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ETHNOGRAPHIC NOTES

ANDHRA PRADESH

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ETHNOGRAPHIC NOTES

on

SCHEDULED CASTES

1. **Madiga**
2. **Jambuvulu**
3. **Jaggali**
4. **Arundhatiya**
5. **Chalavadi**
6. **Chamar, Mochi or Muchi**
7. **Samagara**
8. **Chambhar**

Office of the Director of Census Operations, Andhra Pradesh, Hyderabad

1961 CENSUS PUBLICATIONS, ANDHRA PRADESH

(All the Census Publications of this State bear Vol. No. II)

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*List of Scheduled Castes and Scheduled Tribes of Andhra Pradesh is given in Annexure II at the end of this Volume.

FOREWORD

The Constitution lays down that "the State shall promote with special care the educational and economic interest of the weaker sections of the people and in particular of the Scheduled Castes and Scheduled Tribes and shall protect them from social injustice and all forms of exploitation".

To assist States in fulfilling their responsibility in this regard, the 1961 Census provided a series of special tabulations of the Social and Economic data on Scheduled Castes and Scheduled Tribes.

The lists of Scheduled Castes and Scheduled Tribes are notified by the President under the Constitution and the Parliament is empowered to include in or exclude from the lists, any caste or tribe. During the Census Operations, the enumerators frequently face the problem of identifying the Scheduled Castes and Scheduled Tribes. In the President's Notification, though in some cases, the names of the sub-castes and sub-tribes and synonyms are given, there are many cases where such names have not been provided in the list. The Census enumerators, therefore, require guidance about the acceptance or rejection of claims that they come across during the operations of some communities to be treated as sub-castes or sub-tribes of the notified Scheduled Castes or Scheduled Tribes. For this purpose, the Census Organisation has thought it wise to undertake detailed ethnographic studies in respect of Scheduled Castes and Scheduled Tribes of India. This is also in conformity with the past Census tradition of presenting authentic ethnographic account of Indian communities.

For conducting the ethnographic studies, a number of ancillary operations are undertaken by the Social Studies Unit of the Office of the Registrar General, India as well as the staff of the Directors of Census Operations in the various States. These ancillary operations include: (i) compilation of available information on each Scheduled Caste and Scheduled Tribe and preparation of bibliography in respect of them; (ii) preparation and interpretation of maps showing distribution of Scheduled Castes and Scheduled Tribes over time and space; and (iii) special studies on cultural, technological and economic changes taking place among the various tribal communities.

Dr. B. K. Roy Burman, Deputy Registrar General, India, Handicrafts and Social Studies Unit, assisted by Shri N. G. Nag, Officer on Special Duty, and Shri A. M. Kurup, Research Officer, is co-ordinating all these studies at the Central level. At the State level, the Director of Census Operations and his staff are collaborating in conducting the field investigations and preparing the report. Shri P. S. R. Avadhany, Deputy Director, supervised the study at the State level and Shri B. Satyanarayana carried out the field investigation and prepared the draft on these communities. Smt. P. Lalitha revised the drafts. I avail of this opportunity to extend my warm thanks to all my colleagues who have undertaken various studies on different aspects of the Scheduled Castes and Scheduled Tribes of India.

A. CHANDRA SEKHAR,
Registrar General, India

PREFACE

As an adjunct of 1961 Census, preparation of ethnographic monographs on a number of selected Scheduled Castes, Scheduled Tribes and ethnic groups with special status and ethnographic glossaries on all Scheduled Castes and Scheduled Tribes have been taken up by the Census Organisation.

In India the Census Organisation has a long tradition of undertaking ethnographic studies. Besides, there are certain reasons why, for its own operational purposes, it is necessary for the Census Organisation to take up such studies. During Census Operations the Census Organisation is required to make a complete enumeration of all the Scheduled Castes and Scheduled Tribes in the country. The ethnographic studies are required to establish the identity of the various communities including their segments. The social boundaries of various communities are not always rigid, they are in a state of flux. Ethnographic studies are required to keep track of these changes as well, otherwise comparison of consecutive census figures would give altogether wrong picture in respect of them. There is another aspect of study in respect of Scheduled Castes and Scheduled Tribes in which the Census Organisation, as well as the welfare and planning agencies are interested—it is ethno-demography. In 1961 Census, separate tables were prepared in respect of the Scheduled Castes and Scheduled Tribes on the following items :—

(i) industrial classification of persons at work and non-workers by sex,

(ii) age and marital status,

(iii) education,

(iv) religion,

(v) persons not at work classified by sex and type of activity for Scheduled Castes,

(vi) persons not at work classified by sex and type of activity for Scheduled Tribes,

(vii) mother tongue and bilingualism for Scheduled Tribes.

The data available in these tables are to be analysed in respect of each Scheduled Caste and Scheduled Tribe, so that the historical and cultural factors responsible for the demographic pattern can be identified and the impact of the emergent demographic pattern on the social structure can be determined.

The insight gained by the Census Organisation, through ethnographic studies of the Scheduled Castes and Scheduled Tribes will be useful for interpretation of the demographic pattern for the country as a whole. Recent studies show that in India, even now, it is difficult to correctly appreciate the various social and economic processes without reference to caste. On the other hand, in the interest of ultimate national goal, caste is not being recorded in Census, except in case of Scheduled Castes and Scheduled Tribes. The insight gained through ethno-demographic studies of Scheduled Castes and Scheduled Tribes is, therefore, of invaluable help for Census.

At the same time, such study is very much useful for planning of development activities among the castes or tribes concerned. For instance, if the Census shows that great deal of diversification of occupation has taken place among the Parayans of Kerala, it is important for the planners to know whether the community consists of a number of disconnected segments or whether it means that a great deal of individual mobility is taking place where the main focus of community is other than traditional occupation. Again when among the Bauris of Orissa, it is found that a very high proportion of the population is engaged in agricultural labour and next to them a high proportion is found in cultivation and also that there is considerable diversification of occupation, the following questions of sociological and practical importance arise :—

(a) What is the historical relation between the agricultural labourers and the cultivators among the Bauris of Orissa? The Census data suggests one of the two possible developments, namely (1) bulk of the Bauris were cultivators and by a process of degeneration of their economy have become agricultural labourers, (2) on the other hand, it is also possible that the bulk of them were agricultural labourers and through a process of improvement of their economic condition, many of them have become cultivators.

(b) The fact that a considerable diversification of occupation has taken place, suggests that the economy has not remained in stagnant condition. Here, it is to be examined whether the diversification is the result of upward mobility, or downward mobility, or even horizontal mobility, and what is the actual process by which the diversification has taken place.

(c) That social dimensions corresponding to the diversification in economic life have to be examined. It is also to be examined whether inspite of diversification of occupation, the ethos of a particular occupation, for instance agriculture, continues to be dominant. In that case, diversification might have created problems of adjustment in values and attitudes.

Instances can be multiplied, but it is not necessary. What have been stated above are enough to bring out the significance of ethno-demographic studies for planners.

The above dimensions of ethno-demographic studies have evolved through stages. In 1960, at the instance of Shri Mitra, the then Registrar General of India, a questionnaire for collection of ethnographic data was circulated among the Census Directors. In October 1961, the Handicrafts and Social Studies Unit was set up in the office of the Registrar General of India, to co-ordinate the ethnographic studies and a few other ancillary studies, like village surveys, handicraft surveys etc. In December, 1961 a study camp was organised in Delhi, where the personnel engaged in ethnographic studies, handicraft studies and other social investigations in the offices of the Census Directors, participated. In the Study Camp, it was considered that the ethnographic notes would mainly aim at making an objective assessment of the state of development of the different Scheduled Castes and Scheduled Tribes in the context of the changes taking place in technology, economic organisation and total culture pattern of the country. It was further suggested that the primary focus of the study should not be on the exotic elements of the cultures of the different

castes and tribes. It should be on the efforts of the communities concerned, to adjust to the modern conditions of life. In the light of the above decisions of the Study Camp, rapid ethnographic studies have been carried on by the staff of the Directors of Census Operations as well as by the Handicrafts and Social Studies Unit of the Office of the Registrar General of India, in different parts of the country. These, rapid surveys have brought out a number of methodological and operational problems. In May and June, 1966, two Ethnographic Study Camps were held at Kurseong and Hyderabad, where personnel from the Office of the Registrar General of India as well as from the offices of the Census Directors participated. In the Study Camp at Kurseong, the Secretary, Tribal Welfare, West Bengal and Director, Tribal Welfare, West Bengal also participated. In these Study Camps, an integrated frame for preparation of ethnographic notes was discussed and adopted. A copy of the same may be seen at Annexure I. In addition to the studies in respect of each Scheduled Caste and Scheduled Tribe separately, a number of subsidiary studies were undertaken by the Handicrafts, and Social Studies Unit of the Office of the Registrar General of India, for gaining insight into a number of problems of general nature, which have bearing on the different aspects of the lives of the Scheduled Castes and Scheduled Tribes of the country. These subsidiary studies are as follows :—

1. Shifting cultivation in Santal Parganas of Bihar and Garo Hills of Assam.
2. Pattern of Rehabilitation of displaced tribals of Rourkela.
3. Socio-economic Survey of the Scheduled areas of Rajasthan.
4. Socio-economic developments among the hillmen of North-East India.
5. Social structure and cultural orientation of Christians converted from Scheduled Castes.
6. Traditional rights of scavenging as claimed by scavengers in urban areas.
7. Grouping of castes and tribes with reference to occupation and inter-group and intra-group comparative study on the basis of the data available in earlier censuses.
8. Social mobility movements among the Scheduled Castes and Scheduled Tribes.

On the basis of each of the subsidiary studies indicated above, a separate monograph is under preparation. It is also proposed to prepare separate monographs on a few Scheduled Castes and Scheduled Tribes and ethnic groups with special status in each State. Besides, ethnographic glossaries are proposed to be prepared in respect of all Scheduled Castes and Scheduled Tribes. For this purpose about one lakh references have been indexed.

The present Ethnographic Notes on some Scheduled Castes *viz.*, Madiga, Jambuvulu, Jaggali, Arundhatiya, Chalavadi, Chamar, Mochi, or Muchi, Samagara and Chambhar are the monographs brought out by the Census Organisation in this Volume. Field investigation on these communities was undertaken by Shri B. Satyanarayana of the Office of the Director of Census Operations, Andhra Pradesh. The preliminary reports prepared by Shri B. Satyanarayana were revised by Smt. P. Lalitha of the Office of the Director of Census Operations, Andhra Pradesh. It was finally edited by the Editorial Board consisting of Shri P. S. R. Avadhany, Deputy Director of Census Operations, Andhra Pradesh, Shri A. M. Kurup, Research Officer and myself.

I take this opportunity to express my thanks to all the colleagues who collaborated in this project.

Shri H. L. Harit Investigator, who is looking after the compilation of information from published sources in respect of all Scheduled Castes and Scheduled Tribes and other special ethnic groups of India deserves mention.

Shri A. Mitra, the Registrar General of India for 1961 Census, whose farsighted initiative is responsible for social investigation in a large number of fields including ethnography, deserves thanks of all students of Indology. I have been benefited not only by his inspiration, but also by his valuable suggestions in connection with the ethnographic studies as well as the other studies, conducted by the Handicrafts and Social Studies Unit.

The tradition built by Shri Mitra, has been continued by Shri A. Chandra Sekhar, the presen Registrar General of India. Under his guidance, the scope of the Social Studies by the Census Organisation has been further expanded. In spite of his other preoccupations, he has gone through the final drafts of the ethnographic notes and given a number of valuable suggestions. I avail of this opportunity to express my gratefulness to him.

B. K. Roy Burman

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MADIGA

(SCHEDULED CASTE)

MADIGA AND ITS SATELLITE COMMUNITIES

Name, Identity, Origin and History

This ethnographic note is based on the investigation of a few households of Madiga, Arundhatiya, Jaggali and Jambuvulu in different regions of Andhra Pradesh. The latter three communities appear to be satellite communities to Madiga. The above mentioned four castes are separately listed in the list of Scheduled Caste (President's Modification Order 1956). The name Madiga has been derived from the word *Ma diguvaru* (people next to us) used by Malas to identify these people. In course of time, the name *Ma diguvaru* became Madiga. This community has been scheduled throughout Andhra Pradesh according to the President's Modification Order of 1956. Besides Andhra Pradesh, it is declared as Scheduled Caste in the States of Maharashtra, Madras, Mysore and Orissa and in the Union Territory of Pondicherry.

A very interesting account of the origin of Madigas is current among this community. It is as follows. In thebeginning, there were only four *varnalu* viz., Brahmana, Kshatriya, Vaisya and Sudra. Marriages were only endogamous in all these castes. After some time, there was intermingling in these castes and people born to such castes were called as *Malovaru* (మనవారు) meaning 'those who belong to us' and were considered as untouchables, because of the inter-caste marital relations. Later on the term *Malovaru* became Malavaru and then Mala. After sometime some of the *Sudrulu* considered the children of Malas (the second generation of *Malovaru* inferior to *Malas* and hence were called as *Ma Diguvaru* మా దిగువారు) by Mala., i.e., people who are next to us. Subsequently the name *Ma Diguvaru* bacame Madiga. Thus even today Madigas occupy a lower social status compared to that of Malas. This is one version of the origin of Madigas.

The following stories concerning the origin of Madigas were collected during the field study. Madigas are considered to be the descendants of Jambavanta, who was considered to be the first creation of the Supreme God, Narayana. He was created when the whole world was only water without the existence of earth and sun and the other luminaries. Jambavanta once sweated and from the sweat, evolved *Adi Shakti* (primeval energy). *Adi Shakthi* laid three eggs, from which emerged Brahma, Vishnu and Maheswara. In turn Brahma created ten sages who became the ancestors of mankind. The names of those sages are Bhadrachi, Brahma, Chapala, Gola, Jamadagni, Neela, Pala, Parasurama, Raktachi and Tamila. From Chapala sage, Madigas sprang up. According to another story, Jambavanta had seven sons and Brahma killed them with a view to creating the world and the people afresh. So he killed Happu Muni and from the mixture of his blood and water earth was evolved. Jalamuni's life changed into the stream of water. Ghata Muni's blood was used to create the mountains. Blood and milk were formulated from the blood of Rakta Muni and Pala Muni. The indigo colour was created from Neela Muni, forming the sky. Lastly from the blood of Gava Muni came out the Madigas. Another account says, that while Parvathi and Siva were wandering, Parvathi became unclean and left her menstrual clothes under a tree and from these garments was born Chinnayya. Chinnayya was asked to take care of the divine cow, Kamadhenu. Having tasted the milk of the cow and finding it to be very delicious, he desired to taste the flesh of the same. He implemented his wicked desire. But the dead body was so heavy that even the Gods could not move it. So Siva thought of Jambavanta who was doing penance and called him by the term '*Mahadiguru*' (a great one who came down). Jambavanta thus received the name Mahadiga or Madiga and attended to the call of Siva. He moved the dead body and cut it into pieces Chinnayya was asked to dress the beef and Siva invited all the Gods to a feast. While cooking, Chinnayya in order to put off the effervescence, spat into the cooking pot. This was noticed by the Gods who left the dining hall. Siva became angry and crushed Chinnayya and Jambavanta for their negligence and humiliated them by assigning them to the lowest caste. Jambavanta's descendants are called as Madigas while those of Chinnayya are known as Malas. As Jambavanta consumed the leavings of Chinnayya and took water after him, the Madigas are regarded as inferior to Malas. The above narrated three stories find place in Hassan's note on Madiga (Hassan S.S., Volume I.-pp. 409-420). During the field study, it was observed that the Madigas did not accept that they are the children of Matangi. But according to Thurston Madigas claim to be the children of Matangi (Thurston Vol. IV, pp. 316-317). The field study reveals that the Jaggalis do not know any legend connected with their origin except that they are called Jaggali Madigas.

A section among Madiga caste, which likes to be associated with the name of Arundhati, the wife of sage Vasistha and a well known and pious woman are named

as Arundhatiyas. The fact that inter-dining and intermarriages take place among Arundhatiya, Jaggali, Jambuvulu and Madiga goes to show that all these are linked names. When Madigas were questioned about these names, *viz.*, Arundhatiya, Jaggeli and Jambuvulu, they said these are all one and the same. The same type of answer was received when the Arundhatiya, Jaggalis and Jambuvulu were questioned about the existence of different names. There is a recent trend among same castes to be called by other names, which they feel will enhance their social status. Another example of this category is found in the names Adi Dravida and Adi Andhra which represent communities originally belonging to Mala caste. Figures 1 to 7 show different views of Madiga males and females.

Family, clan and analogous division of the community

The following statement gives the particulars of family types among Madigas and its satellite castes studied during the field investigation.

STATEMENT I

FAMILY TYPES OF MADIGA AND ITS SATELLITE CASTE ACCORDING TO CASE STUDIES

Name of the Caste	Family types		
	*Simple	†Joint	Total
1	2	3	4
Arundhatiya	5	3	8
Jaggali	6	..	6
Jambuvulu	5	3	8
Madiga	59	63	122

From the statement we see that there are more simple than joint families among the Madigas and the satellite castes. There are two divisions among Madigas, *viz.* Telugu Madigas and Canara Madigas who do not intermarry or inter-dine. The same fact is reported by Hassan (Hassan Vol. I, p. 409). Hassan has recorded that there are numerous sub-divisions among Madigas which are given below.

*Consists of those individuals who aae bound together by a procreative urge and grouped with their children into a procreative-*cum*-productive association.

†Consists of married couple with married sons/daughters or with married brothers or sisters.

SUB-DIVISONS

(1) *Madiga*
(2) *Dappu Madiga*
(3) *Periki Madiga*
(4) *Dasari Madiga*
(5) *Jangam Madiga*
(6) *Mashti Madiga*
(7) *Sindollu or Bogam Madiga*
(8) *Bindlawad*
(9) *Dakkalwad*
(10) *Penda Madiga*
(11) *Lambada Madiga*
(12) *Karikuldawaru*
(13) *Jogi*
(14) *Xajawada*
(15) *Velpulawada*
(16) *Komuwad*
(17) *Koya Madiga*
(18) *Bedar Madiga*
(19) *Sangar*
(20) *Unja*
(21) *Vishturi*
(22) *Anpa*
(23) *Ashadoru or Sandewas*
(24) *Bengali Madiga*
(25) *Kullu Cundalwad*

It was observed during the field investigation that the sub-castes mentioned above are not always synonymous with Madigas. Some of them originated through marriage of Madigas with other castes, *e.g.*, Lambada Madiga, Mashti Madiga and Koya Madiga *etc.*; some of the other sub-divisions are connected with the occupation or service to Madigas. Such sub-divisions are Dappu Madiga, Dasari Madiga, Jangam Madiga *etc.* According to Thurston (Thurston, 1909, Vol. IV, p. 318), the following are the more important endogamous sub-divisions among Madigas.

Endogamous Sub-divisions

(i) *Gampa dhompti*—basket offering
(ii) *Ginna or thel dhompti*—tray or cup offering
(iii) *Bhumi*—earth offering
(iv) *Chatla*—winnowing basket offering
(v) *Sibbi*—brass vessel offering
(vi) *Chadarpa*—squarespace on the ground offering

According to him, these sub-divisions are based on the way the Madigas offered food etc., to their Gods during marriages. For example, *Gampa dhompti* offered food in a basket, while Bhumi dhompti kept it on the floor and so on. The above beliefs were not however found among Madigas where field investigations were carried. The following exogamous divisions were found among Madigas and its satellite caste during the field study.

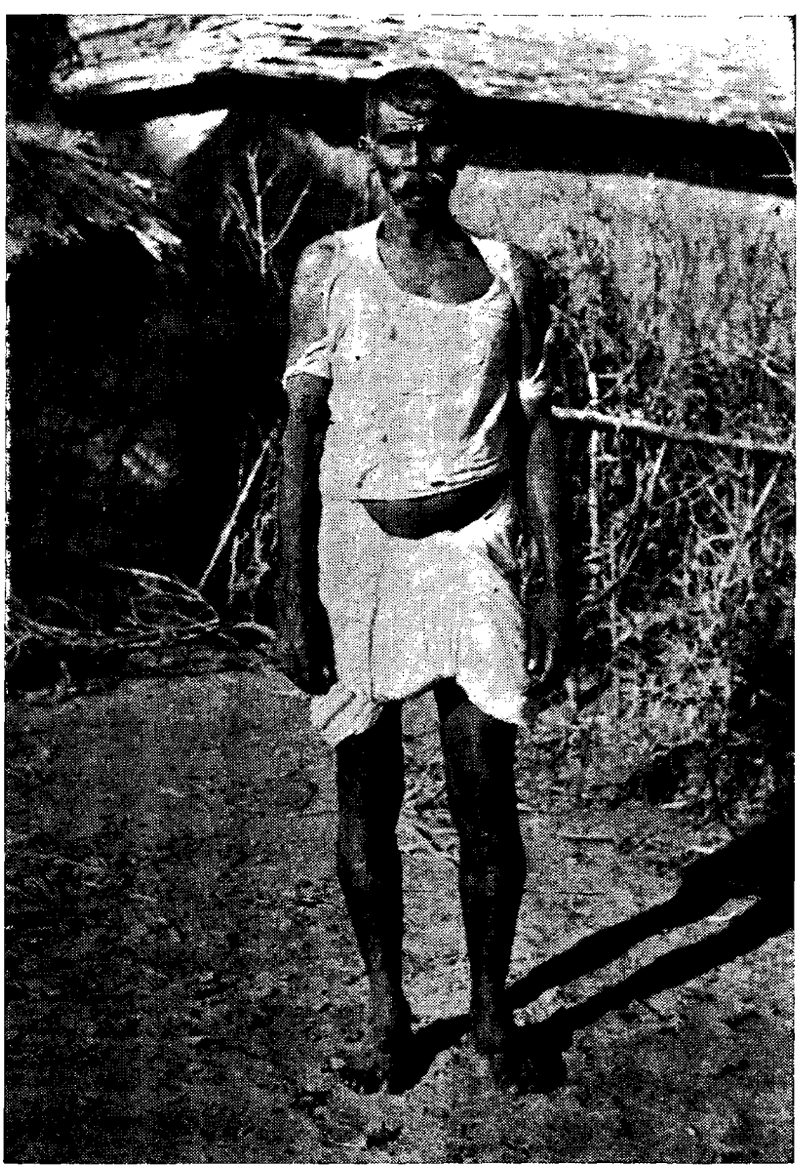


Fig. 1 A Madiga Male

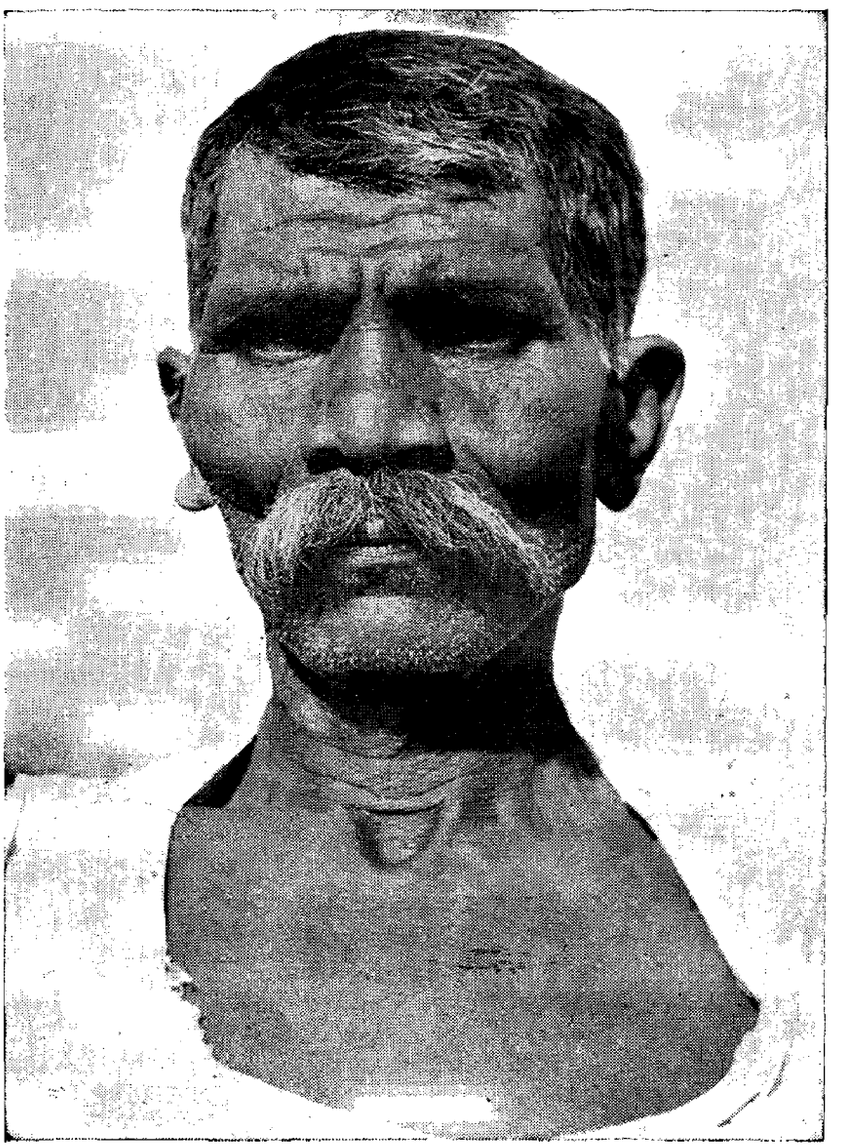


Fig. 2 A Madiga Male—Front view

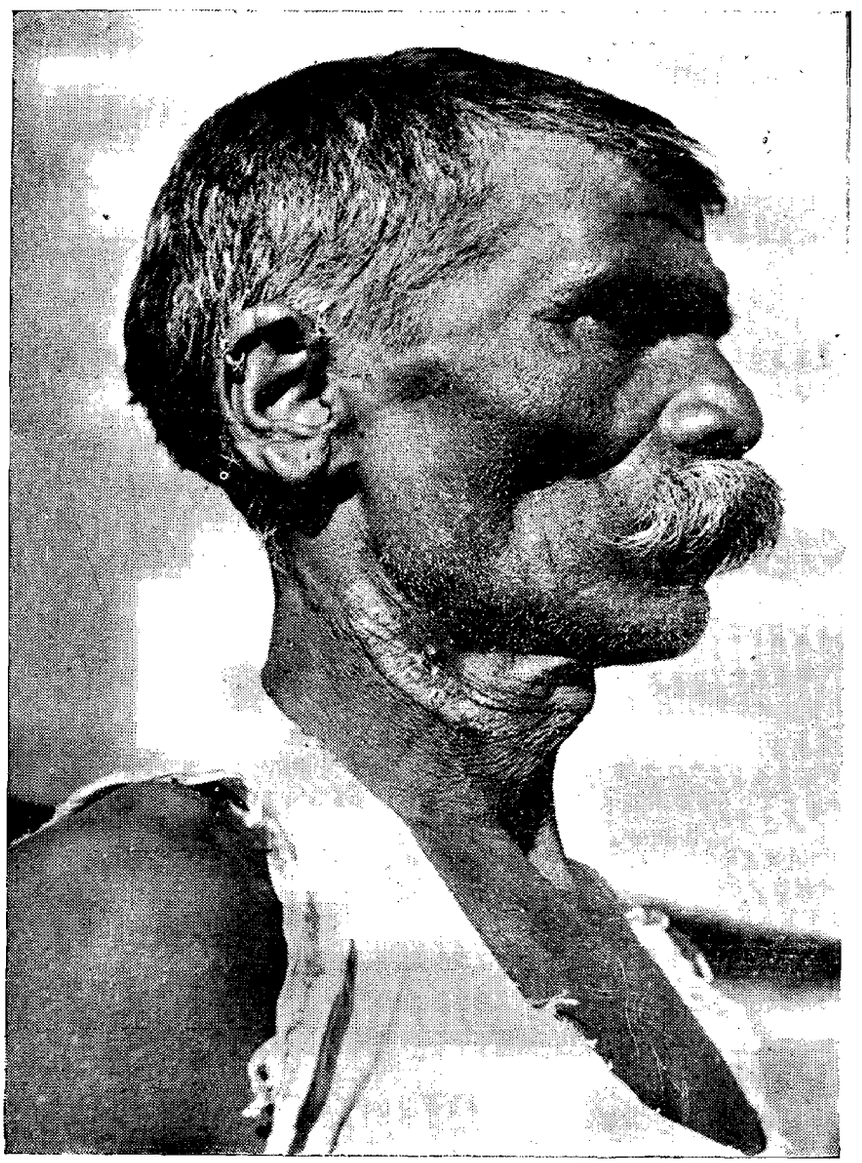


Fig. 3 A Madiga Male—Profile



Fig. 4 A Madiga Female

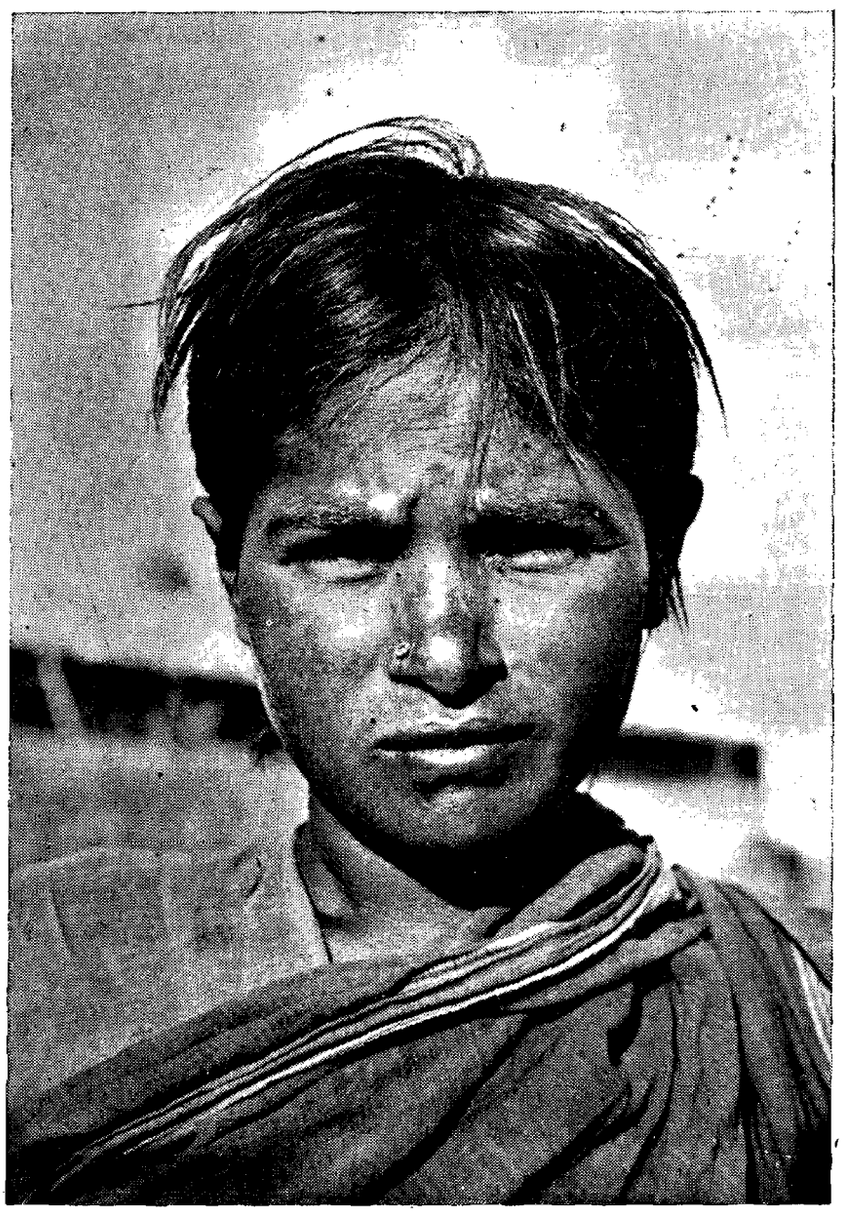


Fig. 5 A Madiga Female—Front view

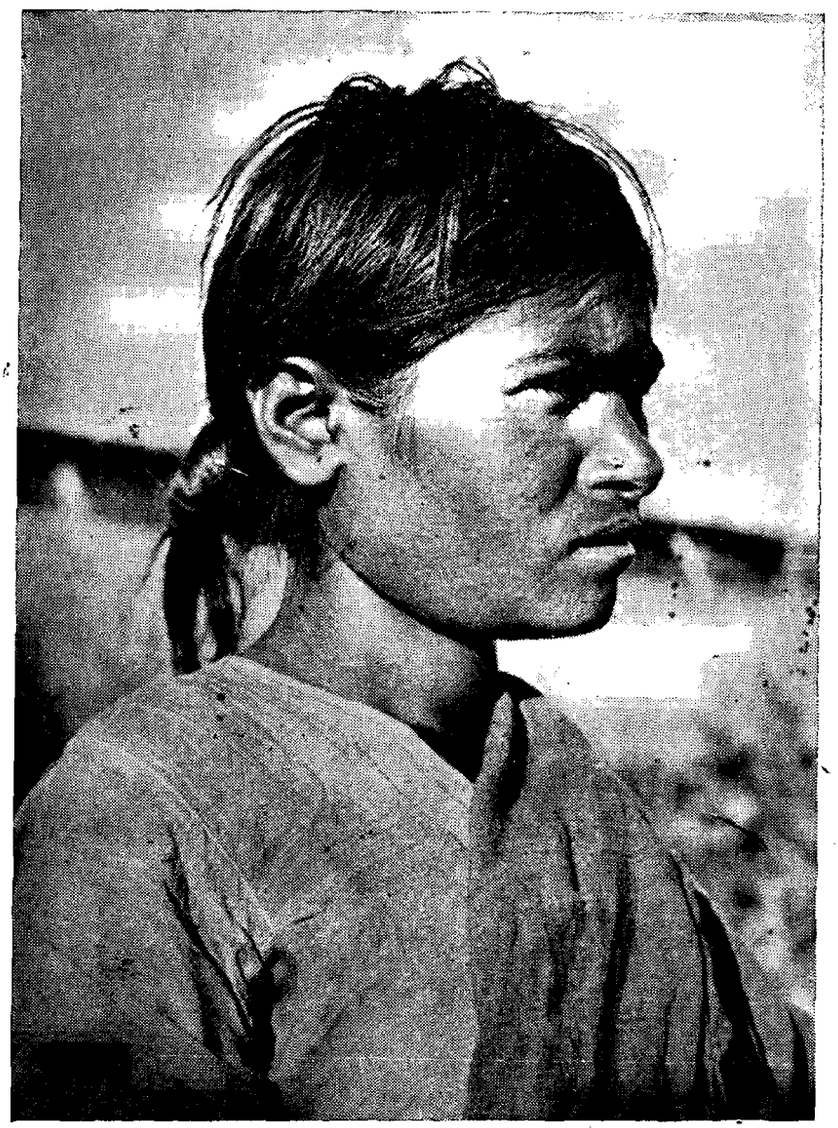


Fig. 6 A Madiga Female—Profile



Fig. 7 A Madiga Female—Back view
Hair style of Madiga woman may be observed·

Name of of the Caste	*Name of Exogamous divisions*
I. Arundhatiya .	(1) Adduri
	(2) Palavella
	(3) Goriparthi
	(4) Pasupuvellu
	(5) Matangi
	(6) Makandollu
II. Jaggali . .	(1) Bathu
	(2) Arasada
	(3) Bogi
	(4) Thota
	(5) Thirumala
	(6) Venkateswara
	(7) Nageswara
III. Jambuvulu .	(1) Kondavalli
	(2) Matangi
	(3) Komanpalli
	(4) Kada
	(5) Undurthi
	(6) Katta
	(7) Dondapati
	(8) Savarapu
	(9) Gangadhara
	(10) Sinkhinama
IV. Madiga	(1) Saggurthi
	(2) Tirumanadhari
	(3) Kota
	(4) Madugu
	(5) Marabathula
	(6) Velpula
	(7) Janapati
	(8) Jangam
	(9) Gangadhara
Name of the Caste	*Name of Exogamous divisions*
	(10) Ramanuja
	(11) Malladi
	(12) Chapala
	(13) Dubbaku
	(14) Allarapu
	(15) Maganti
	(16) Kanakapudi
	(17) Yetti
	(18) Gugudu
	(19) Ammalladinne
	(20) Midde
	(21) Arigela
	(22) Erigollu
	(23) Chennaram
	(24) Kari
	(25) Musala
	(26) Devaguti
	(27) Tupakula
	(28) Peravalli
	(29) Puttakala
	(30) Nadimidoddi
	(31) Ganjangi
	(32) Panchalinga
	(33) Peddabarlu
	(34) Pothuraju
	(35) Kanthollu
	(36) Chalamiti
	(37) Kalgalli
	(38) Janne
	(39) Jerripothula
	(40) Manne
	(41) Eggidollu
	(42) Mannipapollu
	(43) Kodavandlu

According to the Caste Index furnished in the Census Report of 1891, Chokkalas, Madigas and Malas constitute three sections under Jaggali but the Jaggalis among whom field investigations were carried out stated that they had nothing to do with the Malas and Chokkalas and that they were simply Madigas. The Caste Index, Census of India, 1891, also gives the various Sub-divisions among Madigas. It is reproduced as Appendix.

Distribution and Population Trend

Madigas, being the largest community (2,147,879 persons) among the Scheduled Castes, spread out in different parts of the State, has been studied in the three regions of the State, *viz.*, Rayalaseema, Coastal Andhra and Telangana, to bring out the regional variations in all aspects of their life. Three other Scheduled Castes *viz.*, Jambuvulu, Arundhatiya and Jaggali which are listed separately in the President's Modification Order, 1956 but are actually satellites to Madiga Caste are studied in Coastal Andhra districts where they are found and a combined note is prepared on these four castes.

Three villages *viz.* Nadimidoddi, K. K. Agraharam and Cholasamudram were selected in Anantapur taluk of Anantapur district to study Madiga, as Anantapur has the largest people of Madiga Caste in Rayalaseema region. Nadimidoddi is situated at a distance of about 32 kilometres from Anantapur on the Tadipatri-Dharmavaram road. K. K. Agraharam is at a distance of about 19 kilometres from Nadimidoddi village towards south. These two villages are to the

North-East and Soutn-East of Anantapur respectively. The third village *i.e.*, Cholasamudram is at a distance of 32 kilometres from Anantapur towards the West, on Anantapur-Belaguppa highway. Eighty households of Madigas are studied in these three villages. Case studies were conducted in June-July, 1962 in all the three villages.

Gampalagudem village represents the Coastal Andhra for the study on Madigas and is located in Tiruvur taluk of Krishna district. Gampalagudem can be reached from Tiruvur by Tiruvur-Madhira bus and is at a distance of 16 kilometres from Tiruvur. Thirty two households are studied in this village by selecting every fourth household. The field investigations were carried out during August, 1962.

Medak district is selected for the study of Madiga in Telangana. Ranzole village in Zaheerabad taluk at a distance of about 13 kms. from Zaheerabad on the Zaheerabad-Sangareddy highway is chosen for field investigation where ten households are studied. The field survey was undertaken during April, 1962.

Arundhatiya has been studied in Nellore district. Mogullur village of Rapur taluk is selected to study Arundhatiyas and the existing eight households were covered. Mogullur is at a distance of about 40 Kms. from Rapur. One has to travel by bus on the route of Rapur-Nellore to a distance of 32 Kms. *i.e.*upto Podalakur and then take a diversion of 8 Kms. from there to reach Mogullur. The field study was conducted during September, 1963.

Jambuvulu is another satellite caste to Madiga which is largely found in East Godavari district. One household was covered at Kothapet proper of Kothapet taluk and 8 households were covered at Perur village of Amalapuram taluk during January, 1963. Perur village is at a distance of about 9 Kms. from Amalapuram towards the south.

Balijipet village of Bobbili taluk in Srikakulam district has been selected for the study of Jaggalis, another satellite caste to Mdiga, where six households were covered for the study. Balijipet is at a distance of 28 Kms. from Bobbili, on the Bobbili-Chilakalapally route. This community was studied during October, 1964.

Madiga Caste has the largest population of all the Scheduled Castes in Andhra Pradesh forming 6.14% of the total population of Andhra Pradesh and 43.19% of the total Scheduled Caste population of the State. Appendix I and Appendix II give the population particulars of Madiga and its satellite castes with reference to the earlier Censuses upto 1931 and the 1961 Census respectively. As the present Andhra Pradesh State is formed out of certain regions which were a part of both Madras and Hyderabad before 1956, the population figures are drawn from the reports of both the States for the past decades. The population figures of Madigas during the past decades are available from 1881 to 1931 in the case of Hyderabad State and from 1891 to 1931 in the case of Madras State. In the case of Madras State, the population figures for the decades 1891, 1911 and 1931 are given to the nearest thousand. The sex-wise break-up of the population is not given except in the case of 1921 Census both for Madras and Hyderabad States. In Hyderabad State during 1921, there were 669,203 persons of Madiga Caste broken up into 48.86% of males and 51.14% of females. During 1921, for Madras State, 2,579 Jaggalis were returned of whom 42.11% were males and 57.89% were females. Also in the same decade, 737,427 persons were returned as Madigas consisting of 50.41% males and 49.59% females. Jaggalis were also returned during the 1901 decade for Madras State but sex-wise break up is not available. Arundhatiyas and Jambuvulu were not separately classified in any of the decades except in 1931 for Madras State, where their population was returned as roughly 17,000. The distribution of population of Jaggalis and Madigas is given for Ganjam and Vizagapatam districts for the 1931 Census in Madras. Appendix III gives the percentage of variation in the population of Madigas from 1881 to 1931. Appendix IV gives the district-wise distribution of Madigas and satellite castes according to 1961 Census. According to the 1961 Census, Madigas are found throughout the State while Arundhatiya, Jaggali and Jambuvulu are found in the Coastal Andhra and Rayalaseema regions of the State and not in the Telangana districts. Arundhatiyas are predominant in the districts of Nellore (38.71% of the total comimunity), West Godavari and East Godavari. Jaggalis are mostly concentrated in Srikakulam district which accounts for 95.67% of the total population of the community. Jambuvulu are inhabiting the district of East Godavari to the extent of 82.22% of the total. The next largest concentration is found in West Godavari where their population is 16.18% of their total population. Madigas are found predominantly in Mahbubnagar district (10.48%) of the entire State is taken into account. The next two places go to Nalgonda and Hyderabad where the con-

centration is 9.22% and 9.15% respectively. If we take up the regionwise distribution, in Rayalaseema, Anantapur district ranks first showing 7.9% of the total Madiga population of the State. In Coastal Andhra, Krishna district takes the first place having 3.90% of the total Madiga population. Mahbubnagar stands first in Telangana showing 10.48% of the total Madiga population. The distribution of population of Madiga caste in the three regions is as follows:—

STATEMENT II

REGIONWISE DISTRIBUTION OF MADIGAS ACCORDING TO 1961 CENSUS

Name of the region	Madigas		
	Persons	Males	Females
1	2	3	4
Rayalaseema . . .	434,022	224,950	209,072
Coastal Andhra . . .	364,800	186,124	178,676
Telangana	1,349,057	683,108	665,949

Madigas are predominant in Telangana comprising nine districts. 62.81% of the total population belong to this region (62.43% among males and 63.20% among females). Rayalaseema ranks second though it consists of only four districts. 20.21% of the total population consisting 20.56% of males and 19.84% of females are found in this region. Coastal Andhra contains 16.98% of the total Madiga population (17.01% males and 16.96% females). The following statement gives the Rural and Urban break up of Madigas and its satellite castes.

STATEMENT III

PERCENTAGE OF RURAL/URBAN POPULATION OF MADIGA AND ITS SATELLITE CASTES

Name of the caste	Percentage of rural population to total population of the caste	Percentage of urban population to total population of the caste
1	2	3
(i) Arundhatiya . . .	94.21	5.79
(ii) Jaggali	98.35	1.65
(iii) Jambuvulu . . .	97.51	2.49
(iv) Madiga	89.49	10.51

Thus there is a large concentration of population of these castes in the rural areas. The process of urbanisation is relatively significant among Madigas and comparatively negligible among Jaggalis while Jambuvulu and Arundhatiya fall in between. The statement given below shows the position of Madigas and its satellite castes in the total population of Andhra Pradesh and also their percentages to the total Scheduled Caste population.

