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## ETHNOGRAPHIC NOTES

### ANDHRA PRADESH


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## ETHNOGRAPHIC NOTES

on

Scheduled Castes

1. **Mala Jangam**
2. **Mala Dasari and Mala Dasu**
3. **Sindhollu or Chindollu**
4. **Mitha Ayyalvar**
5. **Bindla and Kolupulvandlu**


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*Andhra Pradesh, Hyderabad*

# 1961 CENSUS PUBLICATIONS, ANDHRA PRADESH

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

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District Census Handbooks (*Separate Volume for each District*)

*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, Handicrafts and Social Studies Unit, assisted by Shri N. G. Nag, Officer on Special Duty, and Shri A. M. Kurup, Research Officer, is coordinating 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 Operation, 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 mobilty 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 mobilty, 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 coordinate 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, handicrafts 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 Scheduled castes viz., Mala Jangam, Mala Dasari and Mala Dasu, Sindhollu or Chindollu, Mitha Ayyalvar, Bindla and Kolupulvandlu 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 have been 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 present 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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| 61 | 1 | 1 | 5 | for feast | feast for |
| 62 | 2 | 3 | 5 | the the body | the body |
| 63 | 2 | 2 | 1 | devided | divided |
| 64 | 1 | 2 | 4th from below | offerred | offered |

# MALA JANGAM



Fig. 1 A Male Malajangam

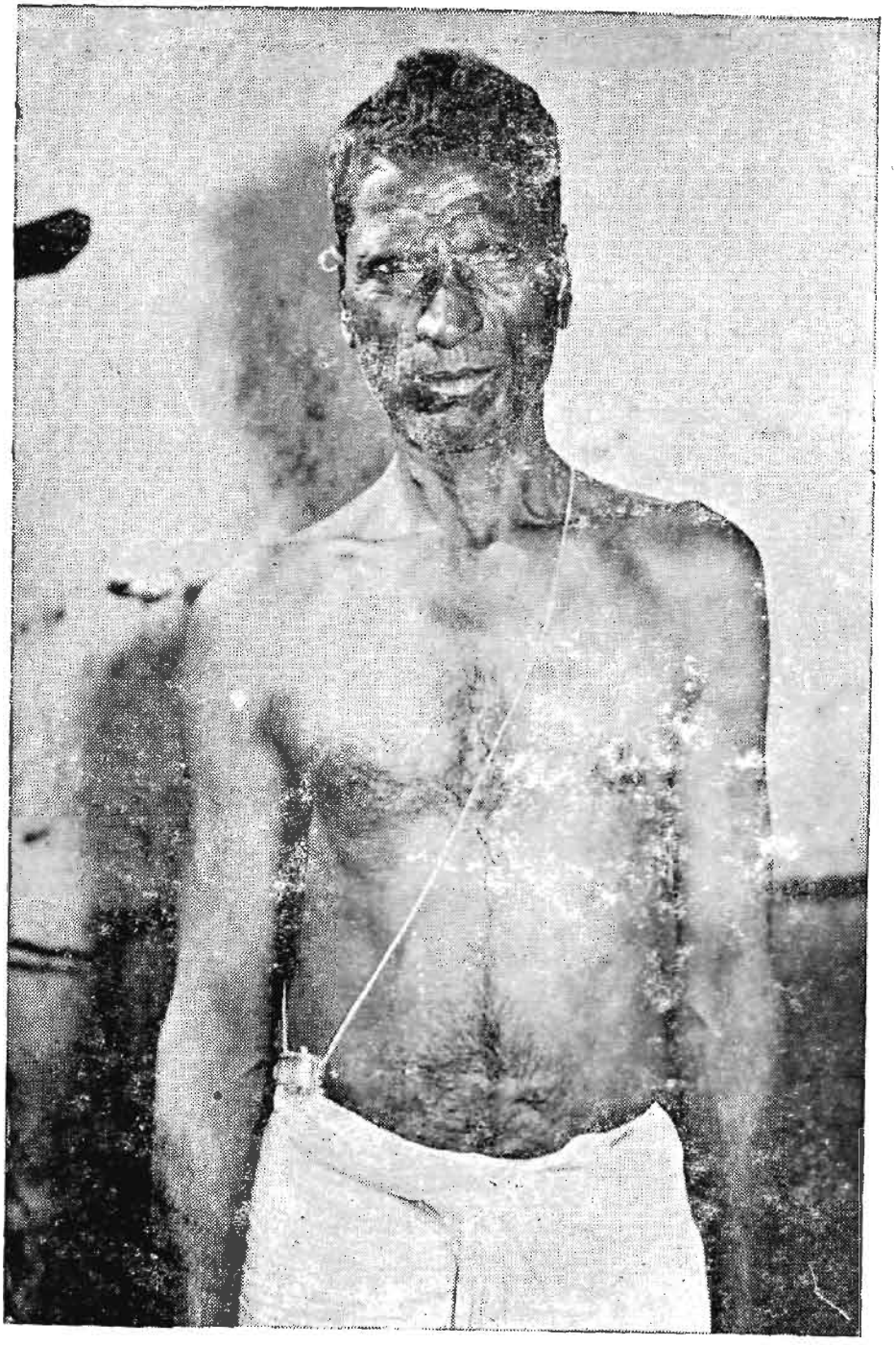


Fig. 2 A Male Malajangam with a *Lingam* tied to his sacred thread

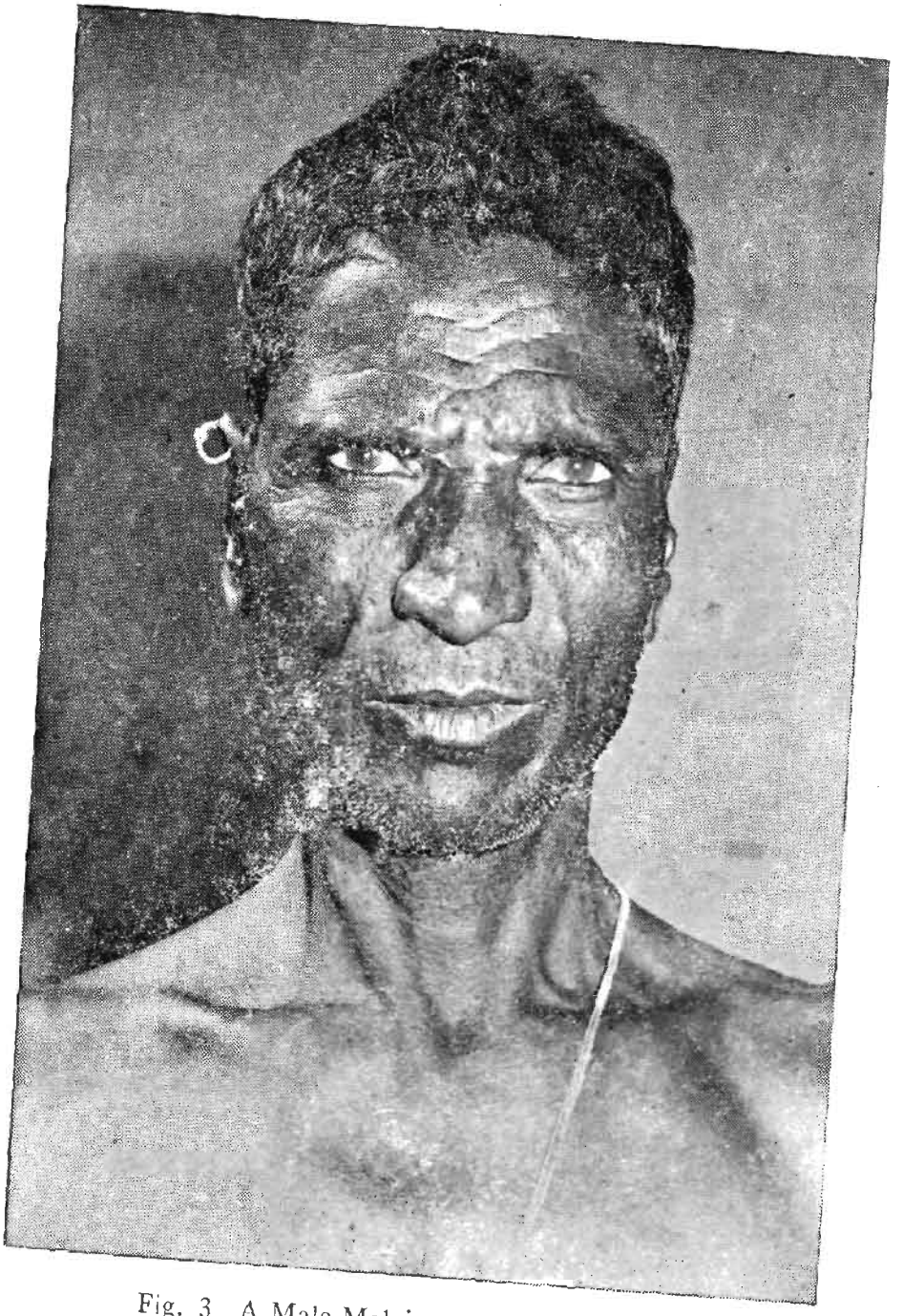


Fig. 3 A Male Malajangam — Front view

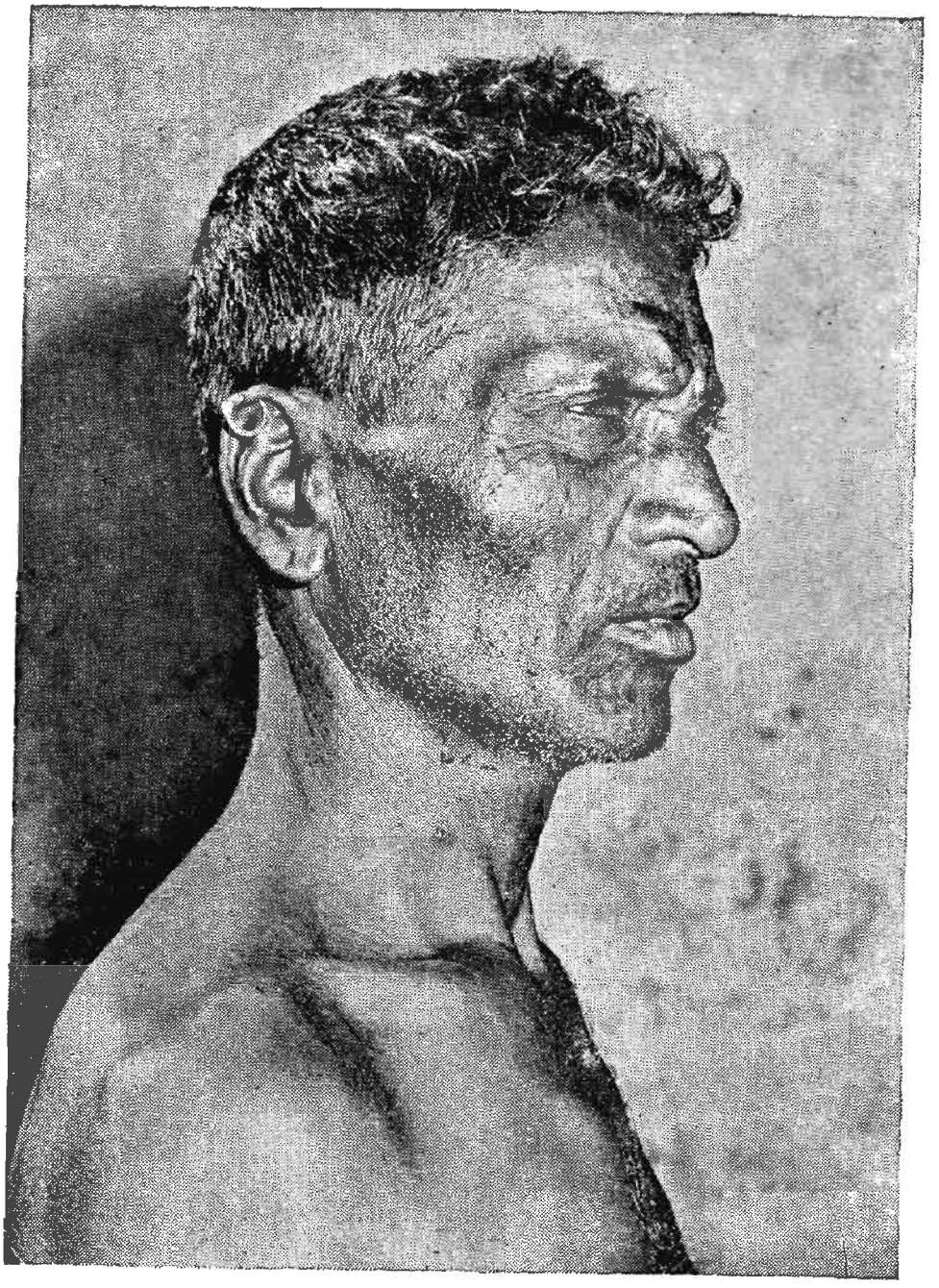


Fig. 4 A Male Malajangam — Profile



Fig. 5 A female Malayangam



Fig. 6 A female Malajangam wearing *Lingam*



Fig. 7 A female Malajangam — Profile

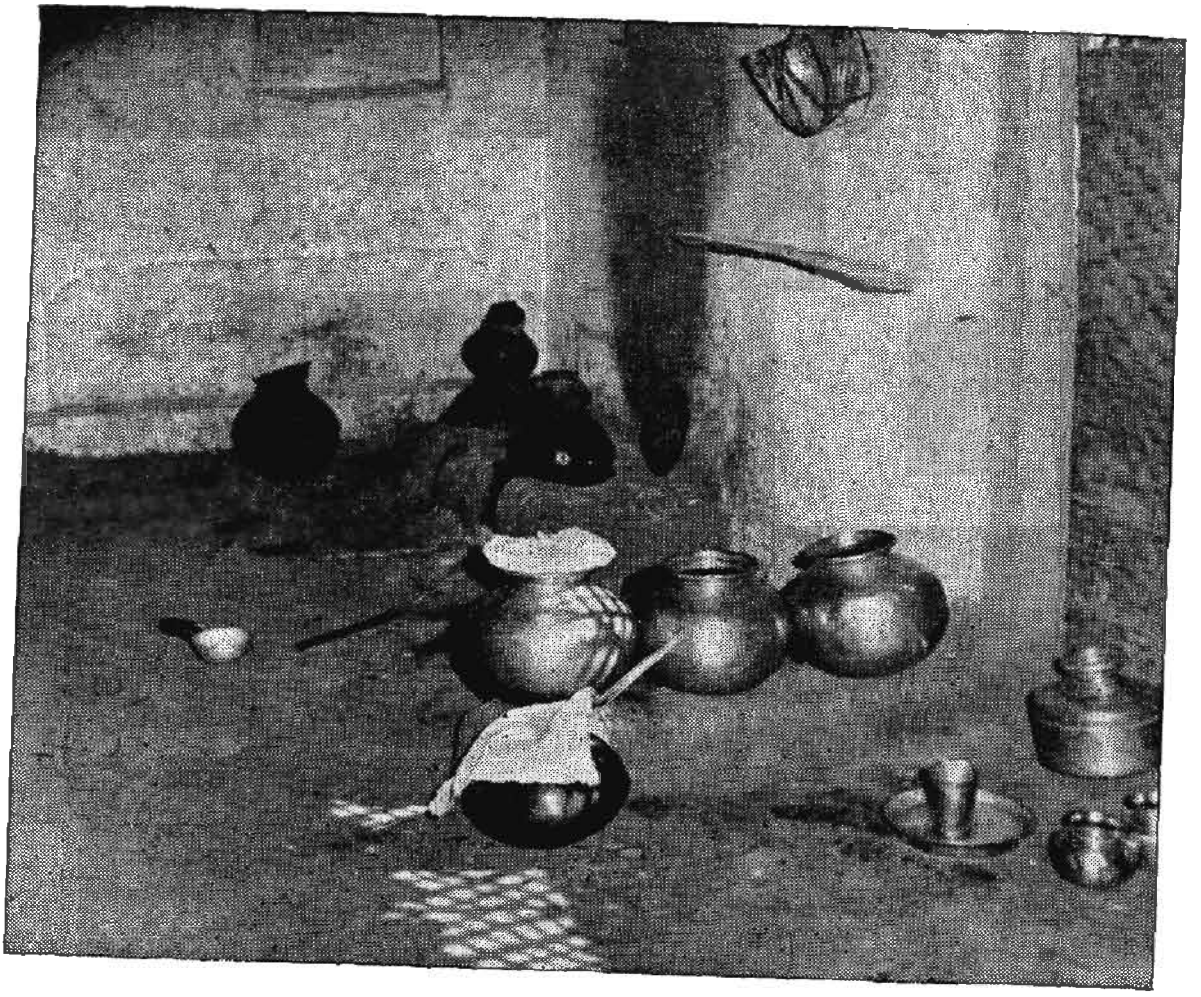


Fig. 8 Kitchen of Malajangam

# MALA JANGAM

## Name, Identity, Origin and History

Mala Jangam, whose population is 5,296 persons in Andhra Pradesh is declared as a Scheduled Caste in the Telangana area of the State. It is a priestly class since they officiate over the festivals and ceremonies of the Saivaite section of Malas. They do not officiate over the ceremonies and festivals of other Scheduled Castes. The priests who officiate for Vaishnava Malas are called Mala Ayyorlu or Mitha Ayyalwar. According to Hassan, Mala Jangam is one of the numerous endogamous groups of Mala community and they are the *gurus* of Malas who are *vibhutidaris* (Hassan, Vol. I, p. 430). However, during the field study, it is ascertained that Mala Jangams are different from Malas and claim superiority over Malas. Very little is known about the origin of Mala Jangam. They are generally called *Jangam* or *Jangalu*. *Jangam* literally means 'motion' and is applied to these priests, who are regarded as living symbols of God Siva. Elderly people always wear *Lingam* (indication of Lord Siva). One informant by name Allamaiah, aged 60 years of Palwancha village of Nizamabad district narrated as to how this caste derived its name, *viz*., Mala Jangam. According to him, there was once a Jangam in a village who used to officiate all over the ceremonies connected with all the castes in that particular village. One day a Vaisya who wanted to invite the Jangam in connection with some ceremony went in search of him and found the Jangam taking food in a Mala house. The Vaisya advised him not to take food in a Mala house to which the Jangam retorted that he would take food in every household in which he officiates as priest. The Vaisya who grew wild cursed the Jangam that in future the latter would officiate at the ceremonies connected with Malas only. From then onwards he began to officiate as a priest only in Mala households and thus the name of Mala Jangam is believed to have come into existence. It is, however, strange that now-a-days these Mala Jangams do not take food in Mala households. Except this story no other details of their origin are known to the informants at Adlur Yella Reddy and Palwancha villages of Kamareddy taluk of Nizamabad district, where case studies have been conducted. The Mala Jangams tell stories and recite some legends about great epics and historic persons like Nala Maharaju, Palanati Bala Chandrudu, etc. Figures 1 to 7 show male and female Mala Jangams respectively.

## Distribution and Population Trend

According to the 1961 Census, Mala Jangams are found in the districts of Mahbubnagar, Hyderabad, Medak, Nizamabad, Adilabad, Karimnagar, Warangal, Khammam and Nalgonda and they are scheduled in these nine districts of Telangana. The case studies were conducted in 1963 in two villages of Kamareddy taluk in Nizamabad district which has considerable population of this caste. The population figures of Mala Jangams in former Hyderabad State for 1921 and 1931 Censuses and their districtwise distribution in Andhra Pradesh based on the 1961 Census are given in Statement I. Statement II gives the percentage distribution of Mala Jangams by districts and their sex-ratio in each district.

STATEMENT I

POPULATION OF MALA JANGAM

| District | | | Persons | Males | Females |
|---|---|---|---|---|---|
| (1) | | | (2) | (3) | (4) |
| 1921 Hyderabad State (Part II, p. 99) | | ... | 2,767 | 1,839 | 928 |
| 1931 Hyderabad State (Part I, p. 260) | | ... | 5,632 | N.A. | N.A. |
| 1961 Census Andhra Pradesh | | | | | |
| Total | Total | ... | 5,296 | 2,676 | 2,620 |
| | Rural | ... | 4,038 | 2,059 | 1,979 |
| | Urban | ... | 1,258 | 617 | 641 |

STATEMENT I—(*Concld.*)

| (1) | | | (2) | (3) | (4) |
|---|---|---|---|---|---|
| Mahabubnagar district | Total | ... | 242 | 126 | 116 |
| | Rural | ... | 225 | 118 | 107 |
| | Urban | ... | 17 | 8 | 9 |
| Hyderabad district | Total | ... | 710 | 366 | 344 |
| | Rural | ... | 204 | 99 | 105 |
| | Urban | ... | 506 | 267 | 239 |
| Medak district | Total | ... | 557 | 263 | 294 |
| | Rural | ... | 548 | 257 | 291 |
| | Urban | ... | 9 | 6 | 3 |
| Nizamabad district | Total | ... | 1,690 | 880 | 810 |
| | Rural | ... | 1,529 | 789 | 740 |
| | Urban | ... | 161 | 91 | 70 |
| Adilabad district | Total | ... | 736 | 343 | 393 |
| | Rural | ... | 464 | 235 | 229 |
| | Urban | ... | 272 | 108 | 164 |
| Karimnagar district | Total | ... | 1,027 | 530 | 497 |
| | Rural | ... | 947 | 497 | 450 |
| | Urban | ... | 80 | 33 | 47 |
| Warangal district | Total | ... | 107 | 51 | 56 |
| | Rural | ... | 71 | 45 | 26 |
| | Urban | ... | 36 | 6 | 30 |
| Khammam district | Total | ... | 115 | 57 | 58 |
| | Rural | .. | — | — | — |
| | Urban | ... | 115 | 57 | 58 |
| Nalgonda district | Total | ... | 112 | 60 | 52 |
| | Rural | ... | 50 | 19 | 31 |
| | Urban | ... | 62 | 41 | 21 |

## STATEMENT II

PERCENTAGE DISTRIBUTION OF MALA JANGAMS DISTRICTWISE WITH THEIR SEX RATIO

| District | | Pecentage to total population of the caste | Sex ratio (Females per 1,000 males) |
|---|---|---|---|
| (1) | | (2) | (3) |
| Mahabubnagar | ... | 4.57 | 920 |
| Hyderabad | ... | 13.41 | 940 |
| Medak | ... | 10.52 | 1,117 |
| Nizamabad | ... | 31.91 | 920 |
| Adilabad | ... | 13.90 | 1,145 |
| Karimnagar | ... | 19.39 | 937 |
| Warangal | ... | 2.02 | 1,098 |
| Khammam | ... | 2.17 | 1,017 |
| Nalgonda | ... | 2.11 | 866 |
| Total | ... | 100.00 | 979 |

76.25% of the Mala Jangams live in the rural areas. Females outnumber the males to a significant extent in Medak and Adilabad districts. The total population of the Mala Jangams in the State forms 0.11% to the total population of all Scheduled Castes and 0.01% of the total population of the State.

**Family, Clan and Analogous divisions**

The family among them is patrilineal and patrilocal. The sons have the right of inheriting the property of the parents and performing the obsequies of the deceased elders. The woman after the marriage goes to the husband's residence and becomes a member of the husband's family. In the areas where field study was conducted the Mala Jangams stated that they have forgotten their *gotramulu*. They have given, however, the following surnames which are exogamous, *i.e.*, marriages can be contacted only between people having different surnames.

Exogamous Divisions

1. *Thammadi*
2. *Mekala*
3. *Elangi*
4. *Dadigemollu*
5. *Kesalollu*
6. *Chedollu*
7. *Rudramollu*
8. *Are*
9. *Erpulollu*
10. *Lingalollu*
11. *Bugudalollu*
12. *Sangepollu*
13. *Kamduru*
14. *Ramindlollu*
15. *Chegantollu*

A list of *gotramulu* (exogamous sections) of the Caste, and family names among Mala Jangams according to Hassan, (Vol. I, p. 431) is given below:

| Gotramulu | Family names |
|---|---|
| 1. *Nandi* | 1. *Madnollu* |
| 2. *Vrushabha* | 2. *Rajalollu* |
| 3. *Bhrangi* | 3. *Komalollu* |
| 4. *Yadva* | 4. *Bandrollu* |
| 5. *Sakanda* | 5. *Pabollu* |
| | 6. *Kandollu* |

**Dwellings**

Mala Jangams generally live on the outskirts of the villages as they are untouchables. In both the villages where field study was conducted they had their huts constructed in a south-east corner of the village. The main entrance to the hut is always towards the north. They could not give any reason for this except that it was a traditional practice. There are only two types of houses among Mala Jangams and they are locally known as *Middelu* and *Gudiselu*. It is stated that all these dwellings were constructed long back. The main difference between these two types of houses is in respect of the roof alone.

*Middelu:* Houses of this type are built on raised platforms. The ground plan is rectangular. Of the 4 walls the front wall is 6 ft. in height while the hind wall is 11 ft. high. The walls are built of mud and stone for both the types. Palmyra rafters are arranged horizontally on the walls over which *thattis* or wooden frames covered with mud are spread. In some cases tiles are spread over the wooden frame.

*Gudiselu:* Here too the ground plan is rectangular as in the case of *Middelu*. The lengthwise walls of the house are about 6 ft. in height while the side walls of the house are raised a little higher above this level in a triangular shape. On the vertices (side walls) a big palmyra pole is placed, over which bamboos on either side are arranged in an inclined position resting on both the lengthwise walls. Palmyra leaves are then spread over the bamboo frame work. Generally both the types of houses are provided with a single door. Some houses are without shutters for the doors. There are no ventilators. Usually both the types of houses are single roomed and a portion of it is used as kitchen where a window is arranged. All the households are owning their houses. The cost of construction of a *midde* type of house is about Rs. 1,000 and of *gudise* type is about Rs. 600. The main door faces north for both the types as stated earlier. The houses are constructed usually with the assistance of family members to a large extent; if absolutely necessary, some hired labour is also employed occasionally. There is a separate cattle shed for each house. There is no separate well for each household; there is one common well for the exclusive use of this caste and other communities do not draw water from this well. The walls are white washed once in a year and the floor is plastered with cow dung once in a week preferably on Friday. Decorative line drawings with lime powder are made in the front yard of the house. For the ceremonies connected with house construction and house-warming, they consult a Brahmin for fixing up an auspicious day. Before the commencement of construction of a house, they perform *puja* and offer coconuts to God. For the housewarming ceremony, they sacrifice a goat or sheep and entertain the relatives with non-vegetarian food. All the households contribute some money on the occasion of house warming ceremony.

**Food**

The staple food of Mala Jangam consists of *jowar* and rice. Occasionally they take bread (*roti*) made of wheat. They use all kinds of vegetables and fruits without any restriction provided they are available and are cheap enough. They take food twice a day. They eat the flesh of goat, sheep and fowl. The flesh of the above dead animals or dead birds is eaten. They do not eat beef or pork. They relish all kinds of fish. They do not eat wild roots. On festive occasions they prepare a special dish, *viz.*, *payasam* (a sweet preparation with milk). There are no taboos regarding food and drinks. Mala Jangams have no habit of taking tiffin, coffee or tea regularly but on rare occasions they take only coffee or tea but no tiffin.

**Utensils**

Earthen utensils are very common among these people as they are very cheap and locally manufactured. Very few who can afford, use aluminium utensils also. Earthen pots of different sizes are used for cooking and preserving the cooked food. Aluminium plate or brass plate known as *tale* is used for eating. Tumblers made of aluminium or brass metal, locally known as *munta* are used for drinking water. *Sarva* or *binde* made of brass or earth are used for bringing and storing water. Grains are stored in earthen vessels and baskets which are locally known as *kagu*, *gummelu* respectively. Figure 8 shows the kitchen of a Mala Jangam household.

**Fuel**

Country wood and cow dung cakes are used as fuel. Whenever they are free, they procure firewood from the nearby forest and fields. During certain seasons when they are busy they purchase firewood once in a month. Kerosene lamp is used for purposes of lighting.



Fig. 9 A group of Malajangams of different age groups in their usual pattern of dress



Fig. 10 A group of Malajangams of different age groups in their usual pattern of dress

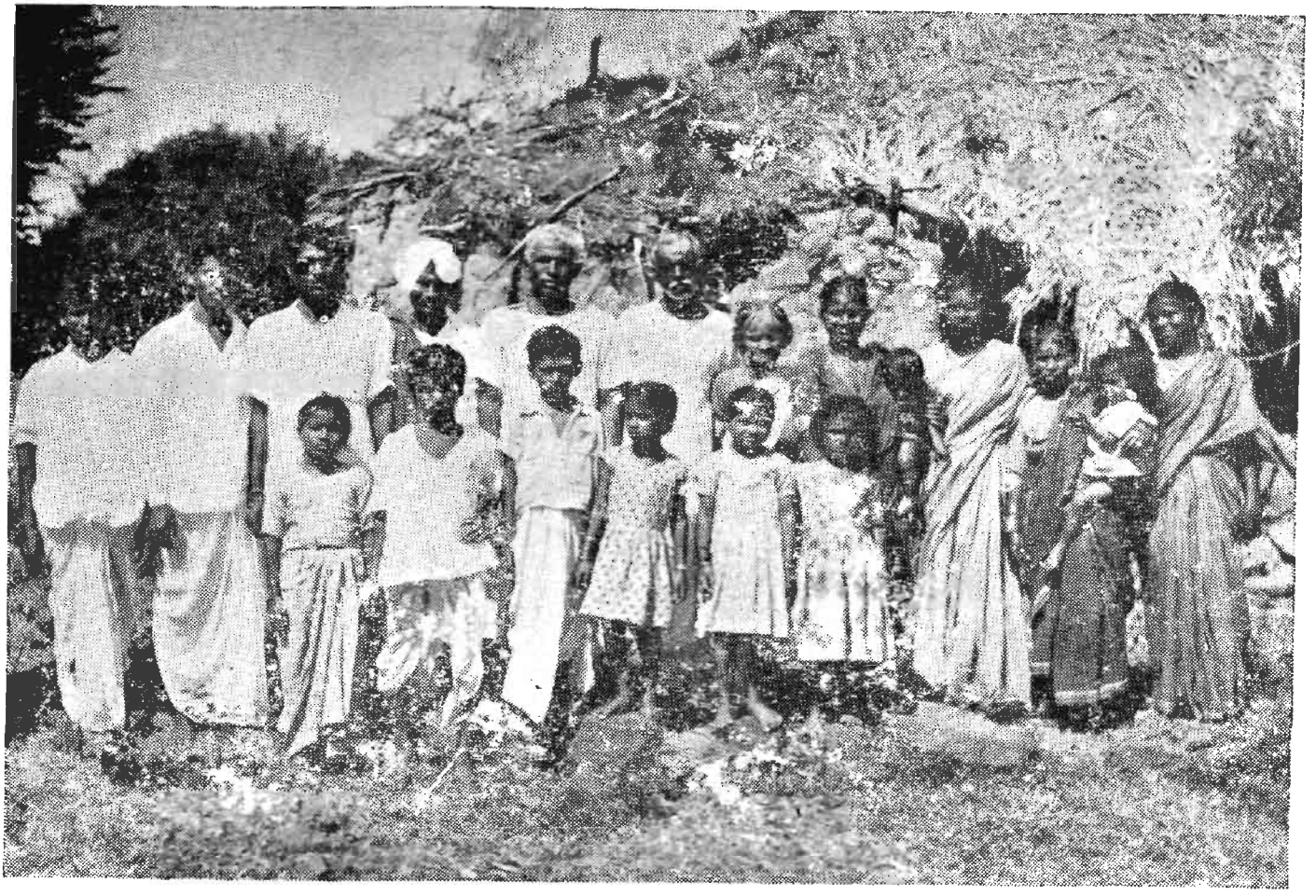


Fig. 11 A group of Malajangams of different age groups in their usual pattern of dress

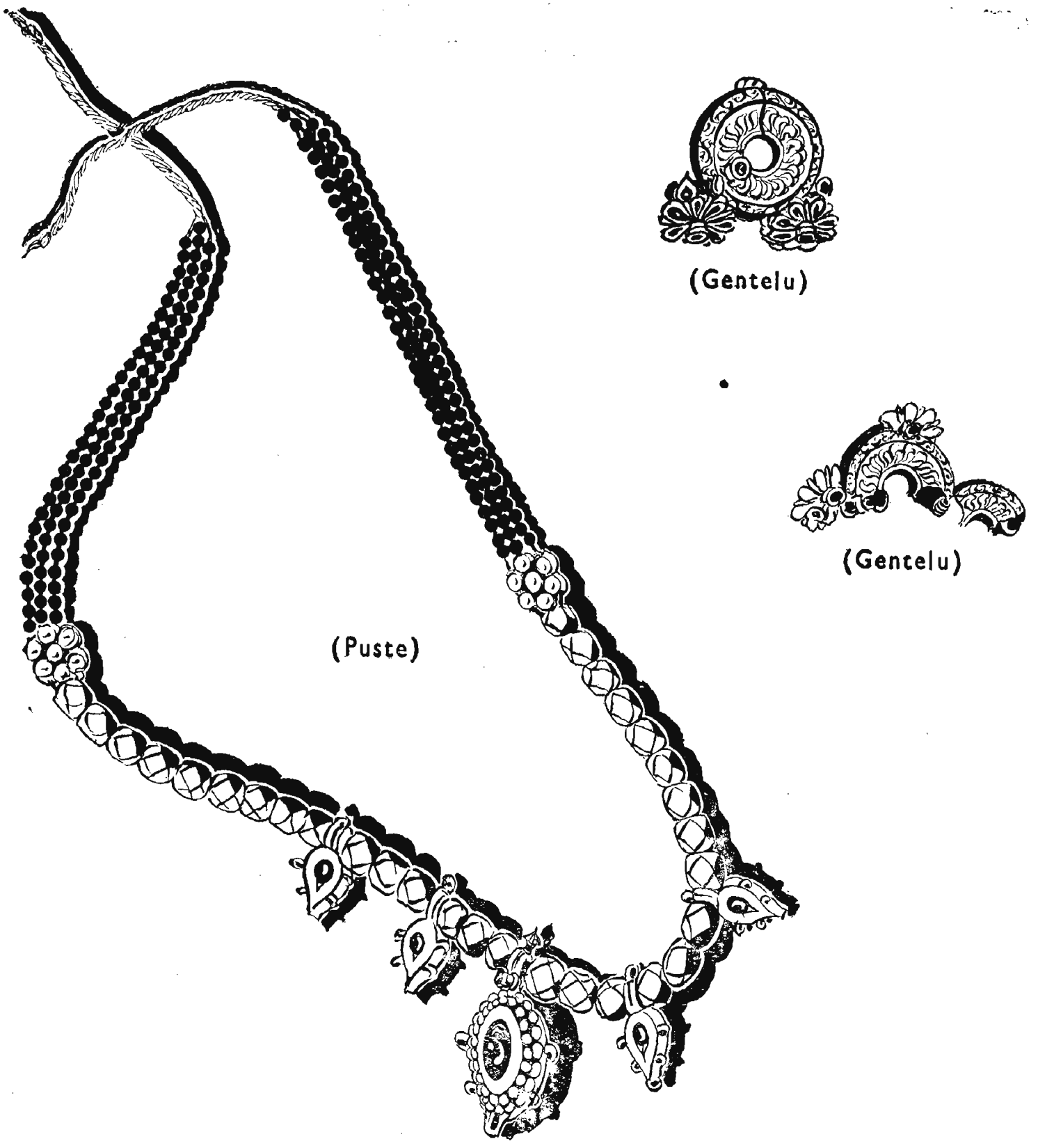



Fig. 12 Ornaments

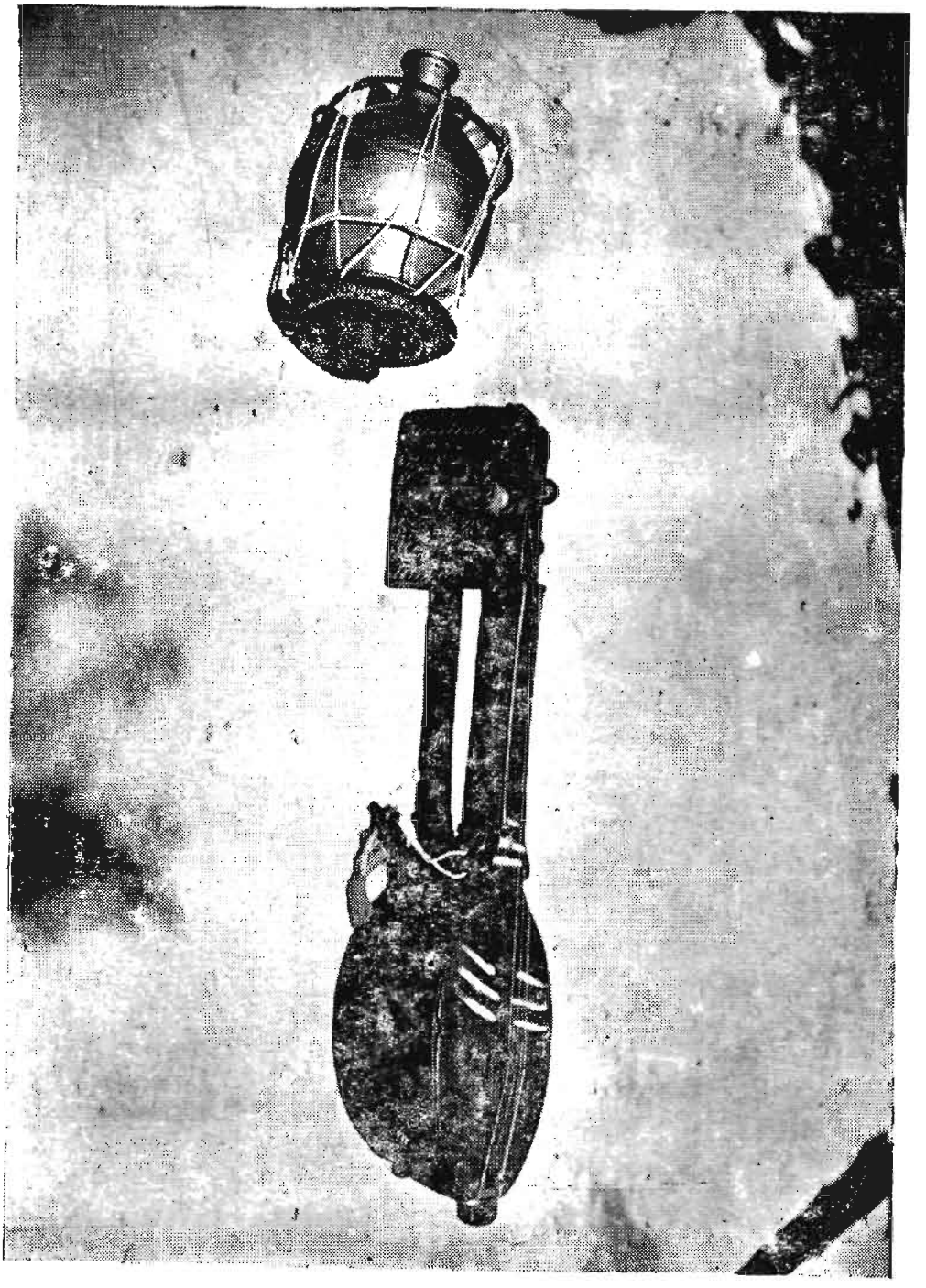


Fig. 13 Musical instruments – *Tambura* and *Dinki* which they play during their *Bikshatanam*



Fig. 14 Musical instruments – *Tambura* and *Dinki* which they play during their *Bikshatanam*

