

CENSUS OF INDIA 1981

ANDHRA PRADESH

Village - Re - Study Monograph

On

KOTHA ARMUR

(NIZAMABAD DIST.)

Field investigation and Draft.
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FOREWORD

The Indian Census has a long tradition of providing population figures separately for rural and urban areas. There has been a growing need for such a dichotomous data especially after independence to formulate different policies and programmes for planned development especially in regard to rural areas. There has been, however, a dearth for data relating to the way of life of the rural masses for making cross-cultural and cross-regional comparisons to understand the imbalances in the level of socio-economic development achieved by the people living in Indian villages situated in different geographical areas. To bridge this gap a socio-economic survey of about 500 villages from different parts of the country was taken up for study by the Census Organisation in connection with the 1961 Census.

The villages thus studied were selected on purposive sampling basis in order to give representation in the sample to villages with diverse socio-economic characteristics. These included multi-ethnic villages, tribal villages, villages inhabited by potters, fishermen etc., villages situated near urban centres and those situated in remote areas where people had been living in a state of isolation and continued economic and educational backwardness. It was envisaged that this study would provide bench-mark data on the living conditions of the people inhabiting different geographical areas of the country under diverse socio-economic conditions.

After independence, the country pursued the path of planned development for improving the quality of life of her citizens and this transformation was sought to be achieved through the implementation of Five Year Plans. Economic emancipation, the main thrust of Five Year Plans was to be realised by increasing agricultural and industrial outputs as well as by generating more employment opportunities. While enhanced irrigation facilities and improved methods of farming were introduced to boost up agricultural production, generation of employment opportunities and increase in industrial output were to be realised largely through industrialisation. Besides, a number of other social welfare programmes were implemented to provide additional facilities in the area of education, health, transport and communication, drinking water and power supply. Of late, family welfare programme was also introduced to check population explosion which had all along been nullifying the results of planned development.

By the time of 1972 Census, it was envisaged that the secio-economic life of the people especially of villages would show perceptible changes under the impact of Five Year Plans. It was, therefore, decided to undertake a re-study of some of the villages which had been surveyed in connection with the 1961 Census to understand the manner and direction in which the Indian villages are changing under the influence of different developmental inputs. The main focus of this study, apart from probing deep into the patterns of change taking place in the life cycle events and economic pursuits, was to question penetratingly into matters relating to avilability of amenities and services in the villages covered under these studies, attitude and opinion of the villagers in regard to education, health care activities and attitude, awareness and acceptance of family planning methods. In short, the study was aimed at to bring to relief the socio-economic processes taking place in the rural environment under the influence of planned development as well as industrialisation and urbanisation.

The villages selected for the study were those which are situated either near to an urban centre or away from any urban centre or those which are located in an already identified dry belt area or in areas covered by Integrated Rural Development Programme and served by minor irrigation Projects and rural electrification programme. Some of these criteria for the selection of villages for the study were adopted at the instance of the planning Commission.

Although 78 villages were initially identified for the restudy, due to certain constraints this project could not make much headway. Therefore, it was decided to continue these studies as an adjunct to the 1981 Census.

The research design, tools for data collection and formats for tabulation of data required for the conduct of the socio-economic survey of villages taken up in connection with the 1961 Census were framed by Dr. B.K. Roy Burman, who was then heading the Social Studies Division, as Deputy Registrar General. His successor Dr. N.G. Nag, assisted by Dr. K.P. Ittaman, the present Deputy Registrar General, extended technical guidance to the Directorates of Census Operations for undertaking the re-study of the villages. I take this opportunity to congratulate all of them for organising these studies.

The work relating to the scrutiny of the draft reports received from the Directorates of Census Operations and communication of comments thereon was undertaken by Shri M.K. Jain, Senior Research Officer, Social Studies Division under the guidance of Dr. K.P. Ittaman, Shri Jain was assisted in this task by Sh. V.K. Jain, investigator I am thankful to all of them.

The present report is based on re-study conducted on the village KOTHA ARMUR by the Directorate of Census Operations Andhra Pradesh. I take this opportunity to thank all my colleagues in the Directorate for the efforts taken by them for bringing out this publication.

New Delhi,
Dated the
1st of June 1988

V.S. VERMA
REGISTRAR GENERAL, INDIA

PREFACE

Apart from assessing the nation's stock of human wealth, census in India has attempted to present a complete picture of man in his social, cultural and economic settings. In order to "invest the dry bones of statistics with flesh and blood accounts of social structure and social change" more and more empirical studies had been initiated ancilliary to the 1961 Census. Socio-economic survey of 500 and odd villages throughout the country was taken up and this has provided an insight into the meaning of the statistical data in terms of real life situations. In the newly developing countries like India, a clearcut distinction between rural and urban is gradually eroding and rural urban continuum rather than dichotomy was considered more realistic and appropriate as we see the persistence of folkways and rural vestiges in urban areas and percolation of urban ways of life and living in certain villages.

In this State as ancilliary to 1961 Census, socio-economic survey of 31 villages in different areas of the State was conducted and monographs were published. To gauge the developments that had taken place in different fields of socio-economico-politico aspects, restudy of five villages was taken up as ancilliary to the 1971 Census. All these five studies were completed but only two monographs viz., Unagatla in West Godavari District and Panchalamarri in Chittoor district were published. In continuation of this welcome tradition, to gauge the developments that had taken place over the past two decades has been taken up as an ancilliary to the 1981 Census in three villages viz., Bhairavanitippa, a project village in Anantapur district; Sivanagar, a village dependent on agriculture and tanning industry in Medak district, and Kalliti, a remote and small village solely inhabited by Savara Scheduled Tribe in Srikakulam District.

The present volume is on Kotha Armur, queer little typical Telangana village of Nizamabad district that represents this tract. This village was earlier studied in 1929-30 and 1949-51 by Prof. S. Kesava Iyengar on behalf of the erstwhile Hyderabad State; in 1962 and 1975-76 by the Office of the Director of Census Operations, Andhra Pradesh, prior to the present Re-study conducted in August, 1988. This village is away from an effective urban centre (Nizamabad the district headquarters city at 28 Kms) and near a small town (Armur formerly taluk headquarters and now Mandal headquarters) at a distance of 3 Kms. Though situated on the National Highway, this village is untarnished by urban influence. Through the Nizamsagar Irrigation canals, significant development in the field of agriculture was shown in this village upto 1950. But later, the technological improvements like the use of improved tools and implements, chemical fertilisers, quality seeds did not take place. Handloom weaving,the once upon a time an important household industry has been completely wiped out and the Devanga (Weavers) community has adopted to bidi making industry thanks to the setting up of several bidi factories in Nizamabad, the district headquarters city. Toddy tapping, another important occupation during the pre-independence days has also been reduced to a mere subsistence occupation. This village has potentialities of agricultural development provided technological advancements are adopted by the cultivators.

I have no inhibition to say that the completion of all the town study and village restudy monographs of 1981 ancillary studies owes greatly to Shri V.S. Verma, Registrar General, India for his untiring efforts and keen interest. My grateful and sincere thanks are due to him. Shri M.K. Jain, Senior Research Officer and Smt. Suman Prashar, Assistant Director of

Census Operations have done a marvellous job in enhancing the value of this monograph by their valuable scrutiny comments under the overall supervision and guidance of Dr. K.P. Ittaman, Deputy Registrar General (S.S) Sri B.P. Jain, Deputy Director has taken immense pains in seeing it through the press. My grateful thanks are due to all of them.

Field work for the present restudy has been conducted by a team of five Statistical Assistants viz. S/Sri D. Koteswara Rao, S. Ramakrishna, P.S. Naidu, V. Babu Rao and K.Y. Sadanandam under the able guidance of Sri Khaja Moinuddin, Assistant Director of Census Operations. Tabulation of data from the household schedules has also been attended by the same team under the guidance of Sri D. Koteswara Rao. The report has been drafted by Sri Khaja Moinuddin, Assistant Director of Census Operations and Sri D. Koteswara Rao, Statistical Assistant.

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CONTENTS

		Page No.
Forward		i
Preface		ii
	Village at a glance	iii
Chapter I	Introduction	1-38
Chapter II	Social Demography and Vital Statistics	39-80
Chapter III	Economy	81-116
Chapter IV	Social and Cultural life	117-168
Chapter V	Conclusion	169-175

List of Illustrations

TABLES

Sl. No.	Title	Number
1.	Distribution of members classified by age sex and relationship to head of household where head is male	1
2.	Distribution of members classified by age, sex and relationship to head of household where head is female	2
3.	Distribution of Population classified by Age, Sex and Marital Status	3
4.	Distribution of Households classified by distance of place of birth of head of households	4
5.	Distribution of Households classified by Religion, Caste/Tribe/Community and Mother Tongue of head of household.	5
6.	Distribution of Households classified by Caste/Tribe/Community of Head of households and type of Households	6

Sl. No.	Title	Number
7.	Distribution of Households Classified by Employment Depth.	7
8.	No. of persons by age, sex and Religion who are studying/not studying in educational Institution.	8
9.	Distribution of workers and non-workers classified by Sex Caste/Tribe/Community Broad Age group.	9

List of Photos

Fig. 1. A bird's eye view of the village (Chapter I)

Fig. 2. State Highway leads to Karimnagar through the referrent village (Chapter I)

Fig. 3. National Highway leads to Nagpur from Hyderabad through Perket village which is an adjacent village (Chapter I)

Fig. 4. Perket Junction(Chapter I)
It is seen that the National Highway is taken diversation from here one road leads to Hyderabad directly and another one leads to Karimnagar.

Fig. 5. A view of main road in the village (Chapter I)
It is seen that the main village is situated on both sides of the main road.

Fig. 6. Village boundry between Perket and referrent village, Kotha Armur (Chapter I)

Fig. 7. A view of Devange Caste's Street (Chapter I)

Fig. 8. A view of Kapu Street (Chapter I)

Fig. 9. Beedi making (Chapter III)
It is seen that the women workers are engaged in beedi making in the house of a Commission agent in the village.

Fig. 10. Households engaged in beedi making at their house (Chapter III)

Fig. 11. A Devanga Family, who are engaged in beedi making in their house (Chapter III)
It is seen that the head of the family, his wife, daughter son, mother, son's wife and son's son are engaged in beedi making

Fig. 12. Beedi bundles are counting received from the Commission agents in the Thara Saheb Beedi Factory in the village (Chapter III)

Fig. 13. Packing of beedis in the R.D. Patel & Company in the village (Chapter III)

Fig. 14. A Toddy Tapper (Chapter III)

Fig. 15. Toddy is carrying on cycle (Chapter III)

Fig. 16. A Kirana shop (Chapter III)
It is seen that the woman in kirana shop is also engaged in beedi making in the shop

Fig. 17. A bullock cart and bulls in the village (Chapter III)

Fig. 18. A tiled house belongs to Harijana Madiga by caste in the village (Chapter IV)

Fig. 19. An old house having at about 110 years ago in the village (Chapter IV)

Fig. 20. An old type of house in the village belongs to Goundla caste (Chapter IV)

Fig. 21. Bunglow house in the village (Chapter IV)

Fig. 22. A house building on modern lines in the village (Chapter IV)

Fig. 23. Pucca house belongs to Reddy Community who is a rich one in the village

Fig. 24. Dress pattern among women folk as usual in the village (Chapter IV)

Fig. 25. Ear and nose ornaments (Chapter IV)

Fig. 26. Women hair style and in their looks (Chapter IV)

Fig. 27. A Harijana Young women (Chapter IV)

Fig. 28. A Goundla Family in the village (Chapter IV)

Fig. 29. A joint Family among Devanga's in the village (Chapter IV)

Fig. 30. A Collateral Joint Family in the village (Chapter IV)

Fig. 31. A Devanga with his two wives and children (Chapter IV)

Fig. 32. A joint family among Bestha Caste (Chapter IV)

Fig. 33. Panchayat Elementary School in the village (Chapter IV)

Fig. 34. A Village Diety, Maisamma (Chapter IV)

Fig. 35. Anjeneyaswamy Temple in the village (Chapter IV)

Fig. 36. Village Panchayat Members (Chapter IV)

Fig. 37. Scheduled Caste Welfare Association in the village (Chapter IV)

Village at a glance:

1.	Population (1981 Census)	Persons	:	1611
		Males	:	820
		Females	:	791
2.	Area		:	5.0 sq.kms
3.	Density of population			322 per sq.km.
4.	Sex ratio (Females per 1000 males)		:	964
5.	Scheduled Caste people	Persons	:	225
6.	Scheduled Tribes People		:	Nil
7.	Literacy rate	Persons	:	22.5%
		Males	:	38.4%
		Females	:	6.1%
8.	Workers to toal population	Persons	:	53.3%
		Males	:	55.7%
		Females	:	50.7%
9.	No.of houses		:	309
10.	No. of households			
	(i) Hindu		:	313
	(ii) Muslim		:	5
11.	Decennial growth rate (1971-81)		:	16.7
12.	Language mainly spoken		:	Telugu
13.	Tahsil H.Q./Mandal H.Q.		:	Armur
			:	3 kms.
14.	District H.Q. Nizamabad		:	28 Kms.
15.	Nearest town		:	Armur
			:	3 Kms.
16.	Nearest Railway Station, Nizamabad		:	28 Kms.
17.	Nearest bus stand		:	Located in the centre of the village
18.	Education facilities:			

	(i)	Primary School	:	One Primary school
	(ii)	Middle School	:	adjacent village perket
	(iii)	High School	:	adjacent village perket
	(iv)	Junior College	:	Armur 3 kms.
19.	Medical facilities:			
	(i)	Primary Health Centre	:	available at Perket village
	(ii)	Means of transport	:	R.T.C. bus services
20.	Religious institutions (Temple)		:	One Anjanayaswamy temple
21.	Gram Panchayat Office		:	Perket village
22.	Post Office		:	available in the village
23.	Electricity (No. of connections)		:	140
24.	Source of water supply			
	(i)	Dam	:	Nil
	(ii)	well	:	Yes
	(iii)	Stream	:	Nil
	(iv)	Any other Tanks	:	Taps
25.	Library		:	available at Perket village at 0.1 km. distance.
26.	Major Crops		:	Paddy, Common millets
27.	Credit Co-operative Society		:	Nil
28.	Banks		:	Nil

CHAPTER I

INTRODUCTION

Location site and situation

1. Kotha Armur and Perket, both sleepy and independent revenue villages contiguous but not confused, and socio-economically interdependent, are twin settlements, and present Cellular structure with numerous features of humanised landscape. Kotha Armur is a fairly large village with a population of 1611 lying on the Hyderabad-Nagpur National Highway, only 3 kms from the Revenue Mandal headquarters Town of Armur in Nizamabad District. The village, however, is quite untarnished by any great urban influence and it is a typical village of the rural tract. It lies in the area influenced by the Nizamsagar Irrigation Project. A small hillock is lying on the south-eastern side of the village. The reserve forest falling within the borders of a neighbouring village Lakkaram, is at a distance of 13 kms to the East of Kotha Armur. Administratively it falls under Armur Revenue Mandal of Nizamabad District. The distance between this sleepy village and Nizamabad town, the district headquarters, is only 28 kms. Road Transport Corporation buses plying between Hyderabad-Adilabad, Nizamabad-Adilabad, and Nizamabad-Jagtial pass through this village. The nearest Railway station is Dichpally, about 24 kms. away, on Kachiguda-Manmad Metre gauge line. The village is bounded by Lakkaram in the East, Mamidpalle in the South, Perket in the West and Chepoor towards the North. The post office situated in perket village has now been shifted to this village and serves both the villages. The panchayat samiti Office, Mandal Revenue Office, Munsif Court, Police Station, Telegraph Office and Government Hospital at Armur Town serve the people of this village. The weekly shandy at Armur on every Thursday provides consumer goods to the villages while the marketing centre at Nizamabad attracts the villagers for major purchases and for the disposal of agricultural produce periodically.

2. The settlement history and origin of the village has already been recorded in detail in the survey Report published in 1961. Interested readers may refer this published monograph.

Climate and Rainfall:

3. As already pointed out, this village is about 3 kms., from Armur the Headquarters of Revenue Mandal and 28 kms., from Nizamabad, the district headquarters. So, the climatic condition of the village is a kin to that of Armur and Nizamabad. Conveniently, therefore, rainfall and temperature data of these places have been kept in view to describe the conditions of Kotha Armur, Further, there are no arrangements in the village for recording the rainfall and temperature data.

Rainfall:

The monthly rainfall data of Armur collected from Nizamabad during the years 1978-87 are as follows :

STATEMENT - I (1)

Rainfall Data of Armur, 1978—87.

Month	Rainy days rain fall	1978	1979	1980	1981	1982	1983	1984	1985	1986	1987
		1	2	3	4	5	6	7	8	9	10
January	Rainy days	—	—	—	—	—	—	1	1	—	—
	(rain fall)	—	—	—	—	—	—	3.0	14.0	—	—
February	—do—	—	1	—	—	—	—	—	1	—	—
		—	19.1	—	—	—	—	—	7.4	—	—
March	—do—	—	—	—	—	—	1	4	2	—	1
		—	—	—	—	—	11.9	28.7	25.0	—	9.2
April	—do—	2	5	—	—	—	2	0	—	—	—
		7.4	87.6	—	—	—	19.3	0.6	—	—	—
May	—do—	—	3	1	—	—	—	—	—	1	1
		—	20.2	22.9	—	—	—	—	—	4.5	46.2
June	—do—	9	1	9	5	10	—	8	9	5	14
		123.3	54.6	160.7	48.9	88.1	—	78.3	151.0	47.8	180.8
July	—do—	22	18	17	10	17	19	12	11	17	13
		391.1	345.2	273.2	182.7	374.3	280.3	222.8	210.5	216.6	232.8
August	—do—	8	18	19	17	13	10	11	5	12	16
		252.5	341.9	392.0	373.8	246.4	127.7	184.6	43.5	225.8	689.7
Septem-	—do—	8	10	9	15	6	11	6	13	10	12
ber		123.1	226.4	78.2	314.7	152.1	191.9	87.0	162.1	359.0	100.7
October	—do—	6	2	9	1	—	—	—	3	1	—
		131.0	36.1	167.7	20.3	—	—	—	37.4	12.0	—
November	—do—	—	—	—	—	—	—	—	1	1	—
		—	—	—	—	—	—	—	26.5	19.0	—
December	—do—	—	4	—	—	—	2	2		—	—
		—	52.4	—	—	—	46.0	9.2	—	—	—
Total :		55	62	64	48	46	45	44	46	47	57
		1028.4	1183.5	1094.7	940.4	860.9	677.1	614.5	677.4	884.7	1259.4

Source = information collected from Collector's Office, Nizamabad.

4. From the above statement, one may safely assume that the village is situated on moist tropical climatic region with moderate to high reliability of rains. The average rainfall for the district as a whole comes to 1000 m.m. to 1250 m.m. The decennial average rainfall of Armur is 922 m.m. Likewise, average number of rainy days per year are 51. With reference to these figures, it can be safely said that during the period of 1982 to 1986, the rainfall at

Armur was below normal. In the remaining period, it is seen that the total rainfall varies from 940.4 to 1259.4 m. ms.

Temperature:

5. The maximum temperature recorded at Nizamabad during the period 1980 to 1985 shows that it varies between 40°C to 44°C. During the years 1983 and 1984, temperature recording was even beyond 44°C. Incidentally the data of the same years show comparatively less rainfall also. Average recordings of temperature, however, confirm that there is not much of marked variation and that it ranged between 33°C to 38°C. The following statement explains the position in greater detail.