STATEMENT IV

THE PERCENTAGE OF MADIGAS AND ITS SATELLITE CASTES TO THE TOTAL POPULATION OF ANDHRA PRADESH AND SCHEDULED CASTES ACCORDING TO 1961 CENSUS

Name of the Caste	Percentage of concentration to total population of Andhra Pradesh	Percentage of caste to toatl population of Scheduled Castes in Andhra Pradesh
1	2	3
Arundhatiya	0.24	1.71
Jaggali	0.01	0.05
Jambuvulu	0.03	0.19
Madiga	6.14	43.19

The following s tatement gives the sex ratios among Madiga and its satellite castes.

STATEMENT V

SEX RATIO OF MADIGA AND ITS SATELLITE COMMUNITIES ACCORDING TO 1961 CENSUS

Name of the caste	No. of females per 1,000 males
1	2
Arundhatiya	966
Jaggali	1,044
Jambuvulu	943
Madiga	963

Among Jaggalis females outnumber the males while in all other cases, males outnumber the females. Jaggalis mainly inhabit Srikakulam district where there are 1,037 females for every 1,000 males in the

general population of the district. The general reason given for the outnumber of females in the District Hand Book is as follows:—

"The migration of male members of the family to the neighbouring districts of Visakhapatnam, Ganjam to the industrial areas of Bhilai, Rourkela and Calcutta to eke out their livelihood keeping their families at home may be one of the main reasons for this disparity in sex ratio."

(1961 Census, Andhra Pradesh, District Census Hand Book, Srikakulam District, P. XIII.)

The same reason may be valid in the case of Jaggali Community also.

Appendix III gives the variations in the population of Madigas from 1881 to 1931 in the case of Hyderabad State and from 1891 to 1931 in the case of Madras State. The variations, from 1931 to 1961 could not be given as the population figures are not available for 1941 and 1951 Censuses.

Dwelling, Dress, Food, Ornaments and Other Material Objects Distinctive of the Community Etc.

Dwellings of Madigas of Rayalaseema Region

Generally the habitations of Madigas and its satellite castes form the outskirts of the village, located at a distance of about 0.4 Km. from the clusters of houses of washermen. The dwellings are locally known as *Kottamulu* or *Gudiselu*. Figure 8 shows the outer view of a Madiga house in Anantapur district. Before constructing the house, the household head enquires the elderly people of the village or a Brahmin as to whether the site elected is good. If it is declared to be good, he plans to construct the house. An auspicious day is fixed by the Brahmin. On that day the site is cleaned and water is sprinkled. A small portion of the wall is constructed in a corner and a coconut is broken after worshipping the God. The pieces of coconut are distributed among the people who attend the function. The ground plan of *Kottam* or *Gudise* is rectangular. The floor of the house is at a height of 2 feet above the ground. The size of the house would be generally 18′ × 9′. However the size differs depending upon the family composition. The walls are constructed with stone and mud. The lengthwise walls are raised to a height of 5 feet above the floor and the breadthwise walls are raised to height of 8 feet. The breadthwise walls are in the form of an isosceles triangle over a rectangle. A strong wooden pole is fixed at the central portion of the house, in line with the top of the isosceles triangular ends of both the breadthwise walls. Another country wood rafter is placed to rest on the central pole, the ends of which are fixed in the breadthwise walls. A door is fixed at the central portion of the lengthwise wall which is always found to face east. They consider the eastern direction as lucky for the family. Wooden rafters or bamboos are arranged in an inclined plank resting on the central rafter and on both the lengthwise walls. *Eatha* (palmyra) leaves or *Boda* (a kind of grass) grass is spread on the above frame work. The house is provided with a single door and there are no windows. The size of the door is 3′ × 5′. The shutter is made of bamboo pieces and palmyra leaves. The only reason for the door facing towards east is that it is considered to be lucky. The floor is plastered with cowdung. It is estimated by the informants that the cost of construction of a house ranges between Rs. 100 and Rs. 150. In addition to the hired labour, all the family members help in the construction. An auspicious day is decided for house warming in consultation with a Brahmin. On that day all the family members take bath and are dressed in new clothes. The family God is worshipped and a coconut is broken. Milk is boiled. While boiling the milk, they see that the boiled milk flows out of the vessel. They call this particular rite of the ceremony as *palu ponginchuta*. Vegetarian food is served to all the friends and relatives. On every Tuesday and Friday, the floor is plastered with cowdung. Once in a year the outer walls are smeared with red soil (ochre) while the inner walls are whitewashed on all the important festive occasions.

Dwellings of Madigas and Jambuvulu of Coastal Andhra Region

The Madiga houses are located usually on the outskirts of the village. The local names for their dwellings are *puripaka* or *puri-illu*. Figure 9 represents a typical hut of Madiga in Krishna district. The site is selected in consultation with the stone cutter (*Oddara*). A Brahmin is consulted to fix up an auspicious day for beginning the construction. Usually Thursday is considered to be good for this occasion. On that day, the plot is cleaned and a pole is fixed at the centre of the site. Vaddera is invited to officiate. A small pit is dug and nine cereals and pulses are placed in it with a small piece of gold and some money. The nine cereals and pulses are *Biyyam* (paddy), *Godhumalu* (wheat), *Kandulu* (Redgram), *Pesalu* (Greengram), *Semagalu* (Bengalgram), *Minumulu* (Blackgram), *Ulavalu* (Kidney bean), *Nuvvulu* (Gingelly), and *Alasandalu* (Cowpea). Vermilion and turmeric are applied to the pole and *puja* (worship of God) is performed. All the invitees are given the pieces of

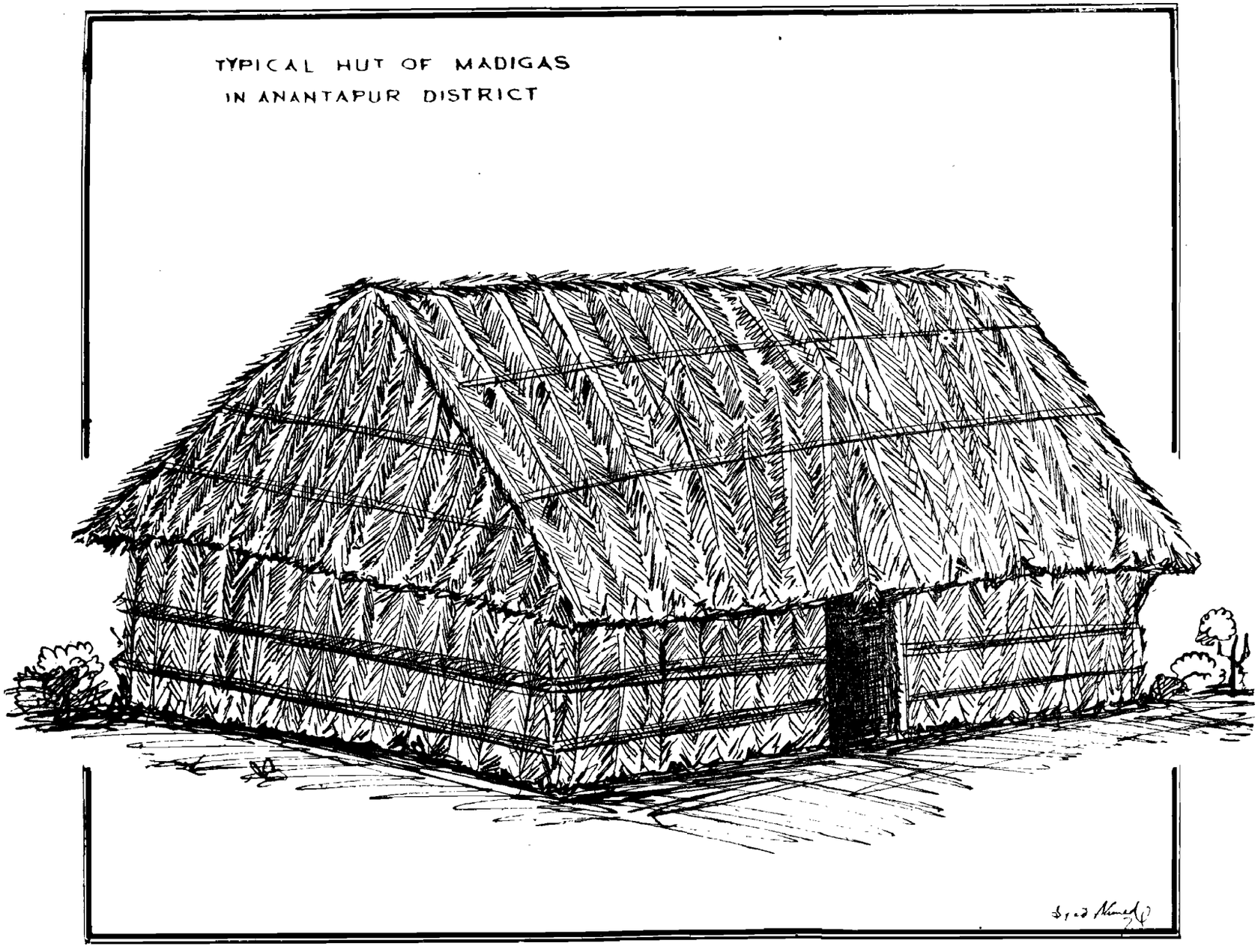


Fig. 8 A typical hut of Madigas in Rayalaseema Region

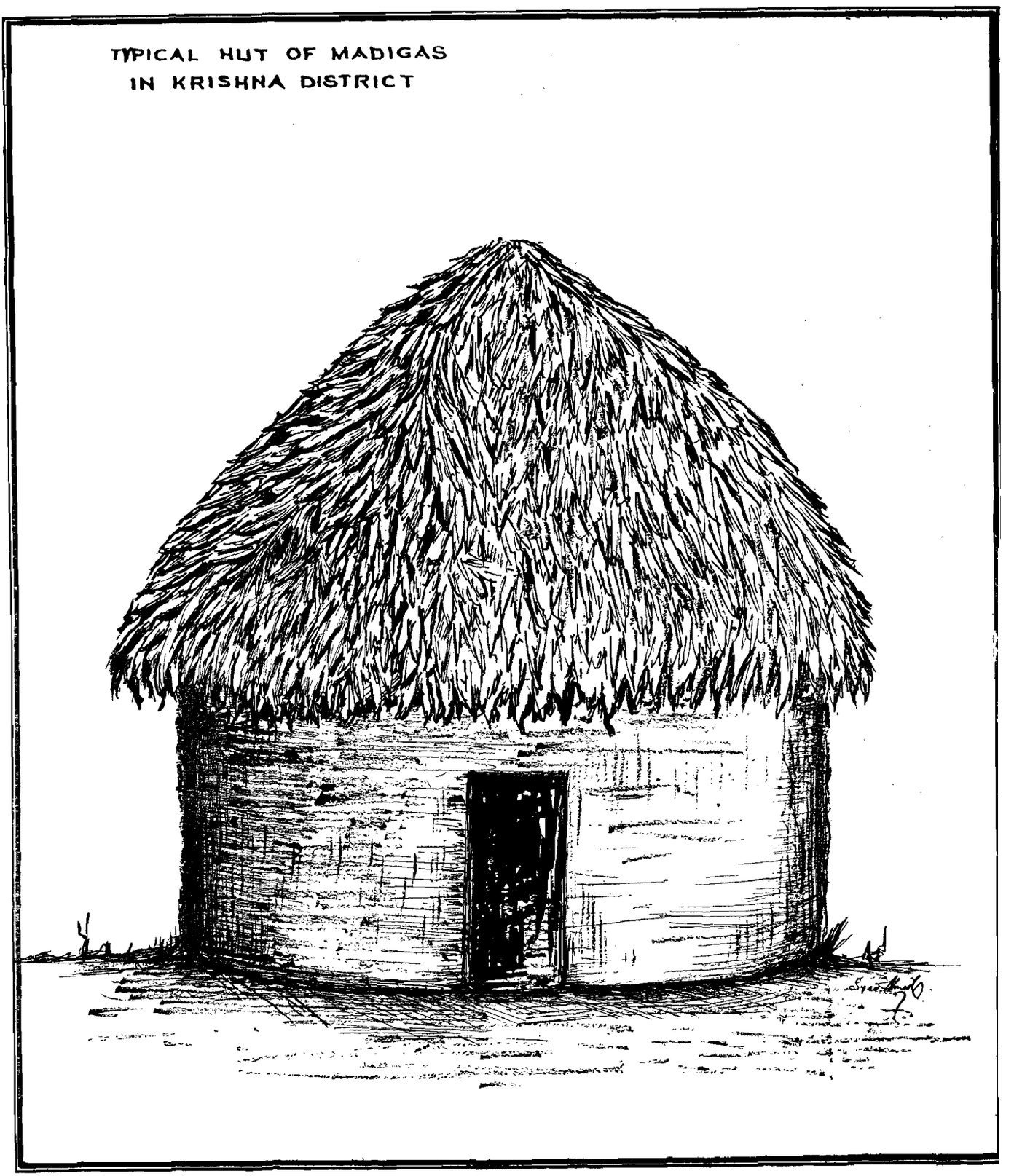


Fig. 9 A typical hut of Madigas in Coastal Andhra

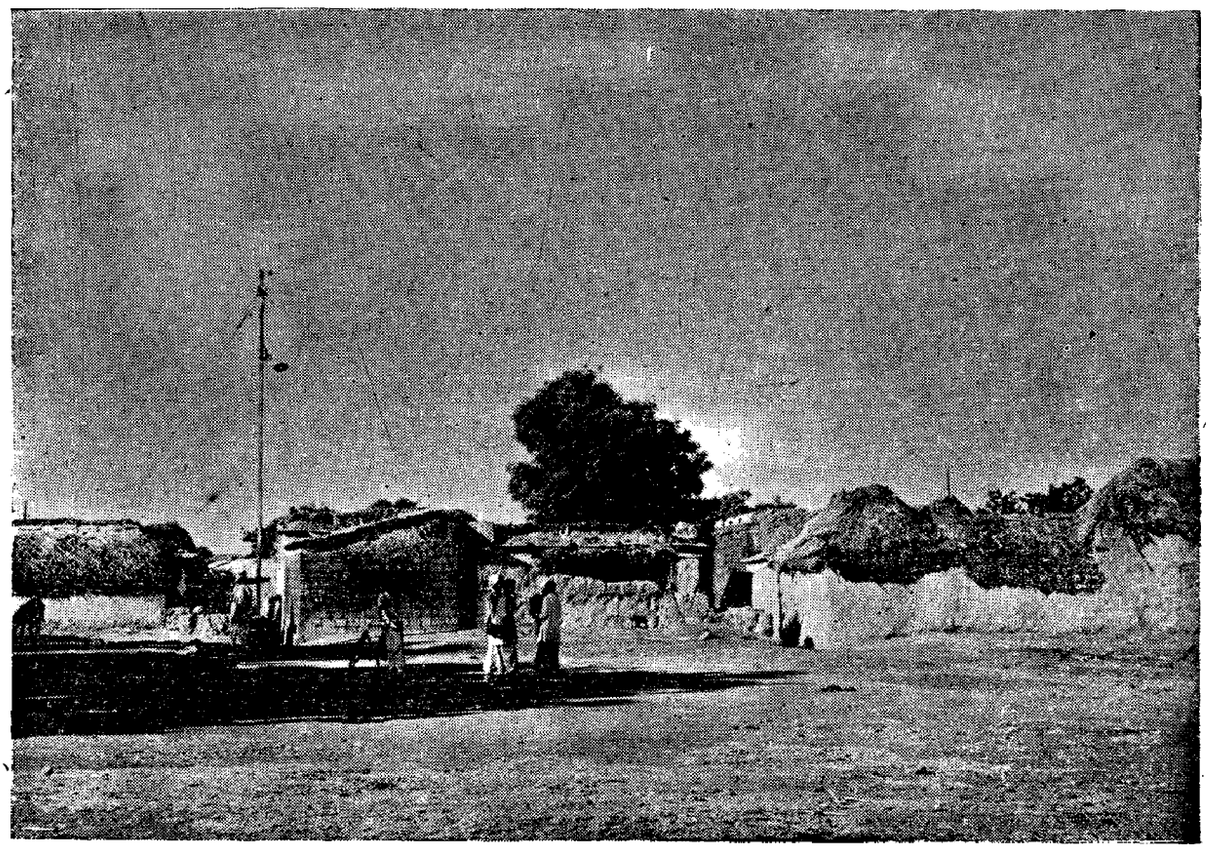


Fig. 10 Housing pattern of Madigas in Ranzole Village of Zahirabad Taluk of Medak District

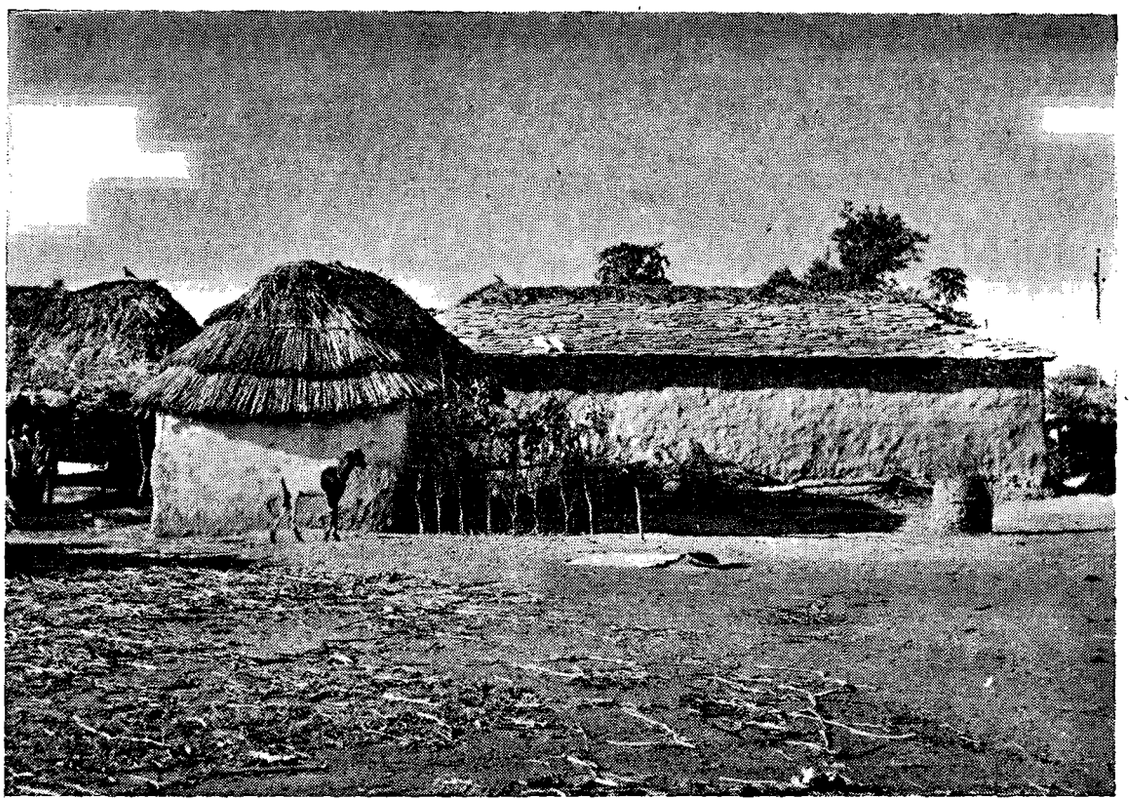


Fig. 11 Housing pattern of Madigas in Ranzole Village of Zahirabad Taluk of Medak District

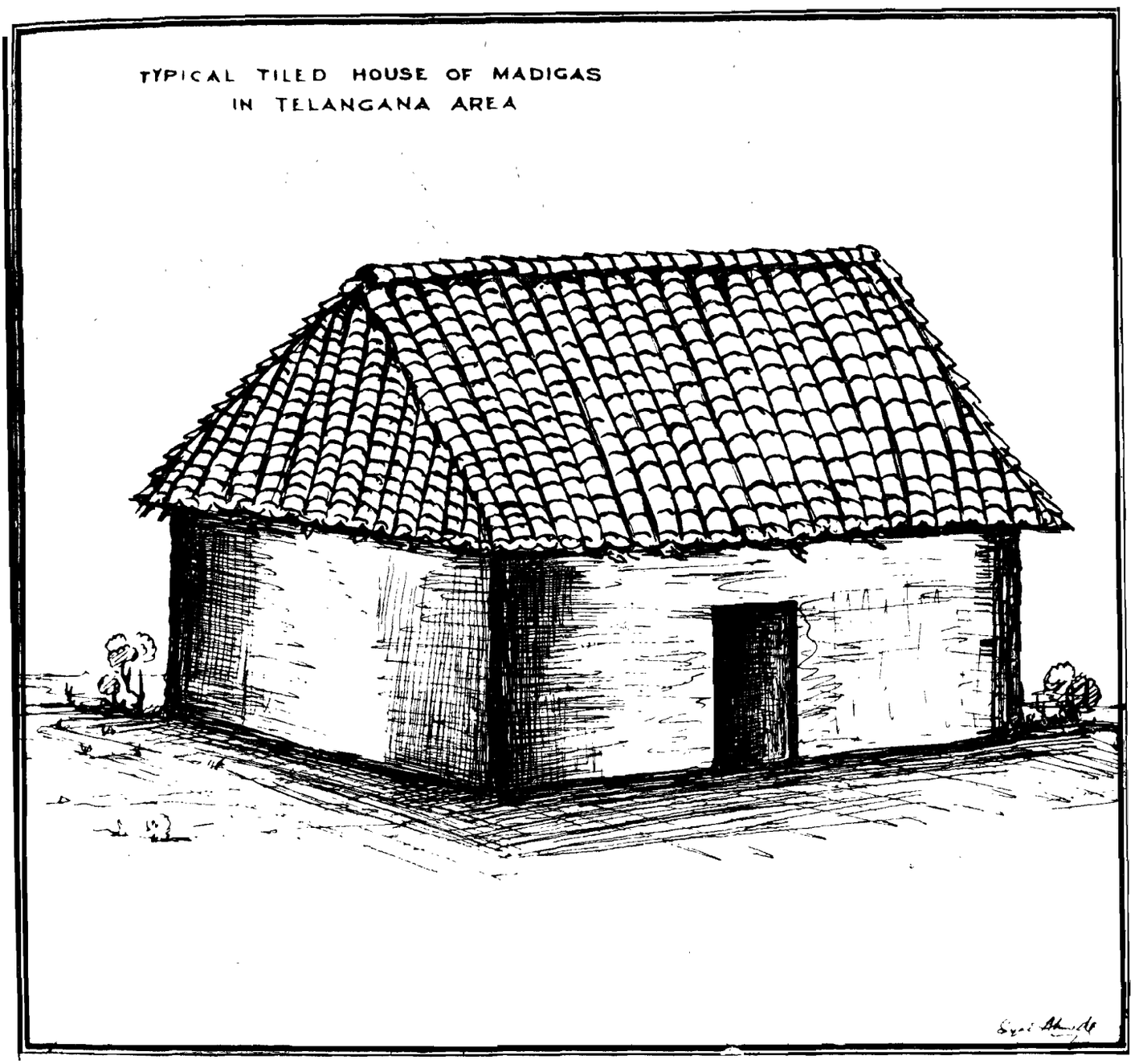


Fig. 12 A typical tiled house of Madigas in Telangana Region

coconuts offered to the God. A remuneration of Rs. 1.25 p. and 1½ kgs. of rice is paid to the *Vaddera* for his services. The plan of the house is rectangular. The size is usually 9′×10½′. The flooring of the house is one foot above the ground level. Three poles of 8 feet length are fixed in the centre of the house, in lengthwise direction. A big rafter is arranged to rest on these three poles. All the four mud walls are raised to a height of 5 feet. The roof is in an inclined plane on both sides of the rafter. Bamboos are arranged in an inclined plane, resting on the rafter and lengthwise walls on both sides over which palmyra leaves are spread. This forms the roof. The space above the breadthwise walls which is left open is covered with bamboo wattles or palmyra leaves. There is provision for a single doorway of size 3′×5′ and there are neither ventilators nor windows provided for this type of houses. Palmyra leaves fixed in the frame work of bamboo pieces equal in size with the door frame form the shutter of the door way. The floor is plastered with cowdung. An auspicious day is fixed for house-warming by a Brahmin after the completion of the house. Nobody officiates on this occasion. Milk is boiled in a new pot and allowed to flow out of the pot. *Pongal* is prepared and distributed among the relatives and friends. There is no practice of wearing new clothes on this occasion. Animal sacrifice is not in vogue. The house is cleaned every day. The floor is smeared with cowdung twice a week. The walls are white washed once in a year, preferably at the time of Sankranti (14th January).

Dwellings of Madigas of Telangana Region

The dwellings are locally known as *puri gudise* and *penkutillu*. General housing pattern can be seen in figures 10 and 11. Figure 12 represents a *penkutillu* (tiled house) of Madigas of Telangana region. As in the case of Madigas of other two regions, the dwellings are found on the outskirts of the village. There are no hard and fast rules for the selection of the house site. The site is selected on the advise of the friends. The month of *Chaitra* (March-April) is considered to be the auspicious for house construction. Monday, Tuesday, Wednesday, Thursday and Friday are considered as good days for both commencement and warming ceremonies while Saturday and Sunday are considered to be inauspicious.

Dwellings of Arundhatiyas

The dwelling of these people is locally known as *thataku illu* or *gudise*. Usually the clusters are located on the outskirts of the village. No special importance is attached to the selection of the house site. Whenever they build houses, they consult the Brahmin or a learned man to know whether the site is good for their family. If the site is considered to be good, then they celebrate the ceremony concerning the commencement of the house construction. A brahmin is consulted to fix up the day. On that day, the site is cleaned and cowdung water is sprinkled. At the north-east corner of the plot, a pole that ends in 'V' shape is fixed. The family God is worshipped and a coconut is offered. *Pandaram*, a mixture of coconut pieces, jaggery and *borugulu* (puffed rice) is distributed among the invitees. The ground plan of the *thatakuillu* is rectangular. Usually these are built on high plinths. The size of the floor is usually 15′×9′. The walls are built with stones and mud and are raised to a height of seven to eight feet on the platform. In some cases, where they cannot construct the walls, the poles ending in 'V' shape are used, and the space between those poles is covered with bamboo wattles or palmyra leaves supplementing the walls. Two poles, each 14 feet high are centrally fixed allowing a distance of at least 9 feet in between. These poles also end in V-shape and a big rafter is placed to rest on these two poles, which is known as the main rafter. Bamboos or country wood rafters are arranged to rest on the main rafter and on all the four walls in an inclined plane and palmyra leaves are spread on this frame work. The house has a single doorway and there is no window. The size of the door is 3′×5½′. The shutter to the door is made out of palmyra leaves or a bamboo wattle is used for this purpose. The main door faces the eastern direction; there seems to be no special reason for this. The floor is plastered with cow dung. The house is single roomed. The single room contains a hearth *gudu* (a shelf erected out of stones and mud) to keep the utensils, a raised portion on the floor to keep the cooked food etc. and a pounding pit. It has been expressed by the informants that Rs. 70 would be sufficient generally for the construction of a house. Both family and hired labour are used for house construction. After the construction of the house, a Brahmin is consulted to fix up an auspicious day for house warming. On that day, the house is decorated and mango leaves are fastened to the threshold. The family God is worshipped first and then milk is boiled in such a way that atleast a few drops of the same flow out of the vessel. On the same day a vegetarian feast is given to all friends and relations. Some people who are well off may go in for new clothes. Previously there was the custom of

sacrificing a goat or sheep at the time of housewarming ceremony. But they have given up this habit since a long time, thinking that it may not be good for them to kill an animal at the time of entering the new house. The pattern of their dwellings has not undergone any significant change and it remains as it was a few generations ago.

Dwellings of Jaggalis

Their dwelling is known as *'puri-illu'* while the local pattern is *penkutillu*. As obtained from the informants, the colony of Jaggalis is situated usually at the eastern corner of the village. Importance is not at all attached to the selection of house site. Mostly these people suffer from lack of land for house construction. The ceremony concerning the commencement of house construction is not observed in this caste. The reason for this may be their poor economic status. Both family and hired labour are used for house construction. Jaggalis live in dormitory type of houses. A lengthy wall is constructed with mud and stones to a height of 8 feet and on both sides of the wall the houses are built. Usually the floor of the house would be 12′×15′. A parallel wall is constructed at a distance of 7 feet from the main wall to a height of 5 feet. These two walls represent the lengthwise walls. Bamboos are placed in an inclined plane resting on the main wall and the parallel wall in such a way that five to six feet length of the bamboos are left outside the small parallel wall. The remaining 5 feet width in front of the 5 feet wall is used as a verandah of size 5′×15′. This is closed on three sides except on the front side. The side walls are also constructed with mud and stones. On the frame work of these bamboos is spread a kind of grass known as *Rellugaddi* (a kind of grass used for roofing) in layers. These layers of grass appear like a staircase. A door is provided at the central portion of the small wall (raised to a height of 5 feet) with a shutter made of palmyra leaves. The main door faces either south or north according to the custom followed by them since a long time. The floor is plastered with cowdung. A shelf locally called as *atuka* of size 4′×2′ is fixed to the hind wall to keep the cooked items. They have separate cattle sheds. An auspicious day is fixed for housewarming by the local Brahmin or a learned man. On that day milk is boiled in a new pot and a coconut is offered to the family God. A sweet, locally called *paramannam* (a mixture of jaggery and bengalgram dal) is distributed among the invitees.

Every Friday, the floor of the house is plastered with cowdung and *muggulu* (designs with lime powder) are drawn.

Food

The staple food of Madigas of Rayalaseema region is *Ragi* (finger millet), Jowar, *Korra* (Italian millet) and rice, while in Coastal Andhra rice and jowar are consumed. Telangana Madigas eat mostly *jowar*, but now and then rice and wheat are also consumed. Arundhatiyas consume jowar, *sajja* (spiked millet), *arikelu* (kodi millet), *ragi* (finger millet) and rice. They use *nukalu* (broken pieces of rice) as a supplement to rice. Jambuvulu eat mostly jowar and rice, while Jaggalis eat rice, *chollu* (finger millet), *jowar*, *samalu* (little millet) and *Udalu* (branyard millet). Madigas of three regions as well as Arundhatiya and Jambuvulu do not eat roots. But Jaggalis consume some of the roots *viz.*, *Seema pendalam* (Yam), *Chama dumpa* (elephant ear), *Sari kanda* (elephant foot) and *Sothi dumpa* (a kind of yam). All people take food thrice a day. Madigas of Rayalaseema and Coastal Andhra, Arundhatiya and Jambuvulu eat the previous night's remaining (*saddi*) as the first meal of the day in the early morning. In the afternoon, they take their second meal that consists of *Ragi sankoti* (food prepared out of *ragi* flour and a little rice mixed with water) and chutney (prepared out of onions and chillies). The third meal is taken in the night consisting of rice and curry made out of *dal* and some vegetables. Madigas of Telangana eat *jouar roti* with *togara papu* (curry prepard out of dal) or *karam* (chutney prepared out of chillis and onions), as their first meal in the morning. The menu is more or less the same in the afternoon and night. Jaggalis take their breakfast in the morning, the items being *chaddi annam* (last night's remaining) and *ganji* (gruel prepared out of rice). The second meal comprises *chodi ambali* (the gruel prepared out of *ragi* flour) which is taken at noon, and the third meal is taken in the night with rice and *kura* (curry). Jaggalis take meat at least once in fifteen days without fail. Madiga and its satellite castes eat the flesh of fowl, goat and sheep. They also eat beef and pork. Among birds they eat doves, geese, parrots, *kanjulu* (patridges) etc. All kinds of fish are taken. Some of them are *svada*, *marupu*, *gidisa*, *parigi* and *zella*. The flesh of the dead animals is also consumed. Intoxicants are freely used. None of them is in the habit of taking tiffin and coffee regularly. Now and then they take coffee or tea at home.

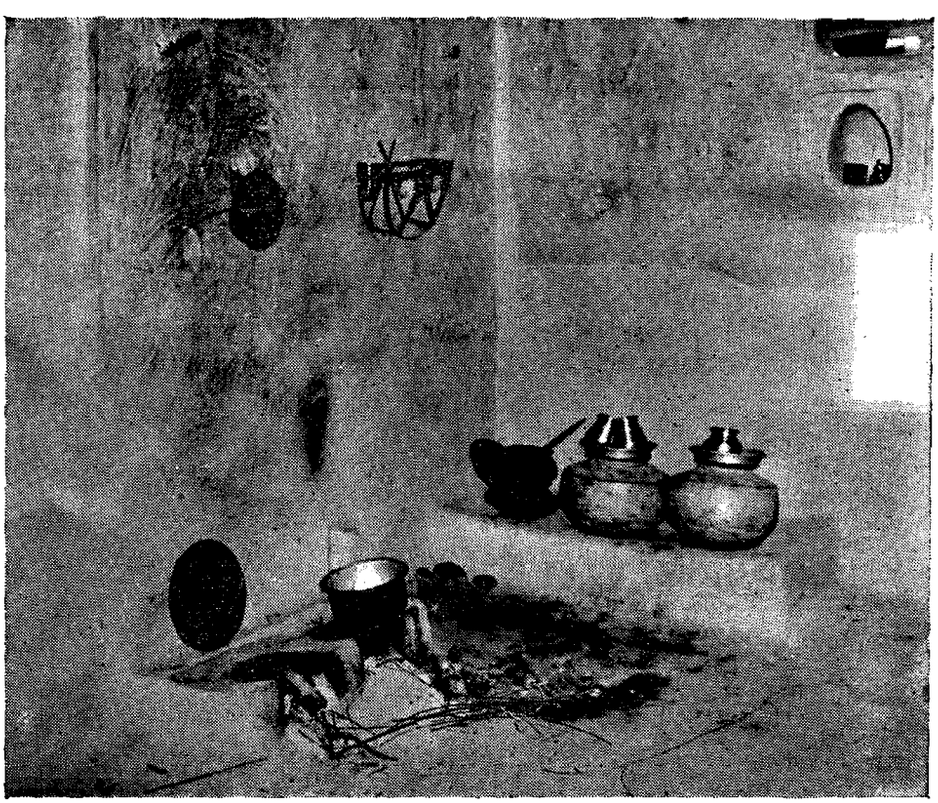


Fig. 13 Kitchen in a Madiga Household

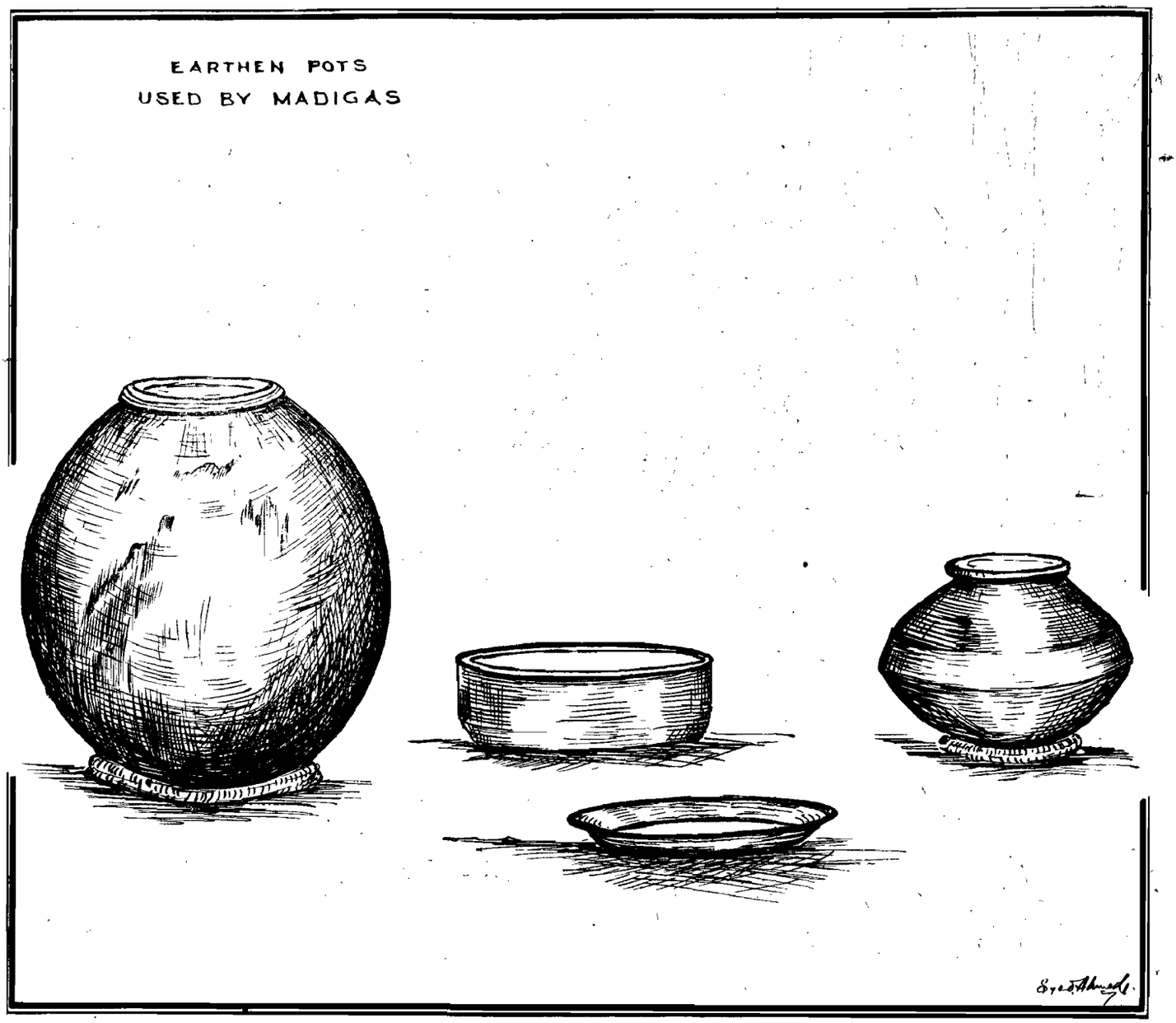


Fig. 14 Earthen pots used by Madigas

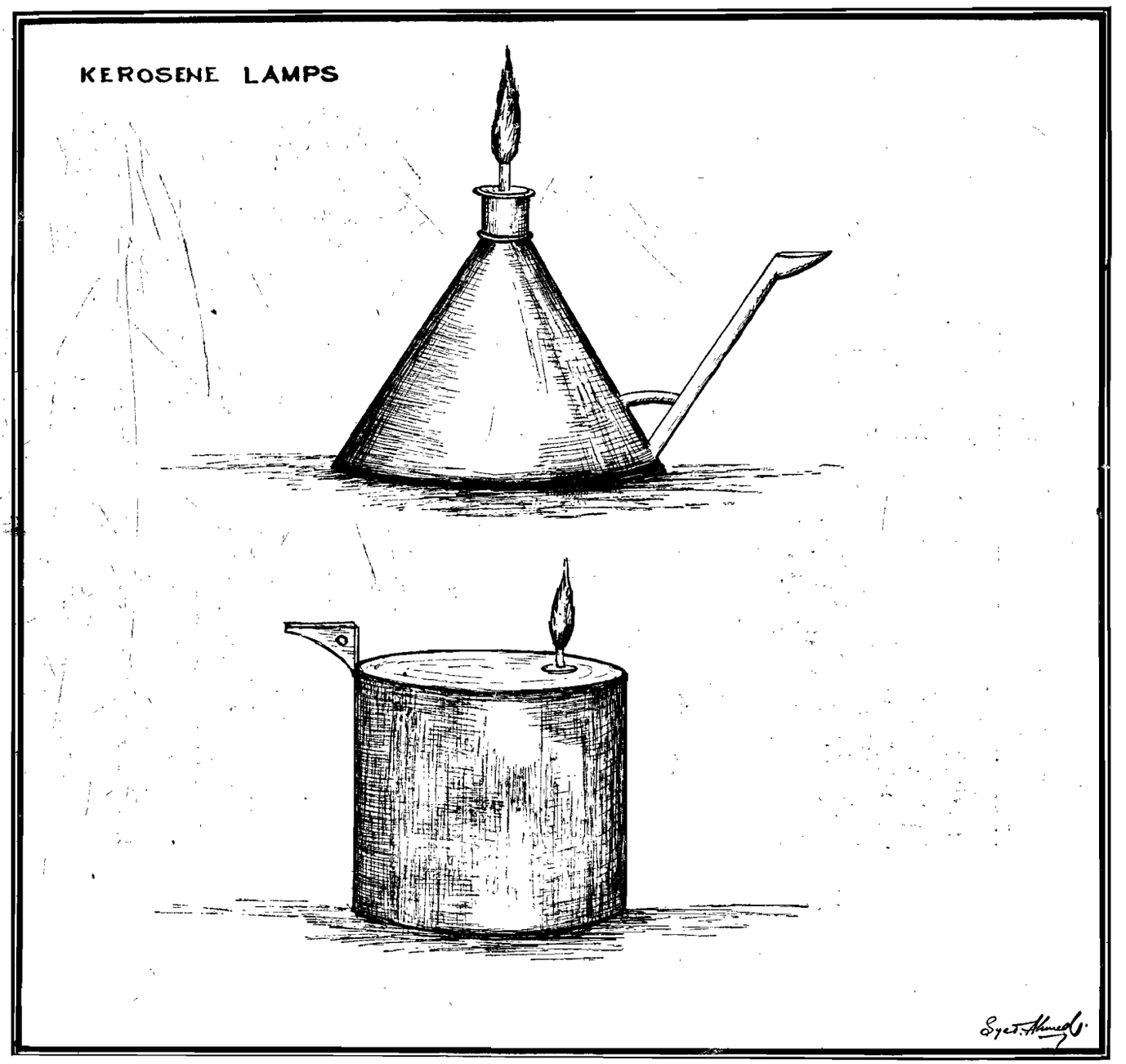


Fig 15 Kerosene lamps



Fig. 16 Dressing pattern of Madigas in Telangana Region

Utensils

The following statement gives the names of various utensils used by Madiga and its Satellite Castes.

STATEMENT VI

UTENSILS USED BY MADIGA AND ITS SATELLITE CASTES

Use of the Utensils	Local names of the utensils used by					
	Madigas of Rayalaseema	Madigas of Coastal Andhra	Madigas of Telengana	Arundhatiya	Jambuvulu	Jaggalis
1	2	3	4	5	6	7
Cooking	*Buvva Kunda* (earthen)	*Buvva Kunda* (earthen)	*Buvva Kunda* (earthen)	*Kuti Kunda* (earthen)	*Buvva Kunda* (earthen)	*Kuti Kunda* (earthen)
Preservation of edibles	*Kura Kunda* (earthen or Aluminium)	*Kura Satti* (earthen)	*Kura daka* (Aluminium or earthen)	*Kura kunda* (Aluminium or earthen)	*Kura satti* (earthen)	Amalatika Charudaka or Kura daka (earthen or Aluminium)
Eating	*Pallem* or *Tala* (Aluminium)	*Kancham* (Aluminium)	*Chippa* (earthen)	Aluminium plate	*Kancham* (Aluminium)	Aluminium plate
Drinking	*Chembu* or *Muntha* (earthen or aluminium)	*Chembu* or *Muntha* (earthen or aluminium)	*Gurigi* (earthen)	*Matti Muntha* or aluminium Chembu	*Chembu* (aluminium)	Chembu (aluminium)
Fetching and storing water	*Kadava Bona* or *Kagu* (earthen)	*Kadava & Bona* (earthen)	*Neella kunda* (earthen)	*Matti Panti*	Kadava (earthen)	Neela Kunda (earthen)
Storing grains, etc.	*Oda, Gade* (bamboo)	*Pedda Bonalu* (earthen)	*Kagu* (earthen)	*Bona* (earthen)	*Pedda Bonalu*	Kagu (earthen)

Some of the utensils used by Madigas are shown in figures 13 and 14. Utensils made of all metals can be used. There is no restriction to the use of any particular metal.