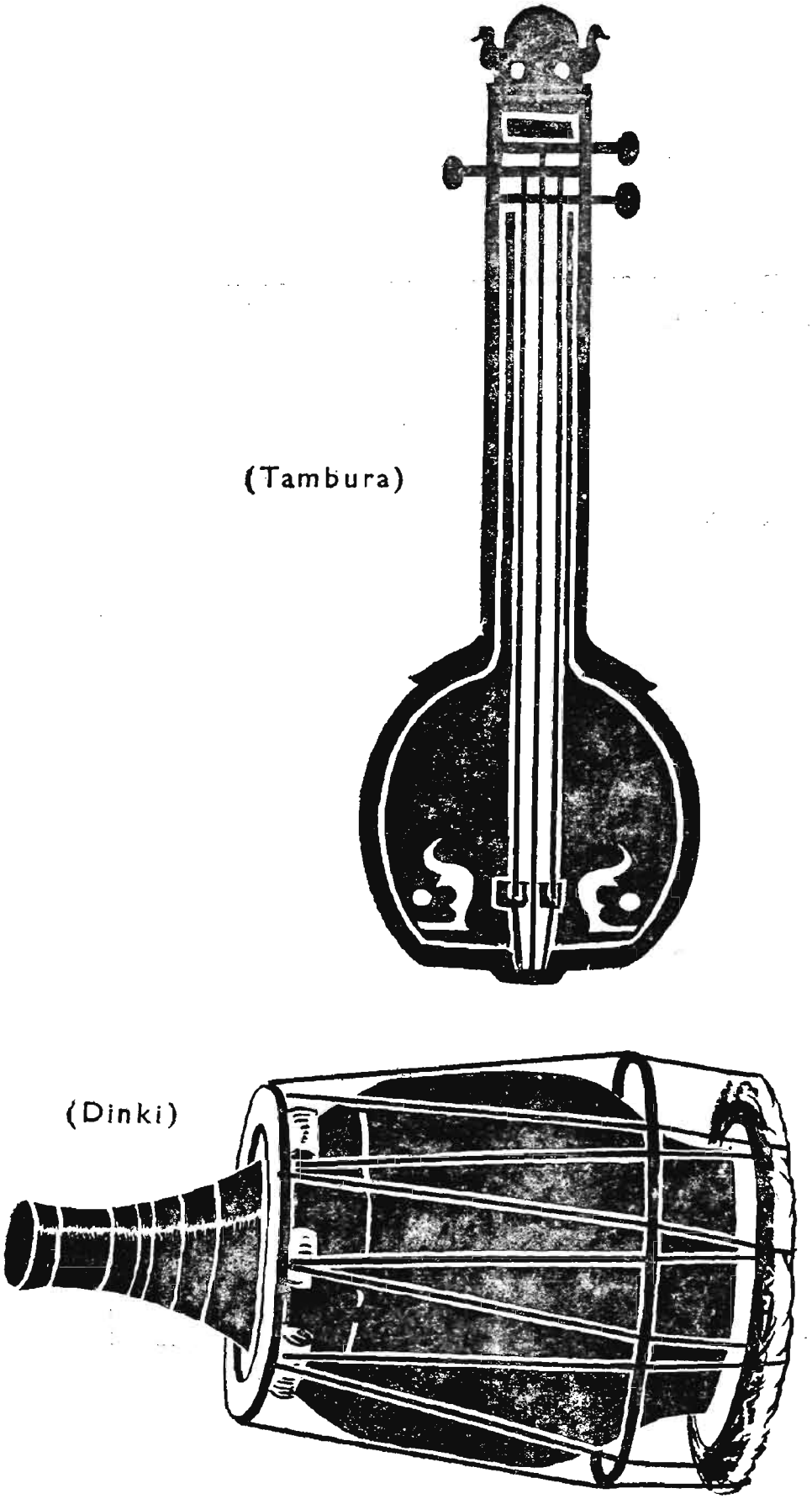
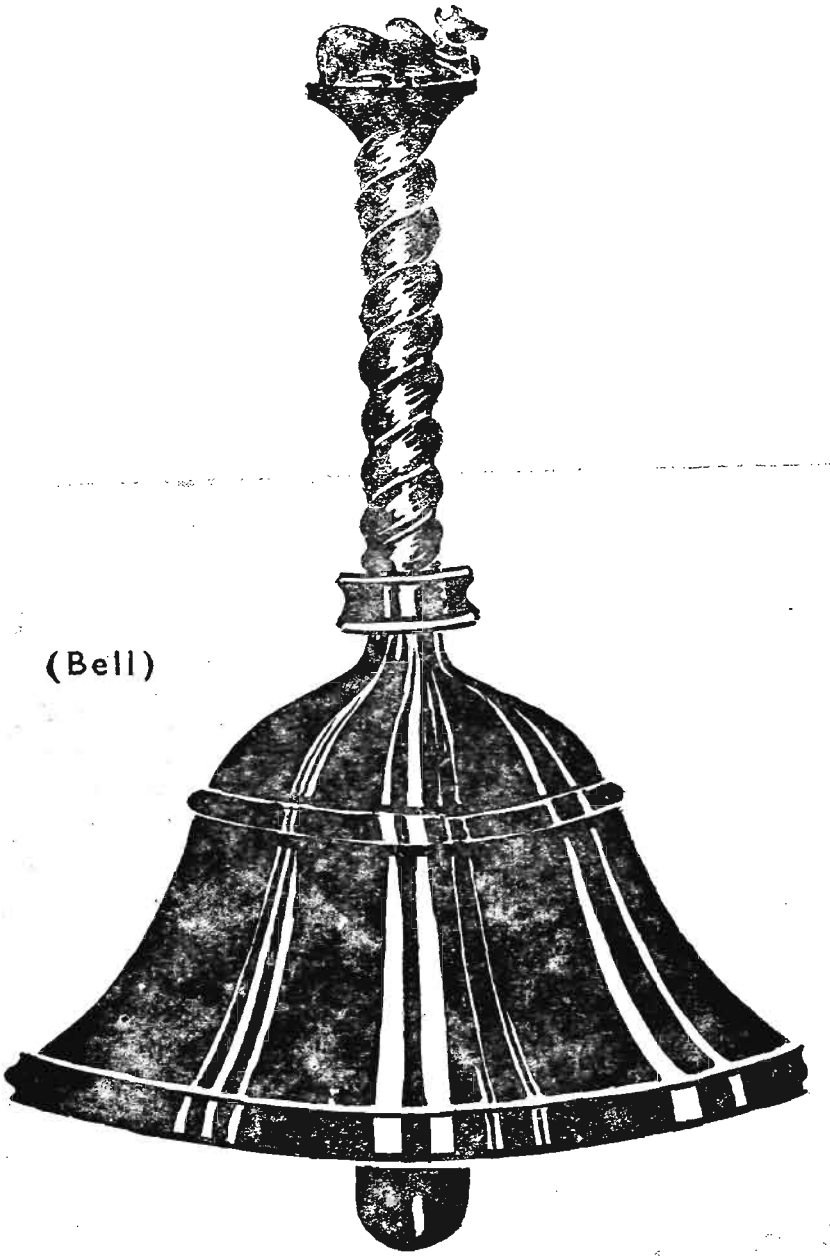



Fig. 15 Musical instruments – *Tambura* and *Dinki* which they play during their *Bikshatanam*



Fig. 16 Bell and Conch which will be played at the time of death by Jangams



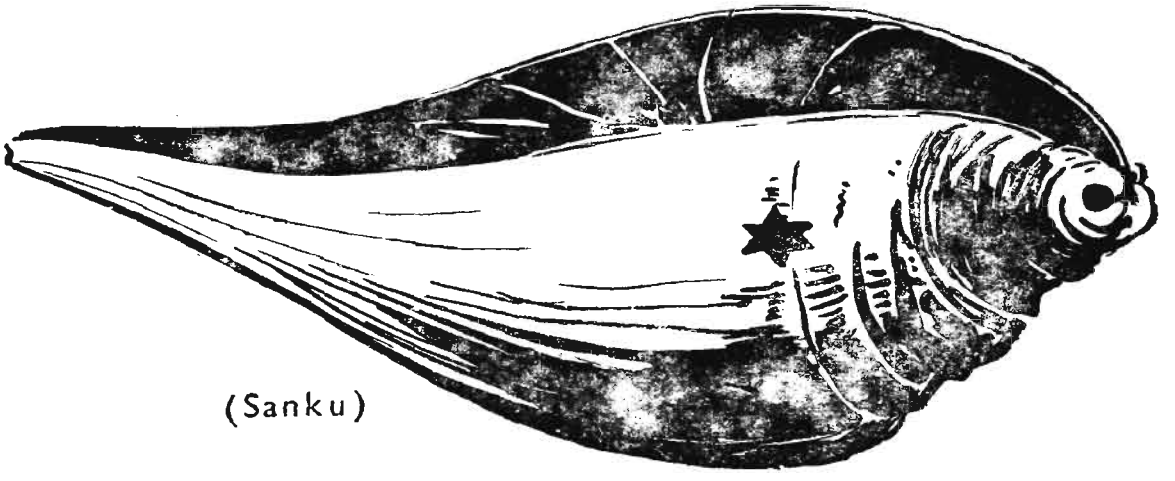




Fig. 17 Bell and Conch which will be played at the time of death by Jangams



Fig. 18 Worship of *Lingam* by a female Malajangam



Fig. 19 Lord Siva carried in palanquin during *Jataralu*



Fig. 20 Lord Siva carried in palanquin during *Jataralu*

**Dress**

Men wear dhotis locally known as *pancha* of 4½ yards length and a *kamij* (shirt). They always keep a *gongadi* (country rug) on their shoulders and cover their heads with it in summer. Women wear sarees of 8 yards length and a blouse (*ravika*). The same dress is used on special occasions too. Figures 9 to 11 show a group of Malajangams of different age-groups in their usual pattern of dress.

**Ornaments and Material Culture**

Most of them use ornaments made of silver and brass and very few use gold ornaments. Married women of Mala Jangam wear *puste* (marriage locket) placed amidst threaded black beads and *mattelu* (toe rings). The other ornaments they wear are *kadialu* (big rings around the ankles) and *guntelu* (ear rings). Different kinds of chains locally known as *chowkalu*, *gundlu* and *teegelu* and necklaces are used which are made of silver and gold. The bangles made of glass and silver and finger rings of silver or brass are very popular among them. Figure 12 shows some of the ornaments.

Mala Jangams generally own and use the following agricultural implements; *nagali* (plough), *kodavali* (sickle), *gaddapara* (crow bar), *pavda* (spade), *thattalu* (baskets), *guntaka* (harrow). While on *bhikshatanam* (begging), they play *tambura* and *dinki* musical instruments shown in the figures 13 to 15. They use a bell and a *sankhu* (conch) while they officiate as priests in marriages and death ceremonies respectively (Figs. 16 and 17). They are paid an amount ranging from Re. 1 to Rs. 2 on each such occasion. As the income they derive thus is so meagre they are forced to find out other means of earning.

**Tattooing**

Both women and men have tattoo marks on their bodies. The usual tattoo marks are *Saraswathi* (Goddess of learning); *Chandamama* (Moon); *Chettu* (Tree); and names of Gods. Some people have it purely for decorative purposes with no special significance attached and some others as a hereditary custom. A few others feel that tattooing has got some medicinal value in curing bodily pains.

**Hygienic Habits**

Mala Jangams take bath every day during early hours. Earlier they were not using any toilet soaps but now they are using them regularly. Smoking *chutta* and *beedi*, chewing *pan* with *zarda* and taking intoxicants are in practice both among males and females. Some of them read daily newspapers and others hear them.

The boys of Mala Jangam play *kabadi*, *chirragone* (game with sticks) and *Goli* (marbles) while girls play *Pachhis* (a game played with cowries) and *Gachakayalu* (a game with small stones).

**Language and Education**

Their mother tongue is Telugu. They speak Urdu also. The languages spoken by their neighbours are Telugu and Urdu. They speak either in Telugu or Urdu with strangers. Some of the children are sent to the Elementary schools. It is understood that a student of Mala Jangam studying 7th Standard is given a scholarship of Rs. 30 per annum by the State Government. In Adlur Yellareddy village there was an Adult Education Centre previously. But very recently it has been closed. The following Statement gives the literacy particulars of Mala Jangams in Andhra Pradesh according to 1961 Census and as per the case studies.

STATEMENT III

LITERACY AMONG MALA JANGAMS ACCORDING TO 1961 CENSUS

| Educational Standards | | | Persons | Males | Females |
|---|---|---|---|---|---|
| (1) | | | (2) | (3) | (4) |
| According to 1961 Census, Andhra Pradesh | Total | ... | 5,296 | 2,676 | 2,620 |
| | Rural | ... | 4,038 | 2,059 | 1,979 |
| | Urban | ... | 1,258 | 617 | 641 |

STATEMENT III—(*Contd.*)

LITERACY AMONG MALA JANGAMS ACCORDING TO 1961 CENSUS

| Educational Standards | | | Persons | Males | Females |
|---|---|---|---|---|---|
| (1) | | | (2) | (3) | (4) |
| Illiterate | Total | ... | 4,237 | 1,709 | 2,528 |
| | Rural | ... | 3,348 | 1,393 | 1,955 |
| | Urban | ... | 889 | 316 | 573 |
| Literate (without educational level) | Total | ... | 776 | 709 | 67 |
| | Rural | ... | 533 | 516 | 17 |
| | Urban | ... | 243 | 193 | 50 |
| Primary or Junior Basic | Total | ... | 254 | 231 | 23 |
| | Rural | ... | 150 | 144 | 6 |
| | Urban | ... | 104 | 87 | 17 |
| Matriculation | Total | ... | 24 | 22 | 2 |
| | Rural | ... | 7 | 6 | 1 |
| | Urban | ... | 17 | 16 | 1 |
| Technical diploma not equal to degree | Total | ... | 3 | 3 | — |
| | Rural | ... | — | — | — |
| | Urban | ... | 3 | 3 | — |
| University degree or Post-graduate degree other than Technical degree | Total | ... | 2 | 2 | — |
| | Rural | ... | — | — | — |
| | Urban | ... | 2 | 2 | — |
| According to case studies | | | | | |
| Illiterates | | ... | 42 | 15 | 27 |
| Literate (without educational levels) | | ... | 5 | 5 | — |
| Primary or Junior Basic | | ... | 11 | 10 | 1 |
| Total | | ... | 58 | 30 | 28 |

Out of the total of 5,296 Mala Jangams, 4,237 or about 80% are illiterates. The percentage of literacy among Mala Jangams is about 20 (36.1 among males and 3.5 among females). The percentage of literacy among Mala Jangams as a whole is encouraging and compares favourably with the State figure of 21.2% for the whole population and is much higher than the figure of 8.5% for all the Scheduled Castes taken together. The literacy among their females is very negligible. However, the percentage of female literacy in this community is very low and they do not seem to consider womens' education as important or

necessary. The presence of 2 graduates, 3 technical diploma holders and 22 matriculates among the 967 male literates goes to show that the Mala Jangams are gradually taking sufficient interest in education. The case studies conducted at Adlur Yellareddy and Palwancha villages of Kamareddy taluk of Nizamabad district revealed that out of 58 persons (30 males, 28 females) only 16 were literates while the rest are illiterates. Of the literates, 10 males and one female are educated upto the Primary or Junior Basic level while the remaining 5 males are literates without educational standards. As the coverage of the case studies is very limited, the literacy and educational standards of Mala Jangams may be taken to be better represented by the Census data.

**Economic Life**

The traditional occupation of Mala Jangams is to officiate as priests at ceremonies of the Saivite section of Malas. But the earnings from this occupation do not normally enable them to make both ends meet and hence they go in for begging besides engaging themselves as agricultural labour during agricultural season. Out of the 58 persons surveyed (30 males, 28 females) 10 males and 14 females are engaged in agricultural labour while 8 males and 2 females are living on begging and the remaining 12 males and 12 females are non-workers. Some own lands which are small in extent and hence they take up agricultural labour as a subsidiary occupation. Some persons have *inam* lands. It appears from the case studies that this community is economically very backward. The Statement below shows the distribution of Mala Jangams by occupation according to the 1961 Census.

STATEMENT IV

OCCUPATIONS OF MALA JANGAMS ACCORDING TO 1961 CENSUS

| Name of occupation (1) | Persons (2) | Males (3) | Females (4) |
|---|---|---|---|
| According to 1961 Census | | | |
| Cultivation ... ... ... ... | 1,043 | 629 | 414 |
| Agricultural Labour ... ... ... ... | 872 | 263 | 609 |
| Mining, Quarrying, Livestock *etc.*, ... ... ... | 43 | 38 | 5 |
| Household Industry ... ... ... ... | 48 | 21 | 27 |
| Manufacturing other than Household Industry ... ... | 50 | 36 | 14 |
| Construction ... ... ... ... | 44 | 39 | 5 |
| Trade and Commerce ... ... ... ... | 46 | 13 | 33 |
| Transport, Storage and Communications ... ... | 22 | 22 | — |
| Other Services ... ... ... ... | 243 | 142 | 101 |
| Total workers ... ... ... ... | 2,411 | 1,203 | 1,208 |
| Non-workers ... ... ... ... | 2,885 | 1,473 | 1,412 |
| Total ... ... ... ... | 5,296 | 2,676 | 2,620 |
| According to case studies | | | |
| Agricultural labour ... ... ... ... | 24 | 10 | 14 |
| Begging ... ... ... ... | 10 | 8 | 2 |
| Non-workers ... ... ... ... | 24 | 12 | 12 |
| Total ... ... ... ... | 58 | 30 | 28 |

Among Mala Jangams, 45.5% are workers and the rest are non-workers according to the 1961 Census data. Among the workers, 43.2% and 36.1% are engaged in cultivation and agricultural labour respectively. About 10% of the workers are engaged in 'other services' which include priestly and religious services also. A negligible percentage of population are engaged in other occupations. It can, therefore, be observed that their traditional occupation is not a regular source of income for their living.

The following Statement shows the particulars of income and expenditure of the 12 households of Mala Jangams covered by case studies for the period of April, 1962 to March, 1963.

## STATEMENT V

STATEMENT SHOWING THE ANNUAL HOUSEHOLD INCOME AND EXPENDITURE OF MALA JANGAMS IN ADLUR YELLAREDDY AND PALWANCHA VILLAGES OF KAMAREDDY TALUK OF NIZAMABAD DISTRICT FOR THE PERIOD FROM APRIL 1962, TO MARCH, 1963 AS PER FIELD STUDY

| Sl. No. | Name of the head of the household | Income | Debt | Total expenditure | Expenditure | | | |
|---|---|---|---|---|---|---|---|---|
| | | | | | on food | on clothing | on fuel and lighting | on miscellaneous items |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) |
| | | Rs. P. | Rs. P. | Rs. P. | Rs. P. | Rs. P. | Rs. P. | Rs. P. |
| 1. | Balaraju ... | 525 00 | 225.00 (current year) | 750.00 | 500.00 | 10.00 | 100.00 | 140.00 |
| 2. | Allamaiah ... | 820.00 | 100.00 (current year) | 927.00 | 600.00 | 20 00 | 150.00 | 157.00 |
| 3. | Raja Lingam ... | 575.00 | 100.00 (current year) | 680.00 | 450.00 | 20.00 | 50.00 | 160.00 |
| 4. | Dadigam Raja Lingaiah ... | 750.00 | 100.00 (current year) | 850.00 | 450.00 | 15.00 | 30.00 | 355.00 |
| 5. | Dadigam Gangaiah ... | 595.00 | ... | 607.00 | 450.00 | 22.00 | 60 00 | 75.00 |
| 6. | Raja Lingam ... | 580.00 | 200 00 (current year) 300 00 (2 years back) | 795.00 | 500.00 | 20.00 | 100.00 | 175.00 |
| 7. | Dadigam Veeraiah ... | 600.00 | 150 00 (current year) | 712.00 | 450.00 | 12.00 | 35.00 | 215.00 |
| 8. | Jangam Mallaiah ... | 380.00 | 200.00 (old debt) | 410.00 | 300.00 | 8.00 | 20.00 | 82.00 |

STATEMENT V—*concld.*

STATEMENT SHOWING THE ANNUAL HOUSEHOLD INCOME AND EXPENDITURE OF MALA JANGAMS IN ADLUR YELLAREDDY AND PALWANCHA VILLAGES OF KAMAREDDY TALUK OF NIZAMABAD DISTRICT FOR THE PERIOD FROM APRIL 1962, TO MARCH, 1963 AS PER FIELD STUDY

| Sl. No. | Name of the head of the household | Income | Debt | Total expenditure | Expenditure | | | |
|---|---|---|---|---|---|---|---|---|
| | | | | | on food | on clothing | on fuel and lighting | on miscellaneous items |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) |
| | | Rs. P. | Rs. P. | Rs. P. | Rs. P. | Rs. P. | Rs. P. | Rs. P. |
| 9. | Chedi Veeramallu ... | 450.00 | 50.00 (current year) 150.00 (Old debt) | 512.00 | 350.00 | 10.00 | 25.00 | 127.00 |
| 10. | Jangam Bhoomaiah ... | 450.00 | 100.00 (current year) 300.00 (Old debt) | 516.25 | 350 00 | 10.00 | 50.00 | 106.25 |
| 11. | Kasula Rajaiah ... | 480.00 | 150.00 (current year) | 637.00 | 450 00 | 12 00 | 30.00 | 145.00 |
| 12. | Chedi Raja Lingam ... | 510.00 | 150.00 (Old debt) | 557.00 | 400.00 | 12.00 | 25 00 | 120.00 |

Among all the twelve households a major portion of their income is spent on food. Expenditure on miscellaneous items which include recreation, education and interest on the debt, tobacco and intoxicants comes next in order followed by the expenditure on clothing. Of the 12 households studied, 11 have incurred debts ranging from Rs. 50 to Rs. 500. Many of the households had to borrow money to meet current day-to-day expenditure. Sri Raja Lingam of Adlur Yellareddi has taken a loan of Rs. 500 to purchase 50 cents of land at a cost of Rs. 300. The only household which is free from debt is that of Dadigam Gangayya.

## Life Cycle

### Birth

There is no hard and fast rule regarding the place of delivery of a child. The expectant mother is taken to her parents' house for the first confinement either in the 5th or 7th month of her pregnancy and no particular ceremony is observed. Generally, they do not go to hospitals for cases of delivery. However, during case studies it was reported by the informants that they would go to hospitals in cases of serious nature and also depending upon the proximity of the hospital. In case the delivery is to take place in the house itself, the woman is kept in a separate room. A native nurse or an elderly caste woman called *manthrasani* attends to the delivery and she is paid a remuneration ranging from Rs. 2 to 5. Pollution is observed for 8 days. The mother and child are given hot water bath on the 5th day with the mixture of turmeric powder and oil as a preliminary to the purificatory bath given on the 9th day. The total expenditure on delivery generally comes to Rs. 25. Again on the 21st day bath is given for both the mother and child. The naming ceremony takes place on the

21st day and for naming the child, the elderly people are consulted. Usually the children are named after their grand parents and sometimes after the Gods. A peculiar feature among Mala Jangams is that during the naming ceremony the father of the child officiates and names the child. Relatives and friends are invited to the ceremony and they are entertained to a feast. The approximate expenditure for this ceremony comes to Rs. 50. There are no food taboos during prenatal period. During the postnatal period the mother is given food cooked with old rice, chillis and garlic. It is believed that this type of food will provide more milk to the child. Buttermilk is not served during this period. If the mother is healthy, she resumes her normal activities two months after delivery. Otherwise she takes rest for one more month.

**Tonsure ceremony and Initiating Child to learning**

Tonsure ceremony though observed, is confined to the first child only. This is usually celebrated either during the 5th month or any odd month during the first year. It takes place either in a local temple or at the house itself. The maternal uncle of the child is invited to this ceremony; he offers new clothes to the child. All the caste people also are invited for the function and they are served with food. No ceremony is observed for the first feeding of the child with solid food. It is, however, customary to celebrate the ceremony connected with the initiation of the child to learning which is known as *Srikaram*. This is celebrated after the child attains the 5th year. The local school teacher is invited and he is paid *dakshina* (monetary reward) of Re. 1 and some rice. He worships the Goddess Saraswathi and takes the boy to the school. Besides their interest in education, their traditional profession requires a person to be generally literate.

**Puberty**

Usually the girls attain puberty at the age of 12 to 14 years. The girl when she attains puberty is made to sit in an enclosure erected specially for the purpose. Pollution is observed for a period of 12 days. The girl is forbidden to come out of the enclosure and is also not allowed to participate in domestic activities. During the period of pollution, bath is, however, given to the girl on the 5th day, 9th day and the 11th day. The final purificatory bath is given on 13th day. Every day she is given good food devoid of chillis. She is also given meat, sweets, etc. Special sweets are offered to the girl by the caste people every day on all the 12 days. On 13th day, an animal is sacrificed and a feast is arranged to the friends and relatives. Liquor is also consumed by all elderly males. The girls wear new clothes and bangles on this day. The expenditure in this regard comes to Rs. 50. On the same evening all the caste women are invited and given *tambulam* (betel leaves with arecanuts). The period of pollution for the second menstrual period is 11 days and for subsequent periods pollution is observed for 4 days only. Segregation is observed during the menstrual period in this community.

**Marriage**

As a custom, the proposal of marriage comes from the boy's parents. Initially the boy's father makes full enquiry regarding the surname, etc. of the girl's father. When he is satisfied about the respectability of the family, he goes with relatives and friends to the girl's father and pays him Rs. 12 towards the bride price. Now-a-days the bride price has increased to Rs. 25. Hassan has stated:

> "Mala Jangams and Dasaris take girls in marriage from other Mala castes, but do not give their own daughters in return. At the time of admission into the caste the girl's arm and tongue are branded by a lighted *Nim* (melia indica) twig. After this, these girls are not allowed to go to their parents".
>
> (Hassan, 1920, Vol. I, p. 431)

This practice is not in vogue today. The custom of child betrothal was existing previously but now it is not so common. Now-a-days the marriages are performed usually after the attainment of puberty. The normal age of marriage for a boy is between 18 and 25 years and that of a girl is between 14 and 16 years. Generally alliances are favoured with near relatives like *menarikam* (maternal uncle's daughter) and father's sister's daughter. Wife's younger sister is favoured for a widower. Marriage with one's own sister's daughter is not in vogue among Mala Jangams. Marriage within the same clan or *gotra* is not allowed. Inter-caste marriages are not allowed. Premarital sex life is prohibited.

They consult a Brahmin for fixing an auspicious day to celebrate the marriage. Usually the marriage

takes place for two days at the bridegroom's house. On the first day, they erect a pandal and go to the bride's place to bring her. During early hours of the second day the bridegroom and bride are given oil bath and they are dressed in new clothes and are made to sit on the platform specially erected for the purpose. Chaplets either of flowers or of tinsel is tied round the foreheads over the eyebrows of the bride and bridegroom. The foreheads are marked with vermilion. A learned man among them officiates as priest by reciting *mantramulu* for which he is not paid anything. They engage trumpets (played by Madigas) as musical instruments for the occasion. The bride's father presents a *Siva Lingam* enclosed in a silver box to the bridegroom. The bridegroom and bride worship the *Siva Lingam* and shower sacred rice smeared with turmeric on it. Then the *Lingam* is tied to the neck of the bridegroom by the bride. After this, the worship of *puste* (marriage locket) takes place. The bridegroom ties the *mangala sutra* or *puste* which is brought by the bride's father, round the neck of the bride. The invitees then shower sacred rice on the bridal couple, as a mark of blessings and good wishes. The bride and groom pour rice on each other's head which is known as *talambralu*. Immediately after this ceremony, presents are offered to the bridal couple by friends and relatives. A feast is then arranged to all the guests who have attended the function. In the evening the bridal couple is taken in a procession to the temple of Siva by walk. No musical instruments are used during the procession. After the procession the bridegroom's father gives *tambulam* to the guests and thus the ceremony comes to an end. The following morning the bridal pair goes to the bride's house. For marriages, Mala Jangams normally do not go in for costly jewellery as they are economically poor. But it is customary for the bride to be presented with the following ornaments by her father: *Puste*; *Kadalu, Gentelu, Chawkalu, Gundlu, Mettelu,* (toe rings), Rings, and *Teegelu*.

The bridegroom is presented by his father-in-law with *Siva Lingam* (*Lingapu Rai*), *Tambura*; *Paga* (head-gear); *Sella* (towel); *Tale* and *munta* (plate and pot). The approximate expenditure on a marriage is Rs. 500. Polygamy is still in practice. But it is on the decline. In case the first wife does not bear children, then only a man takes a second wife to have progeny.

**Consummation**

Consummation ceremony is celebrated on the second day after marriage at the bridegroom's residence on which occasion a feast is given to close relatives only. In case the bride has not attained puberty, consummation takes place at a later date.

**Widow Remarriage**

Widow remarriage locally known as *Udiki* is permissible in the caste. Usually widows with no children would remarry. The bride price of Rs. 12.50 is paid to the parents of the widow by the bridegroom. The ceremony is very simple. A saree and a blouse are presented to the widow by the groom. No *puste* or marriage locket is tied and no musical instruments are engaged. A feast is arranged to the caste people. In respect of widow remarriage the approval of the Caste Panchayat is compulsory. A peculiar custom prevailing in this caste is that the marriage locket (*puste*) of a widow who is young and has no children, is not removed.

**Divorce**

Divorce is permitted by the Caste Panchayat on the grounds of wife's infidelity or husband's ill-treatment. A divorced woman is allowed to remarry and the marriage is performed in the fashion of widow remarriage. If the divorce is initiated by the husband, he has to pay her half of the expenditure incurred on marriage whereas if it is initiated by the wife, she has to pay him the entire expenditure incurred on marriage. The Statement furnished below gives the distribution of Mala Jangams by age-groups and marital status according to the 1961 Census.

(*Statement VI*)

STATEMENT VI

MARITAL STATUS OF MALA JANGAM ACCORDING TO 1961 CENSUS

| Age-groups | 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 ... | 2,014 | 1,052 | 962 | 978 | 798 | 71 | 161 | 2 | — | 1 | 3 |
| 15-44 ... | 2,263 | 1,156 | 1,107 | 202 | 15 | 890 | 966 | 39 | 100 | 25 | 26 |
| 45 and over ... | 1,014 | 468 | 546 | 6 | 13 | 365 | 151 | 89 | 379 | 8 | 3 |
| Age not stated ... | 5 | — | 5 | — | 1 | ... | 1 | ... | 3 | — | — |
| **Total** | **5,296** | **2,676** | **2,620** | **1,186** | **827** | **1,326** | **1,279** | **130** | **482** | **34** | **32** |

The population in the different age-groups *viz.*, O-14, 15-44 and 45 and over constitute 38.03%, 42.73% and 19.15% respectively of the total population of the community. In the age-group of O-14, 88.18% are never married and 11.52% are married. The number of widowed and divorced is negligible. In the age-group of 15-44 years, 9.59% are never married, 82.02% are married and 6.14% widowed. The rest are divorced. The percentage of divorced is obviously high in this age-group. In the age-group of 45 and over, 1.87% are never married, and 50.89% are married and a high proportion of 46.15% are widowed.

**Death**

As stated by Hassan (Hassan, Vol. I, p. 437), the dead are buried even now in a sitting posture with the face to the north. A new pot is brought and water is boiled in it. The corpse is given a hot water bath, vermilion is applied on its forehead and it is dressed in new clothes and decorated with flowers. A frame work of bamboos or country wood is prepared and at the central portion of the frame work, a cone shaped shed is erected with the country wood. The corpse is placed in a sitting posture inside the shed and closed with new clothes and is carried by four people to the burial ground. Either the eldest son or the youngest carries a new pot with fire and leads the corpse to the burial ground and he should not look back. Friends and relatives follow the funeral procession. Only drums locally known as *Dappulu* are engaged. On way to the burial ground the bier is kept down on the ground. If the corpse is that of a male, a bead (golden) removed from the *puste* (marriage locket) of his wife is put in his mouth and then other ornaments, if any, on his body are removed. If the corpse is of a female, then a bead (golden) is removed from her *puste* and put in her mouth and afterwards ornaments if any including *puste* are removed.

Madiga digs the pit. The dead is placed in the pit in a sitting posture with face to the north and covered with earth. On their way back from the grave yard all the people indulge in liquors. The obsequies are celebrated on the 5th day in the case of young people and on the 10th day in the case of aged people and an animal is sacrificed on that day. Mala Jangam officiates. All the caste people are given a feast. An elderly widow removes the marriage locket and breaks the bangles of the widow if she has children. If the widow is having no issues the marriage locket and bangles are not removed. Tombs are constructed. The funeral expenses will be about Rs. 100. They have got belief in the concept of heaven and hell. If a person has been pious during his life time, it is believed that his soul goes to heaven after death while that of a bad person goes to hell. They have also got belief in rebirth and attribute that the soul of a sinner will be called back to this world.

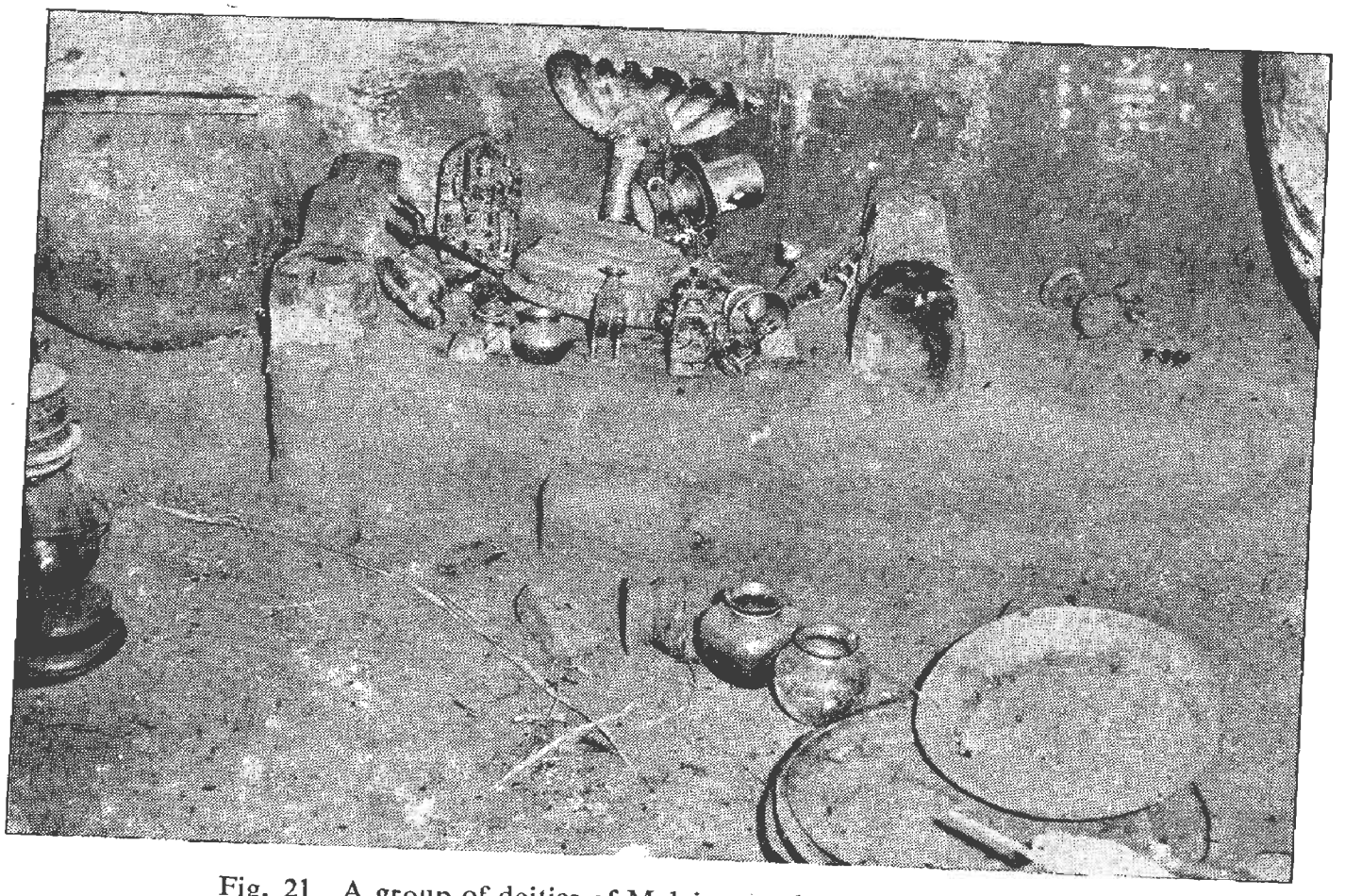


Fig. 21 A group of deities of Malajangam kept in separate room



Fig. 22 *Gram Pujari* of Malajangam performing *puja*

**Law of Inheritance**

Mala Jangams are not aware of the recent changes in the Hindu Adoption Act and Hindu Succession Act. Only male members inherit property; the community is patrilineal in descent. However, theoretically they are in favour of inheritance of property by daughters equally with sons.

**Religious Beliefs and Practices**

Mala Jangams are Hindus by religion. There are no sub-sects in this caste.

Hassan has observed thus :

> "Mala Jangams daily worship the Siva Lingam, to which food is offered before the first meal. They pay reverence to *Basavanna* (sacred Bull of Siva) occasionally. Females revere *Gouri* and also *Nagulu*, (the deity presiding over serpents). The Gods of the Hindu Pantheon are honoured by the caste". [Hassan, Vol. I, p. 436]

Case studies reveal that the observations of Hassan hold good even today. They worship Lord Siva, their principal God [Figs. 18 to 22]. Besides they worship Rajeswaraswamy and Veerabhadrudu also. A place in the north-east corner of the house is kept separate to worship Pochamma, a deity representing the disease of small-pox. Every year they celebrate the festival of Pochamma, whenever they find time and sacrifice fowls and sheep in her honour. It is understood that they have one *Guru* for the entire caste Sri Soma Sekharaiah, a resident of Kothapeta village near Alur, Warangal district, who belongs to Lingayat caste, and he is the spiritual adviser (*Guru*) to the Mala Jangams. Once in five or six years they go to him to worship and offer money according to their mite. They do not touch him as they consider him to be pure and sacred. During the rituals they use vermilion, paddy grain, beads and *vibhudi* (ash). Mala Jangams change the dhoti before taking meal. On the *Pitra Amavasya* day they offer *Tharpana* (oblations with water and gingelly seeds) to the departed ancestors.

**Important Festivals**

Mala Jangams celebrate all Hindu festivals, *viz.*, Dassera, Deepavali, Ugadi, Nag Panchami, Sivaratri etc. Among these festivals, Sivararti is an important one and on this day all elderly people observe fast and even those who do not observe fast, do not take regular meal but take some light refreshments. They do *Bhajanas* in praise of Lord Siva.

Another important festivals for women is *Naga Panchami* when the women worship the Snake God by going to an ant-hill and applying vermilion and turmeric to it and pouring milk into it. They, being Lingadharis, pay reverence to *Basavanna, Gauri* and *Nagulu*. In addition to these, all Gods of Hindu Pantheon are honoured by this caste, as stated by Hassan. (Hassan, Vol. I, p. 436). On other festival occasions no *puja* is performed but special items like *puri, polelu* and *paramannam* etc. are prepared and enjoyed. Among the items used during *pujalu* are *vibhuti*, vermilion, turmeric, *agarbathi* (scented pastil) and camphor. No special games are connected with any particular festival.

For Sivarathri some people of Adlur Yellareddy and Palwancha villages of Kamareddy taluk, go to a nearby place called Vemulavada where there is a temple of Lord Siva and where a large congregation gathers for the festival. Apart from this, they do not have any pilgrimage centres. They desire to visit Srisailam and Kalahasthi which are famous Saivite pilgrim centres but due to their poor earnings, they are not in a position to visit these shrines. Among other festivals they observe, are Sankranti, *Magha Amavasya. Peddala Amavasya*, and *Sravana Masam* festivals. During the *Sravana* month some women observe fast on every Monday and Saturday. Mala Jangams participate along with the Muslims in the Mohammaden festival of Moharrum. No fairs are held either in the villages surveyed or those around.

**Structure of Social Control and Leadership**

Generally all disputes are referred to the Village Panchayat. The village head known as Surpanch is also consulted in settling disputes. In case of a dispute of a specific nature between persons of their own community, all elderly Jangams sit together to decide and occasionally the assistance of the village head is also sought for in settling the disputes peacefully. Cases pertaining to divorce and widow remarriages are to be approved by the informal Caste Panchayat. In cases of adultery. theft, tresspass, etc., the culprit is asked to pay a fine as deemed fit by the caste members and the amount so collected is spent for common enjoyment like a non-vegetarian

feast or drinking. It is reported that in the past all the members of this caste throughout the country used to assemble to decide cases of a serious nature. But now it is given up because of its non-practicability and heavy expenditure involved. The Caste Panchayat is only informal and not statutory. An aged and experienced man of the caste is elected as the head by all other members. His word is respected. The Mala Jangams are aware of the developmental activities and expressed their satisfaction at the functioning of Panchayat Samithis. None of them are members in the Village Panchayat.

**Inter-community relationship**

Mala Jangam is still treated as an untouchable. Though treated as untouchables by other caste Hindus, they feel that they are superior to Madigas, Malas, Dakkalas, etc., from whom they do not eat or drink. Similarly other higher castes do not take cooked food or water from this caste. The Brahmin Priest only suggests auspicious days but does not officiate as a priest on any ceremonial occasion. As already stated Mala Jangams officiate as priests on all the auspicious occasions of Mala Saivites only though they beg alms from all households irrespective of the fact whether one is a Saivite or not. Barbers and washermen serve them by lending their razors and taking soaked clothes for washing respectively. They have their own well, from which Malas are not allowed to draw water. They do not enter caste Hindu temples. Since Mala Jangams are a priestly class with no fixed or assured income, their economic condition is not sound. In order to make both ends meet, they are taking to all kinds of labour. It may take a few decades for this caste to come up to the level of caste Hindus both economically and culturally.

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# MALADASARI AND MALADASU



Fig. 1 An young Dasari man



Fig. 2 An old woman

# Mala Dasari and Mala Dasu

## Name, Identity, Origin and History

Mala Dasari is declared as a Scheduled Caste in Telangana districts *viz.*, (Mahbubnagar, Hyderabad Medak, Nizamabad, Adilabad, Karimnagar, Warangal, Khammam and Nalgonda) while Maladasu has been declared as a Scheduled Caste in Andhra region (Srikakulam, Visakhapatnam, East Godavari, West Godavari, Krishna, Guntur, Nellore, Chittoor, Cuddapah, Anantapur and Kurnool) of Andhra Pradesh according to the Scheduled Castes and Scheduled Tribes Modification Order of 1956. Though these two sections of the same caste scattered throughout the State differ in name, they are ethnically one and the same. Further these two form the priestly class functioning as spiritual advisers to Malas. They are also called Mala Ayyorlu meaning '*gurus* of Mala'. The field study is conducted in Telangana region in April, 1962 and in Andhra region in August, 1962. Singottam village of Kollapur taluk in Mahbubnagar district is selected to represent the Telangana region. Ankireddipalem village of Guntur taluk in Guntur district and Zegurupadu village of Rajahmundry taluk in East Godavari district are selected to represent the Andhra region. The information in the foregoing pages shows the close similarity in customs and practices of this community in the two different regions.

