reg.)

Eastern Book Co., Lalbagh Road .. .. .. (Reg.)
7 Civil & Military Educational Stores, 106/B Sadar Bazar .. (Rest.)
8 Acquarium Supply Co., 213, Faizabad Road .. .. (Rest.)
9 Law Book Mart, Amin-Ud-Daula Park .. .. .. (Rest.)

LUDHIANA—

1 Lyall Book Depot, Chaura Bazar .. .. (Reg.)
2 Mohindra Brothers, Katcheri Road .. .. .. (Rest.)
3 Nanda Stationery Bhandar, Pustak Bazar .. .. (Rest.)
4 The Pharmacy News, Pindi Street .. .. .. (Rest.)

MADRAS—

1 Supdt., Govt. Press, Mount Road
2 Account Test Institute, P. O. 760 Egmore .. .. (Reg.)
3 C. Subbiah Chetty & Co., Triplicane .. .. .. (Reg.)
4 K. Krishnamurty, Post Box 384 .. .. (Reg.)
5 Presidency Book Supplies, 8, Pycrofts Road, Triplicane .. (Reg.)
6 P. Vardhachary & Co., 8, Linghi Chetty Street .. .. (Reg.)
7 Palani Parchuram, 3, Pycrofts Road, Triplicane .. .. (Reg.)
8 NCBH Private Ltd., 199, Mount Road .. .. .. (Rest.)
9 V. Sadanand, The Personal Bookshop, 10, Congress Building, 111, Mount Road .. .. (Rest.)

MADURAI—

1 Oriental Book House, 258, West Masi Street .. .. (Reg.)
2 Vivekananda Press, 48, West Masi Street .. .. (Reg.)

MANDYA SUGAR TOWN—K. N. Narimhe Gowda & Sons .. (Rest.)

MANGALORE—U. R. Shenoye Sons, Car Street, P. Box 128 .. (Reg.)

MANJESHWAR—Mukenda Krishna Nayak .. .. .. (Rest.)

MATHURA—Rath & Co., Tilohi Building, Bengali Ghat .. (Rest.)

MEERUT—

1 Prakash Educational Stores, Subhas Bazar .. .. (Reg.)
2 Hind Chitra Press, West Kutchery Road .. .. (Reg.)
3 Loyal Book Depot, Chhipi Tank .. .. (Reg.)
4 Bharat Educational Stores, Chhippi Tank .. .. (Rest.)
5 Universal Book Depot, Booksellers & News Agents .. (Rest.)

MONGHYR—Anusandhan, Minerva Press Building .. .. (Rest.)

MUSSOORIE—

1 Cambridge Book Depot, The Mal .. .. .. (Rest.)
2 Hind Traders .. .. (Rest.)

MUZAFFARNAGAR—

1 Mittal & Co., 85-C, New Mandi .. .. (Rest.)
2 B. S. Jain & Co., 71, Abupura .. .. (Rest.)

MUZAFFARPUR—

1 Scientific & Educational Supply Syndicate .. .. (Reg.)
2 Legal Corner, Tikmanio House, Amgola Road .. .. (Rest.)
3 Tirhut Book Depot .. .. (Rest.)

MYSORE—

1 H. Venkataramiah & Sons, New Statue Circle .. .. (Reg.)
2 Peoples Book House, Opp. Jagan Mohan Palace .. (Reg.)
3 Geeta Book House, Booksellers & Publishers Krishnamurthi-puram .. .. (Rest.)
4 News Paper House, Lansdowne Building .. .. (Rest.)
5 Indian Mercentile Corporation, Toy Palace, Ramvilas .. (Rest.)

NADIAD—R. S. Desay, Station Road .. .. .. (Rest.)

NAGPUR—

1 Supdt., Govt. Press & Book Depot
2 Western Book Depot, Residency Road .. .. .. (Reg.)
3 The Asstt. Secretary, Mineral Industry Association, Mineral House .. .. (Rest.)

NAINITAL—Coural Book Depot, Bara Bazar .. .. (Rest.)

NANDED—

1 Book Centre, College Law General Books, Station Road .. (Rest.)
2 Hindustan General Stores, Paper & Stationery Merchants P. B. No. 51 .. .. (Rest.)
3 Sanjoy Book Agency, Vazirabad .. .. (Rest.)