Fuel and Lighting

Securing the firewood is a problem to these people. They have to waste a day per week for getting firewood. All sorts of dried plants are used as firewood. Very often, palmyra leaves and dung cakes are used as firewood. Kerosene lamps serve the lighting purposes (Figure 15).

Dress

Madigas use coarse and cheap cloth for their dress. Males of Rayalaseema Madiga wear *angi* (half sleeve shirt) and *jubba* (shirt with full sleeves) as upper garments while *pancha* (*dhoti*) serves as lower garment. Some of them also wear knickers. *Angi* requires a cloth of 2 yards length while jubba needs $2\frac{1}{2}$ yards cloth. A knicker consumes $1\frac{1}{2}$ to 2 yards of cloth. Usually dhotis of $2\frac{1}{2}$ yards length are used. The dress of females consists of a saree of 8 yards length locally known as *cheera* and a blouse called *ravika* requiring a cloth of $\frac{3}{4}$th yard. Males use a head gear locally called *tuvala*(towel) the length of it ranging from $\frac{1}{2}$ yard to one yard. The dress habits of Madigas of Coastal Andhra, Arundhatiya and Jambuvulu are similar. The dress of a male consists of *chokka* (shirt), the upper garment and *pancha* (*dhoti*), the lower garment. The dress of a female comprises a *cheera*(saree) and a *ravika* (blouse). Males put on a cloth on their shoulders, locally called *kanduva* of one yard length. In Telangana the dress of a Madiga male consist of a shirt locally called *kamij* as the upper garment, and dhoti as the lower garment. They also wear a head-

gear called *Rumal* which is a must for the Telangana Madigas. Females wear sarees and blouses locally known as *cheera* and *ravika* respectively. The *Kamij* requires 3 yards of cloth, *rumal* 4 yards of cloth and ravika ¾th yard of cloth. Dhotis of 3½ yards and sarees of 8 yards in length are used (Figure 16).

Dress pattern among Jaggali

Pancha (*dhoti*) and *Lalchi* (loose shirt) are respectively the lower and upper garments of males. Generally dhotis of 3½ yards are used. *Lalchil* requires 2½ yards of cloth. Banians are also used by males. The dress of a female consists of *koka* (saree) of 7 or 8 yards in length. They prefer mostly red and white colours. Women generally do not wear blouses after the first confinement. Not wearing jackets is an indication of elderliness. The pattern of dress is the same in the case of Arundhatiya and Jambuvulu.

Ornaments and other material objects distinctive of the community

The ornaments that are used by women folk are varied which are given in the statement below.

STATEMENT VII

ORNAMENTS OF MADIGAS AND ITS SATELLITE CASTES

Madigas			Arundhatiya	Jambuvulu	Jaggali
Rayalaseema	Coastal Andhra	Telangana			
1	2	3	4	5	6
Bendu Kammalu (Ear ornament)	*Pattelu* (Neck ornament)	*Gantelu* (Ear ornaments)	*Kammalu* (Ear Ornaments)	*Kammalu* (Ear rings)	*Kammalu* (Ear ornaments)
Dabu (Ornament for waist)	*Gajjela aadigalu* (Leg ornaments)	*Dabu* (Ornament for waist)	*Vaddanam* (Ornament for waist)	*Mukkupuduka* (Nose ornament)	*Mukkupogu* (Nose ornament)
Kalla addigalu (Leg ornaments)	*Kadiyalu* (Leg ornaments)	*Molathadu golusu* (Ornament for waist)	*Mattelu* (Toe rings)	*Nagara* (Ornament for plait)	*Kadiyalu* (Leg ornaments)
Golusulu (Leg ornaments)	*Mattelu* (Toe rings)	*Mattelu* (Toe rings)	..	*Kadiyalu* (Leg ornaments)	*Mattelu* (Toe rings)
Mattelu (Toe rings)	..	..	..	*Muttelu* (Toe rings)	..

Madigas of Rayalaseema region use palmyra mats as the bedding material. They also use bed sheets. In Coastal Andhra, Madigas and Arundhatiya, Jambuvulu and Jaggali use cots invariably. Some of them also use blankets. Telangana Madigas use *gongali* (a carpet made of sheep's hair) as bedding. The cots are locally known as *nulaka manchalu* (cots that are woven with jute or hemp threads).

Tattooing

All these caste people have tattoo marks on different parts of the body. This is done by a class of people locally known as *pachabottollu* or *parikimuggu lavallu*. The most favoured designs are *Sivuni padalu* (feet of Lord Siva), *Chandamama chukkalu* (moon and stars), *Jerri* (centipede), *Banthi chettu* (Tagetes or French Mary Gold), and *Mutyala Mukkupogu* (nose ornament made with pearls). Some of the tattoo marks are shown in the figures 17 and 18. The names of Gods and Goddesses are also tattooed. In addition to the decorative aspect, there is a belief among them that they attain *moksha* (Heaven) if they get the figures of names of Gods and Goddesses tattooed on their bodies.

System of recording time

Traditionally they decide the time according to the movements of the sun and stars.

Environmental Sanitation, Hygienic Habits, Diseases and Literature

Usually the dwellings of Madigas are in the outskirts of the village where dust and dirt of the village are lodged in heaps. There are no special sweepers and scavangers for them, but all co-operate in maintaining a clean environment. In the case of Coastal Andhra districts, the pig is the favourite domestic animal. The scavenging habits of this animal are perhaps helpful to keep their surroundings clean. Whenever there is any disease, the local medicine-man is responsible

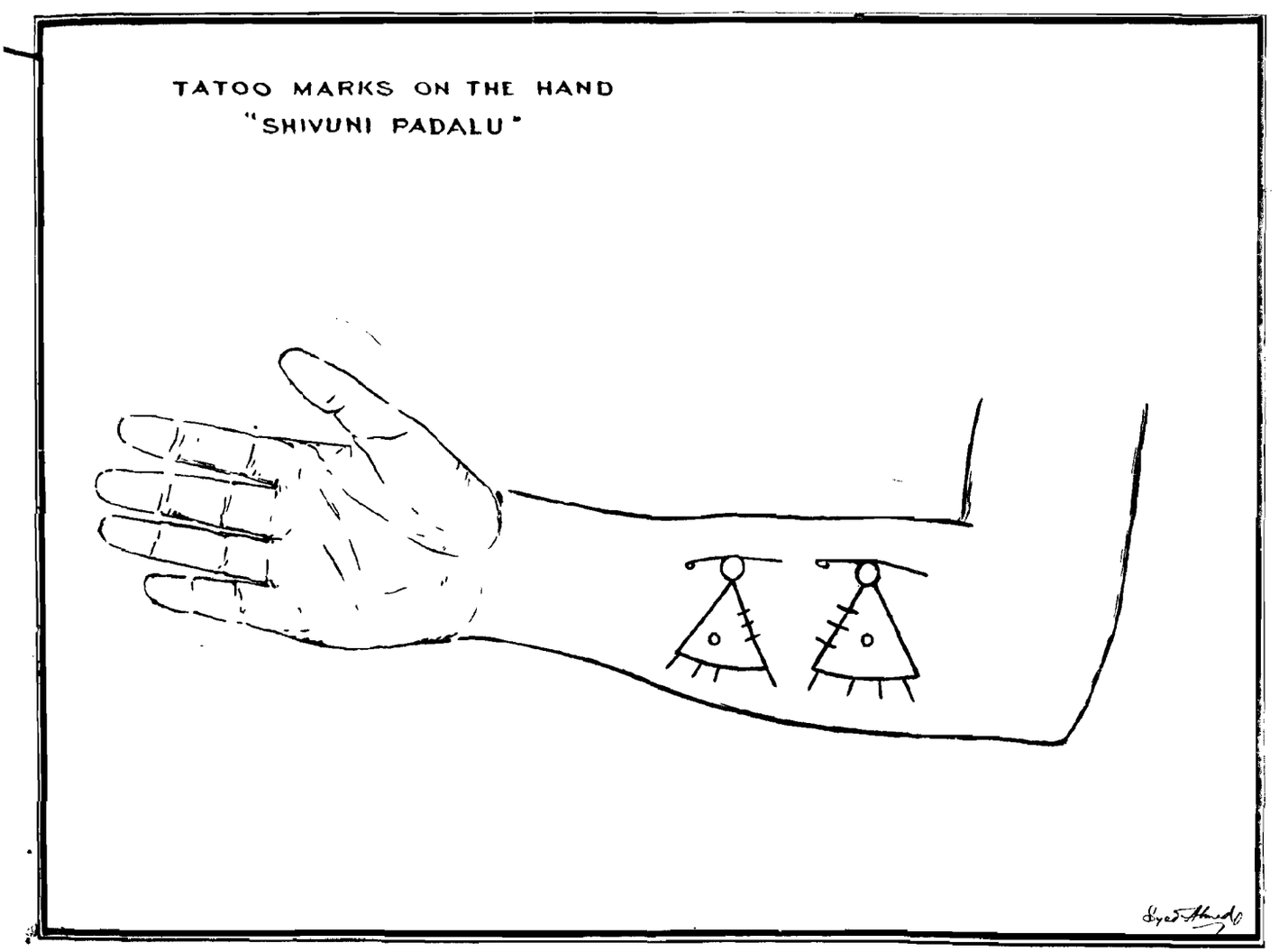


Fig. 17 Tattoo Marks

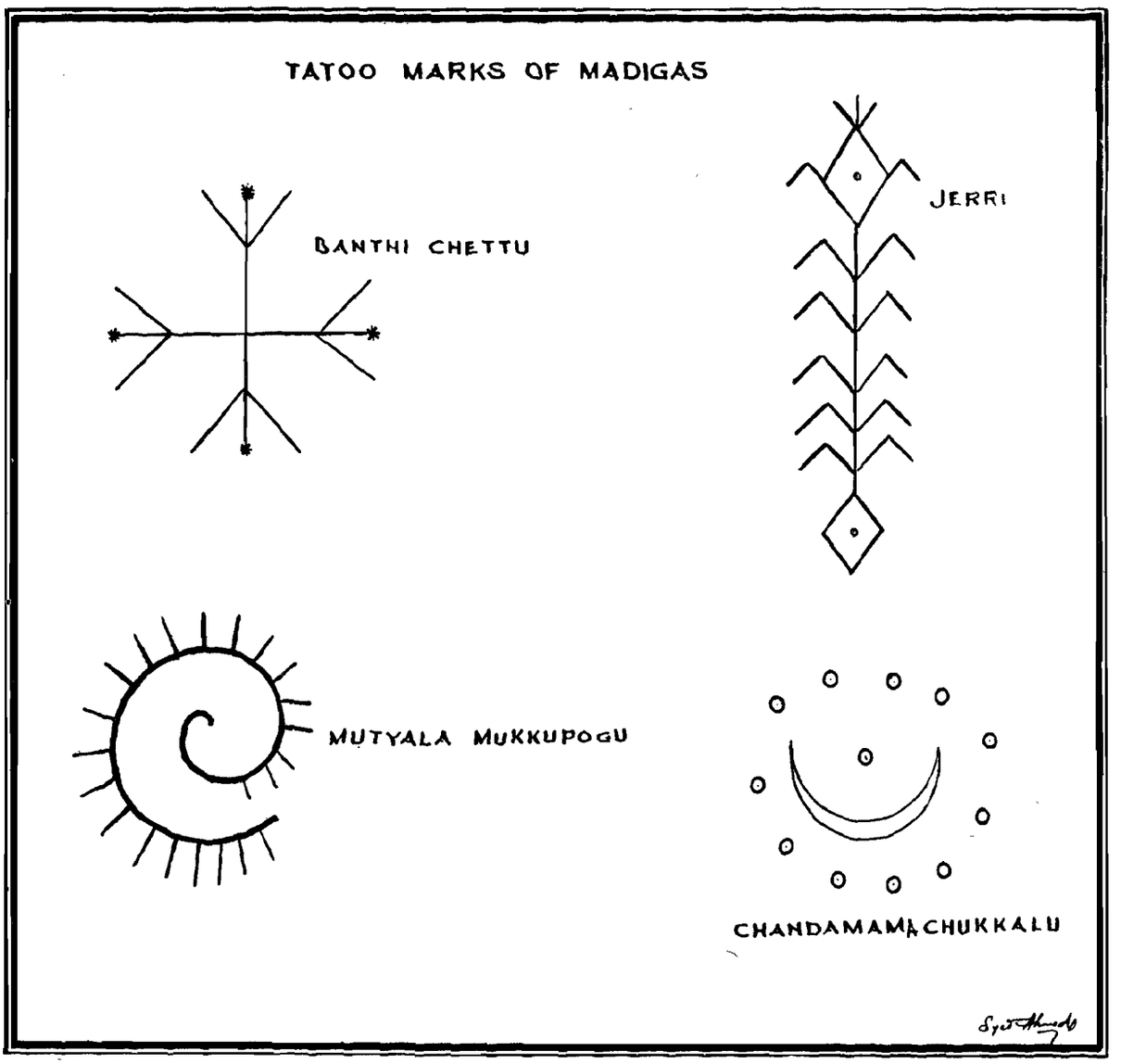


Fig. 18 Tattoo Marks

for looking after the sick by administering treatment which is both physical and spiritual. They do not take bath regularly. Once in five or six days, they take bath, preferably during evenings after returning from work. Some people who are better off go in for toilet and washing soaps.

Language and Education

The mother tongue of Madigas and its Satellite Communities is Telugu. Appendix IV deals with the literacy position and educational levels of Madigas and its allied castes according to the 1961 Census.

Arundhatiya

It is clear from Appendix IV that 91.31% of the total population, 86.95% among males and 95.83% among females are illiterates. That is to say, only 8.69% of the Arundhatiya population are literates 72.38% of the literates, 71.09% among males and 76.53% among females are literate without educational levels. 26.11% of the literates have passed the Primary or Junior basic level; the sex-wise breakup for this category is 27.09% among males and 22.95% among females. Also 1.51% of literates, comprising 1.82% of males and 0.52% of females have studied upto Matriculation or Higher Secondary. Higher educational levels are not attained by any of this caste people.

Jaggalis

Among Jaggalis, 96.42% of the population are illiterates, the sex-wise breakup being 93.10% males and 98.03% females. It means that 3.58% of the population are literates. 70.79% of the literates, or 70.24% among males and 80% among females are literates without educational levels. 28.09% of the literates comprising 28.57% of males and 20% of females have attained the status of primary or junior basic. Only 1.12% of the literates have attained the level of Matriculation or Higher Secondary forming 1.19% of the male population.

Jambuvulu

91.61% of the total populatlon—86.96% among males and 96.51% among females are illiterate. The remaining 8.39% of the total are literates. Of the literate population, 68.41% are literates without educational levels, the sex-wise break up being 66.35% among males and 76.54% among females. 30.84% of them, divided into 32.71% among males and 23.46% among females have attained the standard of Primary or Junior Basic, Matriculates and Higher Secondary Certificate holders form only 0.75% of the total literates; all of them are males.

Madigeas

Illiterates among Madiga caste form 94:98% of the total 91.67% among males and 98.41% among females. Hence there are only 5.02% literates on the whole. Taking into consideration the region wise distribution, the illiterates form 93.84% of the total in Rayalaseema, 91.80% in Coastal Andhra and 96.25% in Telangana. Thus comparatively Madigas of Coastal Andhra are better placed in respect of literacy. Among the literates, 71.16%, separated into 71.26% among males and 70.62% among females are literates without educational levels. 26.65% of literates are educated up to Primary or Junior Basic, the sexwise break up being 26.40% among males and 28.04% among females. Matriculates or Higher Secondory certificate holders form 2.09% of the total literates 2.23% among males and 1.32% among females. Only 0.004% of the literates are holders of technical diploma not equal to degree. Holders of non-technical diploma and equal to degree form 0.01% while the University degree holders or Posts Graduates, other than holders of Technical degree constitute only 0.07% of the literates. Lastly, the holders of Technical diploma or diploma equal to degree or Post-Graduate degree form only 0.005% of the literates.

The statement given below sets out the comparative literacy picture of Madigas and its Satellite Communities.

STATEMENT VIII

PERCENTAGE OF LITERATES OF TOTAL POPULATION, TOTAL SCHEDULED CASTES, MADIGA AND ITS SATELLITE COMMUNITIES ACCORDING TO 1961 CENSUS

Details	Percentage of literates		
	Persons	Males	Females
1	2	3	4
Total State population	21.19	30.20	12.00
All Scheduled Castes combined	8.47	13.43	3.40
Arundhatiya	8.69	13.05	4.17
Jaggali	3.58	6.90	1.97
Jambuvulu	8.39	13.04	3.49
Madiga	5.02	8.33	1.59

As Madiga is the largest among Scheduled Castes in Andhra Pradesh, found in all the districts, it will be interesting to see the literacy position of Madiga and its Satellite Castes in each district against the general literacy and literacy of all Scheduled Castes in the district. The relevant figures are given in Statement IX below.

STATEMENT IX

STATEMENT SHOWING THE LITERACY POSITION OF MADIGA AND ALLIED CASTES WITH REFERENCE TO THE LITERACY POSITION OF ALL SCHEDULED CASTES AND GENERAL LITERACY IN ALL THE DISTRICTS OF ANDHRA PRADESH

Name of the District	Percentage of Literacy			
	General literacy	Among all Schedule Castes in the District	Of each of the concerned Scheduled Caste in the District	
(1)	(2)	(3)	(4)	
1. Srikakulam	15·71	7·36	Arundhatiya	0·00
			Jaggali	3·44
			Jambuvulu	—
			Madiga	6·39
2. Visakhapatnam	17·15	9·04	Arundhatiya	27·71
			Jaggali	0
			Jambuvulu	0
			Madiga	5·99
3. East Godavari	26·00	13·18	Arundhatiya	44·91
			Jaggali	—
			Jambuvulu	9·06
			Madiga	6·01
4. West Godavari	30·76	28·25	Arundhatiya	9·93
			Jaggali	—
			Jambubvulu	4·99
			Madiga	7·78
5. Krishna	31·15	14·95	Arundhatiya	10·65
			Jaggali	0
			Jambuvulu	25·00
			Madiga	9·39
6. Guntur	27·66	17·18	Arundhatiya	
			Jaggali	—
			Jambuvulu	—
			Madiga	18·79
7. Nellore	21·13	9·96	Arundhatiya	6·53
			Jaggali	11·54
			Jambuvulu	0
			Madiga	7·32
8. Chittoor	20·94	6·82	Arundhatiya	5·08
			Jaggali	1·82
			Jambvulu	14·29
			Madiga	4·28
9. Cuddapah	21·75	8·79	Arundhatiya	16·68
			Jaggali	—
			Jambuvulu	50·00
			Madiga	6·44
10. Anantapur	20·61	7·15	Arundhatiya	0
			Jaggali	30·00
			Jambuvulu	5·22
			Madiga	6·05

Name of District	Percentage of Literacy			
	General literacy	Among all Scheduled Castes in the District	Of each of the concerned Scheduled Castes in the District	
(1)	(2)	(3)	(4)	
11. Kurnool	21·41	9·18	Arundhatiya	—
			Jaggali	0
			Jambuvulu	—
			Madiga	7·16
12. Mahbubnagar	13·46	2·01	Madiga	2·21
13. Hyderabad	35·05	14·77	Madiga	9·73
14. Medak	14·05	3·23	Madiga	2·23
15. Nizamabad	14·32	3·36	Madiga	2·00
16. Adilabad	11·72	3·77	Madiga	3·00
17. Karimnagar	12·90	2·90	Madiga	1·90
18 Warangal	15·37	4·09	Madiga	3·26
19 Khammam	15·23	6·71	Madiga	5·20
20. Nalgonda	14·11	4·28	Madiga	3·35

'0' in column 4 means that there are no literates at all.

'—' means that the community does not exist there.

From the above, we see that the literacy position of Madigas in all the districts is below the literacy standards of all Scheduled Castes put together. In the districts of Visakhapatnam, East Godavari and Cuddapah the level of literacy of the Arundhatiyas is higher than that of all the Scheduled Castes taken together. In the districts of Visakhapatnam and East Godavari their level of literacy is higher than the average literacy of the general population. This may be due to the small concentration of the caste in those districts. The level of literacy of the Jaggalis is higher than average literacy of all Scheduled Castes in the districts of Nellore, while Jambuvulu have a higher level of literacy than the average of all the Scheduled Castes in Chittoor district.

Appendix IV also give the literacy standards of Arundhatiyas, Jaggalis, Jambuvulu and Madigas covered by case studies. 94.44% of Arundhatiyas, 72.41% of Jaggalis, 72.22% of Jambuvulu and 93.03% of Madigas are illiterates. Considering the sex-wise break-up, 89.11% of the males and 97.87% of the females are illiterates among Madigas. Among the literate Madigas, one is a literate without any educational level, 45 have studied upto primary or junior basic, 4 are matriculates, and one has obtained technical diploma not equal to degree.

Economic Life

The main source of income for Madigas and its allied castes is agricultural labour. The occupational distribution of Madigas according to 1961 Census also confirms this observation. A few among them also till the soil. If they do not possess land they take land on lease from others. The traditional occupation of Madigas is tanning and leather work. In the villages each Madiga household is attached to a fixed number of cultivating households. The Madigas are paid in kind yearly by these cultivators and in turn these Madigas have to prepare leather buckets and chappals for them. The dead cattle are given to them by the cultivators on the condition that two pairs of chappals should be given in return. For the preparation of leather buckets the farmers themselves supply the leather. Though their traditional occupation does not provide sufficient bread hardly any Madiga departs from his age-old occupation. With the introduction of machine-made chappals, people have lost interest in the chappals prepared by Madigas and hence most of them have been discouraged

and have given up making of chappals to a large extent. But they are invariably attending to the preparation of leather buckets. The following are the implements used by Madigas for the preparation of leather goods.

Implements

(i) *Are* : Stiching needle.

(ii) *Gutam*: An iron block use for driving nails.

(iii) *Kathi* : Knife to cut the leather.

Agriculture among Madigas is of a traditional type. The factors responsible for the low yields obtained by them may be poor soil, lack of proper irrigational facilities, inadequate of manuring, ignorance about the techniques of crop rotation and crop mixing, and use of primitive agricultural implements.

Madigas use indigenous ploughs and follow the ancient methods of cultivation. The implements used are shown in figure 19. The income from cultivation is usually less than the expenditure and hence they take loans from the landlords on heavy interests. As soon as the crop is ready, the money lender comes and takes away the crop. Thus Madigas have no chance generally to reap the fruits of their hard labour. Meanwhile they will be raising loans to meet their daily needs.

Madigas and their allied castes living in Coastal Andhra and Telangana districts rear pigs also. They collect the dung of pigs and sell it in bags. Pigs also serve them in keeping the surroundings clean. They also breed sheep and goats. Madigas are also engaged in scavenging activity, for which they are paid either in cash or kind. Some of them do business of firewood. A group of trees are purchased and are cut into pieces and taken to the urban areas for disposal. They are also experts in playing the musical intruments locally called *thappetalu* or *dappulu*. These are played on the occasion of marriages of all the caste people except *Brahmns* and *Komatis*. Also at the time of any important announcement in the village, Madigas are asked to play the *thappeta* or *dappu*. They are paid in cash for their services depending on the economic status of the individual who requires his services. Figure 20 gives the musical instruments, *dappulu* and *melalu*. But *melalu* are used by these people during their marriages only. Madigas are employed as village servants in the villages and they work under the control of the village Munsiff. The village servant is locally called *yettivaau* in Rayalaseema, *bariki* in Coastal Andhra and *sathsindi* or *maskoori* in Telangana area. They are paid by the Government for their services. These village servants assist the village Munsiff in collecting the land revenue and they get their salaries from the Taluk headquarters. The post of a village servant is hereditary. There is a practice among Madigas to give performances on stages by enacting dramas relating to the epics. Selected people from three to four villages form a dramatic group and give performances and earn money. They will be moving from village to village for this purpose. These caste people also work as labourers on contract. Usually the landlords of Kamma, Kapu, Telaga and Reddi communities keep these people as labourers for three to four years on contract basis. The person concerned is completely looked after by the landlord. The Madiga is given food, clothing and shelter etc. Some times even the marriages are performed at the expenditure of the landlord. It is binding on the part of labourer to stay with the landlord for the fixed period and if he does not like serving him, he can leave the master only after repaying all the dues.

The occupational patteren of Madigas in Andhra Pradesh according to 1961 Census is given in Appendix V. Among the Madigas and allied castes more than sixty percent of the population are workers. Among Arundhatiyas, 63.23% are workers, comprisig 68·47%among males and 57·82% among females Workers among Jaggali constitute 62.11%, the sex-wise breakup being 63·55% among males and 60.74% among females. Of the total population of Jambuvulu, 67·23% are workers divided into 71·54% among males, 62·69% among females Also 62·17% of Madiga population are workers comprising 67·20% among males and 56·95% among females The working population is further divided into different industrial categories, the percentages of working population in the various categories are given in the statement furnished below.

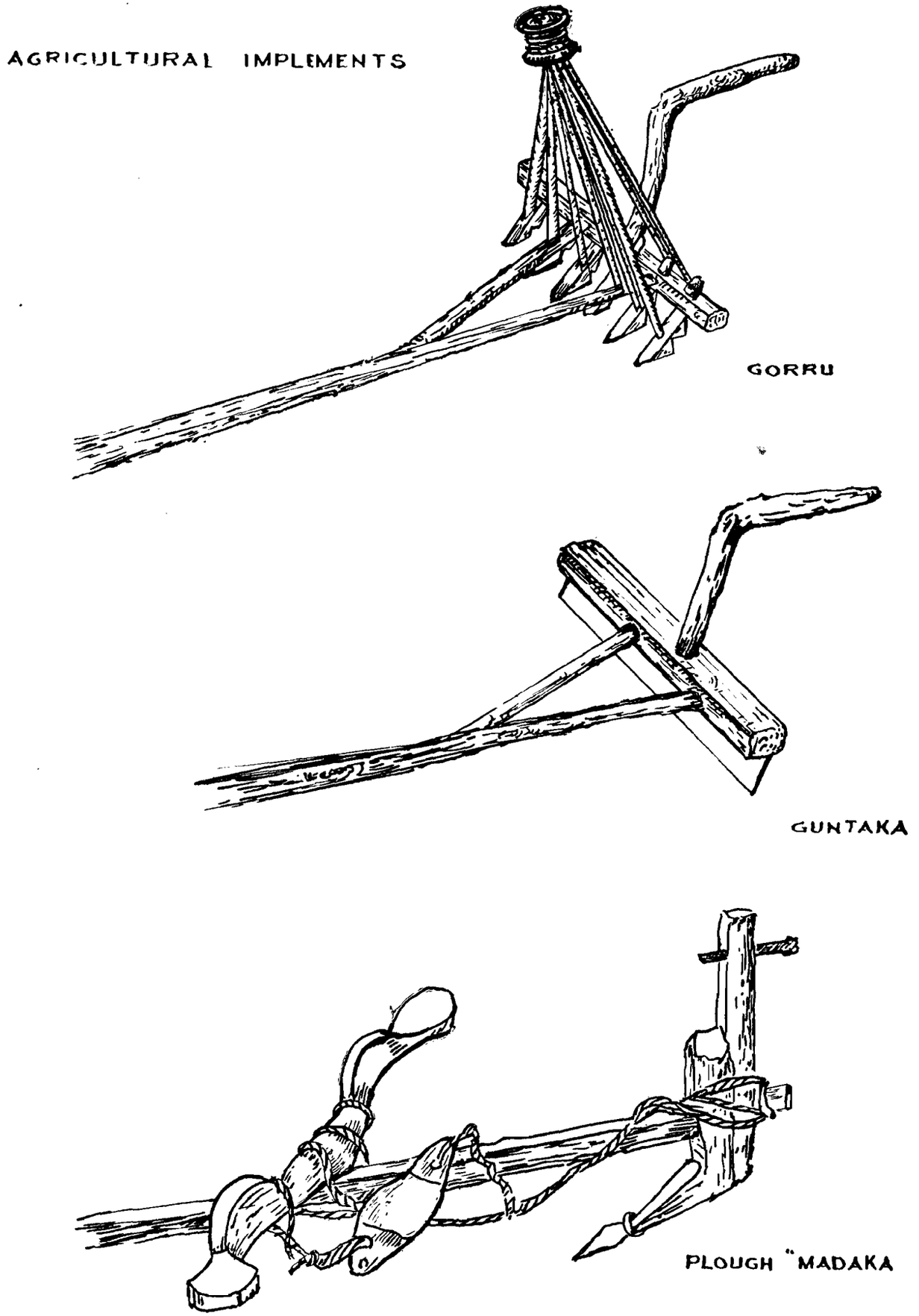


Fig. 19 Agricultural Implements

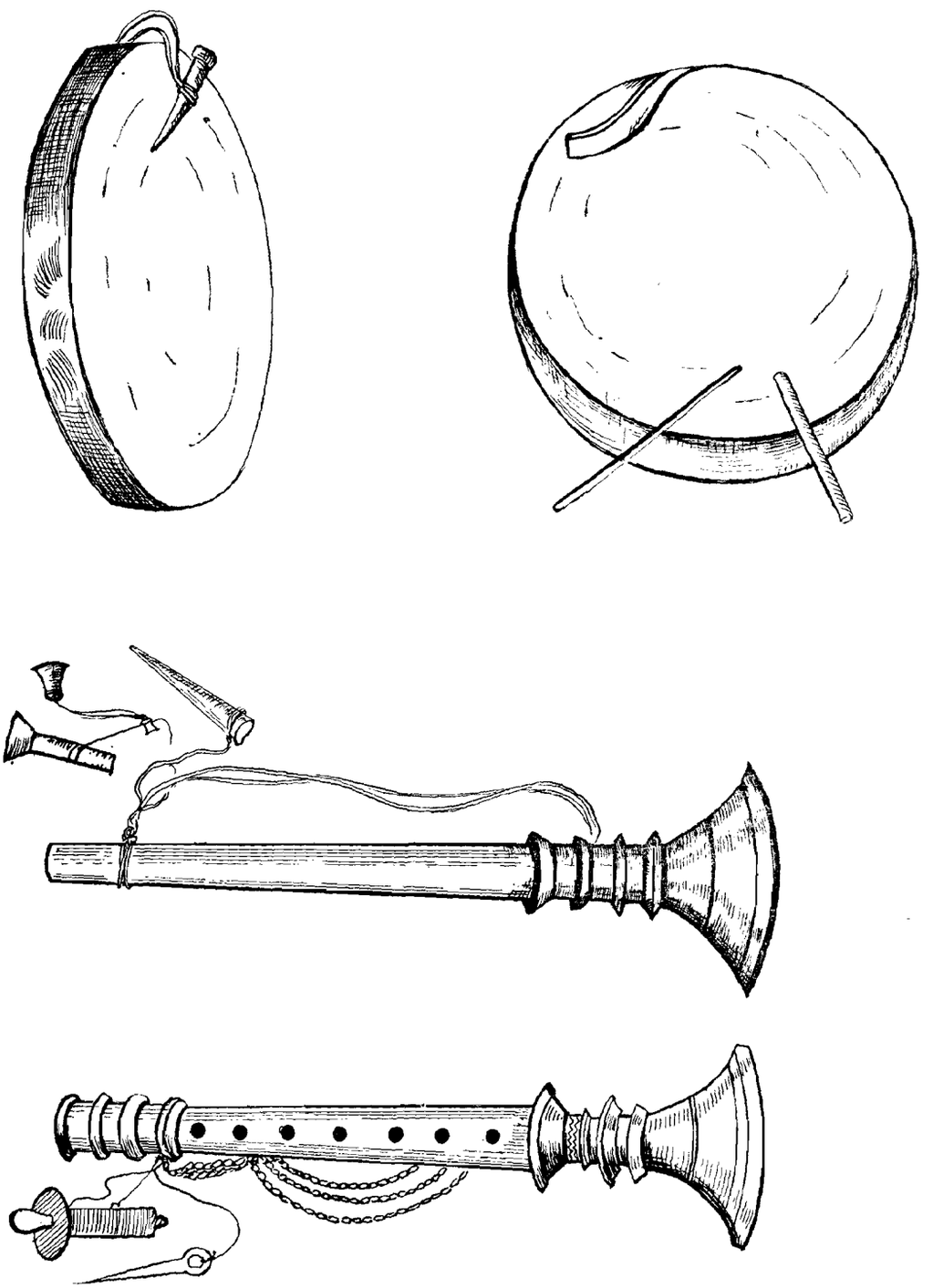


Fig. 20 Musical Instruments

STATEMENT X

PERCENTAGES OF WORKERS ENGAGED IN DIFFERENT INDUSTRIAL CATEGORIES

Industrial Category	PERCENTAGE OF WORKERS												
	Arundhatiya			Jaggali			Jambuvulu			Madiga			Total of Madiga and its synonymous caste
	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)	(14)
I. Cultivators	13·44	15·79	10·55	8·93	11·89	5·96	6·23	7·20	5·65	23·18	25·52	20·32	22·7
II. Agricultural Labourers	67·61	58·83	78·37	78·73	73·77	83·68	67·27	60·88	74·97	55·77	46·29	67·40	56·31
III. In mining, quarrying etc.	3·57	5·34	1·40	1·68	1·81	1·55	2·35	4·28	0·03	2·40	3·79	0·69	2·44
IV. At Household Industry	9·47	12·85	5·33	5·17	4·26	6·09	12·62	16·00	8·55	9·50	14·13	3·84	9·51
V. In Manufacturing other than household industry.	1·06	1·60	0·40	0·58	0·65	0·51	0·86	0·94	0·76	1·18	1·55	0·72	1·17
VI. In construction	0·15	0·25	0·03	0·06	0·13	..	0·13	0·23	..	0·93	1·20	0·59	0·80
VII. In Trade and Commerce	0·32	0·42	0·21	1·23	1·42	1·04	0·12	0·26	0·07	0·62	0·63	0·61	0·61
VIII. Transport, Storage and Communications	0·29	0·52	0·01	..	..	..	0·20	0·37	..	0·76	1·34	0·05	0·74
IX. In other services	4·09	4·40	3·70	3·62	6·07	1·17	10·17	9·84	10·57	5·66	5·55	5·75	5·62
Special Occupations													
Tanning and Currying	0·25	0·41	0·05	..	..	..	0·64	1·11	0·07	1·77	3·05	0·20	1·7
Scavenging	0·10	0·14	0·05	..	..	..	0·11	0·11	0·10	0·31	0·40	0·21	0·3

Taking into consideration the occupational distribution of Madiga and its allied castes put together, it is observed that agricultural labour is the main source of livelihood accounting for 56.31% of the working population. The second priority goes to cultivation (22.71%). The third rank is taken by household industry (9.51%). The other occupations taken in order are other services, mining, quarrying etc., manufacturing other than household industry, construction, transport, storage and communications and trade and commerce. Agricultural labour is the main occupation of Madiga and its allied castes. The next important means of livelihood is cultivation except in the case of Jambuvulu who are engaged more in household industry than in cultivation. The third place goes to household industry except in the case of Jambuvulu who have 'other services' as the third ranking occupation. The 'other services' include occupations like tanning and currying and scavenging. 0.25% of Arundhatiya workers, 0.64% of Jambuvulu workers and 1.77% of Madiga workers are engaged in tanning and currying. Similarly among workers 0.10% of Arundhatiyas, 0.11% of Jambuvulu and 0.31% of Madigas are engaged in scavenging.

The following statement gives the budgetary position of Arundhatiya covered during the case studies.

STATEMENT XI

BUDGETARY POSITION OF ARUNDHATIYAS IN MOGULLURU VILLAGE OF RAPUR TALUK OF NELLORE DISTRICT FOR THE PERIOD FROM SEPTEMBER, 1962 TO AUGUST, 1963.

Sl. No.	Name of Head of Household	BUDGETARY POSITION						
		Income	Amount of debt & when taken	Expenditure				
				Total	On food	On clothing	On fuel & lighting	On miscellaneous items
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
		Rs.	Rs.	Rs. P.	Rs. P.	Rs P.	Rs. P.	Rs. P.
1.	Gosiparthi Chinna Penchalaiah . .	220	300 (Current Year)	354·50	264.00	40·00	15·00	35·50
2	Gosiparthi Pedda Subbaiah . .	285	150.00 (Current Year)	513·00	360·00	80.00	15·00	58·00
3	Gosiparthi Narasiah	310	500 (Current Year)	457·50	260·00	50·00	15·00	132·50
4	Adduri Ramaiah	440	200 (Current Year)	644·00	365·00	50·00	24·00	205·00
5	Gosiparthi Pedda Penchalaiah . .	440	200 (Current Year)	655·00	458·00	60·00	24·00	113·00
6	Gosiparthi Yerraiah . . .	483	200	482·00	340·00	60·00	36·00	46·00
7	Gosiparthi	1,870	300 (2 Years back)	871·00	600·00	80·00	84·00	107·00
8	Gosiparthi Chinna Subbaiah . .	1,060	400 (Current Year)	1,460·00	900·00	100·00	60·00	400·00

In all the above cases excepting one the income is less than expenditure of the households. All households have raised loans to meet the additional expenditure. The imbalanced budget in some cases may be due to the fact that they could not assess the correct income or expenditure. The statement below sets out the budgetary position of Jaggalis covered during field study.

STATEMENT XII

BUDGETARY POSITION OF JAGGALIS IN BALIJIPETA VILLAGE OF BOBBILI TALUK OF SRIKAKULAM DISTRICT FOR THE PERIOD FROM OCTOBER, 1963 TO SEPTEMBER, 1964

Sl. No.	Name of Head of Household	BUDGETARY POSITION						
		Income	Amount of debt & when taken	Expenditure				
				Total	On food	On Clothing	On fuel & lighting	On miscellaneous items
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
		Rs.	Rs.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs P.
1	Bathu Appanna	540	100 (Current Year)	603·00	460·00	50·00	20·00	73·00
2	Bogi Appanna	560	..	503·00	340·00	60·00	28·00	75·00
3	Arasada Latchanna	590	100 (Current Year)	500·00	360·00	50·00	25·00	65·00
4	Bogi Appaiah	625	80 (Previous Year)	633·50	547·50	50·00	12·00	24·00
5	Bathu Musalaiah	800	..	816·00	730.00	40·00	12·00	34·00
6	Thota Ananda Rao	1,016	250 (Current Year)	1,270·00	1,050.00	100·00	60·00	60·00

Most of the households have raised loans to meet the adidtional expenditure. Out of the 6 households two households are free from debt. The statement below gives the budgetary position of Jambuvulu covered by case studies.

STATEMENT XIII

BUDGETARY POSITION OF JAMBUVULU OF EAST GODAVARI DISTRICT FOR THE PERIOD FROM FEBRUARY 1962 TO JANUARY 1963

Sl. No.	Name of Head of Household	BUDGETARY POSITION						
		Income	Amount of debt & when taken	Expenditure				
				Total	On food	On cloth-ing	On fuel & Lighting	On miscellaneous items
1	2	3	4	5	6	7	8	9
		Rs.	Rs.	Rs.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
Kadiyam Village of Rajahmundry Taluk								
1.	Kandavelli Pothuraju	600.00	100 (Last year)	575.00	500.00	20.00	10.00	45.00
Kothapet taluk headquarters								
2	Kada Chittaiah	600.00	50 (Current Year) 200 (Previous Year)	725.00	400.00	40.00	50.00	235.00
3	Katta Veeranna	900.00	200 (2 Years back)	926.00	600.00	50.00	12.00	264.00

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Perur Village of Amalapuram taluk								
4	Savarapu Surayya	550.00	100 (Current Year) 300 (Previous Year)	843.90	650.00	50.00	15.00	128.00
5	Chatla Maridayya	650.00	100 (Current Year)	930.00	700.00	40.00	15.00	175.00
6	Savarapu Chinna Surayya . . .	750.00	Nil	802.00	650.00	25.00	25.00	102.00
7	Savarapu Narasayya	800.00	Nil	747.00	600.00	30.00	12.00	105.00
8	Akumarti Somanna	850.00	Nil	815.00	600.00	35.00	15.00	165.00

Out of the 8 households, 3 households are not involved in any debt. The statement below gives the economy of Madigas studied during the field study.

STATEMENT XIV

BUDGETARY POSITION OF MADIGAS COVERED BY CASE STUDIES FOR THE YEAR 1962—1963

Range of annual Income	Total Number of Households	Number of Households in: Range of annual expenditure of food per household					Range of annual expenditure on fuel and lighting per household				Range of annual expenditure on clothing per household				
		200 & below	200-300	301-500	501-1,000	above 1,000	25 & below	26-50	51-100	101 and above	50 & below	51-100	101-150	151-200	201-250
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
300 & below	2	..	1	1	..	..	2	..	..	..	1	..	1	..	..
301-600	68	..	10	39	19	..	67	..	..	1	37	22	8	1	..
601-900	34	..	..	3	30	1	32	2	..	..	24	7	2	1	..
901-1,200	7	..	..	..	6	1	4	2	1	..	..	3	..	2	2
1,201 and above . . .	11	..	..	..	4	7	6	4	..	1	1	2	4	3	1
Total .	122	..	11	43	59	9	111	8	1	2	63	34	15	7	3

The above statement gives the income and expenditure pattern of Madigas for a year. As the case studies were carried out during different periods in different regions, the particulars do not relate to the same periods in all cases. 122 households of Madigas were studied representing all the regions. Of these, 2 households have an annual income of Rs. 300 and below. The annual income of 68 households ranges between Rs. 301-600. 34 households have an annual income ranging between Rs. 601 and Rs. 900. There are 7 households with an annual income in the range Rs. 901-1,200. The remaining 11 households have an annual income in the range Rs. 1,201 and above. Taking the total number of households into consideration, a majority of them spend between Rs. 501-1,000 on food, below Rs. 25 on fuel and lighting and below Rs. 50 on clothing per annum. The statement given below throws light on the debt position of Madigas studied during field investigation.

STATEMENT XV

DEBT POSITION OF MADIGAS FOR THE YEAR 1962-63

Name of the Village	No. of house holds	Debt Position				
		Nil	Rs. 200 and below	Rs. 201-400	Rs. 401-600	Above Rs. 600
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Rayalaseema area						
1. K. K. Agraharam village of Anantapur taluk	30	5	21	4	..	..
2. Cholasamudram village of Anantapur taluk	20	2	12	6	..	..
3. Nadimidoddi village of Anantapur taluk	30	15	6	3	2	5
Coastal area						
Gampalagudem village of Tiruvur taluk of Krishna district	32	9	17	4	..	1
Telangana area						
Ranjole village of Zaheerabad taluk of Medak district	10	3	7	..	..	..
Total .	122	34	63	17	2	6

Of the 122 households covered, 27.87% are without debts while 51.64% of the households have taken debt ranging from Rs. 200 and below. 13.93% of the households have raised debts to the extent of Rs. 201-400. Only 1.64% and 4.92% of the households have debts ranging from Rs. 401-600 and Rs. 601 and above respectively. They raise loans from the *Sahucars* of their village at exorbitant rates of interest. A part of their earnings are taken away by the Sahucars towards the interest. The principal amount remains unpaid for a long time. Some time it so happens that they have to sell away their little valuable possessions to clear off their debts.

Life Cycle

There are a number of variations in the celebration of various ceremonies connected with the life cycle, among the Madigas of three regions in Andhra Pradesh, as well as the allied castes, Arundhatiyas, Jambuvulu and Jaggalis. The first confinement takes place at the residence of the parents of the pregnant woman. The subsequent deliveries are conducted at the husband's place only. The ceremony concerning the expectant motherhood is not observed in the case of Madigas of Coastal districts, Arundhatiya, Jambuvulu and Jaggalis. In the case of Madigas of Rayalaseema the parents of the woman visit her place during the 5th or 7th month, present her a saree and blouse and take her to their place for confinement.

