

CENSUS OF INDIA 1971

ANDHRA PRADESH

REPORT
ON
CENTENARIANS

DRAFT

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2/Registrar/77—1

GOVERNMENT OF INDIA

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FOREWORD

The 1971 Census revealed that there were more than 2,000 centenarians in Andhra Pradesh alone. The Director of Census Operations, Andhra Pradesh, wanted to examine the sociological background of these centenarians and their reactions to a rapidly modernising society. The study design prepared covered the economic background, marital life, food habits, attitudes to religion, social and political issues. I am very glad that Shri T. Vedantam and his colleagues have been able to bring out an interesting monograph on an unusual subject.

NEW DELHI
20 JUNE 1975

R. B. CHARI
REGISTRAR GENERAL, INDIA

PREFACE

The population count in 1971 has revealed as many as 2,171 persons, aged 100 years and above in Andhra Pradesh. In a tropical zone like Andhra Pradesh, this significant figure has enthused me for a detailed look into the matter.

Further, empirical and specific studies on the life of centenarians will help the biologists, sociologists, anthropologists and administrators in knowing the secrets of longevity, besides identifying the ecological, economic and cultural problems confronted by them and formulate necessary schemes for their welfare.

With this awareness and also the background of Census Operations of 1971, I ventured on the special study of the Centenarians of Andhra Pradesh. In finalising the initial tasks like location of centenarians, methodology to be adopted and the type of schedules for canvassing, apart from the selection of personnel for conducting field work, I had to consult and seek the assistance of several eminent persons and the administrators. The attempt made in this monograph is only intended to highlight some of the important aspects of the lives of centenarians supported by statistical data, leaving further subtle analysis for the scholars and scientists to draw.

A survey of this nature, carried out by persons who are no experts in this field, is prove to reveal several set backs of quality and character. However, I am glad that the field Investigating Officers have exhibited very keen enthusiasm and marvellous sense of patience in interviewing the feeble bodies and collecting necessary data. Indeed, it is a real tribute to their perseverance and dedication.

The preparation of tables was attended to by Sarvasri S. Habibuddin and Syed Abdul Khayyum, Assistant Compilers under the able guidance of Sri Yadgir Reddy, Assistant Director of Census Operations. Basic field data collected through canvassing of schedules was shaped into a preliminary report by Sri P. Lakshmipathy, Statistical Assistant, and Sri Yadgir Reddy, Assistant Director of Census Operations under the guidance of Sri A.R. Jaya Prakash, Deputy Director of Census Operations. Final shaping of the monograph was done by Sri A. Chandra Sekhara Reddy, Tabulation Officer, under the close supervision and guidance of Sri V. Venugopal Rao, Deputy Director of Census Operations.

T. Vedantam,
Director of Census Operations,
Andhra Pradesh.

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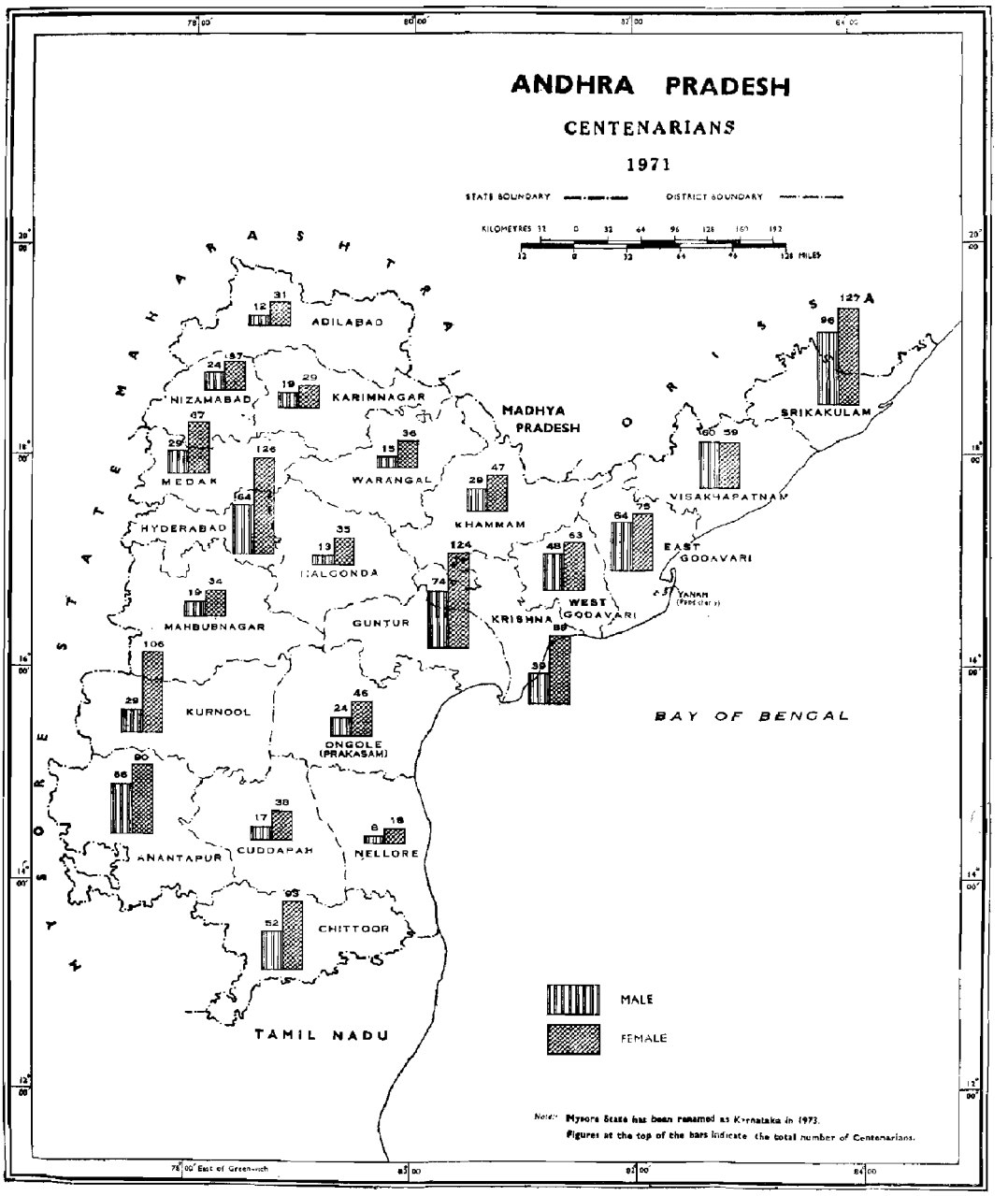
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Map showing the Centenarians in Andhra Pradesh according to 1971 Census



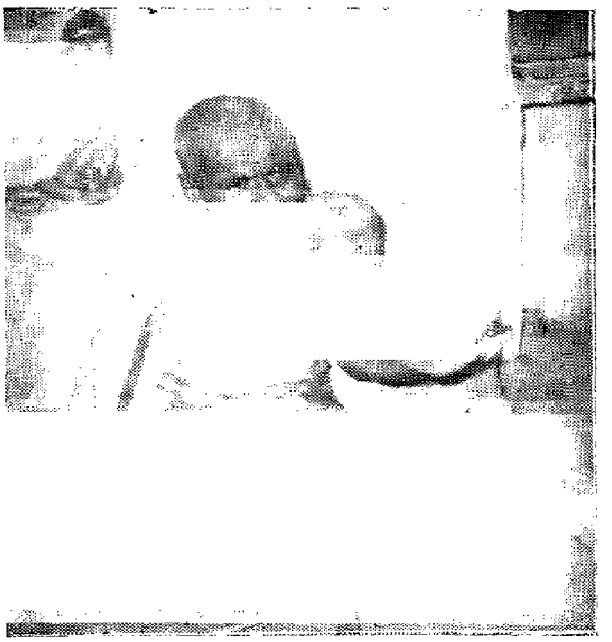


Fig. 1
Aziz Ali Shah Malang Shah (122 years)
Belongs to Hyderabad City
(Chapter II-A, Para 3)

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Fig. 2
Naram Honuramma (104 years) Belongs to Gollapalle village of Proddatur taluk in Cuddapah District.
(Chapter II-A, Para 7)



Fig. 2A
Honuramma and her progeny under a banian tree. The village consists of members of her own family only.

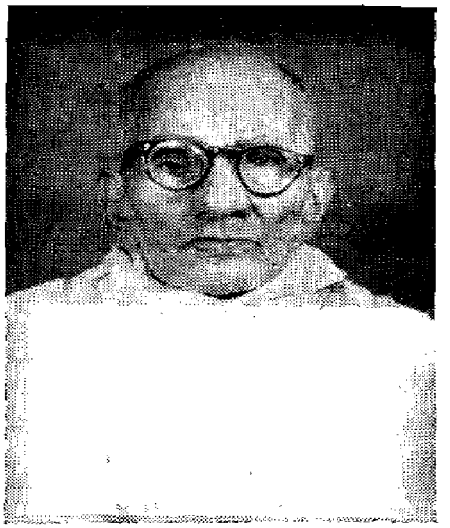


Fig. 3
Boddapati Appala Naidu (105 years)
Belongs to Chodavaram town in
Visakhapatnam district.
(Chapter II-A, Para 14)

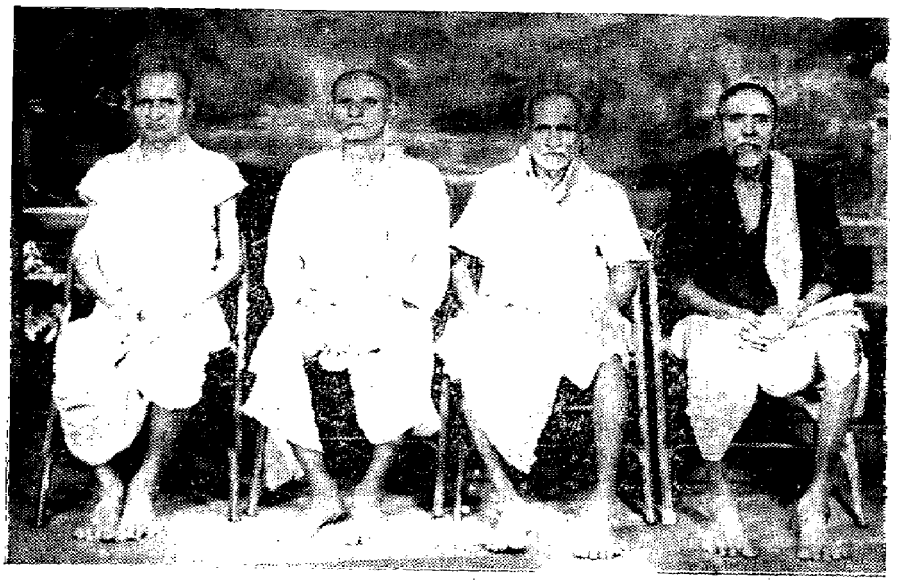


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(i) Ganta Adivaiah (103 years)—Belongs to Chataparru village, Eluru taluk, West Godavari district.
(Chapter II-B, Para 15)

(ii) Gomenta Bangaraiah (101 years)—Belongs to Chataparru village.
(Chapter II-A, Para 17)

(iii) Gubbala Gantaiah (103 years)—Belongs to Kattampudi village, Eluru taluk, West Godavari District.
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(Chapter II-B, Para 11)

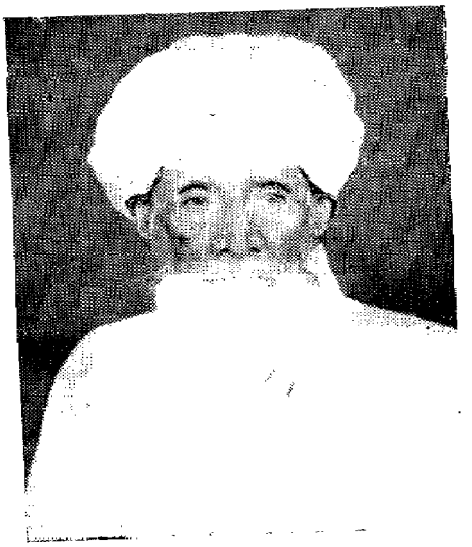


Fig. 14
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(Chapter II-B, Para 12)



Fig. 15
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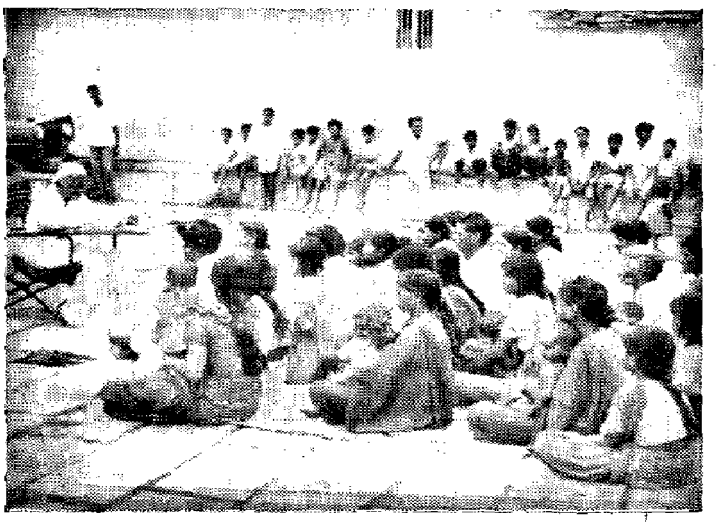


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Fig. 17
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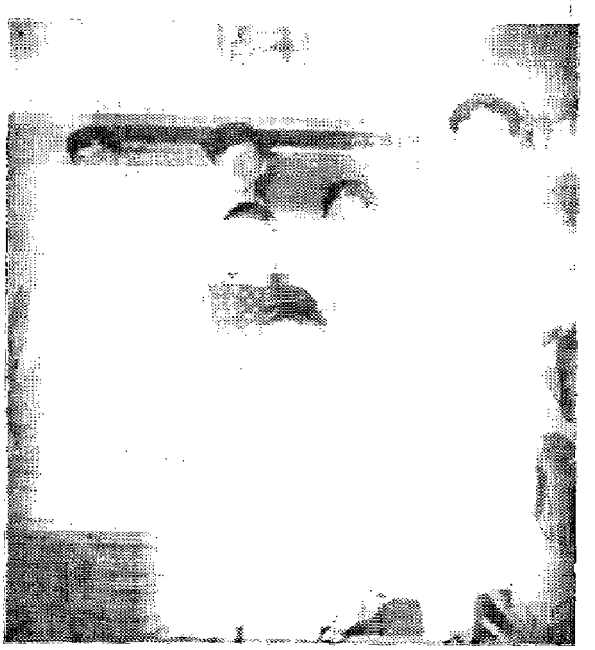


Fig. 17 A
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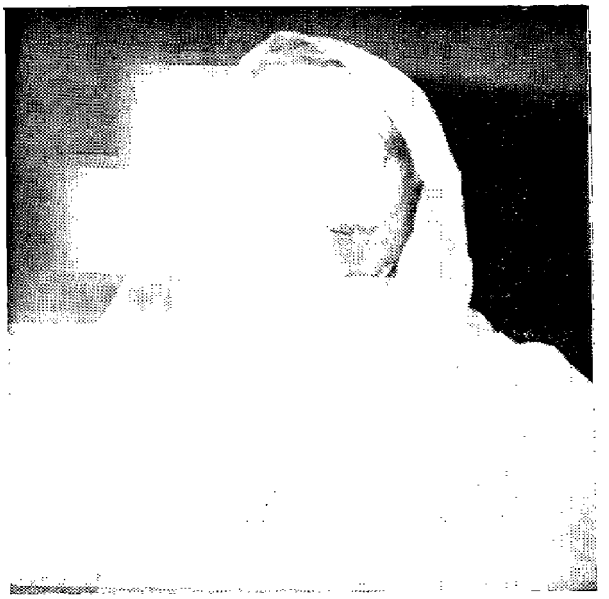


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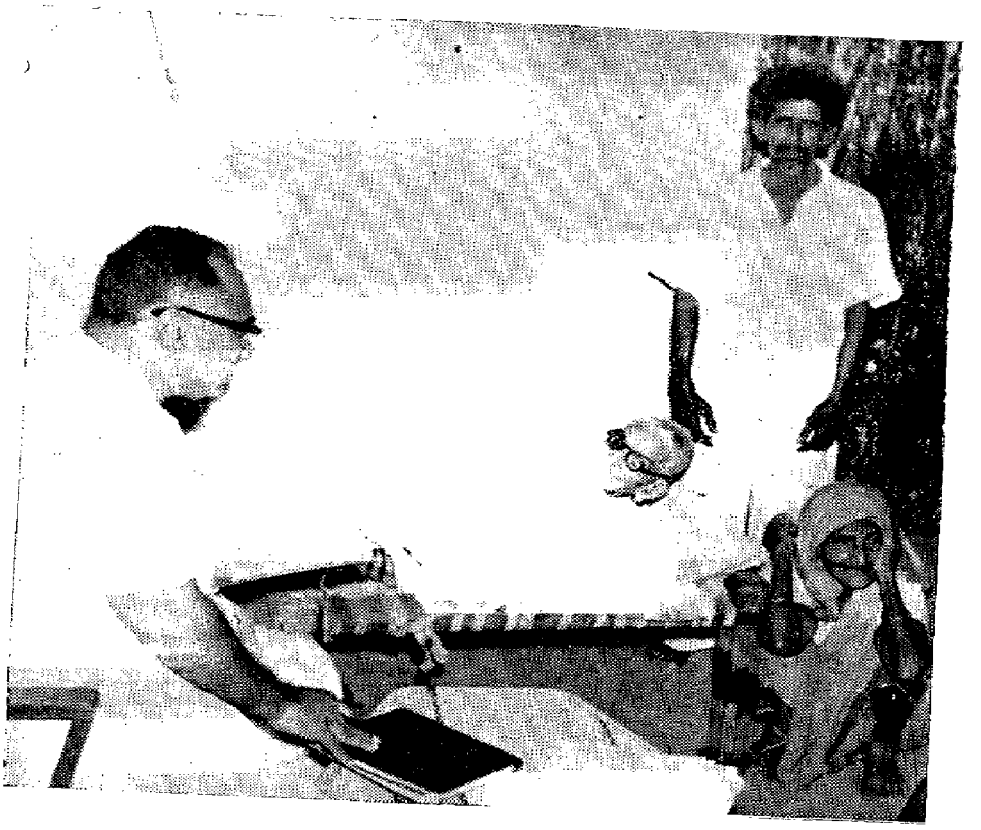


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(Chapter II-E, Para 12)

Chapter I

OBJECTIVES AND METHODOLOGY OF STUDY

The need to take up the Survey

"A thousand ages in thy sight are as an evening gone" said the devout poet. But limited as the span of human life is, we cannot look at Father time with the same eye. Mortals as we are, we are subject to the laws of nature and perhaps this ephemeral element in human life is the factor which makes life so sweet and bitter too. When a youth, full of hope, looks at a man bent as much with care as with senility, his feeling will be a compound of dismay and horror, quite unaware of the propspect that he himself will reach that stage one day. Only Buddha could realise the inevitability of this phenomenon in life when he saw an old man and, to consume the fire in him to acquire more knowledge about human life, could set out in search of truth exchanging his royal robes for the saffron cloth.

2. In a country like India, where the majority of the population is both poor and illiterate, scores of social problems pose a constant challenge to the limited means available at the disposal of the State. The after-care homes for the destitutes and rehabilitation centres for women are examples of the concern of the welfare oriented government. What is required is the creation of a general feeling among the public that every one, irrespective of his age, has a right to live in society. After he has lived for more than the biblical span of three score years and ten, it is the duty of society to see that the person in his old age is not looked down upon as one no longer useful. It should also be the endeavour of society to see that in advanced age,

the person is not deprived of his social functions and economic productivity. All will not be so fortunate as to have somebody to look after them in their old age. In some cases the persons who are supposed to look after the old man themselves will be in dire straits and may feel that it is an additional burden and a drain on their purse. Yet the moral responsibility of society for the welfare of centenarians does not need emphasis.

"Cast me not off the finest of old age, when strength, faith, forsake me not" – Pslam 71 : 9.

3. The figures of the 1971 census revealed that 2,171 persons were recorded in Andhra Pradesh as centenarians. It belies the general belief that longevity will be less in a tropical climate, when compared with the cool regions. Here and there it is not uncommon to see a centenarian but the fact that Andhra Pradesh alone has more than 2,000 persons aged over 100 years appeared to be a feature calling for detailed analysis. According to the 1961 census, 2,381 centenarians were recorded in the State. All those who are 110 years or more during the 1971 census must be presumed to have been enlisted as centenarians in 1961 itself. But there were real difficulties in locating these persons for lack of availability of full data in the 1961 census. The number of centenarians of the 1971 census does not compare favourably with the number earlier recorded in 1961 and an analysis of that aspect also would make an interesting study. The Andhra Pradesh census organisation, therefore, decided to conduct a further probe into the matter and present data on all of them so that each reader could try to know the secret of such longevity.

Limitations

4. This survey on centenarians is not intended to lay down or evolve any hard and fast principle for longevity. Medical

experts may laugh quietly should we venture an opinion on the medical aspects of longevity. Similarly, if an opinion is expressed on the sociological aspects, sociologists may find it difficult to agree with us. An opinion of this organisation in any specialised field of intellectual enquiry may cause the experts' eyebrows to rise. But it is hoped that the data published, the possibilities suggested and the posers raised in this monograph may be of interest. The attempt shall be only at giving an empirical underpinning to some of the important aspects in the lives of the centenarians in addition to the statistical data to the extent it had been possible for this organisation to collect.

5. The endeavour has been, therefore, to present the data as we found it, leaving subtle analysis for the scholars and scientists to draw. Where we have ventured an opinion, an honest criticism is also welcome. It is only a cynic who can say that a person who cannot produce anything himself will turn into a critic. The opinions expressed are by way of *obiter dicta* subject to correction by well-founded counter-arguments.

6. Whether a long life is a blessing or not will vary from individual to individual. It may be true as Napolean suggested that all persons who fear death are atheists in their hearts. But this is not to propound the principle that every man likes to die early. We have the story of Ahasuerus in Greek mythology to whom immortality was meted out as the heaviest punishment that could be inflicted upon man. In Hindu epics, we have the characters of Anjaneya and Markandeya who are 'Chiranjeevis', *i.e.*, who live for ever. According to Hindu tradition, a '*Sahasramasajeevi*' *i.e.*, a person who has lived for 84 years is believed to have '*Poornayurdaya*'. Thikkana who gave us the major portion of Mahabharatha in Telugu is said to have lived that long. Among the 'Acharya Thraya' also, except Sankaracharaya, the other two, Ramanujacharya and Madhvacharya, lived long. In the christening ceremony

among Hindus, the father gives the benediction to his new born in the following verse :

అంగా దంగాత్ సంభవసి, హృదయా దధి జాయసే
ఆత్మావై పుత్ర నామాసి, త్వంజీవ శరదాం శతం ॥

अंगा दंगात संभवसि, हृदया दधि जायसे,
आत्मा वै पुत्र नामासि, त्वंजीव शरदां शतम् ॥

"You are born of my limbs. You sprang from my heart. You are myself in the name of a son. May you live for a hundred a utumns."

7. According to Hindu astrology, the period assigned under each of the nine planets works out to a life span of 120 years. At the end of half of this period *i.e.*, after completion of 60 years, Hindus celebrate "Shashtiabdipoorthi" seeking the completion of the remainder of their life.

Studies on gerontology and geriatrics

8. The definitions given at the first pan-American congress of gerontology and geriatrics are as follows : "Gerontology (from Greek '*geron*', old or ancient) is the science which deals with the ageing process of life and therefore covers all vital phenomena from the normal physiological aspect as well as from the pathological, psychological, social and economic points of view. Geriatrics (from Greek '*geron*', old or ancient, and '*iatreia*', to heal) is the medical speciality of gerontology which studies and treats changes and diseases of ageing in the human system".

"The first systematic thinking about patterns, processes and meanings of ageing (*i.e.*, gerontology) and the earliest efforts to ameliorate, control and prevent the various problems of ageing (*i.e.*, geriatrics) were apparently lost somewhere in antiquity. Nevertheless we do know that the rudiments of

gerontology and geriatrics go back at least two thousand years. Cicero's classic essay "Old age and friendship" (Do Senectute) was written before the Christian era. Actually, however, it was in a succession of books that were published from the sixteenth to the nineteenth centuries that several European and American authors laid the foundation for contemporary gerontology and geriatrics".

9. The following excerpt from "Old age in America" edited by Gladys Engel Lang gives an idea as to how advanced are these two sciences in foreign countries. "The chances are now excellent that your children will live to be 100 years old. Their children might well live to be 150. And your chance of approaching the century mark is brighter than you think. In the 20th century longevity is no longer an uncommon achievement. As the life span increases there ought to be more and more centenarians, provided they had taken good care of their lives in the earliest ages and maintained equanimity of outlook —as was seen with many centenarians during this study".

10. Studies in this country and abroad add up to this. There is no medical or scientific reason why the average man and woman cannot live comfortably, usefully, and alertly to the age of 150 or even longer. Impressive evidence is accumulating that the ageing process might actually be slowed down and even reversed so that the body might last twice the present period of ordinary life. Till now, medical scientists believed that the human mechanism, like an automobile tyre or an electric bulb, was built to last for a certain period. After that, the human mechanism was expected to wear out. But gerontologists now do not agree. Dr. Walter Alvarez, Editor of the medical journal, *Geriatrics*, reports in a recent issue that he removed a section of the intestinal muscle from a young man who had been hanged in a State prison. He put the tissue in an ordinary refrigerator and found it kept contracting regularly and rhythmically. Dr. Alexis Carrel, the famous experimental biologist and Nobel

prize winner, kept cells and organs living in nutritive solutions indefinitely.

11. Significantly, the body itself does not age uniformly. Dr. C. Ward Crampton, formerly associate professor of medicine at the New York post-graduate medical school and hospital, points out that "Sixty year-old man may have a 40 year-old heart, 50 year-old kidneys and an 80 year-old liver".

12. Now what difference does it make ? Even if the organism is twice as durable as we thought, don't we still have disease, overstrain and accidents to wear it down and carry us off ? Gerontologists point out that the difference is tremendous. The medical theory that a human being does not have just so much life in him opens the possibility of stopping, even turning back, the ageing process. At the University of California and the University of Rochester school of medicine and dentistry, scientists have succeeded in lengthening the life spans of laboratory animals. In California, it was done by using chemicals, in Rochester by radiation.

13. At California's Donner laboratory, scientists pumped anti-oxidants (chemicals that react rapidly with free radicals) into a number of mice whose life spans were known to be fairly short. The mice lived 20 per cent longer than mice which did not receive the injections. The scientists were testing a theory that in the normal process of metabolism—the chemical processes which make us live and grow—the body produces a quantity of "free radicals". These, the doctors felt, are at least partially to blame for causing the body to age. They reasoned that if other chemicals could be introduced to nullify the effects, the wearing out process might be slowed down. Accordingly, they raised the concentration of anti-oxidants. The results were longer life for animals.