Statement - I (2)

Monthly Maximum and Minimum Temperatures recorded at Nizamabad, 1980-85

Month	Temperature in centigrade	1980	1981	1982	1983	1984	1985
January	Highest	34.1	33.9	33.3	32.4	32.2	34.8
	Lowest	11.6	8.8	12.9	5.0	9.0	12.8
February	-do-	38.2	38.7	38.3	35.4	34.0	38.0
		15.0	10.8	16.0	9.6	11.0	13.2
March	-do-	40.7	39.5	40.8	40.8	41.0	41.4
		16.0	12.1	16.4	14.8	11.0	14.4
April	-do-	44.2	44.4	42.0	43.6	42.0	43.6
		21.4	18.1	20.6	18.0	19.0	17.0
May	-do-	44.9	44.9	42.0	43.8	46.0	44.5
		26.9	20.8	22.2	16.0	25.0	19.8
June	-do-	42.9	41.7	42.7	46.0	43.0	40.0
		22.01	18.1	20.6	14.2	19.8	14.0
July	-do-	35.0	33.9	38.1	37.2	35.0	36.4
		22.3	16.7	19.7	17.0	18.0	13.6
August	-do-	33.1	33.1	33.8	33.0	33.6	33.0
		21.1	21.9	19.7	12.0	17.6	14.0
September	-do-	34.7	33.1	34.1	32.8	34.0	35.0
		21.4	22.1	17.9	15.2	15.4	20.0
October	-do-	36.1	34.2	34.4	32.4	34.0	33.8
		17.1	N.A.	15.2	15.4	8.4	10.0
November	-do-	33.8	34.4	31.0	32.4	32.4	32.4
		11.6	9.5	11.0	9.0	7.0	15.0
December	-do-	32.1	30.8	31.4	30.0	35.4	32.0
		8.2	7.5	7.5	7.4	8.6	14.8

Source = Collected from Meteriological Centre Begumpet, Hyderabad.

With reference to temperature and rainfall, the village is governed by three seasons i.e., summer (Feb. to June), rainy season (July to October) and winter (November to January).

Vagaries of Nature:

6. Considering the location of the village, there is no scope for any floods. No perinnial river flows in the proximity. But the village had to face drought conditions consectively during 1971 and 1972 due to failure of mansoon. Though the intensity of drought condition was felt at district and taluk level, it had no impact on the village so as to force the people either to change their occupation or migrate to other areas.

Transport and Communications:

7. The village is located at the junction of Hyderabad-Nagpur National Highway and Nizamabad-Jagtial road. A good number of public and private conveyances carrying both passengers and goods ply on these roads throughout the year providing excellent transport facilities to Armur, Nizamabad and Hyderabad. Still long awaiting passengers at bus stands is not an uncommon sight. No express service bus stops at the village. Many passengers, service buses coming from outstations, reach the village with their full capacity, causing dis-appointment and increasing the waiting time of the villagers before actually boarding any bus. Presumbly this is the reason why many villagers go in for bicycles to tract the distances of about 10 to 15 kms. around the village, and it is also a common sight to see people reaching this village by cycle-rickshaws from Armur. A bus shelter has been constructed at T' junction on National Highway and Nizamabad Jagtial road by the Lion Club and it was inagurated on 13-10-1974. A few Auto-rickshaws stand near bus stand which ply between this village and Armur and other neighbouring villages on contract basis. The construction of new bus depot at a distance of 3 kms. at Armur has resulted in improving the transport facilities to this village. Consequently, many shuttle buses have been introduced between Korutla-Armur, Nirmal-Armur and Jagtial-Armur which pass through the village.

8. Though Railway station at Dichpally through which the Kachiguda-Manmad metre-gauge line passes is at a distance of 24 kms, from the village, the villagers prefer to go over to Nizamabad Railway station, about 28 kms. There is a proposal since a long time before the Railway Authorities to link Nizamabad Railway Station with Peddapalli Railway Station connecting Jagtial, Karimnagar etc., which passes near by this village. If the above proposal materialises, this village will be benifitted and may become one of the important centres.

9. The branch post office located in Perket village at an arm's distance has now been shifted to Kotha Armur and is functioning with same name i.e., post office, Perket. Presently two private telephones and a public booth are available in the village. The telegraph office at Armur provides the needed facilities. During the financial year 1986-87, the post office of this village has received Rs. 893/- towards the sale proceeds of envelopes, inland letters, post-cards and stamps of all denominations and also handled money orders to the tune of Rs.12,745-00. There is no detailed account of the number of letters received and issued but on an average 20 to 45 letters are delivered per day. It is gathered from the villagers that there are about 35 to 40 persons in the village who get daily newspapers. Some of the villagers visit Armur every day, a few of them are students, others carry vegetables and milk for sale. There are others, who visit Nizamabad occasionally on some work in the bank, Courts or other public offices. Intimate contacts with Armur are found in many fields for most of the people. A few officials visit the village and from them the villagers gather a great deal of information on various subjects. Any orders, directives or information with which the villagers should be acquainted with, are conveyed to them by the village officials. During the field survey, it was informed that about 50 persons from the village have gone to Saudi Arabia on employment. This paved the way for economic and social development

of a few families. Availability of taperecorders, transistors and T.V. sets in many households is evidence to this. There is a community radio set in the Gram Panchayat office, besides nearly 70 radio sets and 5 T.V. sets in the village. It is a regular feature to find groups of persons gathered near Gram Panchayat in the evenings to listen to the local news and other programmes broadcast by the All India Radio, Hyderabad.

10. When the village was first surveyed during 1929-30, there were only 64 residential houses. But the 1981 Census revealed that there are 309 houses with 318 households. Increase of houses and house-holds during 1929-30 to 1981 is as follows:

Statement - I (3)

No. of houses and households

Year	No.of houses	No.of households
During first survey in 1929-30	64	N.A.
During 1951 Census	186	146
During 1961 -do-	202	220
During 1971 -do-	262	268
During 1981 -do-	309	318

Source = Census Reports

11. The number of households has been showing upward trend constantly from decade to decade. It is 50.68% during 1951-61, 21.81% during 1961-71 and 18.66% during 1971-81.

Population :

12. The following statement shows the decennial population of the village by sex break up for 1951 to 1981.

Statement - I (4)

Population of the village by sex and Sex-Ratio, 1951-81.

Period	Total Persons	Males	Females	Sex-ratio
1951	675	344	331	962
1961	1012	468	544	1162
1971	1380	696	684	983
1981	1611	820	791	965

Source = Census Reports

13. Marked increase in the population by 49.93% during the decade 1951-61 seems to be much guided by the stabilized political conditions of the region. A major part of the village population,pressed by the insecurity by life under the unsettled political conditions

prior to 1951, migrated to the near by urban areas and returned to their homes during 1951-61. Further, increase in the population by 36.36% during 1961-71 and 16.73% during 1971-81 is also noticed. Though the percentage increase in population of the village is comparatively less during the decade 1961-71 than that of 1951-61, it was found to be higher than the District growth rate of 28.49% and the State Growth rate of 20.90% of that decade. The percentage growth rate of the village has further decreased during the decade 1971-81, compared to 1961-71 and it is found to be lower than the District growth rate of 27.90% and the state growth rate of 23.10%.

14. It is also obvious that the village has accounted for 962 females for every 1000 males during 1951 Census, 1162 in 1961, 983 in 1971 and 964 in the 1981 Census. The high sex-ratio of females recorded in the 1961 Census can be largely attributed to the migration of menfolk among Devanga Community (Weaving class), to Bombay and other places in pursuit of better economic activity in the textile mills. Weaving, the traditional occupation of Devanga Caste, has now been abandoned because of the alternative and more remunerative economic activity of beedi rolling which is flourishing in the village now.

Literacy :

15. The village did not achieve significant improvement in the field of literacy during 1961-81 as could be seen from the following statement. The increase is just marginal.

Statement - I (5)

Literacy of the village 1961-81

Year	Population	Literates			Literacy
		Males	Females	persons	Percentate (Col 5 to Col.2)
1	2	3	4	5	6
1961	1012	139	16	155	15.32
1971	1380	250	48	298	21.59
1981	1611	315	48	363	22.53

Source = Census Report

Level of Development :

16. In successive scenes of rural development, the Kotha Armur village governed by socio-cultural traditions of Telangana area, appears in new or different guise as the mirror of its age and the epitome of its region. Its equipment of institutions with infrastructural facilities throws significant light on the changing economic profiles of the village. Economically, the village has achieved notable progress in the field of agriculture and household industry. Nizamsagar project has contributed significant and striking features to the profiles of the irrigation facilities through the canal with which the village is associated. Beedi rolling industry which provided employment to more than 16% of the population in the village requires a special mention. Increased well irrigation through electric motors has also added to the economic well being of the population.

17. The irrigated area under canals has

gone upto 472 acres and 22 guntas (171 hectares) by 1981 There are prospects of increasing the irrigated area under canal, if water is assured.

18. Externally there has been no change in the total geographical area of the village i.e. 1182 acres (478 hectares) during the past 25 years but internally radically changed land use structure faithfully reflects the impact on physical frame of the village and relations of district communities. As stated by the village Karnam, about 15 to 20 acres (6 to 8 hectares) of agricultural land at T. Junction of National Highway and Armur Road, has been converted into plots a few years back and the plots were sold. On these plots, buildings like Cinema Theatre, Rice Mills and Bus Depot and bus stand sprang up within a short span of time. In the wake of construction of Bus Depot a number of commercial establishments, tea stalls etc., came up on either side of Armur-Perket road. If accretion predominates, in future in filling in of the rural agricultural land by colonies in the form of palisaded depots along the road, the germs of the Agglomeration idea will have to be introduced by merging of the riparian settlements (Kotha Armur & Perket) with Armur town into a continuous urbanised area extending about 3 Kms. along the road.

Electricity :

19. Street lighting was not there in most of the Telangana villages prior to 1958. An occasional oil lamp hanging from a corner building was the only light to guide the stranger through the night. Electricity was provided to this village in 1958. Henceforth, electricity replaced the occasional oil lamp for street lighting. Electricity illuminated the highway and streets also. There are 140 domestic connections. 75 street lights and 120 connections for agricultural pumpsets. There is adequate scops for increasing the cultivation under well irrigation, provided power is extended, since it is found that some of the cultivators are using diesel sets.

Drinking water facility :

20. In 1962, well water was the only source of drinking water for the villagers. Considerable improvement has been achieved during the past 25 years in this regard. The Grampanchayat has constructed the water tank near Upper Primary school new converted into High School in Perket village. Water is pumped into the tanks from the nearby public well, and distributed through 4 public taps. One such tap is located near the Grampanchayat Office, for the convenience of the households of Kotha Armur village. Apart from this, 4 borewells were dug in the village by the Zilla Parishad under the contributory scheme. The above two sources of drinking water are said to be quite insufficient to meet the increasing requirements of the villages. There are a number of private wells also to augment the supply of water besides 3 public wells. Total number of private wells is 134. Some of the households who have no wells of their own draw water from the neighbour's well or from the public well/tap. Harijans are not allowed to draw water from the private wells of higher castes and likewise higher caste Hindus do not go and fetch water from the wells of Harijanwada. However, at public wells/tap, no restriction are placed. Thus drinking water facilities in the village are satisfactory. But the water in almost all these wells is salted and does not taste good. Public tap water near Panchayat Office in Perket is comparatively tasty and perhaps this may the reason for many households of Kotha Armur to draw water form this tap.

Reasons for study of the village in 1962 and restudy in 1988.

21. The main object of selecting this village for survey during 1962 inter-alia was to study the progress achieved within the span of 32 years i.e., 1929-30 to 1961-62. While

presenting a comparative picture of the economic conditions of this villlage, following factors received particular emphasis :

1. Social and economic process in-herent in the structural setting, and

2. Social and economic process induced through different factors.

22. The village studies are expected to provide an insight into various aspects of statistical data collected during Census. By and large, only a limited success could be achieved in this direction in the 1961 series for want of uniform approach in the collection and presentation of data. With this background, it was decided to take up the restudy of villages earlier selected for study and gauge the qualitative and quantitative progress in the field of economic growth. The criteria adopted for selection of villages in the state are as follows:

1. A village near an effective urban centre with a population of 50,000 and above (proximity to industrial towns and cities preferred)

2. Village away from an effective urban centre, which may, however,be near a small town (within a distance of 3 to 6 kms.)

3. A village at a distance of not less than 15 miles (21 kms) form any urban centre of any size.

23. Further, the planning commission has suggested selection of villages in such a way that one village is in dry area, second in an intensive Agricultural Development programme Area, third village to represent small irrigation facilities and rural electrification and in the fourth village facilities of institutional financing for agricultural operations should have progressed well.

24. In the light of the above suggestions, choice fell on Kotha Armur village, which is away from an effective urban centre, but very near to a small town i.e., Armur and also satisfies other factors i.e., small irrigation facilities and rural electrification. Present study covers the improvements that have taken place in the socio-economic and cultural life of the people of the village during the past 25 years.

Settlement - pattern and village layout:

25. Kotha Armur and Perket both have emerged without conscious planning. They are settlements that have grown and been adopted to discharge rural functions. Their rural Character has appeared in the course of their growth, and their lay-out is essentially the product of accretion of houses about some pre-rural nucleus. Their earlier settlements show lay-outs determined by the tenurial patterns of agricultural land, though these in turn may to a greater or lesser degree clearly, reflect the influence of site conditions. The habitation of Kotha Armur comprising an area of 13 acres and 17 guntas (5.43 hectares) classified as village site, (1) lies in the eastern side of Hyderabad-Nagpur National Highway. The Nizamabad Jagtial road which branches off from the National High way runs through the village, dividing it into two parts. Habitation on the northern side of this road represents (block-2), newly extended area of the village, and on the southern side (block-1), the old one. The lay-out of the village, particularly the old habitation area, is a higgledy-piggledy, streetless sprawl of houses with narrow, tortuous streets, and numerous culs-de-sea. Spread of the village in block 2, almost touches the habitation of Perket and for a new comer it becomes difficult to identify that it consists of two separate villages. Lay-out of block 2 represents spacious houses whether of brick walls or otherwise. There are sufficient open spaces left in front of or around the houses. Though the ent village has no drainage facility, neither the main road nor

caves appear filthy. Inhabitants of these two blocks mostly hail from weavers, potters, washermen and other economically backward classes. In many cases, the houses are in contiguity with a common wall leaving no space between one house and the other. In all, there are 309 houses, 180 in the 1st block and 129 in the 2nd block.

(1) According to Revenue records, village site accounts for about 6 acres 29 guntas (2.72 hectares). The newly extended habitation area is still registered as a patta land only.

26. Almost all the higher caste Hindu households are interspered. Mala and Madiga households, however, live in separate clusters towards the south-eastern corner of the main habitation of the village. The segregation of these castes is gradually on its wayout as evident from the construction of houses by some of the households belonging to goundla, Kammari, Mannur Kapu, Gurati Kapu and Chakali castes close to the houses of Mala and Madiga castes.

Administrative and Welfare Institutions:

27. There are no places earmarked for Administrative and welfare institutions in the village. The gram Panchayat Office is located in Perket and Branch Post Office is located in Kotha Armur. The police patel and patwari also do not have any separate office building. On many occasions, they perform their duties from the Panchayat Office.

Education and Cultural Institutions:

28. As already indicated, Panchayat Samithi Elementary School is functioning in the village and is located in the new habitation area (Block-2). There is one High School at Perket. There is no Cultural Institutions worth mentioning except a Bhajan mandali which is located in a house near Hanuman temple in the newly built up area. The open land near Hanuman temple is being utilised for conducting caste Panchayat meetings by some of the lower castes viz. Poosala, Mala and Madiga etc.

29. A Panchayat Samithi Elementary School has been established in 1985 by replacing 'Balawadi' functioning since 1967. This school is located in a pucca building with specious backyard for the children to play. Generally children between 4 and 5 years are admitted and admissions are open to children of all castes. Mid day meals are being served to the children and perhaps this is the reason for the full compliment of the school with 174 children on roll. Free books are being distributed among the scheduled caste children only. The classwise strength of the students belonging to Kotha Armur village as on 4-5-1988 is as follows :

Statement - I (6)

Classwise strenghth of the pupils of Kotha Armur Village as on 4-5-1988 (Survey data)

Class	Boys		Girls		Total
	SC	others	SC	others	
1	2	3	4	5	6
I	5	38	5	20	68
II	2	18	6	17	43
III	5	17	-	15	37
IV	1	12	-	13	26
Total:	13	85	11	65	174

Source = Collected from the School authority.

30. The Upper Primary School at Perket has been upgraded to High School by introducing VIII Class in the year 1985-86. In 1986-87, IX Class and in 1987-88, X Class were introduced. The first batch of S.S.C. students appeared for examination in the year 1988 March-April. Urdu Classes upto Primary section are also being conducted.

Religious Institutions and Monuments:

31. There are no temples as such in the village, except the idols of Hanuman and other village deities. Recently, a pucca temple has been constructed around the Anjaneya temple with a cost of Rs. 35,000/- where devotional songs are played through loud speakers daily in the morning and evening. A pujari has also been appointed on a monthly salary of Rs. 70/- There are other village deities or grama devatas which do not come under the strict purview of the Hindu iconography though most of them are Saivita deities. These deities were installed both with in and outside the village in small structures and some deities are installed on raised platforms or under the trees. Hanuman, Saragamma, Pothalinga, Baddi-Pochavva and Bhoolakshmi are some of the village deities of Kotha Armur where village people perform their daily worship and pooja.

Flora and Fauna:

32. Though there is not much of vegetation in the village, there are a few large shade bearing tamarined trees. The village has palmyrah groves and date palm trees in abundance towards the southern and eastern sides. Teak wood trees are found here and there but their number is negligible. Palmyrah groves are interspread with *Modugu* trees. The reserved forest in the village limits of Lakkaram about 13 kms from kotha Armur, abounds in the fauna deer, Cheeta and Peacock. The usual domesticated animals like cows, bullocks, Buffaloes, goats, sheep, dogs, etc. are found in plenty.

Ethnic Composition:

33. The social organisation of Kotha Armur is a complex cultural framework around the traditional Hindu social structure represented by caste organisation. The population of Kotha Armur consists of as many as 30 castes/communities, adding some more new castes to the list of previous survey. All these 30 castes are represented by 318 households, of which only 100 households, covering only 17 castes have been surveyed during the present study. The position of castes/communities during the present study and their coverage is as follows:

Statement-I (7)

Distribution of Household and population classified by Religion Caste/Tribe/Community and Sex.

(Survey — 1988)

Religion Caste/Tribe/Community	No. of Households	Male	Female	Total
1	2	3	4	5
Hindu				
1. Devangulu	36	114	111	225
2. Goundla	22	66	65	131
3. Reddy	4	12	12	24
4. Munnur Kapu	5	7	15	22

1		2	3	4	5
5.	Rajaka	3	8	4	12
6.	Padmasale	3	16	11	27
7.	Viswabrahmin	2	12	10	22
8.	Bestha	3	10	7	17
9.	Mera	2	3	6	9
10.	Kummari	1	3	2	5
11.	Medara	1	2	4	6
12.	Gurati Kapu	1	2	3	5
13.	Vysya	1	3	2	5
14.	Mudaliyar	1	1	3	4
Scheduled caste					
15.	Mala	4	9	8	17
16.	Madiga	10	24	24	48
17.	*Muslim*	1	3	6	9
Total:		100	295	293	588

34. It is seen from the above statement that out of 100 Surveyed households, 36 households with a population of 225 consisting of 114 males and 111 females belongs of Devangulu caste, and 22 households with a population of 131 comprising 66 males and 65 females belongs to Goundly caste. Madiga caste rank third having 10 households with a total population of 48 with equal number of male and female. Munnur-Kapu caste rank fourth among the surveyed households and whereas Kummari, Medara, Gurati Kapu, Mudaliar, Muslim and Vysya come in the lower rank among the 100 surveyed households. There is not a single household belonging to Christian in the village.

Settlement History:

35. Regarding the first settlers of the village, there is no authentic information. But both the Kapus i.e., Munnuru and Gurati, the agricultural class and Devanga the weaving class claim themselves as the first settlers. This, however, continues to be a disputed fact. Regarding other castes/communities, it is not definite as to how and when they settled down, but it is possible that as the village developed gradually, people belonging to other castes and ocupations would have migrated to this village to eke out their livelihood and providing necessary services to the village community.