During the field study the informants among Mala Dasari and Maladasu could not say anything about their origion. Hassan records them as an endogamous division of Malas (Syed Siraj-ul Hassan, Vol. I, p. 429). According to Thurston, the section of those Malas who lead their lives by religious mendicancy are known as Dasari and Dasu seems to have their derivation from the services rendered by them to God. There would be one Dasari or a Nambi for every three or four villages. Dasaris are said to have been endowed with badges of office by Chennudu on the conquest of Vijayanagar. This happened when there was great rivalry between Saivites and Vaishnavites sometime during the 8th and 11th centuries and one man called Kurumayya was able to suppress the Saivites with the help of God Chennudu. Because of his personal achievement Kurumayya became the *Guru* of Malas (Thurston Vol. IV, pp. 382, 383 & 384). Thurston says that a Dasari who officiates at death ceremonies cannot attend to marriage ceremonies. However, the present practice differs from these observations and the same priest can attend to all ceremonial rites. Now-a-days inviting Maladasu to officiate over marriage occasions in Mala families is also on the decrease. The Malas conduct the marriage proceeding themselves or ask an elderly man of the community to be the head of the ceremony and its proceedings. They do not chant any *mantramulu*. The Dasus, who act as priests, sing at weddings and funerals and receive suitable emoluments for their services. Though it is reported that Malas do not always require the services of Dasu at a wedding ceremony, his presence is invariably requisitioned at a death ceremony. He sings in praise of the departed soul and this is known as *pogadtha.*

## Distribution and Population Trend

Mala Dasari and Maladasu are found both in the Andhra and the Telangana regions [Figs. 1 & 2]. According to the 1961 Census their population in Andhra Pradesh is 34,327 persons and they are concentrated more in the Andhra area. Guntur district has the largest number of these communities (5,584 persons). All the Andhra districts except Srikakulam have a population of more than 1,000 persons of these community while in Telangana only Khammam and Nalgonda have each a population of 4,000 persons or a little more. The districtwise distribution of population of this community according to the 1961 Census is given in the following Statement.

(*Statement I*)

## STATEMENT I

### POPULATION OF MALADASU AND MALADASARI

| Caste | Total | | | Rural | | Urban | |
|---|---|---|---|---|---|---|---|
| | Persons | Males | Females | Males | Females | Males | Females |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) |
| 1. Maladasu ... | 26,834 | 13,241 | 13,593 | 11,947 | 11,820 | 1 294 | 1,773 |
| 2. Maladasari ... | 7,493 | 3,849 | 3,644 | 3,353 | 3,202 | 496 | 442 |
| Total ... ... | 34,327 | 17,090 | 17,237 | 15,300 | 15,022 | 1,790 | 2,215 |

DISTRICTWISE DISTRIBUTION

| | Persons | Males | Females |
|---|---|---|---|
| 1. **Maladasu** ... ... ... ... | 26,834 | 13,241 | 13,593 |
| Srikakulam ... ... ... ... | 921 | 446 | 475 |
| Visakhapatnam ... ... ... ... | 1,116 | 609 | 507 |
| East Godavari ... ... ... ... | 1,777 | 839 | 938 |
| West Godavari ... ... ... ... | 2,732 | 1,285 | 1,447 |
| Krishna ... ... ... ... | 3,211 | 1,605 | 1,606 |
| Guntur ... ... ... ... | 5,584 | 2,783 | 2,801 |
| Nellore ... ... ... ... | 2,875 | 1,530 | 1,345 |
| Chittoor ... ... ... ... | 2,572 | 1,150 | 1,422 |
| Cuddapah ... ... ... ... | 1,203 | 624 | 579 |
| Anantapur ... ... ... ... | 1,224 | 620 | 604 |
| Kurnool ... ... ... ... | 3,619 | 1,750 | 1,869 |
| 2. **Maladasari** ... ... ... ... | 7,493 | 3,849 | 3,644 |
| Mahbubnagar ... ... ... | 2,196 | 1 083 | 1,113 |
| Hyderabad ... ... ... ... | 807 | 432 | 375 |
| Medak ... ... ... ... | 710 | 368 | 342 |
| Nizamabad ... ... ... ... | 192 | 100 | 92 |
| Adilabad ... ... ... ... | 531 | 275 | 256 |
| Karimnagar ... ... ... ... | 329 | 156 | 173 |
| Warangal ... ... ... ... | 510 | 270 | 240 |
| Khammam ... ... ... ... | 1,206 | 646 | 560 |
| Nalgonda ... ... ... ... | 1,012 | 519 | 493 |

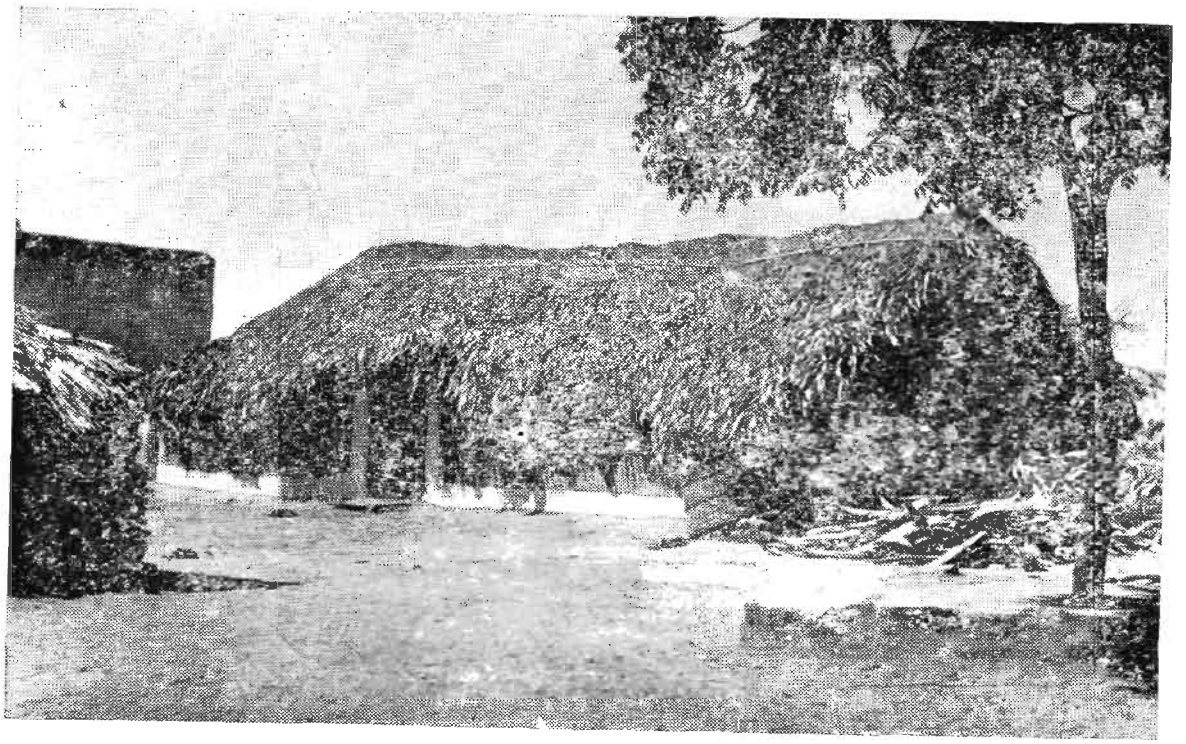


Fig. 3 *Puri Gudisa* or *Kottam*

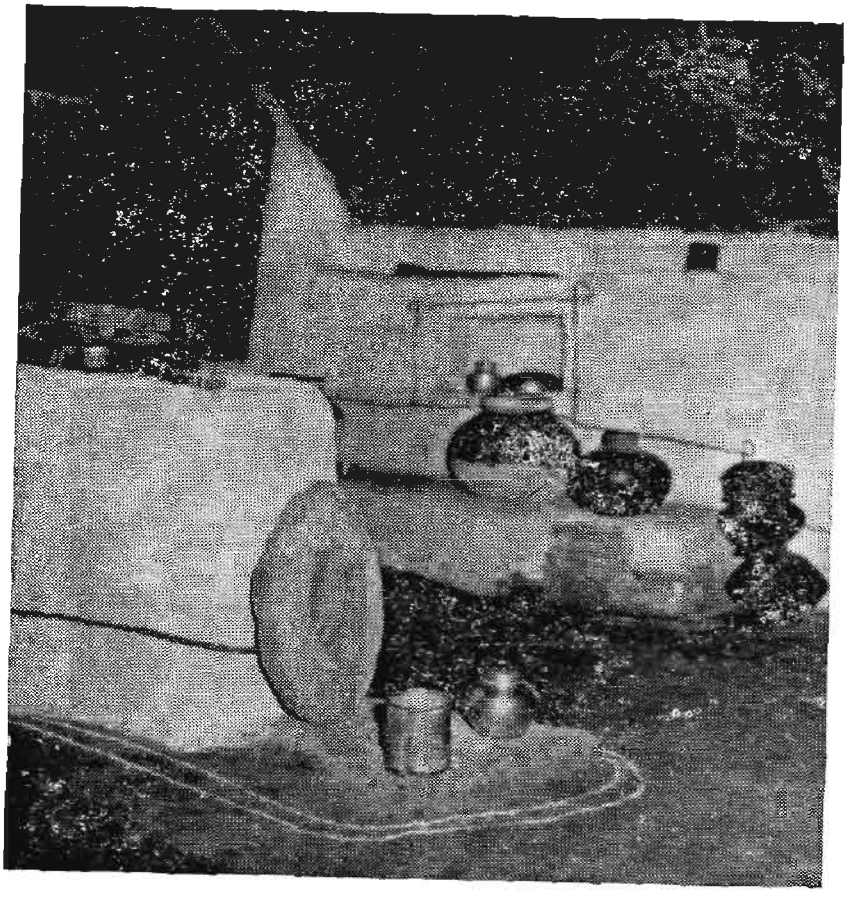


Fig. 4 Kitchen

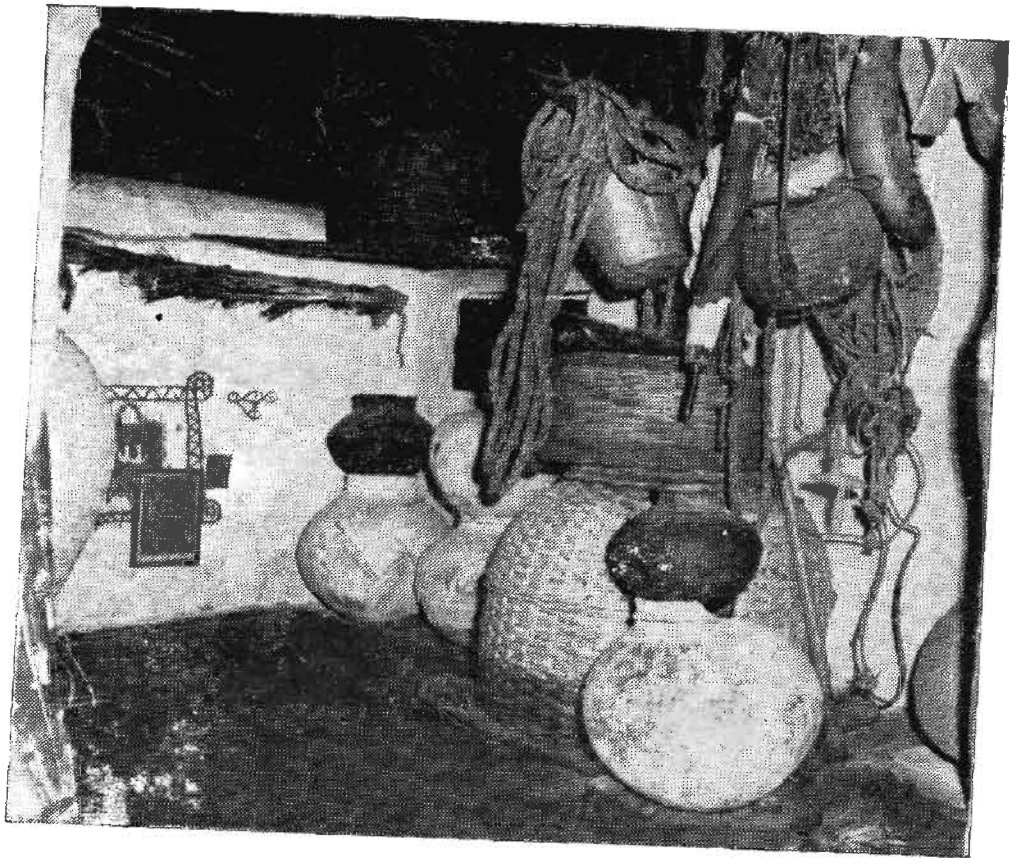


Fig. 5 Storing Articles

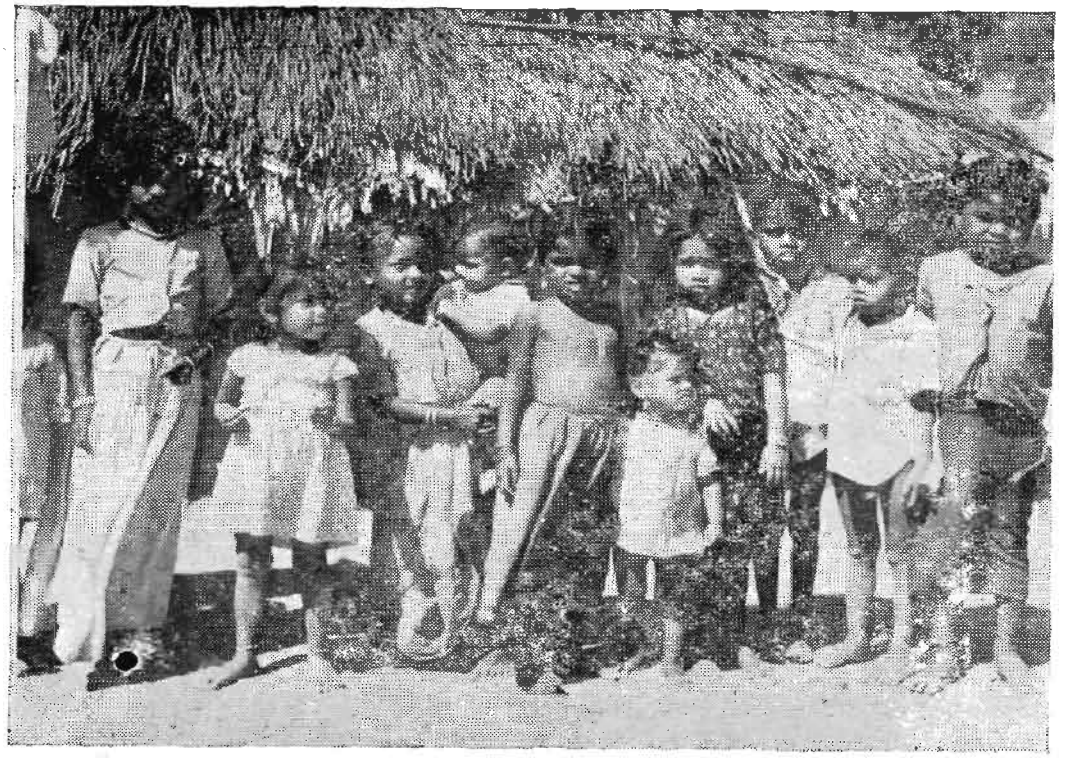


Fig. 6 Dressing pattern of children

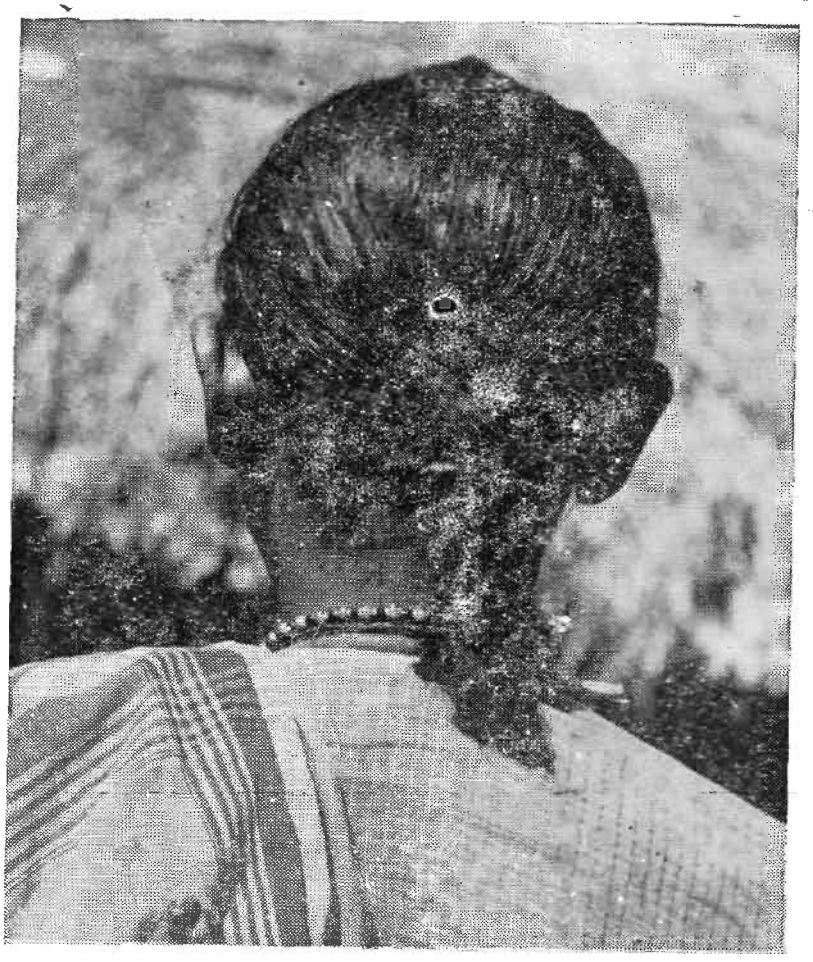


*Fig. 7 Hair style of woman*

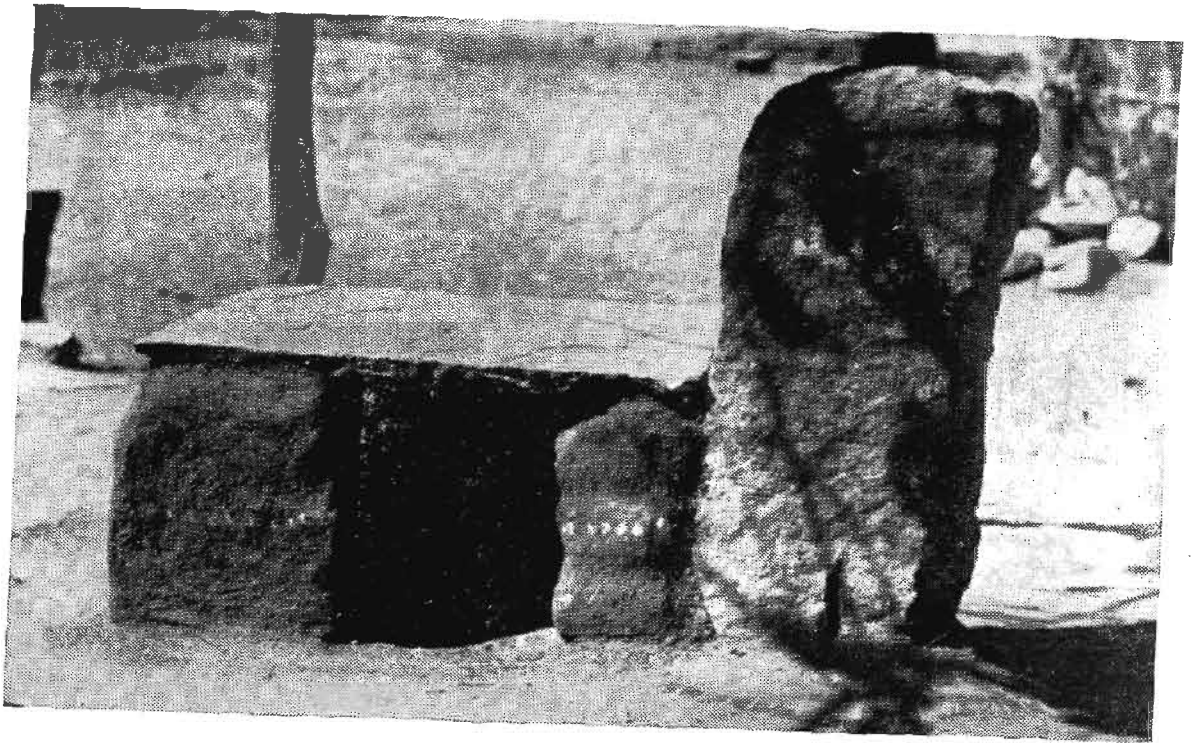


Fig. 8 Caste deity Chinna Rayudu

These communities form 0.69% of the total population of Scheduled Castes in the State. There are 1,009 females per every 1,000 males.

**Dwelling, Food, Dress and Habits**

This community lives on the outskirts of the village, away from the main habitation. In Ankireddipalem village, the *Gudem* in which Maladasus live is a little separated from Malapalle on the outskirts of the village whereas the Maladasaris in Singottam live along with Malas. The huts are known as *puri gudiselu* or *kottamulu* [Fig 3]. They usually consist of one or two rooms and are generally square or rectangular in shape with thatched roofs of palmyra or date palm leaves, paddy or *jowar* hay, *kandikampa* (stalks of red gram), or bamboo rafters, etc., which are locally available. The huts form a neat row on both sides of narrow streets. The foundation is of mud and stone and the walls are of mud. The huts are not provided with good ventilation and sanitary facilities. The houses are, however, kept clean and the dust and dirt are thrown away in far off manure pits. The floor is swept twice a day, smeared with cowdung once in a week and daubed with red mud water. The walls are plastered with mud once in a year. They generally white wash their huts once in a year on a festive occasion. People possessing cattle, keep them in separate sheds if they can afford them, or keep them in front of their huts in the open space. Regarding auspicious days for house construction and house warming they generally consult a Brahmin. From a study of six households at Singottam and twenty households at Ankireddipalem it is observed that the cost of construction of a dwelling ranges between Rs. 100 and Rs. 500.

Food is generally taken twice or thrice a day if they can afford. Rice and *jowar* constitute their staple food. They take *ambali* (gruel), *rotti*, chilli powder and *chintapandu karam* (preparation with tamarind and chillis), etc. At Ankireddipalem, *gongura patchadi* – a chutney of leafy vegetable *gogu* (hibiscus cannabinus) famous in Guntur and brinjal chutney also form an important part of their food. They take *dhal* in the form of *rasam* (a liquid food). *Paramannam* (rice cooked in milk and jaggery or sugar added) or *ariselu* and *garelu* form the items of a festival dinner. Non-vegetarian dishes like chicken or mutton also are taken on such occasions. Eating beef which was widely prevalent in the preindependence days is now on the wane due to the efforts of the Bapuji Sevak Sangh in Ankireddipalem. Some of the younger members of the present generation are reported to be averse to the killing of domestic animals like fowl, sheep, etc., for table purposes. Eating flesh of dead animals, though not a taboo, does not find favour with most of the Dasus. All vegetables are consumed without restriction and the use of milk and other milk products is the privilege of a few who possess milch cattle. Vessels used in the kitchen are mostly earthenware. Bottles are used for storing oils. The vessels are purchased in weekly shandies. Figure 4 shows their kitchen and their storing articles can be seen in Figure 5.

During ceremonial occasions the adults generally take toddy and country liquor. Once they strongly believed that these drinks were essential for their deities and they poured drinks along with food before the goddesses. But this practice is on the decline now-a-days. Smoking leaf pipe is common with men. Women of this caste in Andhra region also smoke. Smoking beedi and chewing are rare.

Adult males wear a *dhoti*, a shirt and an upper cloth. People who can afford to purchase chappals wear them. Women wear a saree and *ravika* (blouse). The cost of a set of dress is roughly Rs. 15 either for a male or a female. Usually clothes are purchased on festive occasions and are used until they get worn out. Boys wear knickers and shirts while girls wear *langalu* (skirts) and *cholilu* (blouse) [Fig. 6]. There is no special dress for a bride or bridegroom except that the latter wears a turban. Elderly women tie their hair into a knot in the back (Fig. 7) whereas young women and girls have plaits.

*Kolatum*, *Vennela kuppalu*, hide and seek etc., are some of the games played by the children. The game *Kolatam* is generally played by girls whenever they have leisure. A group of girls belonging to the same age stand in the line with two sticks in their hands. They hold the sticks one opposite to the other, strike them singing song and producing rhythmic sounds and go round and round until the song ends. *Vennelakuppalu* is a game played in the moon light. The girls are divided into two groups and one group pours sand or earth in heaps at different places. The other group goes and searches the heaps poured by the first group. If they find out the heaps, they give blows to the defeated party.

Hide and seek is played by both girls and boys. There will be one thief who remains at one place and the remaining go and hide at different places. The thief now has to find out the hidden ones and catch hold of them before they reach the particular spot where from the thief comes to touch them. No folk dances are practised. Women in Singottam village play *Boddemma* play on Telugu New Year's day. Five to ten women gather, form into a circle, go round bending and clapping for each step singing the folk songs.

**Language and Education**

The mother tongue of Maladasaris and Maladasus is Telugu. In the Telangana area they understand and speak Urdu also. Some of the Maladasaris are well versed in Sanskrit and a few have high academic qualifications. It is a matter of pride for them that certain highly qualified and influential political leaders are found in this community.

The following Statement shows the literacy and educational standards of Maladasari and Maladasu as per the 1961 Census.

STATEMENT II

LITERACY AMONG MALADASARI AND MALADASU

| Educational Level | Total | | Rural | | Urban | |
|---|---|---|---|---|---|---|
| | Males | Females | Males | Females | Males | Females |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) |
| Illiterate | 10,519 | 15,645 | 9,597 | 13,770 | 922 | 1,875 |
| Literate without educational level | 4,312 | 962 | 3,923 | 813 | 389 | 149 |
| Primary or Junior Basic | 2,017 | 584 | 1,636 | 417 | 381 | 167 |
| Matriculation and above | 220 | 45 | 144 | 22 | 76 | 23 |
| Technical Diploma not equal to Degree | 6 | ... | ... | ... | 6 | ... |
| Non-Technical Diploma not equal to Degree | 3 | ... | ... | ... | 3 | ... |
| University Degree or Post-graduate degree other than technical degree | 13 | ... | ... | ... | 13 | ... |
| Technical degree or diploma equal to degree or Post-graduate degree | ... | 1 | ... | ... | ... | 1 |
| Total | 17,090 | 17,237 | 15,300 | 15,022 | 1,790 | 2,215 |

76.22% of the total comprising 61.55% males and 90.76% females are illiterates. 15.36% are literates without educational levels, (25.23% among males and 5.58% among females). 7.58% have found in the Primary or Junior Basic qualification (15.22% among total males and 3.40% among males). 220 males and 45 females forming 1.29% of the males and 0.26% of the females are matriculates. 13 males or 0.08% of the total males have a degree or a post-graduate degree. The percentage of literacy among this community is 23.78% and is much higher than the corresponding figure for all the Scheduled Castes which is only 8.47%. It is even higher than that of the total general population of the State which is 21.2%.

Of the total 106 persons (47 males and 59 females) in the 26 households which were surveyed, 5 males and 9 females are literates without educational standard and 25 males and only one female have the primary or junior basic qualification.

**Economic Life**

The traditional occupation of Maladasaris and Maladasus is religious mendicancy. But now a days they earn their livelihood by following many other occupations like agricultural labour, cultivation and fore-telling in addition to the traditional occupation. Previously they used to administer medicines also. Some of them sing at the time of marriages, death, etc. They get rice, *dhal* and a little *dakshina* (monetary reward) for this. They go about the surrounding villages begging for their livelihood singing songs in praise of Sri Rama. Some of the women at Ankireddipalem, whenever they are free, go to nearby factories and work as labourers on daily wage basis.

The following Statement gives the distribution of this community by different occupations according to the 1961 Census and the case studies.

STATEMENT III

DISTRIBUTION OF MALADASARI AND MALADASU BY OCCUPATIONS

| Name of the occupation | Persons | Males | Females |
|---|---|---|---|
| (1) | (2) | (3) | (4) |
| According to 1961 Census | | | |
| Cultivation ... ... ... | 4,187 | 2,531 | 1,656 |
| Agricultural Labour ... ... ... | 11,766 | 5,221 | 6,545 |
| Mining, Quarrying, Livestock, etc. ... ... | 277 | 172 | 105 |
| Household Industry ... .. ... | 915 | 669 | 246 |
| Manufacturing other than Household Industry ... | 369 | 215 | 154 |
| Construction ... ... ... | 188 | 126 | 62 |
| Trade and Commerce ... ... ... | 209 | 131 | 78 |
| Transport, Storage and Communications ... | 177 | 173 | 4 |
| Other services ... ... ... | 1,465 | 1,109 | 356 |
| Total workers ... ... ... | 19,553 | 10,347 | 9,206 |
| Non-workers ... ... ... | 14,774 | 6,743 | 8,031 |
| Grand Total ... ... ... | 34,327 | 17,090 | 17,237 |
| Special occupation (already included in workers under other services) | | | |
| Tanning ... ... ... | 38 | 32 | 6 |
| Scavenging ... ... .. | 25 | 18 | 7 |
| According to Case Studies | | | |
| Cultivation ... ... ... | 16 | 6 | 10 |
| Rural Labour ... ... ... | 20 | 4 | 16 |
| Begging and Labour ... ... ... | 24 | 21 | 3 |
| *Dasarigam* ... ... ... | 1 | 1 | ... |
| Non-workers ... ... ... | 45 | 15 | 30 |
| Total ... ... ... | 106 | 47 | 59 |

STATEMENT IV—(*concld*).

INCOME, DEBT AND EXPENDITURE OF MALADASARI AND MALADASU FOR THE PERIOD FROM APRIL, 1961 TO MARCH, 1962

| Sl. No. | Name of the head of the household | Income | Debt when taken | Total expenditure | Expenditure | | | |
|---|---|---|---|---|---|---|---|---|
| | | | | | on food | on clothing | on fuel and lighting | on miscellaneous items |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) |
| | | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. |
| | Ankireddipalem in Guntur taluk of Guntur district | | | | | | | |
| 22. | G. Sesha Das ... ... | 265 | 100 (Current year) | 449 | 400 | 25 | 12 | 12 |
| 23. | N. Lakshmi Narayana ... | 470 | 400 (Current year) | 920 | 600 | 30 | 12 | 278 |
| 24. | N. P. Balaji Das ... ... | 525 | 100 (Current year) | 812 | 650 | 70 | 15 | 77 |
| 25. | N. Narasamma ... ... | 165 | 200 (2 years back) | 450 | 400 | 10 | 12 | 28 |
| 26. | G. Kota Das ... ... | 400 | 50 (Current year) | 586 | 450 | 50 | 12 | 74 |

In all the households the major expenditure is on food followed usually by that on miscellaneous items which include intoxicants, tobacco and expenditure on marriages, etc. However, in seven households the expenditure on clothing is significant and higher than that on miscellaneous items. Except 5 households in Ankireddipalem, all households are involved in debts. The distribution of the remaining 21 households according to size of debt is as follows:

| No. of households | Range of debt |
|---|---|
| 11 | Rs. 10–100 |
| 7 | Rs. 101–200 |
| 3 | Rs. 201–400 |

In most of the households the debts are incurred to meet day-to-day expenditure but in a few cases where the amounts of debt are high, they were incurred for celebrating marriages, etc. The informants could not, however, state as to how they thought of repaying the debts. The rate of interest varies from 12% to 25% per annum.

## Life Cycle

### Birth

The ceremonies conducted at the time of birth by Maladasaris and Maladasus resemble in many respects the ceremonies among other Hindu castes. During the 5th or 7th month of pregnancy *seemantham* is performed. Five married women are seated along with the pregnant woman and new clothes, flowers, *laddu* (sweet meat), ghee, jaggery, etc., are presented to her. The family tries to satisfy all her desires before delivery. The delivery takes place in a dark room of the house, assisted by an elderly woman of the caste and she is paid about Rs. 2 to 3 with free food for five days. After the 3rd day of the delivery the mother is given bath with hot water and she takes hot water bath on every alternate day from the 7th day onwards. Only after the 11th day, she is allowed to move freely. Child naming ceremony takes place on the 9th or 10th day. The children are usually named after their grandfathers or grandmothers. Names of Gods are also chosen sometimes. A feast is given to close relatives and friends on this occasion. Tonsure ceremony is also in practice and is performed either in the 5th or 7th month among Maladasaris and in the

3rd or 5th year among Maladasus. This ceremony is attended to by an elderly man of their own community, usually the child's maternal uncle. Some families observe the first feeding ceremony (*Annaprasana*) of the child in which the child is fed with *payasam* (a preparation of rice, milk and sugar or jaggery). No ceremony is attached to the initiation of the child to learning. The child is given new clothes and a new slate and pencil and sent to the school.

**Puberty**

When a girl attains puberty she is made to sit in a corner of the house on a *peeta* (wooden plank). In the evening the neighbouring ladies in married status are invited. They apply vermilion to her forehead and offer *harathi* (flame of camphor). A feast is arranged in the night. Pollution is observed for 9 days in the case of Maladasari and 11 days in the case of Maladasu and during this period food, water, etc. are served to her in separate vessels. If the girl is married pollution is observed for five weeks. Her food consists of rice, curry, ghee, milk, jaggery and coconut. New clothes are presented to the girl on this occasion by her parents. No one touches the girl during this period and if any one touches her, that person has to take a purificatory bath. The consummation takes place a few weeks after the attainment of puberty, if the girl is already married.

**Marriage**

Marriage by negotitation is the only type known to them. Widow remarriage is also allowed. A man may marry his maternal uncle's daughter, paternal aunt's daughter, wife's sister or sister's daughter. Though they are a sub-sect of Malas, they do not marry Malas. They marry within their own caste but only those not belonging to the same *intiperu* (surname). The marriageable age for males is between 12 and 25 years and between 9 and 16 years for females. Polygamy is also prevalent the reason being the desire to have children. Premarital and illicit sex relationship are prohibited. They fix up an auspicious day in consultation with the priest belonging to their own caste to proceed for marriage negotiations. The initiative is taken by the parents of the bridegroom. Usually 3 or 5 people go to the bride's place and negotiate with her parents. A feast is arranged by the bride's party. The bridegroom's party offer intoxicants, etc. The elders of the caste are also consulted before fixing up the marriage. The practice of bride price is prevalent and ranges between Rs.25 and Rs.100. The expenditure on marriage is borne by the bridegroom's party and it is given to the father of the bride or any nearest relative. In case of widow remarriage the bride price is only Rs.12. The bride's party pays a visit to the bridegroom's house to discuss terms regarding the payment of bride price, exchange of jewels etc. *Muhurtham* is fixed in consultation with a Brahmin who is given a *tambulam* of five betel leaves and five areca nuts. The marriage takes place for one day and is performed at the bridegroom's place.

On the day of marriage the bridegroom proceeds to the nearest temple with burning *jyothi* on his head. In Singottam village they go to Chennakesavaswamy temple. Coconut, jaggery and incense are offered to God. The bridegroom prostrates before God while the Dasari chants *mantralu*. The bride's party which arrives on the previous day and lodges at a place called *digu magillu* comes to the temple and exchanges garlands with the groom's party before the God. Then they come to the bridegroom's house where four decorated pots are arranged and the bride and bridegroom are asked to sit facing each other and to pour sacred rice prepared for the occasion on one another's head. *Mattelu* (toe rings) are fixed to the toes of bride. *Puste* (marriage locket) with yellow thread is tied around the neck of the bride by the bridegroom. The couple are accompanied by a Dasari to see Arundhati *nakshatram* (star) during the night. Then the girl enters the house of the bridegroom and they are served *panakam* (jaggery water). After this, the couple are taken in procession.

As it is a priestly caste, one among them is selected as priest to conduct the marriage function. He is given a silk cloth worth Rs. 5, *pan* (*tambulam*), rice, chappals and five rupees in cash; toddy and food are also served to him. Among Maladasus the bridegroom is presented with a rupee known as *vatuvu rupayee* by his father-in-law at the time of marriage. Normally consummation ceremony takes place immediately after the marriage. The expenditure on marriage usually ranges between Rs. 300 and Rs. 600. Payment of dowry is not in vogue. When the girl is being sent to her father-in-law's house the following Telugu song is sung by the neighbouring ladies advising the girl about the proper behaviour in her father-in-law's house :

1. *Attoga matante vadada boku*
   *Mamalla matante mallada boku*
   *Yarondlu matante yedurada boku*
   *Bavallu matante badulada boku*
   *Adiye suryankanthulu meriya mayamma*
   *Lakshmidevi poyiravamma*

2. *Mutyala singollu jaridava boku*
   *Bangari paitakongu pakkapadachekka boku*
   *Kankanala cheyyi isiri nadava boku*
   *Yendimettala kalu jangajap nadava boku*
   *Adiye Suryakantulu meriya mayamma*
   *Lakshmidevi poyiravamma*

In the above two songs the code of behaviour, *viz.*, modesty and politeness that the bride has to observe is beautifully described in a nutshell. The meaning of the above song is as follows:

Don't plead with your mother-in-law

Don't say against your father-in-law

Don't contradict any elderly member of the family

With your ornaments as dazzling as sunshine go to your mother-in-law's house

Let not your pearl like nails be dropped here and there

Let not your golden *paita* be fallen to sides

Let not the movements of your beautifully decorated hands be disgraceful

Let not your joyous feet decorated with silver toe rings be made unpleasant noice

With your ornaments as dazzling as sunshine go to your mother-in-law's house

Divorce is permitted on the ground of the wife's unchastity. The Statement below gives the distribution of Maladasari and Maladasu by age-groups and marital status.

STATEMENT V

MARITAL STATUS OF MALADASARI AND MALADASU ACCORDING TO 1961 CENSUS

| Age-groups | 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 ... | 13,057 | 6,431 | 6,626 | 6,350 | 6,236 | 71 | 373 | 8 | 12 | 2 | 5 |
| 15–44 ... | 15,056 | 7,373 | 7,683 | 1,918 | 308 | 5,177 | 6,529 | 194 | 632 | 84 | 214 |
| 45 and above ... | 6,214 | 3,286 | 2,928 | 75 | 12 | 2,551 | 1,149 | 598 | 1,717 | 62 | 50 |
| Grand Total ... | 34,327 | 17,090 | 17,237 | 8,343 | 6,556 | 7,799 | 8,051 | 800 | 2,361 | 148 | 269 |

Married persons constitute 46.18% of the total population comprising 1.29% in the age-group of 0–14 years, 34.10% in the age-group of 15–44 years, and 10.79% in the age-group of 45 years and above. 43.40% are never married; of whom naturally the majority of them are found in the age-group of O–14 years. Widowed and divorced form 9.21% and 1.21% of the total population respectively.

**Death**

The dead are buried. Soon after death, the body is given hot water bath and *namam* (Ш) is marked on the forehead. Wet turmeric is applied to the feet and face of the dead body. A garland of *ganneru* (oleander) flowers is placed around the neck. Flowers are tied to the wrists. The body is kept on a bier in lying posture and completely covered with dry paddy straw. All the relatives throw *akshintalu* (rice mixed with turmeric) on the dead body. They turn round a few copper coins thrice over the head of the dead body and place them in a vessel before the dead body which are later given to the Dasariah, who sings a devotional song. The body is raised by all the kith and kin and later carried by four, to the burial ground. Usually

*Dakki* and *Talalu*, (musical instruments) accompany the corpse. Maladasus construct a tomb whilst this is not the case wih the Maladasaris. Mourning is observed for a period of 10 days by all the relatives of the deceased except the daughters who are married. Married daughters observe mourning only for 3 days. Obsequies take place on the 11th day. All the relatives are invited and usually a non-vegetarian dinner is arranged. If the person dies on an inauspicious day, the family changes the residence. A woman is deprived of all her ornaments and costly sarees soon after her husband's death, until she marries again. The expenditure on obsequies is roughly Rs. 50.

**Religious Beliefs and Practices**

Their religion is Hinduism. They are the devotees of Lord Venkateswara and Lord Narasimhaswamy and also worship Lord Siva besides their village deities. Dasaris of Singottam village have their caste deity called Chinna Rayudu ( Fig. 8 ). They sacifice goats and chicken to Muthyalamma, Poleramma and Adi Shakthi once a year in Singottam. There is a Sri Rama temple in Ankireddipalem in Dasugudem. The caste *guru* for Maladasaris is one residing at Markapur of Kurnool district, who visits his devotees once in 3 or 5 years. He is provided with all the necessary provisions and a *guru dakshina* of Rs. 5 or Rs. 10 is presented on the last day. A touch of his feet is supposed to be very sacred. *Prasadam* is distributed to those who are present at the *guru's* preachings. The caste *guru* for Maladasus is Sriranga Bhattacharya. Nothing is known about him except his name. They have some superstitious beliefs. The sound of sneezing and the howling of an owl are considered as bad omens while seeing the face of a cow or a bull is a good omen. Monday, Thursday and Friday are supposed to be good days to cut one's hair. A person suffering from any disease is supposed to get relief by crossing a hot water pot thrice. Use of mascots and talisman and casting off an evil eye with turmeric balls to eradicate petty diseases are some of the superstitions prevailing even now. For Maladasaris, *Peddalamavasya*, (Mahalaya Amavasya) is an important occasion when they pay homage to their deceased elders known as *pitru devathalu*. It is believed that these *pitru devathalu* observe this ceremony from Heaven. The house is cleaned and kept neat on the day and the idols of Gods are cleaned and kept on rice spread in a corner of the house. A *jyothi* (burning wick) is kept nearby. All the elderly males of the family partake in the ceremony.

**Important Festivals**

In Singottam, Venkateswaraswamy's festival is celebrated twice in a year. In case, a family member falls sick, vows like offering jewellery or one's own hair are made and are duly fulfilled after getting relief. Coconuts, *agarbathi*, plantains, and cooked food with some sweet dishes are offered. Sankranti, Dasara, Ugadi, Holi, Deepavali, Sivaratri and Sreeramanavami are the important festivals observed by this community and are celebrated in the manner in which other Hindu castes celebrate them. They make pilgrimage to Tirupati and Sangameswaram.