14. In Rochester, Dr. George W. Casarett, a radiation pathologist, beamed low levels of radiation at dogs in the laboratory. Blood changes were produced which enabled the animals

to avoid microbe-caused disease more effectively than dogs which were not exposed to the rays. Reporting his findings before the International Congress on radiation at Burlington, (Vermont), Dr. Casarett declared that the doses caused an increase in the number of white blood cells. This raised the body's natural defences against the onslaughts of disease-bearing germs.

15. In 1936, the presence of a "juvenile hormone" was first noted by a British Zoologist, V. B. Wiggles worth of Cambridge, after an intensive study of caterpillars and moths. Investigation revealed that the caterpillar's brain had two tiny glands which secreted a certain hormone just about the time it attained maturity. Then the caterpillar continued its development to become a moth. When the glands were removed from the caterpillar's brain before it reached a mature stage, it did not become a moth but remained a caterpiller. It was arrested in a youthful stage of its development. Because of this phenomenon, the substance was named the "Juvenile" or "Peter Pan" hormone.

16. The presence of this amazing substance has just been discovered in man and other animals. Prof. Carroll M. Williams and his associates at Harvard, disclosing their findings in the British scientific journal, *Nature*, said they located a "very broad distribution" in mammals of "a factor which is indistinguishable from the juvenile hormone of insects".

17. In CT, popular name for the technique formulated by Dr. Nichans, the patient is injected with still-living animal cells, which are supposed to manufacture hormones necessary for life. Some doctors feel that CT departs from normal scientific methodology. But experimentation in the field is still being carried on and many reports are enthusiastic.

18. Some investigators are convinced that the answer to the ageing puzzle lies in chemistry. At the Bjorksten research

foundation in Madison (Wisconsin), Dr. Johan Bjorksten has discovered evidence that we grow old because the protein molecules in our bodies, on which our entire life chemistry is largely dependent, become "handcuffed" and thus prevented from functioning freely. He is now searching for the chemicals which can unlock the cuffs. According to him, our flesh and blood are composed of protein molecules which work capably only so long as they are left free. But somehow, the body creates a number of substances which creep up on these molecules and link with them, hampering their work. Dr. Bjorksten makes his point clear by comparing the human body to a large machine shop, in which many hundreds of men are working cleanly and efficiently. One day an intruder comes in and handcuffs himself to one worker. The man still does his job, but it is now harder. Another intruder handcuffs a second workman and soon dozens are cuffed. The job becomes much tougher, production suffers. Finally with most of the men chained, the plant must grind to a halt.

19. After two years of research, G.D. Searle and company, in Skokie (Illinois), announced the successful development and production of a new drug which aids in converting protein into active healthy cell tissue. Many doctors predict that a 100-year life span is already within sight, "According to Dr. Louis I. Dublin, a noted statistician formerly with the Metropolitan life insurance company, the average life of prehistoric man was only 18 years. Examination of fossilized remains has revealed that very few cave men survived beyond 40. About two thousand years ago in Rome, for example, the average length of life was only 22, while in the Middle Ages in England it had risen to only 33, less than half what it is there today".

20. Dr. Alexander Leaf, chief of medical services at the Massachusetts general hospital and professor at the Harvard university medical school, Boston made a study by visiting three areas of the world where people are known to live to

extreme ages, the Andean village of Vilcabamba in Ecuador, the land of Hunza in the Karakoram range in Kashmir and Abkhazia in the Georgian S.S.R. in the Southern Soviet Union (National Geographic magazine, January 1973-pp. 92-119). A census taken in 1971 showed that Vilcabamba with a population of 819 had nine individuals about the age of 100. As per the 1970 census, in the Georgian region, there were 39 and in Azerbaijan 63 the highest percentage of centenarians living in the world. In the United States of America, by comparison, the figure is 3 per one lakh population.

21. There was yet another study on the centenarians at Vilcabamba, by Dr. David Davis, a zoologist and member of the gerontology unit at University College, London, published in the "*New Scientist*'.

Design of the Schedule

22 Reverting to the present study the decision to take up a special study on the centenarians had been easy enough. When it came to the question of designing the methods and strategy to be employed to collect as much data as possible, several issues came up for consideration. Necessarily the organisation had to be selective in respect of items which have to be canvassed with the centenarians because of the limitation on time and lack of proper administrative machinery to take up the work. This work which was taken up as an ancillary study of the 1971 census could not also draw on the entire staff since it would affect the mainstream of the census work. Only a limited band of workers could be spared.

23. The next process was to consult experts on the questions to be formulated for eliciting the required particulars for the centenarians. These included sociologists, administrators, psychologists, nutrition experts and anthropologists. The organisation is particularly grateful to Sri V. K. Rao, ICS., formerly Chief Secretary to the Government of Andhra Pradesh,

Sri S.A. Quader, IAS., formerly Additional Chief Secretary to the Government of Andhra Pradesh, Sri A. Chandra Sekhar, IAS., formerly Registrar General, India, Dr. B. K. Roy Burman, Deputy Registrar General (Social Studies), India for their valuable advice and useful suggestions.

24. This organisation is equally grateful to Dr. C. Lakshmanna, Professor in Sociology, Osmania University, Hyderabad, Dr. C. Gopalan, formerly Director, Nutrition Research Laboratories, Hyderabad, and Dr. P.V. Ramamoorthy, Reader in Psychology, whose valuable contribution in finalising the design of the schedule was a real asset.

25. The schedules that were canvassed appear as Appendix I to this monograph. The questions evolved and their significance are discussed below.

26. **Part A** : This relates to the bio-data relating to the centenarian. Questions 1 to 6 and 8 to 11 were canvassed in the Individual Slip of the 1971 census. Question 7 relates to the caste. Where a person belonged to a scheduled caste or a scheduled tribe, it was noted there. Question 11 which relates to the basis for admitting the age was designed to see that the age which was recorded in the census was confirmed and also that it was not put approximately. This was rather a very important point and also a difficult part of the questionnaire. The instructions to investigating officers are reproduced below :

27. "I would like to enquire only persons who have attained 100 years of age or exceeded 100 years. The schedule *need not* be canvassed in respect of any one whose age is less than 100 years. In order to ascertain the age, you may compute it on the basis of the age of sons and daughters, brothers, etc., of the respondents. Secondly you can compute it on the basis of the calendar of events of every region which is attached. This is prepared from the calendar of events which has been compiled by the Census of India and has been made available to the

enumerators at the time of the 1971 census and the enumerator is supposed to have arrived at the age after satisfying himself about the correctness of the claim of the respondent that he was a centenarian. My personal knowledge is that a great deal of care had been taken by the enumerators before they noted the age of the respondents in respect of all centenarians. It is possible some indifferent enumerators might not have taken the trouble of ascertaining the true age and have simply noted as 100 even though he may be less than 100 years. It is, therefore, necessary that you should carefully arrive at the conclusion that the respondent is really more than 100 years in age. Thirdly you can ask the respondent whether there are any persons of his age in the neighbourhood and the age of those persons may be ascertained by local enquiry and then the age of the respondent may be fixed. To repeat, the hypothesis of 100 years of age should be established beyond doubt".

28. It was reiterated that even if the respondent was less than 100 years of age by a year or two the schedules need not be canvassed. Thus 219 cases taken up for survey were returned uncanvassed on the ground that they were under-aged.

29. Questions 12, 13 and 14 relate to the particulars of the birth of centenarians, like whether he was the first-born, the age of the mother at the time of his birth, whether it was a full-time pregnancy and whether the birth was normal or instrumental.

30. Particulars relating to name, head of the household, etc., are normally recorded in every census and they are meant primarily for the use of the office in locating the relevant schedules and maintenance of record. The other particulars relating to birth etc., if noted properly, will throw some light on whether any of these particulars had got a role in contributing to the longevity of the centenarians.

31. **Part B :** This relates to the economic conditions of the centenarians to determine their economic status in all phases of life and to know whether it had contributed to longevity. It also contains a question about the person looking after the centenarian, his relationship and the accommodation availed of by the centenarian. These questions will determine the status and dependence or otherwise of the centenarian *vis-a-vis* his family members so that we may know whether the bonds of the joint family system, which seem to be gradually disappearing, have still some hold on our society.

32. **Part C :** This relates to the family life of the centenarians. There are some common questions for both sexes, *i.e.*, his/her age, when he/she lost his/her spouse, his/her age at that time, in case of separation, the age at separation, reasons for it and whether the in-laws had any role in it. These particulars may help to determine whether conjugal happiness had anything to do with longevity and whether unhappy relations, if any, could lead to premature senility of the individual.

33. **Part D :** This relates to food habits like consumption of cereals, pulses, fats, meat, fish and vegetables, the number of meals a centenarian has, whether he has any special liking for any particular type of food, whether he takes only home-cooked food, the extent of use of each type of food and his habit of drinking water. No doubt what is normal to one man cannot be so to another but to some extent it will help us determine whether regular food habits and dietary pattern could contribute to longevity. Though the quality and quantity of food may differ from individual to individual, we may draw reasonable inferences on the digestive machanism of the individual, which is very much an esssential feature of healthy life. Vegetarianism or non-vegetarianism is purely a matter of habit, choice and taste. But we may be able to generalise about the value of the food.

34. **Part E :** This relates to the physical and religious habits of the individual. Particulars relating to bath, whether hot water or cold water is used, the frequency, the material used while taking bath, habit of swimming, etc., collected in this schedule will help us to determine the extent of cleanliness of the individual as also the physical care and exercise.

35. The particulars relating to religion will help to analyse the extent to which adherence to religious practices and faith has kept him mentally happy. Apart from the purely ethical aspect of it, religion may play a role in keeping the individual a law-abiding citizen, keep him off from the commission of offences and immoral actions and thus contribute to his mental and physical well-being.

36. **Part F :** This relates to the miscellaneous habits of the centernarians such as the consumption of beverages like coffee, tea, betel leaves, nuts and tobacco, narcotics like bhang, ganja and opium, alcoholic drinks like arrack, toddy, etc., or any other drug; whether the individual is taking any of them under any belief and whether they had any effect on his longevity according to his own belief.

37. **Part G :** This relates to the medical history of the centenarian like his height, bearing, build, gait, way of talking, teeth, vision, hearing, skin colour of the hair, vaccination or inoculation, the general state of health during youth, condition of digestion, the type of medicines used in case of illness, any major illness suffered affecting the kidneys, brain, heart, lungs, etc., and mental changes experienced during the last 20 years. In the case of female centenarians, additional questions were asked about conceptions and frequency thereof, abortions, miscarriages or menstrual troubles undergone whether she ever suffered from hysteria. Other questions relate to the medical history of the family members and some other details of his friends. The additional questions asked in respect of female respondents help us to know whether the special role of reproduction has

anything to do with longevity and also supply information relating to family planning.

38. The medical history of other family members of the centenarians will enable us to discuss in detail whether longevity is hereditary or not.

39. The information about friends will help us to know the social habits of the centenarian and whether it has got any active role in keeping the centenarian happy, thus contributing to his longevity.

40. **Part H :** This relates to the attitudes of the centenarians towards social change and political developments, the two world wars, our achievement of independence, prevention of child marriage, widow remarriage, abolition of dowry system, entry of Harijans into temples, prevention of untouchability, family planning, attitude towards the present-day social life, the personalities who inspired him, personal calamities etc. These details may build a picture of the personality of centenarian, his social outlook, and whether he changed with the times or had been a conservative, afraid to lose his moorings with the beliefs and ideas cherished in his youth.

41. **Part I :** The general aspects of the centenarians' life, the message he would like to give to the younger generation, his belief on longevity, whether he was ever fed up with his long and arduous journey in life, whether he entertains any fears regarding death, the significant events in his life, the goals or ambitions he set himself in life and the extent to which he was able to achieve them, his problems—social, economic, physical or mental etc., are collected in this part. These details can assist us in determining the mental stature of the individual, the general pattern of his life, his ambitions and strivings and several other sides of his personality.

42. The purpose of the schedules so designed and canvassed was to cover the economic, social, ethical, medical and general

features of the life of each centenarian, mainly to assist us in understanding various facets of the personality and guide us in drawing conclusion on the probable factors responsible for his status as a centenarian.

43. Out of 2,171 centenarians recorded in 1971, only 906 could be covered fully and the report that follows brings out the substance of the findings from those schedules. As ordered by the Government of Andhra Pradesh, the centenarians living in municipal limits were interviewed by the municipal health officers. The centenarians living in non-municipal urban areas were interviewed by the taluk officers. Centenarians living in rural areas were interviewed by block development officers. The Director of Census Operations himself interviewed about 50 centenarians.

Test canvassing

44. In order to see how far the canvassing of the schedule would be practicable, the Director of Census Operations interviewed both male and female centenarians living in the rural and urban areas of the State. They included both literates and illiterates. The overall impression was that all the questions in the schedule could be answered with reasonable accuracy and the details collected, provided the investigating officers possessed enough tact and patience in eliciting answers.

45. Experience revealed that owing to the weak health of the centenarian answers had to be collected and recorded with the help of the members of his household or neighbours. While the memory of a few centenarians was feeble many of them could recollect the events well. On account of physical infirmities and age, some of them got tired while eliciting information. The approximate time required to fill up all the schedules was about two hours. When the centenarians could not stand the strain of answering for two hours at a stretch, the questionnaire had to be filled in, in more than one sitting.

Thanks to the wide publicity given for the 1971 census operations, the public was very much aware of the census and gave excellent co-operation.

46. During the test-canvassing, a male centenarian when asked about his sexual life, went into far too embarrassing details much to the amusement of family members and friends and the conversation had to be changed discreetly to another subject.

47. In the case of female centenarians, the canvassing of this schedule led to some embarrassment. In some cases when asked about the death of their spouses, some of them began crying. In cases of separation, asked about the role of in-laws and the pattern of conflict between man and wife, some women centenarians started exaggerating the role played by their in-laws. In one case, an illiterate tribal who was looking after his centenarian mother, said that the 'old hag' was a great burden to him and he wished she were dead. Fortunately the old lady who was sitting by his side was stone-deaf. He went into details about her nagging and how exacting she could be in getting her demands satisfied however absurd they were. He said that the centenarian who was a vegetarian all her life of 100 years suddenly developed a taste for meat and chicken dish whenever she saw a chicken or a goat. The son cannot really afford to satisfy her desires.

48. In some cases, the centenarians who were rather too poor to support themselves, begged for some financial relief on the spot. Some of them declared that they would not live to see the execution of any beneficial scheme for the centenarians by the government after the report was published.

49. On the whole, the experience of test-canvassing was heartening in so far as the practicability in canvassing the schedules was concerned. The reaction also had been a compendium of dismay and commiseration about the squalid poverty in which many of them lived so long.

Co-operation of the State government

50. The administrative machinery of the census department is comparatively small. There were certain practical problems also in getting the centenarian schedules canvassed by them. As the centenarians were spread all over the State it was difficult to use the services of the limited census staff in getting the schedules canvassed. In this context, this organisation is extremely grateful to Sri B.R.K. Sastry, IAS, formerly Secretary to the Government of Andhra Pradesh in the Health, Housing and Municipal Administration Department and Sri P.L. Sivaram, IAS, formerly Commissioner and Secretary Panchayati Raj Department who gave their consent for utilising the officers under their administrative control as field investigators.

51 The Government of Andhra Pradesh, in its G.O.Ms. No. 622, General Administration (Elections-B) Department dated 26-5-1972, issued orders enabling the Director of Census Operations to utilise the administrative machinery of the State for getting the schedules canvassed.

52. The district collectors, Chairmen of zilla parishads and municipal councils were addressed by the Director of Census Operations. The excellent assistance and the keen interest shown by the district collectors requires special mention. Out of sheer curiosity, some of them were present when the questionnaires were being canvassed.

53. As the project was considered to be of value to the general public and also of vital importance to the medical and public health authorities, the Government of Andhra Pradesh directed that all necessary cooperation and assistance in this regard should be extended to the Census Organisation. The tahsildars, municipal commissioners, municipal health officers and block development officers were requested to take up the survey personally by conducting enquiries in respect of all centenarians located in their jurisdiction. In urban areas, the

municipal health officers were asked to conduct the survey and where there were no such posts, the municipal commissioners themselves had to take up the work without entrusting it to their subordinates. In the urban areas where there were no municipal commissioners, the tahsildars of the concerned areas were asked to take up the work. In the rural areas, the block development officers concerned were to attend to the work without entrusting it to their subordinates. The Director of Census Operations was also permitted to correspond directly with the district and other officials of the State government in conducting the proposed study. The Government order in this behalf is reproduced at appendix II to this monograph.

Instructions to the field staff

54. Instructions given to the investigating officers in this Office D.O. letter No. 25266/AR W/71-225, dated 30-5-1972 are reproduced at appendix III.

55. Though the questionnaire had been worked out in a simple manner obviating the necessity to add any explanatory notes, certain aspects of the questionnaire which had to be borne in mind were emphasised so that the spirit in which the questionnaire was evolved might be understood and acted upon.

56. The following items in the questionnaire were elucidated further.

PART B—Economy	—Annual income of the head of the household.
	Level of income
	Properties
	What are your problems?
PART C	Marital life
	Sexual life
PART D	Food habits

PART F	Physical and religious habits
PART J	Investigator's report

57. The instructions particularly relating to the items to the centenarians' problems, marital life and food habits were quite lucid enough, but unfortunately due attention was not paid to them by any field investigating officer.

58. Apart from this, Part J in which the investigator was required to give freely any comments about the centenarians was not fully utilised. The idea in adding this to the schedules was to see that the investigating officer furnishes further details not covered by the schedules, but still important, from the standpoint of making this special study more interesting. The time chosen for the conduct of the study was also not quite congenial since many Andhra districts were experiencing drought conditions and the staff of the State government detailed for field study was preoccupied with the relief measures taken up by the government. Hence the hurry in which the schedules were canvassed is quite understandable.

59. Inspite of the lacunae in filling up the questionnaire, the census organisation is highly thankful for the services rendered by the State government officials in this behalf.

Time taken for the survey

60. The schedules were despatched for canvassing in the first week of June 1972 and before that, particulars collected in the individual slip during the 1971 census were filled up in Part A by this office. In view of the drought conditions in the State and the pre-occupation of State government officials with the relief measures, the district collectors were requested to get the schedules canvassed during June and July 1972. But the schedules were not canvassed in two months in any of the districts except Kurnool. In fact, the schedules were still trickling in even at the time of taking up the drafting of report on this project. All

the schedules relating to Kurnool district were sent here in one instalment in July. Sri T. N. R. Rao, IAS, Collector, Kurnool, was congratulated by this organisation on his personal efforts and requested to convey our appreciation to the field staff.

61. While in some cases, particulars furnished by this organisation were not adequate to locate the centenarian, in some other cases it was found that the particulars themselves were wrong. This was due to wrong copying of the individual slip. In a few cases, the writing in the copied individual slips was so bad that it was almost impossible to decipher even the names that were written. In such cases, the original individual slips as canvassed in the 1971 census had to be taken out for verification and further particulars given to the investigating officers to locate them.

62. In a few cases, the centenarians had migrated from one place to another and therefore the schedules were tossed from one district to another. To keep track of all these schedules sent to districts was a stupendous task but this was managed very well by this office and with great accuracy. All the schedules were tracked by the office and correspondence pursued vigorously to get them back from the field.

Results of survey on centenarians in Andhra Pradesh

1. No. of schedules canvassed	906
2. No. of centenarians dead	805
3. No. of centenarians under-aged	219
4. No. of cases not traced or migrated	111
5. No. of schedules not received	130
Total No. of centenarians recorded in the 1971 Census ..	2,171

63. the results obtained from the canvassed schedules are presented in the succeeding chapters.

Demographic aspects

64. On the basis of the particulars culled out from the individual slips, a broad statement had been prepared soon after the provisional population figures of the 1971 census were announced. The statement is reproduced as Table 1 under appendix IV. It was this statement that gave an idea of the volume of work. The schedules for canvassing of centenarians were sent out on this basis.

65. Certain important features that were noticed during the preliminary study of the centenarians in Andhra Pradesh are detailed below :

(1) Out of 2,171 centenarians in the State, 801 were males and 1,370 were females.

(2) Of them 1,651 belonged to rural areas and 520 to urban areas.

(3) Twelve of them were not married, 382 married, 1,769 widowed and 15 separated. Marital status of three persons was not specified. There were four centenarian couples, of whom two belonged to scheduled tribes.

(4) Only 167 out of them were literate whereas 2,004 were illiterate

(5) 151 of them belonged to scheduled castes and 66 to scheduled tribes.

(6) 1,734 of them were Hindus, 357 Muslims, 75 Christians, one Jain, 3 Sikhs and one Buddhist.

(7) 66 of them were workers and 2,105 were non-workers.

(8) Centenarians were more in rural areas than in urban areas, the only exception being Hyderabad district where a majority of them were in Hyderabad City.

(9) The number of centenarians was more in the coastal districts and comparatively less in the Telangana region.

(10) In the Rayalaseema region, Chittoor, Anantapur, and Kurnool had a fairly large number of centenarians.

(11) Nellore district had the lowest number of centenarians (26), followed by Adilabad district in Telangana with 43 centenarians.

(12) Among the rural areas in the State, while Srikakulam district had the maximum number of centenarians (198), Nellore district had the minimum number 20 only.

(13) In the urban areas next tq Hyderabad district (the centenarians being largely within Hyderabad municipal corporation limits) Kurnool had the maximum number of centenarians (51) and West Godavari district the lower number (3).

(14) The centenarians who never married were more in urban areas, particularly in Visakhapatnam and Hyderabad districts. Separations among the centenarians were more in rural areas, particularly in Srikakulam and Ongole (Prakasam) districts.

(15) Out of 2,171 centenarians, 1,769 were widowers and widows and only 382 of them were having their mates in their long journey of life.

(16) In Hyderabad and Kurnool districts where the Muslim percentage of population is relatively high, the number of Muslim centenarians was also relatively high. Similarly, Guntur district which has the highest percentage of Christian population, had the highest number of Christian centenarians.

(17) The coastal districts returned more scheduled caste and scheduled tribe centenarians when compared to other areas. Scheduled tribe centenarians were more in number in Srikakulam and Visakhapatnam districts, perhaps owing to the large Agency tracts in those districts.

(18) The number of scheduled caste/scheduled tribe centenarians is considerable, compared to their percentage in population.

(19) Most of the centenarians were non-workers which indicates that they are no longer physically capable of doing any productive work. But among the centenarians in the rural areas of Srikakulam, Visakhapatnam and East Godavari districts, some of them were still working.

(20) All the centenarians in the Telangana districts of Mahbubnagar, Medak, Karimnagar, Warangal and Khammam are not classified as workers. It shows that all of them are physically incapacitated.

(21) The only urban scheduled tribe centenarian in the entire State was found in Krishna district.

66. According to the report on population projections worked out under the guidance of the expert committee set up by the Planning Commission under the chairmanship of the Registrar General, India, the expectation of life at birth during 1971-75 is as follows :

	Male	*Female*
All-India	57.3	56.0
Andhra Pradesh	54.9	53.1

EXPECTATION OF LIFE AT BIRTH BY SEX 1872-1961

Decade	*Male*	*Female*
1872-1881	23.67	25.58
1881-1891	24.59	25.54
1891-1901	23.63	23.96
1901-1911	22.59	23.31
1911-1921	19.42	20.91
1921-1931	26.91	26.56
1931-1941	32.09	31.37
1941-1951	32.45	31.66
1951-1961	41.89	40.55

Source : Table prepared on the basis of Census of India actuarial reports etc.,—Agarwal's India's Population Problems.

67. During the eighty years period ending 1961, expectation of life of males in India had increased from 24 to 42 years whereas in the case of females it had gone up from 26 to 41 years.

Objectives and Methodology of Study

68. The proportion per 1,000 persons of each sex in the broad age-group 60+during 1881-1961 (All-India) and 1971 (for the State) is as follows :

		Male	*Female*
1971	(State)	63	64
1961	All-India	55	58
1951		55	58
1941		49	49
1931		39	42
1921		50	55
1911		48	55
1901		46	55
1891		46	57
1881		47	59

Source: Report on "Age and marital status" by D. Natarajan, Census of India, 1971

69. The proportion of males of age-group 60+has increased from 47 persons in 1881 to 55 in 1961, whereas the proportion of females of same age-group has gone down from 59 in 1881 to 58 in 1961.

70. The percentage of people in the age-group of 60+ since 1966 is given below as estimated in the population projection report :

	Year	*Percentage of population in age-group 60+*
Andhra Pradesh	1966	5·34
	1971	5.57
	1976	5.97
	1981	6.54
	1986	7.29

71. The total population of age-group 60+is expected to rise from 5.34% in 1966 to 7.29% in 1986 in the State.

72. The population in the age-group 90+ in Andhra Pradesh since 1961 will be as noted below as per the same report.

	Year	*Population in the age-group* 90+
Andhra Pradesh	1961	31,711
	1971	38,695
	1976	47,677
	1981	58,210

This indicates that the total population in the age-group 90+ is also likely to increase every decade hereafter by more than 7,000 in the State.

Position in other States

73. A comparative picture of various states at 1961 and 1971 as per available figures is given below.

74. The Southern States of Andhra Pradesh, Tamil Nadu and Kerala had less than 10 centenarians per one lakh population as per the 1961 census. There seems to be no change in the 1971 census. Mysore recorded 20 centenarians per one lakh population during 1961, the highest for the southern States. Assam and its neighbouring hill States, though situated closely provide a wide contrast. The 1961 figures are :

Assam	24	per 100,000 of population
Manipur	28	—do—
Tripura	48	—do—
NEFA	3	—do—
Nagaland	193	—do—

75. The proportion of centenarians in Nagaland in 1961 is the highest in the country. But Assam recorded only seven centenarians per lakh in the 1971 census.

76. There is no consistency even among the Hill States. Jammu & Kashmir recorded 41, Himachal Pradesh 64, Sikkim 12, Nagaland 193 and Manipur 28 centenarians per lakh in the 1961 census.

77. As per the 1961 census, women centenarians numbered more except in Assam, Jammu & Kashmir, Nagaland and Dadra & Nagar Haveli. This trend is maintained in Assam during 1971 also.

78. There does not seem to be any relationship between the number of centenarians and the density of population. The expectation of life at birth and the predominance of centenarians in some States does not seem to be related. The expectancy rate as at 1961 and the corresponding figures of centenarians can be seen from the following statement.

State	Density of population per sq. km.	Expectation of life at birth (both sexes) (Base year 1961)	Number of centenarians per lakh of population
Andhra Pradesh	131	36.9	7
Assam	112	36.8 (Lowest in India)	24
Kerala	435	48.3 (Highest in India)	5
Uttar Pradesh	250	38.9	32
Maharashtra	129	45.2	29
All India	138	41.9	23

79. If we take persons aged 90 and above as per the 1961 census, who would have been 100 or 100+ by 1971, it is observed

that very few people survive among them to become centenarians.