Caste and Communities of the village:

36. With 318 households belonging to 30 caste/communities, one cannot miss to observe the emotional ties and reciprocal behaviour of the people in the village.They worship the deities jointly and simultaneously, upholding the traditional rituals and practices intended for the benefit of the whole village. It

is also found that social customs differ from caste to caste. Social distance between the high and low caste people can be noticed in general. Low caste people are wage earners, labourers and sell the services while high castes represent the employers, big cultivators and village officers etc.

Devanga:

37. Numerically, Devanga is the dominant caste in the village. It is locally called as Koshti, Devalla and Devangulu. Majority of their houses are in separate clusters in the south-western corner of block 1 and centre of block 2. A negligible number of households are staying in other areas of the habitation outside these two clusters. A majority of their households are engaged in beedi rolling, cultivation, Hotel business, Kirana business, agricultural labourers and a few in traditional occupation of weaving. They are saivites and profess their principal deity as Goddess Chowdeswari. All the adults of this caste irrespective of sex wear *lingam* (Phallic emblem of Siva) around the neck. There was a time when they were not accepting even water and food from any other Hindu caste, but the rigidity is found no more now.

Goundla:

38. "Goundla" or toddy tappers is the second numerically predominent caste in the village. They are staying in both the blocks of the village. They are scattered all over the habitation and not confined to any street or cluster of houses. The traditional occupation of goundla caste is toddy tapping or toddy selling. A few of them are engaged in cultivation, beedi rolling and casual labour to eke out their livelihood. There are two sects., Viz., Vibhutidars and Tirumandhars in this caste. The Vibhutidars or Saivites or Vaishnavites have perpendicular lines of sandal wood paste on the forehead. Generally, marriages are contacted within the same sect outside the surname or intiperu. However, there is no prohibition for inter-sect marriages. They accept water and food from all the higher Hindu castes.

Goondla:

39. During 1962 Survey, it was recorded that Goondla (fishermen) and goonla (Boya) are separate castes, but however, they are treated as identical. The present survey reveals that the goondla (Fisherman) and Goonla (Boya) are one and the same with the traditional occupation as Fishing. It is further supported by the existance of "Ganga Putra Sangam covering all the Goondla Households in the village, headed by kula Pedda Viz., Goondla Bajanna. A majority of them are residing in a cluster towards the south-eastern corner of the old habitation area, while a few of them reside in block (2) scattered here and there.

Komati (Vaisya):

40. Komati (Vaisya) is a caste whose traditional occupation is business. There are only 10 households in the village engaged in business. Three families are residing in the old habitation area and the remaining 7 adjacent to Hyderabad-Nagpur National Highway in the new habitation area.

Tenugu (Muthrasi):

41. There are 4 households belonging to Tenugu or Muthrasi caste. All of them are residing in the old habitation area. They are socially considered to be equal to kapus and do not eat with Goundla, Goondla and other lower castes. While two households are engaged in business, remaining two are cultivators and agricultural labourers.

Poosala:

42. Poosala, a nomadic tribe, are the traditional peripatetic merchants. Poosala in Telugu means beads. Their wandering about

from place to place selling beads might have accounted for their being called poosala caste, thus an occupational term finally becoming a caste name. All the poosala families of this village are said to be recent migrants to this village, having settled down here due to the availability of house sites at cheap rates. Toilet goods purchased from the nearly towns are sold by them, going about from village to villlage. Both males and famales do this business. The poosalas of this village visit the neighbouring villages within a radius of 65 kms. When their wanderings last for one or two months, they move about with bag and baggage. Being Hindus by religion, they observe and worship Hindu Gods. Socially they are considered superior to Rajaka (Washerman), Mangali (Barber) and other Scheduled Castes. They are non-vegetarians and take the meat of goat, fowl, duck, mongose and squirrels. *Intiperu* (surname) plays an important role in the social set up of the caste. They are residing in the new habitation area and are engaged in the traditional occupation of selling of beads.

Kshatriya (Rajput):

43. There is only one household belonging to Kshatriya (Rajput) caste. The head of the household is a lady. She has settled in this village during the fag end of 1973 and set up private medical practice. According to the informant, the family came from Lucknow. But her parents came down and settled in Hyderabad even before she was born. Due to marital alliance, She had to settle at Armur during 1955. After the death of her husband, she shifted to Kotha Armur village in 1973. She attends on Maternity cases and also treats the patients suffering from minor ailments.

Patkari (Khatri):

44. There are four households belonging to Patkari (Khatri) caste who migrated after 1962. Their traditional occupation is weaving of pattu-silk yarn. None of them are engaged in their traditional occupation. They have taken up hotel business and other wage earning avocations. They could not specify the reasons for discarding the traditional occupation. It appears that they were not able to support their family with to traditional occupation of silk weaving as it could not with stand the competition of synthetic cloth which is available in the market in plenty.

Golla:

45. There are three households of this caste whose usual occupation is sheep and goat rearing. They are migrants to this village and have taken up agricultural labour as their main occupation.

Rangreji:

46. There are four households of this caste, who normally eke out their living on dying of yarn. They have left their traditional occupation and taken up beedi rolling which pays them regular cash income. They are migrants to the village after 1962 survey and residing in the old habitation area of Block (1).

Artisan Communities:

47. The other castes identified with occupation are kamsali-Goldsmithy; Vadi-carpentry, Kummari-Pottery; Rajaka-Washing of clothes; Padmasale-Weaving; Mera-tailoring; Mangali-hair dressing and Medari-basket weaving. These people serve the village community through their respective professions. They do not dine or take water from the scheduled castes. Some of them have taken up agriculture, agricultural labour, beedi rolling as their main occupations. They are not living in separate clusters, but are scattered in both the blocks of the village.

Scheduled Castes:

48. Mala, Madiga Mochi, and Ghoska households residing in the village constitute the scheduled caste population of the village. Madiga is numerically predominent followed by Mala. Even among them Malas claim superiority over Madigas. These two castes do not draw water from the same well and do not dine together. Strangely, they also practice untouchability among themselves. All

Scheduled caste households except Mochi and Ghoska, are living in the South Eastern corner of the village. The cluster of their houses is intercepted by some of the households belonging to Kapu, Goundla, Muslim and Chakali here and there.

Changes during 25 years:

49. During the span of twenty five years, the kshatria (Rajput), Patkari (Khatri), Gonekapu; Arathkanikapu; perikakapu, Vadla (Carpenter); Golla; Rangareji and Medari Castes had migrated to this village in pursuit of livelihood. Similarly the only Santhani household recorded during the 1962 survey has migrated to some of his place and the people of vadeleras have been rehabilitated during this period by providing houses in perket village. Regarding the distribution of diverse ethnic groups in the village, not much of change is noticed except the construction of few houses by Goundla and Chakali caste people beyond the cluster of houses belonging to Mala and Madiga castes. It is expected that Mala and Madiga houses will not, however, give a segragated look in the days to come, provided the house building activity of other communities comes up on the eastern side of the village.

Agricultural class:

50. The agricultural class of Kotha Armur village consists of Munnur kapu, Gurati Kapu, Gurati Reddy, Gone Kapu, Arathani Kapu and Perika Kapu. A majority of them are engaged in cultivation as principal occupation and a few in other occupation viz., agricultural labour, employment under private and public sectors and business. Majority of Reddi and Kapu households are staying in the old habitation area while a few of them are put up in the new area. Among this agricultural class, Reddis are the chief land holding and cultivating caste. Though they represent a small percentage of the population, they occupy a distinct position in the village social hirarchy. The kapus and Reddis have interdining, but inter-marriages are rarely contacted. The marriage alliances are confined to their endogamous groups by each of the castes.

General feel of the village:

51. As already pointed out, Kotha Armur with a multi-ethnic composition and variegated occupations abutting on the national highway with adequate communication facilities, still continues to present a rural look. It is noticed that there is occupational mobility for better wage earnings, bidding good-bye to the traditional methods of livelihood which have failed to give proper support to the family financially. In the field of agriculture considered as the back-bone of rural economy, scientific methods of cultivation and intensive farming practices are being adopted to increase the per acre yields. Social life of the village is however, free from inter caste bickerings. People are maintaining harmony and lead a peaceful life.

52. Agro-based economy of the population supplemented by the household industry of beedi making keeps majority of the inhabitants busy throughout the year. They have the opportunity of earning on the field and also at home and rather adopt the inter change of avocation. Especially for women and children, beedi making gives regular cash income. Increase in the size of household and inmigration of new families speaks of the favourable climate to earn a living and settle down. Number of artisan families of different avocations resident in the village also indicate that the community services are adequate. Apart from the advantage of location of the village on the National Highway, canal irrigation under Nizamsagar project and availability of power, are additional characteristics that have contributed to the farmer thrust, visible in the life of the village.

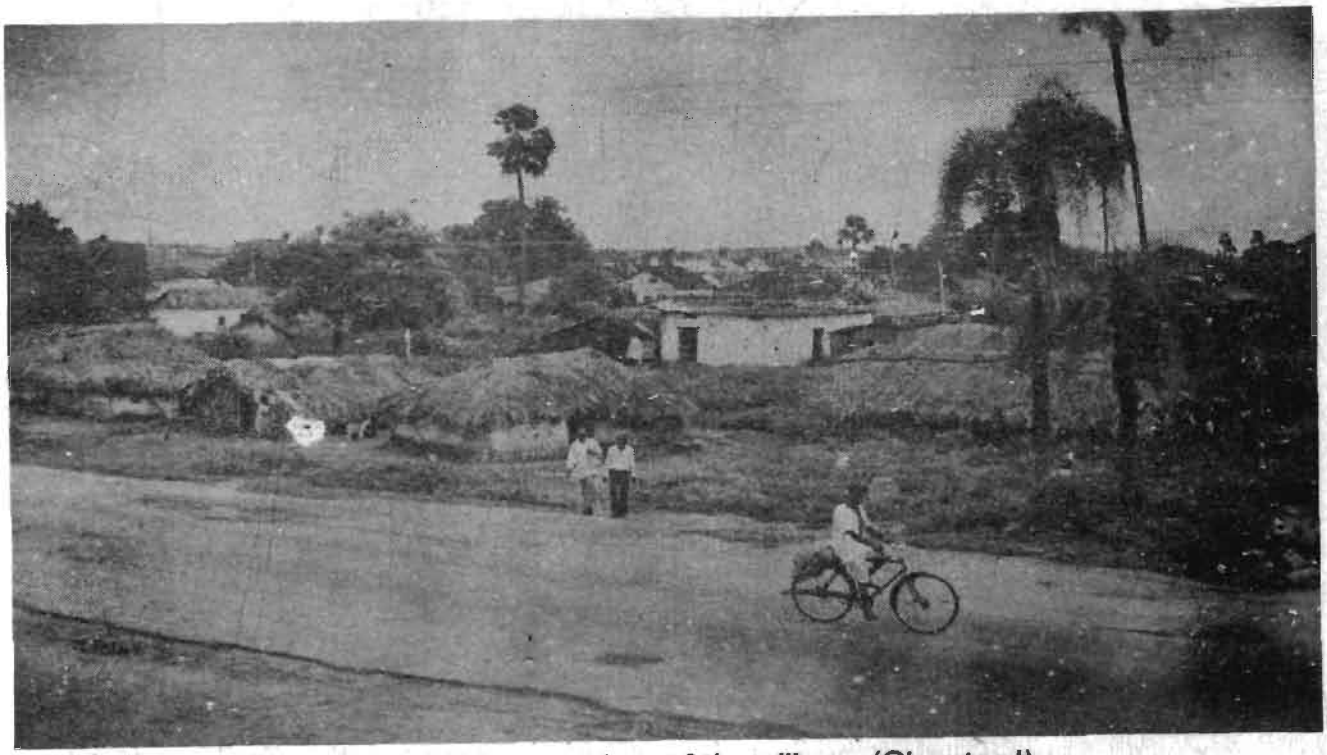


Fig. 1. A bird's eye view of the village (Chapter I)

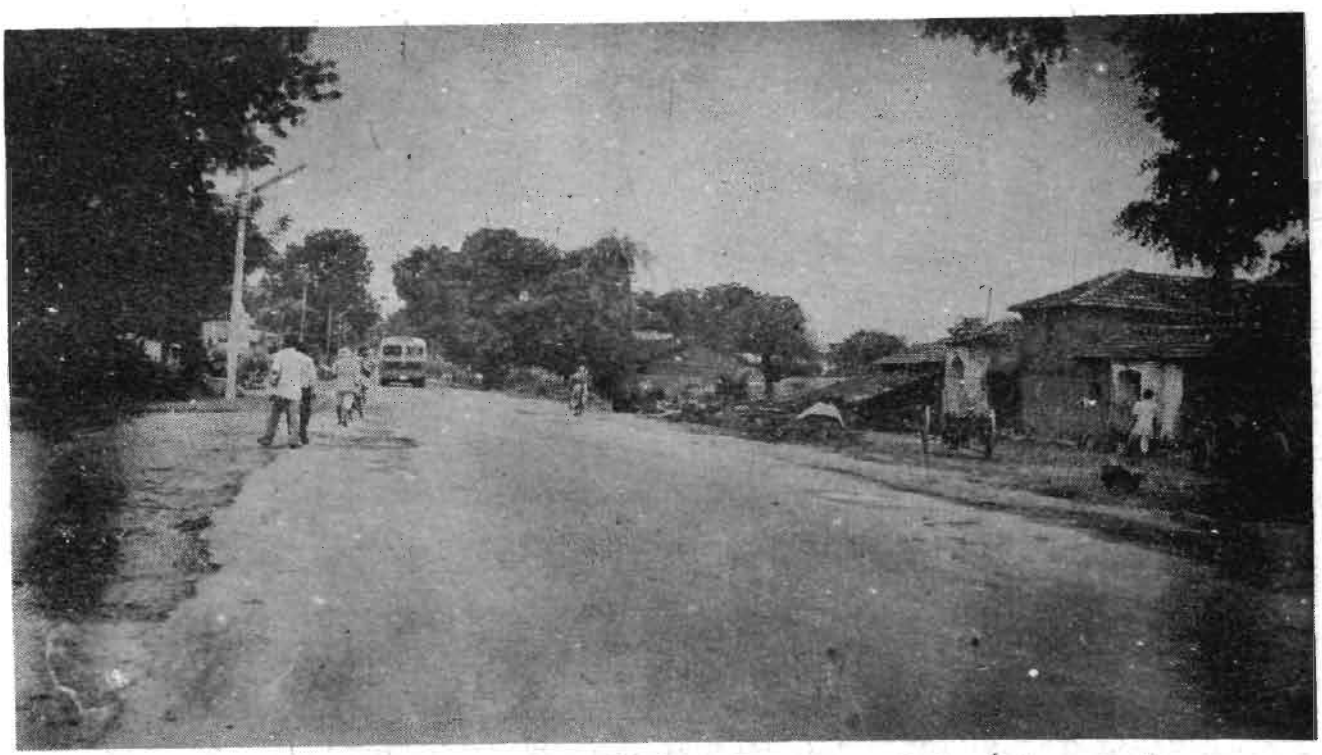


Fig. 2. State Highway leads to Karimnagar through the referrent village (Chapter I)



Fig. 3. National Highway leads to Nagpur from Hyderabad through Perket village which is an adjacent village (Chapter I)



Fig. 4. Perket Junction(Chapter I)
It is seen that the National Highway is taken diversation from here one road leads to Hyderabad directly and another one leads to Karimnagar.



Fig. 5. A view of main road in the village (Chapter I)
It is seen that the main village is situated on both sides of the main road.



Fig. 6. Village boundry between Perket and referrent village, Kotha Armur (Chapter I)

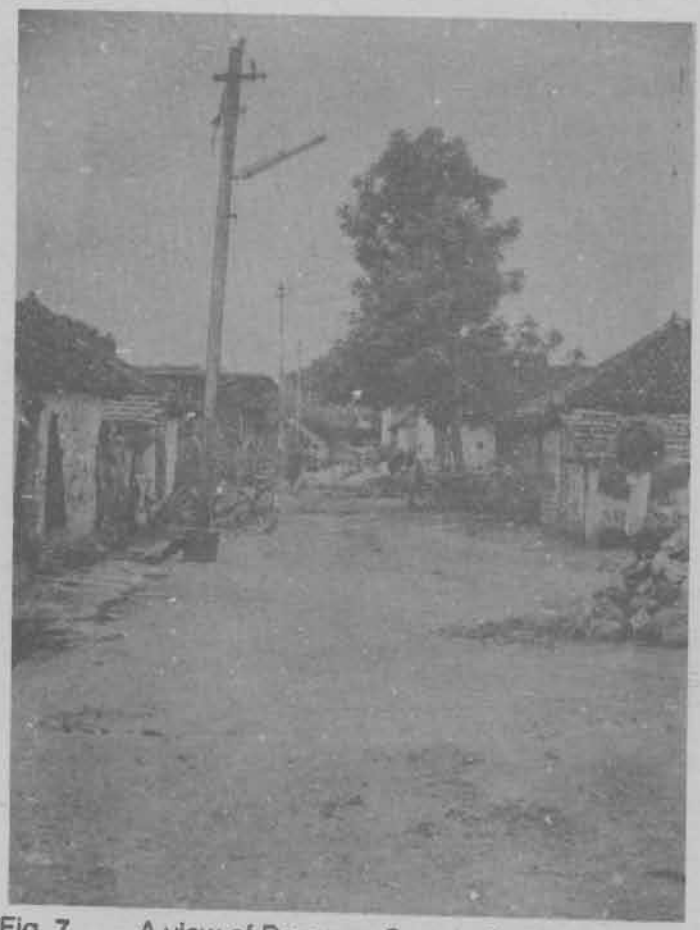


Fig. 7. A view of Devange Caste's Street (Chapter I)



Fig. 8. A view of Kapu Street (Chapter I)

CHAPTER II

SOCIAL DEMOGRAPHY AND VITAL STATISTICS

1. According to the 1961 Census (the first Census taken after the reorganisation of the State), the population of Kotha Armur was 1,012. It rose to 1,161 by 1981 Census, registering an increase of 14.7 per cent during the two decades. During the same period, the population of the district was increased by 64.4 per cent. The growth rate of the population of Armur taluk was lower at 11.1 per cent. Thus the rate of increase of population of the village was less than that of the district but higher than that of the taluk in which it is situated.

2. The growth rate of population of other villages in the neighbourhood is not very different from that of Kotha Armur. For the sake of comparison, the population growth of the villages which fall within the sphere of influence of Armur town has been taken into consideration.

3. Of the 111 villages in the taluk, 92 villages have a population of more than one thousand each, and only one village has a population 10,512 and 18 villages have a population of less than one thousand; and among the 18 villages, only three villages have a population less than one hundred only. There are two towns in the taluk viz., Armur Town and Sriramsagar (Pochampad Project township, Right Flank Colony). Kotha Armur is nearer to the Armur town. Of all the selected villages in the taluk, Alur, Perket, Chepur, Brahmanapalle and Govindpet are the villages that come under the direct influence of Armur town.

Kotha Armur and selected villages in the area of influence of Armur Town: A comparison.

4. In order to assess the comparative growth of Kotha Armur with other villages in the neighbourhood, study of the Primary Census Abstract of the selected villages which are nearer to Armur town is considered necessary. They are 1. Alur, 2. Perket, 3. Chepur, 4. Brahmanapalle and 5. Govindpet.

1. Alur Village

5. This village is towards the south-eastern side of Armur town at a distance of 10. Kms and 7 Kms. on the north-eastern side of Kotha Armur village. The village is spread over an area of 14.9 Sq.kms. and the population as per 1981 Census is 5,037. Both tube wells, Tanks and Channels provide irrigation to the wet lands. There is a primary school, a middle school and a higher secondary school, a Primary Health Centre, a post office and a telegraph office in the village. There is also one Registered Private Practitioner in the village. The staple food of the villagers is rice.