**Leadership and Inter Community relationship**

A few highly qualified persons and influential political leaders are found to belong to this community. Though Maladasaris are admittedly superior to the rest of Mala caste they are not allowed to enter Hindu temples. They have the barber from their own community. The washerman washes their clothes only if wet clothes are given to him. They consider Madiga and Mala as inferior to them and they neither dine with them, nor do they have matrimonial alliances with them. Their touch is still considered to be polluting at the village level. No other Hindu caste dines or drinks in their house. Till recently even in schools children of this community were made to sit separately. But of late there is evidence of a change towards improvement of social harmony between castes and they are treated better now though untouchability has not disappeared altogether.

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# SINDHOLLU OR CHINDOLLU

# SINDHOLLU OR CHINDOLLU

## Name, Identity, Origin and History

Sindhollu or Chindhollu is the name given to a section of people who entertain the Madigas, by acting and dancing before them while begging. The name is given to them because of their dancing activity locally known as *Sindhu* (*Chindu*) *trokkuta.* Thurston makes a small note on this caste. He says that Sindhollu and Madigas are one and the same. He records:

> "The Sindhuvallu (drummers) are Madigas, who go about acting scenes from the Ramayana or Mahabharata, and the story of Ankamma".
>
> (E. Thurston, Vol. VI, p. 338)

It is not known whether Sindhollu was a section of Madiga in the past but at present it is a separate caste and in fact its social status is inferior to that of Madiga. The informants strongly believe that they are the descendants of Urvasi, a dancer from Indra's court. They claim that they have attained proficiency in dancing only because they descended from Urvasi. There is not much published literature on Sindhollu except a small note by E. Thurston.

## Distribution and Population Trend

Sindhollu or Chindhollu are found in most of of the Telangana districts of *Andhra Pradesh and are notified in the Scheduled Castes and Scheduled Tribes (Lists) Modification Order of 1956 as a Scheduled Caste in the above area alone. Besides Andhra Pradesh, it is declared as a Scheduled Caste in certain areas of States of Maharashtra and Mysore also. The field study was conducted in Karimnagar district which has a large concentration of Sindhollu. The case studies were conducted in the villages of Sriramulapalli, Rangapeta of Jagtial taluk and Kondraopet village of Metpalli taluk in Karimnagar district. Sindhollu or Chindollu numbering 2,220 persons according to the 1961 Census are returned as a Scheduled Caste only in Telangana districts of Andhra Pradesh. In Mysore State there are 91 persons and in Maharashtra this caste has not been returned though it is declared as a Scheduled Caste. Statement I presented below gives the distribution of the population of Sindhollu in the rural and urban areas of the Telangana districts as per the 1961 Census.

STATEMENT I

POPULATION OF SINDHOLLU ACCORDING TO 1961 CENSUS

| Name of the State/District | Total Rural Urban | | Persons | Males | Females |
|---|---|---|---|---|---|
| (1) | (2) | | (3) | (4) | (5) |
| Andhra Pradesh | Total | ... | 2,220 | 1,139 | 1,081 |
| | Rural | ... | 2,173 | 1,108 | 1,065 |
| | Urban | ... | 47 | 31 | 16 |
| Mahabubnagar district | Total | ... | 68 | 40 | 28 |
| | Rural | ... | 68 | 40 | 28 |
| | Urban | ... | — | — | — |

*The community is Scheduled in the following districts given against their respective States:
Andhra Pradesh: Adilabad, Hyderabad, Karimnagar, Khammam, Mahbubnagar, Medak, Nalgonda, Nizamabad and Warangal;
Maharashtra: Aurangabad, Bhir, Nanded, Osmanabad, and Parbhani.
Mysore: Bidar, Gulbarga and Raichur.

## STATEMENT I—(*Concld.*)

### POPULATION OF SINDHOLLU ACCORDING TO 1961 CENSUS

| Name of the State/District | Total Rural Urban | Persons | Males | Females |
|---|---|---|---|---|
| (1) | (2) | (3) | (4) | (5) |
| Hyderabad district | Total ... | 41 | 25 | 16 |
| | Rural ... | 41 | 25 | 16 |
| | Urban ... | — | — | — |
| Medak district | Total ... | 189 | 105 | 84 |
| | Rural ... | 189 | 105 | 84 |
| | Urban ... | — | — | — |
| Nizamabad district | Total ... | 170 | 66 | 104 |
| | Rural ... | 159 | 63 | 96 |
| | Urban ... | 11 | 3 | 8 |
| Adilabad district | Total ... | 97 | 48 | 49 |
| | Rural ... | 97 | 48 | 49 |
| | Urban ... | — | — | — |
| Karimnagar district | Total ... | 626 | 333 | 293 |
| | Rural ... | 626 | 333 | 293 |
| | Urban ... | — | — | — |
| Warangal district | Total ... | 475 | 242 | 233 |
| | Rural ... | 448 | 222 | 226 |
| | Urban ... | 27 | 20 | 7 |
| Khammam district | Total ... | 53 | 20 | 33 |
| | Rural .. | 53 | 20 | 33 |
| | Urban ... | — | — | — |
| Nalgonda district | Total ... | 501 | 260 | 241 |
| | Rural ... | 501 | 260 | 241 |
| | Urban ... | — | — | — |



Fig. 1 A middle aged woman from Sindhollu community

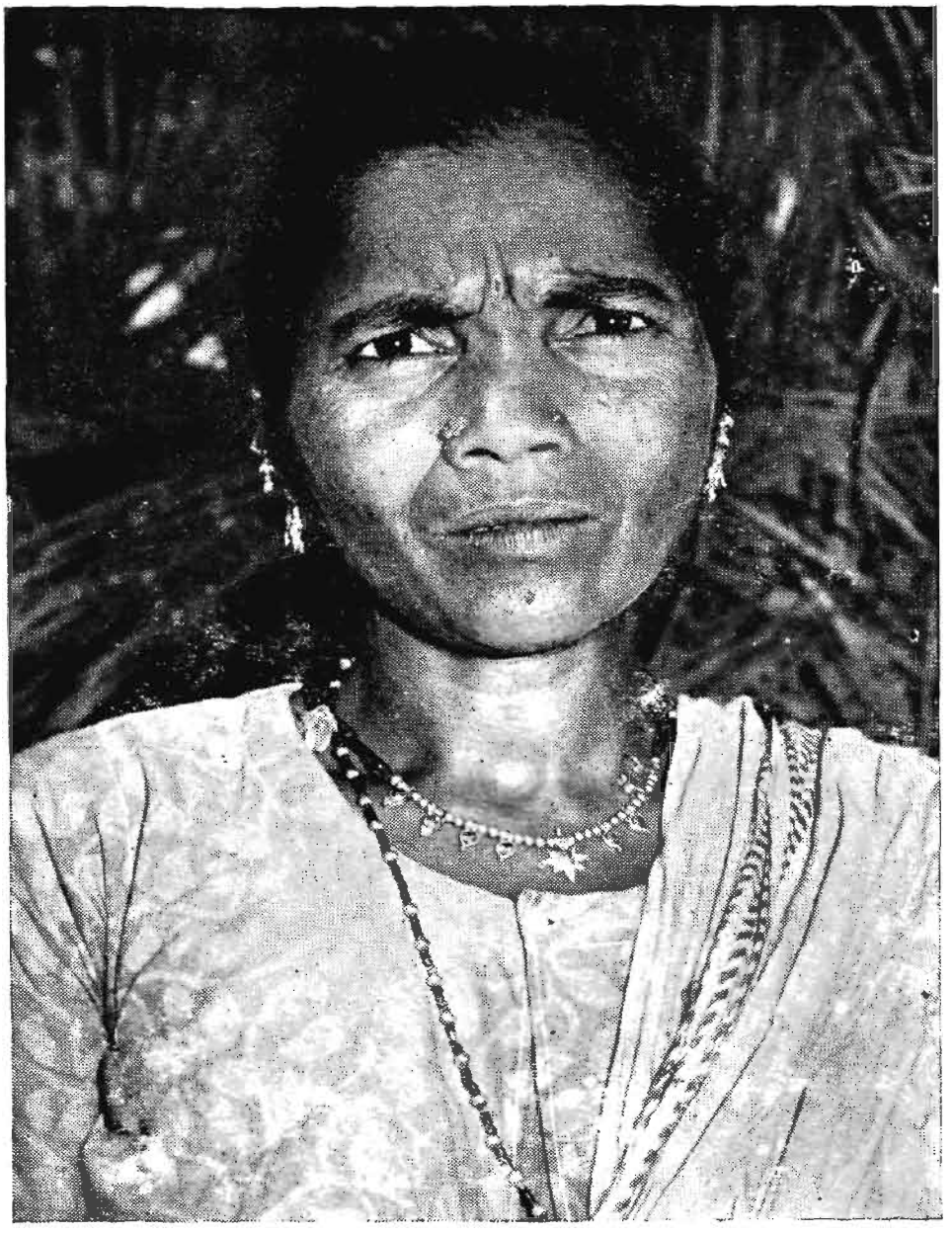


Fig. 2 A middle aged woman from Sindhollu community - Front



Fig. 3 A middle aged woman from Sindhollu community – Profile



Fig. 4 A middle aged woman from Sindhollu community – Back

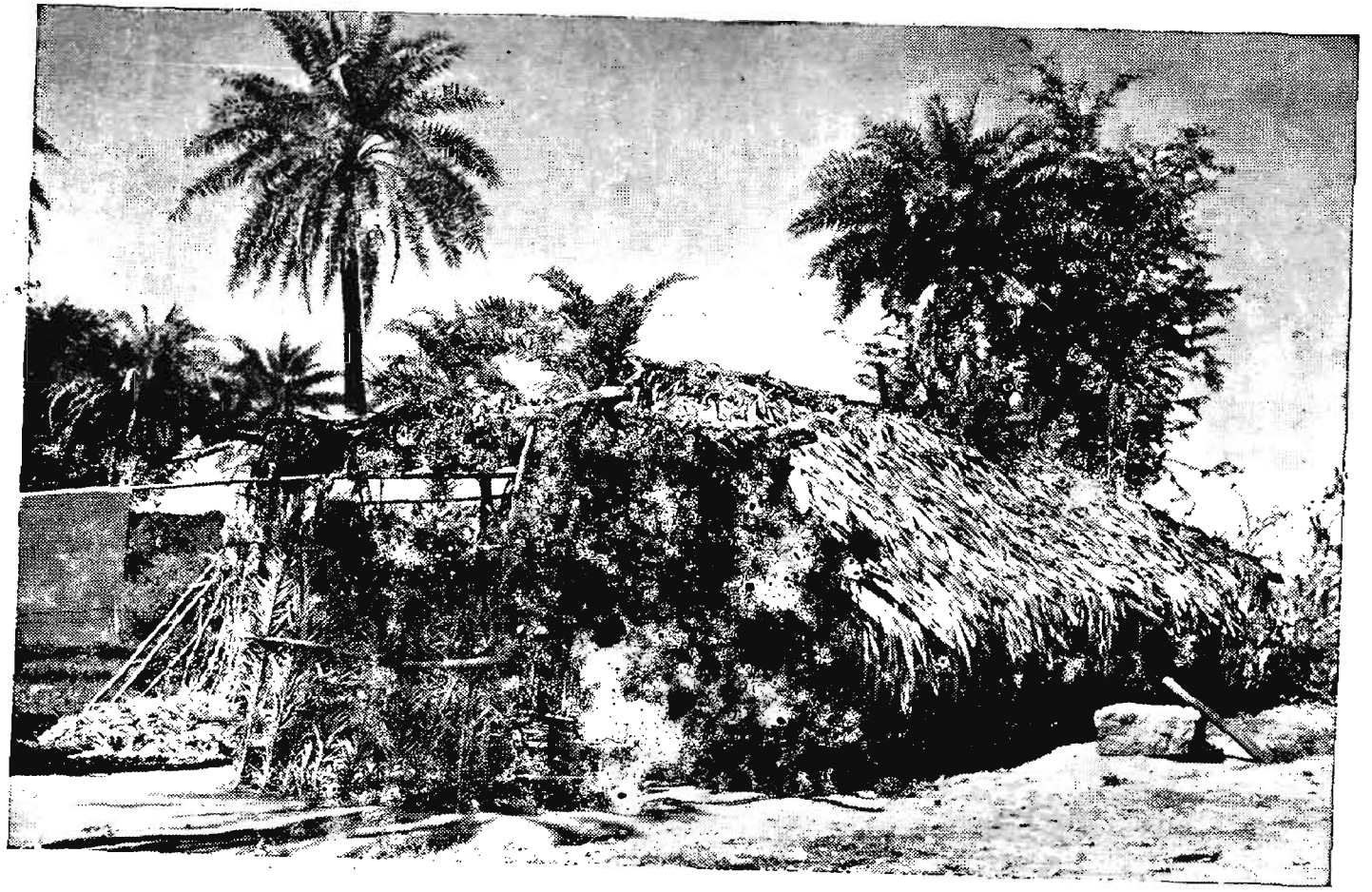


Fig. 5 A *Gudise* (Hut)

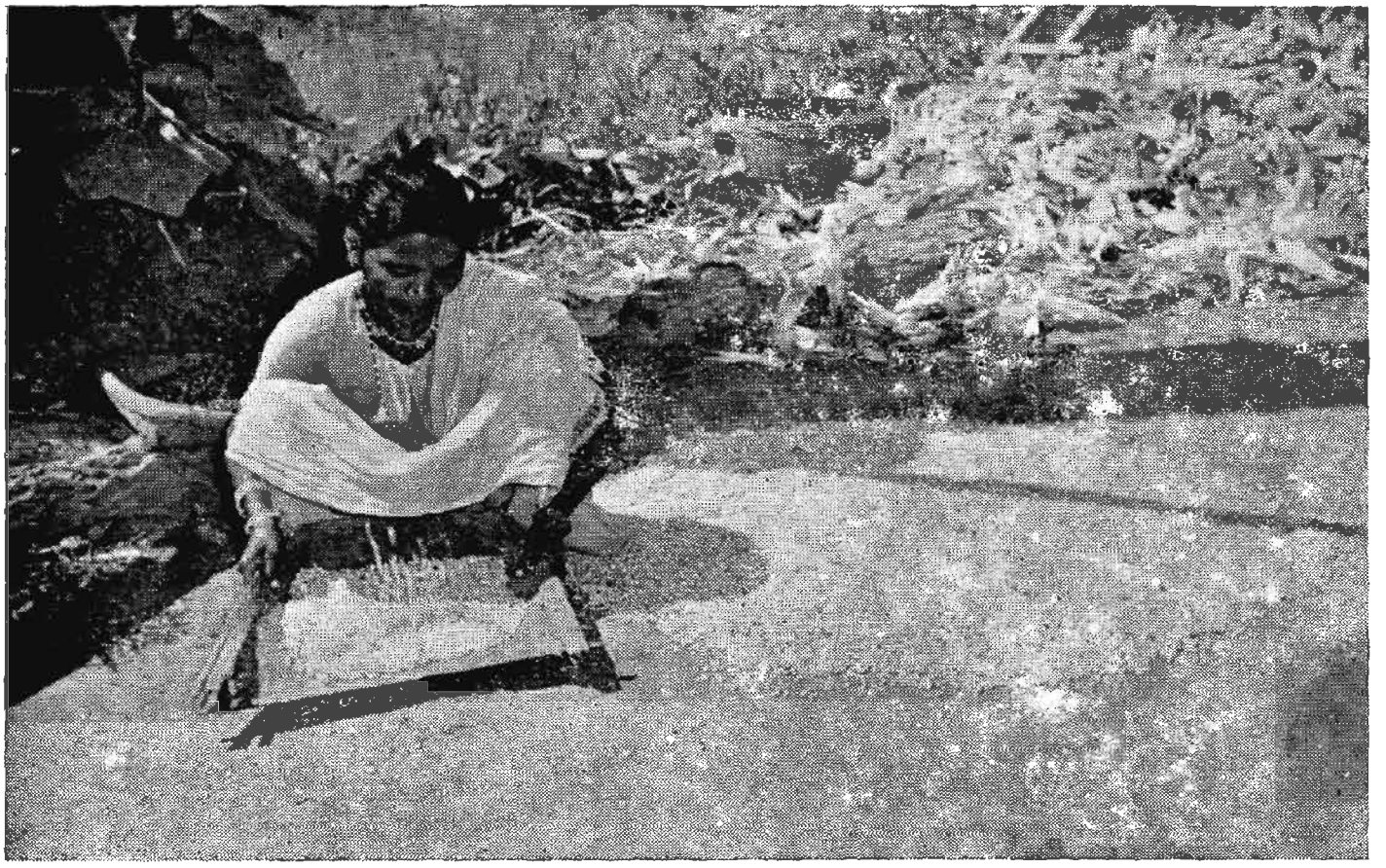


Fig. 6 A woman is winnowing *Jowar* for their day's bread



Fig. 7 Utensils

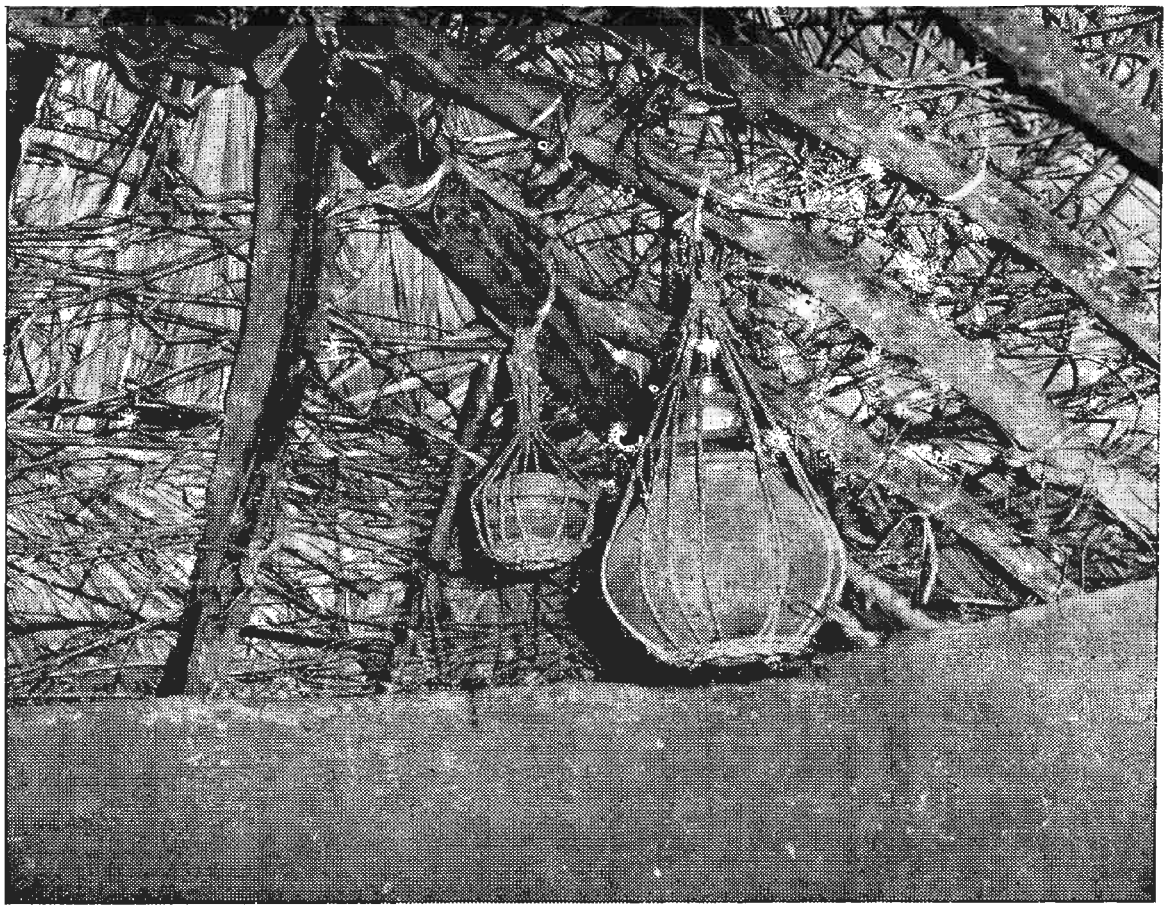


Fig. 8 The earthen pots containing the cooked food or food grains are kept in the swings just to protect them from the domestic animals

The following table gives the percentage of distribution among the districts.

PERCENTAGE DISTRIBUTION OF SINDHOLLU

| Name of the District | Percentage of population of Sindhollu to total population of Sindhollu in Andhra Pradesh |
|---|---|
| (1) | (2) |
| 1. Mahbubnagar | 3.06 |
| 2. Hyderabad | 1.85 |
| 3. Medak | 8.51 |
| 4. Nizamabad | 7.66 |
| 5. Adilabad | 4.37 |
| 6. Karimnagar | 28.20 |
| 7. Warangal | 21.39 |
| 8. Khammam | 2.39 |
| 9. Nalgonda | 22.57 |

Evidently Karimnagar has the largest concentration of Sindhollu followed by Nalgonda and Warangal districts. Of the total population of Sindhollu, 51.31% are males and 48.69% are females, *i.e.*, for every 1,000 males, there are only 949 females. 97.88% of their total population are staying in rural areas and only 2.12% are found in the urban areas. They form 0.045% and 0.006% of the total Scheduled Castes population and the general population of Andhra Pradesh respectively.

**Family, Clan and Analogous Divisions**

All the Sindhollu households studied belong to simple type of families, consisting of husband, wife and their unmarried children. In all characteristics it is a patriarchal family. There are no sub-castes among Sindhollu. Only two exogamous sections are found during the field study. They are (i) *Gaddam* and (ii) *Pillitollu*. These exogamous sections are *intiperlu* (family names). There seem to be no other exogamous septs in this caste other than the two mentioned above. Figures 1 to 4 show a Sindhollu woman.

**Dwelling**

Sindhollu live in small huts locally called as *gudiselu* [Fig. 5]. These houses are situated near about the Madiga locality. As these people lead a nomadic life for about eight months in a year, during the remaining four months they spend at their places they improve the huts. The usual practice with them is to consult the carpenter locally known as *vadrangi* about house construction. After the approval of the *vadrangi* they fix up an auspicious day for the commencement of the house construction in consultation with Mitha Ayyalwar. On the day of commencement, they break a coconut and worship God and start the work. Inviting the relations and friends is not in practice. The ground plan of the hut is rectangular. The huts are erected on the ground itself without any platforms. Four poles of 6 feet height are fixed on the four corners of the rectangular shaped floor. Two poles of 10 feet height are fixed at the central portion of the breadthwise poles. These two poles are connected at the top by strong rafters. Bamboos are arranged in inclined plane resting on the central rafter and on to the other two rafters connecting the poles. Either palmyra leaves or some hay is spread on this structure which forms the roof. On all the four sides, the covering is done with bamboo pieces and palmyra leaves. At the central portion on the lengthwise side is provided some space for doorway and normally the door is made out of bamboo pieces and palmyra leaves. There is no provision for ventilators in this type of houses. The construction work can be completed in a single day as the hut is of a simple nature. On an auspicious day they enter the house, celebrating the housewarming ceremony. The hut is decorated with mango leaves. The concerned members of the family wear new clothes. A sheep is sacrificed and cooked. *Guggillu* (boiled horsegram) are distributed among the invitees in the first instance and then the feast is given. Thus ends the housewarming ceremony. The floor is cowdung plastrered. The hut is single roomed and the hearth is arranged in a corner. At another corner, a series of pots are kept for storing the grains. The remaining portion of the hut is meant for sleeping, etc.

**Food**

The staple food of Sindhollu is rice, *jowar* and maize [Fig.6]. They also eat wheat. Food is taken thrice. Early in the morning they take the left overs of the previous night. In the afternoon they make *ambali* (gruel) or *gatika* (soft semi solid like thing prepared out of *ragi* flour) or cooked rice with some curry. In the night they take whatever they receive as alms from Madiga. The flesh of pigs, sheep, goat and fowls is consumed. Also the flesh of sparrows, crows and patridges is also eaten. Persons engaged in reciting epics (*Veedhi Bhagavatham*)

do not eat beef. But all the others take beef. All kinds of fish are eaten. The flesh of the above dead animals and birds is also eaten. Very often liquor is also consumed, There is no regular habit of taking coffee or tea every day. Most of the utensils they use are earthenware. Only for eating and drinking they use aluminium vessels [Figs. 7 and 8]. They collect the firewood in the nearby forest as they cannot afford to buy it. Kerosene is used for lighting purposes which they purchase once in a week. Generally every household has a well in the backyard of their house [Fig. 9]. A few households which are not having well fetch water from a nearby well.

**Dress**

The dress of a male consists of a *dhoti* and shirt, while that of a female is a saree and a blouse and they wear it in local fashion. Usually males keep two *dhotis*, two shirts and a head gear, while females have two sarees and two blouses [Fig. 10]. Throughout the year, they adjust with these two pairs of clothes and they spend only small amounts on clothing. The dress of the boys consists of generally a knicker and shirt and sometimes a small *dhoti*. The dress of the girls consists of a skirt and blouse. Now they are wearing frocks also.

**Ornaments**

Sindhollu do not possess any ornaments worth mentioning. Males do not wear any ornaments except the silver bangles on the forearms or shoulders. Married women wear only *puste gajjelu* (a chain with marriage locket made of gold) and *mattelu* (silver toe rings). Both males and females have tattoo marks on their foreheads or forearms. These decorations are done by people locally called Chukka botlollu or Eramushtollu.

**Language and Education**

The mother tongue of Sindhollu is Telugu. They also know a little of Urdu, because of their association with Muslims in the Telangana region. They do not know any other language. The literacy standards of Sindhollu according to 1961 Census are furnished in the Statement II given below.

STATEMENT II

LITERACY OF SINDHOLLU ACCORDING TO 1961 CENSUS

| Educational Standards | | | Persons | Males | Females |
|---|---|---|---|---|---|
| (1) | | | (2) | (3) | (4) |
| Total | Total | ... | 2,220 | 1,139 | 1,081 |
| | Rural | ... | 2,173 | 1,108 | 1,065 |
| | Urban | ... | 47 | 31 | 16 |
| Illiterate | Total | ... | 1,677 | 643 | 1,034 |
| | Rural | ... | 1,649 | 630 | 1,019 |
| | Urban | ... | 28 | 13 | 15 |
| Literate (without educational level) | Total | ... | 511 | 465 | 46 |
| | Rural | ... | 498 | 453 | 45 |
| | Urban | ... | 13 | 12 | 1 |
| Primary and Junior Basic | Total | ... | 32 | 31 | 1 |
| | Rural | ... | 26 | 25 | 1 |
| | Urban | ... | 6 | 6 | — |



Fig. 9 A woman is seen drawing water from a well dug in the backyard of their house

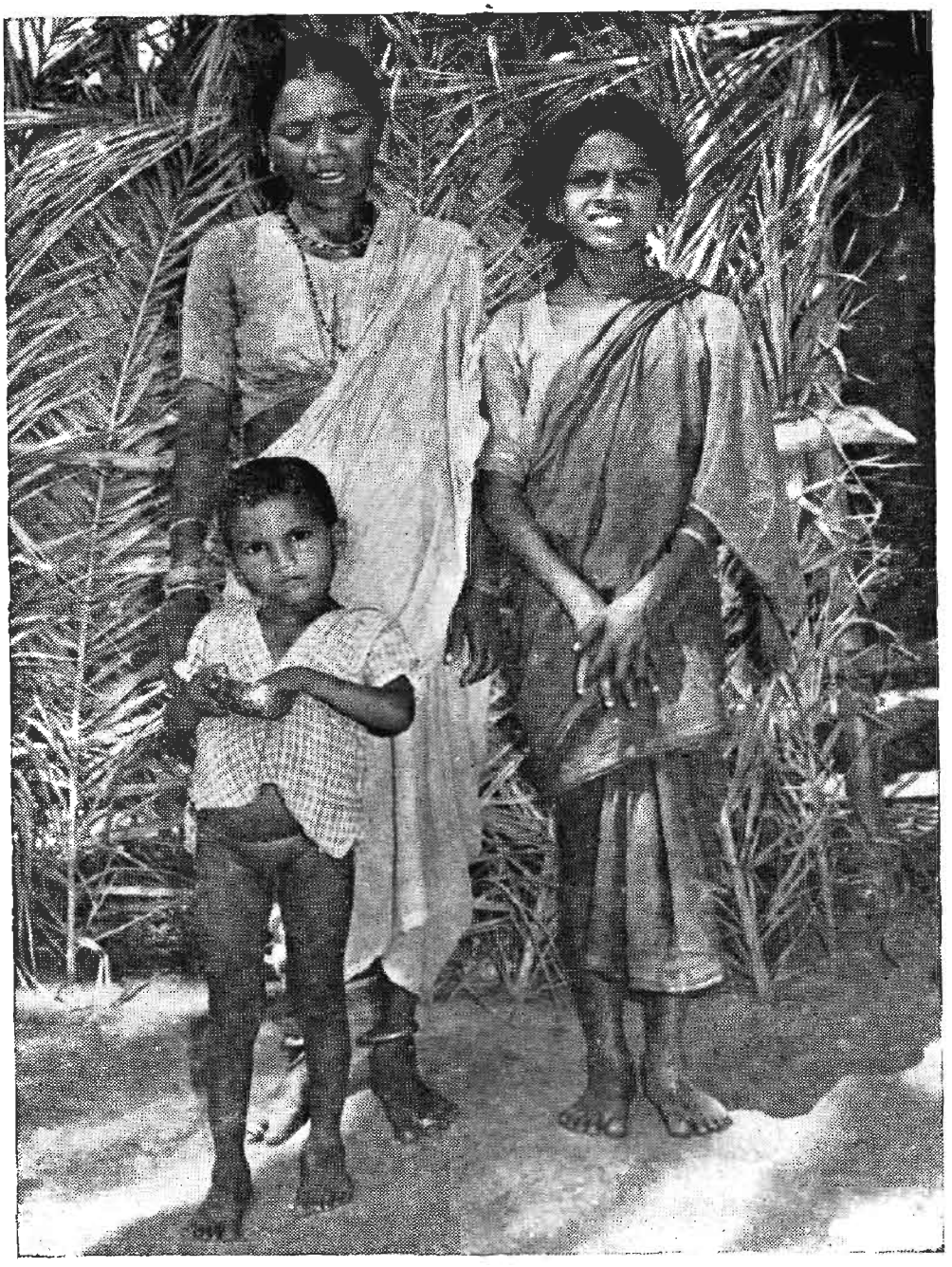


Fig. 10 Two Sindhollu females in their day-to-day dress

24.46% of the total population consisting 43.55% of the males and 4.35% of the females are literates. Among the literates, there are only two categories in this caste, *viz.*, literates without educational levels and those with primary or junior basic level of education. 94.11% of the total literates, 93.75% among the male literates and 97.87% of the female literates are mere literates without educational levels. Only 5.89% of the total literates, (6.25% of the male literates and 2.13% of the female literates) are educated up to the primary or junior basic level. 23.02% of the total population of Sindhollu are literates without educational levels and 1.44% of the population have attained the level of primary or junior basic. On the whole the literacy position of Sindhollu is encouraging as the percentage of literacy among them is 24.46% as against 21.2% among the total general population and 8.47% among the total Scheduled Caste population. Education atleast to the extent of primary level is essential for these people as they have to recite the legends and epics while performing *Veedhi Bhagavatam*. Hence we find a good number of literate and educated males in this community.

**Economic Life**

The traditional occupation of Sindhollu is to perform dances and tell *Veedhi Bhagavatham* (narrating mythological and epic stories). Usually the females dance while both the males and females partake in telling *Veedhi Bhagavatham*. They believe that they have right to beg Madigas and in fact they depend upon it. Even today, there is no much change in their traditional occupational structure. The performances, either dance or *Veedhi Bhagavatham* are given between 12 noon and 6 p.m. on any day and this is arranged with the help of Madigas. Of course villagers belonging to various castes do assemble at the performance. After the performance is finished they move from house to house and collect contributions from all the households in the village. For this they will have to stay for 3 to 4 days in a village. Sometimes as some households delay in offering their contributions they have to wait at least 8 to 10 days in between two performances.

A temporary stage locally known as *Chandini* is erected to give performances. The following musical instruments are used during the performances.

i) *Talalu* (Two small metallic dips which are beaten against the other in a rhythmic fashion.)

ii) *Maddela* (A wooden drum with hide membrane on both sides)

iii) Harmonium

iv) *Gajjelu* (A chain of small brass bells which are tied round the ankle)

They also require *kireetalu* (the decorated caps for the heads), artificial moustaches and *savaralu* (toupee) for their make up.

The main subsidiary occupations of these people are agricultural labour and cultivation. The Statement III given below shows the occupationwise distribution of Sindhollu according to the 1961 Census and also as indicated by the field investigation.

STATEMENT III

OCCUPATIONS OF SINDHOLLU ACCORDING TO 1961 CENSUS AND CASE STUDIES

| Name of the occupation | Persons | Males | Females |
|---|---|---|---|
| (1) | (2) | (3) | (4) |
| According to 1961 Census | | | |
| Cultivation ... ... ... ... | 57 | 35 | 22 |
| Agricultural Labour ... ... ... ... | 225 | 74 | 151 |
| Mining, Quarrying, *etc.*, ... ... ... ... | 7 | 7 | — |
| Household Industry ... ... ... ... | 58 | 16 | 42 |
| Manufacturing other than Household Industry ... ... | 1 | 1 | — |
| Construction ... ... ... ... | 1 | 1 | — |
| Other Services ... ... ... ... | 447 | 349 | 98 |
| Total workers ... ... ... ... | 796 | 483 | 313 |
| Non-workers ... ... ... ... | 1,424 | 656 | 768 |
| Total ... ... ... ... | 2,220 | 1,139 | 1,081 |

STATEMENT III—(*Contd.*)

OCCUPATIONS OF SINDHOLLU ACCORDING TO 1961 CENSUS AND CASE STUDIES

| Name of the occupation (1) | Persons (2) | Males (3) | Females (4) |
|---|---|---|---|
| According to case studies | | | |
| *Veedhi Bhagavatam*, Begging and Labour ... ... | 12 | 12 | — |
| Agricultural Labour ... ... ... ... | 6 | — | 6 |
| Non-workers ... ... ... ... | 29 | 13 | 16 |
| Total ... ... ... ... | 47 | 25 | 22 |

From the above Statement, it is seen that 35.86% of the population are workers (42.41% males and 28.95% females). The majority of the workers are concentrated in the category of other services (56.16% among total workers, consisting of 72.26% of male workers and 31.31% of female workers). Apparently the traditional occupation of performing dances and reciting *Veedhi Bhagavatham* which comes under the category of other services must be responsible for the large number of workers in this category. 7.16% of the total working population (7.25% among males and 7.03% among females) are cultivators. 28.27% of the workers (15.32% among males and 48.24% among females) are agricultural labourers. Only 0.88% of the working population are engaged in mining, quarrying, etc., 7.29% of the workers (3.31% among males and 13.42% among females) are engaged in household industry. Persons engaged in other activities, *viz.*, manufacturing other than household industry and construction are negligible. 56.16% of the total workers divided into 72.26% of males and 31.31% of females are occupied in other services. From the field study it is found out of 47 persons, 18 persons are workers. Twelve persons are engaged in the traditional occupation of *Veedhi Bhagavatham* while only six persons are engaged in agricultural labour. Thus the field investigation also indicates that Sindhollu are mainly interested in engaging themselves in their traditional occupation. The details in respect of income, expenditure and debt of Sindhollu households studied during the field investigation are given in the Statement IV presented below. These details confine to the period from March, 1964 to February, 1965.

STATEMENT IV

INCOME, DEBT AND EXPENDITURE OF SINDHOLLU HOUSEHOLDS STUDIED IN KARIMNAGAR DISTRICT FOR THE PERIOD FROM MARCH, 1964 TO FEBRUARY, 1965

| Sl. No. | Name of the head of the household | No. of family members | Income | Debt when taken | Total expenditure | Expenditure | | | |
|---|---|---|---|---|---|---|---|---|---|
| | | | | | | on food | on clothing | on fuel and lighting | on miscellaneous items |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) |
| | | | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. |
| 1. | Pillilla Venkaiah | 9 | 500 | Nil | 502 | 365 | 80 | 12 | 45 |
| 2. | Gaddam Rajesham | 7 | 400 | 60 (Current year) | 466 | 273 | 80 | 24 | 89 |
| 3. | Gaddam Gangaram | 5 | 400 | Nil | 399 | 273 | 50 | 12 | 64 |
| 4. | Pillilla Ellaiah | 6 | 350 | Nil | 357 | 273 | 40 | 12 | 32 |
| 5. | Gaddam Venkatanarsu | 3 | 300 | 50 (Current year) | 345 | 273 | 40 | 12 | 20 |

STATEMENT IV—(*Contd.*)

INCOME, DEBT AND EXPENDITURE OF SINDHOLLU HOUSEHOLDS STUDIED IN KARIMNAGAR DISTRICT FOR THE PERIOD FROM MARCH, 1964 TO FEBRUARY, 1965

| Sl No. | Name of the head of the household | No. of family members | Income | Debt when taken | Total expenditure | Expenditure | | | |
|---|---|---|---|---|---|---|---|---|---|
| | | | | | | on food | on clothing | on fuel and lighting | on miscellaneous items |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) |
| | | | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. |
| 6. | Gaddam Parusuram | 3 | 300 | Nil | 308 | 182 | 50 | 12 | 64 |
| 7. | Gaddam Gangaram | 5 | 300 | Nil | 303 | 219 | 50 | 12 | 22 |
| 8. | Gaddam Ragaiah | 2 | 300 | Nil | 301 | 219 | 45 | 12 | 25 |
| 9. | Gaddam Lalaiah | 4 | 250 | 20 (Current year) | 271 | 219 | 30 | 12 | 10 |
| 10 | Gaddam Chandraiah | 3 | 230 | Nil | 231 | 182 | 25 | 12 | 12 |

Of the ten households surveyed, only in the case of one household the annual income and expenditure balance each other, while in the remaining 9 households the expenditure exceeds the income by varying amounts ranging from only Re.1 to about Rs. 70. However, only 3 households have incurred debts of Rs. 20, Rs. 50 and Rs. 60 respectively; the other households, where the excess of expenditure over income is not considerable, have not indicated how they met the excess of expenditure. In many cases the excess of expenditure over income may be due to over-estimation of expenditure and under-estimation of income.

## Life Cycle

### Birth

The attainment of pregnancy is made known to the husband by other female members of the family. No ceremonies are connected with the pregnancy. There is no custom that the first birth should take place at the father's house. Usually the confinement takes place at the husband's place. There is no practice of going to hospitals for delivery. There is an arrangement for segregation of the expectant mother inside the house, which is done with the help of a cot or mats. The period of ceremonial pollution is for 20 days and final bath is given on the 21st day. Daily bath is given to the child. but bath is given to the mother on alternate days during the period of pollution. The mother resumes her normal activities from 21st day onwards. An experienced caste woman attends to the child and mother till the 21st day. There are no food taboos during the prenatal period. But during the postnatal period the mother is prohibited from eating pumpkin and meat for a month since both of them are considered as not good for health. She is required particularly to take a paste prepared out of some indigenous roots. jaggery and ghee. The delivery is attended by an elderly woman of the caste for whom food and liquor are given as remuneration. The umbilical cord is cut immediately after the birth and the detached cord is deposited in a pit outside the house. The expenditure on delivery comes to about Rs. 30.

### Naming ceremony

The naming ceremony is observed on the 21st day after birth. The names of ancestors and gods are given. *Menamama* usually (mother's brother) officiates; in his absence, the father himself officiates. The child, after giving bath and clothed in a new dress, is taken in the hands of the officiator. The officiator calls the child by the name selected already. At this moment all the invitees present, clap their hands in sign of their acceptance and shower the *akshintalu* (turmeric smeared rice) on the child. The invitees are requested to take food on this occasion. The total expenditure on this occasion comes to about Rs. 15. The common names among males are Gangaram, Venkaiah, Ellaiah and that of females are Gangamma, Subbamma, and Venkamma. Now they are selecting the different names which are supposed to be fashionable. Now they prefer the names like Rajesham, Parasuram, and Venkat for males and names like Lakshmi, Kamala and Padma for females.

**Tonsure Ceremony**

This ceremony is observed for the first born child only irrespective of whether the child is a male or female. The maternal uncle attends to the ceremony and cuts the hair of the child. Usually the ceremony takes place at the residence only. Nearest relatives are invited to the feast. There is no practice of observing any ceremony on first feeding (cooked rice or solid food) day or initiating the child to learning.

**Puberty**

The normal age of puberty for a girl is between 13 and 14 years. Immediately after attainment of puberty the girl is made to sit in an enclosure erected by the maternal uncle of the girl. She has to stay there for five days after which the pollution ceases automatically after taking bath. She is fed with delicious items of food on all these five days and bath is given on alternate days. On the sixth day, the girl is given final bath and her parents present her a saree and a blouse. The enclosure is burnt by the person who erected it. A non-vegetarian feast is given on the sixth day to the close relatives for which either a sheep or goat is sacrificed. For subsequent menses, the pollution is observed for a single day. There is no segregation during the subsequent menses.

**Marriage**

Marriage by negotiation is the only type of marrriage prevalent in this community. The custom of child betrothal does not exist. The normal age of marriage for a girl is between 12 and 15 years while for a boy it is between 15 and 18 years. The preferential partners for a boy are mother's brother's daughter and father's sister's daughter. Another type of union that is allowed is that a man can marry his deceased wife's younger sister. All other degrees of relationships are prohibited. The marriage is exogamous; that is, marriages within the same *intiperu* are not permitted. The practice of paying bride price is in vogue; it is Rs. 21. There is no priest for these people who officiates during their marriages. An elderly man takes the responsibility of officiating on such occasions. He is not paid any remuneration for his services, except that he takes food on the occasion. The only musical instrument used on the ceremonial occasion is *Madiga Dappu* (drum used by Madiga). The expenses for a marriage would be between Rs. 300 to Rs.400. Polygamy and polyandry are not followed.