State	As per 1961		As per 1971
	(90 and 90+)	(100 and 100+)	(100 and 100+)
Assam ..	12,548	2,903	1,030
Tamil Nadu ..	17,405	2,253	2,783
Andhra Pradesh ..	29,330	2,381	2,171
Madhya Pradesh ..	37,641	9,334	5,448

Chapter II

RESULTS OF STUDY

A. PHYSICAL AND MEDICAL ASPECTS

All the centenarians were born as a result of full-term pregnancy and through normal delivery. No instance of Caesarean operation or instrumental intervention in delivery was reported.

2. Among female centenarians 50% are married at an age below 13 years, 30% between 13-17 years, 16% between 18-22 years and only 14 women married between 23-27 years and two only after 28 years. Among the male centenarians, more than 60% married after 23 years, 24% between 18-22 years and 10% between 13-17 years. Only 15 persons reported that they were married before they were 13 years old. Five persons never married in their life.

3. The case study of Aziz Ali Shah Malang Shah makes interesting reading. He is 122 years old and resides at Hyderabad city. He was born in 1850. He is a Unani *hakim* earning about Rs. 300 per annum. He has no property. He is looked after by his good-hearted neighbours. He is a bachelor. According to his family custom, one member of the family should remain a bachelor to take up religious preaching. So he was chosen to remain a bachelor by his family. He offers *namaz* five times a day. He takes tea twice a day (Fig. 1).

Age at consummation/menopause

4. There is no full information on this subject. Either because of shyness or lack of serious effort on the part of the investigating officers, the answers have not been recorded in many cases. Among the 569 female centenarians, only 300 have answered. According to our analysis, consummation age of 50% of females took place between 13-16 years, of 20% between 17-19 years and of 28% after 20 years. Only in the case of 5

females did consummation take place between 10-12 years. A statement showing the information is produced as Table 10.

5. On menopause, the information available is much less as only 275 female centenarians have answered. Analysis reveals that 28% of them had menopause at the age of 45 years, 67% between 46-60 years, 5% between 61-70 years and in the case of one woman it occurred after 70 years. A statement showing the available information is at Table 11.

Number of conceptions/miscarriages/abortions

6. The following table indicates the distribution of female centenarians according to the number of conceptions that had taken place.

No. of conceptions	*No. of centenarians*
1	31
2	47
3	44
4	53
5	54
6	67
7	65
8	47
9	42
10	34
11	18
12	18
13	7
14	4
15	3
16	7
17	..
18	3
19	..
20	1
21	1

In the case of 23 females, no conception had taken place.

7. Naram Honuramma belongs to Gollapalle village of Proddatur taluk in Cuddapah district. She was about 9 years old at the time of the *Dhata Karuvu* (famine) in 1876-77. She is the second born of her parents. Her husband lived upto 94 years. She had 13 sons and 8 daughters. Nine sons and three daughters died at a very early age. One daughter died at the age of 38. Her family owns 12 acres of dry land, three she-buffaloes and two he-buffaloes. Interestingly, the entire hamlet of this village consists of her family members only (Fig. 2).

8. The particulars of the number of abortions among centenarian women is as follows :

No. of female centenarians	*No. of abortions*
16	1
7	2
5	3
3	4
2	5
1	7

9. The distribution of female centenarians according to the number of children alive is as follows :

No. of centenarians	*No. of children alive*
110	1
99	2
77	3
75	4
87	5
22	6
11	7
6	8
1	9

There are 58 women who lost all their children.

10. Among 569 female centenarians, 476 gave informa about the frequency of their conceptions. The distribu of these centenarians is as follows :

No. of centenarians	*Gap between one conception and another*
23	1 year
124	2 years
230	3 ,,
58	4 ,,
30	5 ,,
2	6 ,,
2	7 ,,
1	8 ,,
1	9 ,,
4	10 ,,
1	14 ,,

11. Among the 906 centenarians, 361 were first born, 11 last born and the remaining 534 were born in between.

12. Twenty percent of the centenarians are tall, while are of short stature and the rest are of medium size. Nearly of the centenarians are bent down and 42% are lean. On persons are obese; 17% are limping and 12 persons are cor to bed and incapable of moving. Ninety-seven percent c centenarians are able to talk clearly.

13. Fifty per cent of the centenarians have black and hair mixed, 45 have white hair and only 5% are bald. N eight per cent of the centenarians had good teeth, good v good hearing and good skin till senility set in. But now 23% are having good teeth, 32% good vision, 50% good he and 33% good skin.

14. Boddapati Appala Naidu belongs to Chodavaram town of Visakhapatnam district. He says he is 105 years old. He knew the great famine of 1876. He is a cultivator with an annual income of Rs. 2,000. He owns a tiled house and five acres of land. He married four times. The first and second wives have died. The third and fourth wives are alive. He has one son and four daughters. He is a non-vegetarian and eats meat every day except on Saturday and Monday. He lost his teeth when he was 85. He can read without glasses. He is quite popular in the village (Fig. 3).

15. Gubbala Gantaiah belongs to Kattampudi village of Eluru taluk, West Godavari district. He is 103. He was aged 10 during the famine of 1876. He is the third child of his parents. He was a toddy tapper and agriculturist. Since he had no children through his first two wives, he married for a third time and had two sons. He is slim and active, his vision and hearing are good. He can walk about a mile and smokes ten cigars a day. He is a good conversationalist and wants to live for some more years (Fig. 4).

16. Thimma Reddy of Chantapalle village in Nandikotkur taluk of kurnool district is still alert, mentally and physically. He can give a loud cry that is audible at a distance of more than 60 yards.

17. K. Anjaneyulu and Gomenta Bangaraiah of Chataparru village in Eluru taluk have good eye sight and hearing. They both attend to their normal work still (Fig. 4).

18. C. China Ankaiah of Palukur village in Kandukur taluk walks erect, speaks clearly, has good eyesight and hearing.

19. C. Venkatesu of Talluru village in Pithapuram taluk is quite healthy except for occasional pain in his legs. He has a clear vision. He did not show any sign of fatigue during the three hour interview.

20. K. Kameswaramma of Amalapuram town can walk long distances even today. She has a good memory and can recall the early events of her life with clarity.

21. P. Ramulamma of Iddampalle village in Devarakonda taluk shows her new teeth to others. This is one of the three such cases, where appearance of new teeth has been noticed. She can eat well with her new teeth.

22. Among the 906 centenarians, 49% use footwear, 32% use headwear, 62% use walking sticks and only 9% wear spectacles.

23. Ninety per cent of the centenarians reported that they were enjoying good digestion. Probably it is also the main cause of their strong physique and good health. About 25% of the centenarians are accustomed to taking purgatives.

24. Konju Anjaneyulu hails from Chataparru village in Eluru taluk of West Godavari district. He is 101 years old. His grandson is 45 and his late son was about 75. He is the first-born to his parents. He is a toddy tapper and his earnings were sufficient to maintain his family. Normally he used to take food thrice a day, in summer even four times. Now he consumes once a day. He used to take *sunamukhi* leaf once in a week as purgative. He was in the habit of drinking arrack. He never went to a cinema in his life, but attended the theatre occasionally. He had three sons. One of them died at the age of 75. He is slim and docile. He has good eyesight, no deafness and also can walk. He is living a happy life at home with his children, grand-children and great-grand-children (Fig. 4).

25. Papakka of Thalupulapalle village in Chittoor taluk says that she is having good appetite. She can speak clearly.

26. K. Venkanna of Kudupuram village in Ramachandrapuram taluk is cheerful and walks briskly. He has had good digestion throughout his life.

27. E. Pentaiah of Peravali village in Tenali taluk (Guntur district) is hale and healthy and eats mutton even at this age.

Physical exercises

28. While 58 centenarians informed that they were doing daily exercises in the past, 67 persons stated that they used to go walking daily.

29. Most of the centenarians informed that they went to bed and woke up early. While 33 persons have stated that they sleep late in the night, 6 persons said that they get up late in the morning. One hundred and fifteen centenarians have informed that they sleep on their backs, 269 on their right side, 106 on their left side, 360 persons are accustomed to sleep on both sides. There are 29 centenarians who sleep with faces downwards. About 80% of the centenarians get sound sleep, 70% use cot and pillow. Eighty-two per cent cover themselves with shawl etc., and 40% cover their faces also. Three hundred and forty persons have reported snoring and 560 centenarians informed that they are accustomed to a mid-day nap.

30. Almost half of the centenarians informed that they observe fasting, 19 of them fast on religious grounds and an equal number fast on health grounds.

System of medicine adopted

31. Out of the 906 centenarians, only 617 have answered and according to them, 60% take Ayurvedic medicine, 35% allopathic medicines. Twenty-six persons use homeopathic medicines and 12 Unani.

32. About 98% of the centenarians had excellent health at the prime of their life. Among the 906 centenarians, while 250 were affected by smallpox, 550 said that they got vaccinated.

33. Randhi Chellaiah belongs to Kuruvada village of Chodavaram taluk in Visakhapatnam district. He is 105 years

old. He was 12 years old when a new railway line was laid at Kothavalasa. He owns one acre of wet land and 40 cents of dry land. He was rearing goats also. He was keeping good health and visited a hospital only once in his life. He had two sons and one daughter; one son died at the age of 30 due to constant ill-health. He is not able to get good food owing to poverty. He wants to live longer (Fig. 5).

34. Talaseela Veeraiah belongs to Narasapuram village of Bhadrachalam taluk in Khammam district. He is a cultivator earning about Rs. 10,000 per annum. He is 101 years old and physically good. He is very tall (6′ 6″) and has good teeth. He never visited a hospital for treatment. He has three sons and three daughters, all alive. His grandfather also lived upto 100 years. (Fig. 6).

35. The following number of centenarians said that their kidney, brain, heart, lungs, etc., have been affected because of some major illness suffered in the past.

Major illness suffered affecting	*No. of centenarians*
Kidney	3
Brain	6
Heart	8
Lungs	2
Sex	1

One hundred and twelve centenarians said that they suffered from malarial fever.

36. Venkata ramaiah of Bakapur village in Vicarabad taluk, Hyderabad district, belongs to the Goundla community. He is 101. His elder brother was aged 103 years by 1972. He gave away all his 45 acres of land to his son-in-law who now looks after him. He was also doing toddy tapping in the past. He married thrice. His third wife is aged about 65 years and

living. He lost his teeth at the age of 95. He has 9 children through two wives. He was once a victim of plague but survived. He was maintaining a horse and has a gun with which he goes for hunting. He is a robust optimist. An interview with this centenarian was recorded and broadcast over all India Radio, Hyderabad (Fig. 7).

37. About 70% of the centenarians possess only one or two shirts and dhotis, while a similar percentage of the female centenarians possess only one or two saris and blouses. About 25 to 27 have 3 to 4 shirts, blouses, dhotis and saris. Among male centenarians, 12 persons have 12 shirts each and 16 have 3 pairs of dhotis each. While nine females have 6 blouses each, 18 said that they possess 6 saris each.

General hygiene and sanitation of the family

38. About 60% of the centenarians take bath daily. Among the 906 centenarians 84% use hot water and the rest cold water. One hundred and eighty six centenarians said that they were good swimmers in their youth. Use of soap is not popular, 45% of the centenarians do not use soap. Most of them, however, (among them ladies in a large number) use soapnut powder or a powder made of pulses and turmeric.

Longevity

39. Fathers of 71 centenarians, mothers of 58 centenarians, wives of 4 centenarians, husbands of 14 centenarians, grandfathers of 44 centenarians, brothers of 8 centenarians, and sisters of 24 centenarians were also centenarians. These facts indicate the importance of the genetic factor for longevity and that very old individuals had parents who lived to be very old.

Addictions

40. Fifty-eight per cent of the 906 centenarians consume tea or coffee, 33% used to smoke, 27% chew betel leaves, 18% chew tobacco and 15% are addicted to toddy-taking and 8%

neera. Seven persons admit of taking bhang or ganja, 45 persons take opium, 79 persons use arrack and 4 persons take brandy and 8 other types of drinks. There are 4 centenarians who inhale snuff. While 70% of the centenarians addicted to beverages like coffee, tea and consumption of alcoholic drinks, declared that this habit had no effect on their longevity, 60 centenarians believe that it has enhanced their longevity.

41. Udia bai of Hyderabad city belongs to the Gowli community. She is 104. She was 40 years old during the Musi floods in 1908. Her ancestors migrated to Deccan from North India along with the invading armies of Aurangzeb. She is very strong and of a dominating type. Her family maintains a dairy and earns Rs. 2,400 per annum. She is looked after by her son. She was 56 years old when her husband died. She takes snuff. She lost her teeth at the age of 100 years. One of her unfulfilled desires is the marriage of her grandson. (Fig 8).

42. Ramakka of Hyderabad city belongs to the toddy tappers' community. She is 100. Her family was engaged in toddy selling and earning about Rs. 1,000 annually. Her husband died when she was 60. She is now looked after by her grandson who is a school-teacher. She is in the habit of smoking *chutta* (cigar). She had five sons and two daughters. One son died of T.B at the age of 60. She is physically and mentally weak and uses some tablets for digestion (Fig. 9).

43. Table 5 shows persons addicted to such habits. These figures clearly show that there is a large element of truth in the averments of some of the centenarians that consumption of alcoholic drinks had no effect on their longevity or health. Though it had not been specifically recorded whether their consumption had been moderate or excessive, we may presume that it must be moderate, like any other habit of the centenarians. Poverty and prohibition could also have helped in keeping it rather moderate.

44. As most of these men belonged to working classes engaged in physical labour, perhaps a glass of country liquor after a whole day of work had a refreshing effect on them.

45. Peddakka belongs to Samalagudur village of Adoni taluk in Kurnool district. She is 101. Her age is ascertained on the basis of the age of her brothers and sons. She is a washer-woman. Their earnings by washing clothes were just sufficient to maintain the family. Her family owns about 4 acres of land. Her husband died when she was 58 years old. Her staple food is cholam, korra, bajra, and rice at persent. She is a devotee of Lord Narasappa. She offers goats and fowl to Mariamma and Sunkalamma. She drinks toddy occasionally. She had two sons and two daughters. Only one son aged 65 is living now (Fig. 10).

46. Sakuree Balaih, a scheduled tribes man, belongs to Vanatalingam village of Chintapalle taluk in Visakhapatnam district. He is 102 years old, owns 2 acres of wet land and 2 pairs of bullocks. His wife died recently and he is now looked after by his sons. He has two sons and 4 daughters. His father lived upto 96 and his mother upto 99. He is in the habit of smoking and also taking toddy. He came to know about the Census in 1961. He is sportive and entertaining by nature. His eye-sight was affected only five years ago (Fig. 11).

Marital life

47. Dr. Pitzkhilauri, Soviet gerontologist has said that "only married people reach an advanced age".

48. Fiftythree per cent of the centenarians led a happy and contented married life. About 45% gave no definite information and we can presume that they also had a normal married life without any serious trouble. Five centenarians including 2 females stated that they were not satisfied with their marital life. Seven females said that they had too many conflicts in their married life. They were not able to give details about the

pattern of conflicts probably due to shyness. In some cases the maxim '*ni nisi nil bonum*' also applied and perhaps they did not like to speak anything bad about their departed companions.

49. There were 5 male centenarians who remained unmarried in their life. One male and 3 females were either separated or divorced.

50. Twentyfive male centenarians had been honest enough to say that they were having extra marital connections during the prime of their life.

51. A statement showing the contentment or otherwise in the lives of the centenarians is given as Table 7.

52. One female centenarian of Utnur village (Adilabad district) stated that she was married to a doctor who was already married. Owing to marital discord, her mother arranged for separation. One female centenarian of Munupur village Zahirabad taluk (Medak district) stated that she did not have a happy married life as her husband married for a second time and neglected her. One male centenarian of Dalcherla village in Anantapur taluk stated that his wife died even before attaining her puberty, but he did not marry for a second time. One female centenarian of Narova village in Vizianagaram taluk (Visakhapatnam district) recalls that she got married at the age of six but she did not enjoy married life as her husband married another women and abandoned her. One male centenarian of Chodavaram town married four times. His first two wives died. The third wife used to go away often to her mother, being unsatisfied with her old husband. This resulted in his marrying a fourth wife. One female centenarian of Palasa town (Srikakulam district) says that her husband disliked her as she was barren.

53. One male centenarian of Induvalli village in Utnoor taluk recalls that he was very strong and handsome and had a successful married life with all his three wives. The wife of a male centenarian of Varad village in Chodavaram taluk was very

attractive. She and her husband enjoyed sex upto the age of 60. He never had any extra marital relationships. A male centenarian of Kuruvada village in Chodavaram taluk says that he used to have extramarital relations during his wife's pregnancy. A male centenarian of Regupalem village in Yellamanchili taluk boasted that he had extramarital relations with many women as he was very handsome. A male centenarian of Venkannapalem village of Nellore taluk was not happy with his first wife because of her suspicious nature, but was happy with his second wife. After the death of his second wife, he kept a mistress till he was 75. A male centenarian of Addanki town says that he and his wife never talked in the presence of his parents. A male centenarian of Papinenipalle in Giddalur taluk says that he used to have sexual intercourse only three or four times a month. He spent most of his time in hunting. A male Muslim centenarian of Cuddapah town says that he used to have sexual intercourse on Thursdays because it was an auspicious day. On Fridays he used to go to namaz for purification. He married four times. A male centenarian of Peravali village in Pattikonda taluk says that before marrying a second wife when he was 52, he was having two mistresses. A male centenarian of Tirumala town, Chittoor district, says that he used to have sexual intercourse once or twice a month and that too mainly to satisfy his wife. A male Muslim centenarian of Shamirpet in Medchal taluk says that he lived all his life with his mistress, a Hindu woman and did not marry at all.

B. DIETARY HABITS

From the following statement it is seen that the largest number of non-vegetarian centenarians prefer mutton and next came the dishes of fowl and fish. Sixty four centenarians reported their liking for rabbit. It is an item not commonly available in the market and perhaps they like it most when it is available. There are 266 centenarians who have no preferences for any particular item.

Statement showing non-vegetarian dishes preferred by the centenarians

Sl. No.	District/ City	Mutton		Fish		Beef		Fowl		Pork		Rabbit		All	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1.	Srikakulam	13	16	5	7	6	4	11	11	2	—	4	3	12	19
2.	Visakhapatnam ..	8	12	8	3	3	—	7	7	—	2	2	1	11	8
3.	East Godavari ..	7	8	6	8	2	—	8	5	1	—	3	3	4	6
4.	West Godavari ..	8	10	5	7	—	—	4	7	—	—	2	1	4	13
5.	Krishna ..	6	15	3	10	—	3	3	9	1	2	1	3	7	7
6.	Guntur ..	12	10	7	7	3	9	5	7	5	3	3	4	6	19
7.	Prakasam ..	7	8	3	5	2	—	2	3	—	2	3	2	1	9
8.	Nellore ..	1	1	1	—	—	4	—	1	—	—	—	—	—	—
9.	Chittoor ..	12	10	6	8	—	6	6	8	—	—	2	3	6	7
10.	Cuddapah ..	3	8	2	6	—	1	3	3	—	1	1	2	2	5
11.	Anantapur ..	13	13	3	5	4	6	4	8	—	—	3	2	14	13
12.	Kurnool ..	6	16	3	9	1	7	4	10	—	1	2	3	5	5
13.	Mahbubnagar ..	—	2	—	2	—	—	2	3	—	—	—	—	1	1
14.	Hyderabad City..	17	21	4	6	3	5	6	11	—	—	1	2	4	11
15.	Hyderabad ..	2	3	—	—	2	—	4	2	1	—	2	4	2	6

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
16.	Medak ..	5	10	2	5	2	2	4	7	—	—	—	—	3	8
17.	Nizamabad ..	4	6	3	4	—	1	2	4	—	1	1	—	4	4
18.	Adilabad ..	3	7	2	3	1	1	2	4	—	1	—	—	5	9
19.	Karimnagar ..	6	6	2	3	—	1	2	2	1	—	—	1	2	7
20.	Warangal ..	2	6	1	2	—	—	2	1	—	—	—	1	5	2
21.	Khammam ..	3	7	—	—	—	—	3	2	1	—	1	—	3	2
22.	Nalgonda ..	—	4	—	2	—	1	—	6	1	—	—	1	1	3
	Total	**128**	**199**	**66**	**102**	**29**	**51**	**84**	**121**	**13**	**13**	**31**	**33**	**102**	**164**

Statement showing non-vegetarian dishes avoided by the centenarians

Sl. No.	District/ City	Mutton		Pork		Beef		Birds		Tortoise		Fish	
		M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1.	Srikakulam	3	8	9	11	11	18	—	5	—	—	—	4
2.	Visakhapatnam	4	—	9	7	10	9	1	1	—	—	—	—
3	East Godavari	—	1	8	7	7	8	1	3	—	—	1	—
4.	West Godavari	—	5	5	9	4	3	—	1	—	—	—	1
5	Krishna	—	3	3	8	4	9	—	1	—	—	—	2
6.	Guntur	4	2	11	8	8	10	1	2	—	—	—	3
7.	Prakasam	—	—	4	6	2	4	—	—	—	—	—	1
8.	Nellore	2	—	—	1	—	2	—	—	—	—	—	—
9.	Chittoor	1	—	4	9	6	7	—	3	—	—	—	1
10.	Cuddapah	2	—	2	8	1	5	—	—	—	—	—	—
11.	Anan apur	1	—	6	8	10	9	—	4	—	—	—	—
12.	Kurnool	—	2	2	12	4	9	—	2	—	—	—	1
13.	Mahbubnagar	—	—	1	3	1	2	—	—	—	—	—	—
14.	Hyderabad City ..	—	—	6	8	5	9	—	—	—	—	—	2
15.	Hyderabad	1	—	2	—	3	4	2	—	—	—	—	—
16.	Medak	—	—	2	4	3	6	1	2	—	—	—	—

1	2	3	4	5	6	7	8	9	10	11	12	13	14
17.	Nizamabad	—	—	1	2	5	3	—	—	—	—	—	—
18.	Adilabad	—	—	1	3	2	3	—	—	—	—	—	1
19.	Karimnagar	—	—	2	1	3	4	—	1	—	—	—	—
20.	Warangal	—	—	1	2	2	3	—	—	—	—	—	—
21.	Khammam	—	—	2	3	1	2	—	—	1	—	—	—
22.	Nalgonda	—	—	—	3	1	2	—	—	—	—	—	—
	Total	**18**	**21**	**81**	**123**	**93**	**131**	**6**	**25**	**1**	**—**	**1**	**16**

2. Beef and pork are avoided on religious grounds by Hindus and Muslims respectively. The other non-vegetarian items of food are taken by all without restrictions. Two hundred and twentyfour centenarians said that they did not eat beef and 204 said that they did not eat pork. There were also centenarians numbering 39, 31 and 17 who did not eat mutton, chicken and fish respectively. But their dislike may not be attributed to any religious restriction.

Statement showing frequency of non-vegetarian dishes taken by the centenarians

Sl. No.	District/ City	Daily		Once a week		Twice a week		Thrice a week		Once a fort-night		Once a month		Once in two months		On festive occas-ions		No parti-cular time		No infor-mation	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
1.	Srikakulam .	2	4	6	4	3	3	1	2	3	2	1	5	—	2	2	4	7	15	8	15
2.	Visakhapatnam ..	3	1	2	3	3	4	3	—	4	3	—	1	—	1	3	—	4	4	11	8
3.	East Godavari ..	2	—	3	4	4	3	—	2	3	4	2	1	—	—	—	—	5	3	7	10
4.	West Godavari ..	1	3	4	2	3	1	—	1	2	2	1	4	—	2	—	2	—	5	8	12
5.	Krishna ..	—	2	2	6	1	5	—	4	1	3	—	2	1	—	—	1	3	9	5	9
6.	Guntur ...	3	8	2	7	5	2	3	5	3	2	4	1	—	2	—	3	7	11	9	13
7.	Prakasam ..	1	3	2	4	2	3	—	2	3	1	—	2	—	1	—	—	1	2	5	7
8.	Nellore ..	1	—	—	—	1	1	—	—	—	1	—	—	—	1	—	—	—	1	—	—
9.	Chittoor ..	3	7	4	2	2	4	1	3	1	2	2	1	—	—	—	1	4	4	8	14
10.	Cuddapah ..	1	3	2	2	—	1	—	1	—	3	—	—	—	—	—	—	1	4	2	5
11.	Anantapur ..	8	10	3	3	3	4	3	3	2	1	1	1	1	—	—	—	6	7	9	8
12.	Kurnool ..	1	8	2	5	2	5	2	5	—	3	—	4	—	—	—	2	2	5	3	10
13.	Mahbubnagar ..	1	1	—	—	1	3	—	1	1	—	—	1	—	—	—	—	—	—	—	1
14.	Hyderabad City ..	8	10	2	5	3	4	—	4	—	2	—	2	—	2	—	3	—	8	3	8

1	2		3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
15.	Hyderabad	..	2	—	1	1	1	1	1	—	4	3	—	—	—	—	—	3	1	—	4	1
16.	Medak	..	3	2	1	2	2	1	1	—	—	—	—	—	—	—	—	—	1	1	—	15
17.	Nizamabad	..	1	3	2	2	1	3	—	—	—	2	—	1	—	—	—	—	2	3	7	—
18.	Adilabad	..	3	2	1	3	2	2	—	—	—	2	—	1	—	—	—	—	—	6	—	3
19.	Karimnagar	..	1	5	2	3	1	1	—	—	—	—	—	—	—	—	—	—	1	1	3	2
20.	Warangal	..	2	2	2	1	—	2	—	1	—	1	—	—	—	—	—	1	1	1	—	—
21.	Khammam		—	—	—	5	1	1	—	1	1	1	—	2	—	—	—	—	1	—	4	1
22.	Nalgonda	..	—	1	—	3	—	2	—	1	1	2	1	1	—	—	—	—	—	1	—	1
	Total		**47**	**75**	**43**	**67**	**41**	**56**	**15**	**36**	**29**	**40**	**12**	**30**	**2**	**11**	**5**	**20**	**47**	**91**	**96**	**143**

3. The largest number among non-vegetarian centenarians consumed non-vegetarian food daily. The fact that they were continuing to do so shows their capacity to digest it at their age. The persons who said that they had no particular time for consuming non-vegetarian food were all poor who could eat it only when they could get it.