Madigas of Telangana region celebrate this occasion in a different manner. During the 5th month, they propitiate the deity Balamma or Balagamma. A pregnant sheep is sacrificed to the deity. The nearest relatives are given food. The parents of the woman present her a saree and a blouse. During the 7th month she is taken to her parent's house for delivery.

All sections of Madigas except Jaggalis bring back the woman and baby after about two months from he date of delivery from her parent's house, while Jaggalis do it only after 27 days from the day of child birth. An arrangement is made separately for delivery in the house. The area is enclosed either with wattle or with a cloth curtain and a cot is placed inside the enclosure, where the pregnant woman rests. Generally, the caste *dai* attends to the delivery and the remuneration paid to her differs from region to region. Madigas of Rayalaseema pay Rs. 5 towards the remuneration in addition to the offer of liquor, ½ Kg. of tamarind, coconuts and betel leaves. In the Coastal districts, the *dai* is paid Rs. 2 and food is given to her on the days of attendance. In Telangana area Rs. 2 is paid for the birth of a male child while Re. 1 for the female child. In addition to the little money, food is given on the days of her service. Arundhatiyas pay Re. 1 for a male child and 50P. for a female child. In the case of Jambuvulu, an experienced woman of the caste attends to the delivery, but no remuneration is paid to her. In the case of Jaggalis also, an experienced woman attend to the delivery and is given only food. The total expenditure on delivery ranges from Rs. 10 to Rs. 25. Going to hospitals for delivery is very rare with these people. Unless the case is of a serious nature, they do not go to a hospital. The *dai* cuts the umbilical cord, immediately after birth, and deposits it in the earth outside the house. The child is given bath every day while the mother bathes only once in three

or four days after the delivery until the cessation of pollution. The period of pollution differs from region to region and from section to section among the Madigas. Arundhatiyas and Jambuvulu observe pollution for 8 days, while the Madigas of Rayalaseema observe it for 9 days and those of Coastal districts for 10 days. Madigas of Telangana region observe pollution for 20 days and Jaggalis observe it for three days. The naming ceremony is performed on the succeeding day of the cessation of pollution. The mother resumes the normal activities after a period of one month. In case there is nobody to assist, she attends to the normal duties right from the completion of the period of pollution. During the prenatal period the following are tabooed *viz.*, coconuts, pumpkins *thatikayalu* (palmyra fruits) and eggs. During the post natal period, she is prohibited to eat gingelly; kidney beans, pumpkin, ridgegourd and greens. During the prenatal period, the desires of the pregnant women are fulfilled. During the post-natal period, a powder prepared out of garlic and *inguva* (asafoetida) and *Kavikamu* a paste prepared out of *inguva*, jaggery and *uppene chekka* (a kind of bark used for medicinal purposes) and roasted in ghee are served to her for about two months because they are considered useful to strengthen the body and secrete more milk in the mother.

Naming Ceremony

This is observed immediately after the cessation of pollution of delivery. On that day, both the child and the mother are given oil bath. The baby is kept in a cradle and the name is announced amidst the invitees and all the invitees in turn clap at that moment. The names are usually selected in consultation with the elderly men of the caste. There is speciality with Arundhatiyas. They consult the Yanadis. Yanadis worship the God and perform what is locally known as *Sodi chepputa*, and give a suitable name to the child. Sometimes the names of the ancestors are also given. The invitees give presents to the child according to their might. Some nearest relatives are treated to a feast on that day. The typical names are Nallappa, Venkatappa, Govindappa, Pullayya, Achaiah, Ramaiah etc. for males while Munemma, Nagamma, Balamma, Mallamma etc., for females. The peculiarity in the male names is that Madigas of Rayalaseema area suffix '*Appa*' to the name while those of Coastal Andhra add 'Ayya' to the name. But the Telangana Madigas follow both these versions. The names given generally have reckoning descent through the male members of family and hence the community can be said to be partrilineal in descent.

Tonsure Ceremony

This ceremony is observed for all the children in the case of Madigas of Rayalaseema, Coastal Andhra and Telangana. Arundhatiyas and Jambuvulu also observe this but only for male children while Jaggalis observe it only for the first issue. Usually this ceremony is observed during the 1st or 3rd year of age to the child. Some Madigas of Telangana observe this exclusively at the age of 9 months to the child. The celebration usually takes place at the residence unless there is any vow to be fulfilled to a particular God. In such cases, the venue of the ceremony is temple. The *Menamama* (mother's brother) attends to the ceremony. He cuts the hair four times and the rest of the work is done by other Madigas. The *Menamama* is paid 25 P. and a pair of new clothes. There will be a feast on that day only for family members.

First feeding of the child

All people do not celebarate this occasion. Some people celebrate this at the time of tonsure ceremony of the child. Otherwise, even before the tonsure ceremony, the first feeding ceremony is observed when the child is about to complete the first year. An auspicious day is fixed for this purpose, in consultation with a Brahmin. Usually either salt or sugar is mixed with the food and the child is fed three times by the mother. If possible, some sweet is prepared and all the family members dine together. This ceremony is not observed by the Madigas of Coastal Andhra and Telangana area, as they do not attach importance to this occasion.

Initiating the child to learning

Of all the sections of Madigas, only Arundhatiyas, Jambuvulu and Jaggali, studied during the field study, observe this occasion. But this is not considered to be as important as the ceremony of the first feeding of the child. An auspicious day is fixed in consultation with the Brahmin and the child is sent to school. Usually this is observed after the completion of the fifth year to the child.

Puberty

The observation of attainment of puberty is also an important occasion in the social life of Madigas,

The normal age of puberty is between 13 and 16 years. The maternal uncle of the girl, erects a small hut where she lives during the period of pollution. The girl is seated on a mat, spread over palmyra leaves in some cases and jowar in the case of some others. The period of pollution differs among Madiga and its allied castes. Madigas of Rayalaseema and Coastal Andhra, Arundhatiyas and Jaggalis observe pollution for 8 days while Madigas of Telangana region observe pollution for 20 days. Jambuvulu observe the same for 9 days. On the succeeding day of cessation of pollution, the girl is given final bath, and new clothes are presented to her. Immediately after the girl has attained puberty, all the caste women are informed. All women bring some jaggery and rice and give it to the family concerned. Some delicious items *viz.*, *Arisalu, Polelu* etc. are prepared every day and given to the girl. Bath is given on the first three days and then on alternative days till the completion of pollution.

On the day of the final bath, all the caste women are invited in the evening and sweets, betel leaves and arecanuts are distributed to them. From that day onwards the girl can enter the kitchen and touch the utensils. This is locally known in Telangana area as '*Kundatoki ravatamu*' (touching the utensils) or *intloki ravatamu* (entering the house). The hut meant for the girl's stay is burnt by the same person who erects it. The dirty clothes are washed by an old woman of the caste. For the subsequent menses there is no segregation. But the pollution is observed for 3 days and the cooking is attended to by the other members of the family. If there is none to assist the family, the woman takes bath on the same day and attends to all duties.

Marriage

The marriages are contracted by negotiation among the Madigas and its allied castes. This is the only type in existence in these castes. Marriage with the following relative is preferred among these castes (i) mother's brother's daughter, (ii) father's sister's daughter. Except the Madigas of Rayalaseema region, all others including the allied castes accept own sister's daughter also in marriage. One can also marry his brother's wife's younger sister. Marriage is exogamous *i.e.* marriage will not be contracted among the people of same *intiperu*. The custom of child betrothal exists. However this is observed rarely only when the parents of the boy or girl fall ill seriously. At that time the age of the girl or boy is not taken into account and to please the persons who are seriously ill betrothal is performed with an assurance that the marriage will certainly be performed. Marriages take place both before and after the attainment of puberty by the girl. The age of marriage for the girl ranges from 8 to 16 years while that of the boy ranges from 15 to 22 years. Among all sections the venue of the marriage is the bridegroom's residence. The procedure of marriage is almost the same with slight variations here and there. The father of the boy goes in search of the bride accompanied by some elderly men of the caste. They consult some of the neighbouring villagers and go to see the girl. If the girl is found suitable to them they take food at the girl's house. In acceptance of the girl they keep a vermilion mark on the forehead of the girl. The parents of the girl are invited to visit the groom's place. The girls parents then leave for the groom's place and enquire about the conditions of the groom's family. They are treated to a feast consisting of non-vegetarian food and liquor. If they are satisfied, the consent is given. Then both the parents of the boy and the girl go to a Brahmin for fixing up an auspicious day for the marriage. Before the fixation of the day, the groom's father settles the bride price to be paid. Then the girl's parents return to their place and make necessary arrangements for the marriage. The marriage is celebrated for three days. On the first day of marriage, a *pandal* is erected in front of the house of the groom, in a rectangular form. Four wooden poles are fixed in the ground, over which *jowar* plants are spread. On all the four sides, mango branches are tied in series. Inside the pandal a square platform of 6 feet is formed which is smeared with cowdung and decorated with white and red coloured designs. The bridegroom's party also celebrates the occasion of *pellikodukunu cheyuta* (observing the formalities to prepare the boy for marriage). New pots are brought from the potters house which are used for worship at time of marriage and also for cooking purposes. Two days before the marriage the groom's father sends *pradhanam* (special menu sent to the bride's parents) to the bride's house. The contents of *pradhanam* vary from region to region among the Madigas and its allied castes. The variations are given separately. The contents of *pradhanam* are used on the next day for a feast. The bride's party starts for the groom's place after celebrating the ceremony called '*pellikuthuruni cheyuta*' (observing the formalities to prepare the girl for marriage). The bride's party that arrives on the first day of marriage to the groom's place, rests near the temple of Pochamma or under a tree just on the outskirt of the village, and informs the groom's party, of their arrival. Immediately,

the groom's party followed by the musical instruments goes there and receives them and arranges a place for their stay. In the evening all the relatives and invitees of both sides (birde's and groom's) are given a vegetarian feast. During the early hours of the second day, the actual ceremony takes place. Four small earthen pots are kept at the four corners of the dais in the *pandal*, and are connected with turmeric dyed threads. The bridal couple is seated on the dais and anointed with oil and *gandham* (sandal paste). On the four sides on the dais, paddy is poured in a straight line connecting the pots. The couple is then given bath and dressed in new cloths. *Bhasigams* are tied to their foreheads (Fig. 21). These are prepared with cardboard and small beads. The paddy poured in between the small earthen pots is replaced by rice. The couple after being dressed in new clothes, is seated side by side on the dais. The officiator repeats some *mantramulu* and a branch of a tree known as *palakomma* is placed before the couple and is worshipped by the couple. Then the couple is asked to take three turns round the object of worship and then seated at the respective places. Before the couple goes round the object of worship, their garments are tied to each other in a knot. All the invitees are given *akshintalu* (vermillion or turmeric smeared rice) and at the auspicious moment the bridegroom ties the marriage locket and all the invitees shower the *akshintalu* on the couple. After this the couple is seated one opposite to the other and pour rice mixed with betal nuts and turmeric roots on each other's head. This ceremony is called *talambralu poyuta*. In the afternoon all the invitees are given a feast consisting of sweet dishes. In the evening the bridal couple is seated on the dais, where the invitees and relatives give some presents either in cash or kind. The celebration is concluded for the second day. Only vegetarian meal is served to all during the night and liquor is supplied. On the third day, at bout 10. A.M. a non-vegetarian feast is arranged to all the people. In the evening the couple is taken to Pochamma or Nallamma temple and a coconut is offered to the Goddess. The bridal couple is taken in procession to the house. If the girl had attained puberty before marriage, the nuptial ceremony is performed on the same night, otherwise it is postponed till she attains puberty. It was the practice with Madigas and its allied castes to get the girl's married before the attainment of puberty but this is not observed always now-a-days. Musical instruments are engaged during the marriage celebrations. The total expenditure for a marriage ranges between Rs. 500 and Rs. 1,000 among these castes. Polyandry and polygamy are not in practice. The following are the officiators during the marriage and other ceremonies of Madigas and its allied castes.

Name of the Caste	*Officiator*
1. Arundhatiya 2. Jaggali 3. Jambuvulu	An elderly and educated person of the same caste.
4. Madigas (Rayalaseema)	Madiga Dasappa
5. Madigas (Coastal Andhra)	Madiga Dasu
6. Madigas (Telangana)	Bindla or Kolupulavandlu.

The following statement gives the remuneration paid by Madigas and its synonymous castes to the officiator during the marriages.

Name of the Caste	*Remuneration paid*
Arundhatiya	Talambralu rice (5 solas-1-Kg. approximately) Rs. 2 and 1 Dhoti
Jaggali	Rs. 2 and 1 Kg. of rice
Jambuvulu and Madiga (Coastal Andhra)	Rs. 2·50 p., 5 solas of rice (approximately 1 Kg.), 1½ solas of dal (approximately 1¼ Kg.)
Madiga (Rayalaseema)	Rs. 5 or Re. 1 and Dhoti.
Madiga (Telangana)	Rs. 2 only.

The payment of bride price differs from region to region. The following statement gives the bride prices paid by Madigas and its allied castes in different regions.

STATEMENT XVI

CONTENT OF BRIDE PRICE AMONG MADIGA AND ITS ALLIED CASTES

Name of the caste	Amount of Bride Price	
	Previously	At Present
1	2	3
	Rs.	Rs.
Arundhatiya . . .	16 or 4 varahas	100-120
Jaggali	13	30-40
Jambuvulu and Madigas (Coastal Andhra)	12-50	30-50
Madigas (Rayalaseema) .	20-25	60-100
Madigas (Telangana) .	Below 50.00	50-200

The following statement gives the contents of Pradhanam among the Madigas and its synonymous castes.

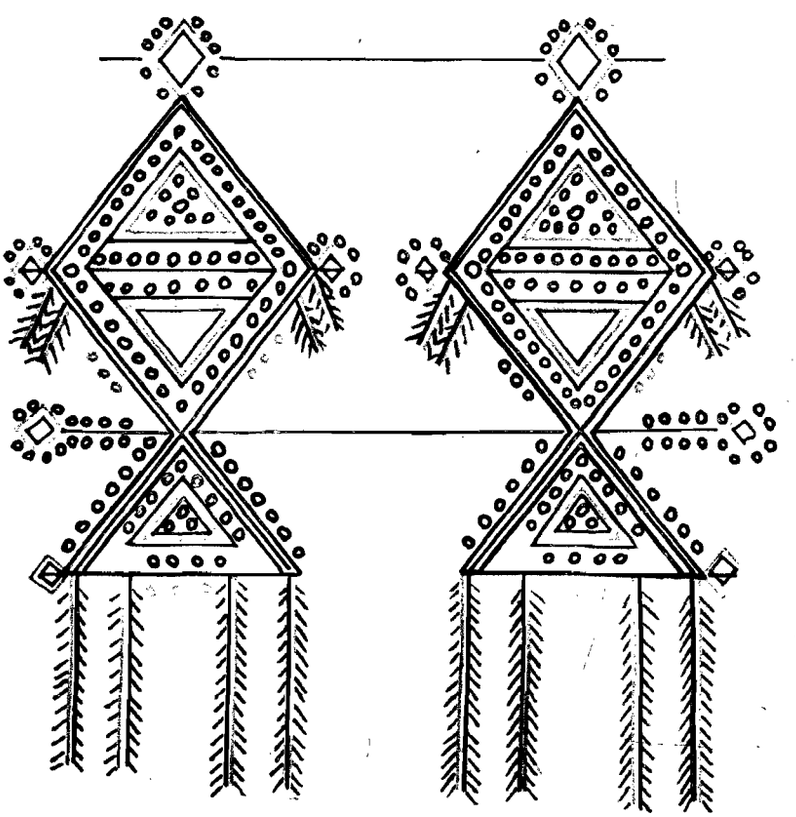


Fig. 21 Bhasigam (Fore head chaplets).

STATEMENT XVII

CONTENTS OF PRADHANAM AMONG MADIGA AND ALLIED CASTES

Name of the caste	*Contents of Pradhanam*
1. Arundhatiya . .	20 Seers of rice 6 Seers of betel nuts 500 Betel leaves 3 Seers of turmeric roots 5 Limes
2. Jaggali . . .	25 Seers of rice 2 Seers of betel nuts 200 Betel leaves 1 Seer of turmeric roots
3. Jambuvulu and Madigas (Coastal Andhra)	80 Seers of rice 20 Seers of dal (black gram) 1 *Visa* of chillis (1 1/2 seers approximately) 1 *Visa* of tamarind 1 Sheep 1 Saree 5 Blouse pieces 3 Coconuts 2 *Kharjurams* (date palm fruits) 300 Betel leaves. 1/4 Seer of betel nuts
4. Madigas (Rayalaseema)	4 Bags of rice 2 Seers of betel nuts 2 Seers of turmeric roots 200 Betel leaves
5. Madigas (Telangana).	1 Saree 2 Blouse pieces 1 Seer of betel nuts 1/2 Seer of turmeric roots 4 *Kharjurams* (date palm fruits) Some vermillion

Widow Re-marriage

Widow re-marriages are accepted in all these sections of Madiga. In case the widow marries again the children (borne by her former husband) have to be handed over to the nearest relations of the deceased husband and the present husband has to pay some money for their maintenance. The widow re-marriage ceremony is very simple. After obtaining the permission of the Caste Panchayat, the groom goes to the residence of the widow and presents her a saree and a blouse. She comes back with him after wearing the new saree and blouse.

Divorce

Divorce is an accepted institution among the Madigas and its allied castes. A divorced woman may remarry. The Caste Panchayat settles any disputes in this context. If the divorce is initiated by the woman, then she has to pay Rs. 100 towards the expenses incurred at the time of the marriage. If it is initiated by the male on the grounds of her adultery etc., no compensation is paid.

Civil Condition

Appendix VI gives the marital status of Madiga and its allied castes according to the 1961 Census. The distribution of these castes by different age-groups is given in the following statement.

STATEMENT XVIII

PERCENTAGE DISTRIBUTION OF MADIGA AND ITS SATELLITE CASTES BY AGE GROUPS ACCORDING TO 1961 CENSUS

Name of the caste	PERCETAGE OFPOPULATION IN AGE-GROUP TO THE TOTAL POPULATION									
	0-14 years			15-44 years			45 & above			Age not stated
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Arundhatiya . .	37.10	37.10	37.12	45.80	44.78	46.85	17.09	18.11	16.0	0.01
Jaggali . . .	38.53	40.41	36.82	45.80	43.68	47.84	15.67	16.01	15.34	..
Jambuvulu . .	32.95	33.80	32.04	49.13	47.72	50.61	17.91	18.46	17.34	0.01
Madiga . . .	40.69	40.66	40.71	42.81	42.16	43.48	16.49	17.16	15.79	0.01

The marital status of the population in the different castes is discussed briefly below.

Arundhatiyas

Age group of 0-14 *years*:—99-70% of males and 96.31% of females in this age group are never married while 0.30% of males and 3.58% of females are married. 0.03% and 0.08% among females are respectively divorced and widowed.

Age group of 15-44 *years*:—25.42% of males and 3.92% of females in this age-group are never married. 70.61% of males and 87.33% of females are married. 2.13% of males and 6.83% of females are divorced while 1.84%of males and 1.02% of females are widowed.

Age group of 45 *years and above.*—0.72% of males and 0.28% of females in this age group are never married. 81.89% of males and 45.58% of females are married. Divorced constitute 15.99% among males and 52.83% among females. 1.40% of the males and 1.31% of the females are widowed in this age group. The maximum number of divorced are found among females of this age group.

Jaggali

Age group of 0-14 *years.*—In this age group 98.57% of the males and 90.60% of females are never married. 1.43% of the males and 9.19% of the females in this age group are married while there is no divorced population. Only 0.21% of the female population is found to be widowed.

Age group of 15-44 *years.*—15.79% of male population and 3.28% of female population are never married in this age group while 79.70% of males and 83.71% of females are married. 2.63% of males and 9.87% of females are divorced while 1.88% of males and 3.13% of females are widowed.

Age group of 45 *years and above.*—In this age group only 0.52% of the males are never married. 82.56% of males and 32.82% of females are married while 16.41% of males and 67.18% of females are divorced. Even in this caste, divorced females form a large percentage in this age group. Only 0.51% of the males are widowed.

Jambuvulu

Age group of 0-14 *years.*—99.82% of male population and 94.02% of female population in this age group are never married while 0.18% of males and 5.84% of females are married. Only 0.07% each are divorced and widowed among the females.

Age group of 15-44 *years.*—In this age group, 19.54% of males and 2.34% of females are never married, while 74.13% of males and 91.20% of females are married. 3.68% of males and 4.72% of females are divorced while 2.65% of males and 1.74% of females are widowed in this age group.

Age group of 45 *years and above.*—Only 0.55% of males and 0.12% of females in this age group are never married. Married population forms 8.265% of males and 13.30% of females. 15.03% of males and 55.46% of females are divorced while 1.77% of males and 1.12% of females are widowed in this age group. Even in this caste, divorced females are found in good numbers in this age group.

Madiga

Age group of 0-14 *years.*—98.75% of males and 90.59% of females in this age group are never married. Only 1.24% of males and 9.19% of females are married. Only 0.01% of males are divorced in this age group while 0.10% and 0.12% of females are found respectively divorced and widowed.

Age group of 15-44 *years.*—In this age group, 22.23% of males and 2.49% of females are never married. 74.44% of males and 87.91% of females are found married. Divorced form 2.08% among males and 7.53% among females, while 1.25% of males and 2.07% of females are widowed.

Age group of 45 *years and above.*—1.20% of males and 0.38% of females are never married in this age group. The married in this age group form 83.03% of males and 43.6% of females. 14.77% of males and 54.83% of females are found divorced indicating a large population of divorced females in this age group. 1% of males and 1.18% of females in this age group are found widowed.

Death

Both cremation and burial are the prevalent practices in disposing of the dead. The procedure of disposal of the corpse is the same with Madigas and its allied castes. But the period of pollution varies from region to region. The following statement gives the day on which the initial and final obsequies are performed. The initial obsequies are known as *Chinna Divasam* while the final obsequies are known as *Pedda Divasam.*

STATEMENT XIX

PARTICULARS OF OBSEQUIES PERFORMED AMONG MADIGA AND ITS ALLIED COMMUNITIES

Name of the Caste (1)	Day of observation of: Initial obsequies (2)	Final obsequies (3)
Arundhatiya	2nd Day	11th, 13th or 21st Day.
Jaggali	3rd Day	13th Day
Madiga (Coastal Andhra) and Jambuvulu.	3rd Day	15th Day
Madiga (Rayalaseema)	6th Day	13th Day
Madiga (Telangana)	3rd Day	9th Day

When the family members foresee the death of the person who is seriously ill, some milk is poured into the mouth and the person is requested to pronounce the name of God. After death, the corpse is anointed with oil and cold water bath is given. The body is washed with soapnut powder. The body is wrapped in a new cloth and turmeric is applied to the forehead and limbs. A bier is arranged with bamboos in the following manner. Two poles of 7 feet length are kept parallel and 14 small sticks or bamboo pieces are arranged two each at equal intervals and in a cross-wise manner touching the parallel poles. The contacts of these small pieces and parallel poles are tied tightly. The corpse is placed on the bier. Four nearest relatives of the dead carry the bier to the burial ground. The eldest son of the dead holds the fire pot in his hands and leads the procession followed by musical instruments. A piece of new cloth is taken and put round the neck of the eldest son, taking it under the right shoulder. This is called the *janjam* (sacred thread) by them. Its significance is not known to them. On the way to the burial ground the corpse is brought down once and the place is called *dimpudu kallamu*. At this spot some *sambrani* (a kind of incense) powder is put in the fire and the smoke is allowed to pass over the corpse. Some rice is poured on the corpse, by calling the name. One bangle from the hand of the wife is broken on the corpse. Then the corpse is carried to the burial ground by changing the positions of those who carry the corpse. The pit is made ready by the caste people only and the corpse is put inside the pit. If they wish to cremate the corpse, then it is kept on the pyre and the eldest son lits the fire. In the case of burial, the head is placed to the south keeping the face downwards for males. If the woman is of married status at the time of death, then her face is kept upwards, while if she is a widow the face is kept downwards. All the nearest relatives who attended the burial ground go to a well or a river and take bath and straight away go for liquor and consume as much as possible. The eldest son comes home takes bath again and lights a lamp at the spot where the head breathed his/her last. The initial and final obsequies are performed on the days mentioned in Statement XIX by the Madigas and its allied castes. On the day of initial obsequies only vegetarian dishes are prepared. A sweet dish is also prepared. All the relatives are invited for food. A portion of the food specially kept is taken to the burial ground and placed into the pit. This is done by the eldest son, who takes his food after attending to the above ritual. On the day of final obsequies, the priest is asked to officiate. He reads some *mantramulu* and performs the purificatory rites. An animal, preferably a sheep is sacrificed and non-vegetarian food and liquor are served to the participants and the priest. The officiator is paid the following in the different areas of Andhra Pradesh.

Name of the Caste (1)	Remuneration paid (2)
1. Arundhatiya	1 Dhoti, Rs. 4 (coins), 3 seers of rice and food is given
2. Jaggali	Rs. 2 and food.
3. Jambuvulu and Madiga (Coastal)	Rs. 1.25 and 5 seers of rice food and 5 seers of dal.
4. Madiga (Rayaloseema)	Re. 1 and food.
5. Madiga (Telangana)	Rs. 3 only and food.

On the final day of the obsequies, the widow of the deceased is taken to the nearby stream by the women of the caste. Her bangles, *puste* and *mattelu* are removed by a widow of the caste. The vermilion mark on the forehead of the widow is also rubbed off. She is presented a new saree and blouse by the nearest relatives after she returns home from the stream. Thus ends the ceremony. If the death occurs on an inauspicious daye the residence may be changed for a period as decided by the Brahmine. The expenditure on the death ceretmonies comes to about Rs. 100/-. They believe that good actions of a person lead him to heaven whereas his bad deeds throw him into hell.

nheritance of property

After the death of the head of the family, the property is shared among the sons equally. If there are any unmarried daughters or sons, they stay with the eldest son and the expenses for their marriages have to be borne by all the sons equally. The eldest son is given some share to maintain the unmarried brothers and sisters.

If the deceased household head does not have any sons, the property is taken over by his brothers and the widow is given sufficient share for her maintenance. The jewels are distributed among the daughters of the deceased. The division of property is done in consultation with the Caste Panchayat.

Religion

The religion of Madiga and its allied castes is Hinduism. It is found that some Madigas have taken to Christianity. But the relevant statistics are not available. According to the Census enumeration, members of Scheduled Castes can belong either to the Hindu or Sikh religion. However in Andhra Pradesh all the Scheduled Castes have returned themselves as Hindu. Madigas believe in idol worship and worship Sri Rama, Sri Venkateswara, Lord Krishna, Siva and Hanuman. In addition to these Gods, they also worship other dieties like Nallamma, Kuntemma, Mariamma, Mutyalamma, Pochamma and Rajalakshmi. In all houses, there is an elevated portion to keep the photos or idols of Gods. In the case of Madigas of Coastal Andhra, a mark like 'U' is found on the wall where the elevated portion is arranged. The spiritual adviser to Madigas of Rayalaseema is locally called Dasappa; while Madiga Dasu is the spiritual adviser to Madigas of Coastal Andhra. In the case of Telangana Madigas, Bindla or Kolupulavandlu serve the purpose. Among Arundhatiya, Jambuvulu and Jaggalis castes, an elderly and educated person officiates on ceremonial occasions. Madiga and its satellite castes are divided into two groups, *viz.*, the Vaishnavites and Shaivaites. Vaishnavites are the worshippers of Lord Vishnu while Shaivities are the devotees of Lord Siva. While invoking the village deities, animal sacrifice is practised. The animals used in sacrifice are buffaloe, sheep, goat or fowl. Madigas visit the pilgrim centres rarely; only when they have to fulfil any oath. The important among the pilgrim centres are Tirupati, Kalhasti, Simhachalam and Mangalagiri. They evince a good lot of interest in hearing the stories of Rama, Krishna, Siva etc. and they have reverence and respect for the epics like Mahabharata and Ramayana. They express high regard for the various incarnations of God and they also believe in rebirth. At the time of epidemic diseases like cholera, smallpox and plague, they worship Mutyalamma deity and appease her by sacrificing fowls.

Beliefs

Madigas believe in the existence of spirits and ghosts. They suppose that the soul of the deceased whose desires are not fulfilled will become a ghost. They are quite familiar with such cases in their daily life. They perform *drishti* ceremony to ward off the evil effects. This ceremony is observed for both young and aged people. Some chillis and salt are waved round the indisposed person and are put in fire. If he is possessed by any evil effects, loud sound come out from the fire and otherwise not. These people give as much importance to omens as any other Hindu caste. The good omens are the sight of a cow, a fox, a washerman with dirty clothes, a woman in marital status with a child and a person carrying a pot full of water. The bad omens are the sight of a cat, snake, widow, dung basket, firewood bundles, lizard and a man carrying oil. If they come across a bad omen while starting any work, they stop it and postpone it to some other day. But some people stop for a while, think of the God for some time and then attend to their business.

Festivals

All Hindu festivals are being observed by Madigas and its allied castes. The important among the festivals are *Ugadi* (March-April), *Sri Rama Navami* (April), *Nagula Chavithi* (October-November), *Sankaranti* (January) and *Dasara* (September-October) for Madigas of Rayalaseema. In addition to the above, Madigas of Coastal Andhra, Telangana, Jaggalis, Arundhatiyas and Jambuvulu observe *Vaikunta Ekadasi* (December-January), Sivaratri (March-April), Deepavali (October-November) and *Vinayaka Chaviti* (August-September).

The following is the type of food taken during the festival occasions.

STATEMENT XX

FOOD OF FESTIVAL OCCASIONS

Name of the festival (1)	Items of food (2)
1. Ugadi	Pig.
2. Sri Rama Navami	*Panakam* (sweet water) and *guggillu* (cooked green gram or Bengalgram).
3. Sankranti	*Pulagam* (mixture of rice and greengram cooked with some pepper).
4. Deepavali	Sweets.
5. Vinayaka Chaviti	Sweets.
6. Nagula Chaviti	Sweets.
7. Sivaratri	Pulagam.
8. Ekadasi	Pig.

Telangana Madigas celebrate the festivals like *Nagapanchami* (July-August) and *Gokulashtami* (August) which are not observed in other regions. On all the festive occasions, they keep the house clean. Head bath is taken on that day, new clothes or atleast washed ones are worn, and the God is worshipped. A portion of the cooked food is first offered to God before it is eaten. For worship, flowers, paddy, grains etc. are used.

On the occasion of Ugadi, Dasara and Sankranti festivals, Madigas consume liquor and play *kolatam*, a game of sticks, in the afternoon. Weight lifting and cock fighting are also arranged.

The important among the *jataralu* is the observation of Mariamma or Peddamma *jatara*. The *jataras* are locally known as *devaralu* in Rayalaseema while these are known in other regions as *jataralu* only. Mutyalamma festival is also observed usually during *Shravana* (July-August) month, when fowls and sheep are sacrificed to the Goddess. This is performed to remove the influence of epidemics like cholera and plague.

Detailed account of Mariamma or Peddamma Jatara :

This is usually celebrated once in three or five years and all the villagers participate in this. At the time of previous celebrations, some households declare their he-buffalloes as belonging to Peddamma and from that time onwards those he-buffalloes are left free. They can go any where and eat any thing. No body objects even if they are grazing in the fields. On the day of Peddamma *jatara*, the entire village will be decorated and a few new shops from the neighbouring villages are also put up for the occasion. During the evening the he-buffaloes that are to be sacrificed are gathered at the spot. A small hut is erected and the potter is invited to erect the Goddess with mud and worship her. Two to three baskets of cooked rice is kept before the Goddess. Among the he-buffaloes, there will be one, which is called the Pedda Devara Pothu. There will be a Madiga man who is appointed to sacrifice these animals for the Goddess and is known as Pedda Madiga. First of all the Pedda Devara pothu is sacrificed and the blood is collected in a vessel and poured into the basket containing rice. The head of the animal is taken to the idol of the Goddess and placed before the Goddess. The right fore leg of the animal is separated from its body and placed in its mouth. Then all the other he-buffaloes and other animals such as sheep, goat and even fowls are sacrificed. There is a condition that the Pedda Madiga should cut the head of the Pedda Devara Pothu with a single stroke. Otherwise he will be punished. Usually there will not be failure on the part of Pedda Madiga in performing this activity. After this, the head of the *Pedda Devara pothu* is kept in a basket and a light is lit on the head of the *pothu* and the Pedda Madiga carries it and moves round the village. There will be a big procession in the village followed by musical instruments. While he is carrying it through the streets, the Pedda Madiga is possessed by the Goddess and speaks some words. Those words would be in the form of advices to the villagers and also some improvements to be made in the future *jataralu*, which will be fulfilled certainly. All the villagers subscribe for this *jatara*. If any body does not subscribe, then the procession will not stop at his house. The procession lasts upto 2 or 3 A.M. Then the Pedda Madiga is asked to take the baskets full of rice mixed with blood and pour this round the village before the sunrise. He is also assisted by some Madigas. After this, some Madigas are kept for watching on the outskirts of the village, in order to stop the people coming into the village or going out of the village on that day. There is belief that if any body crosses the rice line, he will suffer a lot and his family will be put to many hardships. On the evening of the succeeding day all the Madigas indulge in liquor and enjoy. The flesh that has come out of the sacrifices is distributed among the Madigas. Thus the *jatara* is concluded.

Leisure, Recreation and Child Play

On all the working days Madigas do not have sufficient leisure for recreation. They go for work in the early hours of morning and return in the dusk. In between they have leisure for an hour in the afternoon. During that leisure period, they take food and sleep for a while and then resume their usua work. After coming home, they take food and chit-chat with neighbours and then go to bed. This is, almost the routine with Madigas. Whenever they do not find any work, they go to forests and collect firewood. Sometimes they sell the firewood or otherwise use it for household consumption. Once in a fortnight, all the elders assemble and do *Bhajan* (singing songs in praise of Gods). They also form into some dramatic associations and enact dramas.

Child play

The male children play the games of *Baltigundi* (a game of marbles), *Chiltakattc* (a game played with two sticks, one short and one long) and *Bongaralu* (the game of top). Boys also play *puttachendu* (a game played with rubber ball). The girls play *dagudumuthalu* (a game of hide and seek), *kachannagayalu* (a game played with five selected stones) and *devalala ata* (a game played in sand where the conical shaped heaps are formed representing temples).

Inter-Community Relationship

The inter-community relationship of Madigas with other castes in the village can be seen at the time of celebration of *jatralu*, viz., *Peddamma jatara*, *Mutyalamma Jatara* etc. At the time of such observations each caste will play its own important role and so also, Madigas. Madigas also depend on other castes in the village for food provisions and hand loans. These people are treated as untouchables by all the higher castes of society. Madigas invariably participate in the recreational activities during the festive occasions. They take part in cock-fightings, weight lifting and *kolatam* (a play with small sticks). The higher castes like Brahmin, Komatis, Kapus, Kammas, Balijas, etc. and Boyas, Mangalis, Chakalis etc. do not take either food or water from the hands of Madigas, while Madigas take from them Madigas do not take food or water from Malas and Dakkalas. Dakkalas take food from Madigas. Malas do not accept food or water from Madiga. There is a traditional rivalry between Malas and Madigas and each one claims superiority over the other. Madigas work under the Kapus as contract labourers. They take food at the residence of their master. Usually they have to sit at the place where the cattle rest in the house and take their food. Whenever any Madiga feels thirsty and approaches a higher castes man for water, he just pours the water from a distance into his hands. Even for smoking, whenever the Madiga requests fire for lighting his beedi or leaf pipe, the higher sections of society give away the beedi they are smoking or give a piece of lighted coal to him. Smoking by Madiga should be done in a secluded place and not before any higher caste person. They are not allowed to spit every where especially in the main streets where the higher caste Hindus live. Madigas can freely attend the weekly shandies which are attended by all sections of society. But they do not have free access to temples and common wells. Barbers and washermen do not render traditional services to these people. For this they have got a separate man from their caste, who attends to hair cutting and shaving. Madigas wash their clothes themselves. In spite of their inferior status, Madigas have their own hand in the smooth running of the village life. They prepare and supply chappals and leather buckets to the villagers. They are the ablest watchmen of the agricultural fields. Without the help of Madigas, no cultivator can succeed in getting through the agricultural operations. Hence agriculturists treat Maigas with affection and care.

Structure of Social Control, Prestige and Leadership

The villages where Madigas live are administered by the village Panchayat which has a representative from Madiga caste too. The view of Madigas is that it is a cliquedominated by the well-to-do people of the village and whom officials favour for this reason. And hence they feel that the Panchayat is not in any way helpful. There exists a caste Panchayat for Madigas in all the villages. Each Madiga caste Panchayat of a village is independent by itself. All decisions taken by the caste Panchayat are final. The most common cases disposed by the caste Panchayat are adultery, divorce, widow marriage and other family dispute. Adultery cases are viewed seriously by the caste Panchayat. In order to prove the innocence to the party concerned, most severe tests are prescribed. For example, oil is boiled to the maximum temperature and the accused is asked to dip the hand in it. It is believed that if he is faithful and true in his approach, nothing will happen to him and he feels comfortable. If he is guilty he receives injuries and suffers from the treatment. The caste Panchayat serves to be the only means of social control among the caste.

Social Reform and Welfare

In order to uplift their economic condition, Government has assigned lands to some Madigas to an extent of 4 to 5 acres per household. The Government has also given *taccavi* loans for the improvement of agriculture. But the land is not so fertile to raise all kinds of crops nor are there adequate irrigation facilities, agricultural implements and bullocks etc. Only a few people are using the lands assigned to them and some have given them to others on lease. There is also encouragement in respect of tanning industry by the Block Development Organisation. Madigas representing Coastal Andhra were studied at Gampalagudem village of Tiruvur taluk in Krishna District. This village comes under the Tiruvur Panchayat Samithi. The Samithi has created interest in tanning among the Madigas. The Madigas have formed into a society by subscribing some money and got help from the Government to start the tanning industry. Some of the people who are educated are also given orientation training in tanning. The industry is running on profitable lines. Another welfare measure thought out by the Government is to provide housing facilities to Madigas. Under the Block Development Programme, Madigas have been provided with houses in some villages. Generally Madigas suffer from lack of drinking water. Being untouchables, they are not allowed to take water from the common wells. They have a separate well, the water of which rarely serves their needs in full. Hence they have to depend on villagers for drinking water by waiting at the well side and requesting the people to pour some water. Madigas and its satellite caste people are afraid of the officials who visit their areas. At the first instance they feel embarrassed to explain their own problems. Even in the field study this experience was felt. They become quite familiar after two or three days and come to the officials with various problems. While discussing the welfare measures, the Village Level Workers, who are the local officials of the Panchayat Samithis need some mention. They are generally liked by the Madigas, etc., for the Village Level Worker lives in their villages like any one of them and tries to solve their day to day problems.

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APPENDICES

[The Appendix I and III presented in the following pages are based on data collected in 1881 to 1931 Censuses and Appendices II, IV & V based on data collected in 1961 Census. Appendix VII Contain the extracts relating to Madigas from old published literature and Census Reports]

APPENDIX I

Population of Jaggali and Madiga from 1881 to 1931 Censuses

Particulars	Jaggali			Madiga		
	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1881 Hyderabad State	..	..	..	461,822	..	..
1891 Hyderabad State	..	..	..	664,556	..	..
Madras State	..	..	..	681, omitted	..	..
1901 Hyderabad State	..	..	..	410,636	..	..
Madras State	5,254	..	..	755,316	..	..
1911 Hyderabad State	..	..	..	804,393	..	..
Madras State	..	..	..	808, omitted	..	..
1921 Hyderabad State	..	..	..	669,203	326,982	342,221
Madras State	2,579	1,086	1,493	737,427	371,722	365,705
1931 Hyderabad State	..	..	..	693,675	..	..
Madras State *M (omitted) (Arundhatiyas)	..	..	..	612, omitted	..	..
1931 (Madras)						
Full information concerning Ganjam district and Vizagapatam district						
TOTAL	2,888	1,295	1,593	1,251	684	567
Ganjam plains except Chicakole, Parlakimidi and Tekkali	1,100	471	629	..	..	..
Parlakimidi	1,036	483	553	..	..	..
Tekkali	323	131	192	..	..	..
Ganjam Agency	..	..	..	3	..	3
Salur, Srungavarapukota, Viravilli, Palakonda, Gudem and Golconda taluks.	..	..	..	743	395	348
Vizagapatam	429	210	219	505	289	216

Sources :—Census of India, 1901—Volume XV—Madras—Part I—Report, pages 156 and 166.
Census of India, 1911—Volume XIX—*Hyderabad State—Part I—Report*—P. 142.
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Census of India, 1931—Volume XIV—*Madras—Part I—Report*—PP. 351 & 356.
Census of India, 1931—Volume XIV—*Madras—Fart I—Report*—P. 349. (Madras, 1932).

*Census of India, 1931—Volume—XXIII—H.E.H. The Nizam's Dominions (Hyderabad State) Part I—Report (Hyderabad, 1933) Page 253.