First the parents of the boy accompanied by some caste elders go about in search of brides. If they are satisfied with the terms and conditions offered by the bride's side, then they take food with them and either the groom's mother or an elderly person of groom's side apply vermilion to the forehead of the girl indicating thereby that they liked the girl. The parents of the girl are invited to the bridegroom's place. After formal enquiries and negotiations, the girl's party is treated to a feast by the groom's party. If both parties agree for the terms and conditions, they consult a Brahmin or Mitha Ayyalwar for fixing up the date for marriage. The marriage is usually celebrated at the groom's place.

The marriage is celebrated for three days. On the first day the bride's party arrives at the groom's place in the evening. They are received by the groom's party and accommodated in a separate house. During the early hours of the second day, the actual marriage ceremony takes place. On the previous day a pandal is erected with mango branches. A dais locally known as *arugu* is erected at the central portion of the pandal and is plastered with cow dung and decorated with red and white coloured designs (*muggulu*). During the early hours of the second day, the couple are seated on the dais and oil is anointed to their heads and also to the body. Then the couple are given hot water bath using soap nut powder. New clothes are given to the couple after the bath and the forehead chaplets (*bhasigamulu*) are also fastened. Then they are again seated on the dais, the bride sitting to the left of the groom. The officiator repeats some verses and makes them go round the worship spot thrice on the dais. Just before tying the marriage locket round the bride's neck, the locket is shown to all the people present and is also touched by them. Then at the auspicious moment, the groom ties the locket round the bride's neck and all the people present shower *akshintalu* (vermilion smeared rice) on the couple. After this, the bride and groom are seated one opposite to the other and pour rice mixed with turmeric roots and betel nuts on one another's head. This is known as *talambralu* ceremony. All the invitees are treated to a feast containing non-vegetarian items of food. In the evening the bridal couple is seated and the relatives and friends give some presents. After this the couple is taken in procession to the temple, where a coconut is offered and rest is taken for a while. Then the party returns home. A grand feast is arranged in the night and liquors are also served. If the girl is matured, the nuptial ceremony is also

performed on the same night. On the third day morning, a feast is given to all the invitees and the bridal couple is taken to the bride's place where a sumptuous feast is given to the relatives. The bride groom stays for three days and goes back alone to his village on the 4th day. Thus ends the marriage ceremony.

**Widow remarriage**

Widow remarriage is permissibe in this community. There is no payment of bride price for this kind of marriage. The man concerned has to present a saree and blouse to the widow and take her as his wife. Of course Caste Panchayat should be kept informed of this.

**Divorce**

Divorce is allowed in this community. Divorce occurs only in case of adultery. Even if there is any initiation by any party towards divorce on any frivolous grounds, the Caste Panchayat sets it right and preserves the harmonious life between the couple. But if it is the case of adultery, then the divorce is inevitable. The divorced woman is paid some money according to the decision of Caste Panchayat by the husband, if she is not at fault and the intiation of the divorce is from her. If the initiation is from the husband, no compensation is paid to her. The divorced woman may get married once again. The procedure is the same as in the case of widow remarriage.

The distribution of Sindhollu or Chindollu according to marital status and by age-groups as per the 1961 Census is given in the Statement V below.

STATEMENT V

MARITAL STATUS OF SINDHOLLU ACCORDING TO 1961 CENSUS

| Age-group | 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 ... | 943 | 471 | 472 | 462 | 414 | 9 | 56 | — | — | — | 2 |
| 15-44 ... | 926 | 477 | 449 | 105 | 13 | 359 | 398 | 10 | 34 | 3 | 4 |
| 45 and over ... | 349 | 191 | 158 | 4 | 2 | 159 | 72 | 27 | 80 | 1 | 4 |
| Age not stated ... | 2 | — | 2 | — | — | — | 1 | — | 1 | — | — |
| Total ... | **2,220** | **1,139** | **1,081** | **571** | **429** | **527** | **527** | **37** | **115** | **4** | **10** |

The distribution of Sindhollu according to marital status by age-groups is discribed below.

In age-group of 0-14 years, 98.09% of males and 87.71% of females are never married, while 1.91% of males and 11.87% of females are married which shows the prevalence of child marriages. There are no widowed, but 0.42% of the females are divorced. In the age-group of 15-44 years 22.01% of males and 2.90% of females are never married, while 75.26% of males and 88.64% of females are married. Widowed population forms 2.10% of males and 7.57% of females. There are 0.63% of males and 0 89% of females found divorced in this community. In the age-group of 45 and over 2.09% of males and 1.27% of females are never married; while 83.25% of males and 45.57%of females are married. 14.14% of males and 50.63% of females are widowed. Divorced population forms 0.52% of males and 2.53% of females in this community.

**Death**

The dead are buried with head to the south and face upwards. The corpse is bathed in cold water and wrapped in a new cloth. Turmeric is applied to the forehead and also to other parts of the body, The dead body is carried to the burial ground on a bier by four nearest relatives. A procession follows to the burial ground. There is no accompaniment of musical instruments while the corpse is taken to the burial ground. The obsequies are performed initially on the third day and finally on the 9th day. Pollution is observed for eight days. On the 9th day they take bath and Mitha Ayyalwar sprinkles little water over them and this sprinkling of water removes the pollution. On the

third day, some sweet meats are prepared and a leaf plate consisting of all the items of food is kept at the burial place. All the relatives take part in the feast. On the 9th day, a sheep is sacrificed and a feast is given to all the relatives. Intoxicants are also supplied. Mitha Ayyalwar officiates on this occasion, but he does not take food or water from these people. The remuneration paid for his services is Rs. 5 excluding a pair of chappals, one *dhoti* and 2 kilograms of rice. If the woman so desires, her *puste*, bangles and *mattelu* can be removed by a widow of this caste on the same day. But this is not strictly followed. Persons died of small pox or cholera are buried. The informants expressed that they do not believe in the existence of heaven or hell and in rebirth.

**Law of Inheritance**

They do not know about the laws of inheritance. Of course the property is shared among the sons and if they are considerate, a little portion of the property is given to the daughters, if any.

**Religion**

The religion of Sindhollu is Hinduism. They observe all the Hindu festivals and worship Hindu Gods. They have got spiritual advisers who guide them on all the auspicious and inauspicius occasions. Lord Narasimhaswamy and Shiva are liked most by these people and they are worshipped regularly. Pochamma and Mahishamma are the village deities whom they worship once in three or five years. They believe that these deities protect the village from the wrath of epidemics and natural calamities. They visit the pilgrim centres now and then. The important among the pilgrim centres visited by these people are Vemulawada and Dharmapuri. During the rituals they use vermilion, turmeric, paddy grains, beads, coconuts, etc. While worshipping Pochamma and Mahishamma they sacrifice sheep. goats and fowls. On the occasion of Shivarathri and Narsimhaswamy *Jatara* they keep awake during the nights. They observe festivals like Dasara. Shankranti, Deepavali and Srirama Navami which are common to all other castes. It is found from the field investigation that this caste has no belief in omens, like considering sneezing as bad omen while starting on some work or coming across women in married status as a sign of success, etc. Neither they use mascots or talismans nor perform *dhrishti*, etc. It is not compulsory that they should go in for new clothes on all festive occasions. It is enough if they could wear washed clothes on such occasions.

**Structure of Social Control and Leadership**

Sindhollu or Chindollu being nomadic in life, do not stick to a particular village and hence have no membership in any Village Panchayat. They have got Caste Panchayat, which has no definite number of members. Whenever they have any problem to be discussed and decided, at least 3 to 4 members of the caste meet and decide. The decision awarded by the council is accepted. Normally cases of divorce and widow remarriage are referred to the Caste Panchayat. These people are not aware of the activities of the Panchayat Samithis and Zilla Parishads. They have not been provided with any sort of welfare measures. They are finding it very difficult to get on with their life. Even in the villages where they give some drama and dance performances they are neither paid adequately nor they are encouraged in any other manner.

**Inter-community relationship**

Sindhollu occupy a better position than Dakkalas in the social structure. The difference in their traditional occupations is responsible for this distinction. Dakkàlas are mendicants who beg only Madigas whereas Sindhollu entertain them by acting and dancing before Madigas for which they are given some money by Madigas. But they are considered inferior to the Scheduled Castes like Malas and Madigas. Brahmin Priests refuse to render their services and barbers and washermen also do not render their traditional services to these people. No higher caste people take either cooked food or water from these people. They do not have access to common well and temple. They are treated as untouchables. They accept food and water from all castes except from Dakkalas. They do not even touch Dakkalas.

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Vol. VI, P-5 [1909].

# MITHA AYYALVAR



Fig. 1 *Valalabharanam* – A musical instrument carried by a Mitha Ayyalvar when he goes for begging



Fig. 2 Two old males from Mitha Ayyalvar community



Fig. 3 An old man from Mitha Ayyalvar community. The *namam* can be seen. The middle line is in red colour and the rest are in white

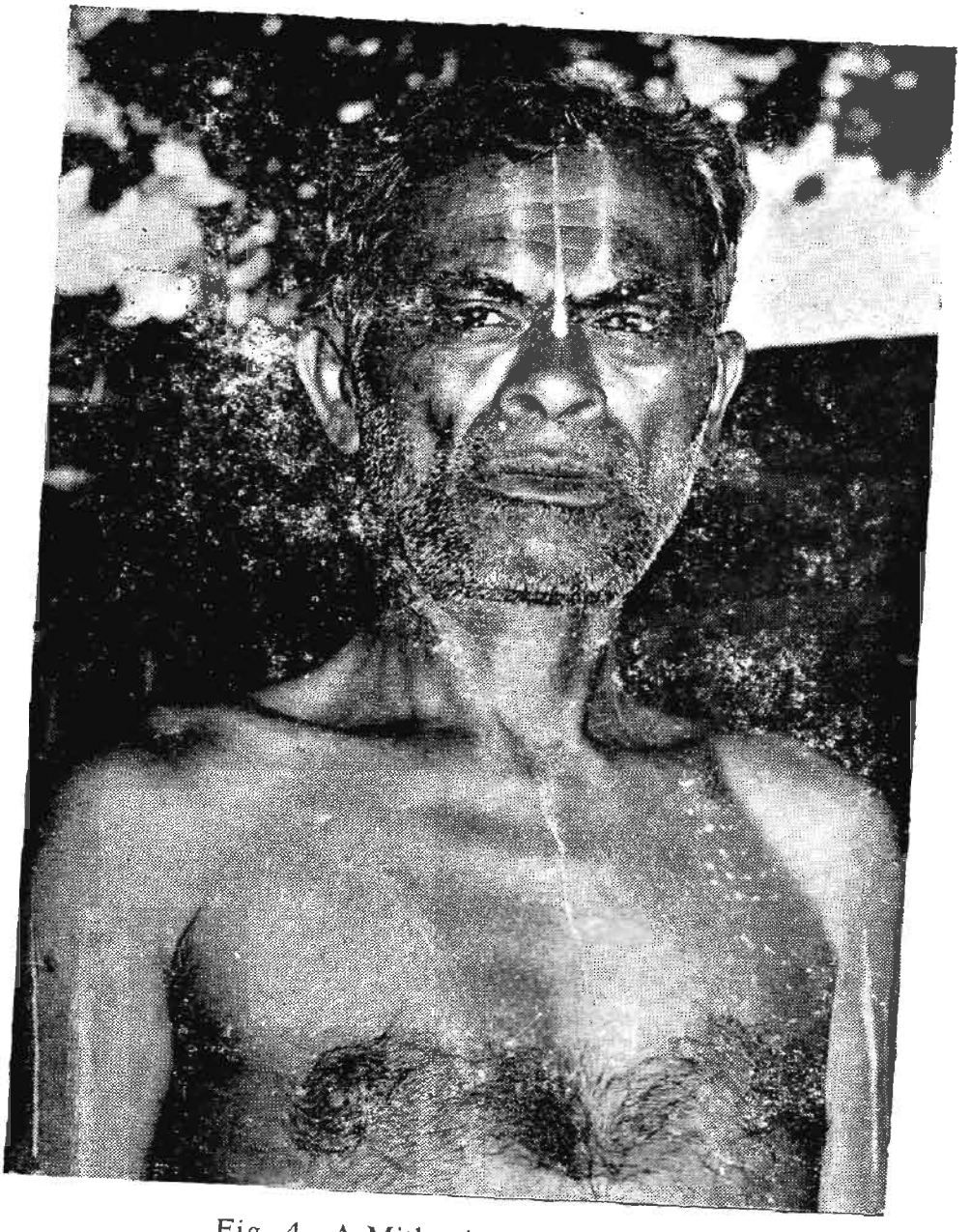


Fig. 4 A Mitha Ayyalvar Male



Fig. 5 A Mitha Ayyalvar Male

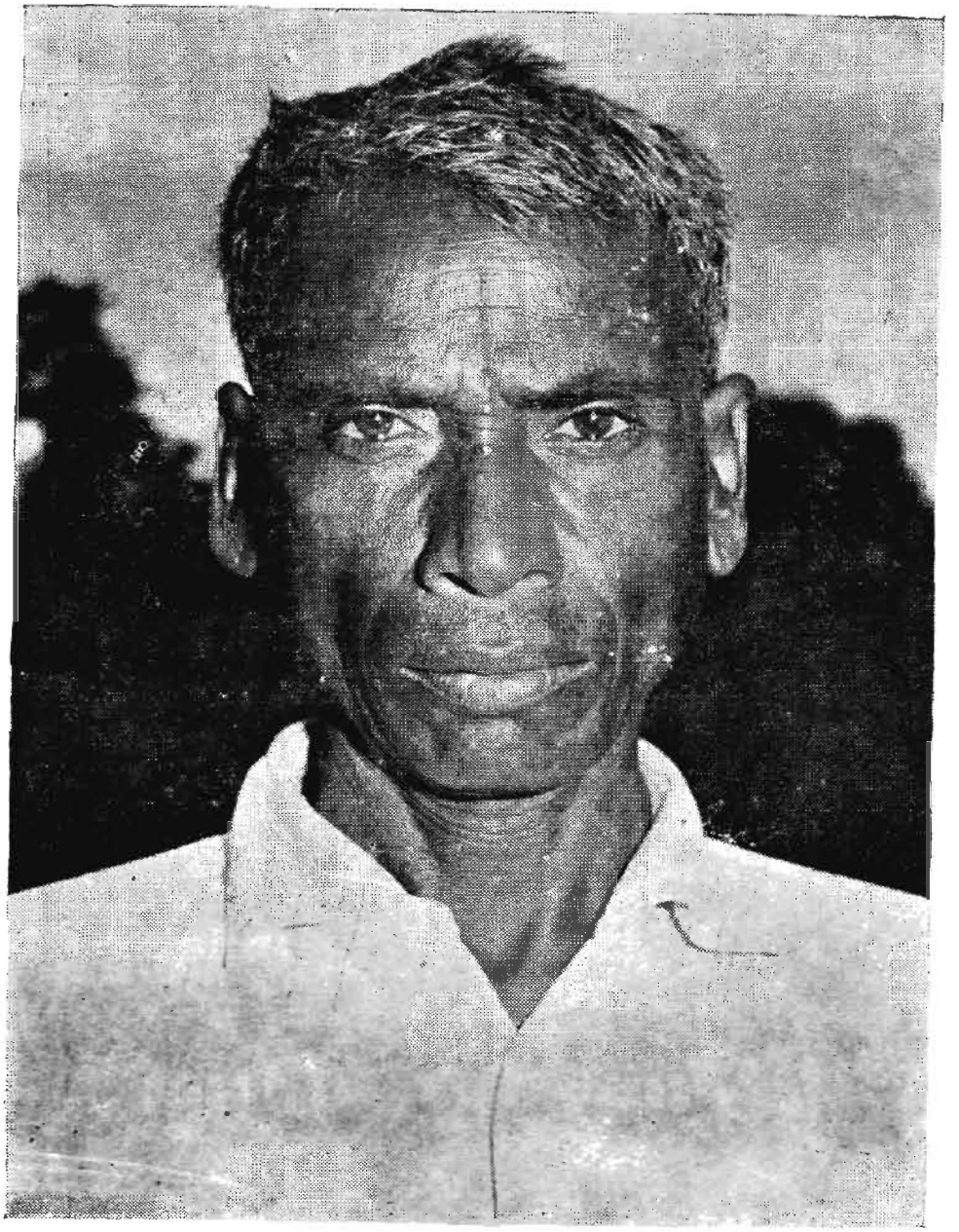


Fig. 6 A Mitha Ayyalvar Male – Front

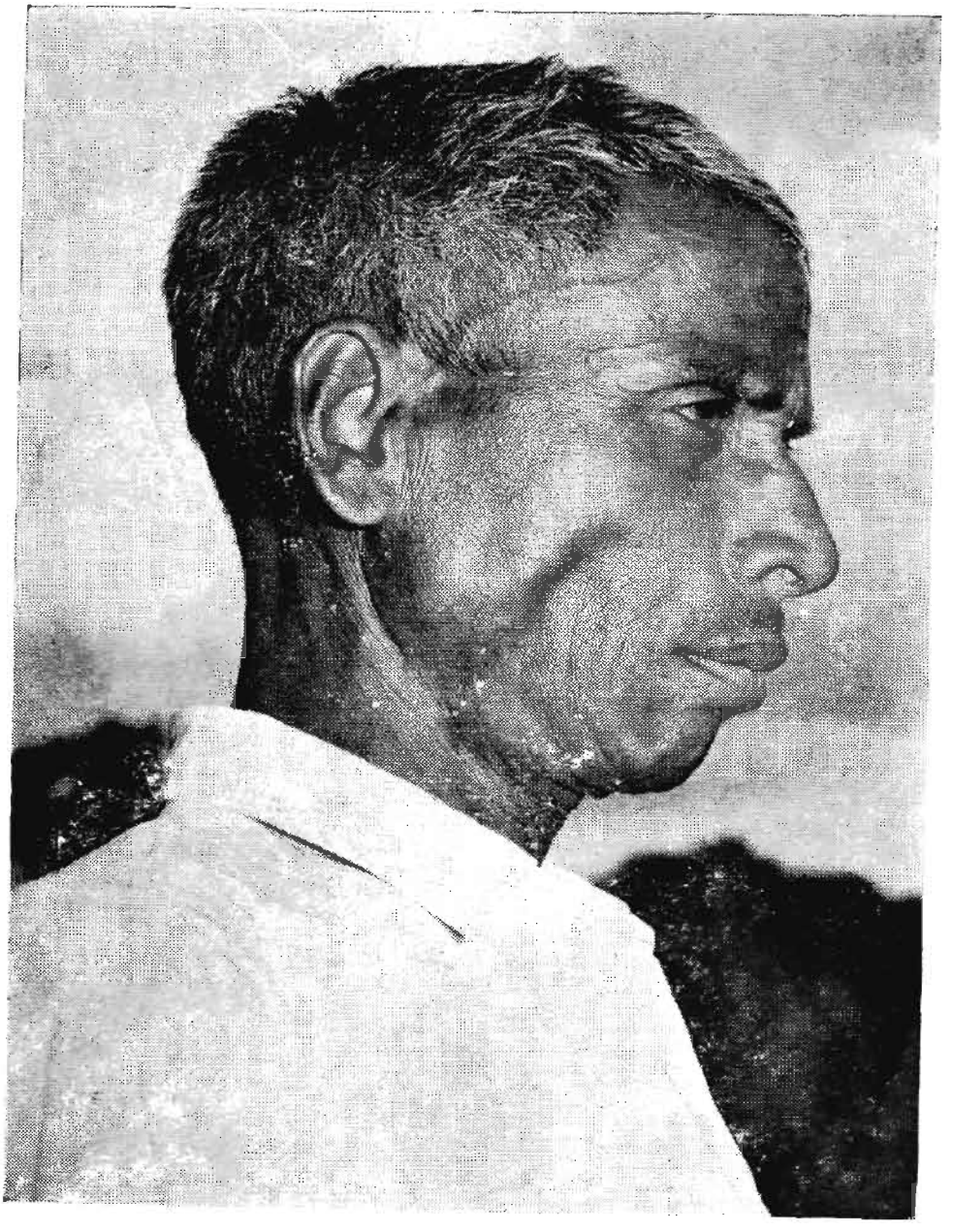


Fig. 7 A Mitha Ayyalvar Male - Profile



Fig. 8 A Mitha Ayyalvar female



Fig 9- A Mitha Ayyalvar female – Front



Fig. 10 A Mitha Ayyalvar female – Profile



Fig. 11 A Mitha Ayyalvar female – Back



Fig. 12 Kitchen of a Mitha Ayyalvar Household - Mostly earthen Pots are used

# MITHA AYYALVAR

## Name, Identity, Origin and History

The name Mitha Ayyalvar is given to a section of people, who are spiritual advisers (*gurus*) to Malas and Madigas. They are also known as 'Nitya Vaishnavulu'. Because these people are known as Ayyavar (*gurus*) to Mala and Madigas, they are called as Mitha Ayyalvar. They are called by some local people as Mala Ayyavar. The field study was conducted in Karimnagar district of Andhra Pradesh as Mitha Ayyalvars are predominantly found in this district. Also this caste is returned only in the Telangana districts of Andhra Pradesh[1]. Besides Andhra Pradesh, it is declared as Scheduled Caste in Mysore[2] and Maharashtra[3] States according to the President's Modification Order of 1956. In Karimnagar district, Jagtial taluk was selected for conducting the field study. Twelve households of Mitha Ayyalvar residing at Jagtial, Konapuram, Buggaram, Ravikanti, Manala and Singaraopeta villages were selected for study. The following characteristics enable one to identify Mitha Ayyalvar from others.

## Males

Males wear red and white lines on the forehead which are in 'Ш' shape. The middle line is in red colour and the rest are in white. They carry a musical instrument called *valalabharanam* (shown in the figure (1). The males are seen usually with head gear which is generally a cloth of 4 to 5 yards in length. Generally they select either red, orange or white coloured cloth for the head gear. They clearly shave the face and they are not permitted to keep moustaches. They keep long hair on the back (Figures 2 to7).

## Females

Females wear brass bangles. Married women have to wear only black thread with the *puste* without any black beads. They wear a single verticle line of red colour on the forehead (Figures 8 to11).

It was noticed during the field study that the informants did not know much about their origin. However, they could give the following story. Once a Mala man was watering the paddy fields. While so working he found a male child crying. He brought the baby to the temple and brought him up as he had no children. He and his wife considered the boy as belonging to a higher caste as he was found in the fields and hence began respecting him. All the Malas considered him as sacred and used to follow his advice. Later on, the descendants of this man came to be known as Mala Ayyalvars and ultimately Mitha Ayyalvar. They do not know any other story.

## Distribution and Population Trend

The population figures of this caste at the earlier Censuses are not available. In the 1921 Census, there was a mention about Mithra-ayyalvar and the number of persons returned under this name is 3,869 (Census of India 1921, Vol XXI, Hyderabad State Part, II, p. 99). It is, however, doubtful whether Mitha Ayyalvar and *Mithra ayyavar* recasted in the 1921 Census are one and the same. There are 2,542 persons of this caste in Andhra Pradesh according to the 1961 Census. The districtwise distribution of Mitha Ayyalvar is furnished in Statement 1.

(*Statement 1*)

*The community is Scheduled in the following districts given against their respective States:

1. Andhra Pradesh: Adilabad, Hyderabad, Karimnagar, Khammam, Mahbubnagar, Medak, Nalgonda, Nizamabad and Warangal;
2. Mysore: Bidar, Gulbarga and Raichur.
3. Maharashtra: Aurangabad, Bhir, Nanded, Osmanabad, and Parbhani.

## STATEMENT I

### POPULATION OF MITHA AYYALVAR ACCORDING TO 1961 CENSUS

| Educational level | Total Rural Urban | | Persons | Males | Females |
|---|---|---|---|---|---|
| (1) | (2) | | (3) | (4) | (5) |
| Andhra Pradesh | Total | ... | 2,542 | 1,330 | 1,212 |
| | Rural | ... | 2,473 | 1,278 | 1,195 |
| | Urban | ... | 69 | 52 | 17 |
| Mahabubnagar district | Total | ... | 22 | 5 | 17 |
| | Rural | ... | 22 | 5 | 17 |
| | Urban | ... | — | — | — |
| Hyderabad district | Total | ... | 62 | 34 | 28 |
| | Rural | ... | 55 | 30 | 25 |
| | Urban | ... | 7 | 4 | 3 |
| Medak district | Total | ... | 274 | 120 | 154 |
| | Rural | ... | 274 | 120 | 154 |
| | Urban | ... | — | — | — |
| Nizamabad district | Total | ... | 382 | 263 | 119 |
| | Rural | ... | 379 | 261 | 118 |
| | Urban | ... | 3 | 2 | 1 |
| Adilabad district | Total | ... | 368 | 200 | 168 |
| | Rural | ... | 357 | 193 | 164 |
| | Urban | ... | 11 | 7 | 4 |
| Karimnagar district | Total | ... | 946 | 472 | 474 |
| | Rural | ... | 909 | 441 | 468 |
| | Urban | ... | 37 | 31 | 6 |
| Warangal district | Total | ... | 345 | 165 | 180 |
| | Rural | ... | 344 | 165 | 179 |
| | Urban | ... | 1 | — | 1 |

STATEMENT I—(*Concld.*)

POPULATION OF MITHA AYYALVAR ACCORDING TO 1961 CENSUS

| Name of the State/District | Total Rural Urban | | Persons | Males | Females |
|---|---|---|---|---|---|
| (1) | (2) | | (3) | (4) | (5) |
| Khammam district | Total | ... | 56 | 26 | 30 |
| | Rural | .. | 46 | 18 | 28 |
| | Urban | ... | 10 | 8 | 2 |
| Nalgonda district | Total | ... | 87 | 45 | 42 |
| | Rural | ... | 87 | 45 | 42 |
| | Urban | ... | — | — | — |

The population of Mitha Ayyalvar forms 0.05% of the total population of Scheduled Castes in Andhra Pradesh. Karimnagar district has the largest proportion of Mitha Ayyalvar followed by Nizamabad, Adilabad and Warangal districts. In all other districts the concentration of this community is not significant. Mitha Ayyalvar in Karimnagar district constitutes 37.21% of their total population in Andhra Pradesh followed by Nizamabad (15.03%), Adilabad (14.48%), Warangal (13.57%) and Medak (10.78%). They are found in small number in the districts of Mahbubnagar, Khammam, Hyderabad and Nalgonda. Among the Mitha Ayyalvar population 52.32% of the persons are males and 47.68% are females; 97.29% live in the rural areas while only 2.71% reside in urban areas, The sex ratio is 911 females for every 1,000 males.

**Family clan and other analogous divisions of the Community**

The majority of the familes are of the simple type* as observed in the field study. The other type of family common among them is the joint family†. The rule of residence is partilocal and the rule of inheritance runs from father to son. Among Mitha Ayyalvars, there are no sub-castes. The following exogamous divsions (surnames or *intiperlu*) are found among the Mitha Ayyalvar during the field study.

Exogamous Divisions

i) *Paramakusam*

ii) *Tirukovela*

iii) *Sathpadi*

iv) *Gattu*

v) *Tirukagari*

vi) *Lavangala*

Mitha Ayyalvars are all Vaishnavites. The marriage is exogamous with reference to *intiperu.*

**Dwelling, Food, Dress and Habits**

**Dwelling**

The dwelling of these people are situated at the remote corners of the villages along with the households of Mala and Madiga. The usual house type is known as *purillu*, which is roofed with palmyra leaves. The ground plan is rectangular. These houses are built on platforms raised just above the ground level. The walls are made of mud and stones. The house contains two rooms; one for cooking, storing and worship, etc. and the other for sleeping and sitting, etc. There is a door connecting the two rooms and also a door serving as entrance to the front room. The houses are not equipped with ventilators or windows. A place is located for house construction by the head of the household who intends to construct the house and nine cowries are played thrice and the total number of cowries which fall base upwards are counted. They refer to the *Chintamani* book to the number and the remarks are noted. If the remark is favourable then the site is considered to be good, otherwise they go for another site. At the commencement of the

*Simple type of family consists of husband, wife and unmarried children if any.

† Joint type of family consists of married couple with married son(s) / daughter(s) or with married brother/(s) sister (s).

house construction, they erect a pole at the central portion of the house, break a coconut and worship the family god. The coconut pieces are distributed among the people present on the occasion. The family members render their help in the house construction. The caste members will help if necessary. After completion of the house construction, they celebrate the house warming ceremony. Milk is boiled first in the new house. On this day, they sacrifice a goat or sheep and give a feast to all the caste people. They wash the hearth every day and then cook food. The floor is plastered with cowdung. There is a separate well for this caste and nobody is allowed to take water from this well.

**Food**

The staple food of these people is rice, maize, *jowar*, *ragi*, *sajja* and wheat. The elderly people take food only twice while the youngsters take thrice. The left over food of the previous night is given to the children during the early hours of the day. The elders take their first meal in the noon and second meal in the night. There is a restriction that they should eat only on the leaf plates. They do not eat roots. They eat the flesh of fowls, patridges, *burrakalu*, sheep, goat and tortoise. They consume all kinds of fish. They do not eat beef and pork and also the flesh of parrot. They do not eat the flesh of dead animals. They sprinkle some water (after reciting sacred words) in the mouth of the animal which they wish to kill and then cut it. They do not eat the meat otherwise procured. They take special items of food on festival days. They take meat of sheep, goat or fowl and other vegetarian items of food on Ugadi, Sankranti, Dasara and Deepavali. They observe fasting on *Ekadasi*. Even if some of them do not observe fasting, they do not take meat on that day. On Gokulashtami day they observe fasting. Next day they eat fowl along with their meal and take liquors. On Sri Rama Navami they take vegetarian meals only and serve *panakam* (jaggery water) to Malas and Madigas. They use only earthen pots for cooking and storing the food. The use of metals is not tabooed but their economic position does not permit them to possess any metal articles (Fig. 12).

**Dress and Ornaments**

The males wear *dhoti* and full shirt. They use turban also. They use coarse cloth for their dresses. Females wear saree and blouse in the local fashion (Figs. 13 and 14). There are no ornaments specially prescribed for this caste. Women use brass bangles and silver ornaments which are worn on the upper arm. A widow is prohibited to wear brass bangles and marriage locket. She wears only silver bangles. Tattooing the body is not in vogue either among the males or females of this community.

**Habits**

They use washing and toilet soaps very frequently. Some of them use *jowar* flour to clean the body while taking bath. It is a custom among the elders to pray for a moment before taking food. The food is taken after consuming a little water.

**Language and Education**

The mother tongue of Mitha Ayyalvar is Telugu. Most of them know Urdu also. They talk to their neighbours both in Telugu and Urdu. Earlier they used to converse among themselves in a language which they called 'Dravida'. Some of them still use this language among themselves in their daily life. A few words of this language and their Telugu and English equivalents are given below.

| *Dravida* | *Telugu* | *English* |
|---|---|---|
| 1) *Sadam Sapadutava?* | నీవు భోజనం చేసావా? | Did you take food? |
| 2) *Kathrikaya* | వంకాయ | Brinjal |
| 3) *Madhuvu* | ఉప్పు | Salt |
| 4) *Jalam* | నీరు | Water |
| 5) *Karemadu* | మాంసము | Meat |
| 6) *Kaniya* | గంజి | Gruel |

Statement II gives the literacy standards of Mitha Ayyalvars according to the 1961 Census and the case studies.

*(Statement II)*



Fig. 13 A Mitha Ayyalvar family -- Their usual pattern of dressing can be observed



Fig. 14 A group of Mitha Ayyalvars of different age-groups in their usual pattern of dressing

## STATEMENT II

LITERACY OF MITHA AYYALVAR ACCORDING TO 1961 CENSUS

| Educational level | Total Rural Urban | | Persons | Males | Females |
|---|---|---|---|---|---|
| (1) | (2) | | (3) | (4) | (5) |
| Andhra Pradesh | Total | ... | 2,542 | 1,330 | 1,212 |
| | Rural | ... | 2,473 | 1,278 | 1,195 |
| | Urban | ... | 69 | 52 | 17 |
| Illiterate | Total | ... | 1,838 | 649 | 1,189 |
| | Rural | ... | 1,800 | 628 | 1,172 |
| | Urban | ... | 38 | 21 | 17 |
| Literate (without educational level) | Total | ... | 519 | 504 | 15 |
| | Rural | ... | 502 | 487 | 15 |
| | Urban | ... | 17 | 17 | — |
| Primary or Junior Basic | Total | ... | 181 | 173 | 8 |
| | Rural | ... | 167 | 159 | 8 |
| | Urban | ... | 14 | 14 | — |
| Matriculation or Higher Secondary | Total | ... | 4 | 4 | — |
| | Rural | ... | 4 | 4 | — |
| | Urban | ... | — | — | — |

Their profession requires them to recite Ramayana and hence it is natural to expect that literacy rate among them should be significant. The literacy position of Mitha Ayyalvar can be compared with the other Scheduled Castes namely, Mahar, Mala Jangam and Manne which are Scheduled in Telangana area and general literacy percentage of the State and all Scheduled Castes according to 1961 Census.

## STATEMENT III

PERCENTAGE OF LITERACY AMONG THE TOTAL POPULATION OF THE STATE, TOTAL POPULATION OF SCHEDULED CASTES, MITHA AYYALVAR AND SOME OTHER SCHEDULED CASTES

| Details | Percentage of literates | | |
|---|---|---|---|
| | Persons | Males | Females |
| (1) | (2) | (3) | (4) |
| 1. State Total Population | 21.2 | 30.2 | 12.0 |
| 2. All Scheduled Castes | 8.47 | 13.43 | 3.40 |
| 3. Mitha Ayyalvar | 27.70 | 51.20 | 1.90 |
| 4. Manne | 4.16 | 7.30 | 0.88 |
| 5. Mala Dasu and Dasari | 23.78 | 38.45 | 9.24 |
| 6. Mala Jangam | 20.00 | 36.10 | 3.50 |

The reason for the high percentage of literacy among Mitha Ayyalvar, Mala Dasu and Dasari and Mala Jangam is that their occupation of priesthood requires some knowledge of reading and writing. Among the above mentioned castes literates include mostly literates without educational level. According to the case studies, 48.08% of the total are illiterates (16.67% among males and 90.91% among females). 83.33% of males are literates, which confirms the importance of education among Mitha Ayyalvar. Among literates 18.52% are literates without educational levels and

81.48% have studied upto Primary or Junior Basic. According to the 1961 Census figures, 72.30% of the total population of Mitha Ayyalvar are illiterates (48.80% among males and 98.10% among females). Most of the literates (75.72%) are mere literates without any educational attainment; 27.71% of them are educated upto Primary or Junior Basic and only 0.57% have studied upto Matriculation or Higher Secondary.

## Economic Life

The traditional occupation of Mitha Ayyalvar is to officiate on the ceremonial occasions of Malas and Madigas and to act as spiritual advisers of these people. They live by begging also locally known as *bhikshatanam.* They also narrate the stories of Ramayana and Mahabharatha as *veedhinatakamulu* (street dramas). People of all castes attend to these recitals. As these people are not able to earn adequately from the above traditional occupations, they have taken up different kinds of other occupations thereby showing the occupational mobility in the community. Some of them have migrated to other places to pursue other occupations as it would be embarrassing for them if they take up occupations like agriculture or agricultural labour along with the castes like Mala and Madiga whom they used to command by officiating as their spiritual advisers. Also some of them have taken up jobs like those of teachers, clerks, peons, etc. Some in the interior rural areas are engaged now in mat weaving also as their occupation. The occupational distribution of Mitha Ayyalvar according to the 1961 Census and the case studies is given in Statement IV.

STATEMENT IV

OCCUPATION OF MITHA AYYALVAR

| Name of occupation | Persons | Males | Females |
|---|---|---|---|
| (1) | (2) | (3) | (4) |
| **According to 1961 Census, Andhra Pradesh** | | | |
| Cultivation | 409 | 256 | 153 |
| Agricultural Labour | 496 | 98 | 398 |
| Mining, Quarrying, etc. | 10 | 10 | — |
| Household Industry | 42 | 6 | 36 |
| Manufacturing other than Household Industry | 6 | 1 | 5 |
| Construction | 8 | 6 | 2 |
| Trade and Commerce | — | — | — |
| Transport, Storage and Communications | — | — | — |
| Other Services | 137 | 102 | 35 |
| Workers | 1,108 | 479 | 629 |
| Non-workers | 1,434 | 851 | 583 |
| **Total** | **2,542** | **1,330** | **1,212** |
| **According to Case Studies** | | | |
| Political Worker | 1 | 1 | — |
| Agricultural Labour | 13 | 1 | 12 |
| *Purohit* | 2 | 2 | — |
| Teacher | 2 | 2 | — |
| *Purohit* and *Harikatha* performer (Ramayana) | 5 | 5 | — |
| Municipal peon | 1 | 1 | — |
| Cultivation | 1 | 1 | — |
| Night School Teacher and Panchayat Committee Member | 1 | 1 | — |
| Mason or Uppara and *Purohit* | 1 | 1 | — |
| Workers | 27 | 15 | 12 |
| Non-workers | 25 | 15 | 10 |
| **Total** | **52** | **30** | **22** |

According to the 1961 Census, 43.59% of the Mitha Ayyalvar population are workers (36.02% of males and 51.90% of females). Among the workers, 36.91% (53.45% of male workers and 24.32% of female workers) are cultivators, 44.77% (20.46% of male workers and 63.28% of female workers) are agricultural labourers; 0.90% are employed in mining, quarrying etc.; 3.79% of the workers are found in household Industry; 0.54% in manufacturing other than household industry, 0.72% in construction and 12.37% in other services.

## Case Studies

Out of the 52 persons studied, 27 persons (15 males and 12 females) are workers. All the 12 female workers are working as labourers. 13 males are engaged in daily labour, 5 persons are earning their livelihood by telling *harikathalu* (narration of mythological stories vocally in the form of songs and poems

mostly) and serving as priests. Two persons are working as teachers. Two persons are completely dependent upon priesthood. One each is working as Congress worker, Municipal peon, cultivator, night school teacher and Panchayat Committee member and mason or *Uppara* and priest. Statement V gives the income, expenditure and debt position of Mitha Ayyalvar households studied during field investigation.

## STATEMENT V

### INCOME, DEBT AND EXPENDITURE OF MITHA AYYALVAR HOUSEHOLDS FROM MARCH, 1964 TO FEBRUARY, 1965 IN JAGTIAL TALUK OF KARIMNAGAR DISTRICT

| Sl. No. | Name of the Head of the Hosehold | Income | Debt (when taken) | Total | Expenditure | | | |
|---|---|---|---|---|---|---|---|---|
| | | | | | On food | On fuel and lighting | On clothing | On miscellaneous items |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) |
| | | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. |
| | Jagtial proper | | | | | | | |
| 1. | Paramkusam Ramakrishnaiah ... | 800 | 600 (Current year) | 1,404 | 730 | 24 | 200 | 450 |
| 2. | Paramkusam Sundararamayya ... | 500 | 300 (Current year) | 803 | 547 | 20 | 120 | 116 |
| 3. | Paramkusam Narasiah ... | 1,060 | 60 (Current year) | 1,124 | 730 | 20 | 180 | 194 |
| 4. | Paramkusam Papaiah ... | 1,160 | Nil | 1,167 | 912 | 20 | 150 | 85 |
| 5. | Paramkusam Ramadas ... | 894 | Nil | 931 | 730 | 20 | 100 | 81 |
| 6. | Paramkusam Narayana ... | 500 | Nil | 525 | 365 | 20 | 90 | 50 |
| | Konapuram village | | | | | | | |
| 7. | Tirukovela Chandriah ... | 800 | Nil | 827 | 547 | 20 | 150 | 110 |
| | Buggaram village | | | | | | | |
| 8. | Tirunagari Buchaiah ... | 250 | Nil | 257 | 182 | 15 | 50 | 10 |
| | Ravikanti village | | | | | | | |
| 9. | Paramkusam Kistaiah ... | 396 | 200 (Current year) | 611 | 456 | 15 | 90 | 50 |
| | Manala village | | | | | | | |
| 10 | Gattu Buchaiah ... | 300 | Nil | 302 | 182 | 20 | 60 | 40 |
| 11. | Gattu Narasayya ... | 350 | Nil | 273 | 273 | Nil | Nil | Nil |
| | Singar Raopeta village | | | | | | | |
| 12. | Satpadi Narasaiah ... | 450 | 200 (Current year) | 672 | 547 | 20 | 80 | 25 |

However reliable conclusions cannot be drawn from these figures as they are very approximate and quite often the income figures are deflated while the expenditure figures are inflated.

## Life Cycle

### Birth

The attainment of pregnancy is made known to the husband by other female members of the family during the second month. There are no ceremonies attached to the pregnancy. The first birth usually takes place at the parent's place and the subsequent at the husband's place. A portion of the house is set apart for delivery by arranging a screen either with cots or some worn out clothes. The period of ceremonial pollution is for 20 days. Bath is given to the child every day right from the day of birth. But the mother takes bath on alternate days starting from third day of delivery. An old woman of the caste or a woman from the Mala caste attends to the delivery. She is locally called *mantrasani*. She is presented a blouse piece locally called *kanam* and paid Rs. 2 as remuneration. The expenditure for delivery would be roughly Rs. 20. The mother is given final bath on 21st day and from that day onwards the mother resumes her normal activities. There are no taboos about food during the prenatal period but the special items of food during the prenatal period are, *Bellam annam* (rice mixed with jaggery) and *Pappu annam* (rice mixed with dal). Only *mirem annam* (rice mixed with pepper) is given during the postnatal period.