Statement showing vegetarian dishes preferred by the centenarians

Sl. No.	District/ City	Brinjals		Bhendi		Leafy vegetables		Tomatoes		Ridge gourd		Bitter gourd		Root vegetables		Beans		All vegetables		No information	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
1.	Srikakulam ..	3	6	5	8	8	7	2	3	—	3	1	3	6	6	2	2	3	8	3	10
2.	Visakhapatnam ..	3	2	8	6	5	3	1	3	1	—	—	1	4	2	—	—	7	5	4	3
3.	East Godavari ..	1	2	9	8	5	6	4	4	2	—	1	—	1	2	—	—	1	2	2	3
4.	West Godavari ..	--	3	4	7	4	4	1	2	—	—	—	—	3	7	1	1	3	5	3	5
5.	Krishna ..	1	—	4	4	1	8	1	4	—	1	—	—	2	6	--	—	2	7	2	11
6.	Guntur ..	6	4	8	12	7	11	4	3	2	—	2	4	4	6	—	—	1	5	2	9
7.	Prakasam ..	1	3	5	4	2	5	1	2	—	1	—	—	2	3	—	—	2	3	1	4
8.	Nellore ..	1	2	—	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—	1	—
9.	Chittoor ..	3	3	4	6	2	6	4	2	2	—	—	—	5	3	1	—	2	5	2	13
10.	Cuddapah ..	—	1	2	2	1	2	1	1	—	—	—	—	1	3	—	—	1	4	—	6
11.	Anantapur ..	4	3	8	7	3	6	1	2	—	—	—	—	6	2	—	—	4	6	10	11
12.	Kurnool ..	1	4	4	9	2	7	1	4	—	1	—	—	1	7	—	1	2	6	1	8
13.	Mahbubnagar ..	—	—	—	1	1	3	1	—	—	—	—	—	—	—	—	—	1	3	—	—
14	Hyderabad City ..	2	3	4	8	3	6	2	2	—	2	—	1	2	6	1	4	2	9	—	7

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
15. Hyderabad	..	4	—	2	2	3	2	2	1	—	1	—	1	1	1	—	—	2	1	—	—
16. Medak	..	—	2	2	3	3	2	1	1	—	—	—	—	1	3	—	1	1	6	—	3
17. Nizamabad	..	1	—	3	4	3	4	2	1	—	—	—	1	1	1	—	—	3	2	—	1
18. Adilabad	..	—	1	2	3	1	3	1	1	—	—	—	—	—	4	—	1	2	4	—	2
19. Karimnagar	..	—	—	3	2	2	3	1	—	—	—	—	—	—	1	—	—	2	4	—	2
20. Warangal	..	1	—	2	1	1	3	—	1	—	—	—	—	—	1	—	—	1	2	—	1
21. Khammam	..	—	—	1	3	2	2	—	1	—	2	—	—	1	2	—	—	3	1	—	—
22. Nalgonda	..	—	—	—	2	—	—	—	1	—	—	—	—	—	3	—	—	2	4	—	2
Total		**32**	**39**	**80**	**103**	**59**	**94**	**31**	**39**	**7**	**11**	**4**	**11**	**41**	**69**	**5**	**10**	**47**	**92**	**31**	**101**

4. Among vegetables bhendi (Lady's fingers) was the most favourite item and liked by 183 centenarians. Next came leafy vegetables liked by 153 centenarians, followed by potatoes, brinjals and tomotoes in that order. One hundred and thirtynine centenarians said they had no preferences.

Statement showing vegetarian dishes avoided by the centenarians

Sl. No.	District/ City	Bhendi		Brinjals		Cluster bean		Hibiscus cannabinus		Potatoes		Beans		Pumpkin		Not avoided		No information	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
1.	Srikakulam	—	—	9	14	2	4	6	6	1	5	—	2	1	1	13	14	1	10
2.	Visakhapatnam	—	—	10	8	—	—	3	2	4	4	1	—	—	—	9	8	6	3
3.	East Godavari	—	—	6	6	—	1	2	3	3	1	—	—	—	—	10	8	5	8
4.	West Godavari	2	1	5	8	—	—		3	1	3	—	1	—	2	8	8	3	8
5.	Krishna	—	3	2	9	—	3	1	4	1	5	—	1	—	—	6	7	3	9
6.	Guntur	3	6	12	13	1	2	5	3	3	6	1	4	—	2	6	10	5	8
7.	Prakasam	1	2	3	5	—	—	—	4	2	3	—	—	—	—	5	7	3	4
8.	Nellore	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	1	2
9.	Chittoor	2	—	6	8	—	2	2	3	3	6	1	2	—	3	7	6	4	8
10.	Cuddapah	—	—	1	4	—	—	—	1	2	3	—	—	—	—	2	5	1	6
11.	Anantapur	3	2	9	11	—	—	6	5	5	7	—	1	—	—	8	8	5	3
12.	Kurnool	2	5	4	13	—	—	—	6	2	8	—	2	—	—	3	8	1	5
13.	Mahbubnagar	—	—	1	—	1	—	—	—	—	—	—	—	—	—	1	6	—	1

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
14.	Hyderabad City	—	3	5	16	—	—	3	6	2	8	—	—	—	—	4	9	2	6
15.	Hyderabad	—	—	4	—	—	1	4	1	—	1	1	—	—	—	2	—	3	6
16.	Medak	—	1	3	5	—	1	3	2	1	—	—	—	—	—	—	6	1	6
17.	Nizamabad	—	—	4	3	—	—	1	2	1	2	—	—	—	—	3	4	4	3
18.	Adilabad	—	—	2	4	—	1	—	2	1	2	—	—	—	—	1	4	2	6
19.	Karimnagar	1	—	3	2	—	—	1	1	—	2	—	—	—	—	1	3	2	4
20.	Warangal	—	—	2	1	—	—	—	1	1	2	—	—	—	—	—	2	2	3
21.	Khammam	—	—	—	3	—	2	—	1	—	1	—	—	—	2	5	1	2	1
22.	Nalgonda	—	—	—	1	—	—	—	1	—	—	—	—	—	—	2	7	—	3
	Total	**15**	**23**	**91**	**134**	**4**	**17**	**37**	**57**	**33**	**69**	**4**	**13**	**1**	**10**	**96**	**133**	**56**	**113**

5. There are inhibitions regarding certain vegetables among the vegetarians also. Brinjals were avoided by 225 centenarians, potatoes by 102, bhendi by 38, cluster bean by 21, beans by 17, pumpkin by 11 and 'gongura' (Hibiscus cannabinus) by 94.

Results of Study

Consumption of Sweets

6. A statement showing the items of sweets preferred by the centenarians is given below.

Sl. No.	Name of the sweet	No. of centenarians	
		Males	Females
1	2	3	4
1.	Gulab Jamun	25	30
2.	Basin Laddu	17	27
3.	Jaggery sweets	10	14
4.	Laddu	36	54
5.	Jilebi	29	38
6.	Kheer	2	10
7.	Double-ka-meetha	10	23
8.	Halwa	2	3
9.	Doodh peda	13	22
10.	Dal puri	7	12
11.	Rice meeta	6	9
12.	Areselu	18	35
13.	All sweets	62	85
14.	No liking for sweets	5	18
15.	Information not available	95	189
	Total	**337**	**569**

7. While 23 centenarians said that they did not take sweets, it is not known whether it was so on medical grounds or it was only a question of preference.

8. Venkamma belongs to Regupalem village of Yellamanchili taluk in Visakhapatnam district. She is aged about 100 years and is deaf. Her son, now living, is 80. She had worked as a labourer. She lost her husband when she was 70. She used to eat jaggery as a sweet. She was in the habit of smoking twice a day. She lost her teeth when 90. She enjoyed good health during the prime of her life except that she was once affected by malaria. Out of 8 children born to her, 4 sons are now living. She was interviewed by the Director of census operations (Fig. 12).

Drinking of water

9. Fiftyfive per cent of the centenarians said that they drink water 1-3 times daily, 20% 4-5 times and 7% 6-7 times and about 16% more than 7 times daily.

Drinking of Water

Sl. No.	District/ City	1—3 times		4—5 times		6—7 times		More than 7 times		No. information	
		M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
1.	Srikakulam	18	38	4	12	2	2	2	1	7	3
2.	Visakhapatnam	18	6	5	2	2	—	4	5	4	2
3.	East Godavari	13	10	5	6	3	2	2	4	3	5
4.	West Godavari	9	19	2	4	1	2	3	7	4	2
5.	Krishna	7	17	2	8	1	3	2	5	1	8
6.	Guntur	19	26	4	11	1	7	5	3	7	7
7.	Prakasam	7	9	2	3	1	1	4	8	—	4
8.	Nellore	2	1	—	3	—	—	—	—	—	—
9.	Chittoor	7	11	2	4	3	2	7	10	6	11
10.	Cuddapah	1	6	2	—	—	—	2	9	1	4
11.	Anantapur	15	16	3	4	1	2	1	4	16	11
12.	Kurnool	2	22	6	12	—	4	4	8	—	1
13.	Mahbubnagar	—	4	—	—	—	1	3	1	—	1
14.	Hyderabad City	10	6	2	20	3	10	1	12	—	—
15.	Hyderabad	11	5	2	3	—	—	—	—	1	1
16.	Medak	7	15	—	5	—	1	1	—	—	—
17.	Nizamabad	7	7	5	1	—	3	—	1	1	2
18.	Adilabad	5	9	—	2	—	3	1	4	—	1
19.	Karimnagar	3	6	4	4	1	—	—	2	—	—
20.	Warangal	3	3	1	3	—	—	1	3	—	—
21.	Khammam	6	9	—	—	—	—	—	1	1	1
22.	Nalgonda	—	—	1	1	—	—	—	—	1	11
	Total	**170**	**255**	**52**	**108**	**19**	**43**	**43**	**88**	**53**	**75**

Results of Study

Statement showing past and present dietary habits of the centenarians

Diet	Past	Present	Diet	Past	Present
1	2	3	1	2	3
Cereals & millets			**Pulses**		
Rice	761	745	Bengalgram	168	154
Wheat	89	83	Blackgram	12	15
Maize	17	11	Redgram (pigeon pea)	580	495
Great millet (sorghum)	235	155	Green gram	222	231
			Others	62	47
Finger millet	121	99	*Fats*	485	459
Pearl millet	17	14	Meat	701	569
Italian millet	19	18	Fish	519	441
Others	69	56	Pork	24	21
			Chicken	96	98
			Beef	21	14

Statement showing habits of taking condiments, etc., by the centenarians

Condiment	Persons	Males	Females
1	2	3	4
Pickles	628	236	392
Salt	784	292	492
Jaggery	585	232	353
Sugar	552	212	340
Honey	303	120	183
Lemon	342	135	207
Fruits	594	208	386
Roots	380	156	224
Gingelly oil	374	152	222
Groundnut oil	669	240	429
Castor oil	250	98	152
Ghee	485	202	283
Milk and 'B' milk	632	247	385
Pepper water	285	115	170
Kudumu, Idli	419	161	258
Chillies	756	280	476
Soft flowers	14	9	5
Other items of regional importance ..	13	3	10

10. Rice is the staple diet for 84% of the centenarians and the rest use other cereals like wheat, maize, pearl millet, italian millet, great millet and finger millet. Among pulses, red gram (pigeon pea) is used by 64% of the centenarians, green gram by 25% and Bengal gram by 18%. Black gram is also used by a few. Almost all invariably use salt and chillies in their daily food. About 75% use groundnut oil for cooking, while gingelly oil is used by most of the remaining centenarians. Kudumu or idli (*kudumu* mainly consisting of black gram and mixed with rice in the case of *idli*) forms part of the regular food of 46% of the centenarians.

11. Chella Veera Reddy is from Mallayapalem village of Guntur taluk. He is 112 years old. He was 15 years old during the 1876 famine. He owns two acres of land and a thatched hut. He takes buttermilk thrice a day in large quantities. He feels that regular food, buttermilk and hard work have given him longevity. He got new teeth at the age of 60. His mother also lived over 100 years. He has three sons and two daughters, all living. Whenever he loses temper, he is in the habit of biting his palm to control his anger. He smokes 10 cigars a day. His wife is 98 years old (Fig. 13).

12. S. Khaja Ahmed belongs to Punganur town of Chittoor district. He is 100 years old. He was a sepoy in the palace of the zamindar of Punganur. He used to get food for himself and his family from the palace kitchen. Though his salary was only Rs. 4.50 per month, he used to collect sufficient food grains etc., for himself from the tenants of his zamindar during the collection of rent in villages. He had two wives. His first wife died at the age of 98 years and the second wife is 60 years old now. He used to observe the Ramzan fast. For the last three years he is unable to do so. He had two sons, the elder one died of heart attack when 65. The reasons for the longevity of life as claimed by him are good food and contented life during his early age (Fig. 14).

Results of Study

13. Siddamma belongs to Motukupalle village of Kadiri taluk in Anantapur district. She is 102 years old. Her brother is five years younger. She is an agriculturist, having an income of Rs. 5,000 per annum. Her family is economically sound. She takes plenty of ghee, milk, butter and cheese. She does not like too much of chillies. She also eats *kudumu* (a black gram preparation like *idli*) occasionally. In her opinion, her longevity is due to her taking good food and doing hard work. She studied upto the primary level and also acquired sufficient knowledge of the Puranas. Her son is a retired tahsildar and her grandsons are graduates. Her husband was an uneducated person. Her family was involved in a lot of litigation and she used to visit Madanapalle and Anantapur to attend the courts of justice. She saw Mahatma Gandhi some 40 years ago when he visited the Andhra area. She built a choultry near the railway level crossing in her village. She wants to be buried near the choultry. In order to meet her funeral expenses, she has given some goats for her grandson to rear. She used to help the marriages of poor girls by donating '*Mangala sutrams*'. She rarely visits the cinema but is more interested in attending 'Harikathas'. She used to walk two to three miles to Kadiri to attend Harikathas. She can recite parts of the Ranganatha Ramayana, popular in the Rayalaseema region (Fig. 15).

Regularity in taking Meals

Sl. No.	District/ City	Taking regular meals		Not taking regular meals		Avoiding meals brought from outside		Not avoiding outside meals	
		M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10
1.	Srikakulam	25	40	8	16	13	26	18	24
2.	Visakhapatnam	26	17	7	8	19	16	11	8
3.	East Godawari	23	25	3	2	9	13	14	14

Regularity in taking Meals.—Concld.

1	2	3	4	5	6	7	8	9	10
4.	West Godavari	16	28	3	6	7	13	12	17
5.	Krishna	10	37	3	4	3	16	9	21
6.	Guntur	24	48	12	6	13	21	20	25
7.	Prakasam	10	17	4	8	8	7	5	16
8.	Nellore	2	3	—	1	2	1	—	3
9.	Chittoor	23	35	2	3	10	18	15	19
10.	Cuddapah	6	16	—	3	2	1	—	3
11.	Anantapur	35	33	1	4	8	14	27	22
12.	Kurnool	11	38	1	9	5	26	7	18
13.	Mahbubnagar	2	7	1	—	—	2	3	5
14.	Hyderabad City	15	48	1	—	8	28	7	17
15.	Hyderabad	13	7	1	2	8	1	6	8
16.	Medak	8	19	—	2	2	14	5	6
17.	Nizamabad	13	13	—	1	4	5	7	8
18.	Adilabad	5	6	1	13	4	7	2	11
19.	Karimnagar	7	11	1	1	3	7	5	4
20.	Warangal	4	6	1	3	1	3	3	6
21.	Khammam	6	8	1	3	2	3	4	8
22.	Nalgonda	2	5	—	7	1	—	1	4
	Total	**286**	**467**	**51**	**102**	**132**	**242**	**181**	**267**

Note : Information in respect of 84 centenarians is not available for Cols. 7 to 10 and hence variation in the total.

14. Nearly 83% of the centenarians declared that they were accustomed to take regular meals at fixed intervals while 17% had no regular timings. Fortyone per cent declared that they were averse to taking meals brought from outside.

15. Ganta Adivaiah belongs to Chataparru village of Eluru taluk in West Godavari district. He is 103 years old. He was about 10 at the time of the 'Dhatu karuvu' in 1876-77. He has no property. His three sons who are agricultural labourers look after him. He married first at the age of 20 years and, after the death of his first wife, he married again when he was 40. His vision and hearing are good. He says that he has no worries. He is very happy with his children and grandchildren. He attributes his longevity to hard labour, timely food and rest.

Results of Study

16. Nallapa Reddy of Burrakayalakota village in Madanapalle taluk was born in April 1870. He was about 15 when the new railway line connecting Pakala-Dharmavaram was laid in 1882. He owns land. He worked as a PWD contractor. He is also running groundnut, rice and flour mills. He has been careful in his daily dietary habits throughout his life and enjoys good health. He had four sons and four daughters. Of them, one son and three daughters died already. He was a Congress worker all his life. He started his life as a cultivator with a meagre annual income of Rs. 300 and now the income of the joint family is about Rs. 1.5 lakhs per annum because of his continuous efforts. The old man is very entertaining in his talk and people gather around him to enjoy the fun. His wife is nearly a centenarian. She attends to all household work. She is fond of wearing all her jewellery all the time. The Films Division of the Government of India has produced a documentary "Decade after decade" on his life in connection with the centenary celebrations of the Indian Census (Fig. 16).

17. One in three among the centenarians said that fasting had a good effect on health.

Centenarians' attitude to fasting

Sl. No.	District/ City	Good effect		No effect		No information		Total	
		M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10
1.	Srikakulam	11	30	20	24	2	2	33	56
2.	Visakhapatnam	8	6	12	8	13	11	33	25
3.	East Godavari	7	7	11	7	8	13	26	27
4.	West Godavari	1	15	13	16	5	3	19	34
5.	Krishna	5	19	3	8	5	14	13	41
6.	Guntur	1	19	22	17	13	18	36	54
7.	Prakasam	3	5	8	16	3	4	14	25

Centenarians attitude to fasting—Concld.

1	2	3	4	5	6	7	8	9	10
8.	Nellore	—	4	1	—	1	—	2	4
9.	Chittoor	14	15	5	17	6	6	25	38
10.	Cuddapah	2	8	3	7	1	4	6	19
11.	Anantapur	7	12	21	16	8	9	36	37
12.	Kurnool	1	11	5	20	6	16	12	47
13.	Mahbubnagar	1	6	2	—	—	1	3	7
14.	Hyderabad City	7	10	6	27	3	11	16	48
15.	Hyderabad	5	3	3	6	6	—	14	9
16.	Medak	6	8	2	10	—	3	8	21
17.	Nizamabad	8	6	2	5	3	3	13	14
18	Adilabad	4	10	2	5	—	4	6	19
19.	Karimnagar	2	8	5	3	1	1	8	12
20.	Warangal	2	1	2	5	1	3	5	9
21.	Khammam	2	6	3	5	2	—	7	11
22.	Nalgonda	—	6	2	5	—	1	2	12
	Total	**97**	**215**	**153**	**227**	**87**	**127**	**337**	**569**

Food habits and health

18. Appanna of Kakinada town eats mutton twice daily and also good food. He is of the opinion that taking of arrack in limited quantity is good for health. Papa Raju of Chintalapudi village in Chintalapudi taluk was a good hunter in his youth. He demands non-vegetarian dishes from his son even now. He used to take plenty of milk during the prime of his life. He believes that his longevity is due to taking of good food and plenty of milk during his early life. D. Harischandraiah of Bellamkonda village in Sattenapalle taluk says that he used to take arrack in good quantity regularly and good food consisting of meat, ghee and curd. Matari Kistappa of Alamur village in Anantapur taluk says that he takes good food, including curd and milk, daily and his longevity is due to this. Borramma of Uravakonda town says that she takes food made of korra, rice and cholam which is generally used by the poorer sections of people and she believes that this poor but strong diet helped her to live long. Timma Reddy of Chintalapudi village in Nandikotkur taluk

says that he used to take plenty of milk and meat in his food. He says that he was taking one measure of milk every day during his younger days. In those days pure milk and ghee were available in plenty. Cholam and korra are his staple diet. He believes that his food habits contributed to his longevity. P. Subbamma of Nandikotkur town says that she never used to take food cooked in oil. She was taking a simple diet made of cholam, cooked vegetables and butter milk. She did not eat rice till she reached her middle age. It may be generally seen that higher protein content has probably helped the centenarians to maintain good health.

C. ECONOMIC ASPECTS

The centenarians themselves do not have any major avocation except a few who are still able to attend to their own work. There are some unfortunate centenarians who by force of circumstances are compelled to do work, which they are physically not capable of doing, to eke out their livelihood.

2. Avocations of their families on whom the centenarians are dependent are given in table 4. About 36% of the centenarians belong to families engaged in cultivation, 8% in agricultural labour, 17% in services, 10% in trade and commerce, 5% in household industries and 3% in miscellaneous duties. Among others while 16% have not furnished the required information, 5% of their families have reported as non-workers.

3. In the empirical study, a few centenarians have revealed their temperament of insuperable aversion to any kind of profitable labour even in the prime of their life in spite of not having any ostensible means of livelihood. How they lived is a mystery to themselves and perhaps they are temperamentally of the happy-go-lucky type who cannot take anything in life seriously.

4. The survey, has revealed that 56% or 472 persons in the State are living in poverty and 35 persons were actually found as

beggars. A broad statement showing the general position of their living is given below :

Name of the district	No. of centenarians with some means of livelihood	No. of centenarians living in poverty	No. of centenarians in begging	Total
1	2	3	4	5
1. Srikakulam ..	38	48	3	89
2. Visakhapatnam ..	37	20	1	58
3. East Godavari ..	30	21	2	53
4. West Godavari ..	16	33	4	53
5. Krishna ..	24	29	1	54
6. Guntur	37	43	18	90
7. Prakasam ..	20	18	1	39
8. Nellore	3	3	—	6
9. Chittoor.. ..	27	35	1	63
10. Cuddapah ..	13	10	2	25
11. Anantapur ..	30	42	1	73
12. Kurnool ..	28	30	1	59
13. Mahbubnagar ..	6	4	—	10
14. Hyderabad ..	28	56	3	87
15. Medak ..	7	19	3	29
16. Nizamabad ..	14	13	—	27
17. Adilabad ..	12	13	—	25
18. Karimnagar ..	10	8	2	20
19. Warangal ..	7	7	—	14
20. Khammam ..	7	11	—	18
21. Nalgonda ..	5	9	—	14
Total	**399**	**472**	**35**	**906**

5. A few case studies representing centenarians with some means of livelihood, centenarians dependent on somebody else for their bread and centenarians begging door to door are given below :

6. Mohammed Kasim of Cuddapah town served in the army during World War I. After his retirement he was deserted by his son, who is living separately. The old man is selling tea in the streets and earns Rs. 10 a month.

7. Narasimhulu of Ipur village in Tenali taluk was a fisherman and he was also plying a ferry on a canal for which he was remunerated in kind by the villagers. He is also having 2 acres of land worth about Rs. 3,000. He is one of the fortunate few who did not lose in course of time. He is happy even now, though his income is meagre, as it is sufficient for his needs and he is not dependent on anybody.

8. Chinnakka of Vayalpad spent all her life as a maid-servant doing domestic service. She lost her only daughter in her long journey of life and there is nobody to care for her. She was quite happy that she gets an old age pension of Rs. 15 per month and she need not forego her luxury of '*vakkaku*' (betal leaves and nut). She is still working as a domestic servant.

9. Nukamma of Vellanki village of Bheemunipatnam taluk belongs to the barber's community and she never led a happy life with atleast two square meals a day. When she was physically strong, she used to work as an agricultural labourer and assisted her husband in maintaining the household. She has seven children and the family always led a miserable life. All their worldly possession comes to 0.80 acres of dry land. She is now living under the care of her third son and a widowed daughter who are themselves poor.

10. Rajayyamma of Royindram village of Gajapathinagram taluk was widowed at a very early age. She was paid Rs. 12 per year for her maintenance by her father-in-law and this too was not available when she reached her 50th year. She is now being maintained by her sister whose annual income is Rs. 500.

11. Appana belonging to Kakinada city is completely dependent on his wife for his needs of food, clothing, etc. His

old wife earns something by washing clothes. But compared to some others, he is a bit more fortunate as he has got a hut at least to call his own.

12. Nagamma of Bayyanagudem village of Polavaram taluk was having a hut worth Rs. 1,500 and 5 acres of dry land. Apart from this she was earning Rs. 5 to Rs. 15 per month as an agricultural labourer. She has lost everything and she is now dependent on her widowed daughter who is eking out her livelihood as an agricultural labourer without having anything to call her own.

13. Bangaraiah of Chataparru village in Eluru taluk worked as a railway signaller for 15 years during the prime of his youth earning Rs. 12 per month. He also acquired 10 acres of land subsequently through his own efforts and was engaged in cultivation. He was swindled out of his land by his own relative. He is a destitute now and is dependent on his second daughter (Fig. 4).

14. Julekha of Gudihatnur village in Boath taluk lost what little she had in the course of time. Till recently, she was able to pull on on her previous earnings, but as the last straw on the camel's back her only son became a lunatic. She is now depending on her daughter-in-law who is hardly able to support her.

15. Abdul Wahab of Hyderabad City worked in the Police department during the regime of Nizam Mir Mahboob Ali Khan. He also earned sufficient money in business. But he could not save anything for his old age. All his children deserted him, probably because he could not save anything for them and he is a forlorn destitute now, depending on the meagre income of Rs. 10 per month which he gets on a portion of his house as rent.

16. Polaiah of Repalle taluk (110 years) was a cobbler and was supplying chappals to the agricultural families of his village. The ryots used to pay him liberally in kind for his services and he

used to collect about six bags of paddy a year. He is now considered a burden by his son who is himself struggling hard to keep a large family of six children. He is completely dependent upon the charity of his villagers now. It was the details of this centenarian obtained by the Director of census operations during a camp at Repalle that started this enquiry about centenarians. The Director is particularly grateful to him.

17. Chandramma of Lividi village in Parvathipuram taluk was married to a sufficiently well-to-do man at the age of 10 years. After the death of her husband, she lived for some time in the house of her brother-in-law. After some time she had to part with her in-laws who took away a large-portion of her lands. Even then she was maintaining herself with the agricultural produce derived from the remaining two acres of land. But she had a very big blow when the land was taken away by government under the Agency land transfer regulations, as she happens to be a non-tribal. Now she is reduced to begging.

18. Pochamma of Raikurthi village in Karimnagar taluk has been a beggar all her life. She lives in Vemulawada and says that she had dedicated her life in the service of Rajarajeswara swami, the presiding deity of the village.

19. Akula Narayana of Chittoor was the eldest son of his parents. He was so poor that no one was prepared to give his daughter in marriage to him. At the age of 40 he married and was maintaining his family through cultivation of a small piece of land which was a joint inheritance. After division of property among his brothers, he is completely rendered poor and is unable to sustain himself.

20. Ramamma of Rambhatlapalem of Repalle taluk was an agricultural labourer and was also working as a mid-wife. She has no children. Now she is begging.