NEW DELHI—

1 Amrit Book Co., Connaught Circus .. .. .. (Reg.)
2 Bhawani & Sons, 8 F, Connaught Place .. .. .. (Reg.)
3 Central News Agency, 23/90, Connaught Circus .. (Reg.)
4 Empire Book Depot, 278, Aliganj .. .. (Reg.)
5 English Book Stores, 7-L, Connaught Circus P. O. B. 328 .. (Reg.)
6 Faqir Chand & Sons, 15-A Khan Market .. .. (Reg.)
7 Jain Book Agency, C-9, Prem House, Connaught Place .. (Reg.)
8 Oxford Book & Stationery Co., Scindia House .. .. (Reg.)
9 Ram Krishna & Sons (of Lahore) 16/B, Connaught Place (Reg.)
10 Sikh Publishing House, 7-C, Connaught Place .. .. (Reg.)
11 Suneja Book Centre, 24/90, Connaught Circus .. .. (Reg.)
12 United Book Agency, 31, Municipal Market, Connaught Circus .. .. (Reg.)
13 Jayana Book Depot, Chhaparwala Kuan, Karol Bagh .. (Reg.)
14 Navayug Traders, Desh Bandhu Gupta Road, Dev Nagar (Reg.)
15 Saraswati Book Depot, 15, Lady Harding Road .. .. (Reg.)
16 The Secretary, Indian Met. Society, Lodi Road .. .. (Reg.)
17 New Book Depot, Latest Books, Periodicals, Sty. & Novelles, P. B. 96, Connaught Place .. .. (Reg.)
18 Mehra Brothers, 50-G, Kalkaji .. .. (Reg.)
19 Luxmi Book Stores, 42, Janpath .. .. .. (Rest.)
20 Hindi Book House, 82, Janpath .. .. (Rest.)
21 People Publishing House (P.) Ltd., Rani Jhansi Road .. (Reg.)
22 R. K. Publishers, 23, Beadon Pura, Karol Bagh .. .. (Rest.)
23 Sharma Bros. 17, New Market, Moti Nagar .. .. (Reg.)
24 Aapki Dukan, 5/5777, Dev Nagar .. .. .. (Rest.)
25 Sarvodaya Service, 66A-1, Rohtak Road, P. B. 2521 .. (Rest.)
26 H. Chandson, P. B. No. 3034 .. .. (Rest.)
27 The Secretary, Federation of Association of Small Industry of India, 23-B/2, Rohtak Road .. .. (Rest.)
28 Standard Booksellers & Stationers, Palam Enclave .. (Rest.)
29 Lakshmi Book Depot, 57, Regarpura .. .. .. (Rest.)
30 Sant Ram Booksellers, 16, New Municipal Market Lody Colony .. .. (Rest.)

PANJIM—

1 Singhals Book House P. O. B. 70 Near the Church .. (Rest.)
2 Sagoon Gaydev Dhoud, Bookesllers, 5-7 Rua, 3 Ide Jameria (Rest.)

PATHANKOT—The Krishna Book Depot, Main Bazar .. (Rest.)

PATIALA—

1 Supdt., Bhupendra State Press
2 Jain & Co., 17, Shah Nashin Bazar .. .. .. (Reg.)

PATNA—

1 Supdt., Govt. Printing (Bihar)
2 J. N. P. Agarwal & Co., Padri-Ki-Haveli Raghunath Bhawan (Reg.)
3 Luxmi Trading Co., Padri-ki-Haveli .. .. .. (Reg.)
4 Moti Lal Banarsi Dass, Bankipore .. .. .. (Reg.)
5 Bengal Law House, Chowhatta .. .. (Rest.)

PITHORAGARH—Maniram Punetha & Sons .. .. (Rest.)

PONDICHERRY—M/s. Honesty Book House, 9 Rue Duplix (R.)

POONA—

1 Deccan Book Stall, Deccan Gymkhana .. .. .. (Reg.)
2 Imperial Book Depot, 266, M. G. Road .. .. .. (Reg.)
3 International Book Service, Deccan Gymkhana .. .. (Reg.)
4 Raka Book Agency, Opp. Natu's Chawl, Near Appa Balwant Chowk .. .. (Reg.)
5 Utility Book Depot, 1339, Shivaji Nagar .. .. .. (Rest.)

PUDUKOTTAI—Shri P. N. Swaminathan Sivam & Co., East Main Road .. .. (Rest.)

RAJKOT—Mohan Lal Dossabhai Shah, Booksellers and Sub-Agents .. .. (Reg.)

RANCHI—

1 Crown Book Depot, Upper Bazar .. .. (Reg.)
2 Pustak Mahal, Upper Bazar .. .. (Rest.)

REWA—Supdt, Govt. State Emporium V. P.

ROURKELA—The Rourkela Review .. .. (Rest.)

SAHARANPUR—Chandra Bharata Pustak Bhandar, Court Road (Rest.)

SECUNDERABAD—Hindustan Diary Publishers, Market Street (Reg.)

SILCHAR—Shri Nishitto Sen Nazirpatti .. .. .. (Rest.)

SIMLA—

1 Supdt., Himachal Pradesh Govt.
2 Minerva Book Shop, The Mall .. .. (Reg.)
3 The New Book Depot, 79, The Mall .. .. .. (Reg.)

SINNAR—Shri N. N. Jakhadi, Agent, Times of India Sinnar (Nasik) .. .. (Rest.)

SHILLONG—

1 The Officer-in-Charge, Assam Govt, B. D.
2 Chapla Bookstall, P. B. No. 1 .. .. .. (Rest.)

SONEPAT—United Book Agency .. .. (Reg.)

SRINAGAR—The Kashmir Bookshop, Residency Road .. (Reg.)