### Naming Ceremony

This is performed on the 21st day after the birth. The mother and child are given bath. They are dressed in new clothes. The mother is seated on a small wooden plank with the baby in her lap. A person who belongs to a different family name is requested to officiate. He is not paid any remuneration for his services. The impressions of *Sankhu* (the conch of Lord Vishnu) and *Chakra* (the wheel like weapon of Lord Vishnu) are put on the shoulders of the child with *gandham* (sandal paste). A red mark is made on the tongue of the mother as token of the removal of the pollution. The name selected by the elders of the community is uttered by the *menamama* (mother's brother) in the ear of the child as all the invitees clap on the occasion. The relatives and friends give presents to the child either in the form of cash or kind. All the invitees are given a grand feast.

### Tonsure ceremony

It is observed for all the children in the family. This is performed either within a year or during the third year. Usually the place of observation is the normal residence itself. If the child is named after any god in fulfilment of any vow taken by the parents, the ceremony is perfomed at the temple. If the ceremony is at the house, the *menamama* (the maternal uncle) cuts the hair completely. If it is held elsewhere, the *menamama* cuts only 3 times and the rest is attended to by the barber. No remuneration is paid to *menamama*. But the usual fee to be paid to the barber at the temple is given to the *menamama*. The ceremony connected with the first feeding of the child is not observed in this community Usually initiating the child to learning is observed in the fifth year for male children only. An elderly educated man attends to it; he worships the god and initiates the child to write a few alphabets of Telugu language.

### Puberty

The normal age of puberty is between 14 and 16 years. Pollution is observed for five days and the final bath is given on the sixth day. A verandah of the house is partitioned with a cloth to form a separate enclosure. The girl is asked to stay in this enclosure for 5 days. Every alternate day the girl is given bath and her clothes are changed. Delicious food is served to her. On the final day she is given oil bath and is presented with a saree. A few women of their caste are also invited to bless the girl. They are offered betel leaves and areca nuts. There is a special custom in this community regarding the pollution. A girl if married before the attainment of puberty, will stay at her parent's house only. Such girls, even after the final bath on the sixth day are not allowed to touch the utensils, until the consummation ceremony is celebrated. She is given food and water separately.

### Marriage

The only type of marriage prevalent in this community is by negotiation. The custom of child betrothal exists which is observed on the 21st day of the birth of a female child. If there is any difficulty to celebrate the marriage with the betrothed, they can also deviate from the contract. Previously infant marriages were very common. But at present the normal age of marriage for a boy is 14 and 18 years while that for a girl is between 8 and 10 years. According to 1961 Census, 26 males and 59 females have been returned as married in the age group of 0-14

years. Boys in this community are married to their mothers' brothers' daughters as this is the only permissible partnership. No other relationship is appropriate for marriages. The marriage is exogamous. If there are no cross cousins to marry, they marry the members belonging to a surname other than theirs. There is no practice of paying bride price or dowry. The expenses for a marriage would be roughly Rs.600 for groom's party. Initially the boy's parents go in search of a suitable girl. If they like the girl, they present a blouse piece with *tambulam* (betel leaves with areca nuts). The girl is asked to utter the family name of the boy and from then onwards the girl is considered to belong to boy's family. A feast is arranged for all of them and intoxicants are also served. On an auspicious day the parents of the girl visit the boy's place and there they are treated to a feast with liquors. The date of marriage is fixed and the day on which the girl's party should arrive is also ascertained as the marriage is celebrated at the residence of the bridegroom. At the residence of the boy, a pandal is erected with four poles. The pandal is decorated with festoons of mango leaves. A dais is arranged in the centre of the pandal where the marriage ceremony takes place. On the first day of the marriage, the bride's party arrives at the outskirts of the village of the groom and waits under a tree. The groom's party goes there with musical instruments and receives them. They are provided with separate accommodation.

Usually the marriages are celebrated in the evenings only. The dais is neatly decorated with floral designs locally called *muggulu*. Four small pots decorated with designs are placed at the four corners of the dais and are connected by the threads. Also paddy is poured connecting the pots along the threads. This is known as *mila pola*. The bridal couple are seated on the dais and oil is anointed to their heads. Then they are given the bath and dressed in new clothes The paddy of *mila pola* is replaced by rice. This is known as *biyyam pola*. The four earthen pots replaced by four copper pots and threads are connected. *Bhasigamulu* (forehead chaplets) are tied to their foreheads. The couple are seated on the dais and *kankanamulu* are tied to their right forearms. The caste man who belongs to an *intiperu* (surname) which is different from both the bride's and the groom's is invited to officiate. He recites some sacred verses. Initially the *puste* is circulated among all the invitees who touch it. Then it is given to the groom to tie round the bride's neck and all elders shower *akshintalu* on them. After this the couple is seated facing each other. In between them is placed the wooden pole locally called *kadi*. The groom is asked to press the toe of the left leg of the bride with his right toe and *vice versa*. This is followed by *talambralu* ceremony in which bride and groom pour the rice on each other's head. A grand dinner is given to all the assembled. On the second day morning, the couple are again seated on the dais on a cloth. They are made to play some games with flowers, etc. A gold coin is thrown into the pot containing rice and the couple are asked to find it. The invitees present the bride and groom with some gifts or cash. All the invitees are fed both times on this day. Delicious items are prepared. Non-vegetarian preparations and liquors are also served. On the third day morning, the *Bhasigamulu* are removed and kept in the *ariveni* pots containing rice. The groom is taken to bride's place along with the relatives. They stay there for a day or two and a dinner is arranged to all. Once again the groom and bride come back to the groom's place. On the sixteenth day after marriage, *Bhasigamulu* are tied to the couple and they are seated near the place of worship. The family gods are worshipped and then the *kankanamulu* and *Bhasigamulu* are removed. These are tied to the roof of the house. The rice in the *ariveni* pots is used to prepare food on that day and all dine on the occasion. Thus marriage ceremony comes to an end. The consummation ceremony is performed after the girl attains puberty.

**Widow remarriage**

Widow remarriages are allowed in this community with the approval of the caste elders. The man who is going to marry the widow presents her a saree, after wearing of which she becomes the wife of the concerned man.

**Divorce**

Divorce is accepted in this community. The permission of the Caste Panchayat is very much essential for this. The ultimate decision given by the Caste Panchayat is to be accepted. Normally if divorce is initiated on the ground other than adultery, he has to pay some compensation for her maintenance. If it is on the ground of adultery he need not pay anything. If the divorce is initiated by the female member on ground of her unwillingness, then she has to pay the expenses incurred on the marriage. Of course, the divorced can remarry. The percentage of distribution of Mitha Ayyalvar according to broad age-groups and by sex is given in Statement VI.

STATEMENT VI

PERCENTAGE DISTRIBUTION OF MITHA AYYALVAR BY AGE GROUPS

| Age-group | Percentage in the age group | | |
|---|---|---|---|
| | Total | Males | Females |
| (1) | (2) | (3) | (4) |
| 0—14 Years | 38.87 | 42.41 | 34.98 |
| 15—44 Years | 43.78 | 41.73 | 46.04 |
| 45 years and above | 17.35 | 15.86 | 18.98 |

The distribution of Mitha Ayyalvar by age groups and their marital status as per the 1961 Census is given in Statement VII.

STATEMENT VII

MARITAL STATUS OF MITHA AYYALVAR ACCORDING TO 1961 CENSUS

| Age-group | 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 ... | 988 | 564 | 424 | 530 | 363 | 26 | 59 | 4 | 2 | 4 | — |
| 15-44 ... | 1,113 | 555 | 558 | 114 | 7 | 414 | 487 | 12 | 51 | 15 | 13 |
| 45 and over ... | 441 | 211 | 230 | 2 | 1 | 164 | 68 | 35 | 157 | 10 | 4 |
| **Total ...** | **2,542** | **1,330** | **1,212** | **646** | **371** | **604** | **614** | **51** | **210** | **29** | **17** |

*Age-group of 0–14 years :* 93.97% of the males and 85.61% of females in this age group are never married. 4.61% of males and 13.92% of females are married indicating the prevalance of child marriage in the community even now. 0.47% of males each are divorced and widowed while only 0.47% of females are widowed.

*Age-group of 15–44 years :* In this age group, 20.54% of males and 1.25% of females are never married, while 74.60% of males and 87.28% of females are married. 2.16% of males and 9.14% of females are widowed and 2.70% of males and 2.33% of females are divorced.

*Age-group of 45 years and above* : In this age group only 0.95% of males and 0.43% of females are never married. 77.72% of males and 29.57% of females are married. 16.59% of males and 68.26% of females are widowed while 4.74% of males and 1.74% of females are divorced.

**Death**

Disposal of the dead is by cremation. Immediately after the death, the corpse is given hot water bath and kept clean. It is wrapped in a new cloth and is seated along with the wife. God is worshipped and some vermilion is applied to the forehead of the dead body in the shape of 'ш' A lamp is lighted. An egg, half-boiled is kept in the mouth of the dead. He is taken on the bier and carried by by four people to the cremation ground. All people who carry the bier take bath. On the way, the bier is brought down where at least three roads meet. At that place, some rice which is knotted in the cloth spread on the corpse is thrown. The carriers of the bier change their places. After reaching the cremation ground the dead body is kept on the pyre and the ornaments if any are removed. The eldest son lits the pyre. He carries a potful of water on his shoulder and walks round the pyre three times. During the completion of each round, a hole is made to the pot. Soon after the completion of the third round, the son throws the pot on the pyre and runs away to the well beating his mouth with his hands and takes bath. After taking bath, all of them take liquor.

The initial obsequies are celebrated on the third day. On that day they collect the ashes under a tree. The bones and a part of the ashes are kept in a pot. A tomb is constructed and the pot is kept at the middle of the construction and a hole is provided on the top of the tomb which leads into the pot. On that day four nearest relatives eat food at that place. The officiator of this ceremony would be a man who belongs to a different *intiperu* (surname) but of the same caste. They go home and take liquor. They observe

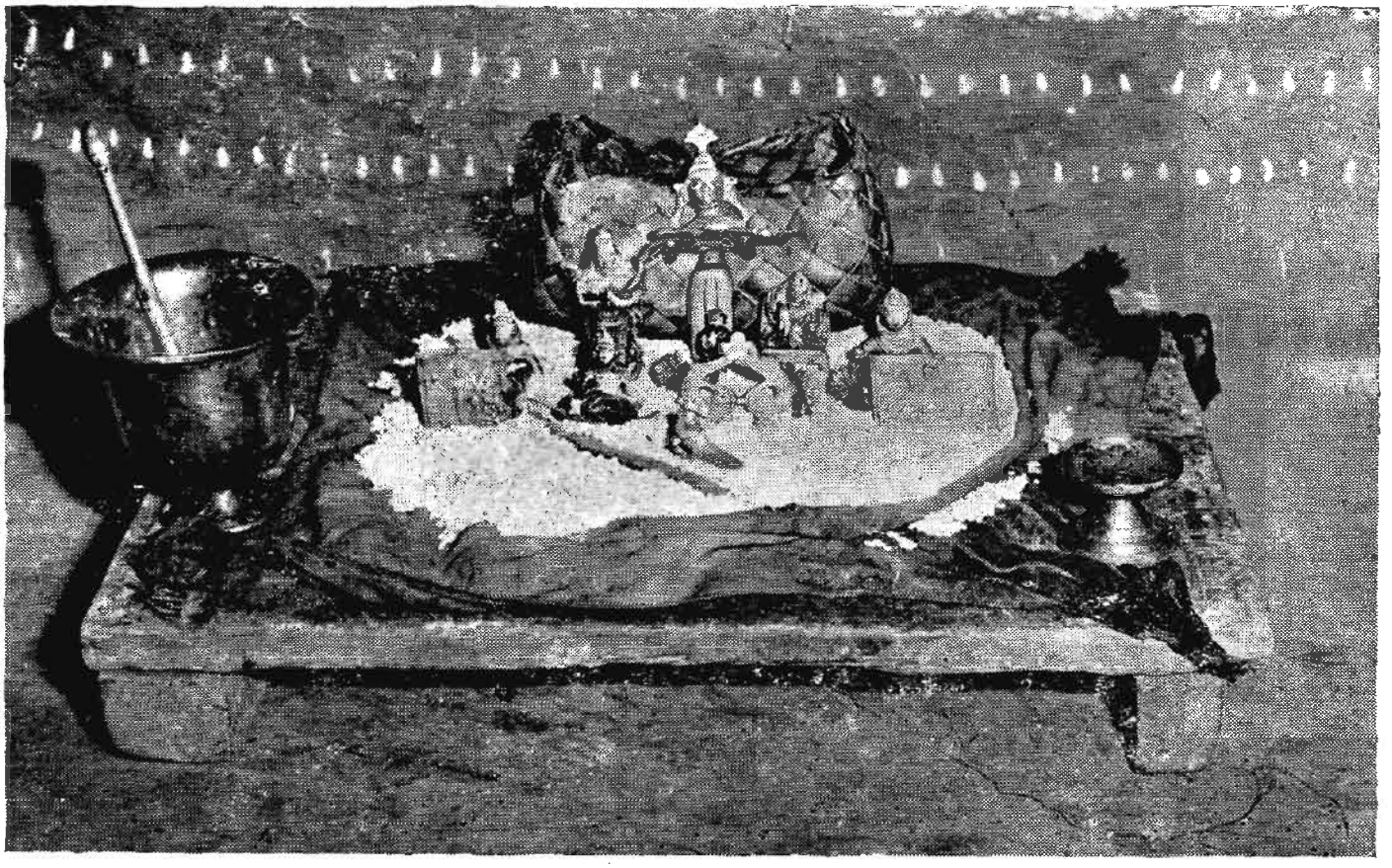


Fig. 15 The sacred place of worship in a Mitha Ayyalvar household – They keep the deities in a box after the worship



Fig. 16 An old Mitha Ayyalvar performing his daily worship

pollution for ten days. The bath on 11th day removes the pollution. The final obsequies are celebrated on the eleventh day and all the relatives and friends are invited to attend the function. An animal preferably sheep or goat is sacrificed on that day. The wife of the deceased removes the bangles and throws them in a well. The *puste* is removed and they keep the *puste* in the house if it is of gold. Otherwise they throw it in the water. Thus ends the ceremony. Once in a year on the day of death of the deceased they pour some milk through the hole of the tomb.

**Religion**

Mitha Ayyalvars profess Hinduism. They have taken up Vaishnavism and became the priestly class. They worship all Hindu Gods and observe all Hindu festivals. The most frequently worshipped deities are Lord Venkateswara, Narasimhaswamy and Sri Rama. There is a sacred place in each house where the pictures, earthen and brass images of deities are kept. They keep the pictures facing east or north. They have separate boxes for keeping the deities and the articles connected with worship. The articles used during the worship are shown in Figures 15 and 16. They have spiritual advicers, *viz.*, Jaibba of Kesarapatnam, Huzurabad taluk in Karimnagar district and also Narayana Jiangar of the same place. Once in three years, the above priests come to these people and give the impressions of *Sankhu* and *Chakra* on the shoulders of those who do not have these marks already and give *Upadesam* (sacred advice). Mitha Ayyalvars visit their pilgrim centres Rudrangi and Dharmapuri at least once in a year and pay their respects. They also worship the deities like Mutyalamma and Ellamma occasionally and sacrifice cocks, goats or sheep. They observe omens also. The following are the good omens, *viz.*, the sight of a washerman with dirty clothes, woman in marital status, food and grain. The bad omens are the sight of empty pot, cat and rain. If they come across the bad omens, they stop the journey or any other important mission. If their mission is very urgent, they either take food or sleep for a while and start again. They believe in observing *drishti* (evil eye) and wearing mascots, etc.

The commonly observed festivals are Gokulashtami and Vaikunta Ekadasi. On the day of Gokulashtami they take bath and wear washed clothes. They bring water in new pots and use it for cooking. They worship the god and take some *prasadam* (sacred offering to god) after worship. On the Vaikunta Ekadasi day these people observe fasting and worship the god. On the succeeding day, *i.e.*, Dwadasi also, they do not take anything till the evening. Then they take meal. This practice is observed by elderly people only. On the festive occasions if they have sufficient money they go in for new clothes. Otherwise they use the washed clothes.

**Inter Community Relationship**

Though Mitha Ayyalvars are a priestly class for Mala and Madiga communities, they are looked as untouchables by the other castes. They live in remote parts of the villages. Brahmin priests do not officiate during the ceremonial occasions. Barbers do not serve these people in the rural areas. They have their own barber in the community. But in urban areas barbers render their services to this community. The washermen wash their clothes. provided the clothes are wet and brought to the spot where washing is done. No higher caste people take food or water with these people. But these people accept food and water from all the higher castes. Barbers and washermen do not accept food from these people and *vice versa*. They do not accept food or water from any Scheduled Caste. They do not have free access to the temple and the common well. Malajangam, Mala and Madiga, Sindhollu, Dakkal eat from these people and not *vice versa*.

**Structure of Social Control, Prestige and Leadership**

The Villages where Mitha Ayyalvars live are having the Village Panchayats and some belonging to this community are also members of such statutory organisations. For example, Sri P. Ramakrishtaiah of Jagtial is a member of the Municipal Council, Jagtial. He is also working as the Taluk Congress Secretary, Jagtial. They have got Caste Panchayat of their own at the regional level. All the disputes have to be referred to this organisation. The Panchayat gives decision on the disputes connected with marriages, such as divorce, widow remarriage cases and intereference with the officiating of activities of others. The members of the Caste Panchayat as ascertained during the field study are:

i) Ramkrishtaiah, Jagtial, Karimnagar district,

ii) Kuchaiah Pantulu, Jagtial, Karimnagar district.

iii) Sundara Ramulu, Bandalingapuram, Metpalle taluk, Karimnagar district.

iv) Buchaiah, Buggaram, Jagtial taluk, Karimnagar district.

v) Kistaiah, Mathad, Armur taluk, Nizamabad district.

It is not very essential that all the members should be present at the time of settling the disputes. Fines are collected after awarding the decisions. A portion of the fines collected has to be distributed among all the villages where the Mitha Ayyalvars live. Otherwise, all people may not be in a position to know about the decisions. Most of them know the working of Panchayat Samithis and Zilla Parishads. A good number among this community have given up the traditional begging activities and taken up other occupations.

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# BINDLA AND KOLUPULVANDLU

# BINDLA AND KOLUPULVANDLU

## Name, Identity, Origin and History

Bindla and Kolupulvandlu are the names given to a class of people whose main occupation is to invoke and appease the goddesses like Mutyalamma, Ellamma and Mahishamma. These people are well known for their power to protect people from the influence of cholera and plague and are respected by the villagers during such epidemics. The field investigations on this caste were carried on during the months of January and February, 1965 in Warangal district.* According to the President's Order of 1956, Bindla and Kolupulvandlu are separately declared as Scheduled Castes in the Telangana districts of Andhra Pradesh.[1] In the States† of Mysore[2] and Maharashtra[3] also they are declared separately as Scheduled Castes. But the field investigation reveals that the names correspond to one and the same section of the people. Bindla and Kolupulvandlu are also locally known as Pambala. It is found during the field study that all the Scheduled Caste people like Mala, Madiga and Dakkal call them as Bindla; other sections of Hindu Castes call them as Kolupulvandlu while Muslims call them as Pambala. So much so, during Census enumeration some of them are returned as Kolupulvandlu and others as Bindla. The name Kolupulvandlu is based on their profession of *kolupulu* (worship) of goddess. There is some similarity between the occupational pattern of Pambadas who are recognised as a Scheduled Caste in the Andhra region and that of Bindla and Kolupulvandlu of Telangana region. Pambada is the name derived from the musical instrument called Pambala which is exclusively used by them. As Pambada's occupation is to recite the story of Akkamma and to beat Pambala at the time of *jataralu*, so also Kolupulvandlu invoke and appease the goddesses like Mutyalamma, Ellamma and Mahishamma at the time of epidemics. Apart from the occupational similarity between these communities of two different regions, Kolupulvandlu of Telangana region are called as Pambala by the Muslims. However, there is no inter-relation between these two communities of the two regions.

A very interesting and widespread account of their origin is traced from Parasurama, the son of Jamadagni, a famous sage of Krutayuga. Jamadagni picked up a quarrel with his wife, Renukadevi and asked his son, Parasurama, in anger to kill her. Parasurama, to fulfil his father's order killed his mother and soon her soul (*atma*) went and stayed in a tub where skins were being tanned in the locality of Madigas in a nearby village. When Jamadagni was informed of the treacherous death of Renukadevi, he realised his mistake and felt sorry. Jamadagni felt that his order was only an expression of his uncontrollable anger and that it was not his real intention to have his wife killed by his son. He thought that his sin would be wiped out only by killing his son. As he attempted to kill his son, Parasurama took to his heels. As he was running, he came across a devil, fought and killed her and prepared a musical instrument called *jamdika* out of the thorax of the devil. The thorax is conical in shape, narrow above and broad below, slightly flattened from behind forwards and rounded at the side. The skin covering the heart was used to enclose the broad side of the *jamdika*. The packed nerve fixed at the centre of the skin and taken inside the instrument was tied to the front bone of the right hand which was used to produce appropriate sound. The teeth of the devil were used to decorate the *jamdika* at wider edge by arranging them in two rows. After having prepared the instrument, he went singing songs in praise of his mother. Accordingly he entered the village where his

*The villages where the field study is conducted are given under Statement V.

†The community is Scheduled in the following districts given against their respective States:

1. Andhra Pradesh: Adilabad, Hyderabad, Karimnagar, Khammam, Mahbubnagar, Medak, Nalgonda, Nizamabad and Warangal
2. Mysore: Bidar, Gulbarga and Raichur
3. Maharashtra: Aurangabad, Bhir, Nanded, Osmanabad, and Parbhani

mother's soul was resting. When his mother heard those songs, she came out and stood before her son. Immediately Parasurama wrote on his hand that he had found his mother and raised his hand. At that time Jamadgani was in meditation in the posture of *sirshasana* (standing on the head). The shadow of the hand raised by Parasurama fell on the face of Jamadagni and he opened his eyes in anger and read the news. Due to his angry looks, Parasurama's hand was cut and fell before Jamadagni. Renuka too became angry with her son and cursed him that he should always be singing songs in praise of goddesses and appease them. So much so the descendants of Parasurama came to be known as Kolupulvandlu or Bindla and are engaged in the invocation and appeasement of goddesses. Even today they play *jamdika* while appeasing the goddesses [Figs. 1 and 2]. Figures 3 to 10 show the front, profile and back view of a man and woman respectively of Kolupulvandlu community.

**Clan and other analogous divisions**

There are no endogamous divisions in this caste, but exogamous divisions do exist. The following are some of the exogamous divisions locally known as *intiperlu* (family names).

**Exogamous Divisions**

1) *Gangula*
2) *Barapatla*
3) *Kandukuri*
4) *Vellama Dasu*
5) *Thummidi*
6) *Vanavallu*
7) *Jilakari*
8) *Kadiam*
9) *Voggollu*
10) *Desapaku*
11) *Chinnapangu*
12) *Dondi*
13) *Vanam*

Marriages are celebrated outside these *intiperlu* (family names).

**Distribution and Population Trend**

In the 1961 Census, Kolupulvandlu and Bindla are enumerated separately because some of them name their caste as Bindla and others as Kolupulvandlu and moreover they are separately mentioned in the President's Order. The caste is also known as Pambala by Muslims. The foregoing discussions show that Bindla, Kolupulvandlu and Pambala are the different names given to the same caste of people.

Statement I gives the details of population according to the 1921 and 1961 Censuses.

STATEMENT I

POPULATION OF BINDLA AND KOLUPULVANDLU ACCORDING TO 1961 CENSUS

| Name of the State/District | Total Rural Urban | Bindla | | | Kolupulvandlu | | |
|---|---|---|---|---|---|---|---|
| | | Persons | Males | Females | Persons | Males | Females |
| (1) | | (2) | (3) | (4) | (5) | (6) | (7) |
| *1921 Census | | | | | | | |
| Hyderabad State | | 5,474 | 2,601 | 2,873 | 2,361 | 1,819 | 542 |
| 1961 Census | | | | | | | |
| Andhra Pradesh | Total | 5,111 | 2,612 | 2,499 | 675 | 354 | 321 |
| | Rural | 5,038 | 2,573 | 2,465 | 664 | 353 | 311 |
| | Urban | 73 | 39 | 34 | 11 | 1 | 10 |
| Mahbubnagar district | Total | 584 | 308 | 276 | 61 | 34 | 27 |
| | Rural | 584 | 308 | 276 | 61 | 34 | 27 |
| | Urban | — | — | — | — | — | — |

Source: *Census of India, 1921, Vol. XXI, Hyderabad State, Part II, Imperial Tables (Hyderabad 1922), P. 98.

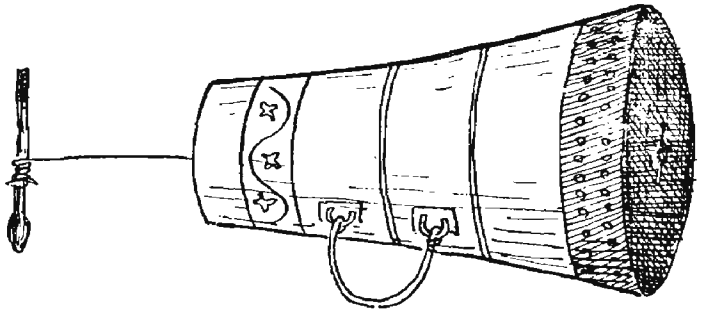


Fig. 1 *Jamdika* – A traditional musical instrument played by Kolupulvandlu while appeasing the goddesses



Fig. 2 A Kolupul man playing *Jamdika*

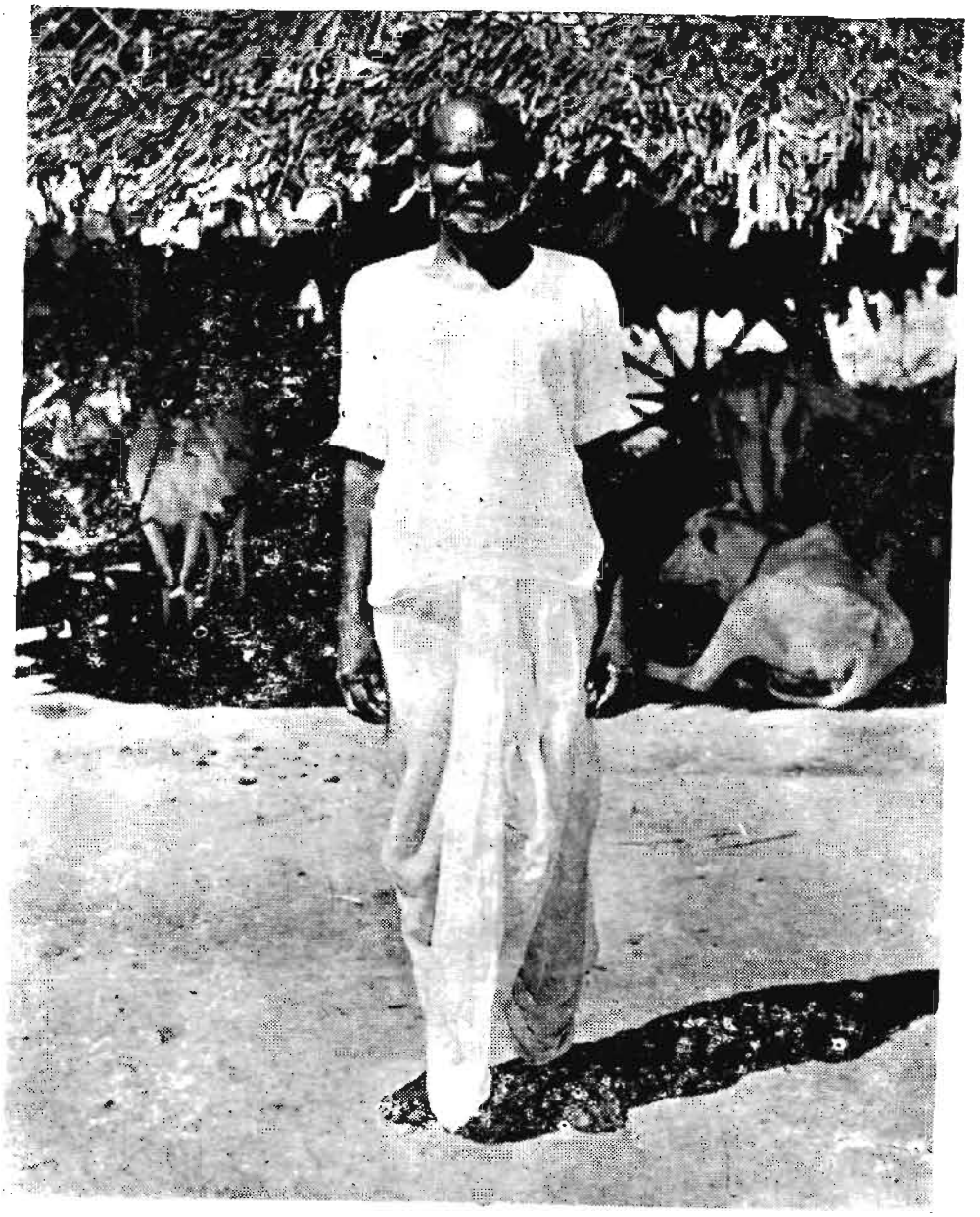


Fig. 3 An old man from Kolupulvandlu

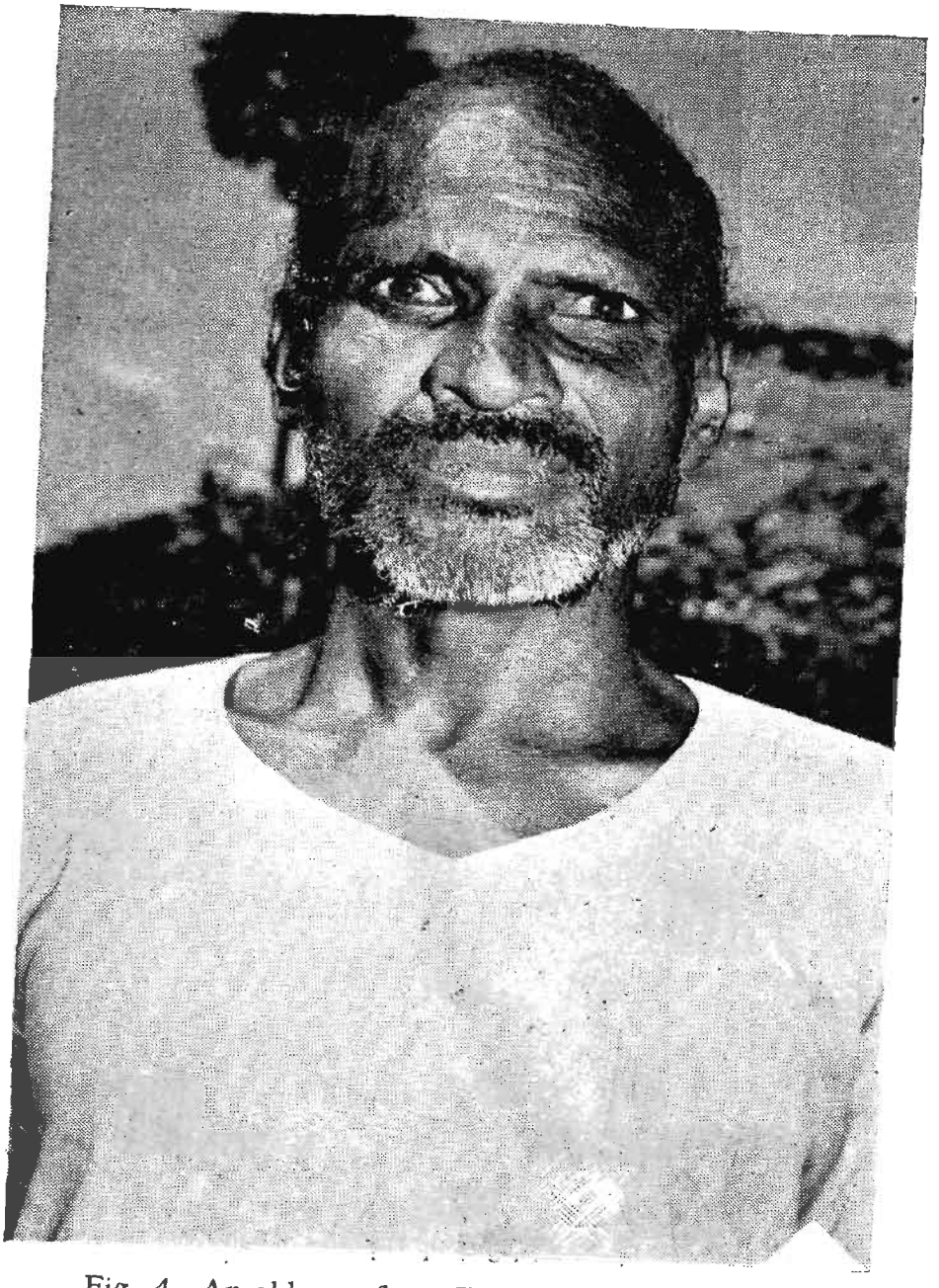


Fig. 4 An old man from Kolupulvandlu -- Front



Fig. 5 An old man from Kolupulvandlu – Profile

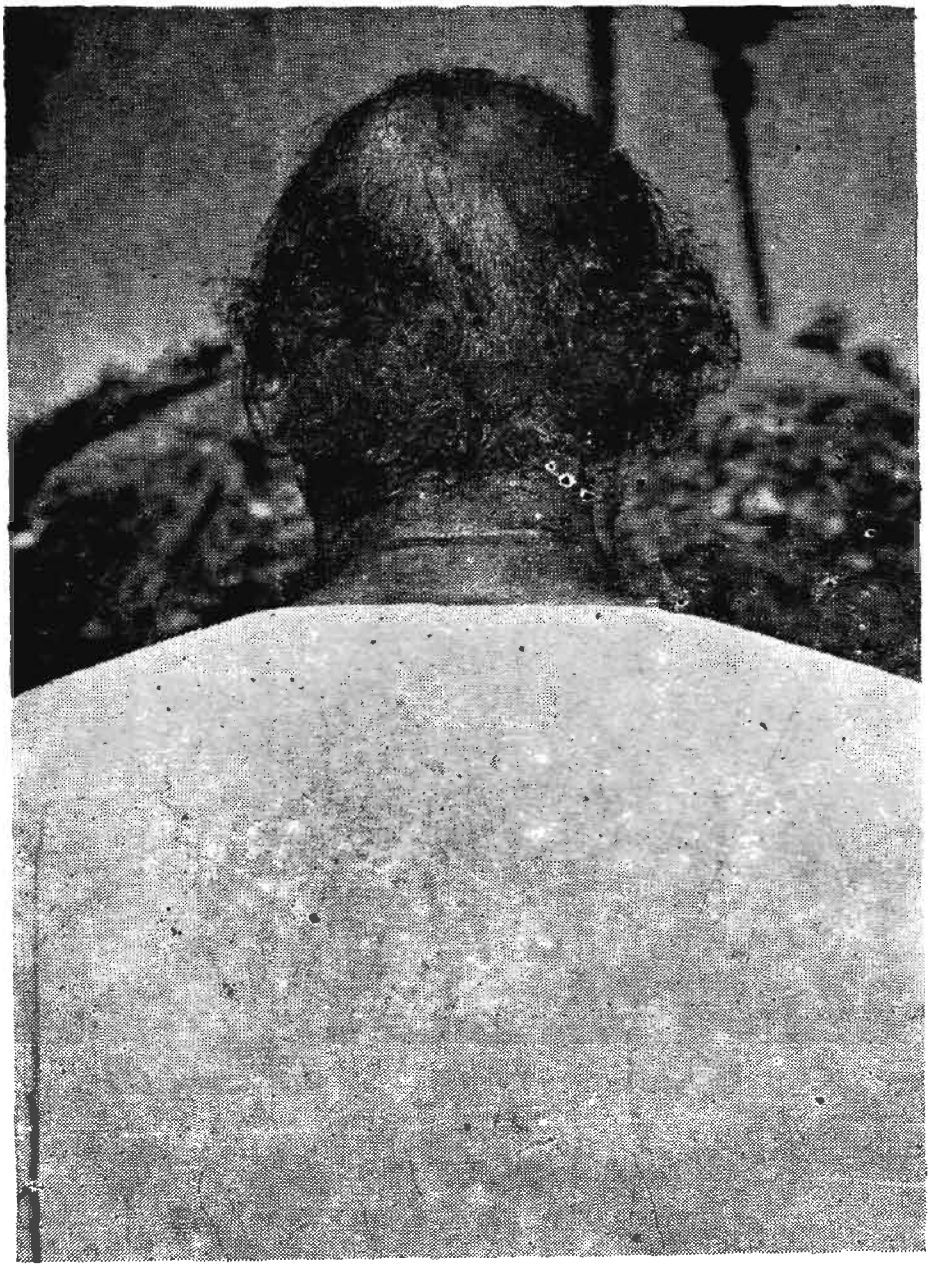


Fig. 6 An old man from Kolupulvandlu – Back



Fig. 7 A female from Kolupul community



Fig. 8 A female from Kolupul community – Front



Fig. 9 A female from Kolupul community – Profile

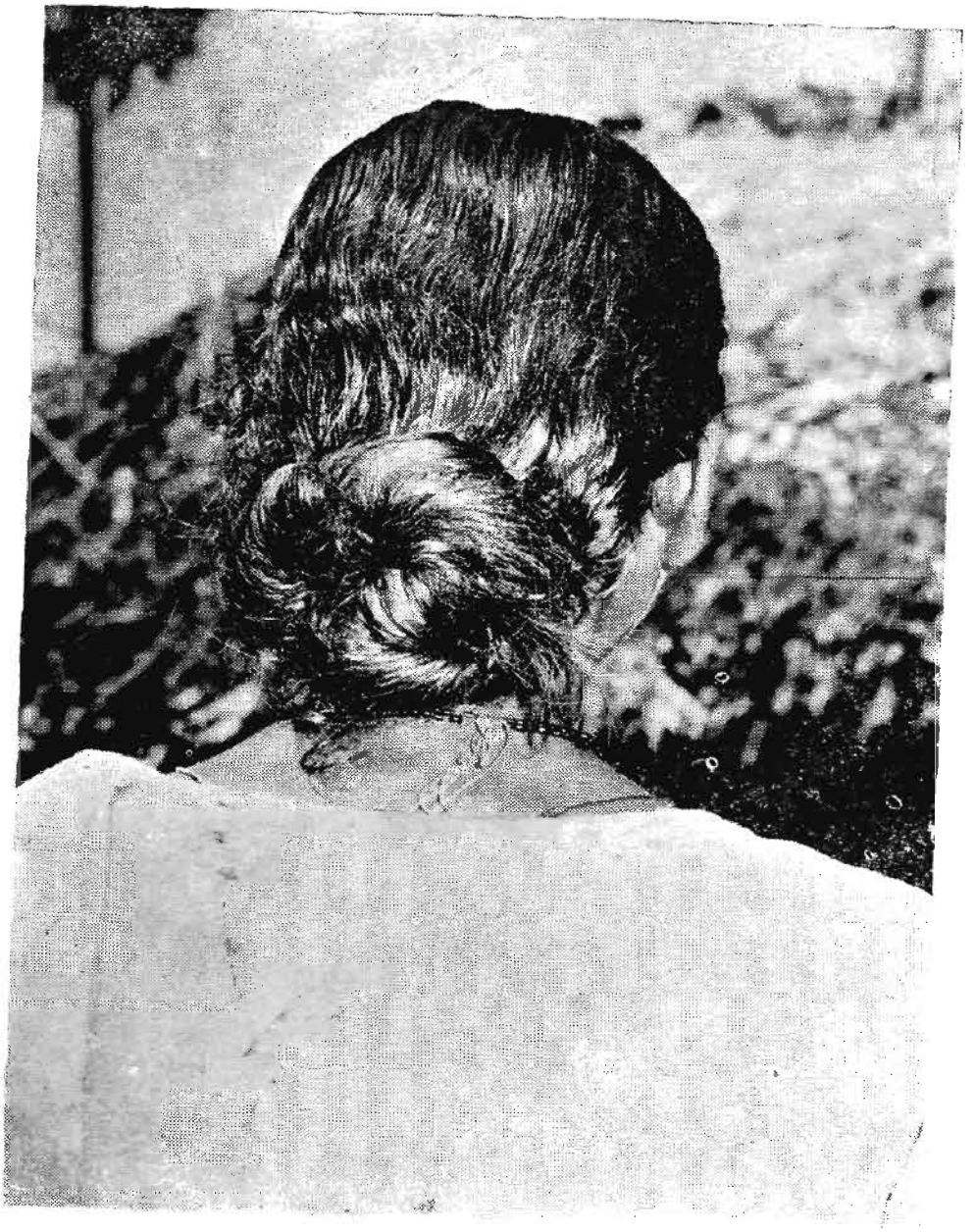


Fig. 10 A female from Kolupul community - Back

## STATEMENT I—(*Concld.*)

### POPULATION OF BINDLA AND KOLUPULVANDLU ACCORDING TO 1961 CENSUS

| Name of the State/District | Total Rural Urban | Bindla | | | Kolupulvandlu | | |
|---|---|---|---|---|---|---|---|
| | | Persons | Males | Females | Persons | Males | Females |
| (1) | | (2) | (3) | (4) | (5) | (6) | (7) |
| Hyderabad district | Total | 1,166 | 581 | 585 | 32 | 7 | 25 |
| | Rural | 1,119 | 551 | 568 | 30 | 7 | 23 |
| | Urban | 47 | 30 | 17 | 2 | — | 2 |
| Medak district | Total | 612 | 313 | 299 | 145 | 62 | 83 |
| | Rural | 610 | 313 | 297 | 137 | 62 | 75 |
| | Urban | 2 | — | 2 | 8 | — | 8 |
| Nizamabad district | Total | 19 | 7 | 12 | 16 | 4 | 12 |
| | Rural | 7 | 4 | 3 | 15 | 3 | 12 |
| | Urban | 12 | 3 | 9 | 1 | 1 | — |
| Adilabad district | Total | 4 | 2 | 2 | 13 | 7 | 6 |
| | Rural | 3 | 2 | 1 | 13 | 7 | 6 |
| | Urban | 1 | — | 1 | — | — | — |
| Karimnagar district | Total | 211 | 123 | 88 | 107 | 59 | 48 |
| | Rural | 210 | 123 | 87 | 107 | 59 | 48 |
| | Urban | 1 | — | 1 | — | — | — |
| Warangal district | Total | 428 | 187 | 241 | 153 | 109 | 44 |
| | Rural | 422 | 185 | 237 | 153 | 109 | 44 |
| | Urban | 6 | 2 | 4 | — | — | — |
| Khammam district | Total | 61 | 28 | 33 | 90 | 49 | 41 |
| | Rural | 61 | 28 | 33 | 90 | 49 | 41 |
| | Urban | — | — | — | — | — | — |
| Nalgonda district | Total | 2,026 | 1,063 | 963 | 58 | 23 | 35 |
| | Rural | 2,022 | 1,059 | 963 | 58 | 23 | 35 |
| | Urban | 4 | 4 | — | — | — | — |

It is evident from the Statement above, that Bindla and Kolupulvandlu have both been returned during 1921 Census. Of the 5,474 persons returned as Bindla, 47.52% are males and 52.48% are females while out of the 2,361 persons returned as Kolupulavandlu 77.04% are males and 22.96% are females. According to the 1961 Census, 0.10% and 0.01% of the total Scheduled castes population of Andhra Pradeshre are presented by Bindla and Kolupulvandlu castes respectively. Of the total population of Bindla. 51.11% are males and 48.89% are females, while 52.44% are males and 47 56% are females among Kolupulvandlu. 39.64% of the total population of Bindla is concentrated in Nalgonda, while 22.67% of the total population of Kolupulvandlu is found in Warangal district. 22.81% of the total Bindla population is recorded in Hyderabad district. In the remaining seven districts the population of Bindla caste is not so significant (Medak - 11.98%, Mahbubnagar-11.43%, Warangal - 8.37%, Karimnagar - 4.13%, Khammam - 1.19%, Nizamabad - 0.37% and Adilabad 0.08% of the total Bindla population).