Properties owned by the centenarians

21. Only 185 centenarians gave information about their movable property. The information on immovable property is available only in the case of 418 persons. Four hundred and nine centenarians *i.e.*, nearly 50% have stated that they do not possess any property. Their particulars are given below :

Value of property (Rs.)	Properties owned by centenarians	
	No. of persons owning movable property	No. of persons owning immovable property
1	2	3
Below 200	33	31
200—500	—	40
500—3,000	81	108
3,000—7,000	20	80
7,000—11,000	13	48
11,000—20,000	5	35
20,000 and above	3	76
Total	**185**	**418**

22. A few exceptional cases of propertied centenarians are presented below.

23. There are three centenarians in Srikakulam district who possess property worth Rs. 20,000 and above. Chinna Appala Naidu of Ravivalasa village has property worth rupees one lakh. It consists of 12 acres of wet land, 30 acres of dry land, five pairs of bullocks, 40 heads of cattle and a tiled house. His gross annual income is Rs. 10,000 and net income is Rs. 6,000. He was earning Rs. 1,500 annually upto his 25th year, Rs. 3,000 till he was 50, Rs. 5,000 till he was 75 years old and Rs. 10,000 afterwards.

24. Bangaraiah of Parvathipuram town is having one tiled house and 1/3rd share in another building, the total value of the property works out to Rs. 30,000. He was only an agricultural labourer till his 25th year, earning 3 annas (less than 1/5th of a rupee) daily. As luck favoured him, he switched over to the business of supplying labour to tea estates in Assam and was earning a big sum of Rs. 2,000 per month upto his 50th year. His forest contracts in his 60s and 70s fetched him only Rs. 350. After his 75th year, his main activity has been cultivation while he maintained his forest contractorship as a subsidiary activity, maintaining an income of Rs. 300 on an average per month.

25. In Visakhapatnam district there are eight centenarians having property worth between Rs. 30,000 and Rs. 80,000. Ramu Naidu of Pedagangavaram village in Chodavaram taluk has property worth Rs. 30,800. It consists of 12 acres of dry land, 8 acres of wet land, 3 pairs of bullocks, 20 cows and other household articles worth Rs. 500. His five sons are also cultivators and they are still living together as a joint family. The income of the family was Rs. 1,000 per annum in the good olden days. Though it has risen to Rs. 4,000 per year now, the overall economic position of the family is below their needs owing to the large number of members in the family.

26. Chamakuri Venkatesu of Talluru in Pithapuram taluk (East Godavari district) is having property worth Rs. 20,000. In addition to his own land of 5 acres, he was also cultivating 60 acres of leased land. He was earning Rs. 1,000 per year upto his 50th year and Rs. 2,000 afterwards. He incurred debts of Rs. 10,000 and he is presently engaged in clearing the debts.

27. Satthamma of Vemulawada village in Kakinada taluk is one of the richest centenarians in the state. She is having property worth Rs. 4 lakhs. It consists of 80 acres of land and two buildings. The entire property is distributed among her sons and daughters. At the time of her marriage, they were having

only 2 acres and in course of time they added 78 acres of land and constructed two buildings

28. In West Godavari district the richest centenarian is having property worth Rs. 13,000. Another centenarian quoted the value of his property at Rs. 2,000 and all others reported that the value of their property was about Rs. 1,000 or below.

29. In Krishna district the richest centenarian quoted the value of his property at Rs. 1 lakh. He is engaged in the tamarind trade and is also running a general store. Three more centenarians quoted the value of their property at Rs. 96,000, Rs. 60,500 and Rs. 28,500. The remaining centenarians who own properties have property worth less than Rs. 6,000.

30. In Guntur district the richest centenarian quoted the value of his property at Rs. 18,5,000. Another six centenarians are having properties worth Rs. 100,000, 80,000, 60,000, 52,000 30,600, and 21,500. The remaining propertied centenarians possess properties worth less than Rs. 12,000.

31. In Prakasam district, the richest centenarian possesses property worth Rs. 80,000 while another two centenarians are having property worth Rs. 40,000 and Rs. 25,500 respectively. All others own property worth less than Rs. 7,000. In Nellore district two centenarians reported the value of their property at Rs. 48,500 and Rs. 46,800 respectively.

32. In Chittoor district eight centenarians reported the value of their property above Rs. 20,000. Gangi Naidu of Mudigolam village in Bangarupalem taluk of Chittoor district is having an annual income of Rs. 5,000. He possesses property worth about Rs. 50,000, consisting of 18 acres of land, one terraced building, one pair of bullocks, 20 cows, 8 buffaloes and 3 oil engines. This centenarian introduced paddy and sugarcane cultivation for the first time in that area. He was also responsible for digging more than 20 irrigation wells in the surrounding areas.

33. Nallapa Reddy of Burrakayalakota village in Madanapalle taluk of Chittoor district owns agricultural properties, mills and also a prosperous business. He is financially very sound and now leads a happy and contented life (Fig. 16).

34. The richest centenarian in Anantapur district possesses property worth about Rs. 3 lakhs. He is having 75 acres of land, $3\frac{1}{2}$ acres of garden in addition to some cattlehead. There are 13 more centenarians in this district with properties ranging from Rs. 20,000 to Rs. 90,000.

35. There are four centenarians in Kurnool district possessing properties ranging between Rs. 20,000 to Rs. 65,000.

36. Fakruddin Ahmed of Hyderabad city is one of the few fortunate centenarians in all respects. He owns 300 acres of land worth about Rs. 4 lakhs at Newasa in Maharashtra State. His son is an advocate with a lucrative practice at Hyderabad (Fig. 17).

37. In Nizamabad district there are five centenarians possessing properties ranging between Rs. 22,000 and Rs. 45,000.

38. One common feature appears to be that all the rich centenarians in the State mostly possess their wealth in the shape of land. They are mostly self-made persons who came up by hard work. Seldom perhaps a man born with a silver spoon dies with it. Further it conforms to the story of Gabriel Chapnian. Gabriel aged 117 living in Abkhazia hill is a farmer and continues to work-half-a-day in the fields. His prescription for longevity is "active physical work and a moderate interest in alcohol and the ladies,".

Decline in the economic position of the centenarians

39. With growing age, a fairly large number of centenarians face economic difficulties. They are unable to get the minimum needs of food, clothing and shelter and many of them are living through alms. Their relatives have abandoned them as they

themselves are very poor. Some of the case studies in this respect are discussed below.

40. Linganna of Pedapadampuram village in Pathapatnam taluk, Srikakulam district, was working as an agricultural labourer so long as his health permitted. In his younger days, he went to Rangoon also where from he returned at the age of 30 and married. Now for 15 years he had been living at the local rice mill by begging. His only daughter is a widow and finds it difficult to maintain him.

41. Rathaiah of Bhattiprolu town, Guntur district, was living happily during his younger days as the income derived from agriculture was enough to maintain his family. At present he is abandoned by his kith and kin and lives by begging.

42. Syed Ali Saheb of Hyderabad city was working as a painter in Lalaguda railway workshop earning Rs. 150 p.m. for a period of 18 to 20 years. Now he is living on the charity of his neighbours, one sympathetic neighbour allows him to live in a small room of his house.

43. Dasu of Nampalle village in Bangarupalem taluk, Chittoor district, is a cobbler and he was earning Rs. 1,500 a year through his profession. He was also supplementing his income by doing cultivation with the help of his sons. Now he is abandoned by his son and lives with his wife in dire poverty.

44. In the case of women centenarians the real tragedy starts with their husbands' death, particularly during later stages of their life.

45. Narsamma of Tadpatri town belongs to the weavers' community. Originally the family was engaged in cloth weaving. Later they did dairying also. The centenarian was a very hard-working woman in the early days of her marriage. She was leading a happy life during her middle age when her sons started earning. One of her sons became the chairman of Tadpatri

municipality. In the declining years of her life, she is again in distress as her sons themselves are struggling hard for a livelihood.

46. Sarabhamma of Manesutham village in Sattenapalle taluk, Guntur district, is a Lambadi woman. Her father worked as carpenter and blacksmith and lived happily. Her husband died 50 years ago leaving her to her son. After her sons' death her grandchildren drove her away and she is now begging.

47. Subbamma of Kaikavolu village in Kakinada taluk was an agricultural labourer. She was happy during her early life. She became helpless after her husband's death. She is depending upon her widowed daughter who is herself living by begging.

Relatives taking care of centenarians.

48. There are 307 centenarians living with other persons not related to them. Two hundred and sixtyfive centenarians are living in their own houses. It has to be presumed that in respect of others, they are living in the houses of those related to them.

49. Among the 906 centenarians whose cases have been studied, 479 are looked after by their sons, 83 by their daughters; 121 by their grandsons, 17 by their grand daughters, 35 by their wives, 107 by other near relatives, five by distant relatives, while 52 are able to manage for themselves. The remaining seven are destitute centenarians under the protection of their neighbours.

50. Among the destitute centenarians, the case of a woman centenarian of Kosigi in Kurnool district elicits the sympathy of all. She lost her vision even in her early age and as such was unmarried. And yet all these vicissitudes of fortune have had no effect on her and she has not lost her zest for life. She has mellowed in the trials and tribulations of life. She never utters

a word of disgust or contempt for her life. Strangely enough, she is being looked after by another destitute woman. She finds pleasure in narrating stories to the children (Fig. 18).

51. Most of the centenarians are very poor. They do not have even one room to live in. All the earthly pleasures they enjoy consist of one bamboo cot, one dirty pillow and one shawl. In many cases their grand-children are looking after their physical needs. Utter poverty is the main reason for their being ill-fed and ill-clothed. But one surprising feature is that none of the centenarians expressed a desire for medical attention to cure their physical ailments. Happily enough, in many cases, the centenarians are looked after with deference and care.

52. In comparison with the utter helplessness and poverty of these centenarians, the impressions of Alexander Leaf. M.D., in his article "Every day is a gift when you are over 100" (*National Geographic*, January 1973) present an interesting background of three areas of the world, where people are known to live to extreme ages, hold good in the case of some centenarians who are looked after well with deference and care among the families they happen to live.

> "A striking feature common to all three cultures is the high social status enjoyed by the aged. The sense of family continuity is strong and also a sense of usefulness. Maintaining a placid state of mind free from worry or emotional strain is emphasised by many centenarians".

D. RELIGION AND LITERACY

Among the 906 centenarians in respect of whom all the schedules have been canvassed in Andhra Pradesh, 702 are Hindus, 174 Muslims, 27 Christians and one each is a Jain, a Buddhist and a Sikh. The proportion of Muslim centenarians is very high when compared to the 8.09% they form of general population.

2. *Distribution of centenarians according to religion*

Sl. No.	District	Hindus	Muslims	Chris-tians	Jains	Budd-hists	Sikhs
1	2	3	4	5	6	7	8
1.	Srikakulam ..	89	—	—	—	—	—
2.	Visakhapatnam ..	55	3	—	—	—	—
3.	East Godavari ..	51	2	—	—	—	—
4.	West Godavari ..	50	—	3	—	—	—
5.	Krishna ..	48	2	4	—	—	—
6.	Guntur ..	68	11	11	—	—	—
7.	Prakasam ..	34	2	3	—	—	—
8.	Nellore ..	5	1	—	—	—	—
9.	Chittoor ..	54	9	—	—	—	—
10.	Cuddapah ..	13	11	1	—	—	—
11.	Anantapur ..	48	24	—	1	—	—
12.	Kurnool ..	44	13	2	—	—	—
13.	Mahbubnagar ..	8	2	—	—	—	—
14.	Hyderabad ..	29	58	—	—	—	—
15.	Medak ..	19	9	1	—	—	—
16.	Nizamabad ..	18	8	1	—	—	—
17.	Adilabad ..	14	10	—	—	1	—
18.	Karimnagar ..	12	5	—	—	—	—
19.	Warangal ..	15	1	1	—	—	—
20.	Khammam ..	17	1	—	—	—	—
21.	Nalgonda ..	11	2	—	—	—	1
	Andhra Pradesh ..	**702**	**174**	**27**	**1**	**1**	**1**

3. A large number of Hindu centenarians were living in Srikakulam, Guntur, Visakhapatnam, Chittoor, East Godavari, West Godavari, Anantapur, Krishna, Kurnool, Prakasam and Hyderabad districts. In all the districts centenarians among Hindus are more except in Hyderabad district where Muslim centenarians are twice the number of Hindu centenarians. In Anantapur district 1/3rd of the centenarians are Muslims. In Hyderabad district out of 58 Muslims, 49 are living in Hyderabad

city. A considerable number of Muslim centenarians are also found in Kurnool, Guntur, Cuddapah, Chittoor, Medak and Adilabad districts where the proportion of Muslim population is also relatively high. Similarly the maximum number of Christian centenarians (11) are living in Guntur district.

4. Tirupati is the largest pilgrim centre in Andhra Pradesh and it attracts pilgrims throughout the year from all over the country. Hence no wonder if among the centenarians the highest number (239) visited Tirupati. The list of pilgrimage centres visited by the centenarians is given below:

Sl. No.	Name of the pilgrimage centre	No. of centenarians visited		
		P	M	F
1	2	3	4	5
1.	Tirupati	239	116	123
2.	Bhadrachalam	85	28	57
3.	Simhachalam	77	33	44
4.	Gulbarga	27	15	12
5.	Annavaram	22	13	9
6.	Kasi (Benaras)	14	8	6
7.	Kotipalli	14	7	7
8.	Rameswaram	13	6	7
9.	Kalahasti	13	7	6
10.	Antarvedi	13	1	12
11.	Ajmir	13	7	6
12.	Vemulavada	13	3	10
13.	Mahanandi	11	2	9
14.	Yadagirigutta	10	3	7
15.	Srisailam	7	4	3
16.	Sri Sai Temple	7	3	4
17.	Mecca-Medina	6	4	2
18.	Jagannadham (Puri)	5	4	1
19.	Badrinath	4	4	—
20.	Pandharpur	4	4	—
21.	Kumara Yudda	3	1	2
22.	Yousufin Darga	3	2	1
23.	Nagpur	3	—	3

Contd.

1	2	3	4	5
24.	Arsavalli	3	3	—
25.	Nageswara Temple	2	1	1
26.	Edpalli Temple	2	2	—
27.	Utnoor Darga	2	—	2
28.	Sangam	1	1	—
29.	Mukhalingam	1	1	—
30.	Ramagudi	1	1	—
31.	Nagore	1	—	1
32.	Peddagath	1	1	—
33.	Alampur	1	1	—
34.	Narasimha Temple	1	—	1
35.	Goa	1	—	1
36.	Rapilla	1	1	—
37.	Dwaraka Tirumala	13	7	6

5. The pilgrim centres visited most by the centenarians are Bhadrachalam, Simhachalam and Annavaram in that order.

6. According to Hindu belief a person who visits Varanasi, and Rameshwaram will not be born again. But in Andhra Pradesh, only a few can afford to visit these distant two places. About 10 centenarians have visited these places.

7. Though generally speaking the economic condition of most of the centenarians is below average, six Muslim centenarians have visited Mecca.

Mother Tongue

8. Seventy-five per cent of the centenarians speak Telugu as their mother tongue. Nineteen per cent speak Urdu and out of the remaining, 14 persons speak Marathi, 12 speak Hindi, 8 speak Lambadi, 9 speak Oriya, 7 speak Tamil, 6 speak Kannada and one each speaks Gujarathi, Marwadi, Koya, Savara, Gadaba and Gurumukhi. In Hyderabad city out of the 64 centenarians, 49 are Urdu-speaking. Table 2 shows the distribution of these centenarians by their mother tongues.

Educational level

9. The concept regarding literacy as per the 1971 census was as follows :

DEFINITION OF LITERATE : A person who can both read and write with understanding in any language is to be taken as literate. A person who can merely read but cannot write is not a literate. It is not necessary that a person who is literate should have received any formal education or should have passed any minimum educational standard. A person who is literate, *i.e.*, who can both read and write, was recorded as literate in the 1971 census. Ability merely to sign one's name was not adequate to qualify a person as being able to write with understanding.

10. In the 1891 census (i) persons under instruction either at school, house or college, were recorded as 'learning' whether they knew to read or write or not; but children only learning texts or the multiplication table, were probably excluded, (ii) persons who could both read and write some language but were not at the moment under instructions were treated as 'knowing' or 'literate' and (iii) 'illiterate' was recorded for those persons who were not under instructions and were not able to read and write any language. It included also those who could write or could sign their own name but not read.

11. Out of a total population of 287, 223, 431 recorded in the 1891 census literacy figures were available for 261, 838, 926 persons (91.16 per cent) as the remaining 25,384, 505 persons (8.84 per cent) belonged to the excluded areas in India. Out of these, literacy figures for males and females were available in the following manner.

	Persons	Males	Females
Population recorded ..	.. 287,223,431	146,727,296	140,496,135
Population for which literacy available	.. 261,838,926 (91.16%)	133,371,008 (90.89%)	128,467,925 (91.43%)

Source: S.C.Srivastava's Indian Census in perspective, Census of India, 1971, Census Centenary monograph No.

Results of Study

12. Out of the population for which the literacy figures were available, the break-up was as follows :

	Persons	Males	Females
Population for which literacy data are available	261,838,926	133,371,001	128,467,925
Learning	3,195,220 (1.22%)	2,997,558 (2.25%)	197,662 (0.15%)
Literate	12,097,530 (4.62%)	11,554,035 (8.66%)	543,495 (0.42%)
Illiterate	246,546,176 (94.16%)	118,819,408 (89.09%)	127,726,768 (99.43%)

13. If both 'learning' and 'literate' figures are combined, the literacy for India came to 5.84 for the total population in that census. For males it was 10.91% and for females it was only 0.57%.

14. Over 92% of the 906 cetenarians covered are illiterate. Among others, six are literates without any educational level, 36 have passed primary education, 24 have passed middle class level and two have passed matriculation. Two matricultes belong to Hyderabad city. Table 3 shows the sex-wise distribution of these centenarians together with their literacy standards.

15. Syed Faqruddin is the father of Sri Syed Azeemuddin, a leading advocate of Hyderabad living at Mozamjahi market. He is 110 years old. He earns about Rs. 30,000 annually through agriculture. He owns about 300 acres of land at Newasa in Maharashtra. He passed the Munshi test and is having a good knowledge in Marathi. He takes milk daily in the early morning. He is fond of eating biryani even now. He used to spend a major portion of his earnings on charity. He visited Mecca once.

He celebrated several marriages of others. He is very heavy and not able to move now. He had three sons and three daughters. His mother also lived upto 115 years and a sister upto 112 years. The centenarian is sportive, entertaining and very tolerant. He recites many devotional songs in Marathi on Hindu mythology (Fig. 17).

16. Only 74 centenarians have claimed that their longevity is due to their efforts. Some of them have stated that they have got regular habits and never indulged in excesses of any kind. One person has stated that his longevity is due to his consumption of butter milk daily. Another has stated that he is in the habit of taking '*Sonthi kashayam*' (ginger brew) daily.

Centenarian taking 'kashayam' daily

17. Jinka Chennappa belongs to Proddatur town of Cuddapah district. He is 110 years old. He was seven years old when the Mission Hospital was constructed at Jammalamadugu. His mother gave him birth when she was 60. He used to eke out his livelihood by weaving but left it at the age of 80. Though he earned six seers of gold and 20 seers of silver at the prime of his life, he lost all his earnings through drinking and cards. He takes ginger brew (*kashayam*) daily at breakfast and feels that it has helped him to keep healthy. The condition of his vision, hearing and skin are good. He lost his teeth when 80. He is very descriptive in speech and talks as though he is telling a story. He gives half a seer of rice to sparrows and a quarter seer of rice to crows daily even foregoing his own food some time. When he was 33, he participated in the murder of one Bali Reddy at the instigation of others and he was sentenced to 10 years' imprisonment, but on an appeal he was released after three months. He went to Tirupati and stayed there for a month as an act of repentence for the sin committed by him. He was a friend of one Verri Ramiah who became a Sanyasi and used to go about naked. Ramiah claims he saw a vision near Nandyal when in a drunken state and left drinking at the request of the Gods.

The centenarian also said he witnessed a strange phenomena of Lord Venkateswara giving evidence in the court at Kakinada through a voice from above in a case between a Vysya gentleman and a Muslim at the appointed time (Fig. 19).

Oldest centenarian

18. Sri Mungaiah, now 130, is running an oil ghani earning about Rs. 10 per month. He studied upto the 5th class. He was the firstborn of his parents. In the past, he led a good life. He is now looked after by his brother's son-in-law. He takes food four times daily and is fond of eating mutton daily. He visited Tirupati and Bhadrachalam. He takes tea and also smokes four cigars a day. His wife died at the age of 70 years. He has only one son aged about 70 years. His grandfather also lived upto 100 years. About 11 years ago, he was unconscious for 10 hours and taken to be dead by all, but he woke up again.

19. A statement showing the number of persons in each district who have stated that they did '*Suryanamaskarams*' is given below :

Sl. No.	District/ City	No. of centenarians practising Suryanamaskarams
1	2	3
1.	Srikakulam	8
2.	Visakhapatnam	1
3.	East Godavari	—
4.	West Godavari	5
5.	Krishna	9
6.	Guntur	8
7.	Prakasam	2
8.	Nellore	1
9.	Chittoor	15
10.	Cuddapah	—
11.	Anantapur	—
12.	Kurnool	—

Concld.

1	2	3
13.	Mahbubnagar	2
14.	Hyderabad City	2
15.	Hyderabad	1
16.	Medak	—
17.	Nizamabad	3
18.	Adilabad	5
19.	Karimnagar	2
20.	Warangal	—
21.	Khammam	—
22.	Nalgonda	1
	Total ..	**65**

20. A statement showing the distribution of centenarians who believed that their longevity was due to their own efforts and by the grace of God and those who said that it was predicted by astrologers is given below. All the Muslim centenarians attributed their longevity God's grace.

Sl. No.	District	Due to		Own efforrs combined with God's grace	Predicted by astrologers
		Own efforts	God,s grace		
1	2	3	4	5	6
1.	Srikakulam	4	77	2	2
2.	Visakhapatnam	—	49	7	8
3.	East Godavari	6	38	5	3
4.	West Godavari	2	39	8	3
5.	Krishna	2	45	2	7
6.	Guntur	9	71	6	5
7.	Parkasam	—	35	—	2

Concld.

1	2	3	4	5	6
8.	Nellore	—	5	1	—
9.	Chittoor	1	48	7	3
10.	Cuddapah	3	21	1	1
11.	Anantapur	7	59	4	1
12.	Kurnool	1	54	4	1
13.	Mahbubnagar	2	8	—	2
14.	Hyderabad	2	81	3	2
15.	Medak	1	25	2	1
16.	Nizamabad	1	24	2	2
17.	Adilabad	—	24	1	2
18.	Karimnagar	—	18	2	2
19.	Warangal	2	11	1	—
20.	Khammam	—	10	8	1
21.	Nalgonda	—	14	—	—
	Total	**42**	**756**	**66**	**44**

Note: Information in respect of 42 centenarians is not available for Columns 3 to 5 and hence variation in the total

Attitude to death

21. Only 272 centenarians expressed their desire to live longer. But almost all of them are not physically in such a bad condition as others. Economically also they are better off than the persons who expressed their desire to die.

22. Only 90 centenarians are found to be fearing death and all the rest are well prepared to meet it whenever it comes. Some of them even expressed a desire to bring their miserable existence to an end as quickly as possible.

23. The causes for courting death are many. Perhaps they are suffering due to some physical disabilities or the economic

condition of the family is so poor that they do not wish to be a burden to them any longer.

Sl. No.	District	No. of centenarians	
		Fearing death	Who wish to live longer
1	2	3	4
1.	Srikakulam	—	21
2.	Visakhapatnam	5	18
3.	East Godavari	4	18
4.	West Godavari	10	25
5.	Krishna	5	15
6.	Guntur	5	35
7.	Prakasam	11	13
8.	Nellore	—	2
9.	Chittoor	5	21
10.	Cuddapah	1	4
11.	Anantapur	4	13
12.	Kurnool	17	12
13.	Mahbubnagar	2	2
14.	Hyderabad	4	17
15.	Medak	4	11
16.	Nizamabad	2	7
17.	Adilabad	2	13
18.	Karimnagar	2	1
19.	Warangal	3	6
20.	Khammam	2	9
21.	Nalgonda	2	9
	Total	**90**	**272**

Practice of sacrifices

24. Ninetytwo centenarians have stated that they offered sheep and goats as sacrifice. Among them, the maximum number (28) belong to Hyderabad district. There are 42 centenarians

who have offered fowls to gods and goddesses as sacrifice. One belonging to West Godavari district offered pigs as sacrifice. Majority of the centenarians do not seem to have any faith in ritualistic sacrifices.

Sl. No.	District	Sheep or Goat	Fowls	Pig	Land donated	Kind of sacrifice not stated
1	2	3	4	5	6	7
1.	Srikakulam ..	3	2	—	—	10
2.	Visakhapatnam	3	7	—	—	7
3.	East Godavari ..	3	3	—	—	3
4.	West Godavari	1	6	1	—	1
5.	Krishna ..	3	4	—	—	6
6.	Guntur ..	6	6	—	—	2
7.	Prakasam ..	2	1	—	—	2
8.	Nellore ..	—	—	—	—	—
9.	Chittoor ..	5	1	—	—	7
10.	Cuddapah ..	1	—	—	—	4
11.	Anantapur ..	8	1	—	—	3
12	Kurnool ..	6	1	—	—	6
13.	Mahbubnagar ..	3	1	—	—	—
14.	Hyderabad ..	28	4	—	—	9
15.	Medak ..	3	—	—	—	1
16.	Nizamabad ..	4	—	—	—	2
17.	Adilabad ..	4	2	—	—	3
18.	Karimnagar ..	—	—	—	—	4
19.	Warangal ..	2	1	—	—	1
20.	Khammam ..	3	1	—	1	—
21.	Nalgonda ..	4	1	—	—	—
	Total ..	**92**	**42**	**1**	**1**	**71**

Charitable aids

25. The table below shows the number of centenarians associated with the construction or donation for construction

of temple/choultry/school or any other charitable institution.

Sl No.	District	Construction of temples	Mosques	Choultries	Schools	Darga	Charitable institutions	Type of construction not stated
1	2	3	4	5	6	7	8	9
1.	Srikakulam	14	—	1	—	—	—	4
2.	Visakhapatnam	6	1	—	1	—	1	2
3.	East Godavari	10	—	—	1	—	—	4
4.	West Godavari	4	—	1	2	—	—	1
5.	Krishna	3	—	—	—	—	—	3
6.	Guntur	10	—	—	2	—	—	5
7.	Prakasam	4	—	—	—	—	1	—
8.	Nellore	—	—	—	—	—	—	—
9.	Chittoor	8	1	1	1	—	—	2
10.	Cuddapah	—	—	—	—	—	—	—
11.	Anantapur	9	4	8	3	—	—	5
12.	Kurnool	5	—	—	—	1	—	—
13.	Mahbubnagar	—	—	1	—	—	—	—
14.	Hyderabad	1	3	1	2	—	1	4
15.	Medak	—	—	—	—	—	—	3
16.	Nizamabad	3	1	—	—	—	—	2
17.	Adilabad	2	1	—	—	—	—	—
18.	Karimnagar	1	2	—	—	—	—	1
19.	Warangal	1	—	—	—	—	—	—
20.	Khammam	3	—	—	—	—	—	—
21.	Nalgonda	1	—	—	—	—	—	—
	Total	**85**	**13**	**13**	**12**	**1**	**3**	**36**

26. Among the centenarians there are a few persons who have totally dedicated their life to the service of God or religion, while some others have donated for the service of God. Some interesting profiles are noted below.