2. Perket village:

6. This village is situated towards the south-eastern side of Armur town at a distance of 3 kilometers and the National Highway from Hyderabad to Nagpur separates this village and the referrent village. It is spread over an area of 10.5 Sq.kms. with a population of 3,900. The village has irrigation facilities under tank and canal. There are a primary school a middle school, and a post office. For medical aid the villagers have to go 5 Kilometres distance. The village is very rich agriculturally.

3. Chepur Village

7. It is situated towards the south-western side of Armur town at a distance of 6 Kilometres, and 3 Kilometres to the north-western side of the referrent village. This village is also situated on the National Highway leading to Nagpur. It is spread over an area of 13.0 Sq.Kms. with a population of

3,140. The village is having well water, hand pump and tank for drinking water. In respect of communications, the village has post office, a Telegraph office etc. There are a primary school and a middle school in the village. Regarding medical aid, the pople have to go 5 kilometres distance for taking treatment. Staple food is rice.

4. Brahmanapalle village:

8. This village is situated towards the south-western side of Armur town at a distance of 5 kilometres and 10 kilometres to the North-western side of Kotha Armur village. The village has a population of 1,824 and is electrified. Sources of irrigation are both tanks and tube wells and for drinking purposes, both tank water and well water are used. There are a primary school, a middle school, and a post office. The area of the village is 5.7 Sq.Kms. only.

5. Govindpet village:

9. It is situated towards the west of Armur town and also to Kotha Armur. The area of the village is 8.3 Sq.Kms, and it is at a distance of 8 Kms. from Armur town and from Kotha Armur village it is only 5 Kms. The population of the village is 2,971. There are two primary schools, one middle and one higher secondary school. The post and Telegraph office facilities are available in this village. Staple food is rice.

6. Kotha Armur village:

10. The village under study, is spread over an area of 5.0 Sq.Kms. and situated 3 Kms. towards the north of Armur town. It has a population of 1,161. Like other adjoining villages, it is predominantly an agricultural village. Well water is used for drinking purposes. The village is electrified and pumpsets are fitted to tube wells for irrigation purpose. There is only one primary school in the village. The village is situated on the National Highway leading to Nagapur from Hyderabad and from karimnagar. The two National Highways meet at this village. It has become a large halting centre where a number of tea stalls, coffee hotels, bars and brandy shops, and also lodges and boardings have been established here. All loaded lorries are stopped here for meals, tiffins tea and coffee.

Comparison of the Primary Census Abstract of the village Kotha Armur, some neighbouring villages and Rural area of Armur Taluk.

11. There are 111 revenue villages in Armur taluk comprising an area of 809.7 Sq.Kms. The area of Kotha Armur village which is 5.00 Sq. Kms. form 0.6 per cent of the rural area of the taluk. The number of residential houses (309) and households (318) in the village from 0.894 per cent and 0.896 per cent of the total houses (34,560) and households (35,485) of the rural areas of the taluk. The household congestion index in the village is 1.0 (1 house for 1.029 households) while in the rural areas of the taluk it is 1.0 only. Population of Kotha Armur village is 0.7 per cent of the taluk rural population (1,65,937).

Density of population:

12. While density of population of Armur taluk as of 1981 Census is 243 per square Kilometre, for rural areas it is 211. The density of population of Kotha Armur village is 322 per square kilometre. The density of population is more or less equal to the district density of 211 and far higher compared to the average density of population of the state, which is only 195 persons per square kilometre. The following statement shows the comparative picture of density of population of the district, taluk, rural areas of the taluk, Kotha Armur village and some villages in the neighbourhood of Armur town.

Statement II (1)

Density of Population-A comparison 1981 Census.

Name of the town/ Village	Area in Sq.Kms.	Population	Density per Sq.Km.
1	2	3	4
Nizamabad District	7,956.0	1,679,683	211
Rural areas of the District.	7,849.6	1,357,030	173
Armur Taluk	809.7	196,977	243
Rural areas of the taluk.	788.2	165,937	211
Kotha Armur village	5.0	1,611	322
Alur village	14.9	5.037	338
Perket village	10.5	3,900	371
Chepur village	13.0	3,140	242
Brahmanapalle village	5.7	1,824	320
Govindpet village	8.3	2,971	358

13. It can be seen from the above statement that the density of population of the village is thus far higher than those of the district, rural areas of the district, both Armur taluk and its rural areas and also all but 3 of the 5 selected villages in the neighbourhood of Armur town. The density of population of Alur, Perkit and Govindpet villages are higher by 16, 49 and 36 persons respectively per Square kilometre compared to the village under re-study.

Household congestion Index:

14. The ratio of households to house is known as household congestion index. The following statement shows the comparative data on the household congestion index.

Statement II (2)

Household Congestion Index in the Selected areas 1981 Census.

Name of the Town/ Village/Area	No.of houses	No.of hoseholds	Household congestion
1	2	3	4
Nizamabad District	317,223	328,290	1.0
Rural areas of the District.	257,238	266,749	1.0
Urban areas of the District.	59,985	61,541	1.0
Armur taluk	40,749	41,809	1.0
Rural areas of Armur taluk	34,560	35,485	1.0

1	2	3	4
Armur Town	4,580	4,691	1.0
Kotha Armur village	309	318	1.0
Alur village	1,130	1,148	1.0
Perket village	756	771	1.0
Chepur village	625	657	1.0
Brahmanapalle village	371	378	1.0
Govindpet village	637	638	1.0

15. It can be seen from the above statement that the index for Armur and rural areas of the taluk, district rural areas of the the district, when compared to each other, almost all are having one and the same household congestion. Even the household congestion index of the referrent village is more or less equal to all the selected neighbouring villages and the district, rural areas of the district, taluk and rural areas of the taluk. This shows that the,housing condition of the village is far better than the other areas in comparison.

Size of household:

16. Apart from household congestion index, another yardstick which helps comparison of the condition of accommodation is the size of households i.e., number of persons living in the household. A better index of accommodation would be the average number of persons per living room.

17. The following statement shows the comparative data on average size of household.

Statement II (3)

Average size of Household (1981 Census)

Name of the town/ Village/areas.	No.of households.	Population	Size of households.
Nizamabad District	328,290	1,679,683	5.1
Rural areas of the Dist.	266,749	1,357,030	5.1
Urban areas of the Dist.	61,541	322,653	5.2
Armur taluk	41,809	196,977	4.7
Rural areas of the Armur taluk	35,485	165,937	4.7
Armur Town	4,691	23,639	5.0
Kotha Armur village	318	1,611	5.1
Alur village	1,148	5,037	4.4
Perket village	771	3,900	5.1
Chepur village	657	3,140	4.8
Brahmanapalle village	378	1,824	4.8
Govindpet village	638	2,971	4.7

18. The above statement reveals that the average size of household in both rural and urban areas of the district and taluk is more or less the same i.e., around 5.1 persons. Compared to the neighbouring villages, average size of the household in Kotha Armur is almost on par with the average sizes of the district, rural areas of the district, urban areas of the district and Armur, the nearest town. But it is higher the all other villages except Perket village.

Scheduled Caste Population:

19. The following statement shows comparative data on the proportion of Scheduled Caste population to the total population.

Statement—II(4)

Proportions of Scheduled Caste Population—A-Comparison (1981 Census)

Name of the Town/ Village/Areas	Population	S.C. population	Percentage of S.C. population to total.
1	2	3	4
Nizamabad Dist.	1,679,683	258,840	15.4
Rural areas of the Dist.	1,357,030	231,570	17.1
Urban areas of the Dist.	322,653	27,270	8.5
Armur taluk	169,977	34,054	17.3
Rural areas of Armur taluk.	165,935	31,726	19.1
Armur town	23,639	1,696	7.2
Kotha Armur village	1,611	225	13.9
Alur village	5,037	696	13.8
Perket village	3,900	482	12.4
Chepur village	3,140	885	28.2
Brahmanapalle village	1,824	657	36.0
Govindpet village	2,971	532	17.9

20. It can be seen from the above statement that the above figures reveal that Scheduled Caste population is more concentrated in the rural areas compared to urban parts of the district. The concentration of scheduled caste population in the village is lower than the average of the rural areas of the district and the average of both the rural areas of the taluk and of the taluk which are 19.1 per cent and 17.3 per cent respectively. The Scheduled Caste population is found to be higher in Brahmanapalle village, chepur village and Govindpet village compared to the referrent village Kotha Armur.

21. A large proportion of Scheduled Caste population is dependent on agricultural labour while very few are small farmers. Concentration of Scheduled Caste population indicates the availability of work for agricultural

labourers. The reason for lesser concentration of Scheduled caste population in the urban areas is that there is less scope for employment of agricultural labour or unskilled manual labour.

Scheduled Tribe population:

22. Though the Scheduled Tribes' population constitutes 5.9 per cent of the total population of the State, they are more concentrated in Adilabad district and in particular the hilly tracts rather than plains villages and towns. The following statement shows the comparative data on Scheduled Tribes population.

Statement II(5)

Scheduled Tribe population-A comparative study — 1981 Census.

Name of the town/ village areas	Population	S.T. population	Percentage of S.T. population to total
1	2	3	4
Nizamabad Dist.	1,679,683	90,262	5.4
Rural areas of the Dist.	1,357,030	87,462	6.4
Urban areas of the Dist.	322,653	2,800	0.87
Armur taluk	196,977	4,222	2.1
Rural areas of Armur taluk	165,937	3,948	2.4
Armur town	23,639	154	0.7
Kotha Armur village	1,611	Nil	Nil
Alur village	5,037	55	1.1
Perket village	3,900	18	0.5
Chepur village	3,140	7	0.2
Brahmanapalle village	1,824	6	0.3
Govindpet village	2,971	Nil	Nil

23. It can be seen from the above statement that of the total scheduled Tribess population of 90,262 of the District, as much as 96.9 per cent or 87,462 persons live in the rural areas of the district i.e., in the agency or hilly areas of the district. Hence, there is no concentration of Scheduled Tribe population in the town and villages of plains areas of the district. So far as the villages selected for comparative study are concerned, there is no Scheduled Tribe population in Kotha Armur village while in the other selected villages it is negligible, and no Scheduled Tribe population is found in Govindpet village.

Sex-Ratio:

24. Sex-ratio is the proportion of females per 1,000 males. Normal sex ratio indicates the distribution of population among both the sexes is equal. Usually, a higher proportion of males in a particular area indicates in-

migration of working males from other areas in search of avenues of employment while a lower proportion of males indicates out-migration from the place for want of avenues of employment. In urban areas, generally there is a concentration of more males than females due to the availability of employment potential, education facilities etc. In the initial stages of migration, only male workers go to urban areas for employment and family migration follows far later. But in respect of referrent village, no such male out-migration has taken place. The following statement shows the comparative data on population by sex and sex-ratios.

Statement II(6)

Comparative Study on Sex-Ratio (1981 Census)

Name of the Town/ village areas	Population		Sex-Ratio (females per 1000 males)
	Males	Females	
1	2	3	4
Nizamabad Dist.	834,496	845,187	1,013
Rural areas of the Dist.	668,645	688,385	1,030
Urban areas of the Dist.	165,851	156,802	945
Armur taluk	95,687	101,290	1,059
Rural areas of Armur taluk	80,086	85,851	1,072
Armur town	11,739	11,900	1,014
Kotha Armur village	820	791	965
Alur village	2,433	2,604	1,070
Perket village	1,931	1,969	1,020
Chepur village	1,499	1,641	1,095
Brahmanapalle village	836	988	1,182
Govindpet village	1,415	1,556	1,100

Statement II (7)

Comparative Study on Population Growth of Kotha Armur and other neighbouring villages

Name of the District/ Rural areas of District/ Rural areas of Taluk/ Rural areas of villages	Population			Decadal growth rate	
	1961	1971	1981	1961-71	1971-81
1	2	3	4	5	6
Rural areas of the District	873,715	1,103,886	1,357,030	+26.34	+22.9
Rural area of Armur taluk	208,212	270,258	165,937	+29.80	+38.6
Kotha Armur	1,012	1,380	1,611	+36.36	+16.7
Alur	2,655	3,966	5,037	+49.38	+27.0
Perket	1,578	2,649	3,900	+67.87	+47.2
Chepur	1,510	2,220	3,140	+47.02	+41.4
Bharmanpalle	1,295	1,628	1,824	+25.71	+12.0
Govindpet	1,753	2,248	2,971	+28.24	+32.2

27. The decennical population growth of the rural areas of the Nizamabad district was 26.34 per cent in 1961-71 and 22.9 per cent in 1971-81 and that of rural areas of the Armur taluk was 29.80 in 1961-71 and 38.60 percent in 1971-81 i.e. in rural areas of the Armur taluk growth rate in higher than the rural areas of the district growth rate. The growth rate of population in the referrent village in lower than those of all the other areas of comparison except Brahmanapalle village in three decades i.e. 1961-81 and higher than Govindpet village in 1961-71 with 28.24. The growth rate of population of the referrent village is less during 1971-81 compared to 1961-71, due to bifurcation of villages of the taluk of change in the jurisdiction of the taluk.

Literacy

28. As per the 1981 census, out of the total population of 1,611 in the referrent village, 363 are literates or 22.5 per cent of the population is literate. The literates among males constitute 38.4 per cent and among females, 6.1 per cent. The following statement shows the literacy rates of the State, in district, the taluk and the neighbouring villages.

Statement II(8)

Literacy rates by Sex-A Comparative study as of 1981 Census

State/District/ Taluk/village	Percentage of literate population		
	Persons	Males	Females
1	2	3	4
A.P. State	29.9	39.3	20.4
Nizamabad Dist.	21.7	31.9	11.7

1	2	3	4
Rural areas of the Dist.	16.8	26.5	7.4
Urban areas of the Dist.	42.4	53.5	30.7
Armur taluk	20.6	32.2	9.6
Rural areas of the Tq.	17.1	28.4	6.6
Armur town	37.2	50.1	24.5
Kotha Armur village	22.5	38.4	6.1
Alur village	17.2	29.2	6.0
Perkit village	25.6	38.7	12.8
Chepur village	19.9	33.5	7.6
Brahmanapalle village	19.1	32.5	7.8
Govindpet village	16.6	28.3	5.9

29. It can be seen from the above statement that the percentage of literacy of the population of the State is 29.9, the percentage of literacy among males and females being 39.3 and 20.4 percents respectively.The district literacy rate is lower than that the State literacy.

30. The rate of literacy among males is higher than that among the females in the State as well as its component units. In the State and the district, the urban population has higher rate of literacy than the rural population. The rural population of the taluk has a literacy rate of 17.1 per cent as against 39.0 per cent registered by the urban population.

31. Kotha Armur, the referrent village, with a comparatively larger proportion of literate population than the taluk average and averages of the district and rural areas of the district but it is only half of the literacy rate in the urban areas of the district. The literacy rate in the village is more than in the other villages taken up for comparison except Perket, the adjoining village.

32. In respect of female literacy, the referrent village lags behind the selected villages except Govindpet and Alur villages. It may, however, be mentioned that the distance between the town and the village seems to have some influence on the rate of literacy in the villages. For instance Perkit and Kotha Armur villages are situated very close to the town, the distance between the two being just 3 Kms. has literacy rates of only 25.6 per cent and 22.5 per cent and these rates are higher than the literacy rates of other villages. However, these selected villages are more or less self sufficient in the matter of educational institutions up the secondary level and do not depend on the urban centre for school education.

33. As is the case with the state, the district and taluk, the proportion of literate is lower among females than males in the villages. But the disparity between the rates of male and female literacy varies from village to village.

34. In the matter of male literacy, Kotha Armur is ahead of all the neighbouring villages, the taluk and even the rural areas of the district as a whole. But the rate of female literacy in the village is lower than that of the rural areas of the district taken together.

Another noticeable feature is the wide variation between the rates of male and female literacy in the village. The educational facilities especially upto primary level, available in the village are common to both sexes, but it would appear that the village community still cares more for the education of their male children than for female children. But now at present, the parents do not desire to send their children for higher education to towns, because beedi making work is more attractive one than education of children of both the sexes. It means, the beedi makers are interested in initiating their sons to involve in beedi making and related persuits in order to avoid engaging in the higher education such as college studies in towns. This has resulted in the slow growth of literacy in the village.

Participation rates of workers by industrial category:

35. Persons engaged in or participating in some economic activity of productive nature are called workers. The economic activity was categorised into main activity and subsidiary activity. All persons were divided into broad stream of main activity such as workers and non-workers. A 'worker' is a person whose main activity is participation in any economically productive work, either by his physical or mental activity. Work involves not only actual work but effective supervision and direction of work even.

36. The participation rate for the State as of 1981 Census on the basis of main activity is 42.3 per cent. The same for the district is 48.1 per cent. Male and female participation rates are 57.1 percent and 27.0 per cent for the state and 57.1 per cent and 39.2 per cent for the district respectively. The following statement shows the participation rates of workers by industrial category of the State, district, the taluk, rural areas of the taluk, Armur town and of some of the selected neighbouring villages of Kotha Armur. The definition of workers from 1961 Census with variation has been given appendix-I.

Statement II (9)

Distribution of workers by Industrial categories as of 1981 Census—A Comparative study.

Name of the Town/ Village/Area		Cultivators	Industrial category		
			Agricultural labourers	Household industry	Other service
1		2	3	4	5
1.	Andhra Pradesh State	32.7	36.8	4.7	25.8
2.	Nizamabad Dist.	38.8	28.2	11.7	21.3
	Rural areas of the Dist.	43.6	30.4	11.6	14.4
	Urban areas of the Dist.	8.4	13.8	12.2	65.6
	Armur taluk	36.5	21.3	21.8	20.4
	Rural areas of Armur taluk	39.4	22.7	21.7	16.2
	Armur town	17.2	12.1	27.0	43.7
	Kotha Armur village	19.7	25.8	32.4	22.1

1	2	3	4	5
Alur village	26.6	26.5	30.9	16.0
Perkit village	17.9	27.2	23.4	31.5
Chepur village	29.0	35.0	23.2	12.8
Brahmanapalle village	23.4	30.8	29.5	16.3
Govindpet village	43.5	20.9	23.0	12.6

37. It can be seen from the above statement that the percentages of workers to total population taken by broad categories of industrial workers, the percentage of workers as cultivators is low in the village compared to the State average, district average, rural areas of the district, Armur taluk and rural areas of Armur taluk and all the villages under reference except Perket. Percentages of cultivators are very low in the urban area of the district and in Armur town. It is natural that in urban areas, a smaller proportion would be engaged in agricultural persuits while a larger proportion would be busy in secondary and tertiary occupations. In all the neighbouring villages taken up for comparison, except in Govindpet and Alur villages agricultural labourers constitute a higher proportion than cultivators. In the entire district including the rural areas also, workers in cultivation are more than agricultural labourers. In household industry, while small percentage of workers are engaged in the State, rural and urban areas of the district and taluk, 32.4 percent of workers are engaged in Kotha Armur village, which is the maximum of percentage among all comparables and the minimum 23.0 percent workers are found in Govindpet village. This is because, there is great progress of beedi making as a household industry among these villages. The percentage of workers in other services in the village is on par with that of the district average but more than in Armur taluk and other villages taken up for comparison except Perket village. The category of other workers is highest with 65.6 per cent in urban areas of the district and 43.7 per cent in Armur town.

38. Cultivators, Agricultural labourers come under the broad category of industrial workers under primary sector. Household industry and other workers including trade and commerce, transport, storage, and communications and other services come under the secondary and tertiary sectors. The following statement shows the comparative data on distribution of workers' in to primary sector and secondary and teritiary sectors put together.