Warangal and Medak account for 22.67% and 21.48% respectively of the total population of Kolupulvandlu. The other districts in descending order of concentration are 15.85% in Karimnagar, 13.33% in Khammam, 9.04% in Mahbubnagar, 8.59% in Nalgonda, 4.74% in Hyderabad, 2.37% in Nizamabad and 1.93% in Adilabad.

Considering the distribution of population in urban areas it is found that 1.43% and 1.63% of the total population of Bindla and Kolupulvandlu are respectively found in urban areas. It may be mentioned here that the other Scheduled castes of this area such as Dakkal, Mitha Ayyalvar and Sindhollu (Chindollu) in the urban areas constitute respectively 3.52%, 2 71% and 2.12% of their total population as against 11.1% of the total Scheduled Castes population in Andhra Pradesh inhabiting the urban areas. Hence the proportion of these two castes is comparatively low when compared to other Scheduled Castes. The sex ratios of Bindla and Kolupulvandlu during 1921 Census were 1,105 and 298 females respectively for every thousand males. The reasons for the low percentage of females in Kolupulvandlu community are not known. With reference to 1961 Census, there are 957 and 907 females for every 1.000 males among Bindla and Kolupulvandlu respectively. It may be desirable here to compare the sex ratios of other Scheduled Castes like Dakkal, Mitha Ayyalvar and Sindhollu. The sex ratios of the above three Scheduled Castes are respectively 899, 911 and 949 females for every 1,000 males. When all the Scheduled Castes of Andhra Pradesh are taken into consideration, the sex ratio is 980 females for every 1,000 males. From this we infer that the sex ratio among Bindla caste is higher compared to that among the given neighbouring Scheduled Castes and is less than that of all the Scheduled Castes of Andhra Pradesh taken together. But the sex ratio of Kolupulvandlu is lower than that of Mitha Ayyalvar and Sindhollu while it is slightly higher than that among Dakkal Caste.

## Dwelling, Food, Dress and Habits

### Dwelling

The dwellings of this caste are always in a corner of the village at a distance of about a furlong from the clusters of Mala and Madiga hutments. Generally there will be one or two houses of this caste in each village. The usual house type is known as *purigudisa*- a hut roofed with locally available grass [Figs. 11 and 12]. A plot is selected for the house construction and is cleaned and sprinkled with cow dung water at the central portion. An interesting test is conducted by the head of the household to fix up the site. Nine cowries (cypro Arabica) are taken and thrown nine times on the spot and the total number of cowries which are turned flat in each throw are counted. The total figure is divided by nine, if it exceeds nine. The remainder is noted and referred to a book named *Navagraha Chintamani*, for the decision. *Navagraha Chintamani* contains nine pages and in each page there are nine lines containing nine sentences. For example, if the remainder is four, then the fourth page is opened and the fourth line is referred to for advice. If the wording is favourable the plot is approved for house construction, otherwise they go in for some other plot. Usually the remainders, 4, 5 and 6 are considered to be lucky. After selecting the plot, an auspicious day is fixed for the commencement of the house construction. The caste people refer to the almanac and fix up the day for the occasion. A wooden pole known as *moguralu* is fixed in the ground and turmeric and vermilion are applied to it. A lithograph of Lord Venkateswara is kept at the spot and worshipped, followed by the offering of a coconut. The coconut pieces are distributed among the persons present there. On that day they give a non-vegetarian feast to the caste people by sacrificing a sheep. Generally the houses are rectangular and single roomed. Usually the size of the house will be 20′ × 12′. Four wooden poles (*moguralu*) of 5½′ height ending in



Fig. 11 *Purigudise* (A hut roofed with locally available grass)



Fig. 12 *Purigudise* (A hut roofed with locally available grass)

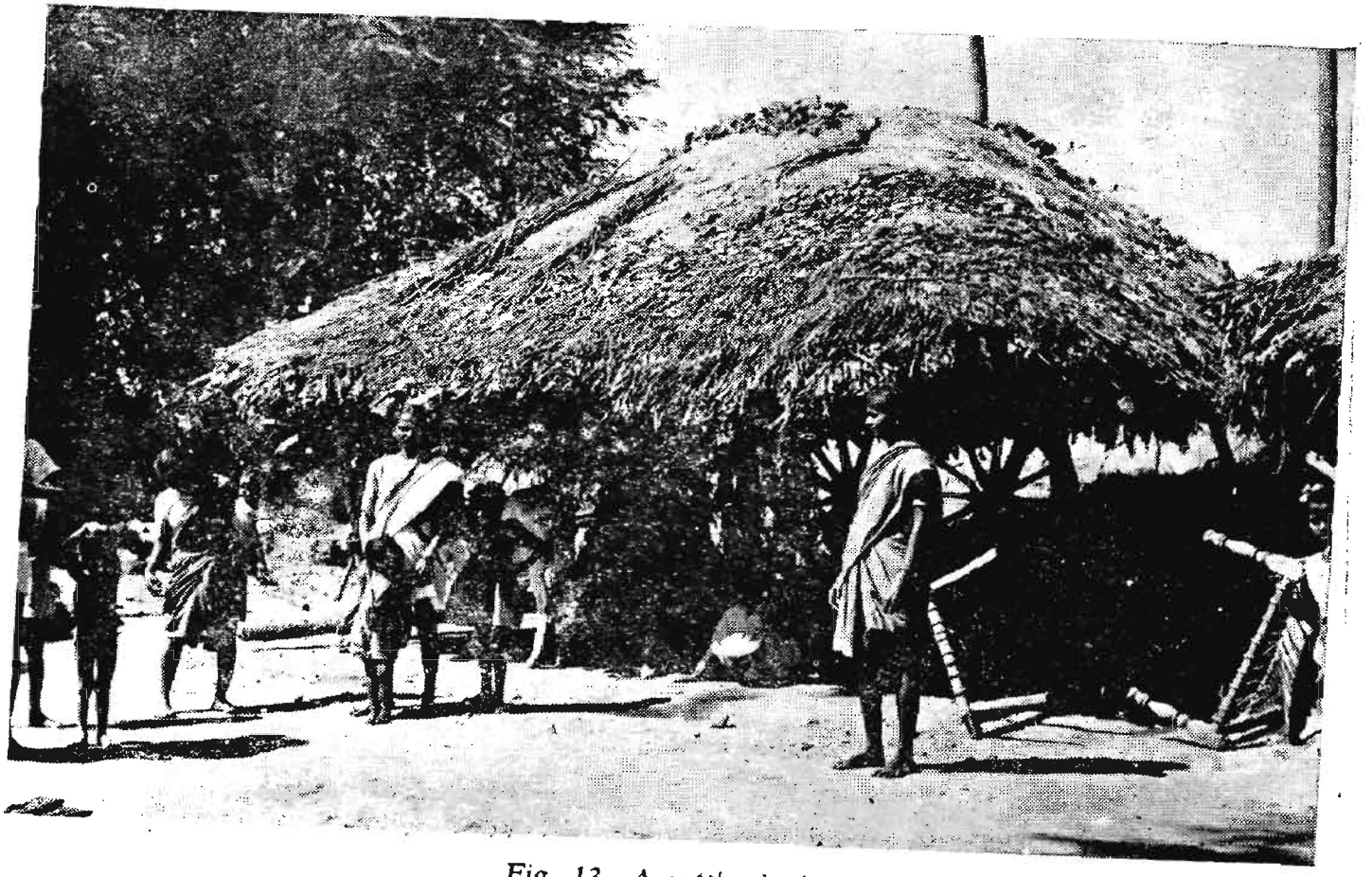


*Fig. 13* A cattle shed



Fig. 14 A kitchen of a Kolupul household – their cooking utensils can be seen



Fig. 15 A kitchen of a Kolupul household – their cooking utensils can be seen

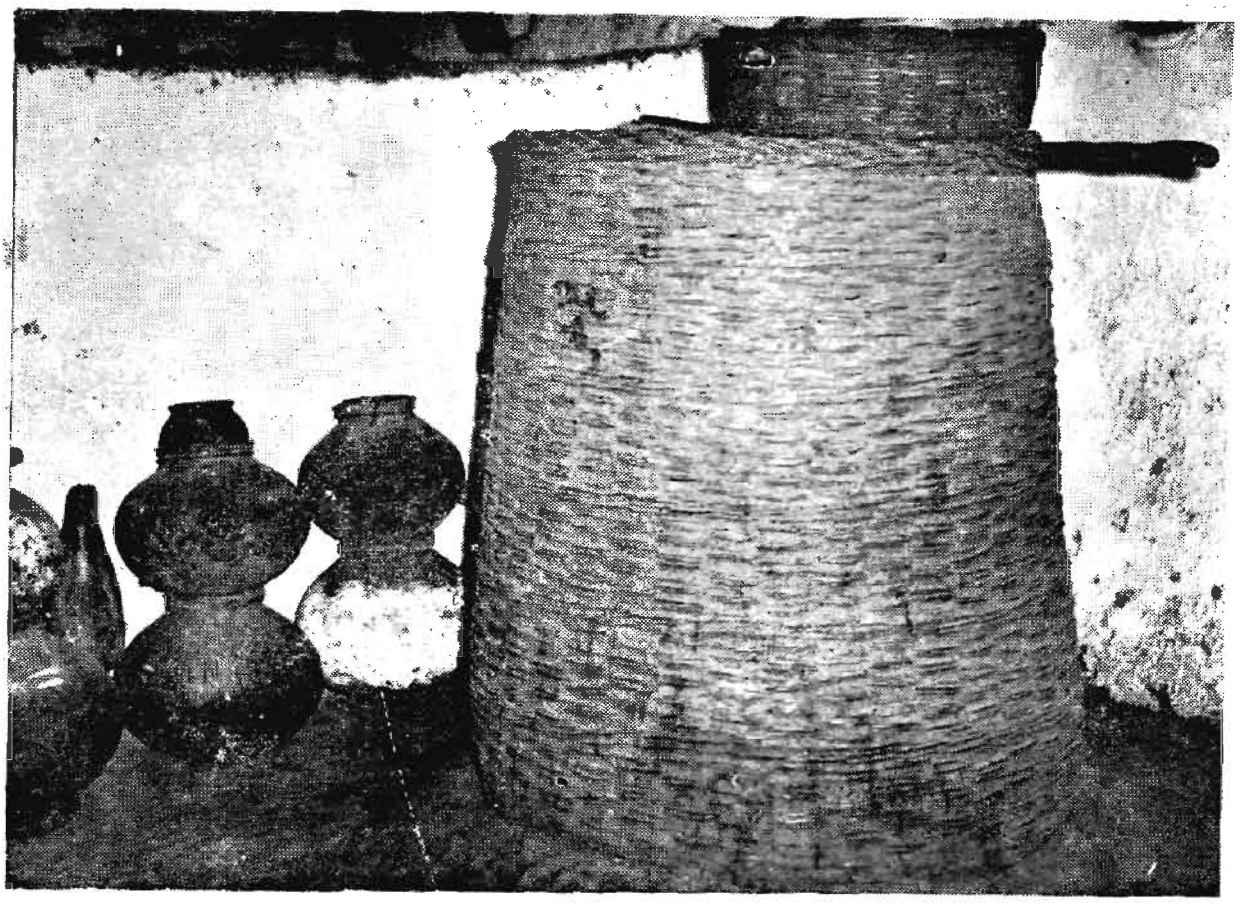


Fig. 16 A big bamboo basket plastered with cowdung. It is used for storing grains

'V' shape are fixed in the four corners on the platform of 1' height. Four wooden rafters are placed on the *moguralu* – two rafters breadthwise and two lengthwise. On the breadthwise rafters, two *pillakomaralu* (a frame work in the shape of inverted 'Y') are fixed. A big wooden rafter called *enagarra* is placed to rest on the *pillakomaralu*. Two more wooden rafters of equal size with *enagarra* known as *dulalu* are placed lengthwise resting on each of the four poles fixed on either of the lengthwise sides. All these rafters are firmly tied with strings. Bamboos or countrywood rafters locally called as *vasalu* are arranged on both sides of the *enagarra* in an inclined plane leaving a space of $2\frac{1}{2}'$ in between resting on both *enagarra* and *dulalu* and are tied with strings. Either the pearl millet grass (*sajja gaddi*) or great millet grass (*jonna gaddi*) is used as the roofing material. Some times, palmyra leaves are also used in the absence of the above grass. Most of them do not construct the walls. Wattle is used for making the walls and they are plastered with cow dung internally and palmyra leaves are covered externally. The main door is kept facing east specially because the sun's rays will come inside in the mornings which according to them bring luck to the family. A frame made of bamboos stuffed with loose grass is put up against the doorway as a shutter. There is no provision for windows and ventilators. The hearth is provided in one corner of the house. The house is constructed mostly with family labour occasionally supplemented by hired labour. The expenditure on house construction ranges from Rs. 300 to Rs. 500 depending on the economic status of the persons concerned. Those who are having cattle, erect a cattle shed separately (Fig. 13).

The house warming ceremony is observed during the month of *Magha* (January–February) on an auspicious day. The most preferable days are *Panchami* (5th day), *Dasami* (tenth day) and *Ekadasi* (eleventh day) of the fortnight. On that day during the early hours all the family members take bath and wear new clothes or washed clothes. The head of the family performs *Suryanamaskaramulu* (worship of Sun God) and *Navagrahapuja* (worship of nine planets). They enter the new house and boil the milk. A vegetarian feast is served to all the relatives. No innovation has been introduced in the house types. The floor of the house is cowdung plastered and every day they clean the house with broom. Once in a week preferably on Tuesday cow-dung water is sprinkled. This caste has got a separate well, as the water from the wells of Mala and Madiga is not accepted by these people. Moreover, the higher sections of society do not allow them to take water from their wells.

**Food**

They consume all kinds of cereals and most often rice, wheat, *jonna* (great millet), little millet (*samulu*), maize and *ragi* (finger millet). They do not eat any wild roots. Every day food is taken thrice. In the morning the left over of previous night is taken. In the afternoon gruel prepared out of *jowar* or *ragi* flour is taken with chutney (prepared with dal, chillis, salt and tamarind) which forms the second meal. The third meal is taken late in the evening when the rice with curry (prepared out of vegetables) is consumed. The first meal is not taken regularly by the elderly men while it is a must in respect of children. Among the vegetables, *gummadi* (pumpkin), *potla* (snakegourd) are prohibited as they are worshippers of Amba. The flesh of fowls, peacoks and *kanjulu* (patridges) among birds and that of sheep, goat, tortoise and pig among animals is eaten. Beef is prohibited by this caste. They eat the flesh of scaly and scaleless fish and drink liquor. They eat the flesh of the dead animals only if the animals are domesticated by them. The flesh of a dead animal which is not owned is not consumed. On festive days, sweets are prepared in addition to their daily preparations. The habit of taking tiffin is not in vogue. Only males take either coffee or tea once in a day. The most commonly used cooking utensils are made of mud (Fig. 14 and 15). But the preservation of edibles is done in aluminium or brass utensils. They eat their food in aluminium plates or brass plates which are tinned inside. For drinking purposes, a tumbler preferably of brass or in its absence one of aluminium is used. Some people fetch water in earthen pots while others in brass vessels. Food grains are stored in baskets made of bamboo pieces that are plastered with cowdung (Fig. 16). The condiments are stored in small earthen vessels while oil is preserved either in a bottle or in an earthen pot. The fuel used is not normally purchased. They go to the nearby forests or hills and collect the firewood. Women go round the streets and fields with baskets to gather dung, which they place in heaps and prepare cowdung cakes and use them also as fuel. Kerosene lamps are used for lighting purposes.

**Dress**

The dress of a male consists of a *dhoti* of 4 yards in length and a shirt requiring about 3 yards of cloth.

People of above 40 years wear head gear of 3 yards in length. The young ones alone wear banians. Usually each man possesses a pair of *dhotis* and shirts. Coarse cloth is preferred generally as they work in fields, etc. The dress of a female consists of a handloom saree of 7 to 8 yards in length and a blouse stitched in a cloth of one yard. Excepting the young women others do not use the bodice generally. The women of the above age group have become accustomed to wear bodice, only after noticing the higher caste people. Unmarried boys wear knickers and shirts. The girls use petticoats and blouses. As soon as they are married, even girls of 9 years of age wear sarees, though they feel it quite inconvenient to wear a saree. Figures 17 and 18 show the general pattern of dressing of males, females and children.

**Ornaments**

Men aged 40 years and above, wear *kammalu* (ear ornaments). Women wear *kamnalu*, *kalavarlu* (ear ornaments) *ontimutyam theegalu*, and *besari* (nose ornament) made of either gold or brass. They also wear an ornament round their neck known as *nanupatteda*, made of 2¼ tolas of gold. Some of the ornaments which they wear are illustrated in Figure 19. Both males and females have tattoo marks on their forehead and forearms. Sometimes small dots are also found on the cheeks of the females. The tattoo marks seem to serve a decorative purpose (Figs. 20 and 21).

**Habits**

They regularly take bath. This is done in the mornings, except during the period of ploughing and transplantation, when bath is taken both in the morning and evening. Quite a small number of people who are well to do use toilet and washing soaps. Smoking is very common among the males and chewing tobacco among females. As there are a good number of literates in this community, the habit of reading newspapers is common among them. They like to hear radio programmes whenever they find leisure. There are no fixed leisure hours in a day. Children play the game of marbles and also football. They go to the hospitals for treatment during emergency. They sleep on cots and mats.

**Language and Education**

The mother tongue of this caste is Telugu. They speak in the same language with outsiders too. Few of them know Urdu also and speak with Muslim neighbours in Urdu. The people of this caste seem to be realising the importance of education in a larger measure now than earlier. They are very careful about educating their children and are sending them to schools regularly. Many of the older generation are able to read and write, though they do not possess any educational qualifications as such. Previously they were satisfied if one could go through the incantations and recite them at the time of appeasing the deities. But this aspect finds a change now a days. They want to educate the children and enable them to stand on their own legs in future, without depending on their traditional occupation. The Statement given below sets out the educational standards of Bindla and Kolupulvandlu according to the 1961 Census and also as observed during the field investigation.

STATEMENT II

LITERACY AMONG BINDLA AND KOLUPULVANDLU ACCORDING TO 1961 CENSUS

| Educational Level | Bindla | | | Kolupulvandlu | | | According to case studies | | |
|---|---|---|---|---|---|---|---|---|---|
| | Persons | Males | Females | Persons | Males | Females | Persons | Males | Females |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) | (10) |
| Illiterate | 4,493 | 2,015 | 2,478 | 615 | 304 | 311 | 44 | 14 | 30 |
| Literate (without educational level) | 545 | 528 | 17 | 50 | 43 | 7 | 19 | 14 | 5 |
| Primary or Junior Basic | 64 | 60 | 4 | 10 | 7 | 3 | 5 | 5 | — |
| Matriculation or Higher Secondary | 8 | 8 | — | — | — | — | — | — | — |
| University Degree or Post-graduate Degree other than technical Degree | 1 | 1 | — | — | — | — | — | — | — |
| Total | 5,111 | 2,612 | 2,499 | 675 | 354 | 321 | 68 | 33 | 35 |



Fig. 17 Males and females of all age groups with their usual pattern of dress



Fig. 18 A couple from Kolupul community with their children -- Their dressing pattern can be seen

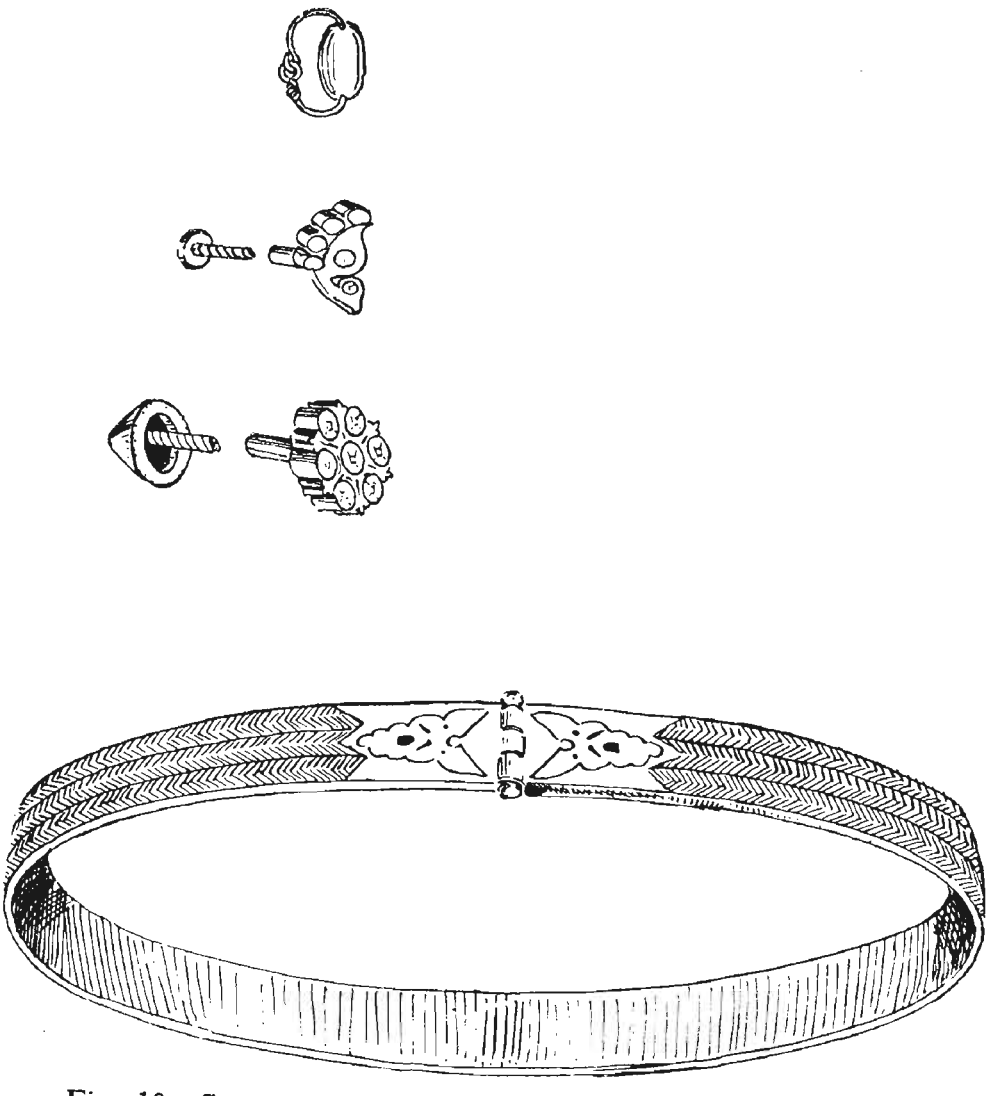


Fig. 19 Some of the ornaments worn by Kolupul females

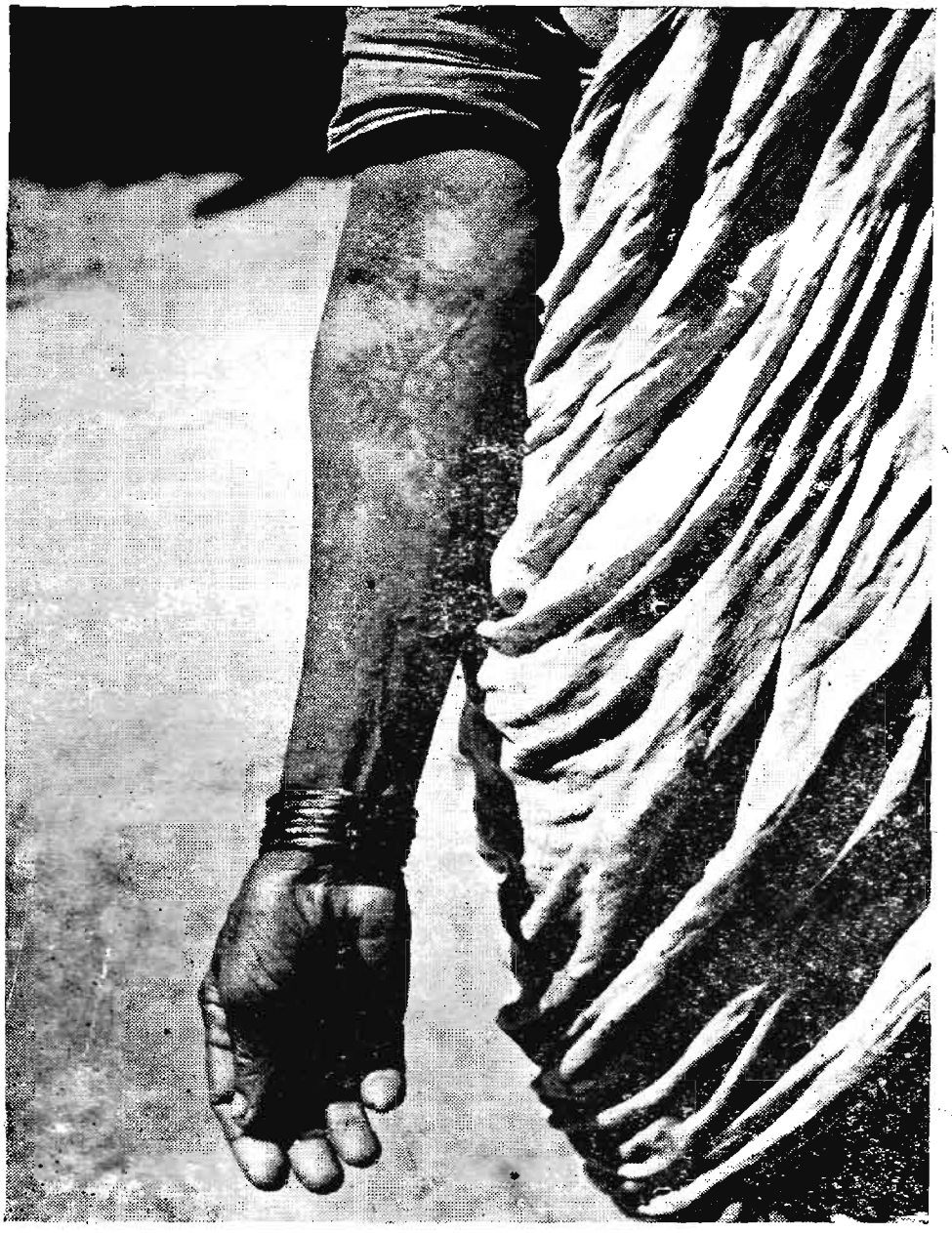


Fig. 20 Tattoo marks

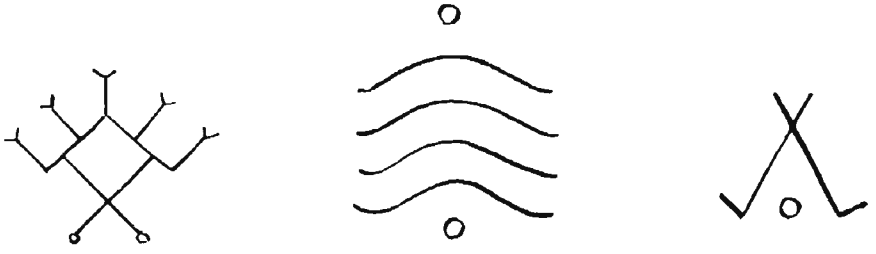


Fig. 21 Tattoo marks



Fig. 22 Kolupul women are seen separating the *palli* seeds from ground nut pods for sowing purpose

From the above Statement we see that 87.91% of Bindla population are illiterates comprising 77.14% of males and 99 16% of females. Among Kolupulvandlu 85.88% of males and 96.88% of females, totalling 91.11% of the population are illiterates. Thus 22.86% of the males and 0.84% of females among Bindla and 14.12% of males and 3.12% of the females among Kolupulvandlu are literates, the figures being relatively significant among males and females compared to the corresponding figures for other castes as will be observed from the Statement III. Of the literates among the Bindla caste, 88.19% are literates without educational standards, 10.36% are of Primary or Junior Basic Standard, 1.29% are Matriculates or Higher Secondary Certificate holders and 0.16% are holders of University degree or Post-Graduate degree other than technical degree. In the case of Kolupulvandlu 83.33% of the literates are without any educational standards and 16.67% are educated up to Primary or Junior basic. To bring out a comparative picture of literacy standards among Bindla and Kolupulvandlu and the other neighbouring Scheduled Castes, all the Scheduled Castes in Andhra Pradesh taken together and the total population of the State, a Statement is given below depicting all details with sex break up based on the 1961 Census.

## STATEMENT III

### COMPARATIVE PICTURE OF LITERACY STANDARDS AMONG BINDLA AND KOLUPULVANDLU AND THE OTHER NEIGHBOURING SCHEDULED CASTES

| Population | Percentage of literacy | | |
|---|---|---|---|
| | Total | Males | Females |
| (1) | (2) | (3) | (4) |
| 1. State Total Population | 21.20 | 30.20 | 12.00 |
| 2. All Scheduled Castes | 8.47 | 13.43 | 3.40 |
| 3. Bindla | 12.09 | 22.86 | 0.84 |
| 4. Kolupulvandlu | 8.89 | 14.12 | 3.12 |
| 5. Dakkal | 9.38 | 17.47 | 0.38 |
| 6. Mitha Ayyalvar | 27.69 | 51.20 | 1.90 |
| 7. Sindhollu | 24.46 | 43.55 | 4.35 |

Taking the total into consideration it can be seen that the literacy standards of Bindla and Kolupulvandlu are below the State literacy standards but they are above the standards of all the Scheduled Castes clubbed. Bindla caste is better placed in this aspect than Dakkal while Kolupulvandlu are below the standards of Dakkal. One more interesting aspect is that 3.12% of females are literates among the Kolupulvandlu caste, while the corresponding figures are less in respect of Bindla, Dakkal and Mitha Aayyalvar. It is also seen that Sindhollu caste has got a larger percentage of literates among females than Kolupulvandlu.

**Economic Life**

The traditional occupation of this caste is to worship and appease the various goddesses. *Jamdika* is the musical instrument which plays an important role at the time of worship of goddesses. Mutyalamma, Mahishamma and Ellamma are the goddesses that are worshipped and invoked by Kolupulvandlu. Now a days most of them have taken up different occupations in addition to the worship, as the *Kolupula* occupation is not adequately remunerative. The most common occupation is cultivation. All the households of this caste possess some land at least and are cultivating independently. Some of them grow groundnut which is a cash crop and helps in improving their economy [Fig 22]. At present people of this caste are not interested in continuing the traditional occupation any more and they consciously feel that they should give it up. All the villagers force them to worship the goddess at the time of epidemics. In case they are not able to wipe out the influence of those diseases, their lives also may be in danger. The villagers become annoyed with the diseases and proclaim that the 'Kolupula Vadu' is responsible for the origination of the disease and try to kill him in the case of his failure to control and eradicate those diseases. Moreover, they have got very great aversion for the traditional profession, as it involves the sacrifice of a he-buffalo, holding the heart of the animal with the teeth, wearing the clothes wetted in warm blood in addition to taking liquor in large quantities. Moreover they have to keep standing and awake during the entire night. In spite of all these hardships they are not paid sufficiently either in cash or in kind. Hence they would like to have a change in their occupation so that they can be free from all sorts of odd activities and unnecessary risk to their lives. Either it was the deep rooted sentiment of the neighbouring castes or it might be some mysterious power held by this particular caste that worked well in the past. The present position is different. Not only the Kolupul community is tired of their business of invoking gods and goddesses but also the neighbouring caste Hindus have

begun to feel the incapacity of Kolupulvandlu in averting the epidemics by appeasing the supernatural being. In order to satisfy the other castes they are forced to pretend as if they are possessed by the deity. During the field study the informants have expressed that they sincerely feel that by their pretentious actions, they are accumulating the sins and hence they are very much inclined to give up such activities. This community invariably depends on other communities like blacksmiths, carpenters and weavers for their requirements of the daily life. They are not experts in any arts or crafts. They do not have any *inam* lands either given by the Government or by the neighbouring castes for their services. A few among them have taken to cultivation and quite a good number are agricultural labourers. However, despite their dislike for their traditional occupation, many do not seem to have migrated to urban areas seeking other types of occupations. In the past women of this caste were not accustomed to go out of the home and seek labour. Now a days they are also going for labour to add a little to the income of their husbands. The Statement given below furnishes the occupation-wise distribution of Bindla and Kolupulvandlu according to the 1961 Census and as recorded during the field study.

## STATEMENT IV

### OCCUPATIONAL DISTRIBUTION OF BINDLA AND KOLPULVANDLU

| Name of the occupation | Bindla | | | Kolupulvandlu | | |
|---|---|---|---|---|---|---|
| | Persons | Males | Females | Persons | Males | Females |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) |
| According to 1961 Census | | | | | | |
| Cultivation ... | 991 | 629 | 362 | 76 | 51 | 25 |
| Agricultural Labour ... | 1,860 | 783 | 1,077 | 234 | 91 | 143 |
| Mining, Quarrying, etc. | 67 | 58 | 9 | 2 | 2 | ... |
| Household Industry ... | 90 | 76 | 14 | 4 | 4 | ... |
| Manufacturing other than Household Industry | 6 | 5 | 1 | 1 | 1 | ... |
| Construction ... | 10 | 9 | 1 | ... | ... | ... |
| Trade and Commerce ... | 4 | 4 | ... | ... | ... | ... |
| Transport, Storage and Communications | 4 | 4 | ... | ... | ... | ... |
| Other services ... | 212 | 153 | 59 | 46 | 32 | 14 |
| Total workers ... | 3,244 | 1,721 | 1,523 | 363 | 181 | 182 |
| Non-workers ... | 1,867 | 891 | 976 | 312 | 173 | 139 |
| Total ... | 5,111 | 2,612 | 2,499 | 675 | 354 | 321 |
| According to Case Studies | | | | | | |
| Cultivation ... | ... | ... | ... | 7 | 5 | 2 |
| *Kolupulu* and Agriculture | ... | ... | ... | 15 | 13 | 2 |
| *Kolupulu* and Labour ... | ... | ... | ... | 2 | 2 | ... |
| Labour ... | ... | ... | ... | 10 | 1 | 9 |
| *Kolupulu* and *Bhikshatana* (Begging) | ... | ... | ... | 1 | 1 | ... |
| Non-workers ... | ... | ... | ... | 33 | 11 | 22 |
| Total ... | ... | ... | ... | 68 | 33 | 35 |

From the above Statement, we see that 63.47% of the total population of Bindla are workers comprising 65.89% of total males and 60.94% of total females among them. Similarly, 53.78% of the Kolupulvandlu population are workers, comprising 51.13% of the total males and 56.70% of the total females among them.

*Bindla:* Among the workers in this caste, 30.55% are cultivators; 57.34% are agricultural labourers; 2.07% are engaged in mining, quarrying etc.; 2.77% are employed in household industry; 0.18% are occupied in manufacturing other than household industry; 0.31% are in construction, 0.12% in trade and commerce and 6.54% in other services.

*Kolupulvandlu:* Among the workers of this caste 64.46% are labourers; 20.94% are cultivators; 0.55% are employed in mining, quarrying, etc.; 1.10% are in household industry; 0.28% are in manufacturing other than household industry and 12.67% are in other services.

1961 Census does not indicate specially the number of persons engaged in their traditional occupations. The information collected in the field study with reference to their traditional occupation is reported in the following lines. 51.47% of the persons studied are workers. Of these workers, 20% are cultivators; 42.86% are purely depending on *Kolupulu* (worship) activity; 5.71% are engaged in *Kolupulu* and labour activities; 28.57% are purely labourers and 2.86% are engaged in *Kolupulu* and *Bhikshatanam* (begging). So much so it is clearly found that majority of the workers live on *Kolupulu* (worship of deities) though they want to give it up. The Statement given below throws light on the income, expenditure and economy of Bindla and Kolupulvandlu studied for the period from February, 1964 to January, 1965.

## STATEMENT V

### ANNUAL HOUSEHOLD INCOME, EXPENDITURE AND ECONOMY OF BINDLA AND KOLUPULVANDLU FOR THE PERIOD FROM FEBRUARY, 1964 TO JANUARY, 1965

| Sl. No. | Name of the Head of the Household | Income | Debt (when taken) | Expenditure | | | | |
|---|---|---|---|---|---|---|---|---|
| | | | | Total | On food | On clothing | On fuel and lighting | On miscellaneous items |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) |
| | | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. |
| Mahbubabad, Mahbubabad taluk | | | | | | | | |
| 1. | Gangula Venkataiah ... | 750 | — | 762 | 547 | 100 | 24 | 91 |
| Nerada village, Mahbubabad taluk | | | | | | | | |
| 2. | Jilakari Ramaiah ... | 525 | — | 528 | 365 | 100 | 24 | 39 |
| 3. | Kadiam Bikshmaiah ... | 430 | — | 443 | 365 | 30 | 24 | 24 |
| 4. | Ganugula Pedda Venkata Narasaiah ... | 450 | — | 468 | 365 | 40 | 24 | 39 |
| Singaram village, Mahbubabd taluk | | | | | | | | |
| 5. | Gangula Bhadraiah ... | 900 | 100 (Current year) | 1,005 | 730 | 100 | 24 | 151 |
| 6. | Kandukuri Guravaiah ... | 730 | — | 732 | 547 | 100 | 24 | 61 |
| 7. | Thummidi Venkataiah ... | 500 | 200 (2 years back) | 500 | 365 | 50 | 36 | 49 |

STATEMENT V—*(contd.)*

ANNUAL HOUSEHOLD INCOME, EXPENDITURE AND ECONOMY OF BINDLA AND KOLUPULVANDLU FOR THE PERIOD FROM FEBRUARY, 1964 TO JANUARY, 1965

| Sl. No. | Name of the Head of the Household | Income | Debt (when taken) | Expenditure | | | | |
|---|---|---|---|---|---|---|---|---|
| | | | | Total | On food | On clothing | On fuel and lighting | On miscellaneous items |
| (1) | (2) | (3) | (4) | (5) | (6) | (7) | (8) | (9) |
| | | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. |
| 8. | Gangula Venkataiah ... | 450 | — | 468 | 365 | 35 | 24 | 44 |
| 9. | Gangula Chinna Venkata Narasaiah ... | 450 | 50 (Current year) | 522 | 456 | 30 | 24 | 12 |
| 10. | Gangula Muthaiah ... | 500 | — | 513 | 365 | 80 | 24 | 44 |
| | Nikkonda village, Narasampet taluk | | | | | | | |
| 11. | Vanam Ratnam ... | 490 | — | 518 | 365 | 75 | 24 | 54 |
| | Parvathagiri village, Warangal taluk | | | | | | | |
| 12. | Kadam Lakshmi Narasu ... | 1,090 | — | 1,112 | 912 | 100 | 24 | 76 |

The income of the above 12 households ranges between Rs. 430 to Rs. 1 090. Except in two households their income is not balanced with the expenditure. Only 3 households have taken debts. Of these three, one has taken debt two years back while the other two have taken during the current year. It is observed that they hesitate to give the correct figures of their income and expenditure: it is only an approximate expression of their budget.