27. Veeramma of Ramannapalam village in Chintalapudi taluk donated a cradle to Lord Satyanarayana of Annavaram seeking the welfare of her children. Rai Bai of Hyderabad city constructed a dharamasala at Pandharpur by selling gold ornaments (Fig. 20). Bhamidipati Venkanna of Pithapuram town is a Vaidic Brahmin. He has been very devotedly popularising the mantra '*Om Namasivaya*'. Women centenarians in Karimnagar district generally dedicated their lives to Rajarajeswara Swami of Vemulawada. Hanumamma of Chintakunta village of Karimnagar taluk says that by the blessings of Rajarajeswara Swami and Renuka Devi, she became strong, healthy and she got rid of all her ailments. She was suffering from boils and wounds and because of ill health she was separated from her husband. The Lord and her consort used to appear in her dreams and caution her about the difficulties ahead. Nelle Pochamma of Raikurthi village was separated from her husband and has spent her life in the service of God Rajarajeshwara Swami. When ever she was in troubles she used to pray him much to her relief.

28. Thoomu Rajya Lakshmamma belongs to Bhadrachalam town, Khammam district. She is 105 according to the birth records presented by her. Her family owns about 10 acres of land. Her husband came there as a postmaster and settled there. Her marriage occurred in a strange way. She went for the marriage of her maternal uncle. Owing to some reason the marriage party did not turn up. So she was married to her maternal uncle at the same *lagnam* (auspicious time). She used to take raw milk in large quantities. She likes curd. In food she is very particular about green leaves and bhendi. She takes a brew made of ginger and coriander powder. Their house being close to the Godavari, she used to take bath daily in the river. She repeats the Narasimha strotram every day and repeats Anjaneya dandakam when ill. She used to feed a number of guests even upto 40 persons a day. She constructed one temple for Lord Narasimha opposite to her house. The temple is in the same

compound as the famous Sri Seetharama Swami temple of Bhadrachalam. She narrates that the idol she got installed was cast out into the Godavari on three occasions by some persons hostile to her. But the idol came back to her on all the three occasions when she was taking the bath in the Godavari. She likes to see the films. She wears glasses for the last 25 years only and is a bit hard of hearing now. She had three sons and five daughters. Two daughters have died. She came to know about the census 50 years back. In 1900 a country boat saved her, her husband and children from the top of the tiled roof at Chowdavaram during the Godavari floods. She plays with her grandchildren. She has five generations of relations in the same house. She checks up daily whether all persons have gone to bed before she herself retires. On Friday she will not allow anyone to give anything to anybody. It starts from Thursday evening. At the age of 53 she was stated to be dead on one occasion. After 20 hours, she got up, just before the body was to be taken for cremation. During this period of lifelessness she says she had a vision of "Paradise" and was overwhelmed with what she saw. An interview with this centenarian was recorded and relayed by All India Radio, Hyderabad (Fig. 21).

Experiences of the supernatural

29. From among the 906 centenarians, 106 have stated that they had a vision of experience of God in the past. A statement showing the districtwise distribution of centenarians who said that they had a vision of God or experience is given below :

Sl. No.	District	God	Ghosts	Witch-craft
1	2	3	4	5
1.	Srikakulam	11	6	2
2.	Visakhapatnam	8	5	—
3.	East Godavari	14	6	—
4.	West Godavari	4	10	2
5.	Krishna	5	5	—

Concld.

1	2	3	4	5
6.	Guntur	14	6	1
7.	Prakasam	4	3	—
8.	Nellore	—	—	—
9.	Chittoor	11	3	—
10.	Cuddapah	—	—	—
11.	Anantapur	3	7	2
12.	Kurnool	2	6	—
13.	Mahbubnagar	—		—
14.	Hyderabad	7	7	1
15.	Medak	1	1	—
16.	Nizamabad	3	3	—
17.	Adilabad	2	2	1
18.	Karimnagar	6	1	—
19.	Warangal	3	1	—
20.	Khammam	7	2	—
21.	Nalgonda	1	—	—
	Total	**106**	**74**	9

30. There are some weird tales revealed by them. Some have seen ghosts in the form of goats, rams and other animals. One person has stated that Lord Venkateswara gave evidence in a court in a case of debt. His version is better revealed in his own words.

31. "I had two friends—one a Vaisya and another a Muslim. They were not only friends but also neighbours. They had their houses at Kakinada side by side. The Vaisya (Nallappa Chetty) was selling peas. He was very poor. The Muslim was a very nice man and he advanced Rs. 500 to Chetty for developing his business. Chetty earned profits in his business and cleared the dues. But the Muslim after some time demanded the money borrowed from him again, though Chetty contended that he had cleared the dues. The Muslim went to the court to seek redress. When the district munsiff asked the Vaisya to get his witness, the Vaisya told the munsiff that "Lord Venkateswara" alone was

his witness. It is said that summons were sent to the Lord and they were acknowledged. A letter was also received stating that the Lord would give His evidence at 12 noon on the hearing day. To witness the scene, I too had been to the court hall at Kakinada. Exactly at the stroke of 12 noon on the day of hearing, a sound came as "OM" and then gave evidence in the guise of "Akasavani" as follows, Chetty returned Rs. 500 with interest to his friend when he was washing his face in the morning sitting on the pial of his house. He took the sum with his left hand and placed in the third almirah in the accounts books under page 101 and the amount is still there. Later on when verified the amount was found at the same place. The Muslim forgot about it and expressed his regret". The centenarian also avers that it was published in newspapers then and got wide publicity.

32. There is a practice called "Anjanam" in Andhra Pradesh in which the palm of a person will be blackened with some paste. The wizard will invoke the deity and following the chanting of mantras, the ancestor will appear in the hand of the seeker. The seeker can have a tete-a-tete talk with his ancestor in which the ancestor will make his demands for the satisfaction of his spiritual life. Whether it is actually a hallucination created in the mind of the seeker or a real thing, is a matter known only to the seeker and the wizard who does it and it is for the scientist to know the truth.

33. Some of the centenarians saw the spirits in the form of women with dishevelled hair and some in the form of a flame. Some of these narrations are reproduced below.

34. Yendaiah of Gollagandi village Ichchapuram taluk in Srikakulam district had seen a ghost as a woman in a white sari moving towards the village outskirts. Kancharana Papanna of Potavaram in Patapatnam taluk of Srikakulam district narrated that a ghost used to ask him for favours like tobacco, food, etc., but he never supplied them. Kotanna Ramunaidu of village Gangavaram in Chodavaram taluk of Visakhapatnam district

has seen a ghost in the form of a cock looking at his grandson sleeping on a cot. He woke up and asked "Whose cock is it?" Then it disappeared and on another occasion he saw a ghost in the form of a goat. Dogga Venkanna of Vasada village in Chodavaram taluk of Visakhapatnam district says that his wife was under the influence of a ghost for some time and she was relieved of the ghost by a man living at Santhepalem. Shaik Narayana Saheb of Tirumalyapalem village in Rajahmundry taluk of East Godavari district says that he had the experience of a ghost at the age of 30. He was physically very strong and was subjected to witchcraft by his enemies in the village. Konduri Kameswaramma of Amalapuram town in East Godavari district says that she believes in ghosts. She thought that her daughter who died early was transformed into a ghost and did not allow her second grand-son to take milk. Then she named him after her late daughter, whereupon the child took his milk without any difficulty.

35. Solla Pedavenkanna of Munipalle village of Kovvur taluk in West Godavari district claims that he cures people under the influence of ghosts. Rosiah of Pondugula village in Palnad taluk of Guntur district recalled an incident when he came across a goat once and carried it on his shoulders for a furlong but suddenly it disappeared and he was ill for three days. Thimmaiah of Pathur village in Vicarabad taluk of Hyderabad district recalls that he has seen a ghost in the form of a woman wearing a white sari and blouse, and at times in the form of a torch misleading his way during nights. Abdullah of Maddur village in Jangaon taluk of Warangal district recalls an incident that while he was cutting a tree at midnight, he saw a ghost taking rounds of the tree and heard its cries. He also saw flames rising and disappearing.

36. Some centenarians said that they have experienced God during their life. Ammanna of Pedasankali village in Pathapatnam taluk of Srikakulam district says that she has seen '*Vaikun-*

tam' (Heaven). Adilaxmi of Kotagundredu village of Vizianagaram taluk in Visakhapatnam district says that she saw God cooking dishes on the occasion of a marriage. She knew mantras and could cure headaches by chanting them. Sukala Dalaiah of Dharma Sangaram village in Narasapatnam taluk in Visakhapatnam district says that God appeared and consoled him during his troubles. Devasanyasi of Kamaram village of Srungavarapukota taluk in Visakhapatnam district believes in Sri Rama and atrributes all happenings in his life to Sri Rama. Peda Venkanna of Peddapurepadu village in Kakinada taluk, East Godavari district, claims that he has seen *Lord Yama* (God of death) in dream who asked him to wait for some more time on earth and that at the appropriate time his servants would come to take him away. Appanna of Sankavaram village in Prathipadu taluk of East Godavari district recalls that he has seen God in human form along with Nandi (bull) in dream, advising him to offer prayers to a breeding bull. Venkateswaramma of Nagulapalle village in Pithapuram taluk of East Godavari district says that once she had the experience of seeing God when she was pronounced dead.

Prayer

37. Among the 906 centenarians, 551 centenarians are performing daily prayers. The districtwise break-up together with the names of the deity repeated by them is given in table No. 9.

38. Among the names of Hindu Gods, constantly repeated, the name of 'Rama' stands first. Among the 174 Muslims centenarians, 160 repeat the name of 'Allah' within themselves.

39. Among the centenarians, one person participated in a murder and he suffered a jail term also for it. But after he came out he lived a very pious life. He did penance on Tirumala hills to expiate his sin. He spends even today 1/4th of his income on feeding sparrows daily. He seeks more the company of birds

than his fellow human beings, as though he has lost his belief in humanity.

40. Another centenarian who served a jail term of 12 years has thoroughly changed and became very religious. He is spending his life chanting the name of God and is ready to meet his death without fear as he had made his peace with the Almighty.

41. None of the centenarians, however, stated that they lived so long because they were praying regularly. Praying regularly is a part of their life.

Personal achievements and significant events in life

42. Two centenarians have stated that their marriage had been a personal achievement for them in their lives. It may not be easy to grasp the full significance and purport of this statement, but they appeared convinced. Two persons stated that they had identified some new cattle diseases, but they did not say whether they had also discovered any remedy for them. Two persons stated that they had distributed their property to the poor. Seven persons stated that construction of a house in their life time had been their achievement. Thirteen persons stated that earning landed property had been their achievement. One among them stated that he earned 90 acres of land during his life. Two persons stated that they assisted in the marriage of poor people. One remarkable woman declared that her 21 confinements were her personal achievement. Two persons declared that performance of the marriages of all their children had been their personal achievement. One person stated that going on a pilgrimage with the money earned by himself had been his most significant achievement. Six persons who donated or assisted in the construction of temples stated that it was their achievement in life.

43. As regards significant events in life, various persons gave various accounts while most of the centenarians did not give any statement at all in this regard. One person declared that he saw

God in his dream. One person has stated that she was carried to the cremation ground where she woke up and came back to life. One person said that the most significant event in his life was that he gave his goat's milk to Mahatma Gandhi when he visited Tirupati. One person stated that living 100 years was the most significant thing in his life. The centenarian must be having a good sense of humour to have made that remark on the survey on centenarians.

E. PSYCHOLOGICAL AND MENTAL ATTITUDES

In many cases the investigating officers recorded the general propensity of the centenarians. According to their description 96 persons appeared to be of a sportive type, 51 of an entertaining type, 38 to be of a take-it-easy type and 71 are recorded as quite happy centenarians—happy with their existence and happy with everything around them.

2. Among the 906 centenarians, it is interesting to note that only 121 were found to be senile by the investigating officers.

3. As regards their attitudes, 245 centenarians were recorded as completely religious minded, 9 as serious natured, 115 as tolerant and 89 as kind-hearted.

4. There are also 35 centenarians who have been recorded as frustrated, 26 as nervous and 3 as complete pessimists, dissatisfied with everything in life.

5. A few case studies are discussed below.

(i) Syed Hyder Saheb of Nizamabad city is 108 years old. He was 45 when the Musi floods took place in 1908. He worked as a private servant earning Rs. 20 per month. Now his family is being maintained by his grandson who is working in a cement factory. He married thrice and he is living with the third wife now. He had one son and one daughter. He is frustrated because of old age and poverty (Fig. 22).

(ii) Narayana Reddy of Mandi Krishnapuram village in Chittoor taluk, Chittoor district, is 108. He was 12 during the famine in 1876. He owns 1.50 acres of wet land and one acre of dry land with a well. He has an annual income of Rs. 3,000. He was closely associated with the construction of a *bhajan mandir* at his village about 70 years ago. He also conducted the recitation of Mahabharatam once, for two months. He saw films only twice but he used to attend Harikathas. He had two sons and two daughters. One son died at the age of 20. He came to know about census at the age of 15. He was a witness in a criminal case which continued for 50 years, from the birth of his son to the birth of his grandson. The whole village is against him because of feuds and factions in the village. He is not happy with his children and grandchildren as they do not look after him well (Fig. 23).

Calamities

6. During the survey, 223 centenarians reported that they saw many famines in their life and 70 said that they saw many cyclones, 257 stated that they saw cholera epidemic and 183 the plague.

7. All the persons in Rayalaseema area, which is famine-prone, did not give out famines as the greatest calamities they had seen. Similarly all the coastal people have not given cyclones as the greatest calamity they have witnessed.

8. Chinnakka of Kallur village in Kurnool taluk, Kurnool district, saw the floods in 1902 when the bridge on the Tungabhadra was washed away. The affected people were fed for four days by rich ryots in the village. Hussain Bee of Lemoor village of Ibrahimpatnam taluk in Hyderabad district saw the floods of 1908 in the Moosi when thousands of people and cattle perished at Budvel village. Pottamma of Tekkali town witnessed the

bombing of Rangoon and also the famine in 1945 and considers these events as the greatest calamities. Babu Shah of Narasampalle village in Dharamvaram taluk of Anantapur district saw the spread of plague in his village and about 50 people died in his own village. Mutyalu of Poosapatirega village in Bheemunipatnam taluk of Visakhapatnam district experienced famine for over a period of 8 years and he lost his crops during this period.

9. Regarding personal tragedies, 86 women centenarians reported that their husbands' death was the greatest personal tragedy in their life time. Similarly 43 male centenarians stated that the greatest grief they suffered in their life was the death of their wives. Similarly 53 centenarians experienced profound grief in their sons' death, 27 in their daughters' death, 2 in their brothers' death, 2 in their grandsons' death, 5 in their parents' death, 4 in their property loss and one in the deserted life of his daughter.

10. Subbarayudu of Yellamanchili town of Visakhapatnam district is 106 years old. He worked as a cultivator and also as a pleader's clerk during his early life. He owns only one thatched house containing two rooms. His wife died when he was 75 and he is now looked after by his eldest daughter. He is a Brahmin and performs *Sandhyavandanam* regularly. During his younger days he practised *Suryanamaskarams* and lived a healthy life. Even now, the condition of his teeth, vision and hearing is good. He had one son and five daughters. The third and fourth daughters died at the age of 65 and 63 respectively. One of his sons-in-law left his wife when she was only 10 years old and never returned. This has been the major cause for his mental worry throughout (Fig. 24).

11. Rai Bai of Hyderabad city is a Maharashtrian lady. She is 129. She was 14 when rail track was first introduced in India. She is now looked after by her grandson who is a teacher in a private school earning about Rs. 5,000 per year. She visited

Nasik, Pandharpur and Tuljapur. She donated some gold for constructing a dharamasala at Pandharpur. She had two sons and four daughters. Only one daughter aged about 60 is living now. She is very sad about the death of her children. She is physically active and mentally sound even at this age (Fig. 20).

12. Kaushal Bai, a centenarian of Hyderabad city, is a Rajput by caste. She is 111. She was 45 during the floods in Musi in 1908. Her son is a pensioner having an income of Rs. 240 per year. Her husband died when she was 85. Her four sons and three daughters died in the plague. One daughter died of small-pox. Only one son and one daughter are living now (Fig. 25). In 1962, this lady lost consciousness in the night, and everyone took her to be dead and preparations for cremation were also completed. By early morning, she regained consciousness and woke up when her body was about to be lifted from the house.

Recreation and use of leisure

13. With a few exceptions, almost all the centenarians are having full-time leisure and they spend their time either talking with their neighbours or talking to children who care to talk to them. Most of the centenarians are in the habit of shouting at persons who are looking after them when they get irritated or when their demands are not immediately satisfied.

Knowledgeability of the centenarians and their attitudes

14. The following table shows the knowledge of census among the centenarians.

Year of census	No. of centenarians who knew about it from that year
1	2
1881	3
1891	15
1901	15

1		2
1911	..	14
1921	..	16
1931	..	10
1941	..	25
1951	..	102
1961	..	79
1971	..	92
	Total ..	**371**

The remaining 535 centenarians were ignorant of census taking. Most of the centenarians know about the two world wars. Sixty four centenarians informed that they gave evidence in courts of law.

15. Among the centenarians, 41% do not approve of child marriages, 33% favour widow-remarriages, 43% are against dowry system, 26% approve the entry of Harijans into temples and 30% expressed their views against untochability. The lowest percentage was in favour of family planning. It was learnt through empirical study that most of them reacted against family planning because they were afraid that it might give way for a permissive society.

16. Though the survey reveals that sizeable percentages do not react favourably to the reforms introduced, it should not necessarily be interpreted as a disheartening feature, considering their background. We can only say that they had not lost their moorings so far with their ancient faiths and beliefs which they cherished in their younger days according to the social environment prevailing then.

17. The impression of the centenarians towards the social reforms may be seen in Table No. 8.

Results of Study

Leaders who inspired the centenarians

18. The distribution of the centenarians who are inspired by various leaders is as follows :—

Name of the Leader	No. of centenarians inspired by him or her		
	M	F	P
1	2	3	4
1. Mahatma Gandhi	136	139	275
2. Jawaharlal Nehru	45	33	78
3. Smt. Indira Gandhi	6	12	18
4. Mir Osman Ali Khan (Late Nizam)	5	3	8
5. Mir Mahboob Ali Khan (Late Nizam's father)	5	5	10
6. Mohammed Ali Jinnah	2	3	5
7. T. Prakasam	3	—	3
8. Queen Victoria	2	1	3
9. Sardar Vallabhai Patel	2	1	3
10. Subhas Chandra Bose	3	—	3
11. Moulana Abul Kalam Azad	1	1	2
12. Lal Bahadur Shastri	1	—	1
13. V.V. Giri	1	—	1
14. Rajaji	1	—	1
15. Shiekh Abdullah	—	1	1
16. Ali brothers	—	1	1
17. Sarojini Naidu	1	—	1
18. Tilak	1	—	1
19. Alluri Seetharama Raju	1	—	1
20. King George V	1	—	1
21. Hitler	1	—	1
22. Bahadur Yar Jung	1	—	1
23. K.V. Ranga Reddy	1	—	1
24. Buddha Vengal Reddy	1	—	1
25. Fateh Ali Khan	1	—	1
26. Ratna Bai	—	1	1

19. More than 50% of the centenarians have not stated anything in this regard. These figures are by no means representative of any popular opinion, as revealed by some of the names mentioned above.

Chapter III

SUMMARY CONCLUSIONS AND SUGGESTIONS

More than 92% of the centenarians are illiterates. Not a single government servant is a centenarian. No teacher, scholar or a businessman is a centenarian. According to Dr. David Kakiashvilli, a Georgian cardiologist who has been studying gerentology for 12 years, "exercise is a major factor in longevity".

> "Those doing desk jobs suffer a higher incidence of mortality from heart attacks then did their active colleagues employed in mail delivery". (Alexander Leaf M.D., *National Geographic* January 1973).

2. The stress and strain of urban living does not appear to be conductive to longevity. The order of birth does not seem to have much bearing on the longevity of persons as only 40% of the centenarians were first born and 1% were last born of their parents. The remaining 59% were born in between the first and last.

3. All the centenarians were born as a result of fullterm pregnancy and through normal delivery as reported by them. These two factors speak of good health of the mothers and its possible contribution to the longevity of children.

4. The survey has also revealed that 56% of centenarians are poor. 35 persons were depending on the charity of others. Only 79 declared that they had property worth Rs. 20,000 and above. The life of rich centenarians was also simple. Quite a number of centenarians said that their problems were mostly economic rather than social, physical or mental. This clearly indicates that economic well-being has no relationship with the longevity of individuals.

5. In contrast to this, the conclusions drawn by Dr. Alexander leaf, in his article cited above are relevant. He has studied the lives of centenarians living in the regions of Eucador, Caucasus and Hunza, known for the highest number of centenarians in the World. According to him "A striking feature common to all three cultures is the high social status of the aged. In none of these communities is there any forced retirement age, and the elderly are not shelved as it occurs in most of the industrialised societies". *One of the centenarians residing in Abkazians,* (Temur Tarba) said, "Every day is a gift when you are over 100".

6. According to the data on age at marriage, 50% of the females married before attaining the age of 13 and over, 60% of males married after 23 years. These figures correspond more or less to the trend in the general population and do not indicate any special feature among centenarians. About 98% of centenarians led a happy and contented married life. Happy married life might have added to the longer life span of the centenarians.

7. Among the centenarians 75% are non-vegetarians. High protein content of non-vegetarian food seems to have helped them in maintaining good health. Green vegetables are also mostly used by the centenarians. Except 23 individuals all were fond of sweets. More than 80% of centenarians observe punctuality and regularity in taking meals. One centenarian feels that his longevity is due to taking plenty of buttermilk daily. Some centenarians believe that their longevity is on account of having consumed plenty of dairy products during the prime of their lives. This is also a clue for longevity.

8. Devotion to God is common to all centenarians irrespective of their religious beliefs. Nearly 60% perform daily prayers. A resigned out-look and the care free mentality of devotee could lessen the effects of tension.

9. When asked about belief in ghosts, etc., though some of them answered in the affirmative, happily enough most of them said that they had no experience of ghosts. The experience of supernatural beings, ghost and witchcraft does not seem to have any effect on longevity. According to this study, very few centenarians were associated with the construction of any temple, choultry, school or other charitable institution because most of them were poor. However, mental and spiritual equanimity of individuals takes them far on the road of life.

10. More than 90% of centenarians believe that their longevity is due to the grace of God. With more than 91% of the centenarians as poor and 92% illiterate, there is hardly a chance to draw the inference that along with the strong desire to live, they also possessed a high sense of self-discipline, conducive to physical and mental health, which would have helped longer span of life.

11. I have personally interviewed quite a number of centenarians. When I asked them whether their longevity was due to God's grace or their own effort, most of them answered that they lived so long only owing to the grace of God but they added that their effort was also there. It looks as though we have the desire to live long and if we take the necessary precautions to maintain the required physical and mental health, we can also join the cetnenarians' ranks.

12. Half of the centenarians stated that they had been observing fasts mainly on religious grounds. Though many among them discontinued the fasts in later years due to old age, we can reasonably draw a conclusion from the present study that occasional fasting has its effect on longevity.

13. About 80% of the centenarians get sound sleep even now and most of them go to bed early and rise early. Another important factor with them is walking in the fields as cultivators/ agricultural labourers, attending to domestic chores themselves

as housewives, and spending a major part of their life in the open air. These good habits appear to be responsible for maintaining physical stamina and longevity.

14. When I examined the bodily structure of these centenarians, I could see that none of them is obese and they had not been corpulent even when they were young. They are men of normal weight because of regular physical work and moderate meals. In the case of female centenarians they were all housewives attending to their domestic chores and to the work in fields. Most of the male centenarians attend to agricultural activities and also walk to the town instead of employing any transport whenever there is need. This clearly indicates that none of them had any aversion to physical labour which admittedly contributed to their good health and longer span of life.

15. Fiftyeight per cent of the centenarians are in the habit of taking tea or coffee, 33% are used to smoking, 27% chew betel leaves, 18% chew tobacco, 15% are addicted to drinking toddy and 8% use neera (unfermented toddy). Seventy per cent of centenarians who are addicted to drinking stimulant beverages like coffee or tea and consumption of alcoholic drinks declared that such consumption had no effect on their longevity.

16. Thus 98% of the centenarians had excellent health during the prime of their life. Sixty per cent of them were vaccinated and 28% had attacks of small-pox at some stage of their life. Notably, a negligible number of centenarians (less than 1%) have suffered any diseases of the vital parts of the body *i.e.*, kidney, brain, heart and lungs, while 11% of centenarians had been affected by malaria 90% of them reported that they are enjoying good digestion. Asked to how they could maintain the digestive power so long, they revealed that they never ate anything between their principal meals, and that whenever they had to break this practice, they always skipped the next meal.

17. The popular belief is that longevity is hereditary. But the fact is that the parents of all the centenarians were neither centenarians nor short-lived. Most of them lived upto 70 to 80 years. Fathers of 71 centenarians, mothers of 58 centenarians, wives of 4 centenarians and husbands of 14 centenarians, were also centenarians. Similarly, grand-fathers of 44 centenarians, brothers of 8 centenarians, and sisters of 24 centenarians were centenarians. Though these figures reveal that some of the ancestors or close relatives of the centenarians were also centenarians, no conclusion can be drawn that heredity has any definite bearing on the longevity of persons.

18. Except in a few cases, all of them are found to be mentally alert and even now there is a perceptible effort on their part to please others. Barring a limited few there are no care-free people among the centenarians. Most of them are '*karma yogis*'. When asked about the secret of their longevity, their answer was hard work, not to live on other's mercy and crave for others' belongings, not to yield to vices, and to help others within their means. Above all contentment is the greatest asset many of them possess. They are found to have none of the modern ailments like blood pressure, sugar, heart attacks, etc. The one conclusion we can draw is that opulence or poverty has nothing to do with longevity and, if at all they exert any influence on life, it is temporary or superficial.

19. A sense of achievement in life in retrospect is found among the centenarians, though none of them had high ambitions. They sincerely tried to cool down whenever they lost their temper. Love of family way of life is common among them. They like to play with young children of the family. They are tolerant towards others, liberal in their dealings and also sportive, entertaining and kind-hearted. These attitudes combined with a sense of humour seem to be contributing to their longevity.

20. Below are some suggestions on the basis of experience gained on the subject.

I. The age of the mother at the time of birth is not furnished in respect of 115 centenarians. It needs further study to derive conclusions about its impact on longevity.