Statement II(10)

Distribution of workers by Primary Sector and other sectors together — A. comparison

Name of the Town/ Village/Area.	Percentage of workers in Primary sector	Secondary and Tertiary sector
1	2	3
Nizamabad Dist.	67.0	33.0
Rural areas of Nizamabad Dist.	74.0	26.0
Urban areas of Nizamabad Dist.	22.2	77.8
Armur taluk	57.8	42.2
Rural areas of Armur taluk	62.1	37.9
Armur town	29.3	70.7
Kotha Armur village	45.5	54.5
Alur village	53.1	46.9
Perkit village	45.1	54.9
Chepur village	64.0	36.0
Brahmanapalle village	54.2	45.8
Govindpet village	64.4	35.6

39. It can be seen from the above statement that workers in the secondary and tertiary sectors constitute small proportions compared to the workers in the primary sector in all the rural areas of comparision except in Perket village (54.9 percent) and in the referrent village where workers in the secondary and territory sectors put together constituted more than half (54.5 percent). In the Urban areas of Nizamabad district and in Armur town, workers in the secondary and tertiary sector constituted high proportions than the workers in the primary sector while in the rural areas, workers in the primary sector contituted very high proportions even in the Nizamabad district also. In the villages taken up for comparison except in Kotha Armur, the referrent village, and Perket which is adjoining to the referrent village, workers in the primary sector constituted more than 50 percent while in the secondary and tertiary sectors taluk together the range is between 35.6 in Govindpet to 54.9 percent in Perket village. Workers in the Primary sector in Kotha Armur and Perket villages are lower than the workers in secondary and tertiary sector of the same village because of the involvement of large proportions of women and child workers in beedi making.

Non-Workers:

40. Those engaged in unpaid household duties doing no other work, full-time students or children attending schools, retired persons doing no other work or rentiers, dependents, beggars, convicts in jail or in-mates of penal, mental or charitable institutions and the

category other non-workers who include those seeking work are called non-workers.

Comparision of the primary Census Abstract of the referrent village:

41. There is no change in the area of the village from 1961 to 1981. It is 5.0 Sq. kilometers. The number of houses increased from 202 to 309 ie., 53.0 percent and household increased from 220 to 318 ie., 44.5 percent respectively.

Statement II (11)

A comparative Study on P.C.A. of Kotha Armur village as of 1961 and 1981 Census.

Year	Area in Sq.Kms.	No.of houses	No.of house-holds.	Total popu-lation.	S.C. popu-la-tion.	Lite-rates	Total work-ers	Culti-vator	Agri. labour	House hold indu stry	Other wor-kers	Non wor-kers
1	2	3	4	5	6	7	8	9	10	11	12	13
1961	5.0	202	220	1012	116	155	617	167	83	142	225	395
1971	5.0	262	268	1380	174	298	783	175	98	299	211	597
1981	5.0	309	318	1611	225	363	858	169	221	278	190	753

42. The population has increased by 59.2 per cent during the two decades. The increase in houses to households is 107:98 or 100:91.6 ie., the increase in the number of houses is more than the increase in the number of households which is a happy trend. This shows that several new houses were constructed during the two decades. The scheduled caste population has increased by 109 from 1961 to 1981 while Scheduled Tribe families are not at all found in the village.

43. Proportion of workers in the village decreased from 60.97 per cent in 1961 to 53.26 per cent in 1981. In terms of both absolute members and proportions, workers in cultivation agricultural labourers and household industry have gone up for 1961 to 1981 whereas workers in others have gone down. The proportion of non-workers increased 39.03 per cent in 1961 to 46.74 per cent in 1981. The members of literates among males and females of the referrent village are given in the following statement for the 1961-1981 Censuses. There has been an increase in the literacy percentage from 15.32 per cent in 1961 to 22.53 per cent in 1981 which is very insignificant. This, has already been explained, is due to the fact that parents are not interested in studying their children to school and they found expedient to engaged from in beedi making which adds to the family offers. Over the decades 1961-81, literacy among males has increased from 29.70 per cent to 38.4 per cent while among the females it has increased from 2.94 per cent to 6.1 per cent.

Statement II (12)

Kotha Armur village-Literacy by sex-1961-1981.

Year	Total population		Literate population		Percentage of Literacy.		
	M	F	M	F	M	F	T
1961	468	544	139	16	29.70	2.94	15.32
1971	696	684	250	48	35.9	7.4	21.6
1981	820	791	315	48	38.4	6.1	22.5

Workers of the referrent village:

44. Workers formed 60.97 per cent to the total population of the village in 1961 and in 1971 it is 56.70 per cent while at the 1981 they were only 53.3 per cent. The decrease of 7.67 per cent is on account of the change of the definition of workers in three census years.

Statement II (13)

Distribution of workers by industrial category of Kotha Armur Village 1961-1981

Industrial category	As of 1961 Census			Percentage to total worker	Male
	Male	Females	Total		
1	2	3	4	5	6
1.Cultivator	109	58	167	27.07	99
2.Agricultural	36	47	83	13.45	40
3.Household Industrial	48	94	142	23.01	80
4.Other Workers	105	120	225	36.47	168
Total	298	319	617	100.00	387

Statement-II (13) (Contd.)

Industrial category	As of 1971 Census			As of 1981 Census			
	Females	Total	Percentage to total worker	Male	Females	Total	Percentage of total worker
1	7	8	9	10	11	12	13
1.Cultivator	76	175	22.4	113	56	169	19.7
2.Agricultural	58	98	12.5	105	116	221	25.8
3.Household Industrial	219	299	38.2	72	206	278	32.4
4.Other Workers	43	211	26.9	167	23	190	22.1
Total	396	783	100.00	457	401	858	100.00

The above statement shows increase in the number of workers in cultivation from 167 in 1961 to 169 in 1981. Similarly workers in the categories of Household industry increased from 142 in 1961 to 278 in 1981 and decreased in respect of others from 225 in 1961 to 190 in 1981 Census. There is a higher increase in the number of workers in agricultural labour from 83 in 1961 to 221 in 1981.

Distribution of population by Age, Sex and Marital Status

45. The details of population by age, sex and marital status obtained during 1988 re-survey are given in appendix table 3. The following statement shows the population of the village by age group sex and marital status as of the 1962 basic survey and 1988 re-survey.

Statement II (14)

Population by Age, Sex and Marital status, 1962 and 1988 surveys of Kotha Armur

Age group	Period	Total		Marital status by age-group and percentage							
				Never Married		Married		Widowed Divorce/Separated			
		Males	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11	12
0-14	1962 Survey	85	120	74 (87.1)	91 (75.8)	11 (12.9)	29 (24.2)	—	—	—	—
	1988 Survey	100	94	100 (100.00)	94 (100.00)	—	—	—	—	—	—
15-24	1962 Survey	45	45	16 (35.6)	1 (2.2)	29 (64.4)	42 (93.3)	—	2 (4.5)	—	—
	1988 Survey	68	63	48 (70.6)	22 (34.9)	20 (29.4)	38 (60.3)	—	2 (3.2)	—	1 (1.6)
25-29	1962 Survey	97	92	—	—	91 (93.8)	79 (85.9)	4 (4.1)	13 (14.1)	2 (2.1)	—
	1988 Survey	98	99	2 (2.1)	1 (1.0)	95 (96.9)	85 (85.9)	1 (1.0)	10 (10.1)	—	3 (3.0)
60+	1962 Survey	15	29	—	—	12 (80.0)	17 (58.6)	3 (20.0)	11 (37.9)	—	1 (3.5)
	1988 Survey	29	37	—	—	21 (72.4)	14 (37.8)	8 (27.6)	23 (62.2)	—	—
Total	1962 Survey	242	286	90 (37.2)	92 (32.2)	143 (59.1)	167 (58.4)	7 (2.9)	26 (9.1)	2 (0.8)	1 (0.3)
	1988 Survey	295	293	150 (50.8)	117 (39.9)	136 (46.1)	137 (46.8)	9 (3.1)	35 (11.9)	—	4 (1.4)

46. The above statement shows that in both the periods in the age group of 0-14, the proportions of never married among both males and females are not the same. There are 11 males and 29 females who were married in this age group in 1962 survey but as of 1988 survey there are no married males or females in this age group. There are no widowed and divorced or separated persons in this age group in both periods. In the age group of 15-24 years, the proportions of never married among both the sexes increased while the proportions of married decreased from 1962 to 1988. This indicates that the age at marriage among both the sexes has increased. In this age group, the proportions of widowed and divorced or separated persons has increased very slightly from 1962 survey to 1988 survey which is a welcome change indicating a happy and harmonious marital relationship.

47. In the age group of 25-29, in the 1988 survey, two men and one woman were not married. In 1962 survey, there were no never married men or women in this age group. Of the total 97 males in this age group, as many as 91 (93.8 percent) are enjoying currently married status, 4(4.1 percent) are widows while 2(2.1 percent) are divorced or separated. Among the 92 females in this age group, 79 (85.9 percent) are currently married and 13 (14.1 percent) are widows while there are no divorced or separated ones. As of 1988

survey, there is a slight increase in the proportions married among males (96.9 percent) while among females, the proportion among females remarried the same. In the proportion widowed, both among males and females, there are declines from 4.1 percent (4 males) to 1 percent (1 male) and 14.1 percent (13 females) to 10.1 percent (10 females) from 1962 survey to 1988 survey. These are good trends and indicates happy marital relationships.

48. In the age group of 60 years and above, there are no new married males or females. As of 1962 survey, the proportions married among males was 80 percent and widowers comprised 20 percent only. As of 1988 survey, the proportion of males enjoying marital status decreased to 72.4 percent while widowers increased by the same proportion 7.6 percent. Among females, the proportion of currently married decreased from 58.6 percent to 37.8 percent while the proportions widowed increased from 37.9 percent to 62.2 percent from 1962 to 1988. There was one divorce in 1962 and none in 1988. (Table 3)

49. All the age groups taken together, there are increases in the proportions never married from 1962 to 1988 both among males and females while the proportions currently married have gone down significantly and the widows and widowers increased slightly. This indicates that the age at marriage has gone up considerably.

Age at marriage

50. The data collected in the surveyed households have been analysed for studying the age, age at marriage and duration of marriage of the currently married persons. Of the 588 persons comprising 295 males and 293 females belonging the 100 surveyed households, 136 males and 137 females are currently married. The following Statement shows age at marriage and duration of marriage for both males and females.

Statement II (15)

Age at marriage and duration of marriage as of re-survey, 1988.

Duration of the marriage	No.of Marri-ages	Number of males and females married at the ages								
		Below 10 years	10-12	13-15	16-18	19-21	22-24	25-29	30-34	35+
1	2	3	4	5	6	7	8	9	10	11
Within 15 Years										
Males	65	—	--	—	—	1	37	25	1	1
Females	65	—	—	9	30	24	1	1	—	—
15-29										
Males	48	—	—	—	—	4	22	20	2	--
Females	49	—	—	15	20	12	2	—	—	—
30 and above										
Males	23	—	—	—	1	2	10	10	—	—
Females	23	—	—	9	12	2	—	—	—	—
Total Males	136	—	—	—	1	7	69	55	3	1
Females	137	—	—	33	62	38	3	1	—	

51. It can be seen from the above statement that 50.74 percent have married when they were in 22-24 age group and 40.44 percent have merried in 25-29 age group. Only one male who married before attaining the age of 18 years had his duration of marriage of 30 years and above. 5.15 percent males with 19-21 age at marriage, married within 30 years. Thus, more marriages among males were conducted when they were between 22 to 29 years of age. 72.99 percent of female marriages of currently married women have taken place between the age of 16-21, but most of them (45.26 percent) have married when they were between 16-18. The marriages in early ages of 13-15 are found to be declining in the recent years, and more have reported as married before the age of 13 years from the currently married.

Population control measures, attitude and practices

52. People of the village are quite aware of the Family Planning methods and the need to control the population growth. During the years 1971, 1975, 1979, 1984 and 1986 respectively 4, 7, 8, 12 and 15 tubectomy operations were conducted in this village. Two vasectomy operations in 1979 and one in 1984 were conducted in the village. This shows that more females compared to men are vlounteering to limit the size of the family. In the nearest urban centres of Armur Town and Nizamabad city, there are several private clinics apart from the Government Hospitals to undertake family planning programmes. Further, according to the figures of rural Health Family Planning clinic at Degaon, 9 persons from this village have undergone vasectomy operations—one during 1969-70 and 8 during 1972-73.

BIRHTS AND DEATHS STATISTICS

53. The following statement shows number of births and deaths occurred in the village from 1980 to 1987.

Statement II (16)

Birhts and deaths occurred during 1980 to 1987 as per Revenue records of the village

Year	*Total birhts*	*Total Deaths.*
1980	19	7
1981	18	10
1982	29	7
1983	27	9
1984	25	8
1985	22	4
1986	27	11
1987	25	9

54. It can be seen from the above statement that the maximum number of births were recorded during the year 1982 and in respect of deaths, it was recorded during the year 1986. Average number of births per year during the same period works out to 24 and the number of deaths 8. Thus the gap between birth and the death rates is wide. This is to notice that this is the fact contributing to the growth of population.

Village Sanitation

55. The referrent village has no medical facilities. The people of the village depend upon the Government Hospital, Armur and Primary Health Centre at Degaon village for medical aid. A Private Dispensary run by one female member, served the women folk to some extent in treating general ailments and conducting deliveries.

56. At the Government Hospital, Armur, patients from the surrounding villages including the village under restudy were treated for the following diseases during the year 1987.

Appendix I

1. Respiratory system
2. Digestive
3. Genital Urinary
4. Skin diseases
5. Accidents
6. Complications of pregnancy
7. General fevers
8. Stomach pains
9. Asthama etc.
10. Eye diseases
11. Typhoid fevers.

57. The village is free from dreadful epidemics and diseases like Cholera, Plague, Small-pox and Malaria etc. Only 9 deaths had been reported during the year 1987 for various reasons. Out of the 9 deaths, 4 are due to old age, 3 due to fever, one infant death and another one accidental death.

Migration

58. According to the 1929-30 basic survey, there were only 64 houses. The number of households has increased to 220 in 1961 Census, 268 at the 1971 Census and 318 at the 1981 Census. Between 1930 to 1961, migration had taken place at a faster rate. After 1961, the migration rate had taken very low proportion. This increase by itself, has no proportion to gradual increase in the original population of the village. Though partition of families has contributed to the increase in the number of households, other factors like in-migration due to marriage alliances, conversion of dry lands to wet lands subsequent to the opening of Nizamasagar canals and also the wage earnings in beedi making industry have had an indirect influence.

59. Most of immigrants belong to 30 and above age group only. At present, the in-migration is very less. The present survey as on 15-8-1988 has revealed only 4 households immigrated to this village, one from Tamil Nadu state, 2 households from Karimnagar district and one from the nearest town Armur. They migrated for employment only. Out-migration from the village is not found, during the survey or investigation.

Seasonal migration

60. The village was mainly dependent on agriculture, once upon a time. But now most of the people are depending on beedi industry. However, local labour in respect of agricultural labourer was recorded 25.8 percent during 1981 Census. This is not sufficient to cope up with the varied types of agricultural operations. This shortfall is covered by the influx of the labour from the neighbouring villages of Govindpet (2 Kms), Mamidipalle (1.6 Kms), Janakampet (4.8 Kms) and Chepur Harijana Colony (3 Kms) and also from Perket village which is a part and parcel of the referrent village. They reach Kotha Armur in the early hours and return in the evening. It is a regular feature for the agricultural labour of Karimnagar, Medak and Nizamabad districts to visit Kotha Armur and Perket temporarily during the period July to December and earn wages. It can be said, that the seasonal migration of Telangana Region is very less compared to Andhra and Rayalaseema regions.

CHAPTER - III

ECONOMY

1. The economy of Kotha Armur village is based on its natural resources. The land being flat or gradually undulating, is easily brought under cultivation and agriculture and allied occupations form the backbone of the economy. Manufacturing, processing, servicing and trade and commercial establishments are not totally absent. Beedi making occupied the key role in the village economy. Even Armur the nearest taluk headquarters town is predominantly agricultural in character. This is but natural having regard to the fact that the area has been selected for the survey, due to its maximum concentration of agriculturists for cultivation. But now at present most of the persons are engaged in beedi making and toddy tapping occupations. The 1981 Census has noticed only 19.7 percent were engaged in cultivation while agricultural labourers comprised 25.8 percent.

Type of Land

2. Land plays the most important role in the agricultural economy of village, and it is still considered to be the most important form of wealth. The extent total area of the village is 1182 acres and 20 guntas. The land use patta of the village as of 1962 and 1988 surveys is given below.

Statement III (1)

*** Land use pattern of the village, 1962-88**

Nature of use	Wet		Dry	
of land	1962	1988	1962	1988
1	2	3	4	5
Pattaland	338.11	304.15	127.25	647.08
Inam	2.33	—	2.34	2.14
Kharij Katha	14.19	2.27	18.17	30.20
Grazing land (Bairag)	—	—	609.81	110.27
Poramboke (P.P. Land)	5.10	—	9.10	13.22
Tankbeds	0.19	—	—	16.15
Village site	—	—	13.17	6.29
Roads	—	—	6.35	6.35
Canals	—	—	36.09	44.10
Total	359.92	306.42	822.28	875.80

The patta land of 951 acres and 23 guntas is owned by 225 landholders. Thus the average size of holding in the village works out to 4.3 acres. Out of the 225 landholders, 115 are from the referrent village and 110 from the neighbouring villages such as Perket, Govindpet, Mamidipalle, Armur, Kakorampalle and Boothpur. During 1986-87, 340 acres was cultivated as wet and 650 acres under dry crops.

Source of Irrigation

3. The wet land in the village are irrigated under the Nizamsagar canals, tanks and wells. The sourcewise irrigated areas as of the 1962 basic survey and the present re-study as on 15-8-1988 are as follows.

Statement III(2)
Irrigated area by source, 1962-88 in Kotha Armur village

Sources	Area under irrigation during	
	1962 Survey Ac.	1988 Survey Ac.
1	2	3
Tanks both Peddakunta and Chinna gunta	80	182.1
Wells	6	20.2
Nizamsagar canals	294	161.9

Source: Panchayat office

It can be seen from the above statement that the irrigated areas under the first two sources is perceptibly on the increase by 102 acres and 13.6 acres respectively. Under canal irrigation irrigated area has been decreased by 132.27 acres.

Tanks

4. Peddakunta and Chinnakunta are the two small tanks, situated about 2 Kms. towards the north-western corner of the village. These tanks collect water from the nearby hill (gutta) and fields. Ayacut under these tanks in 'regadi' (black cotton soil). The water from these tanks with two or three fills is sufficient for Abi and tabi crops. If the tanks have only one fill, the water may not be sufficient for double crops and as such one will not miss to notice few wells here and there to supplement the short-falls.

Wells

5. The well irrigation in the village was on a limited scale during 1962 to 1971. Subsequent periods of drought appear to have compelled the ryots to dig wells and thus enabled increase in irrigated area and assured production to a limited extent. Extent irrigated under wells was 35 acres and 25 gunta during 1986-87 and the main crops raised are turmeric, chillies, sugarcane, groundnut and paddy. There are 25 electric pumpsets installed by the agriculturists themselves. Since well irrigation fetches two crops in a year, cultivators are inclined to dig more wells and energise them with power.

Nizamsagar Canals

6. The villagers of Kotha Armur are enjoying the facility of canal irrigation since four and half decades. Only one crop i.e., paddy is mainly raised under this canal. 294 acres and 17 guntas were cultivated during the basic survey i.e., 1962, while in 1973, it come down

to 284 acres but again in 1988, it has again increased upto 305 acres and 5 guntas under the canal. This fluctuation is due to non availability of water from the canal. There is scope for increasing the area under irrigation, if canals are extended and water is supplied. The cultivators desire to increase the area under irrigation and are prepared to spend on the needed developmental charges.