APPENDIX II

Population of Arundhatiya, Jaggali, Jambuvulu and Madiga According to 1961 Census

Particulars	Population as per 1961 Census.											
	Arundhatiya			Jaggali			Jambuvulu			Madiga		
	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)
Andhra Pradesh 1961 *Census*												
Total	85,220	43,341	41,879	2,489	1,218	1,271	9,549	4,902	4,647	2,147,879	1,094,182	1,053,697
Rural	80,289	40,928	39,361	2,448	1,199	1,249	9,311	4,792	4,519	1,922,124	979,151	942,973
Urban	4,931	2,413	2,518	41	19	22	238	110	128	225,755	115,031	110,724
Srikakulam District												
Total	18	..	18	2,381	1,169	1,212	..	..	..	28,878	14,068	14,810
Rural	18	..	18	2,374	1,162	1,212	..	..	..	26,010	12,710	13,300
Urban	..	..	..	7	7	..	..	..	..	2,868	1,358	1,510
Visakhapatnam District												
Total	1,238	611	627	3	3	..	2	..	2	34,265	17,278	16,987
Rural	482	261	221	3	3	..	2	..	2	29,314	14,660	14,654
Urban	756	350	406	..	..	..	..	..	..	4,951	2,618	2,333
East Godavari District												
Total	22,395	11,259	11,136	..	..	..	7,851	4,003	3,848	50,791	26,508	24,283
Rural	20,567	10,338	10,229	..	..	..	7,673	3,923	3,750	44,585	23,419	21,166
Urban	1,828	921	907	..	..	..	178	80	98	6,206	3,089	3,117
West Godavari District												
Total	25,301	12,831	12,470	..	..	..	1,545	819	726	60,830	31,406	29,424
Rural	24,062	12,227	11,835	..	..	..	1,538	816	722	56,184	29,073	27,111
Urban	1,239	604	635	..	..	..	7	3	4	4,646	2,333	2,313
Krishna District												
Total	995	547	448	2	2	..	12	3	9	83,654	43,342	40,312
Rural	995	547	448	..	..	..	11	3	8	76,038	39,278	36,760
Urban	..	..	..	2	2	..	1	..	1	7,616	4,064	3,552
Guntur District												
Total	1	..	1	..	..	..	..	..	..	38,963	20,199	18,764
Rural	..	..	..	..	..	..	..	..	..	34,799	18,010	16,789
Urban	1	..	1	..	..	..	..	..	..	4,164	2,189	1,975
Nellore District												
Total	32,992	16,975	16,017	26	4	22	15	15	..	67,419	33,323	34,096
Rural	31,896	16,443	15,453	..	..	..	15	15	..	63,743	31,381	32,362
Urban	1,096	532	564	26	4	22	..	..	..	3,676	1,942	1,734
Chittoor District												
Total	1,318	655	663	55	22	33	7	2	5	72,696	37,395	35,301
Rural	1,310	649	661	55	22	33	..	..	..	69,813	35,827	33,986
Urban	8	6	2	..	..	..	7	2	5	2,883	1,568	1,315
Cuddapah District												
Total	959	463	496	..	..	..	2	1	1	73,762	37,365	36,397
Rural	959	463	496	..	..	..	2	1	1	70,886	35,820	35,066
Urban	..	..	..	..	..	..	..	..	..	2,876	1,545	1,331
Anantapur District												
Total	3	..	3	10	6	4	115	59	56	169,694	91,016	78,678
Rural	..	..	..	10	6	4	70	34	36	156,093	84,062	72,081
Urban	3	..	3	..	..	..	45	25	20	13,601	6,954	6,647
Kurnool District												
Total	..	..	..	12	12	..	..	..	..	117,870	59,174	58,696
Rural	..	..	..	6	6	..	..	..	..	100,947	50,588	50,359
Urban	..	..	..	6	6	..	..	..	..	16,923	8,586	8,337
Mahabubnagar District												
Total	..	..	..	..	..	..	..	..	..	225,072	111,519	113,553
Rural	..	..	..	..	..	..	..	..	..	214,177	106,115	108,063
Urban	..	..	..	..	..	..	..	..	..	10,895	5,404	5,491
Hyderabad District												
Total	..	..	..	..	..	..	..	..	..	196,482	98,629	917,853
Rural	..	..	..	..	..	..	..	..	..	120,223	60,129	60,094
Urban	..	..	..	..	..	..	..	..	..	76,259	38,500	37,759

APPENDIX II—(*Concld.*)

POPULATION OF ARUNDHATIYA, JAGBALI, JAMBUVULU AND MADIGA ACCORDING TO 1961 CENSUS

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Medak District												
Total	..	..	..	..	..	..	..	..	..	115,523	58,636	56,887
Rural	..	..	..	..	..	..	..	..	..	110,832	56,295	54,537
Urban	..	..	..	..	..	..	..	..	..	4,691	2,341	2,350
Nizamabad District												
Total	..	..	..	..	..	..	..	..	..	77,731	38,581	39,150
Rural	..	..	..	..	..	..	..	..	..	70,381	34,871	35,510
Urban	..	..	..	..	..	..	..	..	..	7,350	3,710	3,640
Adilabad District												
Total	..	..	..	..	..	..	..	..	..	63,499	31,868	31,631
Rural	..	..	..	..	..	..	..	..	..	53,629	26,760	26,869
Urban	..	..	..	..	..	..	..	..	..	9,870	5,108	4,762
Karimnagar District												
Total	..	..	..	..	..	..	..	..	..	191,770	96,753	95,017
Rural	..	..	..	..	..	..	..	..	..	185,788	93,802	91,986
Urban	..	..	..	..	..	..	..	..	..	5,982	2,951	3,031
Warangal District												
Total	..	..	..	..	..	..	..	..	..	195,069	100,933	94,136
Rural	..	..	..	..	..	..	..	..	..	175,570	90,829	84,741
Urban	..	..	..	..	..	..	..	..	..	19,499	10,104	9,39
Khammam District												
Total	..	..	..	..	..	..	..	..	..	85,903	43,912	41,991
Rural	..	..	..	..	..	..	..	..	..	74,924	38,327	36,597
Urban	..	..	..	..	..	..	..	..	..	10,979	5,585	5,394
Nalgonda District	..											
Total	..	..	..	..	..	..	..	..	..	198,008	102,277	95,731
Rural	..	..	..	..	..	..	..	..	..	188,188	97,195	90,993
Urban	..	..	..	..	..	..	..	..	..	9,820	5,082	4,738

APPENDIX III

VARIATION IN THE POPULATION OF MADIGA SINCE 1881 TO 1931

Details Caste/Tribe or Race	Population ('000)						Percentage variation					
	1931	1921	1911	1901	1891	1881	1921 to 1931	1911 to 1921	1901 to 1911	1891 to 1901	1881 to 1891	1871 to 1881
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Madiga—												
1. Madras State	612	737	808	755	681	N.A.	—16·9	—8·7	+7·0	+10·8	N.A.	N.A.
2 Hyderabad State	694	669	804	411	665	462	+3·7	—16·8	+95·9	—38·2	+43·9	+50·2

Source : 1. Census of India, 1921— Volume XIII— Madras— Part I Report — P. 161.
2. Census of India, 1931— Volume XXIII— H.E.H. the Nizam's Dominions (Hydrabad State)— Part I— Report— P. 253.
3. Census of India, 1931— Volume XIV— Madras— Part I— Report P.—349.

APPENDIX IV

LITERACY AND EDUCATIONAL LEVELS OF ARUNDHATIYA, JAGGALI, JAMBUVULU AND MADIGA-(Scheduled Castes)

Educational levels	Arundhatiya			Jaggali			Jambuvulu			Madiga		
	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)
1961 *Census (Andhra Pradesh)*												
Total	85,220	43,341	41,879	2,489	1,218	1,271	9,549	4,902	4,647	2,147,879	1,094,182	1,053,697
Rural	80,289	40,928	39,361	2,448	1,199	1,249	9,311	4,792	4,519	1,922,124	979,151	942,973
Urban	4,931	2,413	2,518	41	19	22	238	110	128	225,755	115,031	110,724
Illiterates												
Total	77,817	37,685	40,132	2,400	1,134	1,266	8,748	4,263	4,485	2,039,976	1,003,040	1,036,936
Rural	73,787	35,968	37,819	2,366	1,120	1,246	8,542	4,180	4,362	1,849,876	917,174	932,702
Urban	4,030	1,717	2,313	34	14	20	206	83	123	190,100	85,866	104,234
Literates (without educational levels)												
Total	5,358	4,021	1,337	63	59	4	548	424	124	76,783	64,946	11,837
Rural	4,821	3,636	1,185	60	58	2	537	418	119	54,219	46,708	7,511
Urban	537	385	152	3	1	2	11	6	5	22,564	18,238	4,326
Primary or Junior Basic												
Total	1,933	1,532	401	25	24	1	247	209	38	28,760	24,061	4,699
Rural	1,598	1,250	348	21	20	1	227	189	38	16,969	14,338	2,631
Urban	335	282	53	4	4	..	20	20	..	11,791	9,723	2,068
Matriculation or Higher Secondary.												
Total	112	103	9	1	1	..	6	6	..	2,253	2,032	221
Rural	83	74	9	1	1	..	5	5	..	1,060	931	129
Urban	29	29	..	..	..	..	1	1	..	1,193	1,101	92
Technical Diploma not equal to Degree												
Total	..	..	..	..	..	..	..	..	..	5	5	..
Rural	..	..	..	..	..	..	..	..	..	..	..	..
Urban	..	..	..	..	..	..	..	..	..	5	5	..
Not-Technical Diploma not equal to Degree.												
Total	..	..	..	..	..	..	..	..	..	16	13	3
Rural	..	..	..	..	..	..	..	..	..	..	..	..
Urban	..	..	..	..	..	..	..	..	..	16	13	3
University Degree or Post-Graduate Degree other than Technical Degree												
Total	..	..	..	..	..	..	..	..	..	80	79	1
Rural	..	..	..	..	..	..	..	..	..	..	..	..
Urban	..	..	..	..	..	..	..	..	..	80	79	1

APPENDIX IV—(*Concld.*)

LITERACY AND EDUCATIONAL LEVELS OF ARUNDHATIYA, JAGGALI, JAMBUVULU AND MADIGA (Scheduled Castes)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	12)	(13)
Technical Degree or Diploma equal to Degree or Post Graduate Degree.												
Total	..	..	..	..	..	..	..	..	..	6	6	..
Rural	..	..	..	..	..	..	..	..	..	..	..	..
Urban	..	..	..	..	..	..	..	..	..	6	6	..
According to Case Studies :												
Illiterates	34	16	18	21	6	15	26	10	16	681	360	321
Literates (without educational levels)	1	1	..	..	..	..	4	3	1	1		..
Primary or Junior Basic	1	1	..	8	8	..	6	6	..	45	38	7
Matriculation and above	..	..	..	..	..	..	..	..	..	4	4	..
Technical Diploma not equal to Degree	..	..	..	..	..	..	..	..	..	1	1	..
Total of Case Studies	36	18	18	29	14	15	36	19	17	732	404	328

APPENDIX V

INDUSTRIAL CLASSIFICATION OF WORKERS AMONG ARUNDHATIYA, JAGGALI, JAMBUVULU AND MADIGA (Scheduled Castes)

Industrial Category	Arundhatiya			Jaggali			Jambuvulu			Madiga		
	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)
Cultivation	7,241	4,687	2,554	138	92	46	400	253	147	309,595	187,633	121,962
Agricultural Labour	36,434	17,458	18,976	1,217	571	646	4,319	2,135	2,184	745,331	340,407	404,924
Mining, Quarrying etc.	1,924	1,584	340	26	14	12	151	150	1	31,985	27,905	4,080
Household Industry	5,103	3,813	1,290	80	33	47	810	561	249	126,924	103,858	23,066
Manufacturing other than Household Industry.	571	475	96	9	5	4	55	33	22	15,754	11,427	4,327
Construction	81	74	7	1	1	..	8	8	..	12,354	8,827	3,527
Trade and Commerce	177	124	53	19	11	8	11	9	2	8,266	4,582	3,684
Transport, Storage and Communication	155	154	1	..	..	..	13	13	..	10,152	9,861	291
Other Services	2,202	1,305	897	56	47	9	653	345	308	75,362	40,838	34,724
TOTAL WORKERS	53,888	29,674	24,214	1,546	774	772	6,420	3,507	2,913	1,335,423	735,338	600,085
Non-Workers	31,332	13,667	17,665	943	444	499	3,129	1,395	1,734	812,456	358,844	453,612
GRAND TOTAL	5,220	43,341	41,879	2,489	1,218	1,271	9,549	4,902	4,647	2,147,879	1,094,182	1,053,697
Special Occupations:												
Tanning and Currying of Hides and Skins.	134	122	12	..	..	..	41	39	2	23,637	22,422	1,215
Scavenging	52	41	11	..	..	..	7	4	3	4,180	2,912	1,268
TOTAL	186	163	23	..	..	..	48	43	5	27,817	25,334	2,483

APPENDIX VI

Marital Status of Arundhatiya, Jaggali, Jambuvulu and Madiga (Scheduled Castes)

Age Groups	ARUNDHATIYA										
	Total			Never married		Married		Divorced		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1961 *Census—Andhra Pradesh :*											
Total	85,220	43,341	41,879	21,023	15,759	20,181	20,750	1,670	4,892	467	478
0—14	31,624	16,078	15,546	16,030	14,972	48	556	..	5	..	13
15—44	39,029	19,408	19,621	4,933	768	13,704	17,135	414	1,341	357	377
45 and over	14,560	7,848	6,712	56	19	6,427	3,059	1,255	3,546	110	88
Age not stated	7	7	..	4	..	2	..	1	..	..	..

Age Groups	JAGGALI										
	Total			Never married		Married		Divorced		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)
1961 *Census—Andhra Pradesh :*											
Total	2,489	1,218	1,271	569	444	592	616	46	191	11	20
0—14	959	491	468	484	424	7	43	..	..	..	1
15—44	1,140	532	608	84	20	424	509	14	60	10	19
45 and over	390	195	195	1	..	161	64	32	131	1	..
Age not stated	..	..	..	..	..	..	..	..	..	..	..

Age Groups	JAMBUVULU										
	Total			Never married		Married		Divorced		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Female
(1)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)
1961 *Census—Andhra Pradesh :*											
Total	9,549	4,902	4,647	2,117	1,456	2,485	2,581	222	559	78	51
0—14	3,146	1,657	1,489	1,654	1,400	3	87	..	1	..	1
15—44	4,691	2,339	2,352	457	55	1,734	2,145	86	111	62	49
45 and over	1,711	905	806	5	1	748	349	136	447	16	9
Age not stated	1	1	..	1	..	..	..	..	..	..	..

Age Groups	MADIGA												
	Total			Never married		Married		Divorced		Widowed		Unspecified	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(35)	(36)	(37)	(38)	(39)	(40)	(41)	(42)	(43)	(44)	(45)	(46)	(47)
1961 *Census—Andhra Pradesh :*													
Total	2,147,879	1,094,182	1,053,697	544,254	400,697	504,878	514,855	37,409	126,158	7,638	11,987	3	..
0—14	873,878	444,923	428,955	439,374	388,612	5,507	39,404	28	408	14	531	..	..
15—44	919,481	461,310	458,171	102,548	11,417	343,390	402,760	9,621	34,506	5,751	9,488	..	..
45 and over	354,211	187,812	166,399	2,251	632	155,937	72,570	27,754	91,231	1,870	1,966	..	..
Age not stated	309	137	172	81	36	44	121	6	13	3	2	3	..

MADIGA

APPENDIX VII

AN EXTRACT FROM THE CASTES AND TRIBES OF H.E.H. THE NIZAM'S DOMINIONS, VOL. I (BOMBAY 1920) P.P. 409—420

(Male Titles: Appa, Ayya. Female Title: Amma)

Madiga, Madigowd, Madigaru, Madru, Dher, Chandal, Antyaja, Ettiwandlu, Peddintiwandlu, Panchamollu, Matangi, Makallu, Gosangi, Kamathi, Bendar, Chambar—a very numerous caste of leather-workers and rope-makers, many of whom are engaged as village watchmen and musicians. They are to be found scattered all over the Telugu and the Karnatic portions of H.E.H. the Nizam's Dominions, and correspond, in every detail, to the Mang caste of the Maratha districts. Some of the synonyms, which stand at the head of this article have reference to the occupations the members of the caste have pursued. The name 'Ettiwandlu,' for example, signifies those who do the *etti* or *begari* (forced) work. 'Chambhar' is a corruption of the Sanskrit word 'Charmakar', which means 'a worker in leather', and the word 'Kamathi' indicates that they are menials. Some, such as, 'Chandal', 'Antyaja' (lowest born), 'Gosangi' (*gao=cow*, and *hansaka=killer*), and 'Dher' are opproprious titles applied to them by others to indicate their lowest status in Hindu society. To dignify themselves, the members of the caste have assumed such epithets as Matangi, Makkalu, the children of Matangi, the daughter of their mythical ancestor Jambavan; Panchamollu or members of the fifth caste, as distinguished from the four shastric divisions of mankind (Brahman, Kshatriya, Vaishya and Shudra); and Peddintiwandlu, or dwellers in big houses. Madigas, who are enrolled in the Indian army, call themselves Bendars, with the object of concealing their true caste.

Origin.—The etymology of the name 'Madiga' is uncertain, although attempts are made to derive it from the word 'Matanga', the name of an aboriginal tribe, mentioned by ancient authorities as descended from the illicit connection of a Plava father and Antivasiya mother. The legends of the Madigas, probably of recent invention, give no clue to their origin or early history. According to one, the Madigas trace their parentage to Jambavant, who was believed to be the premeval creation of Narayan, the supreme god, and to have existed when the whole world was water and there was neither the earth, nor the sun, nor other luminaries. *Jambavant* once perspired, and from the perspiration came forth 'Adi Shakti' (premeval energy), who laid three eggs, from which sprang Brahma, Vishnu and Mahesha. Brahma created ten sages who became the progenitors of mankind. The names of these Maha Munis are :—(1) *Chapala*, (2) Tamila, (3) Brahma, (4) Nella, (5) Pala, (6) Bhadrachi, (7) Raktachi, (8) Gola, (9) Jamadagni and (10) *Parshuram* and from the first sprang the *Madigas*, while the Brahmans are the descendants of the last. Another story relates that Jambavant (Zalazam) had seven sons; Brahma, with a view to create the world and people it *killed Heppu Muni*, one of the sons, and from the mixture of his blood with water evolved the solid earth. Brahma then killed another son named Jala Muni and his life stream changed into a stream of water. The mountains were created from Ghata Muni's blood, blood from Rakta Muni, milk from Pala Muni, and an indigo colour from Neela Muni, until at last from the blood of Gava Muni came the Madigas, the first representatives of mankind. A third account states, that once upon a time, when Parvati and Parmashwar were on a ramble, Parvati becoming unclean, was obliged to leave her menstrual clothes under a tree and from these garments sprang Chinnaya, whom the heavenly pair engaged to tend their divine cow, Kamadhenu. Chinnaya once tasted the cow's milk and found it so delicious that he was tempted to kill the cow itself and eat its flesh. He immediately carried his impious desire into effect but the carcass of the cow was so heavy that none, not even the gods, could move it. Siva thought of Jambavant who was practising penace, and called out to him 'Mahadigaru' (lit—a great one come down). Jambavant, who thus obtained the name Mahadiga or Madiga, appeared at Siva's call, lifted the dead body, and cut it into pieces. Siva ordered Chinnaya to dress the beef, and invited all the gods to a feast. But Chinnaya, unfortunately, while trying to blow down an effervescence, spat into the cooking pot and the gods, observing this, left the dining hall. Siva, in anger, cursed both Chinnaya and Jambavant for their negligence and degraded them to the lowest caste

Chinnayas's descendants are called Malas, while *Jambavant became* the *ancestor of the Madigas*, and as *Jambavant ate the leavings of Chinnaya and drank water after him*, the *Madigas are ranked below the Malas in point of social standing.*

Internal structure. The Madigas have two main divisions: *Canara Madigas*, and *Telugu Madigas*, who neither intermarry nor eat together. Each of these is broken up into numerous sub-tribes which vary greatly in different districts. Some of these are shown below:—

(1) Madiga
(2) Dappu Madiga
(3) Periki Madiga
(4) Dasari Madiga
(5) Jangam Madiga
(6) Mashti Madiga
(7) Sindhollu or Bogam Madiga
(8) Bindlawad
(9) Dakkalawad
(10) Penda Madiga
(11) Lambada Madiga
(12) Karikuldawaru
(13) Jogi
(14) Kajawada
(15) Velpulawad
(16) Komuwad
(17) Koya Madiga
(18) Bedar Madiga
(19) Sangar
(20) Unja
(21) Vishturi
(22) Anpa
(23) Ashadoru or Sandewad
(24) Bengali Madiga
(25) Kullu Kundalawad

This list is in no way exhaustive. The Madiga community is a large one and distributed over a very extensive area and to this fact are probably due the numerous groups into which it is divided. The origin of these sub-castes is obscure and very difficult of determination owing to the extreme repultion with which the caste is regarded by all Hindus. Some of the names, such as Lambada, Koya, Bedar have reference to the castes from which the sub-castes have been recruited, while others are based upon the professions the sub-castes have followed.

The Madiga sub-caste, found everywhere in the Karnatic and Telingana, represents, probably, the original nucleus of the caste. They earn their livelihood by making sandals, leather ropes and buckets and other leather articles.

The Mashti Madiga, Jaladohi, are story tellers and beggars, occasionally exhibiting acrobatic feats before the public.

The Sindollu, Chindiwandlu, or Bogam Madiga, are the courtezans of the Madiga caste; they attended all Madiga ceremonies and entertain the public by singing and dancing. They maintain themselves also by prostitution. Their name Sindi, or Sindollu, s said to be derived from '*Sairandhri*' the Sanskrit word for prostitute.

The Ashadoru or Sandewad, are vagrant beggars who obtain alms by performing plays based upon stories from the Bhagwat.

The Bengali Madigas are a wandering class of jugglers and conjurers and appear to have no connection with the Madigas, but derive their name from Bengal, whence they probably came. They are doubtless enrolled among the Madigas because they occupy the lowest position in Hindu society.

The Bindalas, or Bindlawad, discharge the functions of priests to the Madiga caste and perform their religious rites to the music of the jamadke, a musical instrument characteristic of their profession. Occasionally they profess to be possessed and to foretell events and exercise ghosts.

The Penda Madigas are sweepers by profession.

The Dappu Madigas seem to be identical with the Lambada Madigas, and are attached to each Lambada tanda (camp). They act as musicians to the Banjara tribes, playing at their religious ceremonies on the daphada, a sort of drum.

The Karikuldawaru make articles from horns.

The Jogis, or Joginis, are boys and girls devoted to the service of particular deities in fulfilment of vows made in sickness or *affliction*. The girls, after their dedication, take openly to prostitution and incur no social disgrace on that account.

The Periki Madigas assert that they are so called because their ancestors ran away from the marriage of Vashistha and Arundhati to escape the rain of fire that fell on the occasion.

The Kullu Kundalawad are so called because they are engaged as carriers of earthen pots filled with shendi (the juice of the wild date palm) to the market. This occupation has degraded them and no pure Madiga will eat or marry with them.

The Dasari Madigas are gurus, or spiritual adviser to those Madigas who profess to belong to the Vaishnava sect. They occupy the highest social level among the caste and stand in hypergamous relation to their disciples. They abstain from beef.

The Jangam Madigas trace their lineage from Nulka Chandaya who was the first Madiga proselye to the Lingayit creed. Nulka Chandaya was a devout worshipper of the god Siva, and fed Jangams daily with the money he earned by selling ropes and sandals and Siva, as an act of grace, made him a Jangam. The Jangam Madigas claim for themselves the highest social position, and minister to the spiritual needs of the Shiva or Madigas or Madiga Vibhutidharis. Like the Dasris, they abstain from beef, and do not interdine with other members of the caste. It is said that they accept girls in marriage from other sub-castes, but do not give their own daughters in return.

The Dakkalawads are wandering beggars, who appear to be a degraded branch of the Madigas and beg only from them. They are also the genealogists or custodians of the gotras of their parent caste. Regarding their origin, it is said that Heppu Muni the eldest son of Jambavant, after being killed by Brahma for the creation of world, was restored to life by his father, but was degraded and condemned to subsist by begging from, and reciting the mythical history of the Madiga and Mang castes. They extract alms as an hereditary right, and should any Madiga decline to give them their due, they mount his effigy on a bamboo pole and set it up in front of his house. Standing in the neighbourhood, they hurl at him horrible imprecations and curses; he remains under the ban of his caste and no one dares to maintain any communication with him until he thoroughly satisfies the demands of the refractory beggars. The Dakkalawads say that they have only one gotra *'Gangadhar'*. They bear an evil reputation as criminals and are vigilantly watched by the police. They are regarded as outcastes by the Madigas and are not allowed to enter their quarters, but they pitch their huts of bamboo mats at a distance from the Madiga houses.

The Gond Madigas, Koya Madigas, Lambada Madigas and Bedar Madigas may either represent the lowest strata of their respective tribes, or they may be originally Madigas who were converted to, and were gradually absorbed into their adopted tribes. The members of these sub-castes do not intermarry, although interdining in certain cases is allowable.

The exogamous sections of the caste are mostly of the territorial type but some of them are totemistic although the totems are not generally held as taboo by members of the sections bearing their names. A few of the sections are as follows:—

Territorial	*Totemistic*
Mukapalli	Ullello (onions)
Yelpukonda	Kumollu (horn).
Malangurollu	Amdyarollu (castor plant)
Kunagollawaru	Gatollu (hill)
Sultan purwaru	Katkoorollu (sword)
Boyampalliwaru	Gaddapollu (beard)
Nagalpalliwaru	Awalollu (cow)
Danduwaru	
Pasupalliwaru	

A Madiga cannot marry outside the sub-caste nor inside the section to which he belongs. This simple rule of exogamy is supplemented and a man may marry the daughter of his elder sister or maternal uncle or paternal aunt. Two sisters may also be married to the same man.

Members of other castes are received by the Madigas into their community by their giving a feast, to the Madigas of the neighbourhood. Before the feast a betel leaf is cut on the tongue of the novice who is subsequently required to wait upon his new associates, to eat with them and remove their dishes. The hut in which this ceremony takes place is burnt.

Marriage—The Madigas practise both infant and adult marriage but the former usage is deemed the more respectable and is gradually coming into vogue. Girls for whom husbands cannot be procured, or who are vowed by their parents to the service of temples are dedicated to their tutelary deities. Such girls are called Joginis or Basavis, and are sometimes married to an idol and sometimes to a dagger. The girl, who is to undergo the ceremony, is dressed in new clothes and taken to the temple. Her forehead is smeared with kumkum (red lead powder), a lighted lamp is waved round the idol or the dagger, and the girl, bearing the lamp on her head, walks three times round the symbol of the deity. The Joginis become prostitutes, but their children are admitted to the full privileges enjoyed by the legitimate members of the caste. Unmarried girls, becoming pregnant, are also devoted to the service of gods. A girl on attaining puberty is unclean for five days. On the 5th day she bathes, touches a green leaf and becomes ceremonially pure.

Polygamy is recognised, and a man is permitted to marry as many wives as he can afford to maintain. The second wife is usually a widow or a divorcee. A brideprice, varying in amount from Rs. 5 to Rs. 15 is paid to the parents of the girl.

The marriage ceremony differs in different districts, but in each district it is a copy of the ritual in vogue among the middle classes of Hindus.

The initiative towards marriage is taken by the bridegroom's father, who sends a party of five men to select a suitable girl for his son and settle the match. After the girl is selected, the boy's father, with his relatives, goes to the girl's house and presents her with a sari and a choli. In confirmation of the match, the caste panchas are entertained with khushali, or drink, the expenses of which are shared by both, the bridegroom's father contributing double that of the bride's father. A Brahman astrologer is consulted, and a lucky day is fixed for the celebration of the wedding. A goat is killed as a sacrifice to Pochamma, who is worshipped with offerings of the goat's blood mixed with a quantity of liquor. The goat's head becomes the perquisite of a dhobi (washerman) while the body is cooked and partaken of by the members of the family. Other deities, such as *Ellamma*, *Peddamma*, *Mutyallamma* and ancestral spirits, are invoked to bless the betrothed couple. On the appointed day, the bride is taken in procession to the bridegroom's house where on arrival, the *Salawadi*, the priest of the caste, lifts her from the horse, waves rice and turmeric round her face, sprinkles water on her body and places her on a seat under a wedding canopy of eleven posts. At the auspicious moment fixed for the wedding, the bridal pair are made to stand face to face, in a large bamboo basket, containing Indian millet, and a cloth is thrown over them so as to conceal their faces from the assembled guests. In this position, they are encircled five times, twice, with raw cotton thread. After this has been done the cloth is removed and the young couple are taken out of the basket. The cotton thread is made into two bracelets (*Kankanams*) and one of them is fastened, with a piece of turmeric, on the wrist of the bridegroom and the other, in like manner, on that of the bride. This simple primitive usage is followed by an orthodox one and the couple are made to stand face to face on a wooden plank, a cloth is held between them and the mehetarya, or elderly member of the caste officiating as priest, throws grains five times over their heads. This last ritual is believed to be the essential portion of the ceremony and is followed by other rites, including *Myalapolu*, *Kottanam*, *Brahmamudi*, *Dandya*, *Panpu*, *Nagvelly*, *Vappagintha*, *Vadibium* and others, all of which have already been fully described in the articles on other castes. The ceremony is closed with a feast, at which a great deal of drinking and merry-making prevails.

In the Karnatic, the marriage ceremony comprises of :—

(1) *Pod*—The goddess Ellamma is invoked and a piece of leather is tied, in her honour, about the neck of an old woman.

(2) *Nischitartha.*—The confirmation of the betrothal, at which the girl, is presented with Rs. 2 by the bridegroom's party.

(3) *Hogitoppa.*—The fixing of an auspicious day for the celebration of the wedding.

(4) *Uditomba.*—The girl is presented with coconuts and rice and escorted in procession to the house of the bridegroom.

(5) *Patiarshina.*—The bridal pair are smeared with turmeric paste and oil, and kankanams (thread bracelets) are fastened on their wrists.

(6) *Maniavana.*—The bridal pair, with their mothers, are rubbed with oil and bathed, being seated within a square formed by placing four earthen vessels filled with water at the four corners and by passing a cotton thread seven times round their necks. The thread is removed, and with it, as well as with a pearl, the water from the pots is sprinkled on their heads. This ceremony is known as Mani-meera or peorl-water. The maternal uncle of the bridegroom then plants a twig of the banyan (Ficus bengalensis) under the booth and worships it.

(7) *Gane.*—The bride and the bridegroom stand facing each other in bamboo baskets containing Indian millet (Jawari) and a figure of Nandi (Shiva's bull) is traced on the ground between them. Some milk is poured on the heads of the couple and the mangalsutra (lucky thread) is tied about the girl's neck by the Jangam or Dasari, who officiates as priest. The bride and bridegroom then sprinkle rice over each other's head and this forms the binding portion of the ceremony.

(8) *Bhuma*—Wheat cakes and sweets are offered to the patron deity and four persons of the bridegroom's party and five of the bride's are required to eat the offerings. Anything remaining is buried underground.

(9) *Mirongi.*—The bridegroom, on horseback and the bride on foot, go in procession to Hanuman's temple and after worshipping the god, return home.

(10) A square is formed by placing an earthen pot at each corner and a cotton thread is passed round. Within this, the wedded couple are seated and bathed, their kankanams are untied and then tranferred to the banyan twig previously planted under the booth.

(11) *Chagol.*—The feast given to the caste people and relatives of the bride, after which the bride leaves her husband's house, where the wedding ceremony was performed and goes to her father's house. This rite completes the marriage ceremonies.

Tera, or bride-price, varying from Rs. 7 to Rs. 100 is paid to the girl's parents.

The Dakkalwad marriage presents some interesting features. The bride and bridegroom, dressed in wedding clothes and with their garments knotted, walk three times round a wooden pestle placed beneath the marriage canopy. They are then seated beside the pestle and grains of rice are thrown on their heads by the assembled relatives and guests. Upon this, the couple undergo ablution and the bridegroom ties the *pusti* (*mangalsutra*) about the bride's neck and women of the household singing songs all the while. The father of the girl receives Rs. 10 as the price of his daughter.

Widow-marriage.—Widows are allowed to marry again, but they are not expected to marry their deceased husband's younger brother. On a dark night, the bridegrooms' party go to the widow's house, present her with a white *sari*, *choli* and bangles and escort her to the bridegroom's house. There the couple are bathed, and the bridegroom ties a *pusti* of gold round the widow's neck. Next morning the pair conceal themselves in a forest grove, and at night return to their house. After her marriage, a widow cannot claim the custody of her children by her late husband.

Divorce.—Divorce is permitted, generally, onthe ground of the wife's adultery, and is effected by driving her out of the house before the caste Panchayat. Divorced women are allowed to marry again by the same rites as widows. The morality of the Madiga women is, however, very lax; adultery among them is not looked upon with abhorrence and is usually punished only with a nominal fine.

Inheritance.—Among the Madigas, the devolution of property is governed by the Hindu Law of Inheritance. A *Jogini*, or dedicated girl, shares her father's property equally with her brothers, with succession to her children. Wills are unknown. A childless man usually adopts his brothers' son, failing whom, anybody of his own section but in any case the adopted boy must be younger than the adopter.

Religion.—The Madigas are still animistic in their belief, and pay more reverence to the deities of diseases and ghosts and spirits of deceased persons, than to the great gods of the Hindu pantheon. *Their tribal deity is Matanggi, who is believed to be the female progrenitor of the caste. Regarding her, it is said that she gave protection to Renuka, when the latter was pursued by her son Parshuram at his father's command. Parshuram, in wrath cut off Matangi's nose, which was immediately restored to her by Renuka.* Since then Renuka, in the form of Ellamma, has been revered as their patron deity by the caste. Next in honour to Matangi, are, Mari Amma, Murgamma or Durgamma, the goddess presiding over children, whose worship has been fully described in the report on the Manga caste, Pochamma, the deity of small-pox, Maisamma, Ellamma, Gauramma and Mahakalamma. To Mari Amma are offered goats and bull buffaloes in the month of Ashadaha. Pochamma is worshipped on Mondays, Ellamma on Tuesdays and Maisamma on Sundays with offerings of goats, buffaloes, fowls and liquors, which are subsequently partaken of by the votaries themselves. Bindlas officiate as priests, and perform all religious ceremonial observances.

Besides these greater animistic deities, the Madiga propitiate a number of ghostly powers, with a variety of sacrifices, Erakala women being engaged to identify and lay the troubling ghost. Honour is also done by the members of the caste to the standard Hindu gods, among whom may be especially mentioned Hanuman and Mahadeva, Muhammadan saints and pairs are also appeased by the members of the caste.

Like other Telaga castes, the Madigas are divided betweem Tirmanidharis and Vibhutidharis. The Tirmanidharis are under the guidance of Mala Dasaris while the Vibhutidharis, or Shaivaits, acknowledge Mala Jangams as their spiritual gurus.

Disposal of the Dead.— The dead are ussually buried except in case of women in pregnancy and lepers, who are burnt. Married agnates are mourned for ten days

and unmarried for three days. No *Sradha* is performed, but birds are fed with cooked flesh on 3rd day after death. During the period of mourning, the chief mourner may not eat flesh, molasses, oil or turmeric nor may he sleep on a bed. On the 10th day after death, a feast is given to the caste people and purification is obtained. It is said that the Namdharis burn their dead in a lying posture, with the head pointing to the south collect the ashes and bones on the 3rd day after death, and either throw them into a sacred stream, or bury them underground. Bindawads are employed to perform the funeral rites.

Social status.—The social rank of the Madigas is the lowest in the Hindu social system. They eat the leavings of any caste except the Erakalas, Dommars, Pichakuntalas, Buruds, Jingars and Panchadayis, while no caste except the Dakalwads, their own subdivision, will eat food cooked by them. They live on the outskirts of villages, in thatched one-storied houses, with only one entrance door. Their habits are very dirty, and their quarters extremely filthy. The village barber will not shave their heads nor will the village washerman wash their clothes and they have to employ barbers and washermen from among their own community. Their touch regarded as unclean by all respectable classes, and a Brahman touched by a Madiga is required to obtain purification by bathing himself, washing his clothes and changing his sacred thread for a new one. The diet of a Madiga is in keeping with his degraded position and he eats beef, horse flesh, pork, fowls, mutton and the flesh of animals which have died a natural death. The bear as a representative of their ancestor Jambavant, is held in special respect, and no Madiga will injure or kill the animal.

Occupation.—The original occupation of the caste is believed to be the skinning of dead animals, leather dressing and the making of leather ropes, leather buckets for hauling water from wells and other leather articles used in husbandry. Like the Malas they are field servants, and supply the farmers with the above articles, for which they get, as their perquisite, fixed quantity of grain for each plough. They make shoes of various kinds, but especially chappals (sandals) of which they produce the best varieties. They are engaged as scavengers, village watchmen guides, executioners and begaris, or forced coolies. They also serve as musicians at the marriage and other ceremonies of high caste Hindus. Their right to carcasses is often disputed by the Malas and tedious litigations result. At some places they hold *Inam* lands, in lieu of services rendered by them to the village community as messengers and carriers. They also work as village criers, announcing by beat of drum (dapada) any public orders. Some of them get enrolled in the Indian army, where they pass under the name of Bedars or Gosangi Bantus. Many serve as menials in the houses of Muhammadan landlords. A few only have taken to agriculture.

EXTRACT FROM PAGES 315 AND 316 FROM THE CASTES AND TRIBES OF SOUTHERN INDIA.

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The following variant of this legend is given in the Mysore Census Report, 1891. "At a remote period, Jambava Rishi, a sage, was one day questioned by Isvara (Siva) why the former was habitually late at the Divine Court. The rishi replied that he had personally to attend to the wants of his children every day, which consequently made his attendance late: whereupon Isvara, pitying the children, gave the rishi a cow (Kamadhenu), which instantaneously supplied their every want. Once upon a time, while Jambava was absent at Isvara's Court, another rishi, named Sankya, visited Jambava's hermitage, where he was hospitably entertained by his son Yugamuni. While taking his meals, the cream that had been served was so savoury that the guest tried to induce Jambava's son Yugamuni, to kill the cow and eat her flesh; and, in spite of the latter's refusal, Sankya killed the animal, and prevailed upon the others to partake of the meat. On his return from Isvara's Court, Jambava found the inmates of his hermitage eating the sacred cow's beef; and took both Sankya and Yugamuni over to Isvara's Court for judgment. Instead of entering, the two offenders remained outside, Sankya rishi standing on the right side and Yugamuni on the left of the doorway. Isvara seems to have cursed them to become Chandalas or outcasts. Hence, Sankya's descendants are, from his having stood on the right side, designated right-hand caste or Holayas; whilst those who sprang from Yugamuni and his wife Matangi are called left-hand caste or Madigas." The occupation of the latter is said also to be founded on the belief that, by making shoes for people, the sin their ancestors had committed by cow-killing would be expiated. This mode of vicariously atoning for deliberate sin has passed into a facetious proverb, 'So and so has killed the cow in order to make shoes from the skin', indicating the utter worthlessness and insufficiency of the reparation.

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EXTRACT OF THE CASTE INDEX FROM CENSUS OF INDIA 1891

(VOLUME—XV)

Castes and Sub-Castes

MADIGA

Castes and Sub-Castes

Alumpappaladoru
Adhyavattadar
Adi
Aditalava
Aduvalle
Agasarapattadavaru
Agrala
Aiyyeru
Ake
Akshantala
Akkiloru
Alagoka
Amme
Anadi
Anchayalavaru
Andelavandlu
Ankili
Annayya
Argaiyamadiga
Anumantakulam
Araleya
Areli
Aravatigaru
Are
Arugumalaru
Asa
Asadi
Attikankana
Avare
Ayegaru
Ayivanuru

Balionuchaiyyavaru
Badareru
Badigaru
Badosaru
Badilavaru
Baduku
Baineni
Bairagi
Baita
Bulldi

Castes aud Sub-Castes

Balabattiyavaru
Balati
Balija
Baliyava
Banda
Bandiga
Bannaru
Banta
Baratutulu
Bari
Batine
Batuvaladeru
Bata
Batadomita
Battini
Badupottula
Bedukuloru
Beranagiyavaru
Begari
Begarukula
Benjaru
Besta
Bhatu
Biggamaru
Bijilavaru
Bilagivaru
Bilebattaru
Billaduru
Billapu
Bodi
Bogam
Bogi
Bombiri
Borari
Botu
Brahpayadalukulam
Bumaloru
Bumula
Burahattulu
Burada
Butaladeva
Bulidi

Castes and Sub-Castes

Chadalavaru
Chadaripotulu
Chagavanta
Chakari
Chakkiliya
Chalama
Challagari
Chalu
Chamari
Chari
Chata
Chatra
Chatu
Chatudamati
Chavaradi
Chekari
Chemeli
Chenchu
Cheppukutti
Cheppula
Chermalukutti
Chikarlu
Chikkala
Chillaratinoru
Chinna
Chinnagi
Chinnakalavaru
Chinnalu
Chinnamadu
Chimpari
Chippigalupanchalu
Chokkam
Chumbuni
Cobler

Dakkula
Dandu
Dasari
Dekka
Desala
Diligiri
Doddi

EXTRACT OF THE CASTE INDEX FROM CENSUS OF INDIA 1891—*Contd.*

MADIGA—*Contd.*

Castes and Sub-Castes

Doganavaru
Domati
Donnana
Dosaravaru
Duiyalu
Durlapu

Edakkai
Edama
Edamapaita
Edla
Ellabirigi
Emikala
Emma
Engatinoru
Ennaikulam
Enumala
Eranama
Eti

Gadamagudu
Gadaram
Gaddevaru
Gadidevaru
Gadiyoru
Gambi
Gampa
Gandala
Gangadiyavaru
Gangiduchana
Gangi
Gangi Makkalu
Ganjave
Ganu
Gariji
Gilaka
Golla
Gonnugunta
Gopatijati
Gori
Gosangi
Gujjamadiga
Gunta
Gurukuladevaru

Castes and Sub-Castes

Haggadavaru
Halalkor
Hallabaranu
Halliloru
Halukari
Haluvillavaru
Haranamattu
Haraliyya
Harelinamta
Hattigaru
Havina
Heggade
Hirekuruvani
Hirepinadaru
Homekainiyaru
Holeyarn

Inadi

Jadipiti
Jaggali
Jaggula
Jale
Jambava
Jambavanta
Jangam
Janyari
Janidara
Janvadu
Jardjatandu
Jarilari
Javadiyavaru
Javukuni
Jayantula
Jetagalu
Jiru
Jivaloru
Jogaloru
Jannaki
Judugoyya

Kadukanakulam
Kaikola
Kaivalu

Castes and Sub-Castes

Kaladamati
Kalayanoru
Kalinga
Kalla
Kambalikudukula
Kamberu
Kambodi
Kandevaru
Kammala
Kanchanigaru
Kandai
Kandali
Kandi
Kannadiga
Kannimadu
Kantamala
Kappanti
Kapu
Karevaliya
Kari
Kasala
Kasturikulam
Katti
Kattumavoru
Kayana
Kayastu
Kengaru
Khalamani
Kochina
Kogaru
Kokivachi
Komadiga
Konumu
Kondavarlu
Kongani
Kongavaru
Koradi
Kosumbi
Kotamadiga
Kshatriyakulam
Kudipetti
Kudina
Kudipaita
Kula

EXTRACT OF THE CASTE INDEX FROM CENSUS OF INDIA 1891—*Contd.*

MADIGA—*Contd.*

Castes and Sub-Castes

Kullamaru
Kembati
Kunnavaru
Kariyavaru
Kuricchi Nambi
Kuruni
Kurupattarkula

Labbenoru
Lingama
Lingisayi

Madaloru
Madderu
Madiri
Madiyoru
Maduvai
Magala
Maje
Majni
Majjalavaru
Mala
Malebage
Maleyadutandavaru
Maligaru
Malisa
Mallavaru
Malle
Mallu
Manchi
Mandri
Mandula
Manduna
Mangala
Manige
Mani
Mannaloru
Mannuru
Mannelu
Maralaiya
Masulla
Mashtilu
Matangi
Mattuneni

Castes and Sub-Castes

Melam
Menapu
Milamachalu
Modi
Mondi
Mottu
Muchila
Mudimadiga
Muduri
Muggumane
Mulavollu
Mullara
Mundalavandlu
Muniya
Munigadde
Murikinadu
Muttadevaru
Muttinavaru
Muttukuri
Mutyala

Naganagaru
Nalla
Namadhari
Nankari
Nata
Naushavaluru
Nerugantu
Netiliyya
Niliyasurilu

Okkiliya
Ovan

Padamati
Padma
Pagadalu
Pakiru
Palanavaru
Paliyarkulam
Palle
Pallipatti
Panula
Pana

Castes and Sub-Castes

Panavikulam
Panchala
Panchama
Pandula
Pantari
Patapanikavadu
Pattagara
Pattugari
Pedda
Peddinti
Pendagiru
Pendaru
Peruga
Peruri
Picchigunta
Potulu
Pujari
Pulayala

Rajaru
Rangare
Raniga
Rommu

Saddulu
Saisakaru
Sakala
Sale
Sallela
Samala
Samityavaru
Samudra
Sandaloru
Sandata
Sande
Sandipara
Sanela
Sangati
Sannapu
Sasamu
Sataladi
Savajadi
Sediyaputotu
Sena

EXTRACT OF THE CASTE INDEX FROM CENSUS OF INDIA 1891—*Concld.*

MADIGA—*Concld.*

Castes and Sub-Castes

Seshanavaru
Settila
Setti
Siddiyagondlaru
Siddavaramu
Sinubadi
Sindu
Singadu
Sinivaladevaru
Sipalala
Sivachara
Sokkadevudu
Somari
Suchivaira
Suddera
Surgo

Tajam
Talabumi
Taladomati
Talamari
Tellaribatta
Toppularu
Telachu

Castes aud Sub-Castes

Tellakomati
Tellamoti
Teni
Tetta
Teppathu
Tirupati
Togata
Tota
Toti
Tottiya
Tujatu
Tuppalu
Turiyavaru
Turpuroti

Uliyavaru
Unnikankana
Uppara
Ura
Uttiri

Vadagala
Vadderu
Vaka

Castes anb Sub-Castes

Vakkayya
Valavakulam
Valmiki
Vanepatu
Varahalavandlu
Vaddipaku
Vibuti
Vidyavastulu
Vira
Vokara
Vuyani

Yadagai Boleru
Yadalapeta Nayakar
Yadda
Yagari
Yelamagu
Yellu
Yelubinavaru
Yerra
Yetu
Yellamagotra
Yenudladigaru
Yerpu

CHALAVADI

[Scheduled Caste]



Fig. 1 A Chalavadi Male



Fig. 2 A Chalavadi Female

CHALAVADI

Name, Identity, Origin and History

Chalavadi is notified as a Scheduled Caste throughout the State of Andhra Pradesh, according to the President's Scheduled Castes and Scheduled Tribes Lists of Modification Order, *1956. Chalavadi or Chalwadi is an endogamous group among Malas whose traditional occupation is that of blowing trumpets and other musical instruments during marriages and other festive occasions. Another source to deduce that they are a sub-section of Mala is from the statement of informants that Chalavadi is a Kannada term for Mala. But a wide gulf is found in the observation of social customs between Chalavadis and Malas. Very little is known about the origin and history of Chalavadis. Some informants at Madakasira of Anantapur district where case studies have been conducted claimed that they are the offspring of a Brahmin and a Sudra woman. But they expressed their ignorance and inability to elucidate this further and said that this information had been passed on to them by their forefathers and they in turn are passing this bit of obscure information to their children also. Except this nothing is known about the history and origin of Chalavadis. Though according to Syed Siraj-ul-Hassan Malajangam or Chalwadi (Chalavadi) is an endogamous group among Malas, the case studies that were conducted in Anantapur and Nizamabad districts on Chalavadi, Malajangam respectively reveal that both are different (Hassan, Vol. 1 P. 429). Chalavadis of Madakasira taluk proper of Anantapur district when questioned about their knowledge on Malajangam and whether they are one and the same, had denied any knowledge of Malajangams. Neither the family names nor the *gotralu* of Malajangams agree with those of the Chalavadis covered in Madakasira of Anantapur district. Also as per the 1961 Census figures, Malajangams were enumerated in all the nine districts of Telangana area where it is declared as a Scheduled Caste whereas Chalavadi is declared as a Scheduled Caste throughout the State of Andhra Pradesh. Malajangams, who are mostly found in Telangana area are quite a different and distinct Scheduled Caste from that of Chalavadis. Thurston (E. Thurston Vol. IV, P. 268) has recorded that there is a class of Malas called Chalavadis whose duty is to accompany Lingayat processions, and ring a bell. These Chalavadis wear Lingam. Case studies also confirm this.