SURAT—Shri Gajanan Pustakalaya, Tower Road .. .. (Reg.)

TIRUCHIRAPALLI—

1 Kalpana Publishers, 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, Governpet .. .. (Rest.)

VISAKHAPATNAM—

1 Gupta Brothers, Vizia Building .. .. (Reg.)
2 Book Centre, 11/97, Main Road .. .. (Reg.)
3 The Secy. Andhra University, General Co-op. Stores Ltd. (Rest.)

VIZIANAGARAM—Sarda & Co. .. .. (Rest.)

WARDHA—Swarajcya 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

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Foreign

1 S/S. Education Enterprise Private Ltd., Kathumandu (Nepal)
2 S/S. Aktie Bologat, C. E. Fritzes Kungl, Hovobokhandel, Fredsgation-2 Box 1656, Stockholm-16 (Sweden)
3 Reise-und Verkehrsverlag Stuttgart, Post 730, Gutenbergstra 21, Stuttgart No. 11245, Stuttgart den (Germany West)
4 Shri Iswar Subramanyam 452, Reversite Driv Apt. 6, New York, 27 NWY
5 The Proprietor, Book Centre, Lakshmi Mansons, 49, The Mall, Lahore (Pakistan).

On S. and R. Basis

1 The Head Clerk, Govt. Book Depot, Ahmedabad
2 The Asstt. Director, Extension Centre, Kapileswar Road, Belgaum
3 The Employment Officer, Employment Exchange, Dhar
4 The Asstt. Director, Footwear Extension Centre, Polo Ground No. 1, Jodhpur
5 The O. I/C., Extension Centre, Club Road, Muzaffarpur
6 The Director, Indian Bureau of Mines, Govt. of India, Ministry of Mines & Fuel, Nagpur
7 The Asstt. Director, Industrial Extension Centre, Nadiad (Gujarat)
8 The Head Clerk, Photozincographic Press, 5, Finance Road, Poona
9 Govt. Printing & Stationery, Rajkot
10 The O. I/C. Extension Centre, Industrial Estate, Kokar, Ranchi
11 The Director, S. I. S. I. Industrial Extension Centre, Udhna, Surat
12 The Registrar of Companies, Narayani Building, 27, Erabourne Road, Calcutta-1
13 The Registrar of Companies, Kerala, 50 Feet Road, Ernakulam
14 The Registrar of Companies, H. No. 3-5-83, Hyderguda, Hyderabad
15 Registrar of Companies, Assam, Manipur and Tripura, Shillong
16 Registrar of Companies, Sunlight Insurance Building, Ajmeri Gate Extension, New Delhi
17 Registrar of Companies, Punjab and Himachal Pradesh, Link Road, Jullundur City
18 Registrar of Companies, Bihar, Jamal Road, Patna-1
19 Registrar of Companies, Raj. & Ajmer: Shri Kamta Prasad House, 1st Floor, 'C' Scheme, Ashok Marg, Jaipur
20 The Registrar of Companies, Andhra Bank Building, 6 Linghi Chetty Street P. B. 1530, Madras
21 The Registrar of Companies, Mahatma Gandhi Road, West Cott. Bldg. P. B. 334, Kanpur
22 The Registrar of Companies, Everest 100, Marine Drive, Bombay
23 The Registrar of Companies, 162, Brigade Road, Bangalore
24 The Registrar of Companies, Gwalior
25 Asstt. Director, Extension Centre, Bhuli Road, Dhanbad
26 Registrar of Companies, Orissa, Cuttack Chandi, Cuttack
27 The Registrar of Companies, Gujarat State, Gujarat Samachar Building, Ahmedabad
28 Publication Division, Sale Depot, North Block, New Delhi
29 The Development Commissioner, Small Scale Industries, New Delhi
30 The O. I/C., University Employment Bureau, Lucknow
31 O. I/C., S. I. S. I. Extension Centre, Malda
32 O. I/C., S. I. S. I. Extension Centre, Habra, Tabaluria, 24-Parganas
33 O. I/C., S. I. S. I. Model Carpentry Workshop, Piyali Nagar, P. O. Burnipur
34 O. I/C., S. I. S. I., Chrontanning Extension Centre, Tangra 33. North Topsia Road, Calcutta-46
35 O. I/C., S. I. S. I. Extension Centre (Footwear), Calcutta
36 Asstt. Director, Extension Centre, Hyderabad
37 Asstt. Director, Extension Centre, Krishna Distt. (A. P.)
38 Employment Officer, Employment Exchange, Jhabua
39 Dy. Director Incharge, S. I. S. I., C/o Chief Civil Admn. Goa, Panjim
40 The Registrar of Trade Unions, Kanpur
41 The Employment Officer, Employment Exchange, Gopal Bhavan, Mornia
42 The O. I/C., State Information Centre, Hyderabad
43 The Registrar of Companies, Pondicherry
44 The Asstt. Director of Publicity and Information, Vidhana Saubha (P. B. 271) Bangalore