Comparison of the land use pattern in and around Kotha Armur village:

7. As earlier discussed in Chapter II, five village around Kotha Armur which are under the influence of Armur town and at different distances and size groups of population have been selected for comparison. The details of land use of these villages together with the referrent village are as follows:

Statement III(3)
Land use pattern of Kotha Armur village and the neighbouring villages

Name of the village	Cultivated area			Unirrigated	Cultivable waste	Area not available for cultivation	Total area
	Canal	Tanks	Well	Tanks	Well		
1	2	3	4	5	6	7	8
Kotha Armur	161.9 (24.5)	182.1 (27.6)	20.2 (3.0)	125.5 (19.0)	48.6 (7.4)	122.2 (18.5)	660.5
Alur	305.1 (14.3)	75.3 (3.5)	1089.1 (51.1)	256.9 (12.0)	192.2 (9.0)	214.1 (10.0)	2132.7
Perket	202.3 (13.5)	80.9 (5.4)	728.4 (48.5)	241.6 (16.1)	83.8 (5.6)	165.1 (11.0)	1502.1
Chepur	242.8 (9.3)	1113.3 (42.8)	404.7 (15.5)	242.8 (9.3)	242.8 (9.3)	356.9 (13.7)	2603.3
Brahmana-palle	212.0 (27.2)	-	309.6 (39.8)	165.5 (21.3)	-	91.1 (11.7)	778.2
Govindpet	323.6 (27.6)	-	445.2 (38.0)	205.2 (17.5)	60.3 (5.1)	138.0 (11.8)	1172.3

Source: District Census Handbook, Nizamabad 1981.

It is observed from the above statement that all the above villages have the sources of irrigation facility such as canals, tanks and wells, except Brahmanapalle and Govindpet where there are no tanks for irrigation. Canal irrigation is available to almost all the villages. Alur and Govindpet villages are mainly dependent upon canal water for irrigation. In Alur village, well irrigation is predominant. More acreage can be brought under irrigation if the Government provides liberal credit facility for digging wells.

Land Holdings:

8. As reproted earlier, there are 225 pattadars. Comparative picture of the land holdings in the village under wet and dry cultivation during different periods is given in the following statement.

Statement III(4)
Size of holdings by number of Pattadars in the village as of 1929-30, 1962, 1974 and 1988

Period and Description of land		Extent	No. of land holders	Average size of holdings
1		2	3	4
1929-30	Wet	77.0	21	3.3
	Dry	718.1	24	29.4
1962	Wet	381.3	157	2.2
	Dry	516.3	118	4.2
Garden	crops	2.12	1	2.1
1974	Wet	405.1	166	2.2
	Dry	4063.	110	3.3
1988	Wet	306.4	170	2.0
	Dry	875.8	125	7.0

Source: Village Panchayat, Kotha Armur

It is observed that out of 225 land holders, an extent of 875.8 acres is held by 125 cultivators and 306.4 acres of wet land is owned by 170 persons. On an average, the size of holding works out to 4.5 acres of dry and 2.0 acres of wet land. There are only 29 land holders who do not possess any wet land. In comparison with the previous surveys, it is seen that there is considerable decrease in the average size of holdings of dry land due to increase in the extent under canal irrigation. During the previous surveys, there were 192 land-holdings and 195 landholdings but now this number has gone up to 225. The following statement shows that the total number of land owners in the village together with the size of holdings during 1962, 1974 and 1988.

Statement III(5)
Landholdings in the village over the period 1962-88

Size of holdings (Acres)	No. of holdings during		
	1962	1974	1988
1	2	3	4
Below 3	134	137	165
3-5	26	33	35
6-8	18	12	12
9-11	2	4	4
12-14	5	3	3
15-17	1	1	1
18-20	2	1	1
21-30	—	1	1

1	2	3	4
31-40	1	—	—
41-50	—	—	—
51-75	1	1	1
76-99	1	1	1
100 and above	1	1	1
Total	192	195	225

Source: Village patwari, Kotha Armur.

It can be seen from the above statement that the number of holdings below 3 acres are more in the village. There is 73.3 percent in this categroy, i.e., the bulk of small land-holders such as persons having less than 3 acres, 3 to 5 acres and 6-8 acres constitue 95 percent of the total landholdings in the village. The land owned by these households include the land owned by the people of the village in the neighbouring villages as also land around by people of other villages in the village also. There are 6 such households who possess land outside the village within a distance of 3 to 5 kms.

Assment of land revenue

9. As reported in earlier survey, there were only 3 grades of land at the time of 1929-30 investigations and the assessment of land revenue was fixed depending on the three grades of land i.e. dry land, wet land and porumbol land or the land used for gardening purposes ranging Rs. 2.50 to Rs.1.25 and Re. 50 pasie only. But these rates were sub-sequently revised when the village was again surveyed for assessment purposes during 1939 i.e., just after opening of the Nizamsagar canal.

10. The rates revised after the Nizamsagar Canal ranges between Rs. 10/- to 15/- and whereas during the year 1976 there was further enhancement in the rate of assessment ranging from Rs 12 to Rs 20 per acre.

11. Consequent on the revision in the rates of assessment, revenue income of the village increased to a considerable extent. As per the revenue records in 1988 August, the land assessment is Rs. 75/- per acre for wet land and the same is of Rs.3/- per acre for dry land in the village.

Land Reform

12. The people of the village are not quite aware of the various legislations such as Tenancy Act and Land Ceiling Act of 1961 which are under implementation. In this case, people are aware, that there are some legislations to improve the people's socio-economic conditions during 1975. As per the Andhra Pradesh Land Ceiling Act, the surplus land also was assessed and distributed to the landless poor sections and Scheduled Caste people. People are aware of the Government Action, according to the legislations.

13. During 1950, three protected tenants have been declared for an area of 0.26 guntas(0.26 hectare). Again during 1956, seven protected tenants have been declared for an area of 53 acres and 8 guntas (21.5 hectares). Under the Andhra Pradesh Land Ceiling Act of 1961, four landholders have

been declared from this village as holding land above the ceiling limit.

14. A landlord of the village belonging to Reddy has given about 20 acres of land for the Bhoodnam movement to the poorer sections of the village. After 1976, there has been no impact of land reforms of any sort in the village.

Primary Sector

15. As stated already, the economy of the village is dependent on agriculture, bidi making and toddy tapping mainly. The number of workers in the primary sector constituted 45.5 percent of the total workers as of 1981 Census while the same was the least in Primary sector i.e., was only 34.1 percent as of the 1971 Census.

Secondary and teritory sector

16. In the secondary and tertiory sectors, the workers constitute 54.5 percent of the total working population. As per the 1971 Census, 65.9 percent of the total population were workers. According to the 1981 Census the workers in Kotha Armur, the referrent village comprised 54.7 percent of the total working population thereby registering a fall in the work participation rate by 11.2 percent during the last ten years.

17. The decline in the proportion of workers can be attributed in part to the general deterioration of the employment situation in the village. This clearly indicates that the developmental activities in the village during the last ten years, could not keep pace with and contain the increase in population.

18. Further, it is noticed that the proportion of workers in the primary sector i.e., Workers engaged in agriculture and allied pursuits, fishing etc., are less than the workers in the secondary sector. It indicates, that the beedi industry has occupied a key role in the village providing the employment facilities.

Non-Workers in the village

19. The picture of village economy will not be complete without referrence to the non-worker also. Out of the total village population of 1611, non-workers are 753 constituting 46.7 percent of the population. Out of the 753 non-workers, 363 are males (48.2 percent) and 390 females (51.8 percent).

Occupational Mobility

20. Usually in a traditional village community, individuals are tied down to caste or family occupation as a moral imperative. Sometimes, a constellation of occupations, requiring more or less same level of skill and having same social status are associated with a caste as a permissible orbit of occupational mobility of individuals. Within this orbit also preferrence is given to the traditional social order. In a modern village, occupational libility, away from the traditional occupation of the caste or family tradition and involving change in the level of skill and social prestige is becoming possible without provoking any moral pressure.

21. The changes in the occupations of the communities in the village may be considered in this background. Out of the 100 households in respect of whom data relating to intergeneration occupational shift have been collected, heads of only 39 households are follow, the occupation of their fathers and the number of cases where their sons are following their own occupation is still smaller i.e., 16. The following statement shows the occupational shift during three successive generations.

Statement III(6)
Occupational shift through generations as on 15-8-1988

Occupation of head of household	Total No. of House-holds	No. of cases where Occupation of the Father of the head of household - is/was		Son of the head of household is/was	
		same as in Col.2	different from that in col.2	Same as in col.2	different from that of col.2
1	2	3	4	5	6
Beedi making	58	—	35 Weaving 15 Toddy tapping 3 fishing 3 cooly 1 pot-maker 1 mat-maker	2	-
cultivation	10	10	—	3	—
Agricultural labour	14	14	—	7	—
Tapper	6	6	—	2	—
washing of clothes	3	3	—	1	—
Tailor	2	2	—	1	—
Teacher	2	—	1 toddy taping	1	Govt. Servant
Carpenter	1	1	—	—	—
Goldsmith	1	1	—	—	—
weaving of clothes	1	1	—	—	Beedi making
Business Kirana (1) Tea stall (1)	2	1	weaving	—	Tea stall
Total	100	39	61	16	4

The above statement reveals a very important aspect about the shift in traditional occupation. Majority of the present generation of heads of households have left weaving and tapping. Occupation of the fathers of 36 heads of households was weaving, for 22 toddy tapping etc. There are only 6 toddy tappers and only one weaver at present among the heads. The pursuit of the sons of weaver-fathers who have been returned as heads shows that 58 have chosen to become beedi makers in the village. The shift in occupation of toddy tapping shows that out of this 22 households, 15 have shifted their traditional occupation of beedi making and the remaining (6) are adopting their own traditional occupation and one household is a tea shop owner. There is no shift of occupation among agricultural labour such as Mala and Madiga castes. These castes should not attend beedi making in the beedi factory as well as to make in beedies at their homes. They have been requested to this type of work in the village. Hence, they remain as an

agricultural labourers in the village. The Reddy, Kapu castes would not attend the labour works in this village as it is considered to be against their traditional occupation i.e., cultivation. But one reddy household is working in panchayat office as a bill clerk.

Agriculture

22. The agriculture is the second resources in respect of household income in the village. The detailed study of agricultural operation in the village as follows:

23. Most of the women folk participate in beedi making i.e., 51.4 per cent of the total female workers.

24. The location of the village in the plain land of the state and the moderate climate, are the main factors that contributed towards the development of agriculture in the area. For a long time, the agricultural operation in the village was at the mercy of the vagaries of the monsoon. The capacity of the numerous tanks or ponds in the village is very small compared those in the other areas of the district. As such, there was scarcity of water for irrigation. In the past only one crop of paddy could be hardly raised, and that too with hard labour. But the opening of the Nizamsagar canal of the Nizamsagar Dam 4 decades ago has improved the position considerably. Besides bringing some new areas under the plough, the augmented the irrigation facilities encouraged the cultivators to raise second crop also using short-duration-all-season strains of paddy. The increased irrigation facilities, while boosting up the production of paddy, have simultaneously provided greater opportunities for employment to the agricultural labourers in connection through raising of additional crops, such as 2nd and 3rd crops of paddy raised.

25. The soil of the village is classified into two types such as (Black cotton soil) or (erra chalka), (red sandy loom), (Regadi). Among these two types of soils, there are uplands (meraka), slope lands(chowka) and flat lands(Vaya). The clay and clay loam soils are specially suitable for raising Paddy ,pre tjam pme third of the total area of the village i.e., Acres 306 and 42 guntas (125 hectares) is under paddy cultivation.

26. Paddy is one of the important crops raised in the village. Second crop is raised where adequate irrigation facilities are available. The farmer is now more interested in intensive methods of cultivation by adopting hybrid seeds, pest control methods and fertilisers to reap additional yields. In addition to paddy, Jowar and maize which are considered as major crops, mixed crops such as low gram field bean, custard, gingelliys, redgram etc, are also being raised. The following statement shows the details of crops raised and extents of irrigated and un-irrigated acreages.

Statement III(7)
Crops by extent and source of irrigation 1986-87

Source of irrigation		Name of the crop	Area crop raise (acres and in hectares)	
1		2	3	
1.	Nizamsagar canal	Paddy	Acres 284 (115.00 hectares)	Guntas 01
2	Tanks	Paddy	91. 37.06	26 hectares)

1		2	3	
3.	Wells	Paddy Chillis Sugarcane Turmaric	32. (13.14	19 hectares)
4.	Un-irrigated (dry land)	Maize	516.11	(208.79 Hectares)
		Jowar	21.35	(8.84 "
		Groundnut	5.14	(2.16 "
		Castor	8.2	(3.48 "
		Redgram	4.07	(1.68 "
		Greengram	1.04	(0.44 "
		Blackgram	1.11	(0.51 "
		Cow gram	4.30	(1.92 "
		Field bean	1.23	(0.64 "
		Gingelly	1.08	(0.48 "
Total area cropped			976.04	(394.73 Hectares

27. Iron ploughs were introduced in the village by one landlord. He has one tractor. The other 4 cultivators i.e., land lords belonging to Reddy and Munnuru Kapu castes use tractors on hire getting them from the neighbouring villages, during the season to use for ploughs and for ploughing and harvesting operations. The remaining cultivators follow the age old instruments for ploughing and other operations.

28. It is revealed by the survey that draught animals are not maintained by any of the progressive farmers. It was the practice in the past not only among the rich but also among the middle class and lower middle class cultivators to maintain their own animals for draught purposes. They are maintaining only bulls for ploughing and buffaloes for milk purposes. The bulls and buffaloes are maintained by some of the Reddy, Kapu, a few Scheduled Caste people and Bestha Caste. The Devangas are not in the habit rearing any cattle. The cultivators among the Goundla caste are found to rear milk cattle. All animals are of indigenous types only.

29. As regards tools and implements, it may be mentioned that mechanised farming has little impact in the village. It is already said that there is only one farmer having a tractor in the village to cultivate his land and another 4 farmers who get tractors on hire for other villages in agricultural season. Majority of farmers still use the traditional implements such as the wooden plough, gorru (coulters) guntaka (scuffla-leveller), the spade, crow bar, etc. The small size of the holdings and the poor economic condition of the cultivators that stand in the way adopting modern techniques. There is scarcity of man power in the village, because, all landless labourers are engaged in beedi making in the village as it is a paying and less ardous job.

Marketing of Agricultural Products

30. The tendency to retain certain portion of agricultural produce for self-consumption and set pressing for seeds, is common to agriculturists of this village also as is the common practice in other areas of the state. The estimated surplus agricultural produce after meeting the home consumption needs and paying the levy if any, is marketed by the villagers at the Nizamabad market.

31. since the village under re-study is situated the national highway, it is in an advantageous position in the matter of

transport facilities. The surplus produce is transported by lorries to Nizamabad market.

Animal Husbandary and poultry rearing

32. It has been recorded in the previous survey that there is not very much to mention about the livestock of the village and in all there are about 100 draught bullocks and 20 to 25 milch cattle. Though the scope of the present survey in confined to 100 households, house to house enumeration of cattle population was undertaken with a view to find the exact number of cattle, available in the village as in August, 1988. It was observed that out of 348 families residing in the village, 55 households own bullocks, 9 households own cows, 25 households own he-buffaloes and 39 own she-buffaloes.

33. It is observed during the survey as on 15.8.88. Devanga caste households are generally not used to rear cattle only three households rearing she-buffaloes. Most of the animals have been owned by the Reddy and Kapu caste people. The bullocks and he-buffaloes are used for cultivation and carrying the produce when required. The cows and she-buffaloes are reared for milk purposes. Major portion of the yield is being consumed by the householders themselves i.e., domestic consumption and very little is sold at the centre of the village in the coffee hotels or tea shops.

34. The cattle are housed in separate sheds either in the house-steads or in nearby fields. Usually cattle feed consists of hay or dry stalks of maize, dry fodder of jowar and paddy. Green grass is available in all seasons except in summer. The milch buffaloes and working bullocks are looked after well and also fed with groundnut cake, cotton-seeds, soaked horse gram and jowar.

Trade and commerce

35. Kotha armur though not a commercial centre, but by virtue of its location on the national Highway is having 6 kirana shops, 5 tea stalls, one bar, brandy shop, 2 meals hotels, one cafe and also 6 to 10 hawkers selling vegetables, fruits, etc. In addition to the above, one mutton stall and one chicken centre are available in the village. Another interesting feature is that all kirana shops are run by the people belonging to Devanga caste whose traditional occupation is weaving. One cloth shop is run by one Vysya family. He deals in the business of sarees, bed-sheets and all other varieties of cloth.

36. Except, Veera Pratap hotel, all other tea stalls in the village serve only tea. Besides coffee and tea, tiffin items like poori, chapati, Idli, Khara and both vegetarian and non-vegetarian meals are served at Veera Pratap hotel.

37. One hundred and ninety persons of whom are 167 males and 23 females are employed in other works and servcies, in the village and they constitute 22.1 per cent of the total number of workers. As per the 1971 Census, workers under this category were only 11.0 per cent of the total workers. This increase can be attributed to the growing importance of trade and commerce in the village.

Industry

Beedi Factory

38. Beedi making has a assumed the role of a cottage industry in the village during the last 35 years. Nizamabad district is particularly noted for this industry. Most of the women and children irrespective of caste, except Scheduled Caste people get gainful employment and support their families. Most of the women folk of Devanga caste are engaged in this industry. Males, females and children of Devanga caste are engaged in this work both in beedi rolling and in sorting and packing of the beedies. Almost all the people

of Devanga caste left their traditional occupation of weaving as it became an unprofitable avocation and they adopted themselves to beedi making industry. People of the Reddy and Kapu castes who are primarily agriculturists and land owners do not prefer to involve themselves in beedi making.

39. This beedi industry is in the hands of private enterprisers and the proprietors of these concerns live in Pune, Wardha, Aurangabad and one or two at Nizamabad. While the main office of each owner is located at Nizamabad, there are branch offices at taluk headquarters or at a centrally located village. The factories in the villages are generally names after the proprietors with their own trademark and they are named by a commission agent or a clerk. The following concerns have established their branch or central offices in Kotha Armur

1. Thakur Sevadakar Company Pvt. Ltd.
2. R.D.Patel & Company
3. Gulam Ahmed Tarasaheb & Company
4. Pyarachan Kesarimal Ponewala
5. Desai and Company

40. The serial numbers one, two and three are located in the referrent village, while four and five were established in Perket village, which is adjoining Kotha Armur village. Even, the workers from the referrent village also participate in the beedi companies in Perket village. There are five commission agents in the village to distribute raw materials of beedi. According to Sri Sivadas a commission agent of this village, on an average 7 lakh beedies are supplied from the village to the company per month. As per his version and also field observation, except Scheduled caste people, Kapu and Reddy Castes, all other castes' people are fully engaged in beedi making works at their home only. The commission agents supply the raw material of beedi such as tobacco powder and beedi leaves keeping account of them. Depending on the quantity of out put, average income, per worker ranges from Rs. 10/- to Rs. 15/- per day and the household income goes up to Rs. 60/- and above depending on the number of workers and their total output. This is proved to be more beneficial by the Devangas whose traditional occupation is weaving and home adopted to beedi rolling.

Weaving

41. Armur the taluk headquarters was noted for silk weaving, and Kotha Armur, the referrent village with sizable population of weavers was equally noted for weaving industry once upon a time. According to the 1929-30 basic investigation, no land holder (except one) is a weaver and no weaver is either on agricultural tenant or an agriculturist. This position changed to a greater extent during 1962 survey according to which only 8 out of the 27 surveyed households of Devanga Caste were engaged in their traditional occupation while the remaining households have taken to other occupations. During the 1973 it was found that only 9 out of in 90 households of Devanga Caste were dependent on weaving. But now in this 1988 survey, it is found, that there is no single household engaged in weaving. All Devanga Caste people completely left their traditional occupation of weaving, and engaged in beedi making as weaving became quites unremunerative occupation. Only one Padmasale one household has one handloom only the head of household is engaged in weaving while housewife and children are engaged in beedi making. So, it is found that the traditional occupation of weaving has almost disappeared among Devanga Caste and all of them have taken to beedi making. Now the predominent occupation of the village became beedi making and agriculture, agricultural labour and toddy tapping have been relegated to the background.