*The Caste is also scheduled in the following districts marked against their respective States.

Andhra Pradesh	. Throughout the State.
Madras . .	. Throughout the State except Kanyakumari district and Shencottah taluk of Tirunelveli district.
Maharashtra .	. Throughout the State except the districts of Buldhana, Akola, Amaravati, Yeotmal, Wardha, Nagpur, Bhandara, Chanda, Aurangabad, Parbhani, Nanded, Bhir, Osmanabad and Rajura.
Gujarat . .	. Throughout the State except the Rajkot Division and the district of Kutch.
Mysore . .	. In the South Kanara district and Kollegal taluk of Mysore district.
Rajasthan .	. In Abu Road taluk of Sirohi district.

Distribution and Population Trend

According to 1961 Census, the Chalavadis are found in the districts of Krishna, Anantapur, Kurnool, Mahbubnagar and Hyderabad of Andhra Pradesh. Nothing is known about Chalavadis in the previous Census records. Probably they might have been returned under Mala Caste. At present the case studies were conducted at Madakasira taluk proper of Anantapur district, where 12 households were surveyed in October, 1962. Figures 1 and 2 show the Chalavadi Male and Female respectively. The following statement gives the population of Chalavadi according to 1961 Census.

STATEMENT I

POPULATION OF CHALAVADIS AS PER 1961 CENSUS

District		Population		
	Total Rural Urban	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)
Total	Total	1,541	780	761
	Rural	1,448	721	727
	Urban	93	59	34
Krishna district . .	Total	16	13	3
	Rural	--	--	--
	Urban	16	13	3

STATEMENT I—*Concld.*

POPULATION OF CHALAVADIS AS PER 1961 CENSUS

District	Total Rural Urban	Population Persons	Males	Females
(1)	(2)	(3)	(4)	(5)
Anantapur district .	Total	800	411	389
	Rural	754	384	370
	Urban	46	27	19
Kurnool district .	Total	717	351	366
	Rural	688	334	354
	Urban	29	17	12
Mahbubnagar district .	Total	4	2	2
	Rural	4	2	2
	Urban	..	..	..
Hyderabad district .	Total	4	3	1
	Rural	2	1	1
	Urban	2	2	..

The total population of the caste as returned in 1961 Census is 1,541. Of them 50.6% and 49.40% are males and females respectively. Of the total Chalavadi population majority, *i.e.* 93.96% (1,448) are living in rural areas and the remaining 6.04%(93) are in Urban areas. According to this Census, males outnumber females. When the districtwise population of Chalavadis is examined, Anantapur stands first with a population of 800 *i.e.*, 51.91% of the Chalavadi population. Of them, the percentages of males and females are 51.38% and 48.62% respectively. Secondly the concentration of the caste can be seen in Kurnool district with a population of 717 *i.e.*, 46.53% of the total population, of which 48.95% and 51.05% are males and females respectively. Quite a few persons of the caste were returned in the districts of Krishna, Mahbubnagar and Hyderabad. The ratio of Chalavadi is 976 females for every 1,000 males.

The following statement gives the population of Chalavadi in relation to other castes and its place in total of Andhra Pradesh population and that of Scheduled Castes. The population figures of Chamar, Mochi or Muchi, Madiga and Mala are also given for a comparative picture and the above three castes are selected on the ground that they are declared as Scheduled Castes throughout Andhra Pradesh just as Chalavadi.

STATEMENT II

POPULATION OF CERTAIN SCHEDULED CASTES TO TOTAL POPULATION OF SCHEDULED CASTES AND TOTAL POPULATION OF ANDHRA PRADESH

Sl. No.	Name of Caste	Percentage to the total population of Scheduled Castes	Andhra Pradesh
(1)	(2)	(3)	(4)
1	Madiga	43·19	5·97
2	Mala	35·09	4·85
3	Chamar, Mochi or Muchi .	0·15	0·02
4	Chalavadi	0·03	0·004

The numerical strength of the Chalavadi is very insignificant when compared to the other castes.

Family, Clan and Analogous Divisions

There are five exogamous divisions or *gotralu* among the Chalavadis. Each gotra would possess a few families each with an *intiperlu* (Surname). Among the Chalavadis of Madakasira village, are found people belonging to the five *intiperln* (Surnames). The following are the family names and their corresponding *gotramulu*.

Family names	*Gotramulu*
Valasa	Yenumula
Beligire	Mandala
Bejjeli	Mutchala
Konkallu	Godapala Kotikiri
Madakasira	Aritha

According to informants, there are more than five *intiperlu*, which can be found among the Chalavadis of other villages and districts. But there are only the above said five *gotramulu* throughout the Andhra Pradesh and all the surnames existing among Chalavadis can be compressed into these five *gotramulu*. The people belonging to the different surnames of same *gotra* are considered siblings and contracting marriages between them are strictly prohibited. The 1891 Caste Index (Appendix 1) of Madras gives many sub-castes among Chalavadis. These Sub-castes do not exist in Madakasira village where case studies have been conducted. They may however exist in other parts of the State.

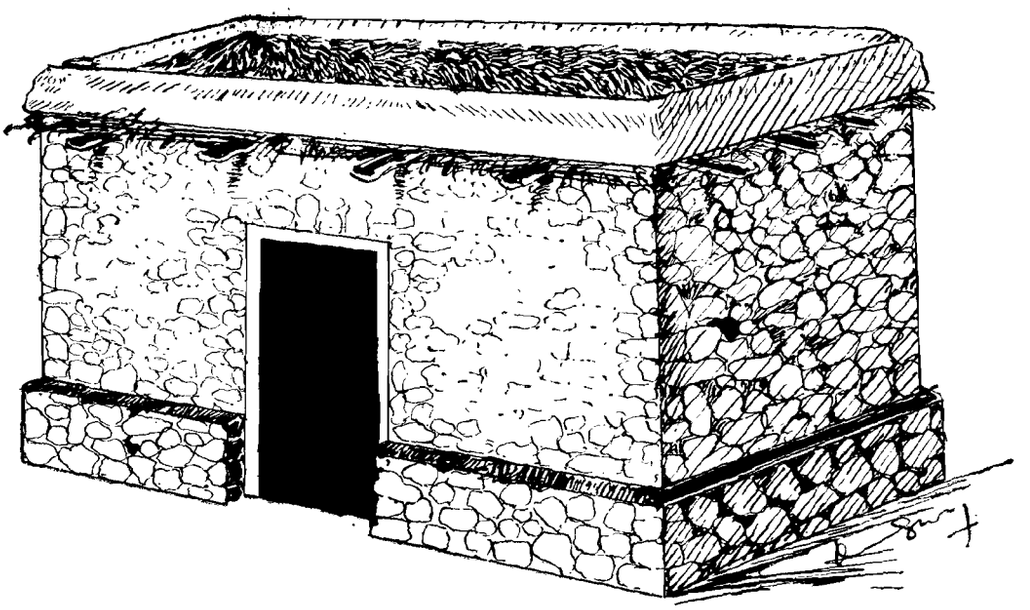


Fig. 3 Midde

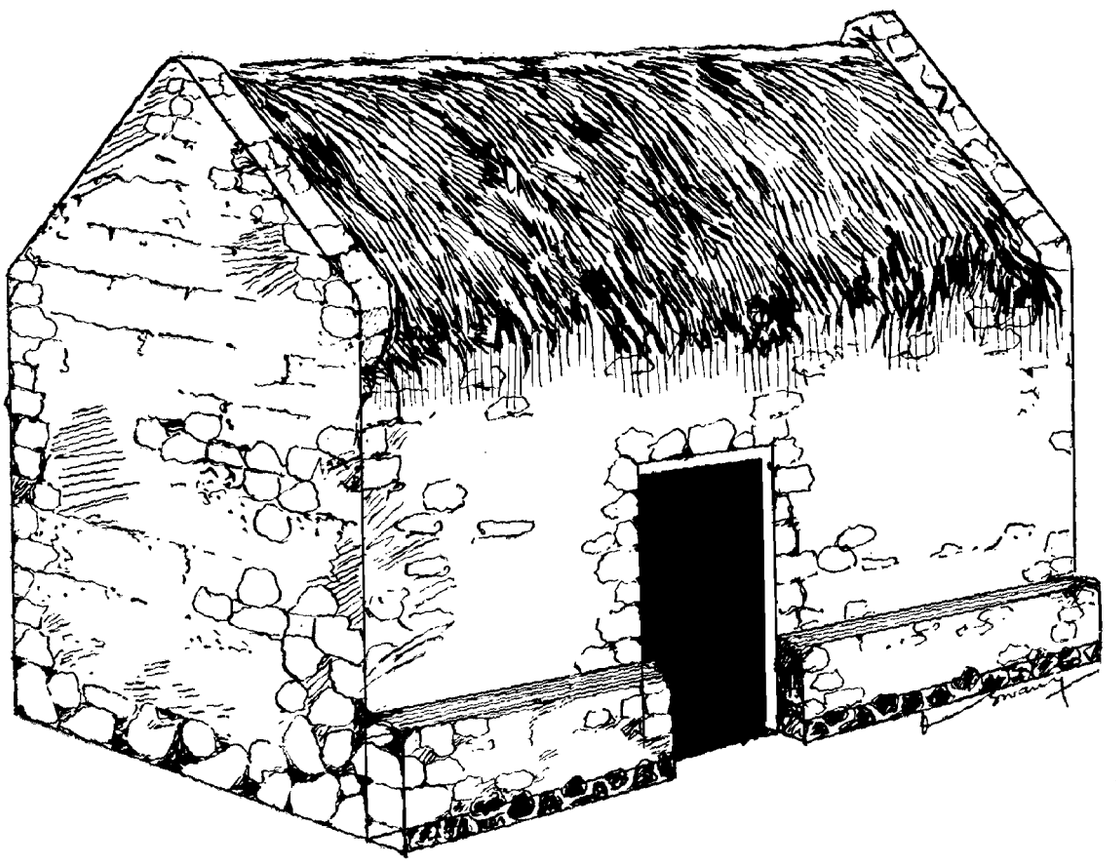


Fig. 4 Gudise

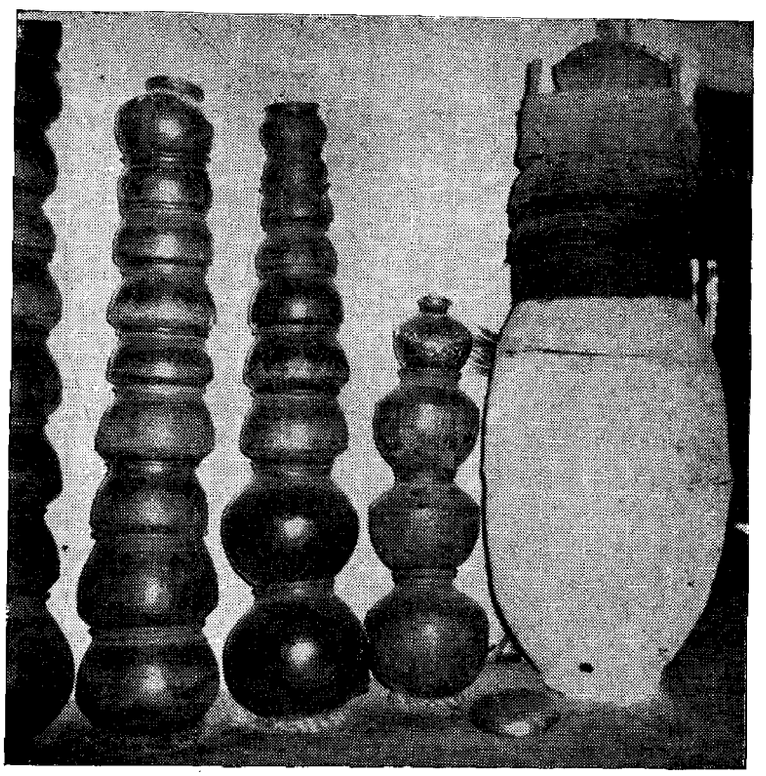


Fig. 5 Storing Utensils

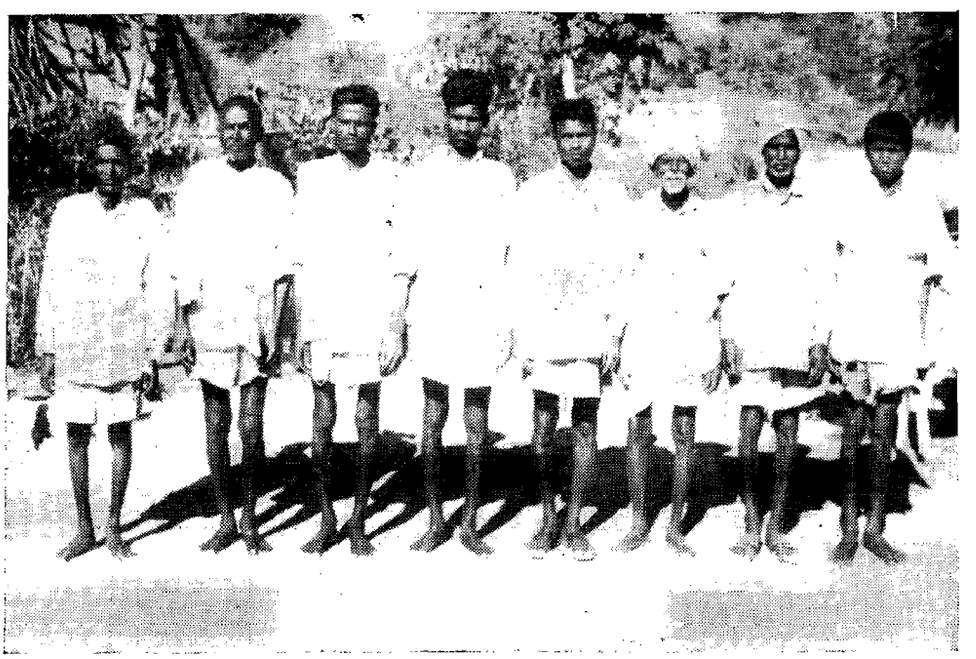


Fig. 6 Dressing Pattern among Males



Fig. 7 Dressing Pattern among Females



Fig. 8 Dressing Pattern among Children



Fig. 9 Hair Style

Dwelling

Among Chalavadis, there are only two types of houses and they are locally known as *midde* and *gudise* (Figs. 3 and 4). The main difference between these two types of houses is in respect of roof alone. As seen from Figs. 3 and 4 the walls are built of mud and stone, for both the types. For *midde* type of house the roof is formed by fixing palmyrah rafters horizontally on the walls over which *thattis* are placed. *Chavitimannu* (saline earth) is spread over the *thattis* to a height of about 6" to 1' to prevent leakage of water through the *thattis*. As regards the roofing of *gudise*, the side walls of the house are raised above the level of the other two walls. The two side walls of the house will be about 11 feet in height while the other two will be about 6 feet in height (Fig. 4). Over the two side walls, a big palmyrah pole is placed over which bamboos on either side are arranged in an inclined position resting on both the lengthwise walls. Palmyrah leaves are then spread over the bamboo framework. *Midde* type of houses generally contain two rooms of which one is used as a kitchen. In cases of houses, having single room, a portion of it is used as kitchen and the other for sleeping. Both the types of houses are provided with a single door whose shutters are made of rough planks. The *midde* type of houses generally contain a small ventilator on the rear wall. The floor is occasionally smeared with cowdung to keep it neat. Repairs, white-washing *etc.*, are undertaken once in a year. Decorating the house by drawing borders with red lines on the walls *etc.*, are also in practice in certain households. The ceremonies connected with house construction and housewarming are celebrated by performing *puja* to Lord Siva and offering coconuts, followed by a feast (vegetarian) at which friends and relatives are entertained.

Food

They generally take *ragi sankati* (a liquid preparation with finger millet) with *karam* (chilly powder). Occasionally they take *jowar roti* also. They have rice once in a week or on festive occasions with other itmes like vegetable *sambar* (A liquid preparation prepared with *dhal*, tamarind and vegetables), curry and *rasam* (a liquid preparation made out of tamarind juice). On festive occasions they have *payasam* (a sweet preparation). They use vegetables like brinjals, cucumbers, *etc.*, which are commonly available. They take only the flesh of goat, sheep, chicken and hare. Eating of beef is prohibited. They eat all types of fish. They do not relish the flesh of dead animals. They use earthen pots both for cooking and storing. Big bamboo baskets are also used for storing grain and pulses (Fig. 5).

Dress

The pattern of dressing of Chalavadis is very simple. Men wear either dhoti or a knicker and a shirt. Some old people wear turbans also (Fig.6). The dress of women consists of a saree and a blouse (Fig.7). Children below the age of five years go naked in the streets. Some times the boys wear shirts and the girls wear gowns (Fig. 8). Elderly women generally tie their hair into a knot in the back (Fig. 9) whereas young women wear plaits.

Ornaments

The ornaments of Chalavadis are few to mention, women wear *mattelu* (toe-rings) made of silver, *ungaralu* (finger rings) made of either gold or silver, women in married status wear *pusthe* (marriage locket). But there is no taboo attached to the wearing of other ornaments popular amongst women of other castes in the village. Only their poor enconomic condition prevents them to have many and varied ornaments. *Mattelu* and *puste* (marriage locket) cannot be worn by unmarried girls and widows as they are symbols of married status. Except these, they can wear any other ornaments, of course, depending on their economic condition.

Hygienic Habits and Leisure

Chalavadis take bath twice or thrice in a week and a few people use toilet soap and other toilets. *Goli* (game of marbles) and *baddi ata* (this game is played with small stone or iron balls) and kite playing are the past times for children. Elderly people of the caste conduct *bhajans* on certain occasions. But this is not a regular feature.

Tattooing

Generally most of the women among Chalavadis get their body tattooed. But this practice is very rare among Chalavadi males. Tattoo marks like flowers, feet of Lord Rama, Sita etc., are very popular. Some women get their name tattooed on their fore-arms and some others on their fore heads. Tattooing is done by Koya (Scheduled Tribe) women. There is no magic or religious significance attached to it and it serves only a decorative purpose.

Language and Education

The mother tongue of Chavaladis is Kannada. But they speak Telugu also. Among those who were

interviewed some people speak Telugu and some Kannada in their homes. Apart from these two languages, they do not know any other language. The following statement gives the literacy of Chalavadi in Andhra Pradesh according to 1961 Census and also of field study.

STATEMENT III

LITERACY OF CHALAVADIS

Educational level	POPULATION		
	Persons	Males	Females
(1)	(2)	(3)	(4)
1961 Census			
Illiterates	1,407	654	753
Literates (without educational standard).	99	93	6
Primary or Junior Basic	31	29	2
Matriculation or Higher Secondary	3	3	..
Technical Diploma not equal to degree	..	..	..
Non-technical Diploma not equal to degree.	..	..	..
University degree or Post-graduate degree other than technical degree	1	1	..
Technical degree or Diploma equal to degree or Post-graduate degree.	..	..	..
TOTAL	**1,541**	**780**	**761**
As per case studies			
Illiterates	38	12	26
Literates (without educational standard)	16	7	9
Primary or Junior Basic	15	11	4
Matriculation or Higher Secondary	4	4	..
Technical Diploma not equal to degree	..	..	..
Non-technical Diploma not equal to degree.	..	..	..
University degree or Post-graduate degree other than technical degree	..	..	..
Technical degree or Diploma equal to degree or Post-graduate degree	..	..	..
TOTAL	**73**	**34**	**39**

According to the 1961 Census, out of the total of 1,541 Chalavadis, 91%(1,407) are illiterates. Among females, literacy is almost negligible. There is one person among males possessing post-graduate degree. As few as 31 (29 males +2 females) persons have recieved primary education which is free and compulsory. According to case studies conducted at Madakasira, out of 73 persons, 35 (*i.e.*48%) persons are literates, and the remaining are lilliterates. But according to 1961 Census, only 8% of the Chalavadis, are literates. The literacy Standards of Chalavadis according to case studies, seem to be very high when compared to the literacy standards of Chalavadis in 1961 Census. The reason may be that Madakasira where case studies are conducted is a taluk headquarters and a considerably developing urban area and other reason is that the Chalavadis of this urban area seem to realise the importance of education and they are availing themselves of all the facilities provided by the Government. Case studies reveal that there are signs of interest towards the education of females. Although the sample study covers 34 males, 4 of them are found to be Matriculates where as the 1961 Census figures give only three Matriculates. It might be that all the three Matriculates recorded during the 1961 Census might be from the four Matriculates of Madakasira or that all these four might have qualified themselves after the 1961 Census as the case studies were conducted in October, 1962.

Economic Life

The traditional occupation of Chalavadi is that of blowing trumpets and other musical instruments during marriages and other festive occasions. For a day's service of this kind they are usually paid Rs. 5 to Rs. 10. But such opportunities do not normally exceed 3 or 4 times a year. They go even to the surrounding villages when there is a demand. The Chalavadis are very proficient in playing different kinds of musical instruments. They possess the following musical instruments which are requisitioned at the time of marriages and the drawings of the some of the musical instruments including Chalavadi Mudra are shown in figures 10 to 13.

1. *Chalavadi Mudra* (Fig. 10 and 10A)
2. *Garuda Stambham*
3. *Sanku Jagata*
4. *Bonsari, Sitaru*
5. *Hanumanthu Billa*
6. *Pasupu Angi; Bodduganta*
7. *Kalu Hanza*

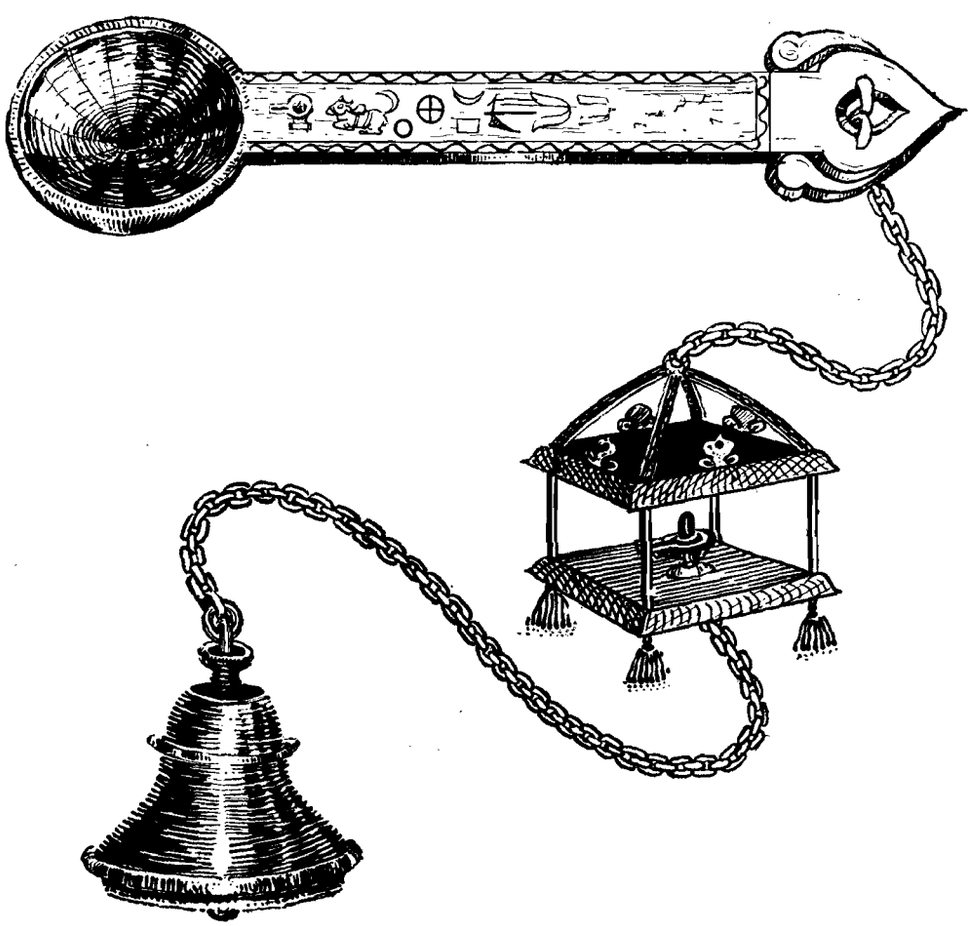


Fig. 10 Chalavadi Mudra

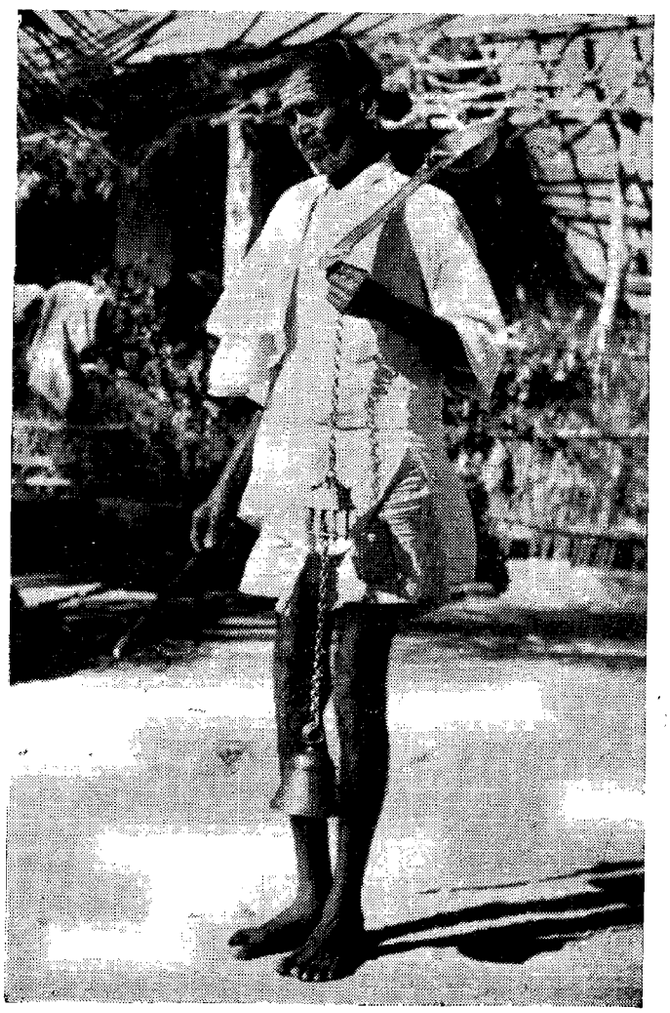


Fig. 10-A Chalavadi Mudra

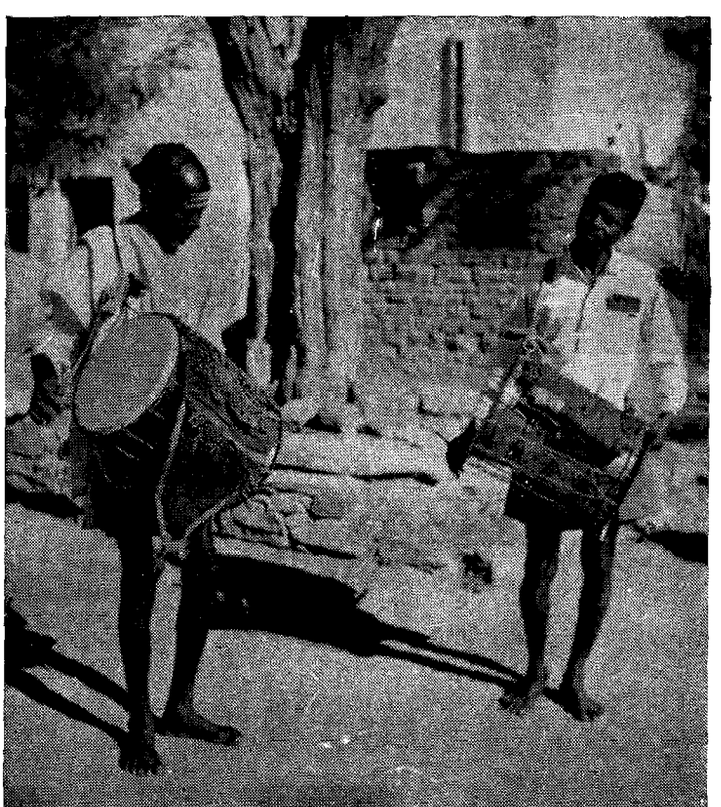


Fig. 11 Urumu

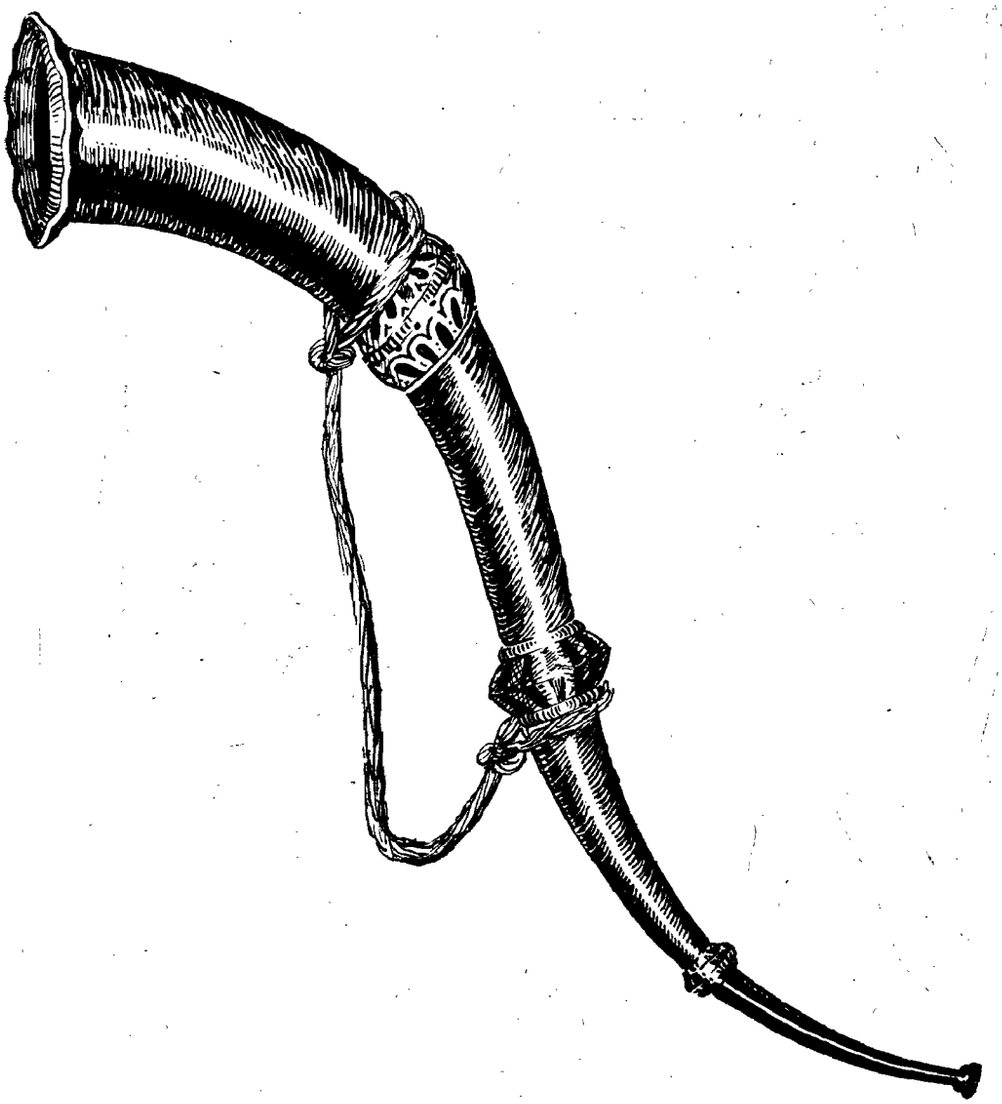
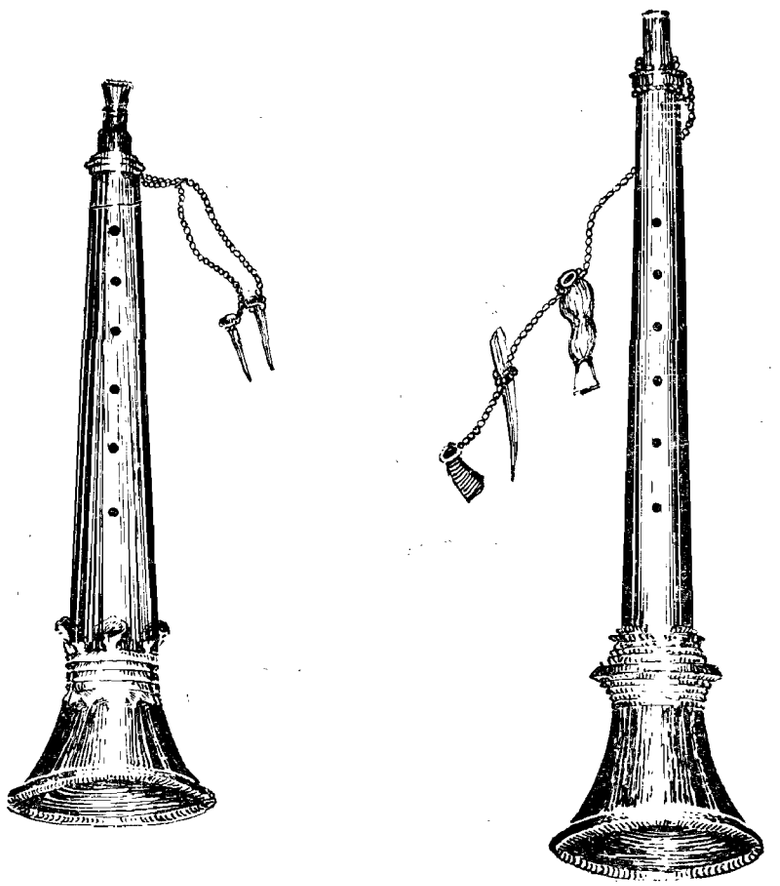


Fig. 12 Kommu



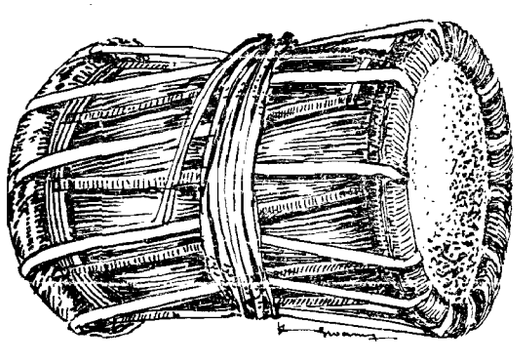


Fig. 13 Mela Talalu (Melam & Talam)

8. *Urumu* (Fig. 11 & 13)
9. *Thashalu*
10. *Kommu* (Fig. 12)
11. *Kanakathappeta*
12. *Panbilijodu*
13. *Melatalalu* (*Melam & Talam*) (Fig.13)
14. *Kondikola Panju Diviti*
15. *Deveda Shanku*
16. *Yeddu Vahanam*
17. *Nagara Mala Mashteen*
18. *Gajjelu*

They are used on the occasion of marriages among the castes of *Setti*, *Balija*, *Ediga*, *Bhogamu*, *Kummara*, *Medara*, *Uppara*, *Kuruva*, *Vadde*, *Mangali*, *Chakali*, *Yerukula*, *Muchela*, *Pagativesham*, *Balajanagam*, *Sunkalamma*, *Bestha*, *Katipapalu* and *Mala*.

People of the above said castes worship the Chalavadi Mudra before marriage and give the Chalavadi some remuneration. Every household of Chalavadis possesses one Chalavadi Mudra (Fig. 10). On the spoon like structure of the Chalavadi Mudra, it is said that there are 18 figures, but all of them are not clearly visible due to its traditional use from a very long time. The figures visible have been depicted in the sketch of Chalavadi Mudra. It is said that these 18 figures represent the 18 castes which use it. Thurston records:

"In the Bellary District, the Malas are considered to be the servants of the Banajigas (traders), for whom they do certain services, and act as caste messengers (Chalavathi) on the occasion of marriages and funerals." (Thurston, Vol. IV, P. 330).

But the case studies do not reveal that Chalavadis are caste messengers among Malas. Another occupation of Chalavadi, as reported in the case studies, is weaving. According to them, they are the weavers among the Mala community. Weaving is a traditional occupation of the Chalavadis from generations of long past. But at present very few Chalavadis are engaged in weaving. They have switched over to other occupations which are more profitable than weaving. A few people still retain the handloom. They are gradually losing interest in weaving as the people in general prefer mill-made cloth because of its cheapness and fascinating variety. That was the main reason why Chalavadis have given up this age-old profession of theirs. The following statement gives the distribution of Chalavadis in the State according to industrial classification of workers as enumerated at the 1961 Censu and also of case studies.

STATEMENT IV

INDUSTRIAL CLASSIFICATION OF WORKERS

Classification of workers	Population		
	Persons	Males	Females
(1)	(2)	(3)	(4)
1961 *Census*			
As cultivators	344	241	103
As agricultural labourers	409	165	244
In mining, quarrying etc.	19	18	1
At household industry	56	39	17
In manufacturing other than household industry.	8	8	..
In construction	1	1	..
In trade and commerce	3	1	2
In transport, storage and communications.	12	12	..
In other service	21	18	3
Non-workers	668	277	391
TOTAL	**1,541**	**780**	**761**
Case studies			
Cultivators	9	8	1
Agricultural labourers	9	3	6
Labourer in Highways Department	1	1	..
Maistry	1	1	..
Teacher	2	1	1
Paleru (servant)	1	1	..
Weaver	5	2	3
Carpenter	1	1	..
Revenue Inspector	2	2	..
Non-workers	42	14	20
TOTAL	**73**	**34**	**39**

668, (43.3%) among the 1,541 Chalavadis are non-workers including children, students, disabled, old people and married women who are mere housewives and cannot spare any time for any work other than attending to household duties. 344 people (Males 241, Females 103) are cultivators who either own a little land or mere tenants in other's land. 409 (165

Males and 244 Females) are agricultural labourers. Remaining 120 persons are distributed in other occupations. Chalavadis covered by case studies, though a few in number, are engaged in a variety of occupations. Nine persons out of 31 workers are engaged in cultivation and equal number is seen under agricultural labour in which six are females. Next predominant occupation is weaving in which five persons (2 males + 3 females) are seen. One each is found in the occupations of *Maistry*, *Paleru*, labourer in Highways Department and carpentry. The carpenter who was interviewed says that he is proficient in preparing benches, chairs and tables and small stools and agricultural implements like plough, sickle, axe, cart wheel *etc*. He works in a carpentry firm and is supplied with the rquired timber and is engaged to work on a daily wage of one rupee. He said he would be having work only for about 200 to 300 days in a year. During the remaining days he would undertake agricultural and rural labour. Two persons are working as teachers and two others as Revenue Inspectors.

Agriculture is the main occupation of the Chalavadis at Madakasira. Though blowing of trumpets is their traditional occupation, no one can depend on it as it is purely an occasional significance and necessity. They grow *jowar*, *ragi* (finger millet) and groundnut as dry crops. People owning wet land produce paddy also. They adopt only traditional methods of cultivation as they are ignorant of improved methods. Most of the people go for field labour during the agricultural seasons and earn daily wages at the rate of one to two rupees. Expenditure pattern with its details among the surveyed households is given below.

STATEMENT V

INCOME, DEBT AND EXPENDITURE OF CHALAVADIS OF MADAKASIRA, FOR THE PERIOD FROM OCTOBER, 1961 TO SEPTEMBER, 1962.

Sl. No.	Name of head of household	Income	Debt when taken		Expenditure				
					Total	On food	On clothing.	On fuel & lighting	On miscellaneous items
(1)	(2)	(3)	(4)		(5)	(6)	(7)	(8)	(9)
		Rs.	Rs.		Rs.	Rs.	Rs.	Rs.	Rs.
1.	Zehappa	1,480	150	(Current year)	1,325	900	80	15	330
			600	(Old debt)					
2	M. Rajappa	650	200	(Current year)	875	600	60	20	195
			200	(Old debt)					
3	M. Hanumanthappa	460	100	(Current year)	584	500	10	9	65
			200	(Old debt)					
4	Madakasira Chenchulappa Nagappa.	800	300	(Current year)	808	550	80	12	166
5	Dodda Thimmappa	725	250	(Current year)	1,093	700	100	15	278
			450	(Old debt)					
6	M. Narasimhappa	630	100	(Current year)	945	700	50	15	180
			200	(Old debt)					
7	Venkateswarlu	2,220	300	(3 years back)	2,216	770	200	84	1,162
8	M. Narasimhaswamy	650	320	(Current year)	938	600	150	24	164
			1,000	(8 years back)					
9	M. Rajappa	450	150	(Current year)	623	400	100	15	108
			400	(2 years back)					
10	Mestri Narasimhappa	1,019	500	(6 years back)	1,044	700	150	24	170
11	Meke Narasimhulu	615	300	(2 years back)	618	400	100	12	106
12	Kothapalle Kadirappa	2,100	250	(Current year)	2,440	1,500	500	100	340
			950	(2 years back)					

The income of all the 12 households varies between Rs. 450 and Rs. 2,220. The highest income is that of Sri Venkatesulu with Rs. 2,220 per year and the lowest is that of Sri M. Rajappa with Rs. 450 per year. Sri Venkatesulu is a Government employee working as a Revenue Inspector and his wife is also a Government employee working as a Teacher in a local elementary school. The next highest income is that of Sri Kothapalle Kadirappa with an income of Rs. 2,100 and incidentally he is also a Government employee working as Revenue Inspector. Sri Zehappa and Sri Mestri Narasimhappa, 3rd and 4th in the order of highest income are found with an annual income of Rs. 1,480 and Rs. 1,019 respectively. Main occupation of Zehappa is agriculture while rural labour is his subsidiary occupation. He has to support a family of six members and four of them assist him in agriculture and attend to the rural labour and contribute their mite to the total income of the family. The main occupation of Sri Narasimhappa (S. No. 10) is *Maistry* and cultivation is his subsidiary occupation. He has to support a family of ten members. Except the above said four households, the income of no household exceeds Rs. 1,000.