II. The information collected about the main occupation of the centenarians during the prime of their life, main activity of the household, past history of economy, details of earning members of the family, main and subsidiary activity at different periods of ages, was inadequate to prepare the essential tables to study the economic condition of the respondents at different periods of life. No information was available against these questions in a number of cases. For instance, 141 centenarians did not indicate the main activity of the household. In 135 cases income of the head of the household was not noted. The income quoted by some of the centenarians was also arbitrary and low. Some more direct questions have to be asked to elicit information and to know whether the earnings of the family at different periods were adequate to the family needs. The data on property are not furnished by centenarians. The approximate value quoted by them appears to be on low side.

III. In this survey no information was gathered about the housing needs of centenarians. Only one question was asked to find out the actual accomodation used by them but no detailed effort could be made to assess the problems of housing which is necessary to know.

IV. The data on food habits collected in this survey provide information on various kinds of dishes mostly liked by the centenarians, the type of cereals, pulses, fats, vegetables and items like pickles, sugar, oil, ghee, chillies, etc. But in order to study their dietary pattern it is necessary to collect information on the daily intake of food for different ages. This record should help in terms of calories and proportion of protein, fat and carbohydrates contained in the diet. According to the recommen-

dations of the United States National Academy of Sciences, published in 1968, diet for males above 55 years of age should contain 2,400 calories including 65 grams of protein and for females 1,700 calories with 55 grams of protein.

V. Sufficient data are not gathered on physical exercises. Only 125 persons said that they were doing some exercises and walking. Though many persons might not have practised regular physical exercises, they are accustomed to sufficient physical work on account of their meagre levels of income.

VI. Leisure hours spent by the centenarians and recreation habits also need a close study to understand their feelings and whether they labour under any sense of neglect by society.

VII. Further study is also required to know the reasons for durable teeth, good sight and hearing possessed by them. Data were also to be gathered on the specific diseases of old age at different periods of life and which of the diseases push them to death rapidly.

21. It is my earnest desire that this study of centenarians in Andhra Pradesh will not be treated as an academic exercise undertaken with a motive of curiosity alone. The following recommendations are made in this spirit.

1. The centenarians should be given a special status by Government and other non-government agencies to secure a respectable position for them in society.

2. Grant of old age pensions by government to meet the needs of food and clothing is a must for all centenarians, especially as nearly 56% happen to be poor and many others are leading miserable lives.

3. Opening of homes for the disabled, handicapped, destitute and/or blind, by the government or municipalities appears to be an urgent need. In Denmark, one-third of the municipalities have homes for the aged, intended solely for old-age pensioners.

Government gives subsidy to these municipalities. Thus, the needs of those who are widowed, sick and deserted when very old, have to be analysed and met. Transition from a family based economy to an industrial economy has come to mean that the retired, older persons cannot always rely on children.

> "There is no substitute for individualisation of planning and care in dealing with the problems of the aged. Entrance into a collective institution for the aged should never be a matter of choice, it should be a matter of necessity. The integrity of the home and the family should be preserved as long as possible and by subsidy, if necessary. The pathology of old age is the pathology of prolonged illness and should be treated that way". *

4. A register of centenarians or near-centenarians has to be maintained and they have to be properly looked after by the community. Their experiences, skills, knowledge of folklore, story-telling ability and everything they can pass on will have to be recorded for its cultural, social, historic and moral values.

5. Providing free medical aid and specialised treatment at the door of the centenarians and periodical visits by the medical authorities, will go a long way to keep up the failing health of the centenarians living in remote rural parts of the country.

6. Voluntary organisations engaged in the service to the poor and down-trodden could be persuaded and encouraged to provide necessary facilities for the centenarians to visit pilgrimage centres once in a few years. This might add to the mental equanimity and keep the centenarian cheerful.

7. The department of Social Welfare should have a separate cell exclusively looking after and supervising the needs of the centenarians in all respects.

Source: E.M Bluestone "The conflict of the ages in an era of increased longevity".

2/Registrar/77—21

Confidential

APPENDIX I

SERIAL No.

Survey on Centenarians of Andhra Pradesh

PART A : DATA

District :

Village/Town with L.C. No.

Taluk :

House No.

1.	Name of the Centenarian	
2.	Name of the Head of Household	
3.	Relationship to Head of Household	
4.	Sex	
5.	Place of birth	(Rural Urban)
6.	Religion	
7.	Caste	
8.	Mother Tongue	
9.	Languages, other than mother tongue, spoken	
10.	Educational Level	
11.	Age and basis for admitting age	
12.	Are you the first born for your parents ?	
13.	Age of mother at the time of your birth.	
14.	Type of delivery :	
	(i) Full term pregnancy ? Yes/No	(ii) Normal/Instrumental/Caesarian

PART B : ECONOMY

1. What was the main Occupation during the prime of your life ? ..
2. (a) What is the main activity of the household now ? ..
   (b) Annual income of the head of the household .. ..
3. Past history of economy of the respondent : .. ..
4. Were there any earning members of the family over the period of your life time ? If so please indicate : .. .. ..
   (i) Your position vis-a-vis earning members ? .. ..
   (ii) Level of income ? .. .. Booms/steady

Period of age	Places where spent	Main activity	Subsidiary activity	Income by source
(i) First 25 years				
(ii) 26 to 50 years				
(iii) 51 to 75 years				
(iv) 76 to 100 years				
(v) 100 to date				

PART B : ECONOMY-Concld.

5. What are the properties owned by you ? Approximate value may also be given, if possible :

MOVABLE		IMMOVABLE	
Description	Approximate Value	Description	Approximate Value

6. (a) Who is looking after you at present ? (Relationship to be given in each case)

(i) In respect of food .. ..

(ii) Clothing .. ..

(iii) Personal Service .. ..

(b) What is the accommodation availed by you ?

(c) How many sets of clothes do you have ?

(i) Shirts/Blouses .. .. ..

(ii) Dhotis/Sarees .. ..

(iii) Other clothes .. .. ..

PART C : MATERIAL LIFE

1. Marital Status : Married/Not Married/Separated :

FOR MALE RESPONDENTS :

2. If married, please state :

   (i) Age at marriage :

   (ii) Is your spouse living ? If so what is her age ? Yes ( )/No

   (iii) If deceased, what was your age at the time of her death ?

   (iv) Did you contract a subsequent marriage ? Yes/No

   (v) Did you have more than one wife living at any time ?

3. If separated, please state :

   (i) Age at separation ?

   (ii) Reasons for separation ?

   (iii) The role of the in-laws, if any :

4. If not married, why were you not married ?

5. Can you say something about your sexual life—about frequency, mutual interest, happiness, extramarital relations, etc.

PART C : MATERIAL LIFE-Concld.

FOR FEMALE RESPONDENTS :

6 (i) Age at marriage/consummation/menopause

(ii) If your spouse is deceased, what was your age at the time of his death ?

(iii) If separated,

(a) Age at separation,

(b) Reasons for separation ?

(c) The role of the in-laws, if any ?

(iv) What was the pattern of conflict and resolution between you and your husband ?

PART D : FOOD HABITS

1. How many times do you take food per day ? What is your dietary pattern ?

DIETARY PATTERN

Food pattern	Past (Youth & Middle Age)	Present
Cereals		
Pulses		
Fats		
Meat/Fish etc.		
Vegetables		

2. Do you observe regular timings for taking food and if so, what are they ?

Breakfast	Midday Meal	Night Meal

3. (a) What are your most preferred vegetables ?
   (b) What vegetables do you avoid taking ?
4. (a) How many times do you take non-vegetarian food in a month ?
   (b) What are the birds and animals you relish ?
   (c) What is your most preferred non-vegetarian dish ?
   (d) What is the meat you avoid ?
   Do you like sweets ? If so, names of those you like most.
6. Is there any seasonal change in your food habits ?

PART D : FOOD HABITS-Concld.

7. Do you avoid food brought from outside your residence ?

8. To what extent do you use ?

(i) Pickles-spiced or just salted :
(ii) Salt :
(iii) Jaggery :
(iv) Sugar :
(v) Honey :
(vi) Limes :
(vii) Fruits
(viii) Roots :
(ix) Gingelly Oil :
(x) Groundnut Oil :
(xi) Castor Oil :
(xii) Ghee :
(xiii) Milk & Butter milk :
(xiv) Pepper water :
(xv) Kudumu or idli :
(xvi) Chillies
(xvii) Any items of Regional importance :

9. What is your normal habit of drinking water ?

PART E : PHYSCIAN ANd RELIGIOUS HABITS

1. BATH :

(a) (i) Do you take bath every day ? Yes/No

(ii) If so, how long and how many times a day ?

(iii) How often do you take oil bath ?

(iv) What oil do you use on such occasions ?

(b) (i) Do you take hot water or cold water bath ?

(ii) Is bath taken after work and before eating food in the night ?

(c) Do you use any soap, powder or any other material during bath ? If so, specify its brand, etc.

(d) Do you know swimming (If so, were you swimming regularly or occasionally.) Yes (Regularly/Occasional)/No

2. RELIGION :

(a) Do you perform prayers ? If so, give details.

(b) Name of deity worshipped and for what purpose ?

(c) Any name of God which you constantly repeat within yourself ?

(d) Did you offer any sacrifices at any time ? If so, give details.

(e) What were the places of pilgrimage you visited ?

(f) When you felt you committed sin, what did you do ?

(g) Did you ever practise Suryanamaskarams, Yogasanas, etc. ?

(h) Had you any systematic habit of saving in a hundi for— (i) Religious purpose : (ii) Economic advancemen

PART E : PHYSICAL AND RELIGIOUS HABITS-Contd.

(i) Have you any experience of Gods/Ghosts/Witchcraft :

(j) Were you associated with construction of a Temple/Choultry/School or any Charitable Institution ?

(k) Have you faith in the Karma theory ?

3. FASTING :

(a) (i) Do you observe fasting ? Yes/No

(ii) If so, is it on health or on religious grounds ? Please give details,

(b) (i) How often do you fast ?

(ii) Do you feel fasting periodically has helped you in keeping good health ? Yes/No

(iii) At what age did you take to periodical fasting ?

(iv) What do you take while fasting ?

4. SLEEP :

(a) At what time do you normally (i) go to bed ?

(ii) Wake up daily ?

(b) What is the position of sleeping ? Supine/Posteriorly/To the right or left

(c) Do you have sound sleep in the nights ? Yes/No

PART E : PHYSICAL AND RELIGIOUS HABITS-Concld.

(d) Are you in the habit of sleeping in the afternoon ? Yes/No

(e) Do you sleep on a cot and do you use a pillow ? Yes/No

(f) Do you like to sleep in open air ? Yes/No

(g) Do you snore ? Yes/No

(h) Do you cover yourself with a shawl/blanket in winter and or/summer ? Yes/No

(i) Do you cover your face while sleeping ? Yes/No

5. PHYSICAL EXERCISE :

(a) What was your physical exercise during your youth — Regular/Periodical/None

(b) Are you in the habit of going for walk —

(i) In the morning or evening daily ?

(ii) If so, what is the distance you cover ?

(iii) What other physical exercise did you perform ?

6. MISCELLANEOUS :

(a) Do you normally wear—

(i) Footwear : Yes/No (ii) Head-wear : Yes/No (iii) Spectacles : Yes/No (iv) Stick : Yes/No

(b) (i) What are your leisure hours in a day ?

(ii) How do you use your leisure ?

7. (a) Were you in the habit of going to dramas, harikathas, cinemas

(b) If so, what influence did they have on you ?

PART F : MISCELLANEOUS HABITS

1. Are you in the habit of taking the following items ? *If so,* furnish the following *particulars.*

Item	Yes/No If yes, answer the other cols.	Frequency	Since how long the habit is persisting	Did you at any time give up the habit	Quantity consumed	What is your opinion about the habit ?	Did it affect your health or the economy of the household	Other Special Particulars
1	2	3	4	5	6	7	8	9
(i) Coffee/Tea								
*(ii) Smoking Leaf Pipe/ Beedi/Tobacco/Cigarette								
(iii) Betal leaves and nuts								
(iv) Chewing tobacco								
(v) Bhang/Ganja								
(vi) Opium								
(vii) Neera								
@(viii) Alcoholic Drinks								
Neat or Diluted								
Arrack								
Toddy								
Others								

* (Indicate the brand, the No. and the length of cigarette he smokes off in col. 9)

@ (Also indicate in col. 9 whether it is consumed as part of food or otherwise what, how & when)

PART F : MISCELLANEOUS HABITS-Concld.

1	2	3	4	5	6	7	8	9
(ix) Any other drug under any belief ?								
2. How did you feel when you did not get any of the above ?								
3. Do you think any of these have effect on your longevity ?								

PART G : MEDICAL HISTORY

1. General Appearance :

(i) Height		Short/Medium/Tall
(ii) Baring		Erect/Hunch
(iii) Build		Lean/Normal/Obese
(iv) Gait		Normal/Limping
(v) Condition of talking		Healthy/Cogent/Clear

	Past	Present
(vi) Condition of teeth		
(vii) Condition of vision		
(viii) Condition of hearing ..		
(ix) Condition of skin		

(x) What is the colour of hair ?
(Please indicate if bald)

(xi) At what age did you lose your teeth ?

2. Are there any marks of (i) Vaccination or branding : Yes/No
(ii) Small pox Yes/No

3. What has been the usual state of health during prime of your life ?

PART G : MEDICAL HISTORY-Contd.

4. (a) How is your digestion ?

   (b) Are you accustomed to take purgatives ? Yes/No

   (c) If so, what kind of purgatives do you take and at what intervals ?

5. Do you go to hospital in case of illness ? Yes/No

6. What types of medicines did you normally use and/or prefer ? Ayurvedic/Allopathic/Homeopathic.

7. Did you ever suffer from a major illness affecting kidney, brain, heart, lungs, sex, etc. ?

8. Did you suffer from Malaria ? If so, how did you overcome it ? Yes/No

9. Have any of your relatives living or dead suffered from insanity, epilepsy, gout, asthma, T.B., cancer, leprosy, diabetes, or any other hereditary disease ? If so, please name the disease and give details.

10. Did you experience any physical and mental changes during the last 20 years ? If so, please give details.

11. ADDITIONAL FOR FEMALE RESPONDENTS

   (i) How many conceptions have taken place ?

   (ii) Frequency of conceptions ?

   (iii) Have you had any abortions or miscarriages or menstrual troubles ?

   (iv) Have you ever suffered from Hysteria ?

PART G : MEDICAL HISTORY-Contd.

12. Medical History of the family members.

Members of the family	Living		Dead	
	Age	State of health	Age at death	Cause of death
1	2	3	4	5
Grandfather				
Father				
Mother				
Brothers No. 1				
2				
3				
Sisters No. 1				
2				
3				
Wife/Husband				
Sons No. 1				
2				
3				
Daughters No. 1				
2				
3				

PART G : MEDICAL HISTORY-Concld.

13. Who are your friends ? Please give particulars as required below :

Name	Age	Occupation	Caste	Language Spoken	Locality where living	Whether member of any caste or service association
1	2	3	4	5	6	7

PART H : ATTITUDES

(Towards social changes and political developments)

1. When did you first come to know about Census?

2. Did you hear of the (i) First World War ? Yes/No
   (ii) Second World War ? Yes/No

3. Were you a witness in any Civil or Criminal proceedings ?

4. What was your reaction when India achieved independeuce ?

5. What is your attitude about reforms like
   (a) Child marriage .. .. ..
   (b) Widow remarriage .. .. ..
   (c) Dowry .. .. ..
   (d) Entry of Harijans into temples ..
   (e) Untouchability .. ..
   (f) Family Planning .. ..

PART H : ATTITUDES-Concld.

6. What are the things you approve and/or disapprove in the present day social life ?

7. What were the things you approved or disapproved when you were young ?

8. Who were the personalities/leaders that inspired you during your life ?

9. What were the most painful of—
   (i) Personal calamities you had ?
   (ii) How did you overcome them ?

10. (a) What was the worst event/natural calamity/disaster, viz., a great famine, a cyclone, any epidemic like cholera, plague or a tidal wave wherein a number of lives were lost, you had witnessed ?
    (b) (i) Were you a victim of such calamity ? Yes/No
    (ii) If so, how did you survive ?
    (c) How do you look back on it now ?

11. Whenever you lost temper (a) What did you do ?
    (b) How did you control ?

PART I : GENERAL

1. (a) Have you any message to offer to the younger generation to maintain good health and live 100 + ? Yes/No
   (b) If so, please deliver the message ?

2. Is your longevity due to—
   (a) (i) Your own efforts
   (ii) God's Grace
   (b) Whether predicted by astrologers.

3. Have you ever felt Yes/No
   (a) You should die ?
   (b) If so, how did you overcome such feelings ?
   (c) Do you fear death ?

4. What was the most significant achievement in your life ?

5. (a) What type of goals of life did you set for yourself ?
   (b) To what extent do you think you achieved ?

6. (a) Are you still having any unfulfilled desire in life ?
   (b) If so, how do you think you can achieve it ?

7. Do you wish to live longer ?

8. What are your problems ? (Social, Economic, Physical or Mental).

PART J : INVESTIGATOR'S REPORT

(The relationship between various members of the formily of the respondent, the effects of stress and strains on socio-economic matters of the formily, etc., will have to be covered)

The investigator may also ascertain the attitude/bearing of the respondent—whether he is of "religious" "serious" "Sportive", "entertaining", "take it easy", "frustrated", tolerant", "nervous" attitude. Therefore, the investigator may have to recored his personal impressions also in this regard. He has also to gather whether in the past the respondent was happy and kind-hearted or pessimistic and uncharitable.

Investigator may also record whether senility has set in and if so, in what forms and at what age (by enquiring others).

He may also record which of his attitude seem to be extra-ordinary ?

Name of the investigating officer with
Designation

Date of enquiry : Time Taken Signature

APPENDIX II

GOVERNMENT OF ANDHRA PRADESH

ABSTRACT

Census 1971--Special Studies-Study of Centenarians in Andhra Pradesh State-Instructions to District Collectors to extend co-operation in conducting the study-Issued.

GENERAL ADMINISTRATION (ELECTION. B) DEPARTMENT

G. O. Ms. No. 622 — Dated 26th May, 1972

Read the following :

D. O. letter No. 25266/ARW/71-212, dated 17-4-1972 from Shri T. Vedantam, IAS., Director of Census Operations, Andhra Pradesh, Hyderabad.

O R D E R :

1. The Director of Census Operations, Andhra Pradesh in his letter cited has informed that his organisation is taking up a special study on centenarians in Andhra Pradesh and that he proposes to conduct the survey as an ancillary study to 1971 Census. It is hoped that the data systametically collected would be capable of being studied in more detail for implementation of schemes for welfare and longevity of the people of this State. For this purpose, the Director of Census Operations, Andhra Pradesh has worked out a comprehensive questionnaire to be canvassed in respect of each centenarian as revealed at the 1971 Census.

2. In view of the stupendous task and the special nature of work involved in canvassing the schedules and collecting the data throughout the State, the Director of Census Operations, Andhra Pradesh, has approached the State Government for their cooperation through their district officials.

3. As the project sponsored by the Census organisation is considered to be of immense value to the general public and also of vital importance to the medical and public health authorities, the Government hereby direct

that all necessary cooperation and assistance in this regard should be extended to the Census organisation. The Tahsildars, Municipal Commissioners/ Municipal Health Officers and Block Development Officers are therefore, requested to take up the survey personally by conducting the enquiries in respect of all the centenarians located in their jurisdictions. In so far as urban areas are concerned, the Municipal Health Officers should conduct the survey and where there are no such posts the Municipal Commissioners themselves have to take up the work without entrusting it to their subordinates. In the urban areas where there are no Municipal Commissioners, the Tahsildars of the concerned areas should themselves take up the work. In the rural areas, the Block Development Officers concerned should attend to the work without entrusting it to their subordinates.

4. The District Collectors should ensure that the work is properly entrusted to the concerned officers on the basis of lists of centenarians to be furnished by the Director of Census Operations, Andhra Pradesh.

5. The Director of Census Operations, Andhra Pradesh, is also permitted to correspond directly with the District and other Officials of the State Government in conducting the proposed study.

6. The Director, Census Operations, Andhra Pradesh will supply requirednumber of copies of the questionnaire along with detailed instructions to be followed by investigation officers in canvassing the questionnaire.

7. The receipt of the G. O. may please be acknowledged.

(BY ORDER IN THE NAME OF THE GOVERNOR OF ANDHRA PRADESH)

V.K. RAO

CHIEF SECRETARY TO GOVERNMENT

To

All Concerned

(True copy)

APPENDIX III

Grams : CENSUSANDHRA
Off. (Personal) : 35073
Phone : Residence : 33108

T. VEDANTAM, IAS.,
DIRECTOR.

D.O. No. 25266/ARW/71-225
Government of India
Ministry of Home Affairs
Office of the Director of
Census Operations,
'Khusro Manzil', A.C. Guards
Hyderabad-4 (A.P.)

Dated May, 30, 1972.

The 1971 Census has revealed that there are about 2,100 centenarians, *i.e.*, people who have completed the age of 100 years in Andhra Pradesh. This is fairly an interesting and rather surprising feature because we think that men live longer in moderate climates eating less of chillies and salt and that longevity is less in tropical climates of Andhra Pradesh. I was, therefore, curious to find out as to the reasons for the longevity. It is possible that in addition to the food habits of the people their mental attitude and spiritual dispositions are also responsible for their longevity. Taking into consideration the large number of deaths in recent years by heart attacks, cancer, *etc.*, society may learn with profit perhaps from such of the people who have managed to live for more than 100 years as to what they think is responsible for the short lives of persons of their later generations. I have, therefore, attempted a questionnaire which brings out several aspects of centenarians. You will agree with me that the data collected in the schedules, when tabulated and analysed in detail would provide a valuable fund of knowledge for us as well as the succeeding generations.

This is an enquiry of immense value to our society. The people who watch our enquiry evince a genuine interest on the subject of longevity. If they implement even one or two aspects which go with longevity of centenarian, they will add many years to their lives. Scientists say that old age is a disease and therefore, requires timely and respectful attention on our part. The centenarians themselves feel enthusiastic when a responsible officer of a level of Tahsildar or Block Development Officer or Municipal Health Officer takes up such an enquiry personally. The centenarian goes

up in respect among his community when we enquire about the reasons for his longevity and perhaps the centenarian deserves that amount of respect which he gets indirectly from the enquiry which we will conduct.

Please note that this questionnaire has been finalised with great deal of care after consulting experts in nutrition, medicine, physiology,psychology, administration, sociology and economics. The questionnaire, though long, has been worked in a simple manner so that no explanatory notes are necessary to fill up the questionnaire. However, I wish to emphasise certain aspects of the questionnaire which may please be borne in mind while making the enquiries

Part A-Basis for Admitting Age

I would like to enquire only persons who have attained 100 years of age or exceeded 100 years. The schedule need not be canvassed in respect of any one whose age is less than 100 years.

In order to ascertain the age, you may compute it on the basis of the age of sons and daughters, brothers, etc., of the respondents. Secondly you can compute it on the basis of the calendar of events of every region which is attached. This is prepared from the calendar of events which has been compiled by the Census of India and has been made available to the enumerators at the time of General Census 1971 and the enumerator is supposed to have arrived at the age after satisfying himself about the correctness of the claim of the respondent that he was centenarian. My personal knowledge is that great deal of care had been exhibited by the enumerators before they noted the age of the respondents in respect of all centenarians. It is possible some indifferent enumerators might not have taken the trouble of ascertaining the true age and have simply noted as 100 even though he may be less than 100 years. It is, therefore, necessary that you should carefully arrive at the conclusion that the respondent is really more than 100 years in age. Thirdly you can ask the respondent whether there are any persons of his age in the neighbourhood and the age of those persons may be ascertained by local enquiry and then the age of the respondent may be fixed. To repeat, the hypothesis of 100 years of age should be established beyond doubt.

Part B-Economy : The annual income of the head of the household :

This may be calculated on the basis of local enquiry and it is presumed that the head of the household is giving all necessary protection by way of food, clothing, shelter and general care to the centenarian.

Level of Income : In an agricultural family the income is generally steady. Even in salaried persons it is steady but in business, industry and

some other sectors of activity the income is not steady. This may therefore, be borne in mind while filling up this column.

Properties : Movable and immovable properties may be ascertained. The property should be in the exclusive enjoyment of the centenarian. If he is enjoying other's property, the exact share of income which is derived by the centenarian may be given. Details relating to movable property need not go into vexatious details.

What are your problems : This question is rather delicate. If the respondent could answer privately it will be useful. It is possible that the centenarian may be under the nagging care of a daughter-in-law or a turbulent cousin and he may be afraid of expressing his grievance in respect of adequacy of protection which he derives from them. We do not have 'old age houses' in India as in foreign countries and the centenarians do live some how along with other members of the family and we do not know to what extent they are properly looked after.

Part C-Marital Life :

Sexual Life : This is not such a delicate question as I feared earlier. The centenarians both men and women have frankly given some particulars about their sexual life without any blush in their faces. Some of them felt a bit embarrassed when we went deep into their memories of their younger days but have given more details than necessary. However, strict decorum must be observed while eliciting this information.

Part D-Food Habits :

It would appear that some of these questions are unnecessary for probing. However, the questionnaire had been drafted taking into consideration the generality of the population both rural and urban, poor and rich. Since nutrition experts may take up further study after eliciting information on this subject, a detail, however trivial it may be, may please be obtained and recorded for what it is worth.

Part E-Physical and Religious Habits :

Religion : Experience of celestial bodies, *i.e.*, Gods/Ghosts : This is a controversial subject and the centenarians do give what they think is true. It may be recorded in great detail because some of their experiences may die with them.

Part F-Investigatior's Report :

You are free to offer any comments about the centenarians. If there are any details which you have elicited other than what have been covered by the questionnaire they may be added here. In this connection it is also

suggested that some of the centenarians may be still remembering the prices of some essential commodities like rice, oils, ghee, pulses etc. in their younger days. Recording such an information will provide the required opportunity for us to study the increase in the price-line by comparing the rates of the commodities with the existing market rates. In the case of literate centenarians you may request any member of the family to draw up the genealogy of the centenarian covering all generations of his progeny, with particulars of educational attainment and present status in respect of every one of them, whether male or female, on a separate sheet and add it to the questionnaire while returning the same after canvassing. If you think the centenarian deserves to be photographed you may record so. If the centenarian had any literary works to his credit those details may be given. If the centenarian has ability of either healing or sooth-saying or astrology or any other matter which you think should be learned before he/she dies, such details may also be recorded so that their knowledge may not die with them. If facilities are available for tape recording the message which they may like to leave with us, it may be done under intimation to me.

The answering of the questionnaire may take two hours depending upon the mental ability of the respondent. If the respondent is seriously sick, information to the extent possible may be gathered from his close relative and the fact may be written in the last page of the Investigator's report. Certain details like food habits are best told by the female attendants of the centenarians. It is possible the centenarian may forget or may feel uneasy at the questions we put. Patience, tact and humour will have to be applied to get over such situations. The centenarian may tell certain interesting details of the area to his knowledge. They may also be recorded.