Other occupations including casual labour

42. Apart from seasonal agricultural

labourers, casual labourers constitute a small number in the village. A casual labourer stated that the volume of business and other activities in the village could not sustain a large number of casual labourers. There are no big industrial concerns or big commercial centres in the village except beedi factories and one hotel, which are discussed in earlier paras. The villagers and a rule attend to almost all items of work themselves and seek the services of hired casual labourers only under unavoidable circumstances. It was also stated that provision of free education upto and including higher secondary level enabled many people to study upto secondary school certificate examination and that this education made them temperamentally unfit for casual labour. They prefer unemployment to casual labour. No large scale developmental activities were taken up in the village in the recent past that could absorb large number of workers on daily wages. The digging of the irrigation wells provided employment to a few casual labourers in the village during the past decade. Laying gravel roads, construction of open drains in the streets of the village. construction of overhead tank, electrification of the streets, in Kotha Armur and Perket villages have provided employment to some casual labourers. Thus the developmental activities carried out by the Gram Panchayat also provide employment opportunities to a few persons in the village for a short period.

Source of income

43. The survey throws light on the source of income and pattern of expenditure. Altogether 100 households of different income levels and belonging to different ethnic groups and occupations were contacted for collection of data on this aspect. The study reveals that 29 per cent of households have annual income between Rs. 5,000-14,000, 55 per cent between Rs. 154,000 and Rs. 24,000 13 per cent above Rs. 25,000 and 3 percent below Rs. 5,000 per annum. The income of most of the households is not derived from any single source. Income by source and number of households serving that income and the average income of the household from each source are given below.

STATEMENT III (8)

Number of households according to source of income and average income as of survey data

Source of income	No. of households	Income group (in Rs.)					
		Below 5000	5000 -9000	10,000 -14,000	15,000 -19,000	20,000 -24,000	25,000 +
1	2	3	4	5	6	7	8
Average income from all sources	2	2	-	-	-	-	-
Agricultural labour	10	-	9	1	-	-	-
Cultivation	32	-	-	4	9	8	11
Livestock & production	1	1	-	-	-	-	-
Profession	6	-	1	-	5	-	-

1	2	3	4	5	6	7	8
Trade & Commerce	17	-	2	9	2	2	2
Beedi making	32	-	-	3	12	17	
Total	100	3	12	17	28	27	13

It can be seen from the above statement that of the various sources of income of the households, beedi making is the largest sources. Out of the 100 households, annual income 85 households is Rs. 10,000 and above. All the 32 households engaged in beedi making have an annual income over Rs. 10,000/- Households engaged in cultivation, beedi making and trade and commerce are found to be in the higher income brackets while those engaged as agricultural labourers and in livestock production are in the lower income groups.

44. Another point to be mentioned is that most of the households have more than one sources of income. Agriculture and toddy tapping, beedi making to the Goundla households; beedi making, trade and commerce to the Devanga households; agriculture, agricultural labouring and casual labour to the Scheduled Castes people. The diversification of sources is marked in the village. Out of the 100 households in the sample, agriculture and profession are the sources of income of 32 households. This would show that land still forms are important source of income for a large number of households. People who have land cultivate it under their direct supervision. The cultivators have their subsidiary sources of income such as trade and business, etc.

Expenditure

45. The pattern of expenditure of these households is given in the following statement.

STATEMENT III (9)

No. of households by Income group and nature of expenditure as of re-study 1988

Nauture of expenditure	Percentage of expenditure and income groups					
	Below 5000	5000-9000	10,000-14,000	15,000-19,000	20,000-24,000	25,000 +
1	2	3	4	5	6	7
Food & drink	89.4	84.7	74.3	66.5	54.3	49.7
Fuel & light	6.3	4.3	9.6	8.6	11.3	12.9
Cloths	3.0	3.9	7.6	8.8	11.3	11.6
Ornaments & other assets	—	3.2	2.5	7.3	6.3	4.9
Travel	0.4	0.6	1.2	2.2	6.7	6.3
Recreation	0.4	0.3	0.4	0.5	1.3	1.5

1	2	3	4	5	6	7
Education			1.5	1.2	1.9	2.0
Medical	0.5	2.4	2.4	2.5	5.6	2.2
House rent & repairs	-	0.6	0.5	1.2	1.9	2.3
Purchase of mannur	-	-	-	1.2	3.5	6.6

It can be seen from the above statement that food and drink formed the major item of expenditure ranging from 49.7 per cent to 89.4 per cent. As income increases, to proportion of expenditure on this prime necessary has decreased. People in the town incur.

46. Spend most of the their income i.e., more than three-fourths on food only. Expenditure on clothing and ornaments, also was found to be significant whereas expenditure on other items like education, travel, recreation, medical, etc., constituted small proportions only.

Indebtedness

47. The survey revealed that there are no households in the village who lend money and earn interest. Generally the villagers obtain loans from the money lenders and business people of Perket. Armur and Nizamabad. Loans are also obtained from Government and Semi-Government institutions. The private money lenders charge interest rates ranging from 24 to 60 per cent, while the S.B.I and other banks charge 15 per cent per annum.

48. Out of the 100 households covered by the Survey, 24 households are in debts. The debts are mainly raised to purchase of cattle, to meet cultivation expenses, business investment, house construction and to repay loans etc. Unproductive expenses like domestic expenditure, medical treatment, marriage expenditure etc. are also found to be responsible to some extent.

Source of Finance

49. Institutional financing agencies like the agriculture Development Bank, Co-operative marketing society, State Bank of Hyderabad and Panchayat Samithi, Armur etc., have made in roads into the rural financing to relieve the villagers from the clutches of the traditional money lenders.

Co-operative marketing society, Armur

50. Some of the ryots of Kotha Armur village are members of Co-operative Marketing Society, Armur. This society was established on 10.4.1959. The total membership of the society is 15,312 of which 19 are from Kotha Armur. It deals in the business of fertilisers, pesticides, sprayers, iron and steel, asbestos sheets and food grains.

Employment Depth

51. As pointed out earlier that there are 335 workers covered by 100 surveyed households consisting of 161 males and 174 females. The details of distribution of households classified by employment depth i.e., number of workers in the households have been given in appendix table no. 6. This table shows that there is one household in which maximum number of workers is 9, which comes under the size of 11 and above. Among 7 households the number of workers in each households is 7, but 4 households fall in the size of 7 to 10 members and 3 households in 11 and above size. The maximum number of

households in which number of workers are 2 is 33, and whereas in 25 households the number of workers are 3, and among these 25 households 21 households come under the size of 4-6 members, and 3 households in the size group of 7-10 and one households falls in the size group of 1-3. There are 15 households having 4 workers in each and out of this 9 households come in the size group of 4-6, 4 households in the size group of 7-10 and 2 households under the size of 11 and above.

52. A close study of the table 6 shows that there is a considerable participation of minors and also female folk, since beedi making industry provide greater opportunities for them.

Un-employment

53. The increased wet cultivation under Nizamsagar canal, wells and tanks, beedi rolling industry have provided adequate employment opportunities to the villagers. Out of the total surveyed population of 588 persons in the village, 335 are workers and 253 non-workers i.e., the ratio of workers to non-workers is 63:37 per cent. Among these 253 non-workers, there are school going children, dependents, infants, housewives etc. The present re-study has revealed that there are only two non-workers seeking employment and registered in the District Employment Exchange, Nizamabad. Both are Senior Secondary passed and are awaiting for a chance of getting suitable employment any where.

Transfer of Wealth

54. A few households of the village have alienated their land by way of sale during the year 1985-86 and the extent involved was about 9 to 10 acres of land (about 4 hectares). The purpose of sale of land was to clear the outstanding debt which was obtained for the house construction during 1984-85. In order to repay the debt, this household disposed of this land.



Fig. 9. **Beedi making (Chapter III)**
It is seen that the women workers are engaged in beedi making in the house of a Commission agent in the village.



Fig. 10. **Households engaged in beedi making at their house (Chapter III)**



Fig. 11. A Devanga Family, who are engaged in beedi making in their house (Chapter III)
It is seen that the head of the family, his wife, daughter son, mother, son's wife and son's son are engaged in beedi making

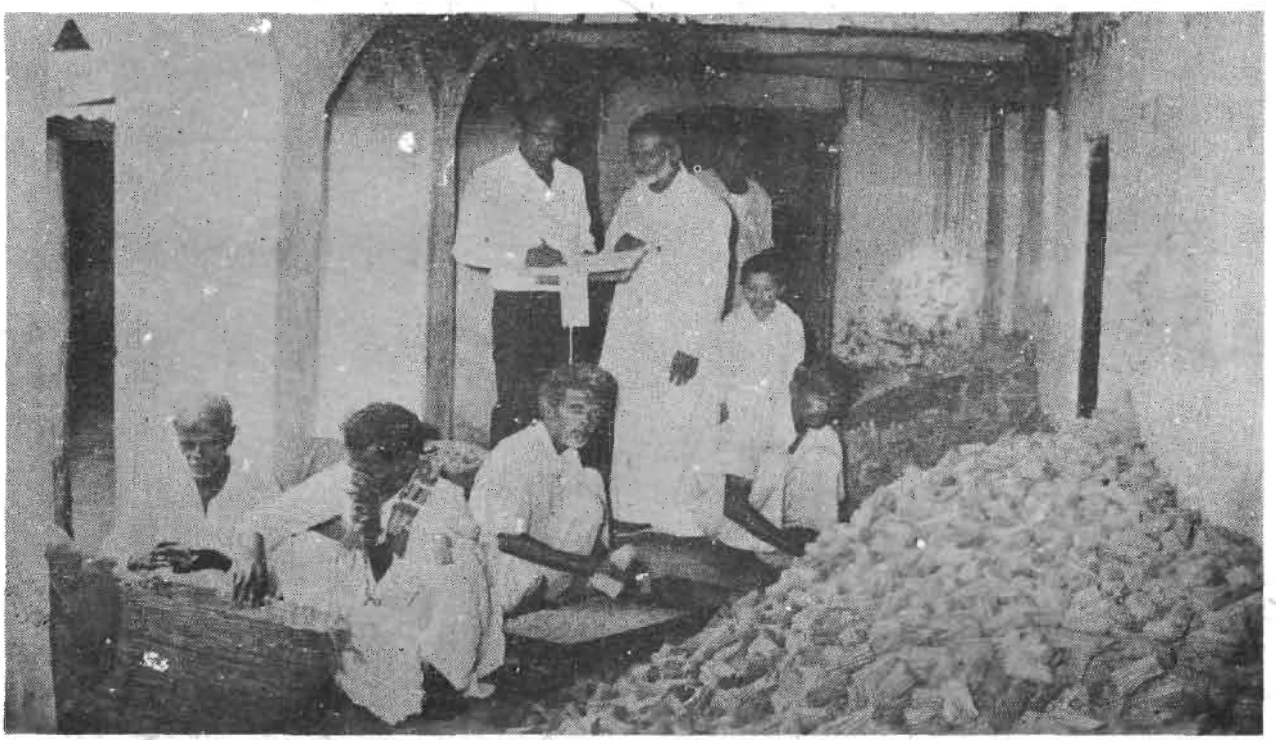


Fig. 12. Beedi bundles are counting received from the Commission agents in the Thara Saheb Beedi Factory in the village (Chapter III)



Fig. 13. Packing of beedis in the R.D. Patel & Company in the village (Chapter III)



Fig. 14. A Toddy Tapper (Chapter III)



Fig. 15. Toddy is carrying on cycle (Chapter III)



Fig. 16. A Kirana shop (Chapter III)
It is seen that the woman in kirana shop is also engaged in beedi making in the shop

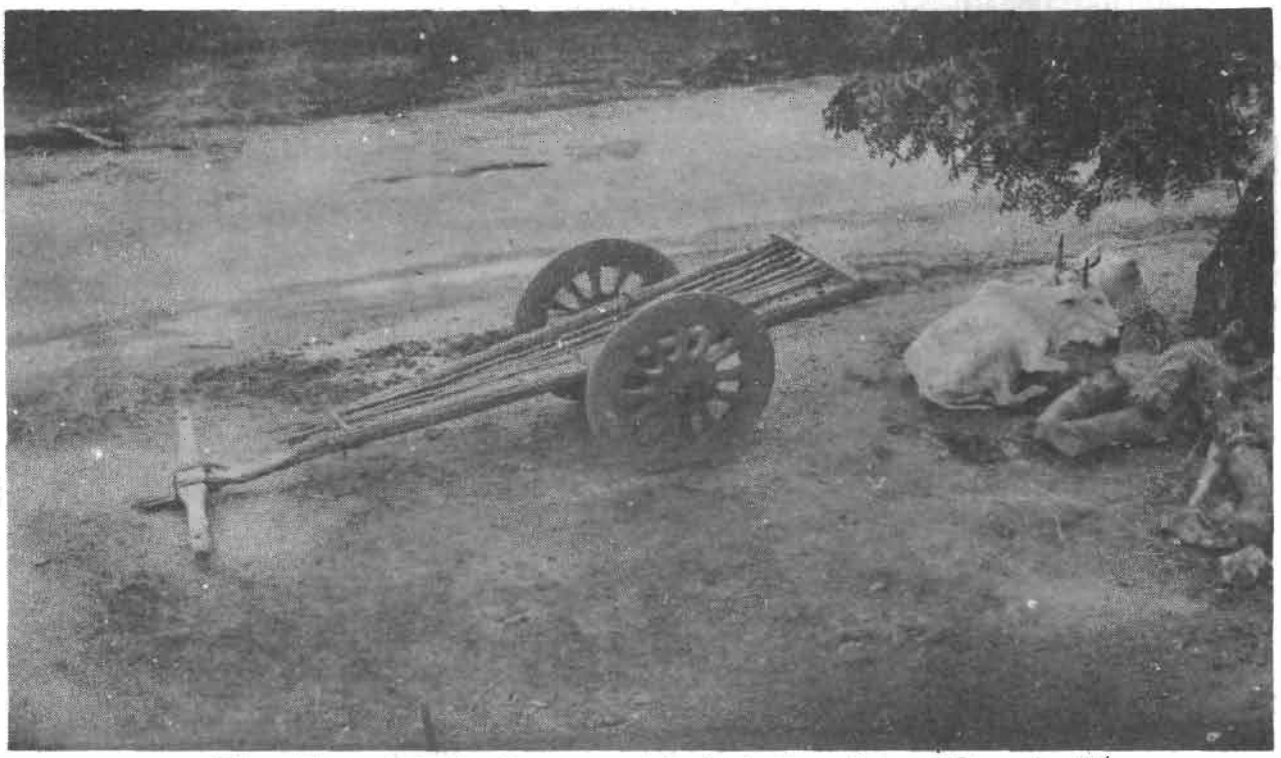


Fig. 17. A bullock cart and bulls in the village (Chapter III)

CHAPTER-IV

SOCIAL AND CULTURAL LIFE

1. There are 309 occupied residential houses in Kotha Armur village according to 1981 Census, while in 1971 Census, the number of residential houses was 262. Thus, during a period of 10 years, the number of residential houses increased by 17.9 percent whereas the population increased by 16.7 percent. It would not be out of place to mention here, that there has been an improvement both in number and quality of houses in the village. However, this has not in any way altered the residential pattern of the village. The already crowded Devanga street, and the core of the village have, of course, become more congested. In other acres of the village, the residential houses are scattered as almost every where in the Telangana. No place in the village except the fields is left uninhabited. The small hutments of the agricultural labourers, and other economically backward classes of people can be found even on the budds of the fields. In other words, there is no demarcation of areas in the village for different purposes, such as residence, business, commerce etc. As most of the places are suitable for house sites, the choice is limited only by financial consideration.

2. In the past, the caste system might have restricted, at least to a certain extent, the settlement pattern in the village. In the areas around temples, and other comparatively more developed areas, people of different communities that are socio-economically more advanced had their dwelling places. Even now, the hutments of scheduled caste members could hardly be found mingled with the residential houses or the other communities in the village. In the row of houses in the Devanga, Kapu and Reddy Streets, members of other communities do not live even now. This social segregation compelled many people belonging to the weaker section of the Society to construct their houses on the fringe of the village. Economic backwardness continues to prevent the depressed classes from acquiring house sites in the well developed areas and living among the affluent sections of the society made up mostly of the high castes.

3. The density of residential houses in 1971 was about 272 per sq.km. By 1981 the density increased to 322 houses per sq.km. The ratio between the number of residential households and residential houses has also gone up during the decade. In 1971, there were 262 houses as against 268 households. But in 1981, there were 309 houses to accommodate 318 households. Population increase alone cannot account for this situation. The breaking up of the joint family system, and the desire for every couple to become independent account for the shortage in housing rather than the mere increase of population. In a village like Kotha Armur, there is little chance of a household letting out a portion of their house to another household. The sharing of a house by two or more households in mainly because of members of a family are anxious to set up their own households as soon as they get married.

House type

4. The number of residential houses in Kotha Armur village in 1981 Census are classified in to 2 main groups, viz., *poorillu* or *gudise* which are included in *Katcha* house category, and *goonaillu* or *penkutillu* (tiled houses) and pucca houses or *Bhavanthi* or Bungalow which are included in pucca category house as per definition of 1981 Census. The distribution of these types of houses are given below.

STATEMENT IV (1)

Number of residential houses classified as per definition of 1981 Census Kotha Armur

Name of the catagory	To-tal	Groups classified as per construction material used predominently				
		Poo-rillu (Thatched)	Gudi-se (Grass)	Penku-tillu (Tiled)	Bhavan-ti (Bun-galow)	R.C.C.
1	2	3	4	5	6	7
Katcha Houses	66	5	4	57	—	—
Pucca Houses	243	—	—	157	73	13
Total	309	5	4	214	73	13

The lapse of 26 years since the previous study of the village has not brought about any substantial change in the plan of construction of buildings in the village. Except for a few concrete buildings that have come up during this gap, the ground plan of the residential houses especially those of the middle and upper classes has almost remained the same. There is no change in the structural details of the dwelling houses of the poor class as well. The ground plan is rectangular in the case of almost all houses whether it be a poor man's hut, or a rich man's mansion. The difference is only in the dimensions of the rooms and the materials used for the construction. There may also be some modifications here and there.

5. The houses of the poor, especially those of agricultural labourers are built on foundations of earth. Either mud or unburnt bricks are used for the wall. The roof is often country tiled and thatched with palm leaves. The wooden frame of the roof is made of bamboo or some cheap wood. Most of these houses have a single living room, a kitchen and a verandah in front. This room may have only one door allowing entry from the verandah or an additional door providing entry from the verandah, or an additional door providing entry into the kitchen also. As the walls are made of mud or unburnt bricks, they are of minimum height. The rooms is not provided with ceiling or proper ventilation. The floor is smeared with cow dung. The plinth area of this type of houses varies from 13 to 18 sq.mt.

6. The houses of scheduled castes are also of the same simple type. The houses of a few better off among them may have two or three rooms but the walls of their houses are not generally plastered. The floor is smeared with cow dung.

7. The middle class houses are also far from luxury.They are built on foundations of earth, or granite and in most cases unburnt bricks are used for walls. The frame of the roof is made by carpenters according to traditional specifications and it is tiled. The plinth area of these buildings may vary from 27 to 36 sq.mts. The ground plan of these buildings provide for a verandah in front and a room on one side or either side. The verandah is not often left open. A door in the verandah opens in to a comparatively spacious drawing room known as hall room. Behind this is a closed verandah, a portion of which is partitioned and used as kitchen. The kitchen is provided always at the south-eastern corner of the

building. The rooms are often well ventilated. The floor is either smeared with cow dung or cemented.