The expenditure pattern is quite clear. Among all the 12 households, major portion of the income is spent on life's necessities like food, clothing and fuel etc. The amount spent on fuel varies between Rs. 9 and Rs. 100. In all the 12 households, a very large amount is spent on miscellaneous items like children's education, recreation, rent on land and interest on debt *etc.*

All the twelve households are in debt which has been raised either in the current year or in the previous years. The debt (debt of previous and current years) taken by the 12 households ranges between Rs. 300 and Rs. 1,200. The largest amount of debt is raised by Sri Kothapalle Kadirappa. He has raised Rs. 250 in the current year and Rs. 950 two years back. Five households have raised a debt of Rs. 300 each. In the majority of the households, the debts are raised mainly to meet the expenses during the marriages of their children and festivals. Some have informed that they have raised debts to meet the daily necessities of life like food and cloding. Only a few have raised the money for productive purposes like agriculture, *etc.* Most of the debts are raised for unproductive purposes. Indebtedness is a glaring factor in their economy. These debts are raised from the local moneylenders (*sowcars*) at an exorbitant rate of interest. Some times the interest charged is 25% and more. In no case the income plus debt is tallying with the expenditure. This discrepancy is due to their inability to give the exact figures of income and expenditure. The fact that there are 3 people who are Government employees with higher incomes does not necessarily mean that all the Chalavadis are in sound economic position. But when compared to other Scheduled Castes like Mala and Madiga, Chalavadis are economically better off.

Life Cycle

Birth

For the first delivery, a woman is taken to the house of her parents. On the fifth day after delivery *purudu* ceremony is performed and the mother is given bath. The parents consult a Lingayat Jangam and name the child on that day. The common names are those of fore-fathers and those of deities. Sometimes father's name is also given to the child. The usual names are Rachappa, Rajappa, Basappa, Nagamma, Zehappa, Anjappa, Hanumanthappa, Tinmappa, Narasimhulu, Kedireppa, etc. They invite relatives and friends to attend the function. The invitees present clothes and ornaments to the child and they are entertained to a feast by the parents of the child.

Tonsure ceremony and initiation of the child to learning

The maternal uncle of the child attends the tonsure ceremony which usually takes place in a temple. He cuts five locks of hair and then barber completes the work. The barber is paid Re. 1 and is presented with a new cloth. All the relatives and friends present on the occasion dine together. There is no ceremony attached to the initiation of the child to learning.

Puberty

The girl when she attains maturity is made to sit in a separate room for ten days. On the eleventh day, she is given bath. She is seated on a mat of palmyrah leaves. Some relatives send her sweets and other eatables. In the evening some of the relatives present her new clothes and the women assembled sing songs. All the women place a vermilion mark on her forehead. The invitees are given *tambulam* (betel leaves and nuts) as they leave. Thus the ceremony comes to a close.

Marriage

Marriage by negotiation is the only system in practice. Marrying mother's brother's daughter, father's sister's daughter, and sister's daughter is common. The usual marriageable age for a girl is between 12 and 13 years, for a boy between 18 and 25 years. The father sends some of his close relatives to locate a bride for his son. When a suitable girl is located, the father and mother of the boy negotiate the marriage. If they are satisfied, the bride's parents are invited to the boy's house. In the past, they used to indulge in intoxicating liquors on such occasions, though this practice is given up now apparently on account of the prohibition in force. When both parties are satisfied, they go to a Lingayat Jangam who fixes an auspicious day for marriage. The marriage is usually celebrated at the bride's residence. The marriage expenditure varies from Rs. 600 to 1,000. The bride price is Rs. 12. The pandal is made up of 12 poles of *palakomma* tree and 12 poles of *pedda avireni* tree. The pandal is erected before the arrival of the bridegroom's party. A new pot is bought from the potter and some vermilion and turmeric are applied to it. A thread immersed in turmeric is wound round the pot and a coconut is put on its opening. As soon as the bridegroom's party arrives, the bridegroom is taken to the pandal and there he is made to worship the family deity. After worship, they all dine in the pandal with relatives and friends. On the following morning, the bride is seated to the left of the bridegroom in the pandal. They put on new clothes and *bhasigams* are tied on their foreheads. The Jangam recites some *mantralu*. After the *puste* ceremony they are seated face to face and then a curtain is kept between them. They pour handfulls of rice on each other's head, which is locally known as *talambralu*, while musical instruments are played. Then the curtain is removed. In the evening the bridal couple is taken to the temple. They break a coconut inside the temple and return home. During the night the couple is taken round the village in a procession with lamps and music. The couple is sent back to the bridegroom's house on the following day. After a week the bride is taken to her father's place. On the sixteenth day after marriage, the consummation ceremony takes place at the bride's residence. The Lingayat Jangam who officiates is paid Rs. 5, one pair of dhotis, two seers of rice, ½ seer of dhal and two coconuts.

Widow re-marriage

Widow re-marriage is not in practice. But if man takes interest in a widow without encumbrances, he can live with her with the consent of the caste Panchayat. A ceremony called *cheerakattuta*, at which he gives her a new saree and takes her to his house, is celebrated. Divorce which is rare is permitted with the consent of the caste Panchayat.

Marital Status

STATEMENT VI

MARITAL STATUS OF CHALAVADIS ACCORDING TO 1961 CENSUS

Age-group (in years)	MARITAL STATUS.										
	Total			Never married		Married		Widowed		Divorced	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
0—14	622	300	322	298	312	2	10	—	..	..	..
15—44	657	331	326	116	24	195	255	15	41	5	6
45 and over	262	149	113	2	1	119	50	27	57	1	5
TOTAL	**1,541**	**780**	**761**	**416**	**337**		**315**	**42**	**98**	**6**	**11**

The percentages of various groups is as follows :

Age-group in years	*Percentage*
0—14	40.36
15—44	42.64
45 & over	17.00

Age-group of 0-14 years

There are only 12 child marriages which works out to 1.93% in the total of this age-group. The child marriages are not wholly prevalent in this community. No one is found either in divorced group or widowed group.

Age-group of 15-44 *years.* In this age-group 35% of the males and 7.4% of the female s are never married 59% of males and 78.3% of females are married. 4.5% of the males and 12.5% of females are widowed and 1.5% of the males and 1.8% of the females are divorced.

Age-group of 45 *years and over.* Here 1.3% of the males and 0.8% of the females are never married. 79.9% of the males and 44.4% of the females are married. 18.1% of the males and 50.4% of the females are widowed and 0.7% of the males and 4.4% of the females are divorced.

Death

The dead are usually buried in lying posture with the head to the south.Those dying of infectious diseases are cremated. Obsequies take place on the 10tth day. After death, the corpse is given hot water bath. Vermilion is applied to the forehead and the family God is worshipped. On the way to the burial ground, the bier is placed on the ground for some time and the people shout the name of the dead. The body is buried in a grave dug by a man of the caste. On the third day, they pour some milk on the grave and construct a *samadhi.* They have given up the old practice of taking intoxicating liquors and meat during the ceremonies associated with death. The Lingayat Jangam is invited to officiate and he is paid Rs. 3, two seers (2 kilograms) of rice, one seer (1 kilogram) of dhal and a pair of dhoties. On the 10th day, the Jangam worships the family diety in the presence of the mourning widow who attends the function after taking an oil bath. Her bangles are broken by one of the relatives. She removes the *puste* and *mattelu.* New clothes are presented to her by the nearest relatives. They do not celebrate the death anniversaries.

Religion

The religion of Chalavadis is Hinduism. They have faith in the Hindu pantheon of Gods and Goddesses. The common village deities for them are Goddess Muthyalamma, Uri Marema and Kodisalamma. No *Jatara* in honour of these dieties is in vogue in the areas where case studies were conducted, but occasional sacrifices of animals like goat, sheep, chicken *etc.,* are offered to ward off evil and in fulfilment of their vows. They feel that the wrath of the dieties is the cause of epidemics and other evils. The Chalavadis possess an emblem, which represents their caste, called Chalavadi Mudra. It contains a brass bell and a spoon over which are engraved a Sivalinga, Basavanna and other impressions which represent the 18 castes that they serve. Whenever they require any advice gon religious matters, reference is made to a Lingayat Jangam who after consultation advises them on spiritual matters. They do not have any *Purohit* or priest in their own sect. Lingayat Jangams are invited for these purposes and they attend to their ceremonies in spite of the fact that untouchability is still in vogue. The common items that are used in religious performances are *Vibhuti,* betel leves and nuts, coconuts or plantains, camphor and incense. Generally males wear around their necks a small chain made up of beads locally known *vibhuti-mala.* Women in married status apply vermilion to their foreheads. A pregnant woman is not allowed to see the lunar eclipse.

Important festivals

All Hindu festivals are observed. However, their poverty occasionally prevents them from observing some festivals. The most enthusiastically celebrated festival in Madakasira is Ugadi (March-April) the Telugu New Years' days. On this day all the family member take their bath and wear clean clothes. People who can afford new clothes go in for them on this occasion. The house is white-washed and the floor is cleaned with cowdung and decorated with *muggulu* (flooral designs) on the floor on the previous day iteslf. The special items of the menu on the festival day would be *payasam, vada* and curry. People who usually take *sangati,* also prepare rice and some vegetable dishes on this day. They spend the day joyfully. Similarly during the Dasera (September-October), on Vijayadasami day *i.e.* the last day of Navaratri festival, special dishes are prepared. Neither meat nor any non-vegetarian dishes are taken on the

occasion. Naraka Chaturdasi and Deepavali which fall during November, Sankranti (January) and Malapunnama which comes off during the month of *Sravana* (July-August) of Telugu year are the other important festivals for them. They observe Sivaratri (February-March) festival with great enthusiasm. They wake up early in the morning, take oil bath and worship Lord Siva. Some people go on fast on this day and keep themselves awake (*Jagarana*) throughout the night and conduct *bhajana* in praise of Lord Siva. On Vinayaka Chaturdhi (August-September) day, they worship a new idol of Lord Vinayaka, perform *puja* and pray that all their acts should go uninterrupted, without any sob tacle. A feast is enjoyed by all the family members.

Structure of social control and leadership

There are village statutory Panchayats, and most of the Chalavadis know the number of members in the Panchayat and how they are elected *etc.* One of the Chalavadis in Madakasira by name Narasimha Murthy contested for a seat in the Legislative Assembly in the recent General Elections but was defeated by a candidate belonging to Madiga caste. No one from the Chalavadi community is a member in the Panchayat. The caste has separate caste Panchayat of its own. The elderly men of the caste are its members. It is reported that Chalavadis have got their own Caste Panchayat in every village where they are dominant. The caste Panchayat awards decisions with regard to the conduct and behaviour of the individuals among Chalavadis. Most of them are conscious of the developmental activities undertaken by the Government. They are not taking intoxicating liquors now-a-days. They are aware of the existence of Prohibition Law.

Inter community relationship

Chalavadis, though they live in separate clusters with their houses constructed in a particular locality, are not forbidden to move freely in the village. Other castes like Boyas or Batiya also live side by the side with them. They know the legislation against untouchability. But the stigma is still seen to be in practice. They have their own wells. Barbers and washermen however serve them. Malas and Chalavadis interdine. They accept food from other higher castes. Brahmins, Vaisyas and Kapus *etc.* do not accept cooked food and water from them. Chalavadis do not interdine with Dakkalas and Madigas. Brahmin priest does not officiate during any social functions or religious occasions. They do not have free access to the Hindu temples. They render traditional service to all the 18 castes mentioned previously. The socio-economic conditions of this Scheduled Caste appear to be gradually improving. It may take some time more to bring them on par with the other advanced classes of Hindu society.

Bibliography

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2. Syed Siraj-ul-Hassan, The Caste and Tribes of H. E. H. Nizam's Dominions, Vol. 1 (1920)

APPENDIX

[Contains the Extracts from the
1891 Census Report—Caste Index]

APPENDIX I

EXTRACT OF THE CASTE INDEX FROM CENSUS OF INDIA, 1891. (VOLUME-XV)

CHALAVADI

Castes and Sub-Castes

Agadadaluvasa

Bedagala
Balagaimata
Balloru
Banaloru
Bandareru
Bantaloru
Billetinoru
Butuvaloru
Byagara

Chetti

Darlavaru
Dasaru
Desayi
Dumaloru

Gampikunte
Gujjulavaru
Gangainoru

Castes and Sub-Castes

Holeya

Jadagaloru
Jangama
Jiva

Kaleru
Kammala
Kollavaru
Kopugara
Kyasalavaru

Madaru
Mala
Mamundlavaru
Manugalu

Nandoru
Navajalula

Castes and Sub-Castes

Ostralu

Palula
Pulal
Pulapattoru

Ranakabberu
Ravutaru

Sakti
Singamadi

Tamsamaggalivaru
Tastreru

Virasaiva
Volagara

Yadagaiphanadava
Yemmetti

SAMAGARA

[Scheduled Caste]

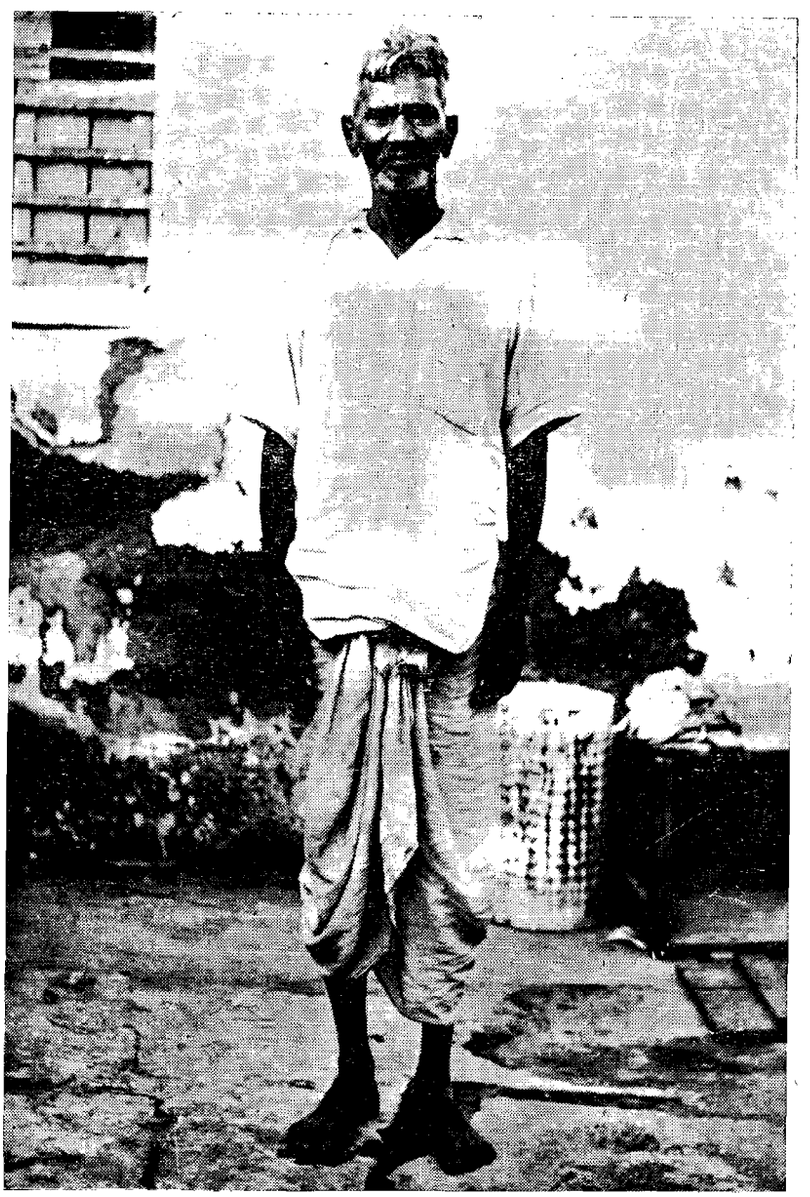


Fig. 1 A Samagara Man

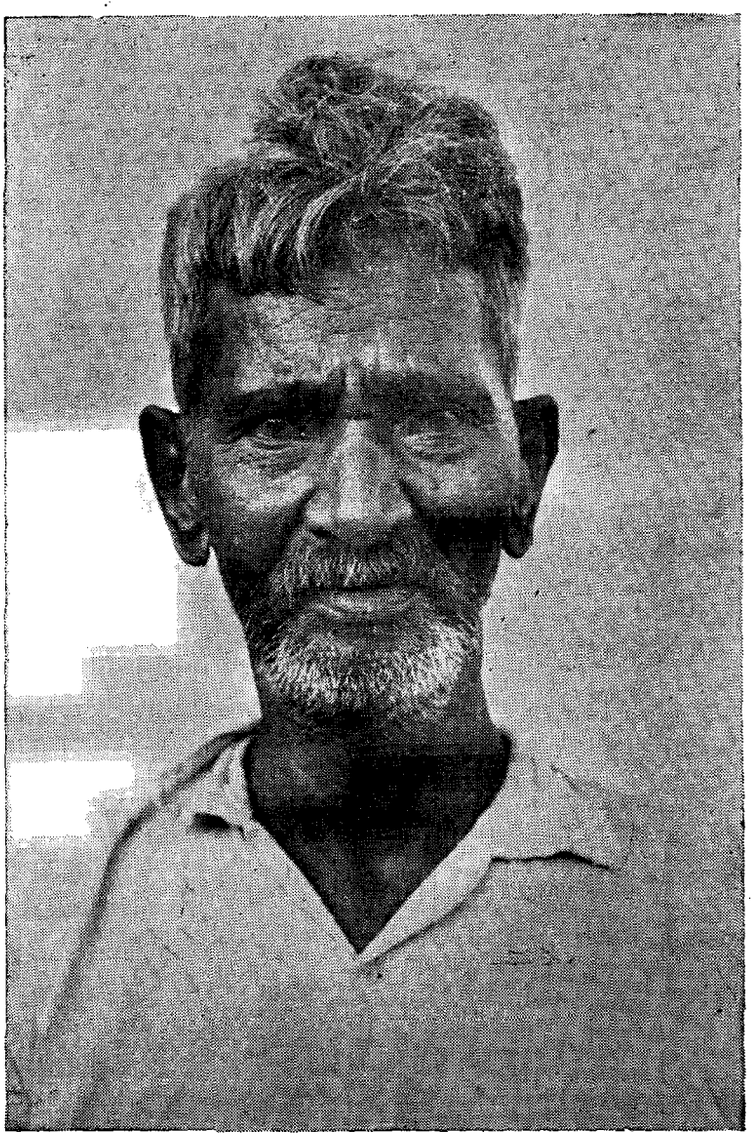


Fig. 2 A Samagara Man—Front

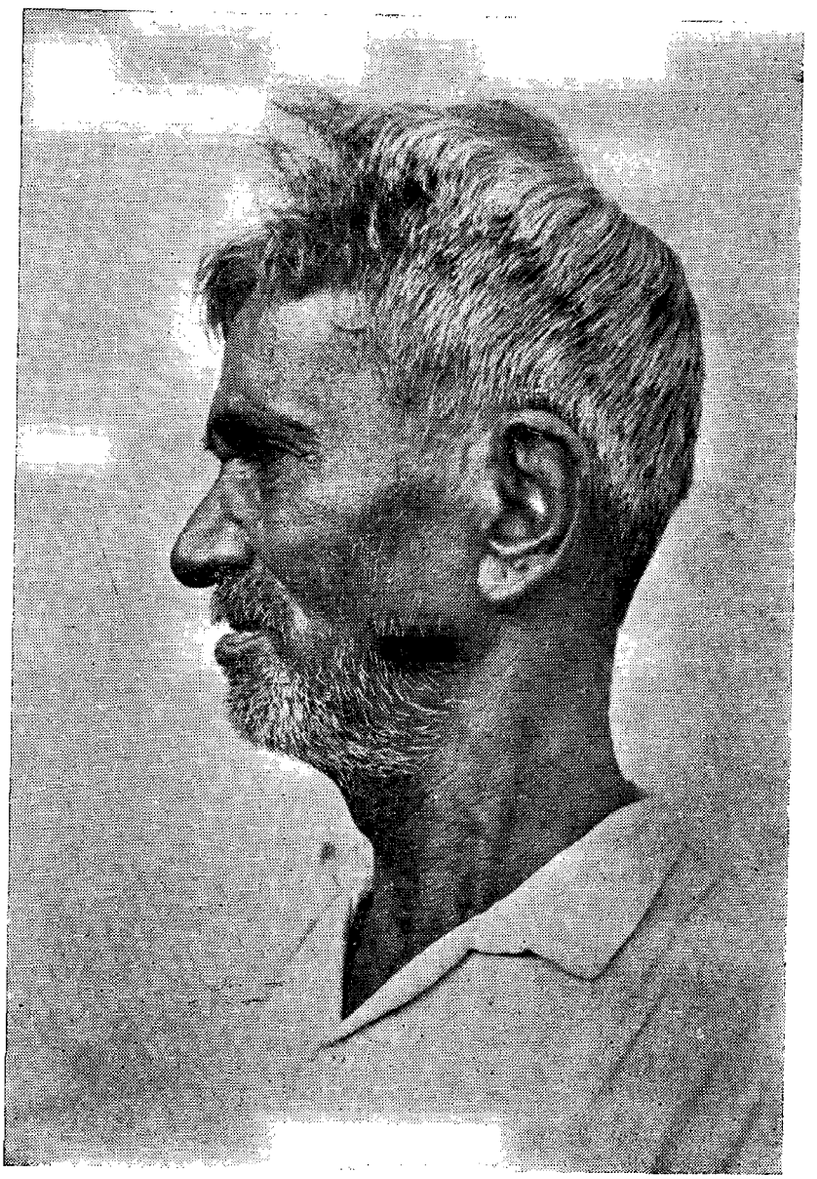


Fig. 3 A Samagara Man—Profile

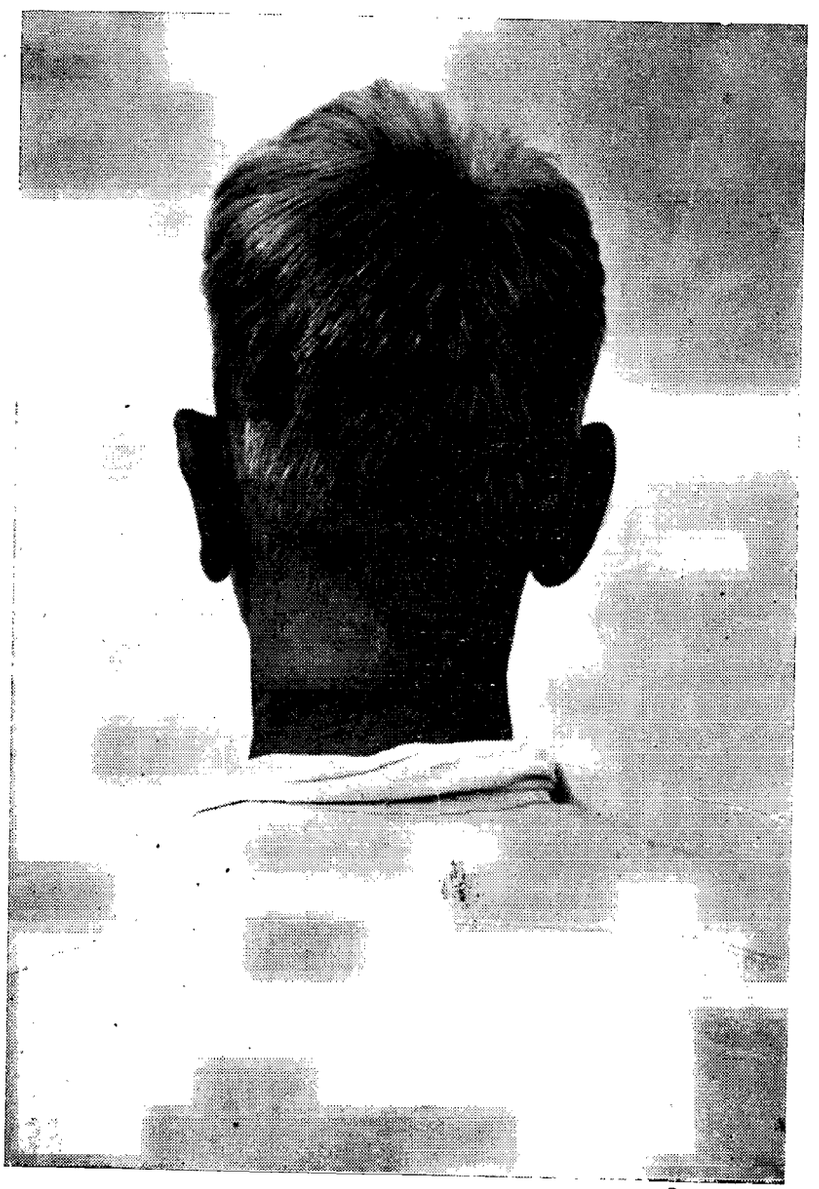


Fig. 4 A Samagara Man—Back



Fig. 5 A Samagara Woman



Fig. 6 A Samagara Woman—Front



Fig. 7 A Samagara Woman—Profile

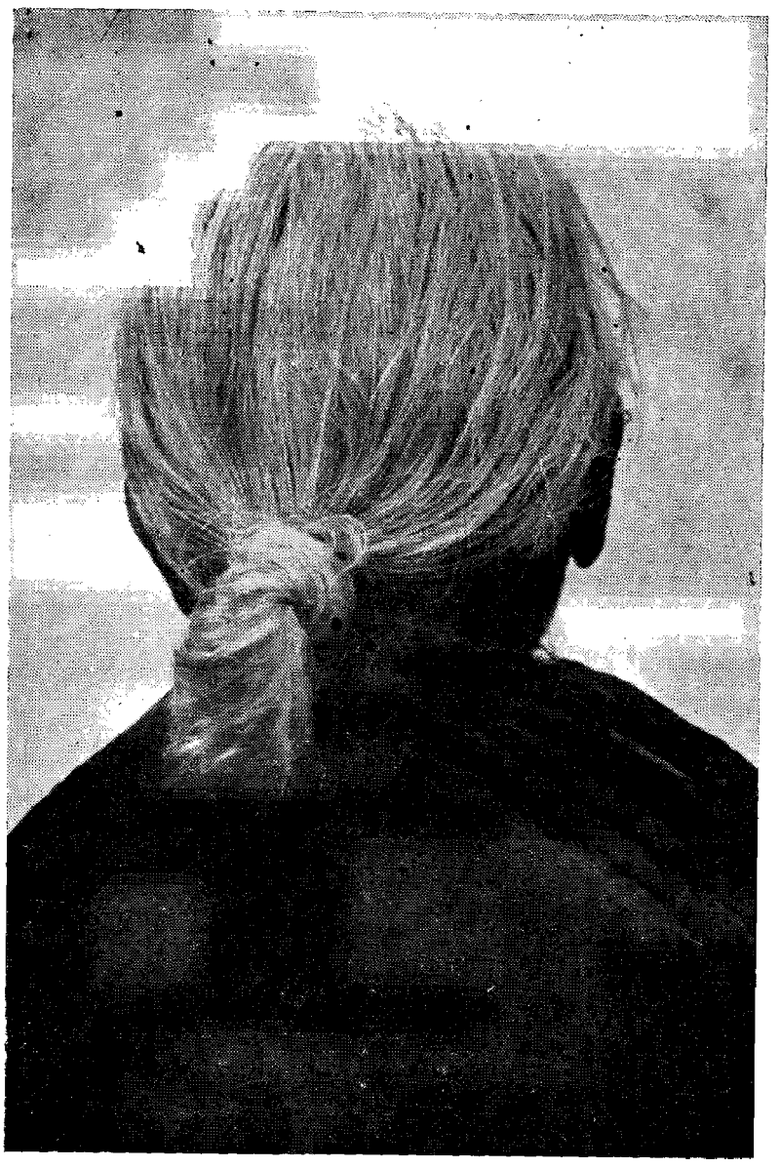


Fig. 8 A Samagara Woman—Back

SAMAGARA

CHAMAR, MOCHI OR MUCHI, CHAMBAR AND SAMAGARA

Name, Identity, Origin and History

According to the President's Modification Order of Scheduled Castes and Tribes, Chamar, Mochi or Muchi (7,304 persons) is declared as a Scheduled Caste throughout Andhra Pradesh State whereas Chambar (2,833 persons) and Samagara (779 persons) are Scheduled in the Telangana area only. Besides Andhra Pradesh they are Scheduled in *many states. Field study was conducted in Ranzole village of Zahirabad taluk, Medak district during 1962 and in Vicarabad taluk, Medchal of Medchal taluk, Jinsi Chowrai and Subrik road in Hyderabad City and Uppal of Hyderabad East taluk, Hyderabad district during September, 1962. In all 22 households of Samagara were covered. It was found during the case studies that the above mentioned Chamar, Chambar and Samagara are one and the same, though they are enumerated separately. The caste is referred as Samagara throughout this report. The status of Mochi, Chambar and Samagara has been different in different Censuses. During the 1921 Census, Chamar was grouped under Depressed Classes (Hyderabad State, Part I, P. 231). In the 1931 Census, Chambar and Mochi were shown under Adi Hindus (Hyderabad State, Part I, P. 260). The same were included under Harijan in the 1941 Census (Hyderabad State, Part I, P. 220). In the 1951 Census Mochi, Chamar and Samagara were declared as Scheduled Caste according to the President's Order of 1950. They retained the same status according to the President's Modification Order of 1956.

Chamar, Mochi or Muchi; Chambar and Samagara are synonymous words representing the caste of people working with leather. According to the Census Report 1901, "Mochi is a Maratha caste of painters and leather workers". (Vol. I, Ethnographic Appendiees). The words Chamar or Chambar are probably derived from the Sanskirt word "Charmakar" meaning 'A man working with Charma—skin'. Thurston has described the Samagaras as "The principal class of leather workers in the South Canara District". (E. Thurston Vol. VI, P. 279).

Syed Siraj-ul-Hassan traces their origin to Rohidas or Harliyanoru, a great religious reformer of the 14th Century. Another legend says "that in the days of Basavanna, there lived one Samagar Kalayya, who was a devout worshipper of the God Siva, and made shoes for this votaries. Pleased with his devotion, the god bestowed upon him a boon by which a son was born to him. Samagar Avaliya, as the boy was named, grew up and had three sons Bandeshat, Konduji and Tamaji, from whose descendents the present Samagara race is alleged to have sprung". (Hassan S.S. Vol. I, P. 508-509).

The legends told by the members of the older generation suggest that Lord Siva's intention was that Chambars should live on agriculture and that they should serve the rest of mankind by giving it food. But the first Chambar whom the Lord created was a lazy one. As he could not use the plough, he gave it away to a "Kapu" who used it to the best advantage and evolved the technique of agriculture. The Chambar, having realised the gravity of his mistake, approached the Lord for the restoration of his privilege to use the plough. The angry Lord not only refused to restore the privilege but also cursed him to be the eternal slave of the Kapu. "Traditionally the Chamar is the offspring of a Chandala woman by a man of the fisherman caste. Mr. Nesfield believes the Chamar to have sprung out of several different tribes, like the Dom, Kanjar, Babura, Ghero etc. the last remains of which are still outside the pale of Hindu Society" (Vol. I, Ethnographic Appendices, P. 167-175). From the case studies it appears that the Telugu name for the caste is Samagara and that the Urdu name is Mochi or Muchi. All the informants, though identified by the Census records under different names, claim that they are Samgaras. Figures 1 to 8 show a few Samagara men and women.

Family, Clan, Kinship and Other Analogous Divisions

Byagara, Sipahis and Mannepu are said to be the sub-castes of Samagara. In the Caste Index, 1891 of the Madras Presidency, Are, Kannada, Marathi, Malava, Malekudi and Nayar were reported as

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**Chamar* — All States except Assam. It is also Scheduled in the Union Territories of Delh, Himachal Pradesh, Tripura and Dadra and Nagar Haveli.

Chambar — Andhra Pradesh, Bihar, Gujarat, Mysore and Rajasthan.

Samagara : Andhra Pradesh, Gujarat, Maharashtra (as Bhambi), Kerala, Madras and Mysore.

sub-castes of Samagara. The informants covered by case studies have reported that they are not aware of any of these sub-castes. The exogamous sections of Mochi are of the territorial type. The section names go by the father's side. They are as follows:—

1. *Vanganatawaru*
2. *Gogisagarwaru*
3. *Yadgiriwaru*
4. *Bandivale*
5. *Raikhodvale*

It is noticed in the Census Report of India, 1901 that "The rule of exogamy within the sub-caste seem to vary. Those who are more advanced say that marriage is prohibited within seven degrees in the descending line. Others say that they do not inter-marry as long as any previous relationship between the parties is known or ascertainable." (Vol. I, Ethnographic Appendices, P. 167-175).

Thurston has reported of the two endogamous groups, *Viz.*, The Canarese Samagaras and the Arya Samagaras into which they are divided. (E. Thurston Vol. VI p. 279). But these endogamous groups are not reported during the case studies.

Distribution and Population Trend

The population figures for Mochi, Chambar and Samagara are available for earlier decades but they are not furnished here except for a few decades mainly for the reason that the figures relate to the earlier Hyderabad and Madras States. Since the district wise population of the above castes is not available for all earlier decades, it is difficult to say what exactly the concerned caste constituted in those districts which now fall under Andhra Pradesh.

STATEMENT I

POPULATION AND DISTRIBUTION OF CHAMBAR, CHAMAR AND SAMAGARA FOR 1891, 1911 AND 1921 CENSUSES

Name of the District	DISTRIBUTION OF POPULATION DURING								
	1891			1911			1921		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Female
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Hyderabad State (**Chambar**)									
Total population	102,032	..	..	70,618	35,993	34,625	112,534	56,562	55,972
1. Hyderabad City	79	..	..	3,818	2,140	1,678	12,887	6,229	6,658
2. Atraf-i-Balda	43	..	..	106	59	47	..	..	..
3. Warangal	..	..	..	68	34	34	..	..	..
4. Karimnagar	..	..	..	47	28	19	..	..	..
5. Adilabad	..	..	..	6,186	3,147	3,039	..	..	..
6. Medak	332	..	..	75	35	40	..	..	..
7. Nizambad	..	..	..	613	346	267	..	..	..
8. Mahbubnagar	..	..	..	17	5	6	—	..	..
9. Nalgonda	..	..	..	259	121	138	..	..	..

	Personal	Males	Females	Personal	Males	Females	Personal	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Madras State									
Chamar									
Total population . . .	207	99	108	..	438	272	..	..	..
1. Ganjam	2	..	..	..	..	..	..	..	..
2. Vizagapatam . . .	170	..	..	..	..	..	..	..	..
3. Godavari	1	..	..	..	..	..	..	..	..
4. Krishna	29	..	..	..	..	..	..	..	..
5. Anantapur . . .	5	..	..	..	..	..	..	..	..
Samagara									
Total	48	25	23	..	754	866	..	..	..
1. Krishna	34	..	..	..	..	..	..	..	..

Hyderabad 1. Census of India, 1891, Vol. XXIII, His Highness the Nizam's Dominion, Part II, Chapters VII to XII, P. 174.
2. Census of India 1911, Vol. XIX, Hyderabad State, Part II, Imperial and Provincial Tables (Secunderabad 1913' P. 129-132.
3. Census of India 1921, Vol. XXI, Hyderabad State, Part II, (Deccan 1922) P. 100.

Madras 1. Census of India 1891, Vol. XIV, Madras Tables 1 to XVII C, British Territory (Madras 1893), P. 349.
2. Census of India 1911, Vol. XII, Part II, Imperial and Provincial Tables, P. 112 and 114.

Hyderabad State

From the above statement, it can be seen that during 1891, of the total 102,032 Chambars, only 454 Chambars were found in the Telangana districts of Hyderabad and Medak while the remaining 101,578 Chambars resided in those †districts which now form a part of Mysore and Maharashtra. During 1911, of the total 70,618 Chambars, 6,689 Chambars were found in the Telangana districts and the remaining 63,929 Chambars were in other† districts which do not form a part of Andhra Pradesh now. In 1921 out of 112,534 Chambars, only 12,887 were found in Telangana districts and the rest of Chambars (99,647) were found in the other districts† which are now either in Mysore or Maharashtra.

†Aurangabad, Bhir, Nanded, Parbhani and Osmanabad (of present Maharashtra), Gulbarga, Raichur and Bidar of present Mysore).

Madras Presidency

During the 1891 Census, 207 Chamars were found in the districts of Ganjam, Vizagapatam, Godavari, Krishna and Anantapur. Their chief habitant was Vizagapatam. In the same decade, of the total of 48 Samgars, 34 Samagaras were found in Krishna and the remaining Samagaras were returned in Bellary district which is now a part of Mysore State. During 1911, the territorial distribution of Chamars and Samagaras is not available. But it can be presumed that they were found in Telugu districts only since the castes were given under Telugu castes of Madras State. During the 1931 Census, there were 140 Chamars (73 males and 67 females) whose chief habitation was Vizagapatam (Census of India, 1931 Vol. XIV, Madras, Part II—Imperial and Provincial Tables. p. 306).

The following statement gives the districtwise distribution of the synonymous castes in Andhra Pradesh according to the 1961 Census.

STATEMENT II

POPULATION OF CHAMAR, CHAMBAR AND SAMAGARA ACCORDING TO 1961 CENSUS

Name of the District	Population as per 1961								
	Chamar, Mochi or Muchi			Chamar			Samagara		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1. Srikakulam	44	26	18	..	..	..	..	..	..
2. Visakhapatnam	12	8	4	..	..	..	..	..	..
3. East Godavari	166	88	78	..	..	..	..	..	..
4. West Godavari	46	18	28	..	..	..	..	..	..
5. Krishna	97	51	46	..	..	..	..	..	..
6. Guntur	12	4	8	..	..	..	..	..	..
7. Nellore	12	8	4	..	..	..	..	..	..
8. Chittoor	..	..	..	..	..	..	..	..	..
9. Cuddapah	11	8	3	..	..	..	..	..	..
10. Anantapur	376	189	187	..	..	..	..	..	..
11. Kurnool	465	233	232	..	..	..	..	..	..
12. Mahabubnagar	718	356	362	23	14	9	1	..	1
13. Hyderabad	3,065	1,624	1,441	1,061	576	485	349	169	180
14. Medak	789	408	381	206	93	113	151	84	67
15. Nizamabad	635	337	298	405	192	213	207	121	86
16. Adilabad	324	124	200	616	382	234	11	9	2
17. Karimnagar	290	142	148	..	..	..	20	4	16
18. Warangal	57	27	30	..	..	..	10	2	8
19. Khamam	62	51	11	246	156	90	..	..	..
20. Nalgonda	123	68	55	276	123	153	30	12	18
Total for Andhra Pradesh	**7,301**	**3,770**	**3,534**	**2,833**	**1,536**	**1,297**	**779**	**401**	**378**

It is seen that for every 1,000 males there are 937 females among Chamar, Mochi or Muchi; 844 females among Chambars and 943 females among Samagaras. Statement III gives the percentage of each section living in urban and rural areas and their percentage to the total population of Scheduled Castes and Total Population of the State.

STATEMENT III

PERCENTAGE OF CHAMAR, CHAMBAR AND SAMAGARA LIVING IN RURAL/URBAN AREA AND THEIR PERCENTAGE IN THE TOTAL POPULATION OF SCHEDULED CASTES AND TOTAL POPULATION OF STATE

Caste	Population with percentage of							
	Rural			Urban			Percentage to	
	Persons	Males	Females	Persons	Males	Females	Total population of Schedule Castes	Total percentage of State
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1. Chamar, Mochi or Muchi . .	22·69	21·99	23·43	71·31	78·01	76·57	0·15	0·02
2. Chambar	64·02	62·24	61·76	37·98	37·76	38·24	0·06	0·01
3. Samagara	28·11	24·69	31·75	71·89	75·31	68·25	0·02	0·002

Chamar and Samagara mostly live in urban areas whereas a large number of Chambars live in the rural areas. Their main occupation is shoe-making.

Dwellings, Food, Dress and Habits

Dwellings

In the urban areas, they live in small rented hutments. Some of them possess little sheds with a front opening where they display thier leather goods and sell them. The rent ranges from Rs. 10 to Rs. 40. In the villages they live in huts called *purillu*. The huts are generally of old contruction, built during the previous generation. The material used is mud and sand for walls, and sugarcane straw or zinc sheets for roofing. There are some houses with concrete roof also. In the urban areas where case studies have been conducted, it is found that the dwellings of these castes are amidst the houses belonging to caste Hindus. It is, therefore, evident that there seem to be no local restrictions regarding the surroundings in which they have to construct their dwellings in the urban areas. As far as rural areas are concerned, they live in an area separated from but at the same time close to the village. The dwellings are very congested, all the members of the family living, dining and sleeping in the same room. In the towns, however, some of the Samagaras have decent huts to accommodate their families. They have separate sheds to serve as their chappal sales depot.

Food

The staple food of these castes is *joawar roti* or rice with some dal preparation like *pappu, rasam, chutney* etc. People, who cannot afford to take rice regularly, use *jowar roti* only. Once in 8 or 10 days and on festive occasions they take rice with *chinta-pulusu* (a liquid preparation with tamarind). They are meat eaters but eating of pork and beef is prohibited in almost all the households. They do not take the flesh of animals which die a natural death. Fish and fowls are largely consumed. On festive occasions some sweet preparations like *bure* (rice flour mixed with jaggery, cooked in oil) and *paramannam* (rice cooked in milk with jaggery or sugar) are consumed. On Ugadi (Telugu New Year's day) non-vegetarian food is never cooked. On Dasara, Deepavali and other festive occasions they eat chicken or mutton in one form or another. Food is cooked in earthen vessels and brass tumblers are used for drinking purposes. Food is consumed in aluminium plates. Fuel is procured from nearby fields or purchased for about Re. 0.10 or 0.20 per day. Kerosene is used for lighting.

Drinks

Drinking toddy and country liquor is indulged in by the elders, especially during festive occasions. They spend a considerable amount of their income on this. Smoking is a common habit with most of the male elders of the caste. The habit of chewing is seen mostly among women. They chew tobacco along with *pan*.

Dress

The normal dress for a male is a *dhoti* and a shirt. Old people use turbans also. Women wear a saree and a jacket. Boys wear knicker and a shirt and girls wear *langa* (petticoat) and jacket or a gown. New pairs of clothes are purchased in connection with festivals like

Dasara or Deepavali. The ladies apply *tilakam* (vermilion mark) on their foreheads. They wear bangles, and some silver ornaments around their necks while the men wear a silver belt on their waist. The dress is purchased from the nearest available market of a town. Chappals constitute their foot-wear.

Hygienic habits

The habit of taking bath before taking food is seen among the working members. This is perhaps because of the nature of their work—shoe repairing. Children take bath once in 2 or 3 days. The common games of children are hide and seek, *badde-gundu* etc. Adults, normaly do not indulge in any games.

Language and Education

E. Thruston reports that Arya Samagaras speak Marathi and Canarese, Samagaras speak Canarese. The Samagaras in the areas studied reported that their mother-tongue is Canarese. In the Telangana area they speak Urdu and Telugu also. In the Andhra region they speak Telugu.

The following are the details of their educational standards according to the 1961 Census.

STATEMENT IV

LITERACY OF CHAMAR, CHAMBAR AND SAMAGARA ACCORDING TO 1961 CENSUS

Educational Standard	Caste					
	Chamar, Mochi or Muchi		Chambar		Samagara	
	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1. Illiterates	2,448	3,204	1,327	1,271	309	534
2 .Literates without educational standard	839	240	119	23	50	35
3 .Primary or Junior Basic	404	80	71	2	33	9
4 .Matriculates or Higher Secondary	73	10	18	1	6	--
5. Technical Diploma not equal to Degree	2	--	--	--	1	--
6 .Non-technical Diploma not equal to Degree	2	--	--	--	--	--
7. University or Post Graduate Degree other than Technical Degree	--	--	1	--	1	--
8. Technical Degree or Diploma equal to Degree or Post Graduate Degree.	2	..	..	..	1	--
Total	**3,770**	**3,534**	**1,536**	**1,297**	**401**	**378**

77.38% among Mochi, 91.42% among Chambars and 82.54% among Samagaras are illiterates.

The percentage of literates among the above castes along with the percentage of literates in the State and all Scheduled Castes is given below.