It is possible that State or Central Government may take some ameliorative steps to make the life of the centenarians less tedious and difficult, after the data ara obtained in the present survey. You may, therefore, be helping a beneficial social legislation by Government if you record the answer truthfully and sincerely and the centenarians will certainly bless you for the trouble you have taken.

Yours sincerely,
T. Vedantam.

Sri

To Investigating Officer.

(True Copy)

Post Script

Extra sheets have been inserted in the questionnaire with a view to obtain more details from the centenarians. Certain questions cannot be said to have been answered satisfactorily just by striking of Yes/No. Certain interesting facts about the centenarian and the views he expresses will have to be recorded in detail if the centenarian has to be understood in all aspects.

Special emphasis is laid on Part-D-Food Habits. This is extremely important from the point of view of the Nutrition Research Institute, Hyderabad. The questions on the use of jaggery, honey, limes, etc., should not be answered as "*normal*", "*little less*", "*little more*', *etc. The question* is to what extent this centenarian uses each one of the 17 items listed. It relates to quantity, periodicity, quality and any other beliefs which the centenarians develop over the use of the items mentioned. It is possible the centenarian with his rich experience may say that regular drinking of pepper water twice a day is good for longevity; or kudumu is better than idli; or green chillies are better than red chillies; or the use of castor oil is better than gingelly oil; or regular taking of bananas after dinner is good for health; or lime mixed with honey in the morning is good for longevity. It is therefore, necessary to probe deeper into the food habits of the centenarians because we would like to profit by their experience. It is, therefore, earnestly requested that this part of the questionnaire be filled in by using the additional pages provided.

In Part C-Medical History, the details of friends are asked for. The friends need not be living now. At the same time the centenarian may be encouraged to recollect his good friends. With a view to find out whether he had any friends outside his language, community or village or economic group. The diversified character of the friendship developed by the centenarian reveals the cosmopolitan or otherwise character of the centenarian.

It is once again emphasised that details may kindly be elicited and recorded comprehensively.

T. Vedantam
Director of Census Operations.

APPENDIX IV

Table 1

Statement showing the District-wise particulars of persons aged Hundred years and above in Andhra Pradesh as per 1971 Census

Name of the District		No. of Centenarians			Marital Status					Literacy	
		P	M	F	NM	M	W	S	NS	IL	L
1		2	3	4	5	6	7	8	9	10	11
Total Centenarians in	**T**	**2,171**	**801**	**1,370**	**12**	**382**	**1,759**	**15**	**3**	**2,004**	**167**
Andhra Pradesh	**R**	**1,651**	**638**	**1,013**	**4**	**300**	**1,335**	**11**	**1**	**1,548**	**103**
State	**U**	**520**	**163**	**357**	**8**	**82**	**424**	**4**	**2**	**456**	**64**
1. Srikakulam ..	T	223	96	127	—	43	178	2	—	208	15
	R	198	84	114	—	39	157	2	—	186	12
	U	25	12	13	—	4	21	—	—	22	3
Visakhapatnam ..	T	119	60	59	2	30	85	2	—	109	10
	R	88	44	44	—	21	66	1	—	81	7
	U	31	16	15	2	9	19	1	—	28	3
3. East Godavari ..	T	139	64	75	—	33	106	—	—	125	14
	R	107	52	55	—	26	81	—	—	99	8
	U	32	12	20	—	7	25	—	—	26	6

Table 1-*contd.*

Name of the District		Religion						SC/ST		Workers	Non-Workers
		H	I	CH	J	S	B	SC	ST		
1		12	13	14	15	16	17	18	19	20	21
Total Centenarians in	T	**1,734**	**357**	**75**	**1**	**3**	**1**	**151**	**66**	**66**	**2,105**
Andhra Pradesh	R	**1,444**	**145**	**60**	**1**	—	**1**	**131**	**65**	**49**	**1,602**
State	U	**290**	**212**	**15**	—	**3**	—	**20**	**1**	**17**	**503**
1. Srikakulam ..	T	220	—	3	—	—	—	12	8	12	211
	R	198	—	—	—	—	—	12	8	11	187
	U	22	—	3	—	—	—	—	—	1	24
2. Visakhapatnam ..	T	113	6	—	—	—	—	10	11	8	111
	R	86	2	—	—	—	—	8	11	6	82
	U	27	4	—	—	—	—	2	—	2	29
3. East Godavari ..	T	135	3	1	—	—	—	13	2	8	131
	R	105	2	—	—	—	—	11	2	6	101
	U	30	1	1	—	—	—	2	—	2	30

Table 1-*contd.*

Name of the District		No. of Centenarians			Marital Status					Literacy	
		P	M	F	NM	M	W	S	NS	IL	L
1		2	3	4	5	6	7	8	9	10	11
4. West Godavari ...	T	111	48	63	—	23	88	—	—	95	16
	R	108	45	63	—	23	85	—	—	93	15
	U	3	3	—	—	—	3	—	—	2	1
5. Krishna ...	T	128	39	89	1	14	111	2	—	121	7
	R	82	33	49	1	12	68	1	—	77	5
	U	46	6	40	—	2	43	1	—	44	2
6. Guntur ...	T	198	74	124	—	29	168	1	—	186	12
	R	168	67	101	—	27	140	1	—	159	9
	U	30	7	23	—	2	28	—	—	27	3
7. Prakasam ..	T	70	24	46	1	14	53	2	—	69	1
	R	66	20	46	—	13	51	2	—	65	1
	U	4	4	—	1	1	2	—	—	4	—
8. Nellore ..	T	26	8	18	—	3	23	—	—	26	—
	R	20	6	14	—	3	17	—	—	20	—
	U	6	2	4	—	—	6	—	—	6	—

Table 1-*contd.*

Name of the District		Religion						SC/ST		Work-ers	Non-workers
		H	I	CH	J	S	B	SC	ST		
1		12	13	14	15	16	17	18	19	20	21
4. West Godavari ..	T	103	1	7	—	—	—	14	1	1	110
	R	100	1	7	—	—	—	13	1	1	107
	U	3	—	—	—	—	—	1	—	—	3
5. Krishna ..	T	110	6	12	—	—	—	12	6	6	122
	R	70	3	9	—	—	—	8	5	4	78
	U	40	3	3	—	—	—	4	1	2	44
6. Guntur ..	T	158	16	24	—	—	—	7	4	5	193
	R	136	12	20	—	—	—	7	4	4	164
	U	22	4	4	—	—	—	—	—	1	29
7. Prakasam ..	T	60	4	6	—	—	—	5	3	1	69
	R	56	4	6	—	—	—	5	3	1	65
	U	4	—	—	—	—	—	—	—	—	4
8. Nellore ..	T	19	6	1	—	—	—	5	—	1	25
	R	15	4	1	—	—	—	4	—	1	19
	U	4	2	- -	—	—	—	1	—	—	6

Table 1-*contd.*

Name of the District		No. of Centenarians			Marital Status					Literacy	
		P	M	F	NM	M	W	S	NS	IL	L
1		2	3	4	5	6	7	8	9	10	11
9. Chittoor ..	T	145	52	93	1	18	125	—	1	130	15
	R	119	42	77	—	15	104	—	—	109	10
	U	26	10	16	1	3	21	—	1	21	5
10. Cuddapah ..	T	55	17	38	1	6	47	1	—	49	6
	R	32	11	21	—	3	28	1	—	30	2
	U	23	6	17	1	3	19	—	—	19	4
11. Anantapur ..	T	156	66	90	1	24	131	—	—	142	14
	R	114	50	64	1	16	97	—	—	103	11
	U	42	16	26	—	8	34	—	—	39	3
12. Kurnool ..	T	135	29	106	—	10	124	—	1	126	9
	R	84	19	65	—	6	77	—	1	81	3
	U	51	10	41	—	4	47	—	—	45	6
13. Mahbubnagar ..	T	53	19	34	—	11	42	—	—	51	2
	R	47	17	30	—	11	36	—	—	45	2
	U	6	2	4	—	—	6	—	—	6	—

Table 1-*contd.*

Name of the District		Religion						SC/ST		Work-ers	Non-workers
		H	I	CH	J	S	B	SC	ST		
1		12	13	14	15	16	17	18	19	20	21
9. Chittoor ..	T	126	17	2	—	—	—	11	6	1	144
	R	104	14	1	—	—	—	9	6	1	118
	U	22	3	1	—	—	—	2	—	—	26
10. Cuddapah ..	T	35	18	2	—	—	—	—	—	1	54
	R	25	6	1	—	—	—	—	—	—	32
	U	10	12	1	—	—	—	—	—	1	22
11. Anantapur ..	T	120	35	—	1	—	—	10	7	7	149
	R	99	14	—	1	—	—	10	7	7	107
	U	21	21	—	—	—	—	—	—	—	42
12. Kurnool ..	T	91	39	5	—	—	—	9	1	2	133
	R	70	10	4	—	—	—	5	1	1	83
	U	21	29	1	—	—	—	4	—	1	50
13. Mahbubnagar ..	T	45	7	1	—	—	—	8	—	—	53
	R	42	4	1	—	—	—	8	—	—	47
	U	3	3	—	—	—	—	—	—	—	6

Table 1-*contd.*

Name of the District		No. of Centenarians			Marital Status					Literacy	
		P	M	F	NM	M	W	S	NS	IL	L
1		2	3	4	5	6	7	8	9	10	11
14. Hyderabad ..	T	190	64	126	3	36	147	3	1	164	26
	R	55	24	31	1	12	41	1	—	48	7
	U	135	40	95	2	24	106	2	1	116	19
15. Medak ..	T	96	29	67	2	16	78	—	—	94	2
	R	90	29	61	1	16	73	—	—	89	1
	U	6	—	6	1	—	5	—	—	5	1
16. Nizamabad ..	T	61	24	37	—	10	51	—	—	54	7
	R	46	17	29	—	7	39	—	—	44	2
	U	15	7	8	—	3	12	—	—	10	5
17. Adilabad ..	T	43	12	31	—	16	27	—	—	41	2
	R	30	9	21	—	13	17	—	—	29	1
	U	13	3	10	—	3	10	—	—	12	1
18. Karimnagar ..	T	48	19	29	—	10	38	—	—	47	1
	R	40	16	24	—	8	32	—	—	39	1
	U	8	3	5	—	2	6	—	—	8	—

Table 1-*contd.*

Name of the District		Religion						SC/ST		Work-ers	Non-workers
		H	I	CH	J	S	B	SC	ST		
1		12	13	14	15	16	17	18	19	20	21
14. Hyderabad ..	T	76	113	1	—	—	—	8	—	9	181
	R	38	16	1	—	—	—	6	—	2	53
	U	38	97	—	—	—	—	2	—	7	128
15. Medak ..	T	61	32	3	—	—	—	5	—	—	96
	R	60	27	3	—	—	—	5	—	—	90
	U	1	5	—	—	—	—	—	—	—	6
16. Nizamabad ..	T	40	16	3	—	2	—	4	—	2	59
	R	36	7	3	—	—	—	4	—	2	44
	U	4	9	—	—	2	—	—	—	—	15
17. Adilabad ..	T	25	17	—	—	—	1	1	6	1	42
	R	20	9	—	—	—	1	—	6	1	29
	U	5	8	—	—	—	—	1	—	—	13
18. Karimnagar ..	T	39	9	—	—	—	—	3	2	—	48
	R	36	4	—	—	—	—	2	2	—	40
	U	3	5	—	—	—	—	1	—	—	8

Table 1-*Concld.*

Name of the District		No. of Centenarians			Marital Status					Literacy	
		P	M	F	NM	M	W	S	NS	IL	L
1		2	3	4	5	6	7	8	9	10	11
19. Warangal	.. T	51	15	36	—	14	37	—	—	50	1
	R	46	15	31	—	9	37	—	—	45	1
	U	5	—	5	—	5	—	—	—	5	—
20. Khammam	.. T	76	29	47	—	19	56	1	—	72	4
	R	69	26	43	—	17	51	1	—	66	3
	U	7	3	4	—	2	5	—	—	6	1
21. Nalgonda	.. T	48	13	35	—	3	44	1	—	45	3
	R	42	12	30	—	3	38	1	—	40	2
	U	6	1	5	—	—	6	—	—	5	1

T..Total
R..Rural
U..Urban
P..Persons
M..Male
F..Female

NM..Never Married
M..Married
W..Widowed
S..Separated or Divorced.
NS..Not Specified
IL..Illiterate
L..Literate

Table 1-*Concld.*

Name of the District		Religion						SC/ST		Work-ers	Non-workers
		H	I	CH	J	S	B	SC	ST		
1		12	13	14	15	16	17	18	19	20	21
19. Warangal ..	T	47	3	1	—	—	—	3	—	—	51
	R	43	2	1	—	—	—	3	—	—	46
	U	4	1	—	—	—	—	—	—	—	5
20. Khammam ...	T	70	4	2	—	—	—	6	9	—	76
	R	65	3	1	—	—	—	6	9	—	69
	U	5	1	1	—	—	—	—	—	—	7
21. Nalgonda ..	T	41	5	1	—	1	—	5	—	1	47
	R	40	1	1	—	—	—	5	—	1	41
	U	1	4	—	—	1	—	—	—	—	6

H—Hinduism
I—Islam
CH—Christianity
J—Jainism
S—Sikhism
B—Buddhism

SC..Scheduled Caste
ST..Scheduled Tribe

Table 2

Distribution of Centenarians in Andhra Pradesh based on Mother-tongue

Total			Hindi		Marathi		Marwadi		Telugu		Urdu		Kannada		Gujarati		Lambadi		Tamil		Koya		Savara		Gadaba		Oriya		Gurmukhi	
P	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
906	337	569	2	10	3	11	—	1	265	410	57	112	2	4	1	—	1	7	2	5	1	—	—	1	—	1	3	6	—	1

P..Persons
M..Males
F..Females

Table 3

Centenarians and Literacy

Age	Total			Illiterate		Literate (without any educational level)		Primary		Middle or Secondary		H.S.C. or Matriculation	
	P	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14
100 years	274	79	195	72	190	2	1	1	2	4	2	—	—
101 ,, ...	99	37	62	30	62	—	—	4	—	3	—	—	—
102 ,, ...	123	49	74	40	73	—	—	7	—	2	1	—	—
103 ,, ...	54	25	29	20	28	—	—	3	1	2	—	—	—
104 ,, ...	59	22	37	18	36	—	1	2	—	1	—	1	—
105 ,, ...	115	45	70	39	67	—	1	3	2	3	—	—	—
106 ,, ...	40	16	24	13	23	—	—	3	1	—	—	—	—
107 ,, ...	14	5	9	5	7	—	—	—	—	—	2	—	—
108 ,, ...	21	11	10	7	10	—	—	3	—	1	—	—	—
109 ,, ...	7	3	4	2	4	—	—	1	—	—	—	—	—
110 ,, ...	52	22	30	19	29	—	1	—	—	2	—	1	—
111 ,, ...	3	1	2	1	2	—	—	—	—	—	—	—	—
112 ,, ...	8	4	4	3	4	—	—	—	—	1	—	—	—
113 ,, ...	3	2	1	2	1	—	—	—	—	—	—	—	—
114 ,, ...	6	3	3	3	3	—	—	—	—	—	—	—	—

Table 3–*Contd.*

Centenarians and Literacy

Age	Total			Illiterate		Literate (without any educational level)		Primary		Middle or Secondary		H.S.C. or Matriculation	
	P	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14
115 Years	8	2	6	2	5	—	—	—	1	—	—	—	—
116 „	5	2	3	2	3	—	—	—	—	—	—	—	—
120 „	9	5	4	4	4	—	—	1	—	—	—	—	—
121 „	1	1	—	1	—	—	—	—	—	—	—	—	—
122 „	2	1	1	1	1	—	—	—	—	—	—	—	—
123 „	1	1	—	—	—	—	—	1	—	—	—	—	—
129 „	1	—	1	—	1	—	—	—	—	—	—	—	—
130 „	1	1	—	1	—	—	—	—	—	—	—	—	—
Total	**906**	**337**	**569**	**285**	**553**	**2**	**4**	**29**	**7**	**19**	**5**	**2**	**—**

P..Persons
M..Males
F..Females

Table 4

Distribution of Centenarians according to the Annual Income and Main Activity of the Household

Annual Income of the Head of the Household	I Cultivation		II Agricultural Labour		III Livestock, Forestry & Fishing etc.		Va Household Industry		Vb Other than Household Industry		VII Trade and Commerce	
	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
Less than Rs. 100 ..	—	—	—	—	—	—	—	—	—	—	—	—
100—199 ..	—	—	—	1	—	—	2	1	—	—	1	1
200—499 ..	17	7	6	19	—	1	—	8	2	—	2	11
500—699 ..	13	29	10	16	1	1	1	6	1	1	1	10
700—999 ..	12	8	1	5	1	—	—	5	—	—	2	10
1,000—1,499 ..	26	26	3	4	—	—	4	9	—	1	9	10
1,500—1,999 ..	14	17	1	3	—	—	—	1	—	3	3	5
2,000—4,999 ..	65	75	1	2	—	—	2	3	—	1	6	15
5,000 and above ..	10	6	—	1	—	—	—	—	—	—	—	1
No Income ..	3	1	1	1	—	—	—	1	—	—	1	—
Total ..	**160**	**169**	**23**	**52**	**2**	**2**	**9**	**34**	**3**	**6**	**25**	**63**

None of the heads of the households of the Centenarians come under Census occupational Category of (IV) *i.e.*, Mining and Quarrying and (VI) *.e.*, Construction.

Table 4-*Concld.*

Annual Income of the Head of the Household	VIII Transport, Storage & Communications		IX Other Services		X Non-Workers		Un-specified		Total Centenarians		
	M	F	M	F	M	F	M	F	P	M	F
1	14	15	16	17	18	19	20	21	22	23	24
Less than Rs. 100 ..	—	—	2	—	1	—	—	—	3	3	—
100—199 ..	—	—	3	3	—	1	—	1	14	6	8
200—499 ..	—	—	10	26	2	7	1	5	124	40	84
500—699 ..	—	—	15	19	3	2	1	4	134	46	88
700—999 ..	—	—	10	9	—	1	—	5	69	26	43
1,000—1,499 ..	—	6	6	16	1	6	1	4	132	50	82
1,500—1,999 ..	1	—	7	3	2	—	1	4	65	29	36
2,000—4,999 ..	—	2	10	16	1	5	3	4	211	88	123
5,000 and above ..	—	—	—	—	—	—	1	—	19	11	8
No Income ..	—	—	1	3	3	14	29	77	135	38	97
Total ..	**1**	**8**	**64**	**95**	**13**	**36**	**37**	**104**	**906**	**337**	**569**

P..Persons
M..Males
F..Females

Table 5

Centenarians and their Miscellaneous Habits

Tea/Coffee		Smoking		Betal Leaves		Chewing Tobacco		Bhang/ Ganjai		Opium		Neera		Toddy		Arrack		Brandy		Snuff		Others	
M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
199	327	184	116	83	165	64	104	6	1	20	25	37	31	79	56	61	18	1	3	2	2	4	4

M..Males F..Females

Table 6

Centenarians among the Schdeuled Castes/Schedaled Tribes

Tota			Scheduled Castes			Scheduled Tribes			Others		
Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
906	337	569	39	19	20	31	12	19	836	306	530

Table 7

Centenarians and their Married life

District/ City	Contented		Unsatisfied		Conflict		No Information		Total		
	M	F	M	F	M	F	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12
1. Srikakulam	22	25	—	—	—	—	11	31	89	33	56
2. Visakhapatnam	24	11	—	—	—	—	9	14	58	33	25
3. East Godavari	25	14	—	—	—	—	1	13	53	26	27
4. West Godavari	17	13	—	—	—	—	2	21	53	19	34
5. Krishna	13	18	—	—	—	—	—	23	54	13	41
6. Guntur	18	25	—	—	—	1	18	28	90	36	54
7. Prakasam	5	5	—	—	—	—	9	20	39	14	25
8. Nellore	2	1	—	—	—	—	—	3	6	2	4
9. Chittoor	21	25	—	—	—	6	4	7	63	25	38
10. Cuddapah	5	8	—	—	—	—	1	11	25	6	19
11. Anantapur	25	13	3	—	—	—	8	24	73	36	37
12. Kurnool	7	20	—	—	—	—	5	27	59	12	47
13. Mahbubnagar	3	4	—	—	—	—	—	3	10	3	7
14. Hyderabad (city)	13	10	—	—	—	—	3	38	64	16	48
15. Hyderabad	10	7	—	—	—	—	4	2	23	14	9
16. Medak	5	11	—	1	—	—	3	9	29	8	21
17. Nizamabad	13	4	—	—	—	—	—	10	27	13	14

Table 7–*Concld.*

Centenarians and their Married life

District/ City	Contended		Unsatisfied		Conflict		No-Information		Total		
	M	F	M	F	M	F	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12
18. Adilabad	6	2	—	1	—	—	—	16	25	6	19
19. Karimnagar	1	8	—	—	—	—	7	4	20	8	12
20. Warangal	2	3	—	—	—	—	3	6	14	5	9
21. Khammam	5	7	—	—	—	—	2	4	18	7	11
22. Nalgonda	2	1	—	—	—	—	—	11	14	2	12
Total	**244**	**235**	**3**	**2**	—	**7**	**90**	**325**	**906**	**337**	**569**

P..Persons; M..Males; F..Females

Table 8

Centenarians' Impression towards social reforms

Against child marriage			Approving widow remarriage			Against dowry			Approving entry of Harijans into temple			Against un-touchability			Approving family planning		
P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
375	191	184	297	160	137	386	174	212	234	128	106	268	121	147	199	101	98

P..Persons
M..Males
F..Females

Table 9

Centenarians and the deities worshipped

District/City	No. of persons offering daily prayers	No. of persons offering occassional prayers to											Other local deities like, Maremma, Govramma, Gangamma, Kanakadurga Chowdeswari, Mallanna, Danappa, etc.
		Siva	Krishna	Rama	Venkateswara	Vighneswara	Narasimha Swamy	Anjaneya	Subrahmanyeswara Swamy	Sun God	Allah	Jesus Christ	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1. Srikakulam	—	11	9	21	11	—	5	—	—	8	—	—	2
2. Visakhapatnam	35	—	6	18	3	—	5	—	—	1	1	—	3
3. East Godavari	28	2	9	32	3	—	—	—	—	—	1	2	1
4. West Godavari	53	3	15	19	10	—	—	7	—	—	—	1	—
5. Krishna	48	1	13	13	17	—	—	1	—	—	2	5	5
6. Guntur	57	5	5	28	6	—	—	2	—	—	10	10	3
7. Prakasam	33	4	2	12	9	—	—	2	—	—	1	3	1
8. Nellore	6	1	—	2	1	—	—	—	—	—	1	—	—
9. Chittoor	39	2	4	10	26	—	—	—	1	—	8	—	3
10. Cuddapah	23	2	2	4	6	1	2	1	1	—	9	1	3

Table 5 Contd.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
11. Anantapur	45	2	9	14	13	—	4	1	—	—	22	—	—
12. Kurnool	24	7	5	10	8	—	1	1	—	1	12	2	1
13. Mahbubnagar	4	—	—	1	1	—	—	—	—	—	2	—	3
14. Hyderabad City	38	3	—	2	1	—	—	—	—	—	46	—	4
15. Hyderabad	15	2	3	3	3	—	—	—	1	—	10	—	—
16. Medak	23	6	—	3	4	—	—	—	—	—	8	1	—
17. Nizamabad	10	2	—	6	—	—	1	1	2	—	9	1	5
18. Adilabad	23	—	—	5	—	—	1	2	1	—	9	—	4
19 Karimnag	12	1	5		2	—	6	—	—	—	5	—	—
20. Warangal	9	1	—	6	2	—	—	—	—	—	1	1	—
21. Khammam	12	—	5	9	4	—	—	1	—	—	1	5	—
22. Nalgonda	5	—	1	1	5	—	—	1	—	—	2	—	2
Total	**542**	**55**	**93**	**222**	**135**	**1**	**25**	**20**	**6**	**10**	**160**	**32**	**40**

Table 10

Female Centenarians'— Age at Consummation

District/City	Below 10 years	10-12 years	13-14 years	15-16 years	17-18 years	19-20 years	20+ years	Period not stated
1	2	3	4	5	6	7	8	9
1. Srikakulam	—	1	9	2	3	—	13	28
2. Visakhapatnam	—		3	10	—	1	3	8
3. East Godavari	—	—	3	3	—	—	5	16
4. West Godavari		—	1	2	3	2	3	23
5. Krishna	—	1	4	11	—	5	10	10
6. Guntur	—	—	6	8	3	7	14	16
7. Prakasam	—	—	2	3	3	—	—	17
8. Nellore	—	—	—	—	1	—	3	—
9. Chittoor	—	—	3	5	1	—	3	26
10. Cuddapah	—	—	3	2	2	—	5	7
11. Anantapur	—	—	6	2	2	3	7	16
12. Kurnool	—	—	2	9	7	—	5	24
13. Mahbubnagar	—	—	—	1	-	—	—	6
14. Hyderabad (City)		1	5	4	1	4	2	31
15. Hyderabad	—	—	1	1	—	2	1	4
16. Medak	—	—	3	5	—	2	4	7
17. Nizamabad	—	—	5	2	3	1	—	2
18. Adilabad	—	—	4	4	—	—	4	7
19. Karimnagar	—	-	—	—	—	—	3	9
20. Warangal	—	—	2	3	—	—	—	4
21. Khammam	-	1	1	3	—	—	—	6
22. Nalgonda	—	—	2	5	3	1		1
Total	—	**5**	**65**	**85**	**32**	**28**	**85**	**269**

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Table 11

Female Centenarians—Menopause

District/City	40-44 years	45 years	46-50 years	51-60 years	61-70 years	71-74 years	Period not stated
1	2	3	4	5	6	7	8
1. Srikakulam	2	3	5	9	—	—	37
2. Visakhapatnam	1	3	3	1	—	—	17
3. East Godavari	1	5	1	4	—	—	16
4. West Godavari	2	—	5	2	1	—	24
5. Krishna	2	10	6	11	—	—	12
6. Guntur	4	3	13	6	4	—	24
7. Prakasam	—	—	2	4	3	—	16
8. Nellore	—	1	2	—	1	—	—
9. Chittoor	—	—	5	3	—	—	30
10. Cuddapah	—	—	6	3	—	—	10
11. Anantapur	2	3	5	7	1	—	19
12. Kurnool	—	13	7	9	3	1	14
13. Mahbubnagar	—	—	—	—	—	—	7
14. Hyderabad City	1	11	21	6	—	—	9
15. Hyderabad	—	2	3	—	—	—	4
16. Medak	—	1	2	3	—	—	15
17. Nizamabad	—	1	5	4	—	—	4
18. Adilabad	—	3	3	3	1	—	9
19. Karimnagar	—	—	2	—	—	—	10
20. Warangal	—	—	1	4	—	—	4
21. Khammam	—	3	—	1	—	—	7
22. Nalgonda	—	—	4	2	—	—	6
Total	**15**	**62**	**101**	**82**	**14**	**1**	**294**