## Life Cycle

### Birth

Pregnancy is surmised after two months of stoppage of menstruation. With the first stoppage of menstruation, the woman surmises the pregnancy. No ceremony is celebrated during the period of pregnancy. During the period of pregnancy the woman is fed with whatever she desires. If the desired food is not provided to pregnant woman, they believe that the delivery will be difficult. Specially she is served with *pulagam* (rice boiled with greengram dal and turmeric powder) and *payasam* (preparation of rice and milk with sugar) and sometimes even intoxicating liquors. If the delivery is found very difficult then one of the male members of the family secures a gun and shoots in the air so that immediately after hearing the sound, the delivery takes place. Such a belief is still continuing. Also at the time of delivery if the pregnant woman is suffering from severe pains, all the neighbouring women sit there and produce sounds by beating a brass vessel with a ladle and utter the words 'Rama, Rama. Narayana, Narayana', until the delivery takes place. With the utterance of *Rama nama* along with the sounds, they believe that God blesses the pregnant woman with easy delivery. The pregnant woman is taken to her parents' place during the advanced stage of pregnancy for the first confinement. The other births take place at the husband's house only. Normally they do not go to hospitals. They arrange a small chamber inside the house with *thattis* for segregation of the expectant mother. The period of pollution is for 20 days and final bath is given on the 21st day. The child is given bath every day while the mother is given bath on every alternate day from the third day onwards. Usually the *mantrasani* (midwife) from the barber caste is invited to attend the delivery and she is paid Rs. 5 and also intoxicating liquor. She cuts the umbilical cord with a new knife and keeps it in a pot which is buried near her dwelling. There are no superstitions attached to the position of the umbilical cord, at the time of birth. During the postnatal period the mother is forbidden to eat meat for two months and she is given medicine called *suthikaya matralu* prepared out of *sonti* (dried ginger), *modi* (a kind of dried fruit), *pippallu* (long pepper), etc. On the 21st day she is fed only rice with garlic.

**Naming Ceremony**

The name giving ceremony is performed on the 21st day. The mother and child take oil bath. The mother wears a new saree and a blouse. She is seated on a wooden plank with the baby in her lap. On that day, *menamama* (mother's brother) is asked to utter the name which has been already decided upon in the ear of the child and the people present clap at the moment. Suddenly all of them utter the same name. Some of the relatives give presents to the child and this occasion is concluded by a non-vegetarian feast. Usually the name of gods or ancestors are given. A few common names are as follows: for males – Bhadraiah, Ramakrishnaiah, Narasaiah, Narayana, etc. and for females Ramakka, Lakshmi, Jayaprada, etc. No body is invited to officiate as priest at the naming ceremony. Any elderly person of the caste or father or mother calls the child's name first. The approximate expenditure on the delivery and naming ceremony comes to Rs.100.

**Tonsure ceremony**

This is observed for every child either at the temple if there is any vow, or at the house itself. Usually this ceremony is observed when the child is within the age of one year or between 2 and 3 years. But initially the *menamama* (maternal uncle) cuts three or four times and the rest is attended to by the barber. The *menamama* is presented with *kanduva* (towel), *dhoti* and *kamij* (shirt), while the barber is paid Rs. 1.50 and 1½ kgs. of rice.

**First feeding of the Child**

This is celebrated just after completion of one year of age by the child. An auspicious day is fixed for this purpose. Some sweets are prepared on that day. The child is provided with new clothes. After worship of God, the child is fed with the sweets first and then a little of rice. From that day onwards the child is fed regularly.

**Initiating the Child to Learning**

This ceremony is observed for the first child with care and for subsequent ones it may or may not be observed. An auspicious day is fixed for this occasion when the child crosses the age of 5 years. The local school teacher is invited. The child is dressed in new clothes. After worship of God, the teacher writes *Srikaram* (శ్రీ) on a slate and the child is made to write on the same letter written by the teacher. Then the child is taken to the school. The teacher is presented with a *kanduva* (towel), 1½ kgs. of rice and Rs. 1.25 for his officiation.

**Puberty**

The girls usually attain puberty during 13 to 15 years of age. The period of pollution is for 9 days and the purificatory ceremony is performed on the 10th day. The girl is made to rest in a separate shed raised for this purpose. She is fed with delicious food on all the 9 days. But bath is given on alternate days. She is provided with only two sarees and they have to be changed alternately. The washer woman attends and washes the sarees every day for which she is given one of those sarees or if they are sufficiently old, a new one has to be given to her. As the girls are married before puberty in this community and the girl happens to live at her husband's place, the parents of the girl are called for on the day of cessation of pollution. They bring new clothes for both the girl and her husband. If the girl is healthy enough the consummation ceremony is performed on the third day after the completion of pollution otherwise it is postponed until the girl feels better. They strictly observe the pollution for 5 days for the subsequent menses and the woman is not allowed to touch any utensils. On the sixth day she attends to normal activities after taking bath.

**Marriage**

Marriage by negotiation is the only type in practice. They take sufficient care to see that all marriages are performed before attainment of puberty by the girls. Usually girls are married between 9 and 12 years while the marriageable age for the boys is between 16 and 20. It would be very difficult to perform marriages after attainment of puberty by the girls. They do not know about the Child Marriage Restraint Act. Here it may be mentioned that according to 1961 Census there are 16 males and 138 females among Bindla and 5 males and 13 females among the Kolupulvandlu in the age-group of 0–14 years, who are returned as married.

The following are considered to be the preferential alliances for marriage:

1) Mother's brother's daughter
2) Father's sister's daughter, and
3) Own sister's daughter

The marriage is exogamous. It is said that marriages are preferred outside the *intiperu* (family name). Unlike many Scheduled Castes, like Madiga, Mala, Dakkala and Sindhollu, there is no practice of paying bride price among Kolupulvandlu but it is supplemented by dowry. The father of the bride has to pay a sum of Rs. 116 towards the dowry. Usually the marriage takes place at the bridegroom's place. An elderly man of the caste officiates as priest. Musical instruments are played during the occasion. If there is no consanguineous relationship of marriage, then the father of the boy accompanied by some caste people goes in search of a girl. If they are satisfied with the girl, then they ask about the consent of the girl's parents. At that time the girl's parents give a feast with liquor as a token of their acceptance. Then the girl's parents visit the village of the boy and enquire about all details. The boy's parents also arrange a feast and liquor is also served. Both the parties discuss and fix up the day for marriage. Usually the marriage is celebrated for 3 days. A big pandal is erected at the groom's house and is decorated with mango leaves. A dais is also constructed at the central portion of the pandal in the form of a square. The bride's party arrives at the groom's village in the afternoon on the first day of marriage and retire under a tree outside the village. Soon after their arrival the groom's party goes with musical instruments, receives and takes them to the pandal. At about 6 p. m. the bridal pair are made to sit on the dais side by side. The dais is well decorated and four small pots decorated with red and white colours, are placed at the four corners of the dais connected by the turmeric dyed thread. Paddy grains are poured connecting the pots locally known as *vadla polu*. The couple are anointed with oil and are given bath. New clothes are given to them. *Bashigamulu* are tied to their foreheads. Then the couple are asked to occupy the dais once again. The pots already kept at four corners and the paddy grains, etc., are removed and new pots are kept once again and rice is poured connecting each pot in a straight line. This is known as *bivvam polu*. The pots are connected by yellow thread. The bride and groom are seated facing each other and a *kadi* (yoke) is kept in between them. Both the ends of the yoke are tied with mango leaf (*kankanamulu*) and vermilion and turmeric are applied. This is done to signify the importance of the yoke in agricultural activities and this act is considered to be sacred. During the early hours of the day the priest reciting the *mantramulu* ties the *kankanamulu* to the wrist of the couple. The bridegroom is asked to press the right leg of the bride with his left leg keeping it on the yoke. After doing so the priest asks him to tie the marriage locket round the neck of the bride and all the invitees at the marriage pandal shower the vermilion smeared rice on the couple. Musical instruments are kept engaged. After this, the bridal pair pour rice on each other's head. Then the priest asks the bride to keep her legs on the yoke and the groom puts on *mattelu* ( toe rings) to her. The entire programme is completed by evening. All the invitees and relatives are served tiffin and coffee and after a few hours, a non-vegetarian feast is arranged. All of them are also provided with liquor. Thus the second day is spent in merriment. On the morning of the third day, the bridal couple are seated on the dais and play some jokes. Some valuable article like a ring, etc., is placed in a water pot and the couple are asked to trace it out. The bride or bridegroom who collects it is cheered. Also a plantain is given to the bride to hold it in her mouth and the groom is asked to bite the other end of the fruit and this is enjoyed by all who witness the scene. Soon after this, all the relatives give presents to the couple both in cash and kind. The *kankanamulu* are removed in the evening and thus the ceremony ends. There is no practice of taking the couple in procession. On the fourth day morning the couple is taken to the bride's place along with the bride's parents. The couple is fed with delicious dishes for four to five days and then they are sent back to the groom's place where they settle down. The total expenditure on marriage comes to Rs. 600 to Rs. 800. Inter-caste marriages are not allowed. Polyandry is not practised. But if a woman does not bear children, her husband marries even up to three times and maintains all the wives. This shows that polygamy is allowed in this caste.

**Widow re-marriage**

Widow re-marriage is permitted in this caste. There is no formal ceremony attached to this occasion. But if both parties agree, the acceptance is conveyed to the Caste Panchayat. The man who is marrying the widow presents a saree to her and both live together. The children born to the deceased husband may, however, be handed over to his relations.

**Divorce**

Divorce is an approved institution among Kolupulvandlu. This has to be referred to the Caste Panchayat and its decisions are honoured. Normally divorce is preferred on the grounds of wife's adultery or husband's inability to feed her. If divorce is initia-

ted by husband, then he is not entitled for any compensation. But when it is initiated by the wife, he is paid the amount spent on marriage. In both cases the Caste Panchayat collects an additional sum besides the compensation which is spent towards the for feast the community people.

**Marital Status**

The Statement shown below brings out the Marital status of Bindla and Kolupulvandlu castes according to the 1961 Census count.

STATEMENT V

MARITAL STATUS OF BINDLA AND KOLUPULVANDLU ACCORDING TO 1961 CENSUS

Bindla

| Age-groups | 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 | 1,983 | 1,011 | 972 | 993 | 830 | 16 | 138 | 2 | 2 | — | 2 |
| 15-44 | 2,218 | 1,101 | 1,117 | 212 | 8 | 828 | 1,004 | 41 | 82 | 20 | 23 |
| 45 and above | 908 | 499 | 409 | 6 | 1 | 429 | 166 | 60 | 232 | 4 | 10 |
| Age not stated | 2 | 1 | 1 | — | 1 | 1 | — | — | — | — | — |
| Total | 5,111 | 2,612 | 2,499 | 1,211 | 840 | 1,274 | 1,308 | 103 | 316 | 24 | 35 |

Kolupulvandlu

| Age-groups | 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 | 292 | 178 | 114 | 173 | 100 | 5 | 13 | — | — | — | 1 |
| 15-44 | 275 | 126 | 149 | 20 | 10 | 105 | 119 | 1 | 11 | — | 9 |
| 45 and above | 108 | 50 | 58 | — | 4 | 41 | 22 | 7 | 32 | 2 | — |
| Age not stated | — | — | — | — | — | — | — | — | — | — | — |
| Total | 675 | 354 | 321 | 193 | 114 | 151 | 154 | 8 | 43 | 2 | 10 |

It is observed that 40.13% of the Bindla caste are never married; 50.52% are married; 8.20% are widowed and 1.15% are divorced. Similarly among Kolupulvandlu 45.48% are never married; 45.19% are married; 7.55% are widowed and 1.78% are divorced. The same details are discussed separately according to the age-groups, *viz.*, 0-14 years, 15-44 years, and 45 and over, for these two castes.

**Bindla**

*Age-group of 0-14 years*: Of the total Bindla population in the State 1,983 persons are in the age-group of 0-14 years and account for 38.80% of the total Bindla population. The proportion among males of the Bindla works out to 38.71%, while among females it works out to 38.90%. 91.93% of the persons in this age-group are never married. The proportion among males works out to 98.22% and among females it is 85.39%. Only 7.77% of the Bindla in this age group are married. Among males 1.58% and among females 14.20% are married which indicates that child marriages are still prevalent to some extent. 0.20% of the males and 0.10% of the females in this age-group are widowed and divorced respectively.

*Age-group of 15-44 years*: There are 2,218 Bindlas in this age group and their proportion works out to 43.40% of the total population comprising 42.15% of the total males and 44.70% of total females. 9.92% of this age-group are never married. Their proportion among males and females is 19.26% and 0.72% respectively. Married persons in this age-group account for 82.60% and the proportion among males and females is 75.20% and 89.88% respectively. Divorced or separated persons in this age-group account for 1.94%, the proportions among males and females being 1.82% and 2.06% respectively. Widowed persons in this age-group account for 5.55% among total persons, 3.72% among males and 7.34% of females.

*Age-group of 45 and above*: 908 Bindlas are in this age-group and they account for 17.77% of the total Bindla population. 19.10% of the total male population and 16.37% of the total female population fall under this age-group. 0.77% of this age-group is classified belonging to never married status. the proportion among males and females being 1.20% and 0.24% respectively. Married persons in this age-group account for 65.53% while among males and females the proportion is 85.97% and 40.59% respectively. Widowed persons account for 32.16% in this age-group. the proportion among males and females being 12.02% and 56.72% respectively. Divorced or separated persons account for 1.54%. Their proportion among males is 0.80% and among females it is 2.44%. Lastly the proportion of the 2 persons whose age is not stated accounts for 0.03% of the total Bindla population.

**Kolupulvandlu**

*Age-group of 0-45 years*: 292 persons are in this age-group and account for 43.26% of the total Kolupulvandlu population, the proportion among total males and females being 50.28% and 35.51% respectively. In this age-group, 93.49% are never married while the proportion among males and females is 97.19% and 87.72% respectively. Married people in this age-group account for 6.16% indicating the prevalence of child marriage. The proportion among males and females is 2.81% and 11.40% respectively. There are no widowed persons in this age-group while the divorced in this age-group form 0.34% of the total population.

*Age-group of 15-45 years:* 275 persons accounting for 40.74% are in this age group. The proportion among males and females works out to 35.59% and 40.74% respectively. 10.91% of the total in this age-group are never married, the concerned proportion for males and females being 15.87% and 6.71% respectively. 81.45% of this age-group are married. Among males 83.33% and among females 79.87% are found married in this age-group. The widowed form 4.36% of this age-group, the proportion among males and females being 0.79% and 7.38% respectively. 3.27% of this age-group are divorced. There are no divorced males in this age-group but among females the proportion works out to 6.04%.

*Age-group of 45 and above:* 108 persons accounting for 16.0% in Bindla population are found in this age-group. Among males 14.12% and among females 18.07% are in this age group. Never married persons account for 3.70% of the Kolupulvandlu in this age-group while the proportion among females is 6.90%. There are no males in never married group. Married persons in this age-group account for 58.33%. Their proportion among males and females is 82.00% and 37 93% respectively. Widowed persons account for 36.11%, the proportion being 14.00% among males and 55.17% among females. Divorced or separated persons account for 1.85%. There are no divorced persons among females. Among males the proportion works out to 4.00%. It may be desirable here to compare the marriages of these two castes in the age-group of 0-14 with other Scheduled Castes of the neighbouring regions. There are 7.77% and 6.16% of married persons respectively in Bindla and Kolupulvandlu castes in the age group of 0-14 years. while among Dakkal, Mitha Ayyalvar and Sindhollu the corresponding figures are 2.47%, 8.60% and 6.89% respectively. This shows that child marriages in these castes are relatively more common when compared to the neighbouring Scheduled Castes.

**Death**

The dead are cremated and dead infants are buried. Immediately after the death of a person, the corpse is given hot water bath. It is clothed in new garments. Turmeric paste is applied to the forehead and also to all other parts of the the body. The portion of the house where the person breathed his last is decorated with *muggulu* and wooden plank is placed on the decorated line drawings on which the corpse is seated. The wife of the deceased is asked to sit by its side. They are worshipped in the presence of all caste people and a half boiled egg is put in the mouth of the corpse. A cotton wick is lighted and the light is kept

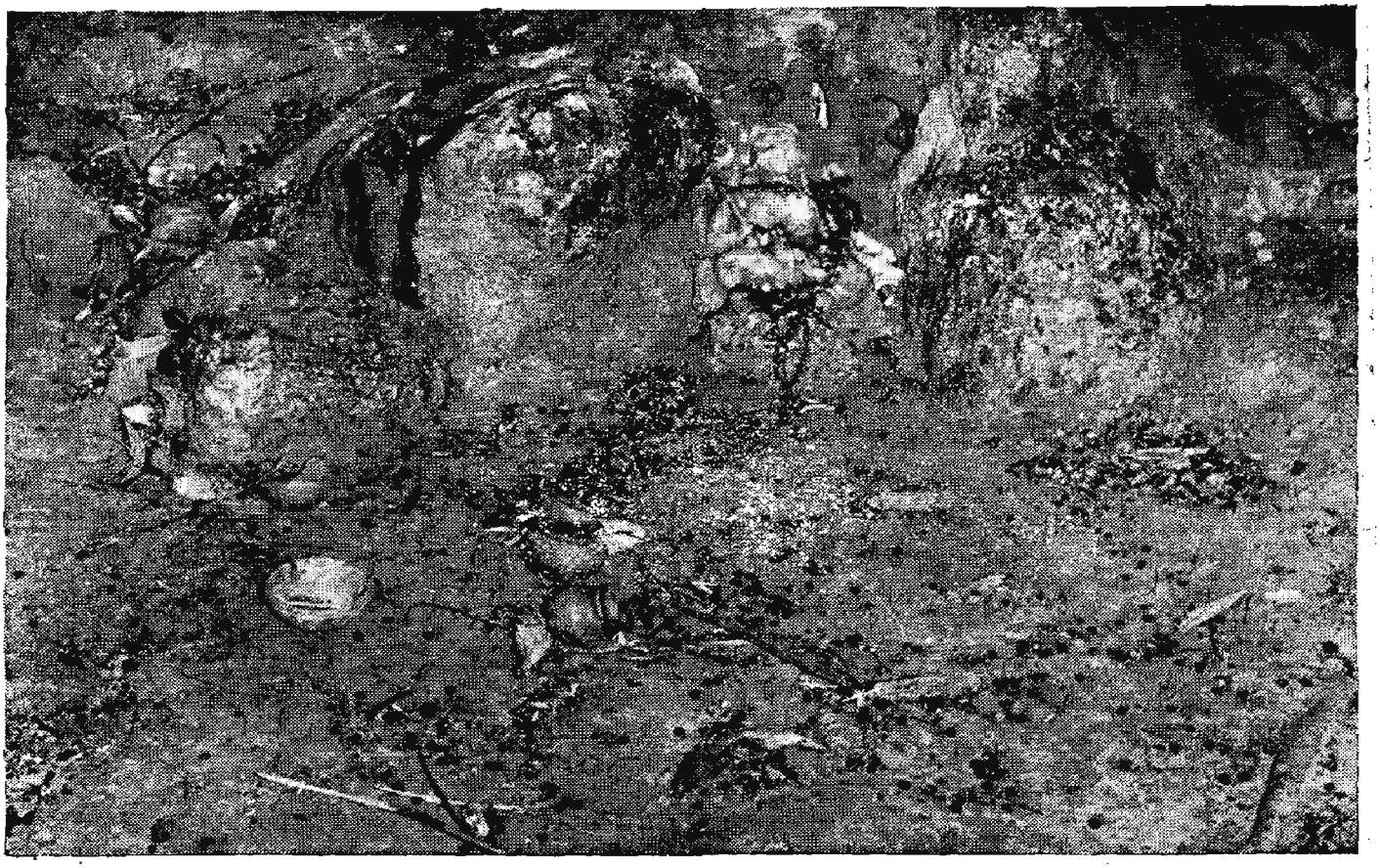


Fig. 23 A place where they worship their deity Mutyalamma. The deity Mutyalamma has got neither temple nor an image. It is symbolised in the form of a stone.

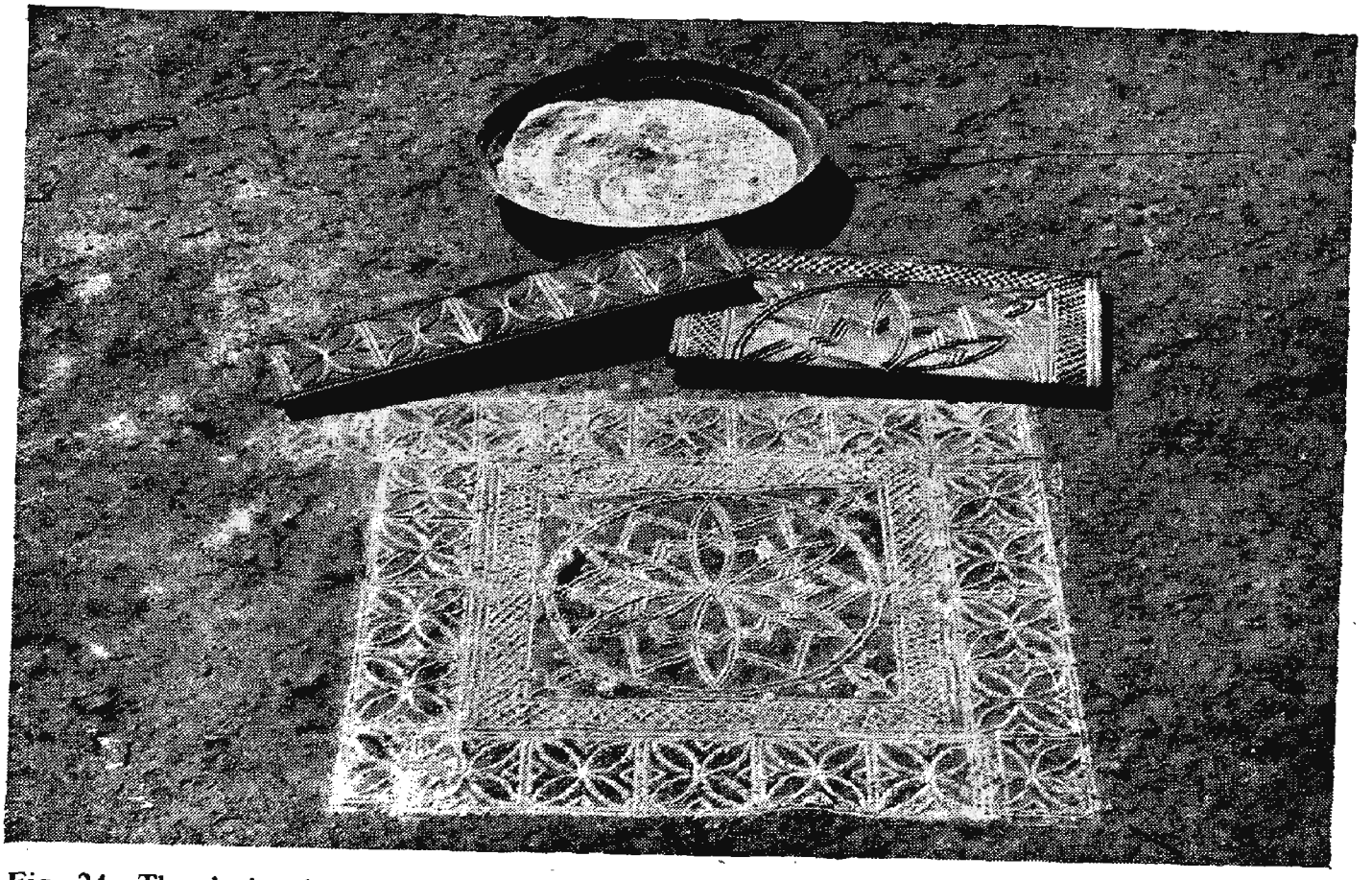


Fig. 24 The design in the photo is called *patnam* and it is drawn on the ground during the festival times to place the deity of a particular festival for worship. The designs are drawn by a brass plate having holes in the form of a design using a mixed powder of rice flour and lime

there for three days. A bier is arranged with two big sticks and 14 bamboo pieces. The corpse is taken to the burial ground on the bier in a lying posture. Four nearest relatives carry it to the burial ground. The eldest son of the deceased carries a fire pot and water pot and leads the procession. Musical instruments are also engaged. On the way, where three roads meet, the corpse is kept down and the rice that are tied in a cloth are thrown down on the floor. The people carrying the bier change their places while carrying it. The corpse is kept on the pyre and the ornaments if any are removed. The eldest son of the deceased lits pyre with his back towards the pyre or his face away from the pyre. Meanwhile all those who attended the crematory take bath while the eldest son waits until the corpse is fully burnt. Soon after the flames subside the son carrying the water pot on his shoulder walks round the pyre. As soon as he completes the first round, one of his followers hits the pot and makes a hole on the pot with an axe. The same process is repeated for the second round. After the completion of the third round he throws the pot into the fire and goes to the well or stream for taking bath. He beats his mouth with the two hands while bathing and this act is locally known as *labalaba kottukovadam*. The idea behind this act is that the soul of the dead person gets rest and peace if the relatives of the deceased express their grief. All the people who attended the funeral take liquor and go home. The son first sees the lamp kept at the place where the person died and worships gods again. On the third day, they celebrate the *chinna divasam*. Some good dishes are prepared on that day and a fowl is sacrificed. The food is taken by the son to the funeral ground. The ashes at the crematory are collected and heaped below a tree. The bones that are burnt away are collected and covered in a pit along with the food taken there. Every day, the place where the deceased breathed his last, is cleaned and decorated with *muggulu*. The eldest son or in his absence the wife of the deceased, takes food in a leaf plate at that spot until the day of final obsequies and collects those leaf plates at a place. On the 11th day the final obsequies take place. A sheep is sacrificed on that day. Soon after the food is prepared, the son takes the food to the funeral along with the used leaf plates, eats the food and burns all those leaf plates. On that day some stones are fixed on the spot where the bones of the dead are buried. All the relatives and friends are treated to a non-vegetarian feast and are also served with intoxicants. A man of this caste whose *intiperu* is other than that of deceased is requested to officiate and is paid Rs. 5 and a pair of *dhotis* for his services. The wife of the deceased goes to the nearby stream accompanied by a widow of the caste on the 11th day morning, The widow breaks the bangles and removes the *puste* and rubs off the *bottu* (vermilion mark) on the forehead. An approximate amount of Rs.120 is spent for the obsequies. There is a strong belief among the caste people that the dead either go to heaven or hell according to their good or bad acts.

**Law of Inheritance**

The property of the deceased is equally devided among the sons. Gold ornaments if any may be given to the daughters. The widowed mother is permitted to stay with any of his sons or to spend her time with all in any manner she likes. If the deceased has no sons, the property is claimed by his brothers and the widowed wife is given a portion of the property for her subsistence and the same again accrues to the brothers of the deceased after her death.

**Religion**

People of this caste profess Hindu religion. During field study it was ascertained that none of the caste members had embraced Christianity. The deities worshipped by this community are Sri Rama, Lord Siva, Lord Venkateswara, Sri Krishna, Ellamma, Mahishamma, and Mutyalamma, etc. The caste goddess is Amba otherwise known as Adi Sakthi. The usual belief is that Ellamma, Mahishamma and Mutyalamma are different names given to the same Amba in different situations. Ellamma is worshipped during the spread of cholera, while Mahishamma and Mutyalamma are worshipped once in every year [Figure 23]. Towards the north-east corner of the house is erected a dais on which a few photos of Sri Rama, Lord Venkateswara, Lord Siva, etc. are kept and worshipped every day. This forms the sacred part of the house. While celebrating the ritual connected with Mahishamma, they erect a small box like structure with stones and keep the pots which represent the goddess inside the enclosure. They worship the goddess and sacrifice fowls. Those pots remain there till the next year when they are replaced by new ones. There is no day fixed for the celebration. The box like enclosure is erected in the open space to the left side of the house. The *guru* of the community (who belongs to the same caste) lives in Miriyalagudem taluk of Nalgonda district. The caste people give some rice and money according to their might. Bhadrachalam ranks first among their pilgrim centres.

During the rituals, vermilion, turmeric, paddy grains, flowers, etc., are used. Animals like buffalo, sheep, goat and birds like fowls are sacrificed at the time of worship of deities. As is usual with other castes, the sight of a cat, empty pot and a widow are considered to be bad, while the appearance of a fox, a woman in marital status, a cow and a pot full of water are considered to be good omens. Whenever they come across a bad omen, they immediately return home, take food and sit for a while. Unless the work is very urgent, it is not usually resumed on the same day. It appears that these people attach considerable importance to such superstitions. There is no practice of using mascots and talismans. But they perform *dhristi* when the small babies fall ill or cry continuously.

**Important Festivals**

Kolupulvandlu generally observe all Hindu festivals with ardent zeal. The following are the traditional festivals observed by them commonly: Ugadi (March–April), Sri Rama Navami (March–April), Vinayaka Chavithi (August–September), Dasara (September–October), Divali (November), Sankranti (January) and Sivaratri (March). On all the above festive days, they compulsorily have oil bath and wear new or washed clothes. The house is kept tidy and decorated. The sacred plant in the house is decorated and the photos of various deities are garlanded. A vertical line (*namam*) is drawn in the centre of the forehead with vermilion while worshipping the Gods. After the prayers coconuts are broken and offered to the gods. On each of the festive occasions, sweets are prepared and offerred to gods. Depending on the finances, the flesh of either fowls or sheep is consumed on all the festive occasions except on Sri Rama Navami, Vinayaka Chaviti, and Sivaratri. On festival days after lunch they spend some time in singing songs or in narrating stories, etc. Sometimes, they play game of cards. During Sankranti festival, kites are flown. In addition to the above festivals they also celebrate the festivals connected with Mutyalamma, Ellamma and Mahishamma. As already said earlier, the festivals connected with Mutyalamma and Mahishamma are celebrated once in a year at their convenience, while the celebration of Ellamma festival is confined to once in 3 years or whenever there is a spread of cholera or plague. Kolupulvandlu are considered to be the descendants of Parasurama and they are supposed to be worshipping the deities in the same manner as their originator had performed. The following is the detailed description of the celebration of Ellamma worship. Usually there will be a small temple named after Ellamma in the heart of the village where the deity is represented by a stone. The worship of the deity starts at about 6 p. m. Three to four Kolupulvandlu are invited to appease the goddess. Fasting is observed for a day just before the worship of the deity. The surroundings of the temple are cleaned and all the desirable articles are placed. A buffalo is kept ready for sacrifice. The Kolupul man is an expert in drawing *muggulu* (line drawings with rice flour, vermilion, and turmeric, etc ). These *muggulu* are sometimes drawn with lime powder and sometimes with a special powder prepared for this purpose out of various leaves, *viz.*, margosa, etc. The very first item of worship is to draw designs locally called as *patnam*. The design is shown in Figure 24. Wooden planks which bear the carving of these designs are used to draw *muggulu*. After drawing the designs, they play the *Jamdika* (a musical instrument) for a while and the following verses in praise of Adi Sakti are recited [Fig. 25].

[*Telugu Verses*]



Fig. 25 Two old men are invoking (*Kolupu*) the deity while others are giving music with *jamdika*



Fig. 26 An old man followed by his caste men with musical instruments is seen in the photo carrying a potful of water on his head with which he worships the deity Mutyalamma

## అంబ కీర్తన

ఆదిశక్తి లోకమాత నన్నాది
తాను ఆకు కంట్లము చేతపట్టు తున్నాది
తాను అష్ట లోకము లెలియ వ్రాసి నానన్నాది
ముగ్గురు మూర్తులను కన్నానన్నాది
తాను మూలమైన ఆదిశక్తినన్నాది
యాపాకు రిల్లాలమ్మ నన్నాది
నాకు యేడు వాడాల జోగూ నన్నాది
కలియాప రిల్లాలమ్మ నన్నాది
నాకు కలవారల్లో జోగు నన్నాది
నురతి ముప్పై కోట్ల దేవతలు నన్నాది
నాకు సుతులు సుతులు గావాలె నాకు నన్నాది
ద్వాపార యుగములో నన్నాది
నేను కాలీకాదేవి నైతా నన్నాది
కలియుగ మందూన నన్నాది
నేను ఓరుగంటి యెల్లునైతీ నన్నాది
ప్రతాప రుద్రున్ని నన్నాది
పట్టి భంగమూను జేసియుంటీ నన్నాది
ఢిల్లీకి ఓరుగంటికీ నన్నాది
నేను దివ్య సుందరినైయుంటీ నన్నాది
భక్తులను రక్షించూచుంటీ నన్నాది
దుర్మార్గులాను దులుముతుంటీ నన్నాది

## శక్తి పురాణ కథ

శ్రీ కాళాంబనూ చిత్తమున దలచి
నాపాలిదైవమా నన్నాదరించు
యేప్రొద్దు నీ భజనానేను యేమారి నమ్మా
నీ కరుణ మాపైన నెలకొల్పవమ్మా
ఆదరించావమ్మా అంబ కాళాంబా
మేలుకో కాంభవి మేలుకోవమ్మా
వాలారి కన్నులకూ వచ్చేనా నిదుర
నీ నిద్ర నీరు గానూ నిద్ర మేలుకోవే,
నీ జోగంబు పొల్లుగానూ పొలతి లేవమ్మా
కణక రేగుల కండ్లకు కన్పె నానిదుర
పనసలు గొట్టించీ పందిర్లు వేసినాను
నిమ్మలు గొట్టించి సీదలు వేసినాను
యాపాకు తోరణాలు వెదురుంగ కడుదు
మామిడాకు తోరణాలు నేమరువకా కడుదూ
ముత్యాలు సాలువలె ముగ్గులు యేరువరుసూమనూ
కొన్నకూటి కుంభాలు కొన్న కుచ్చలా పొడవు
నడ్డకూటి కుంభాలు జటా సముద్రాల పొడవూ
వరికూటి కుంభాలు వరివాములా పొడవూ
కొబ్బరికాయలు నీ కొలువున కోటాను కోట్లు
లెక్క-లేని బద్దెగోర్లు నీ కొలువునా దామెర్లు గడుదు
లెక్క-లేని కల్లుతుండలు నీ కొలువునా సొలుపులు పెడుదూ
లెక్క-లేని దున్నలు నీ కొలువునా దామెర్లు గడుదు
లెక్క-లేని కోడిపుంజులు నీ కొలువునా దామెర్లు కడుదూ
గుభ గుభ నీ కొలువునా గుగ్గిలము పొగ గుప్పునా లేపుదూ:
చేరి భవనీలు నీ కొలువు నా సేవలు చేసేటి యెల్ల
తాము తామకు నీ కొలువునా జమిడిక నాదులేమి
కోడెగాండ్లు భవనీలు నీ కొలువునా కొలువులు కొలిసేటి యాళ్ల
యెంతేటి రాజులు నిన్ను గొలువ లేక మోసపోయినారు
మొక్కని రాజులకు ముక్కలకు గాలాలు వేసి యున్నావు
తలువని రాజులను నీ ఆలుగు బల్లెమునకు దాపువేసి యున్నావు
కొలిసిన రాజుకూ కొంగున బండారు పెట్టి యున్నావు
కోట్ల మాయలగల్లా కోమాలివమ్మా
నీ పాదసేవకుడను అంబ భవాని
నాకియ్యవే తల్లి వసరూహాకీ.

Soon after the preliminary worship, the buffalo is sacrificed and other animals like sheep and fowl are also sacrificed. Some times they kill the sheep or fowl by biting with their teeth. A cloth is wetted in the blood and is worn by the officiators. The intestines of the buffalo are put round the neck and its heart is firmly held in the mouth. Liquor is heavily consumed. They start reciting the *mantramulu* and praises, simultaneously beating the *jamdika*. They just keep on standing throughout the night and this is continued till the mid-day of the next day. They stop beating the *jamdika* and take bath. They wear new clothes. In the evening, one of the officiators is seated in a cart along with a pot representing the goddess and taken in procession in the village. He takes more and more liquor. It takes a long time to take the cart round the village and while it is taken round the village, each household sacrifices a cock or sheep at the cart. It is believed that the concerned man on the cart will be possessed by the deity and the man would be in a jolting state [Fig. 26]. He gives some advices now and then and asks for a sacrifice. The people hear the words uttered by the man carefully and act accordingly. The procession is continued till the sunrise. The officiator takes the pot with its contents and covers it in a pit and comes away. They believe that the deity has been appeased and given farewell. Thus ends the celebration. All the villagers have a strong conception that the epidemics would subside soon by the above ritual. The blood is collected after the sacrifice of the buffalo and a Madiga is requested to pour the same round the village. The flesh is distributed among the Madigas of the village. The legs of the sacrificed animals are hung to a tree as shown in Figure 27. This tree is called *baligurthu* (mark of sacrifice).

For all the hardships he has to undergo, the 'Kolupula' officiator is paid Re. 1 or Rs. 2 and is fed with delicious food along with liquor. Sometimes the Kolupula officiators are also invited to perform this ritual in other villages which do not have people belonging to this caste.

### Structure of Social Control and Leadership

During the field investigation, it was found that the villages where Kolupulvandlu or Bindla are residing, come under the purview of the Village Panchayat. Another significant feature was that the caste people are also given a place in the Village Panchayat. This may be due to their education. As these people are engaged in worship of God through incantations, education plays a very important role in their traditional occupation. Some of the caste people are also interested in politics. For example, Gangula Venkataiah of Mahbubabad proper believes in Communism and recently contested for a membership of the Municipality and was defeated. He has a belief that Communism is the best system which can remove the economic imbalance in the society. With background of a little education they are inquisitive and many of them have a working knowledge of the Panchayat Samithis and Zilla Parishads. They also know about the working of revenue administration at the taluk level. Some of them are well aware of the latest developments and changes that are taking place in various spheres of our country by hearing the news broadcast regularly from radios and by reading newspapers.

### Caste Panchayats

The Caste Panchayat is an important institution in the social structure of Kolupulvandlu or Bindla, as also in the case of several other Scheduled Castes. The Caste Panchayat represents all areas where the caste people reside. Educated and intelligent people of the caste from various parts are selected to form the Caste Panchayat. While doing so, the age is also taken into consideration. Whenever there is any altercation, all the members of the Caste Panchayat are informed and they meet at a place and decide the affair. The number of members of the Caste Panchayat is not fixed. They are widely spread. At the time of any settlement, about 5 to 6 members of the nearby localities are intimated and their decision is taken to be final. Usually all sorts of disputes, *viz.*, adultery and divorce cases are referred to the Caste Panchayat. Fines are levied on the parties involved in disputes, etc. and half of it is spent on the feast arranged for the members of the Caste Panchayat. Liquor is the main item of the feast and is consumed in good quantities. So far as the working of the Caste Panchayat is concerned, it is found to be effective. Now a days the caste people find it very difficult to continue the invocation and appeasement of deities in view of the filthy acts that have to be undertaken in the process. Also there is a risk involved in the rituals. That is, if they can not drive away the influence of epidemics, there is every possibility of their being assaulted by the villagers. Further the caste people are also realising the futility of entertaining certain superstitious beliefs and are interested in changing their occupational pattern to improve their economic



Fig. 27 *Baligurthu* -- a tree to which the legs of the sacrificed animals are hung

condition. Lands have not been assigned to this community by the Government. But some people have secured small pieces of land by their own efforts. The informants felt that they have not been benefited by any welfare measure.

**Inter-community relationship**

As a matter of fact the services of Brahmin priests, barbers and washermen were not accessible to the people for a long time. Presently they do not require the assistance of a Brahmin priest on any occasion as they are well versed in incantations, etc. But it has come to light during the field study that barbers and washermen serve them now a days. The soiled clothes have to be sent to the washerman's residence and the washed clothes have to be collected at his residence.

Brahmins, Komatis, Kapus, Velamas, etc. (the higher sections of the society) do not take either cooked food or water from these people. Also these communities treat Bindla or Kolupulvandlu generally as untouchables but discard this feeling at the time of epidemics. In turn Kolupula or Bindla people being the worshippers of Sakti do not take food or water from the hands of all the Scheduled Castes, since they consider themselves as sacred. They have got their own well for drawing water. Neither are they allowed to take water from the common well nor do they take water from the wells of other Scheduled Castes. They do not have free access to the temples where Brahmin priests worship. But to all other temples there is free access to them. No restriction is imposed on them for rendering the traditional services to any caste.

There is a significant change in the outlook of the Kolupulvandlu or Bindla caste with reference to their traditional occupation. They do not hesitate to tell that they are not in a position to appease the deities and be possessed by them. Moreover they do not like to cotinue the filthy type of work which involved, killing the animals, etc. There is a strong motive among this community to give up the traditional occupation and find some constructive work to eke out their livelihood. This feeling has been developing among them for the last twenty years and hence some of them have procured lands for cultivation.

## BIBLIOGRAPHY

(1) Census of India, 1921, Volume XXI, Hyderabad, Part II, Imperial Tables, (Hyderabad, 1922) P. 98.

## ANNEXURE I

### FRAMEWORK FOR ETHNOGRAPHIC STUDY

**I. Name, Identity, Origin, and History**

1 Name; Synonym; sub-caste/sub-tribe as in President's Order and 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 name; 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, etymological 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 *vis-a-vis* 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, entrance, 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: use; material used; from where 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 pursuits, religion and ritual; how procured, material used, construction and purpose.

9 Other household equipments. As above.

10 Equipments connected with recording of time, space and weight 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 systems 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, 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, regulation 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 Initation 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, measures 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 deity, 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 deities, 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 Recreations, 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 relationship : 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 traditionally 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 Govt. 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 TRIBES 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, Vishakhapatnam, 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 Jambavulu
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—(*Concld.*)

### 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 Jatapus
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 Kuliya
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, Nizamabad, 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

*Surveyed by the Census Office, A. P. †Present Monograph