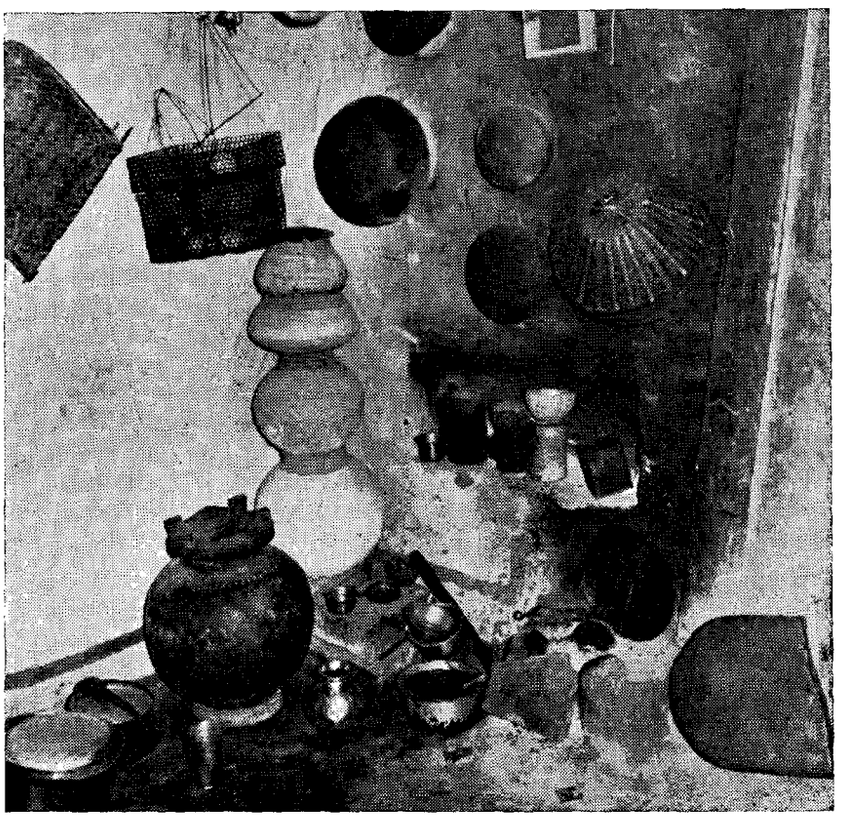


Fig. 9 Kitchen

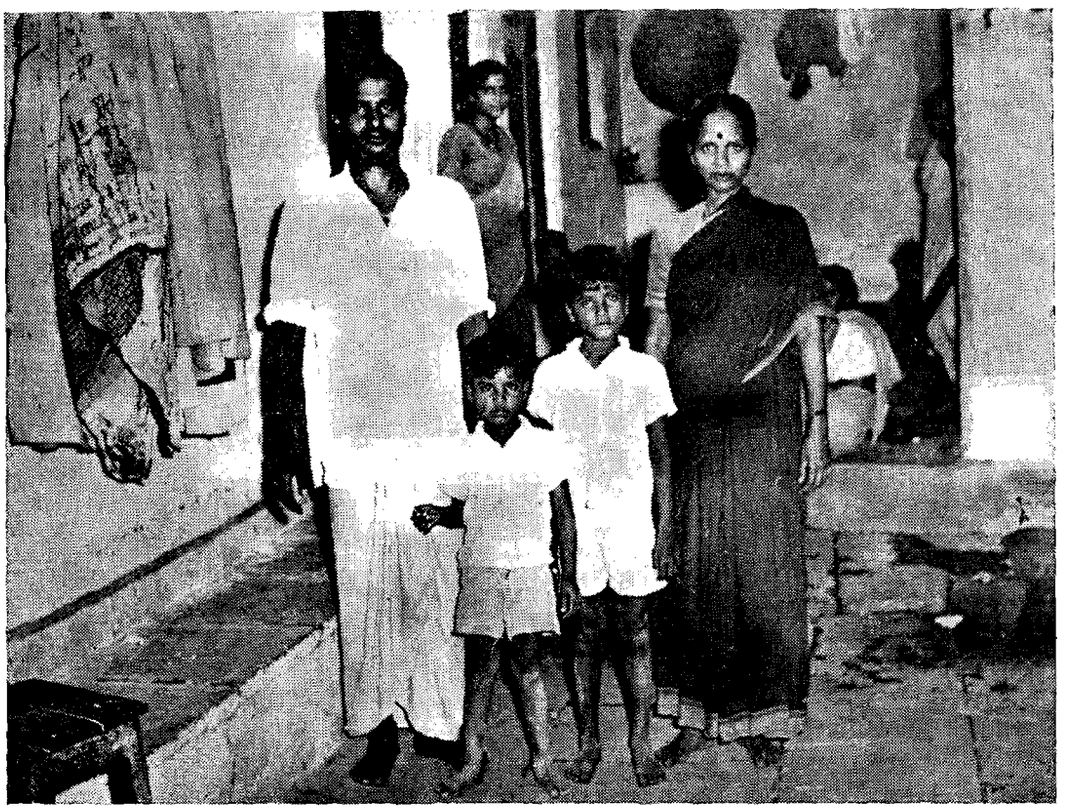


Fig. 10 A Samagara family—Their dressing pattern can be seen.

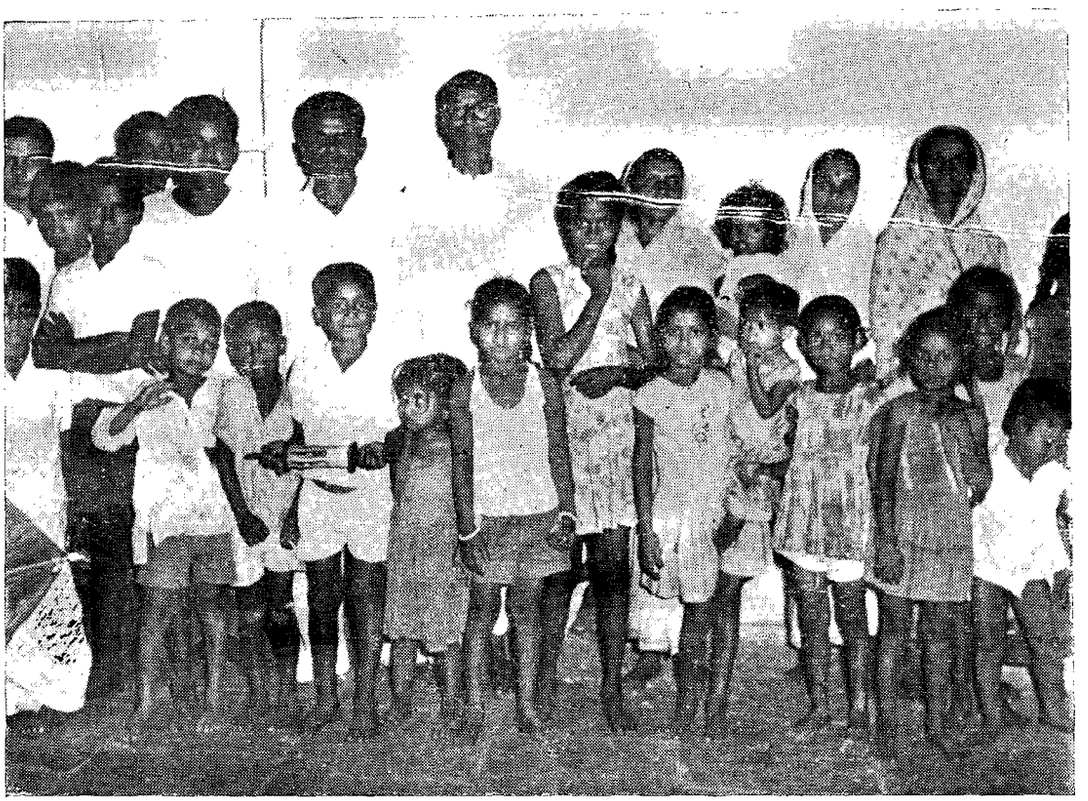


Fig. 11 A group of Samagaras by all ages— Their dressing pattern can be seen.



Fig. 12 A young man attending to his traditional occupation



Fig. 13 The female members help their men in their traditional occupation

STATEMENT V

PERCENTAGE OF LITERATES OF TOTAL POPULATION OF ANDHRA PRADESH, SCHEDULED CASTES, MOCHI, CHAMAR AND SAMAGARA ACCORDING TO 1961 CENSUS

Castes	Population		
	Persons	Males	Females
(1)	(2)	(3)	(4)
State total population	21·19	30·20	12·00
All Scheduled Castes combined	8·47	13·43	3·40
Mochi	22·62	35·07	9·34
Chambar	8·58	13·61	2·00
Samagara	17·46	22·94	11·64

The high percentage of literates among Mochi may be due to the fact that they are mostly living in urban areas. By and large Mochi or Chambar or Samagara are seen to feel that education is an uneconomic proposition because by following their traditional occupation they are able to add a little to their family income. The literacy position as per the case studies is shown below.

STATEMENT VI

LITERACY OF SAMAGARA ACCORDING TO CASE STUDIES

Educational Standard	Males	Females
1. Illiterates	37	58
2. Literates with primary or Junior Basic	28	6
3. Matriculation or Higher Secondary	1	..
Total	**66**	**64**

Apparently Samagaras are not interested in educating their children. They impart training in their traditional occupation as soon as the child attains the age of eight years. Boys are continuously discipline in that direction whereas girls learn the repairing work.

Economic life

The traditional occupation of the caste is to make shoes and other leather articles such as boxes, harnesses and saddles. They use the hides of the cow, bullock, buffalo, deer, sheep and goats. They generally do not dress freshly skinned hides of any of the animals except the deer, sheep and goat, but purchase tanned leather from Dhors or Madigas or from local markets. The case studies revealed that their sole occupation is shoe making and repairing. Their implements are all indigenous and are called *Sandan, Rampe, Koripi, Gootam, Sanarayi* and *Theedugallu.* These are illustrated in diagram 12. Some people possess machines. The female members and children assist the males in their work. They have hardly any time to undertake any other work. Occasionally they employ the services of other Mochi also to enhance the production. The normal price for a pair of chappals ranges between Rs. 3 and Rs. 6. Generally in rural areas the average income per household per day would be about Rs. 3 and in urban areas it would be round about Rs. 8.

The following statements give the occupational distribution of the castes in the State :

STATEMENT VII

OCCUPATION OF CHAMAR, CHAMBAR OR SAMAGARA ACCORDING TO 1961 CENSUS

Occupation	Caste					
	Chamar, Mochi or Muchi		Chambar		Samagara	
	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1. Cultivation	111	123	171	68	9	26
2. Agricultural Labour	81	334	228	295	2	40
3. Plantations, Mining, Forestry etc.	46	2	21	1	7	..
4. Household Industry	1,089	310	262	116	132	39
5. Manufacturing other than household industry	363	60	93	23	40	9

STATEMENT VII—Concld.

Occupation	Caste					
	Chamar, Mochi or Muchi		Chambar		Samagara	
	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)
6. Construction	6	23	53	..	1	..
7. Trade and Commerce	160	41	2	6	9	3
8. Transport, Storage and Communications	34	1	31	..	..	—
9. Other Services	147	51	208	168	10	4
Special occupations (included in one of the above items)						
Tanning	127	135	12	3	12	9
Scavenging	11	..	4	..	1	..
Total Workers	2,037	945	1,069	677	210	141
Non-workers	1,733	2,589	467	620	191	237
Total	**3,770**	**3,534**	**1,536**	**1,297**	**401**	**378**

It can be seen from the above statement that among the workers 46.9% of the Mochis, 21.6% of the Chambars and 54.4% of the Samagaras are engaged in household industry which is generally shoe-making. Among other occupations, agricultural labour finds a prominent place in respect of Chambars whereas it is not so significantly seen among the other two castes. 59.2% among Mochis, 38.4% among Chambars and 54.9% among Samagaras are non-workers. The number of non-workers among females is greater than the number of non-workers among males in all the communities, as is to be expected normally in any community.

According to case studies, the main occupation of Samagar is shoe-making and repairing. All the 14 Samagara households surveyed in Hyderabad district are engaged in shoe-making only. The occupational pattern of the 22 surveyed households is as follows.

STATEMENT VIII

OCCUPATION ACCORDING TO CASE STUDIES

Occupation	Persons	
	Males	Females
Shoe-making	27	16
Cultivation	1	..

STATEMENT VIII—Concld.

Occupation	Person	
	Males	Females
Agricultural Labour	4	7
Teacher	1	..
Servant	1	..
Total workers	34	23
Non-workers	32	41
Total	**66**	**64**

Though they are quite attached to their traditional occupation, they are unable to make their both ends meet by following it. Samagaras of both the urban and the rural areas are faced with different problems. In urban areas, the goods of Samagara are unable to withstand the competition of the machine made products which are available in a large variety. The Samagars in the rural areas of course have a good market. But they have to work with old and outdated implements and do not have improved equipment to quicken and increase their production.

The annual income, debt and expenditure of 22 surveyed households is given in the statement.

STATEMENT IX

ANNUAL BUDGET OF SURVEYED SAMAGARA HOUSEHOLDS FOR THE PERIODS MENTIONED

Sl. No.	Name of the head of the household	Total persons of the household	INCOME AND EXPENDITURE Income	Debt when taken	Exepndi-ture	Details of expenditure on Food	Clothing	Miscella-neous items
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
ANNUAL BUDGET OF SAMAGARA OF VICARABAD, VICARABAD TALUK, HYDERABAD DIST. FOR THE PERIOD OF AUGUST 1961 TO SEPT. 62.								
1	Kasiram	5	4,600	200	4,876	900	100	3,876
2	Munniji	6	920	150	1,089	850	100	139
3	Harishchandra	7	5,060	50	5,124	1,200	100	3,824
4	B. L. Gangaram	7	900	300	1,169	700	100	369
5	Sanyappa (Ambati)	9	900	200	1,270	900	150	220
ANNUAL BUDGET OF SAMAGARA OF MEDCHAL TALUK. OF HYD. DIST. FOR THE PFRIOD OF AUGUST, 1961 TO SEPTEMBER, 1962,								
6	Gangamma (Kalyani)	7	700	..	707	500	100	107
ANNUAL BUDGET OF SAMAGARA OF HYDERABAD DISTRICT.								
7	Lamatti Shivaram	6	1,080	200	1,214	900	80	234
8	Nallacheru Balaram	4	1,050	..	991	800	50	141
9	Hamelpur Siddappa	8	1,180	200	1,208	720	50	578
10	Gayakvad Sharjanji	4	7,030	2,000	8,954	1,200	200	7,554
11	Manikya Rao	6	15,900	1,000	17,381	1,800	100	15,481
12	R. Shanker (Raikhod)	10	2,000	2,400	4,536	2,400	200	1,936
13	Bidarakota Sayanna	5	690	60	813	450	60	303
14	Bidarakota Lingaiah	8	3,700	200	3,991	1,200	100	2,691
RANJOLE VILLAGE, ZAHIRABAD TALUK. MEDAK DISTRICT FROM MARCH 1961 TO APRIL 1962.								
15	Beeduvale Sivappa	4	1,000	..	1,000	700	125	175
16	Balappa	4	320	10	320	270	45	15
17	Beedarvale Balaram	5	1,050	50	1,100	540	120	430
18	Beedarvale Dharmanna	5	1,560	..	1,460	1,050	140	270
19	Raikoduvale Rachappa	8	1,357	..	1,359	1,080	123	156
20	Kota Lingappa	4	446	100	547	360	44	143
21	Raikoduvale Manikappa	4	620	..	621	540	35	46
22	Raikoduvale Sangram	3	756	..	775	540	53	162
	Total	129	52,819					

Per capita income — 409.45

The annual income of 22 households of Samagara ranges between Rs. 320 and Rs. 15,900 each and the expenditure ranges between Rs. 320 and 17,381 per household. The per capita income works out to Rs. 409 roughly (with Sl. No. 15, 16, 21). Out of the 22 households, 3 households have a balanced budget, 2 households have a surplus budget (S. No. 8 and 18) and 17 have deficit budgets. Except 7 households, all households are debt stricken. The debt of the 15 households ranges between Rs. 10 and Rs. 2,400. Mostly debts are taken for purpose of marriage or for purchasing tanned leather for their shoe-making industry. Sometimes the loan is got by mortgaging their tailoring machines. The rate of interest is 24% per annum. Under the details of expenditure, the major item is 'miscellaneous'. Miscellaneous expenditure relates mostly to purchase of tanned leather and includes the interest paid on debt, house rent, fuel and drinks. It may be seen that the household heads of Sl. No. 12, 1, 10 and 11 spent Rs. 1,000, Rs. 3,600, Rs. 6,000 and Rs. 15,000 respectively for the purchase of tanned leather.

Life Cycle

Birth

The celebration of expectant motherhood is not customary. During the fifth month after conception the expectant mother is taken to her parents house and presented with a set of new clothes followed by a feast. She stays there till delivery and for some more days after that. The local midwife called *dai* is engaged to assist at the time of delivery. A nominal payment of Rs. 5 is made for her services. The approximate expenditure on each such occasion would be about Rs. 30. Christening is done before invited relatives who are entertained to a feast. Normally the names of forefathers or family Gods are given to the children. Shankar, Harischandra, Kariram, Munimji, Vittoba, Jaihind Bai, Sona Bai etc. are some of the common names.

Tonsure ceremony is celebrated when the child attains its 4th, 6th or 8th month. The maternal uncle of the child does the tonsure. He cuts the hair in five places on the head and the rest is done by the barber who is paid Rs. 5, a coconut, ¼ kg. of rice, *pan* and betelnuts.

Annaprasana (first feeding of the child with solid food) is not in practice. The child is initiated to learning usually after the attainment of the 7th year. He is given new clothes and a slate. *Saraswathi puja* is done in the presence of a teacher to whom an amount of Rs. 5 is given.

Puberty

A girl, when she attains puberty, is made to sit in a separate room. She is forbidden to participate in domestic activities. *Antu* (pollution) is observed for 11 days. The final bath is given on the 12th day. A Jangam is invited to perform the purification ceremony. The girl is then donned in new clothes and a feast is held to which relatives and friends are invited.

Marriage

Marriage by negotiation is the only practice in vogue. The most favoured marriage is that between a youth and his maternal uncle's daugther. According to Hassan, polygamy is permitted and a man may have as many wives as he can afford to maintain. Polyandry is not allowed. Case studies reveal that a man marries again only with an intention to have childern if the first one does not bear him any. Sexual inter-course before marriage is tolerated according to Hassan, and if a girl becomes pregnant, she is allowed to marry the man who is responsible for it, but her offsprings are not admitted to the full rights of the caste. Hassan records that sexual inter-course before puberty is also allowed provided the father of the girl performs a ceremony at which he has to entertain the preparative bridegroom along with his relatives (Hassan Vol. I, p. 511). This practice is not confirmed by the case studies. Growing enlightenment among the caste has appreciably led them to look down upon promiscuous inter-course. Marriages are performed both before and after puberty. Marrying the wife of the deceased elder brother is not allowed. A man can marry his deceased wife's sister. The marriage ceremony in vogue varies with the locality, but scarcely differs from that of the castes of the same social status like Dhor, Mala and Madiga. There is no dowry system. Local musicians are engaged for the occasion. The expenditure varies according one's resources. The average expenditure on marriage is about Rs. 600. The initiative is taken by the boy's parents, who go to the girl's house and settle the affair after careful enquiry as to the social position and prestige of the family. The marriage is celebrated at the bride's residence, on an auspicious day fixed in consultation with a Brahmin. A bride price known as *Uragarasi* of Rs. 8.12 ps. is paid. The father-in-law gives the bride ornaments like *Kadiyalu* (bracelets) *mattelu* (toe rings), *puste* (marriage locket), *gundlu*

(golden balls threaded and tied to the neck), *Kammalu* (ear rings), a saree and a blouse piece. A pandal under which the marriage is solemnized, is erected in front of the house. Early in the morning some members of the bride's family go under the cover of a cloth canopy to get new earthen pots to worship. A Brahmin or a Jangam is invited to conduct the proceedings. The bridegroom ties the *puste* (the wedding locket) round the neck of the bride, while musical instruments are played and some sacred *mantramulu* are recited by the Brahmin or Jangam. He throws some sacred rice on the couple. The assembled gathering follows suit. The Brahmin or Jangam is paid as follows.

Brahmin : —Rs. 5, 2½ Kgs. of rice, 1 coconut, *pan* and betelnuts.

Jangam :—Rs. 2.50 ps., 1¼Kg. of rice, 1 coconut, and betelnuts.

A feast is arranged after the *muhurtham* (the auspicious time fixed for marriage, at which the bridegroom ties the *puste* round the neck of the bride). Previously the practice was to serve dishes of meat and intoxicating drinks. Of late, they have excluded these items from the menu in marriage. In the evening the newly wedded couple are taken in procession to the local temple like Hanuman temple, Ram mandir or Basaveswar temple accompanied by music played by the musicians engaged for the occasion. If the bride has attained puberty, the consummation ceremony takes place after about 15 days, at the bridegroom's place. It is celebrated three months after the attainment of puberty if the girl attains puberty after marriage. Hassan had recorded the following practices and rites known as carnatic ceremony being followed by the Mochis (Hassan, Vol. I, pp. 511-512).

(1) '*Hogitoppa*' or the fixing of an auspicious date for the celebration of the wedding.

(2) '*Devata puja*' or the invocation of family and tutelary deities.

(3) '*Uditamba*' or the betrothal ceremony.

(4) '*Yaniarshani*', the smearing of the bride and the bridegroom previous to the wedding, turmeric with paste and oil.

(5) '*Maniavana*'—which corresponds to the Telugu Mailapolu. Four vessels are arranged in a square and a raw cotton thread is wound round them. The bridal pair are seated inside and bathed.

(6) '*Matinorul*'—at which pearls water is sprinkled on the bridal pair.

(7) '*Pancha Kalasha*'—five brass vessels are arranged on the ground and encircled with thread. The bride and the bridegroom are seated inside side by side and wedded by a Jangam officiating as priest. This ceremony includes '*Bashigam, tali, kankanam* and other rites of secondary importance.

(8) '*Akkikal*'—the wedded pair throw rice on each other's heads.

(9) '*Bhum*'—Married women, whose husbands are living are feasted in front of '*pancha kalasha*'.

(10) '*Mirongi*'—the bridal procession which conducts the pair to the bridegroom's house.

(11) '*Nagvely*'—same as the Telugu *Nagvely*.

(12) '*Chagol*—bridal feast at which a goat is sacrificed.

At present the first nine practices are still in vogue and the rest are not observed.

Widow remarriage

Widows without children are allowed to marry again. The marriage rites are the same as described above. Widows with children are not allowed to marry again.

Divorce

Divorce is permitted on the grounds of the wife's unchastity or the inability of the husband to maintain her. The woman is sent out of the house in the presence of the caste council. If the woman claims a divorce she has to pay half of the expenses incurred by the man on her marriage, and she can marry again; but she would have no claims for the children of the former husband. Adultery with a man of lower caste is punished with expulsion from the caste. Adultery with a man of her caste or a higher one is tolerated, the woman being punished in the latter case by a small fine, while in the former her paramour is compelled to pay her husband half the expenses spent on her marriage. This practice still exists.

The following statement gives the marital status of the castes studied in this report, in Andhra Pradesh according to the 1961 Census.

STATEMENT X

MARITAL STATUS OF MOCHI, CHAMBAR OR SAMAGARA ACCORDING TO 1961 CENSUS

Age-Group	Caste	Marital status							
		Never married		Married		Widowed		Divorced or separated	
		M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
0 — 14	Mochi	1,601	1,434	20	115	2	1	..	1
	Chambar	514	389	12	48	..	1	..	..
	Samagara	184	146	..	9	..	..	..	..
15 — 44	Mochi	363	45	1,235	1,307	26	100	13	16
	Chambar	156	16	598	598	12	43	2	4
	Samagara	26	3	130	157	2	11	..	3
45 +	Mochi	6	2	444	184	51	324	9	2
	Chambar	..	2	211	84	27	111	2	1
	Samagara	3	1	48	14	8	34	...	...
Age not stated	Mochi	..	..	..	2	...	1	...	..
	Chambar	1	..	1	..	..	..	...	...
	Samagara	..	..	..	..	..	..	..	...

From the statement, it will be seen that 46.6% of the Mochi, 38% of the Chambars and 46.6% of the Samagaras are not married and most of them are in the age-group of 0-14 as is normally to be expected.

In the age-group of 0-14, the married males among Mochi, Chambar and Samagara are respectively 1% 2.2% and nil while married females form 7.4, 11 and 6 per cent respectively. In the age-group of 15-44, the married males among Mochi, Chambar and Samagara form 75.4%, 78% and 82% while married females constitute 89%, 90.4% and 90% respectively. In the age-group of 45 and above, the married males constitute 87.88% and 83% while the married females form 36%, 42% and 29% among Mochi, Chambar and Samagara respectvely. This shows that child marriages are rare in these communities and that most of them take place after 15 years. The number of divorces is very small compared to the total number of persons. There are 41 in Mochis, 9 in Chambars and 3 in Samagaras who are divorced. This is perhaps an indication of the matrimonial harmony among these castes.

Death

The dead are either buried or burnt. Hassan records that "the dead are buried, married persons in a sitting position with the face turned towards the north and the unmarried in a lying position with the head to the South". Now-a-days this distinction is not observed and they bury the dead in a sitting posture with the face turned towards the North. The informants are unable to give any specific reason for this change in the custom. Women dying of pregnancy or of child birth are burnt.

When one is about to die, a few drops of water are poured into his mouth and an idol of Siva is shown to him. The dead body is adjusted in the sitting position and is anointed with turmeric, oil etc. The body is given a hot water bath, clothed and its forehead is marked with vermilion. A Jangam performs *puja*. He is paid Rs. 2.50. The corpse is carried by four persons in a procession to the burial ground, accompanied by drums and trumpets. On the way the bier is brought down at three places.

Important relatives place five stones each on the corpse and remove all the ornaments on it. The corpse is buried in a pit, five feet deep, dug by a '*Byagara*' engaged for that purpose. A bag of salt is poured into the pit to cover the corpse upto the neck. The remaining portion is covered with earth. A tomb is constructed on the pit. After three days the relatives accompanied by the Jangam who is paid Re. 1.25 go to the grave yard and pour milk on the tomb. Obsequies are performed on the 10th day in the presence of the Jangam. The widow is given new clothes, her bangles are broken and the marriage locket is removed. Vegetarian food is served for those who attend the function. The Jangam is paid Rs. 2.50 ps. a pair of dhotis, 2 Kgs. of rice and a kg. of dhal. The average expenditure on ceremonies connected with death comes to a bout Rs. 50. The once prevalent practice of serving intoxicating drinks and meat on such occasions is now almost extinct.

Religious Beliefs and Practices

Their religion is Hinduism. Muchi is an occupational name and we may sometime find Muslims also being referred to as Mochis. Locally the Muslims call Samagaras also as Mochi.

They are devotees of Lord Sankara. They believe in all the gods even though they are *vibhutidharis*.

Mochis feel proud of a saint Bhagat Ravidas, who belonged to their community and worship him as their "Guru". The following anecdote is said of him Bhagat Ravidas used to sit underneath a tree and mend shoes, assisted by his wife. He used to serve his aged parents who stayed with him, to the best of his ability. One day a Brahmin on his way to Kasi (Benaras)happened to pass that way. His parents were walking behind while his wife rode on horse back. He approached Ravidas to get the harness repaired. He set it right and advised the Brahmin to allow his parents to ride on horse back and let his wife walk behind. He also gave him a leather piece to be thrown into Ganga (the Ganges). The Brahmin went to 'Kasi' (Benaras) and could not get *darshan* of the Lord. While he was returning home, he recollected the words of Ravidas and went back to throw the leather piece in the Ganges. Immediately the Goddess Ganga appeared and gave him a golden bangle to be given to Ravidas. The Brahmin took a different route and did not handover the gold bangle to Ravidas. After some time he sold the bangle beacause of poverty. The queen of the land who saw it in the hop purchased it. She wanted another of the same sort and called the goldsmith to make it. The goldsmith expressed his inability to do it and showed her the Brahmin who sold it. All of them went to Ravidas. The Brahmin expressed his sorrow in having forgotten to give him the bangle which Ganga gave him. He excused the Brahmin and put his hand in a water pot by his side wherefrom he took out a new bangle the same type. Revidas's greatness began to be publicised. All Mochis consider him to be their priest and Guru. They keep a figure of Ravidas in their houses and worship him.

Specially revered by the members of the caste is their saintly ancestor Rohidas (Bhagat Ravidas) to whom sweetmeats, wine and goats are offered every Sunday. Goats are offered to the implements of their trade on the Dasara day. Goddesses 'Pochamma' and 'Ellamma' are appeased when epidemics of cholera or smallpox break out. Maremma, Mallamma, Ceradamma, Polamma and Mahankalamm are the other Goddesses that they know of. They have no priests in their castes. They invite either a Brahmin or a Jangam to conduct their religious proceedings. These Brahmins bathe before they join their own community.

Festivals

All important Hindu festivals like Ugadi, Diwali and Dassera are obseved by them. They attach great importance to Dassera and celebrate it for two days during which all the members of the family wear new clothes and enjoy a hearty feast. On festive occasions they take oil bath, wear new or washed clothes and take part in a festive dinner. On Ugadi, Sankranti and Vinayak Chaturthi they abstain from taking meat. Rice forms an important part of the menu, even though they may not afford it in other days. They observe fasting on Sivaratri day. Some people keep thmeselves awake (*Jagarana*) in the night and do *bhajan*. Nagulachavithi, Dukkipunnam, Rakhipunnam, Sri Ramanavami etc. are the other important festivals observed.

Polamma *Jatara*, Mahankalamma *Jatara*, Anantagiri *Jatara*, Ramamandir *Jatara* etc. are the important fairs, which the people under study at Vikarabad attend. Those studied in Hyderabad city invariably attend the Mahankali *Jatara* held once in a year at the Mahankali temple at Secunderabad. This *Jatara* takes place in the month of Ashadha. Fowls and goats are freely sacrificed to the deity by the thousands of devotees assembled at the *Jatara*. These *Jatarabu*

are more regional in nature than communal, in the sense that all people of a region are together in the *Jatara*. There are no specified fairs for these communities exclusively.

Structure of Social Control

The traditional caste Panchayat is now extinct. But petty disputes like theft, adultery etc. are decided upon among themselves. Hassan reports that Mochis occupy a degraded position in society (Hassan, Vol. 1, p. 514). But the position now does not seem to be as bad as it was about 40 years ago when Hassan wrote his book on Castes and Tribes of H.E.H. the Nizam's Dominions. Washermen and barbers render their services to them. Their touch is not considered to be polluting. They are not constrained to live on the outskirts of the village. They are not treated as untouchables. They are allowed to enter temples as also to take water from the public wells. They eat fish, mutton and fowls occasionally. They do not eat the flesh of those animals which die a natural death. In conclusion it can be said that the caste Chamar, Mochi or Muchi, Chambar or Samagara has come up socially and economically during the past four decades.

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ANNEXURE I

FRAME WORK FOR ETHNOGRAPHIC STUDY

I. Name, Identity, Origin and History

1. Name: Synonym; sub-caste/sub-tribe as in President's Order and as in other published sources such as Census Reports, Monographs etc., grouping with other castes and tribes during various Censuses. Affinity with other Castes and Tribes according to recognised authorities.

2. Etymological significance of the names :names by which the community is referred to by (a) others and (b) itself.

3. Identification of the community by occupation or any other way of life.

4. Myths and legends connected with the origin and history of the community and its segments; historical references and popular beliefs about history and migration of the community.

II. Distribution and Population Trend

1. Area where found; population and concentration in the State and outside; physical aspects of the areas of concentration.

2. Numerical strength in 1961 and population variations during 1901-1961; sex ratio; age-groups and rural-urban distribution in 1961.

III. Physical Characteristics

1. Racial Stock; appearance and affinity with other known communities.

IV. Family, Clan, Kinship and other Analogous Divisions

1. Family; size (observed and published), types, residence after marriage, descent, lineage and its economic and religious function and inheritance.

2. Clan/gotra and sub-clans; names, ethymological meaning, clustering of clans, belief and mythology about origin, status among clans, clan and regulation of marriage (preference and prohibition), occupation and clan, clan and rituals, clan and food (restrictions, prescriptions etc.).

3. Others: Phratry, Duel organisation, like moieties etc., as in 2 above.

V. Dwelling, Dress, Food, Ornaments and Other Material Objects, Distinctive of the Community

1. Settlement: Village site, location settlement pattern (agglomerated, nucleated, dispersed, sprinkled, isolated, amorphous, star-shaped, horse-shoe-shaped, linear, rectangular, circular or ring-shaped etc.,) and variations; regional pattern *uis-a-uis* pattern of the community.

2. Neighbourhood pattern on the basis of religion, caste (Caste Hindus, untouchables) and tribes etc., with segregations, if any, and the basis thereof.

3. Dwelling unit: Compound, entrauce, source of water, the use of different parts of the house (latrine, cattle shed, isolation huts etc.); shape (square, round, irregular etc.); storeys; nature of floor, plinth; wall; roofing; thatching; ventilations and doors; materials used; decorations and embellishments; temporary structures.

4. Dress including head gear and foot wear used—ordinarily, on ceremonial occasions and special occasions, sex-wise and according to majority or minority; dress of priest and office bearers; variations.

5. Ornaments: used; material used; from whom obtained; variations according to sex and age.

6. Personal decoration: tattooing; mutilation (Chipping of teeth, etc.); hair cutting; how done, purpose, attitude and variation according to sex and age.

7. Food and drink: Materials (Staple and other), prescriptions and prohibitions, fuel, utensils and mode of preparation; practices connected with serving and taking of food; preservation of food rituals, if any.

8. Equipments connected with economic purusits, religion and ritual; how procured, material used, construction, manipulation and purpose.

9. Other household equipments. As above.

10. Equipments connected with recording of time, space and wieght and their methods of use; As above.

VI. Environmental Sanitation, Hygienic Habits, Disease and Treatment :

1. Environmental sanitation, settlement, disposal of night soil, garbage etc.,
2. Hygienic habit: cleanliness of body, teeth, dress, houses, utensils etc.
3. Diseases: Incidence; local names; interpretation of the causes; symptoms; diagnosis and cure-persons and methods involved.
4. Modern system of medicine and attitude of the community towards it.

VII. Language and Education :

1. Ancestral Language: Classification according to Grierson, Persistance of ancestral language and literature.
2. Mother tongue : Classification according to Grierson; bilingualism and multilingualism, regional language.
3. Information collected during 1961 Census on language and literature.
4. Education and literacy: Traditional and modern attitude, information collected during 1961 Census–literacy and levels of education.

VIII. Economic Life :

1. Economic resources : Land, community, land individual ownership and types of land possessed and land utilized.
2. Forest wealth : Flora and fauna; nature and extent of right in the forest; forest utilization.
3. Fishery, Livestock and others.
4. Working force: Sexwise, urban and rural variations and comparison of the same with the region.
5. Non-workers.
6. Industrial classifications: Details as collected in the field and comparison with that of the 1961 Census figures, traditional occupation and changes in the pattern; main and subsidiary occupations.
7. Forced labour, bonded labour, patron–client relationship (jajmani), mode of payment.
8. Seasonal migration connected with occupation: recruitment, formation of working groups.
9. Nomadic movement : Cycle and occupational pattern.
10. Shifting cultivation : Method, implements and equipments and produce, participation, Cycle of rotation, measure to regulate shifting cultivation and its impact.
11. Terrace cultivation : As above.
12. Income and expenditure : Sources of income, extent, expenditure on food, clothing, house education, social functions and others.
13. Other aspects of economic life.

IX. Life Cycle :

A. *Birth:*

1. Beliefs and practices connected with conception, barrenness, still birth, miscarriage, abortion, child death, regultion of sex, etc.
2. Prenatal and natal practices: Residence, diet, work, taboos, etc.. delivery place, assistance equipments used in delivery, position during delivery, severance of umbilical cord (who does and how done), disposal of placenta.
3. Postnatal practices: Confinement and segregation, ceremonial pollution, diet for mother and child, rituals.
4. Protection and care of child and training.
5. Attitude towards birth of child, preference about sex, preference about number, segregation of sex. etc.,

B. Initiation

1. Initiation ceremony; descriptions.
2. Premarital sex relations within the community, outside the community, sanctions and taboos.

C. Marriage

1. Age at marriage for both sex; prohibited degrees of relationship, preferences, widow remarriage (preferences and taboos).
2. Civil status and social status.
3. Types of marriage : Monogamy, Polygamy (Polyandry and Polygyny).
4. Selection of spouse : qualities valued (for bride and groom) mode of selection, procedure.

5. Modes of acquiring mate: By negotiation, force, intrusion, elopement etc.,
6. Terms of settlement: Payment of bride price, dowry, service, exchange, adoption, etc.
7. Ceremonies connected with marriage: Details including who presides over the marriage and services of functional castes.
8. Statistical data as per 1961 Census.
9. Divorce: Reasons and procedure.

D. Death :

1. Concept about death, measures to ensure future well being of the soul, meaures to avert harm by the spirits.
2. Methods of disposal: burial, cremation, exposure, floating on water, etc.
3. Preparation for disposal of dead, informing friends and relatives, treatment of the dead body, digging of pit etc. for disposal; how carried, who carry, who accompany, place of disposal, methods of disposal, norms and taboos.
4. Ceremonies connected with disposal.
5. Death rites: Details.
6. Monuments: Tombs, megaliths, etc.
7. Pollution: duration, restrictions in work, food, dress, shaving, hair cropping, sex life etc; removal of pollution.
8. Mourning: Mourners and duration.

X. Religion :

1. Deities: supreme diety, benevolent deities, malevolent spirits, presiding deities of village and other aspects of life including occupation, clans, *gotras* etc.
2. Place of the deities in the regional pattern and Brahmanical and other traditions.
3. Rituals and concepts associated with the pantheon.
4. Spots associated with the dieties, pilgrim centres and methods of worship.
5. Religious functionaries.
6. Calendar of festivals and their observance.
7. Concept of soul, hell, heaven, rebirth, transmigration of soul, etc.
8. Sects and denominations: Name, distribution beliefs and practices etc.
9. Statistical information.

XI. Leisure, Recreation and Child Play

1. Use of leisure time: For male, female, children and adult; seasonal variation in leisure time.
2. Recreation—their mode and extent, for males, females and children.
3. Leisure and recreation with reference to work.

XII. Relation among different Segments of the Community

Recognised segments–name, basis (territorial, ceremonial, social, prestige, religion, sect, education, age, etc.); Inter-relationship among various segments; status of the segment; status of women.

XIII. Inter-community Relationship

1. Ceremonial relatioship; service by Brahmins, traditional service by castes like barbers and washermen etc.
2. Pollution by touch or proximity to high Caste Hindus, use of well, admission to temple.
3. Secular relationship: Model for other communities; dominance due to economic resources, political status, social status, etc.
4. Bridge role, buffer role, alliance and antagonism of the community.

XIV. Structure of Social Control, Prestige and Leadership

1. Social control : Levels of social control, community level, regional level, hereditary, special functionaries etc., social control by other agencies.
2. Mode of acquiring offices.
3. Control exercised by traditionallay recognised leaders, functionaries of statutory bodies of the region. Powerful individuals belonging to the community etc.: at the regional level and local level.

4. Relationship between spheres of social control and agencies of social control.

5. Leadership : For social change, for technological change, for political action and for other organised activities at the community level, regional level and local level.

6. Social Prestige: Method of gaining social prestige (by performing ritual, merit of feast, associating with historical association etc.) symbols of social prestige.

XV. Social Reform and Welfare :

1. Social reform movements; Intensity; reasons (for raising social status, establishing traditional norms, for westernisation etc.); history and import of the movements.

2. Social Welfare : Agency, religious organisation, community as a whole, Government Official and non-official, role of the social welfare measures and impact.

XVI. References cited and other Bibliography.

ANNEXURE II

List of Scheduled Castes and Scheduled Tribe in Andhra Pradesh.

List of Scheduled Castes and Scheduled Tribes in Andhra Pradesh State as notified by the President of India in the "Scheduled Castes and Scheduled Tribes List Modification Order, 1956" is given below.

SCHEDULED CASTES

I. Throughout the State:

†1. Chalavadi
†2. Chamar, Mochi or Muchi
†3. Madiga
*4. Mala

II. In the districts of Srikakulam, Visakhapatnam, East Godavari, West Godavari, Krishna, Guntur, Nellore, Chittoor, Cuddapah, Anantapur and Kurnool.

*1. Adi Andhra
*2. Adi Dravida
†3. Arundhatiya
4. Bariki
5. Bavuri
*6. Chachati
7. Chandala
*8. Dandasi
*9. Dom, Dombara, Paidi or Pano
*10. Ghasi: Haddi or Relli Chachandi
*11. Godagali
*12. Godari
13. Gosangi
†14. Jaggali
†15. Jambuvulu
16. Madasi Kuruva or Madari Kuruva.
*17. Mala Dasu
18. Madiga Dasu and Mashteen
*19. Matangi
20. Mundala
*21. Paky or Moti
*22. Pambada or Pambanda
23. Pamidi
*24. Panchama or Pariah
*25. Relli
26. Samban
*27. Sapru
*28. Thoti

III. In the districts of Mahbubnagar, Hyderabad, Medak, Nizamabad, Adilabad, Karimnagar, Warangal, Khammam and Nalgonda.

1. Anamuk
*2. Aray (Mala)
*3. Arwa Mala
4. Beda (Budga) Jangam
*5. Bindla
6. Byagara
†7 Chambhar
*8. Dakkal (Dokkalwar)
*9. Dhor
10. Ellamalwar (Yellammalawandlu).
11. Holeya
12. Holeya Dasari
*13. Kolupulvandlu
*14. Mahar
*15. Mala Dasari
16. Mala Hannai
*17. Malajangam
18. Mala Masti
19. Mala Sale (Netkani)
20. Mala Sanyasi
*21. Mang
*22. Mang Garodi
*23. Manne
24. Mashti
*25. Mehtar
*26. Mitha Ayyalvar
†27. Samagara
*28. Sindhollu (Chindollu)

ANNEXURE II

SCHEDULED TRIBES

I. Throughout the State.

*1. Chenchu or Chenchuwar

*2. Koya or Goud with its sub-sects-Rajah or Rasha Koyas, Lingadhari Koyas (ordinary), Kottu Koyas, Bhine Koya and Rajkoya.

II. In the districts of Srikakulam, Visakhapatnam, East Godavari, West Godavari, Krishna, Guntur, Nellore, Chittoor, Cuddapah, Anantapur and Kurnool.

1. Bagata
2. Gadabas
*3. Jatapaus
4. Kammara
5. Kattunayakan
*6. Konda Dhoras
7. Konda Kapus
8. Kondareddis
9. Kondhs : (Kodi and Kodhu), Desaya Kondhs, Dongria Kondhs, Kuttiya Kondhs, Tikiriya Kondhs, and Yenity Kondhs.
10. Kotia-Bentho Oriya, Bartika, Dhulia or Dulia, Holva, Paiko, Putiya, Sanrona and Sidhopaiko.
11. Kulia
12. Malis
13. Manna Dhora
14. Mukha Dhora or Nooka Dhora.
15. Porja, (Parangiperja)
16. Reddi Dhoras
17. Rona, Rena
18. Savaras: Kapu Savaras, Maliya Savaras or Khutto Savaras
*19. Sugalis (Lambadis)
*20. Yenadis
*21. Yerukulas

III. In the districts of Mahbubnagar, Hyderabad, Medak, Nizambad, Adilabad, Karimnagar, Warangal, Khammam and Nalgonda.

1. Andh
2. Bhil
*3. Gond (including Naikpod and Rajgond)
4. Hill Reddis
5. Kolam (including Mannervarlu)
6. Pardhan
7. Thoti

IV In the Agency tracts

1. Goudu (Goud)
2. Nayaks
3. Valmiki

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*Surveyed by the Census Office, Andhra Pradesh. †Present Monograph.

MGIPN—3—2 Census And./71—30-4-73—1000

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