8. House of the upper class also more or less conform to the same pattern, but are more spacious and built of more durable materials. The Bhavanti or Bungalow is a double storeyed building. The building is erected invariably on foundation of granite, and burnt bricks are used for constructing walls. Good and durable timber is used for making the frame of the roof as well as doors and windows. The mode of construction and the material used are the same in the case of stiled house except that the roof of the ground floor is constructed with wood or in some cases with bricks and lime. The traditional pattern provides for a verandah in front which is some times projected forward to form a portico. On either side of this verandah there is a room. Behind the verandah is a spacious hall with room on either side. Behind the drawing room there is again a verandah. The kitchen is either a partitioned portion of the verandah, or a room constructed separately and connected to the main building with another verandah. Traditionally no qualified engineer is consulted for putting up a house of this type. The carpenter himself looks after the technical aspects but this time-honoured pattern does not provide for spacious and well ventilated rooms unless some additions are made to the main building. One or two side rooms of these houses are used as bed rooms. But they have no bath or closet attached. The roof is often tiled and wooden ceiling is provided below the roof. The floor is either cemented or laid with slab stone.

9. A few R.C.C. (re-inforced cement concrete) residential buildings have also come up in the village very recently. Most of them are situated in spacious compounds in the core of the village on either side of the National Highway i.e., from Karimnagar to Nagpur road of the village. Their plinth area varies from 73 to 110 sq. mtrs. A few of them are two storeyed. In the case of concrete buildings, the ground plan is not of any traditional shape but is designed to suit the site. All these houses are electrified and some are provided with fans on modern lines. The value of such buildings in the village varies from Rs. 45,000 to Rs. 5,00,000. The following statement shows the type of houses in the village with reference to the materials used for their construction is presented below.

Statement IV (2)

Houses by number and material of wall and roof- Kotha Armur as of 1981 Census

Description of material used		Number of houses
1		2
Material of wall		
Leaves		6
Mud		133
Bricks		157
RCC		13
	Total:	309
Material of roof		
Leaves		9
Tile		287
Concrete		13
	Total:	309

10. More than 50 percent of the houses have their floor smeared with cow dung. The village was electrified and more or less each and every house is electrified in the village.

11. Except for the limited number of concrete residential buildings and double storeyed houses, much difference could not be noticed between the dewlling houses of the middle class and the higher class. Actually there are no fabulously rich families in the village owning large estates or big business. They may be termed rich in comparison with the rest of the population in the village who are poor. One Jagirdar family was having wast extents of lands and big bunglow constructed

during Nizam rigime. The difference between the poor class viz., Mala, Madiga, Mochi, Bestha, Mera, Madiga castes etc., middle class Devanga, Padma Sale, Goundla, Mangali, Chakali etc., castes and the so called rich class viz., Reddy, Kapu, Vysya etc., in the village in most cases is only marginal. Secondly, unlike in urban areas, people of the village are generally more anxious to invest what little money they have on land and cultivation than to show off their wealth by putting up palatial residential houses. A few people invest their money on trade and business also. However, a change in this trend is visible in recent times. The enactment of Andhra Pradesh Land ceiling Act which fixed a ceiling on the extent of land that can be owned by an individual or family and also provided for the transfer of ownership of land to the cultivating tenants subject only to certain conditions, has compelled many a person to change the attitude towards acquiring landed property.

The following statement shows that the distribution of houses cross-classified by predominant materials of floor and materials of wall and roof used in construction of the house.

Statement IV (3)

Distribution of houses with reference to predominant materials used in floor, wall and roof of the house. (survey data as on 15-8-1988)

House classified predominant material of wall and roof		Predominant material of floor				
		All materials	Mosaic	Mud	Cement	Stone
1		2	3	4	5	6
1.	Material of wall					
	R.C.C.	1	2	-	-	-
	Burnt Bricks	55	-	9	31	15
	Mud	40	-	22	8	10
	Wood	4	-	2	2	-
	Total :	100	1	33	41	25
2.	Material Roof:					
	R.C.C	13	1	-	4	8
	Wood & Tiled	83	-	31	35	17
	Tatched	4	-	2	2	-
	Total :	100	1	33	41	25

The above statement shows that the majority of the houses have cement floor and mud floor. Thus the floor of 41.00 percent of the houses is made up of cement, and the remaining 33 percent of mud. There is only one Mosaic floor house. The basement of the house is about one foot from the ground level and the surface is periodically smeared with cow dug to the mud floor houses. The material of wall used is generally the burnt bricks which are made locally or by themeselves 83 houses have tiled roof.

12. Out of the 100 sample households, 66 have separate houses with compounds and 34 have separate houses without compounds. Thus, out of the 100 households 86 have independent houses and all these are single storeyed structures. The distribution of sample houses with reference to the problems faced is furnished below.

Statement-IV (4)

Relation of houses of sample selected households with adjoining houses with reference to floor-space survey data as on 15.8.88

	Desciption of problem	No. of Households
(i)	Separate houses with compound problems faced:	
	(a) No problem	48
	(b) Neighbours house very close	10
	(c) Inconvenient vicinity	5
	(d) House occupying portion of shop	3
	Total:	66
(ii)	Number of separate houses without compound, problems faced:	
	(a) No problem	4
	(b) Inconvenient vicinity	2
	(c) Very close to the road	9
	(d) No privacy	2
	Total:	17
(iii)	Only one room for all uses	15
(iv)	Portion of a room shared with other household	2
	Total	34
	Grand Total	100

13. The problems reported by those with separate compound are that of inconvenient vicinity, closeness of neighbour's house, lack of privacy etc. and of those having house without compound quoted other problem that his house is very close to the road. Similarly one household which is sharing a portion of a room with another household reports that lack of moving space and congestion is the problem faced by it. This household has to manage serving of food, sleeping, storing etc., in the room itself with the other household. The distribution of these households with reference to availability of per capita floor space is given below.

Statement

Households classified by place of last residence of head of household and

Place of last residence	Households		1 or less than 1 sq. Metre		2-3 Sq. M.	4-5 Sq. M.	6-9 Sq. M.	10-15 Sq. M.
	Total No. of HHs	Total No. of Members	No. HH	No. of members	No. of HHs	No. of Members	No of HHs	No. of Members
1	2	3	4	5	6	7	8	9
Same Village	96	567	—	—	6	40	15	93
Other villages of the same Taluk	—	—	—	—	—	—	—	—
Other taluks of the same District	—	—	—	—	—	—	—	—
Other Districts								
Medak	1	6	—	—	—	—	1	6
Karimnagar	1	6	—	—	—	—	1	6
Adilabad	1	5	—	—	—	—	1	5
Other State								
Tamil Nadu	1	4	—	—	1	4	—	—
Total:	100	588	—	—	7	44	18	110

IV (5)

per capita floor space-survey data as on 15.8.1988

6 - Sq. No. of HHs	9 M. No. of Mem-bers	10 - Sq No. of HHs	15 M No of Mem-bers	16 Sq No of HHs	+ M No. of Mem-bers	Place of last residence
10	11	12	13	14	15	1
45	240	20	123	10	71	Same Village
	—	—	—	—	—	Other villages of the Same Taluk
—	—	—	—	—	—	Other taluks of the same District
						Other Districts
—	—	—	—	—	—	Medak
—	—	—	—	—	—	Karimnagar
—	—	—		—	—	Adilabad
						Other State
—	—	—	—	—	—	Tamil Nadu
45	240	20	123	10	71	Total:

N.B.. No. of HH: Number of Households

The above statement reveals, that there is no household with one or less than one square metre area. Households with 2 - 3 square metres are also few i.e. only (7) Seven. Eighteen of the 100 households have four square metres and above floor space. But it is found that 65 percent of households have 6 - 15 square metres floor space, with 363 or 61.7 percent of the 588 total persons of the surveyed households. Ten Households have 16 or above square metres of floor space. The average number of persons per household is between 5 and 6. There is very little variation between the migrated and non-migrated households with reference to per capita floor space.

14. As regards the nature of right of these households over their dwelling places, it is seen that 96 of the 100 households own the houses.

Statement IV (6)

Number of house according to time and cost of construction survey data as on 15.8.1988

Time of construction	No. of Houses	Average cost of construction per house (in Rs.) at the time of construction	Present value per house (in Rs.) as on 15.8.88 survey date
1	2	3	4
0 - 4 Years	5	1,25,365	4,40,000
5 - 9 Years	8	45,500	2,18,000
10 - 14 Years	4	18,240	85,000
15 - 19 Years	20	7,800	55,000
20 - 24 Years	40	4,500	45,000
25+	23	3,900	35,000

15. The following statement shows the year, average cost and year of construction, and approximate value of these houses at the time of survey i.e. on 15.8.1988.

It can be seen from the above statement that the cost of construction has been steadily rising during the past 25 years. Out of the 13 house constructed 9 years preceeding 1988, four houses belong to Reddis, 5 to Kapus and 4 of Goundla Caste. The average present value of the house owned by the Reddy, Kapu and Goundla Castes is Rs. 3,50,000. 63 houses have been constructed by Hindu households and only one by Muslim Household between 1964—69. The average cost of construction of Hindu house and Muslim house is Rs. 30,000. The remaining 23 houses were constructed before in the Pre-Independence period i.e. before 1947 and during the Nizam's regime.

16. Out of the 100 houses, 99 belong to Hindus and only one house belongs to a Muslim. The maximum value in 1988 for the houses of beedi makers, toddy tappers and productive service worker was Rs. 45,000,

agriculture labour Rs. 15,000, teacher Rs. 30,000. The value at the time of survey of the houses indicate the quality of the house.

17. The distribution of the households with reference to the number of members and the number of rooms is given below.

Statement

Households classified by number of members, number of rooms occupied by

Religion/ Caste		Total No. of Households	Total No. of members		Household with 1 room			Households with 2 rooms		
					No. of house-holds	No. of mem-bers		No. of house-holds	No. of mem-ers	
			M	F		M	F		M	F
1		2	3	4	5	6	7	8	9	10
1.	Besta	3	10	7	—	—	—	3	10	7
2.	Chakali	3	8	4	3	8	4	—	—	—
3.	Devanga	36	114	111	6	27	29	14	34	32
4.	Goundla	22	66	65	2	15	16	9	13	13
5.	Munnur Kapu	5	7	15	—	—	—	—	—	—
6.	Gurali Kapu	1	2	3	—	—	—	—	—	—
7.	Kummari	1	3	2	1	3	2	—	—	—
8.	Madiga	10	24	24	6	8	9	2	4	2
9.	Mala	4	9	8	2	3	2	1	2	3
10.	Medara	1	2	4	—	—	—	1	2	4
11.	Mera	2	3	6	2	3	6	—	—	—
12.	Mudalyar	1	1	3	—	—	—	1	1	3
13.	Padmasale	3	16	11	—	—	—	3	16	11
14.	Reddy	4	12	12	—	—	—	—	—	—
15.	Viswbrahmin	2	12	10	—	—	—	2	12	10
16.	Vysya	1	3	2	—	—	—	—	—	—
17.	Muslim	1	3	6	—	—	—	—	—	—
	Total	100	295	293	22	67	68	36	94	85

IV (7)

Religion and caste of Head of Household as of Survey, 1988

Households with 3 rooms			Households with 4 rooms			Households with 5 rooms & above			Region/Caste	
No. of house holds	No. of members		No. of house-holds	No.of mem-bers		No. of house holds	No. of members			
	M	F		M	F		M	F		
11	12	13	14	15	16	17	18	19	1	
—	—	—	—	—	—	—	—	—	1.	Besta
-	—	—	—	—	—	—	—	—	2.	Chakali
9	29	27	7	24	23	—	—	—	3.	Devanga
7	18	18	2	10	9	2	10	9	4.	Goundla
2	2	4	2	3	5	1	2	6	5.	Munnur Kapu
-	—	—	—	—	—	1	2	3	6.	Gurali Kapu
-	—	—	—	—	—	—	—	—	7.	Kummari
1	6	4	1	6	9	—	—	—	8.	Madiga
1	4	3	—	—	—	—	—	—	9.	Mala
-	—	—	—	—	—	—	—	—	10.	Medara
-	—	—	—	—	—	—	—	—	11.	Mera
-	—	—	—	—	—	—	—	—	12.	Mudalyar
-	-	—	—	—	—	—	—	—	13.	Padmasale
-	-	—	2	5	4	2	7	8	14.	Reddy
-	-	—	—	—	—	—	—	—	15.	Viswbrahmin
1	3	2	—	—	—	—	—	—	16.	Vysya
1	3	6	—	—	—	—	—	—	17.	Muslim
22	65	64	14	48	50	6	21	26		Total

20. It can be seen from the above statement that the 246 rooms are shared by 588 members belonging to the 100 households covered by tha sample survey. The following statement shows the availability of amenities in the house to the members of the households in the village as on survey date i.e. on 15.8.1988.

Statement-IV (8)

Availability of Amenities by Number of Households (Survey data)

Availability	Kitchen	Bath room	Lava-tory	Source of drinking water	Water for Washing	Electric conne-ction
1	2	3	4	5	6	7
Not Having	35	75	78	—	—	5
Having Separated	65	51	18	35	95	84
Shares with other Households	—	4	4	65	5	11
Total:	100	100	100	100	100	100

The above statement reveals that 65 percent of households have separate kitchen or room earmarked for cooking food, the remaining 35 percent of households cook the food, outside the house, but they have a hearth in the corner of their living room itself. Similarly 35 house have independent source of drinking water well. The remaining households take drinkings water from wells owned by other households and from the community wells. For washing and bathing, well water is used and some of the households use the canal water which is near to the village, while others collect the well water and carry it to a little distance from the well and wash the clothes or take bath. Only 18 households have independent lavatory and 4 households are sharing with other households while others go to the open area for easing out. It is gladdening to note that 95 percent of the houses have electricity facility in the village.

Dress and Ornaments

21. Simplicity is the keynote of the mode of living of the people of the village. This is reflected in their dress and ornaments. Almost all men i.e., above 40 years of age wear a while or checked loin cloth around the waist and leave the upper part of the body exposed when they are at home. While going out, while loin cloth is preferred. The younger people wear lungis as lower garments and shirts with different colours as upper garments. Some, however, wear banians and or shirts also. Minor male children usually wear shirts while at home and also use shirts and shorts while going to the school. Majority of the school and college going pupils wear pants and shirts. There is no noticeable difference in the mode of dress pattern of males belonging to different castes. The following statement shows the mode of dress of males in the village.

Statement IV (9)

Male dress pattern (1988 Survey)

Number of males where adults normally use				Number of males where minors normally use		
Dhoti Shirt Shawal	Lungi Shirt	Dhoti Shirt Banian	Pant Shirt Banian	Nicker Shirt	Nicker Banian Shrit	Pant Shirt
1	2	3	4	5	6	7
70	53	24	48	59	29	12

22. Majority of the women in the village wear sarees and blouse normally. The younger women folk wear saree, blouse, petty coat and brass. The traditional dress of women in the village is almost all disappeared. Sarees are used mainly by adult females. Girls wear frocks. The minor females wear either skirt along, or shirt and blouse according to their age. The mode of dress of the females covered by the sample households is classified below.

Statement IV (10)

Mode of female Dress (1988 Survey)

Number of females where adults normally use				Number of females where minors normally use		
Saree, blouse	Saree, blouse, petty-coat	Saree, blouse, braw, Pettycoat	Petty coats, piece of cloth	Skirt, blouse	Frock	Shirt
1	2	3	4	5	6	7
95	36	44	24	42	32	20

23. Majority of people, both men and women, wear coarse varieties of cloth, partly because many of them cannot afford to purchase finer varieties and partly because of their simple taste. Young and educated males of rich communities such as Reddy, Kapu and a few among college students use comparatively costly varieties such as Polyester, silk and synthetic materials.

24. Modern fashions have replaced traditional designs of ornaments which were different for different communities. The females of Scheduled Caste communities used to wear ear-rings and necklaces with intricate designs, viz., ear and nose, ornaments, elbow ornaments for the arms and legs. The practice of dilating the ear-lobes for the purpose of wearing the peculiar type of ear-rings has almost completely disappeared. The children now wear ear-studs in place of elaborate ear-rings. The design of their necklaces has also become simpler. The females of Reddy, Kapu, Vysya and Brahmin communities used to wear a mukkupudaka (nose rod made of gold and studded with precious stones). These fashions are already on the way out. A pair of studs, a chain and

one or two pairs of bangles are now considered the minimum adjuncts to feminine beauty by women of all communities. They are made of gold or equally glittering imitation materials. The bangles used are very often made of plastic or glass. As already indicated, majority of women in the village cannot afford to wear any valuable ornaments. However, at the time of marriage, the brides wear ornaments in keeping with the financial position of the parents.

Household Goods

25. Most of the households do not have any utensils of costly metal such as brass, copper etc. They use either earthern or aluminium vessels for cooking. For serving food some use steel and aluminium vessels also. The following statement shows the type of utensils used with reference to religion and number of households.

Statement IV(11)

Household utensils by Religion and Migragion status of head of household survey data, 1988

Religion and Caste of Head of household	Migration Status of Head of Household	Number of households where households where Cooking utensils are made for			Number of households where Utensils for serving & food are made of		
	Earthern vessels (Clay)	Aluminium/ brass vessels	Aluminium and steel	Brass	Aluminium	Aluminium and steel	
1		2	3	4	5	6	7	8
Hindus	Non-migrant	94	5	45	44	—	54	40
	Migrant	5	—	3	2	—	3	2
Muslim	Non-migrant	1	—	1	—	—	1	—
	Migrants	Nil	—	—	—	—	—	—
	Total:	100	5	49	46	—	58	42

Furniture

26. Wooden chair,bench, rope stringed or wooden cot, table and stool constitute the usual furniture owned by some households. Stools and cots are found with almost all households of the village. Modern furniture of tea-poy and sofa-cum-bed are found with rich families of Reddy, Kapu castes. Steel and wooden almirahs, and steel chairs are also found in some of the households.

27. As for possession of luxury goods, almost all households have radio and transistors while educated males are found to wear wrist watches. There are 5 T.Vs in the village. The possession of luxury items is more common where the level of education of the head of household is higher compared to the households where the education of head of household is low.

28. Only indigenous type of fuel is used for cooking. Dung-cakes are used as firewood usually. Modern fuel of Indane gas, kerosene stoves, elctric heaters etc. are also used by a few households. For lighting all households having electric connections use bulbs.

Food and Drink

29. The income of the vast majority of households in the village is very low as reflected in their food habits. They have hardly

three meals a day. Rice is the major item of food in many of the households for those who can afford, rice is the staple food in the village. The scarcity of rice coupled with the soaring price has compelled many middle class households to restrict its use and supplement it with maize. The supply of wheat through fair-price shops has induced many people to use it as substitute for rice whenever available. Items like milk, meat and eggs are still beyond the reach of many. Earning male members in most of the familites of the village take their breakfast from tea stalls on the way to work. But the females and children in most of the households take tea in the morning. Non-vegetarian dishes are enjoyed by the people of all castes in the village, except Vysyas (Komati) who are vegetarians by birth.

30. After the lifting of prohibition in the State, toddy shops, arrack shops and foreign liquor shops were opened in the village. while agricultural labourers and other low paid workers take toddy and arrack, comparatively richer classes visit the foreign liquor shop. Irrespective of sex, everybody takes toddy in the village. But the male folk go to the liquor shops for drinking. A few old women folk also go to liquor shops for drinking. It is observed that apart from the indigenous drinks of toddy, liquor and arrack modern and costly drinks like brandy, whiskey etc. also are on the increase.

Household Composition

31. The head of the household, his spouse and unmarried sons and daughters generally constitute a household in the village. Large families comprising of all colsely related members such as the head of the household, his brothers and sisters, and their children all living together under the same roof and dining from a common kitchen are practically absent in the village. Married sons and daughters of the head of household leave the household either immediately after marriage or after some time when they have their won children to bring up. The family bond Is maintained through frequent visits and get-together for various ceremonies connected with marriage, death, birth, festivals etc.

32. Information about the composition of households with reference to the relationship between the head of household and members was collected from the 100 sample households. The following statement shows the distribution of the households by migration status and according to the nature of the relationship between the members of the household and its head.

Statement IV (12)

Households by nature of relation of members to head of Household and migration status of head of household

Sl. No.	Nature of relation of members to head of household	No. of households whose migration status of head of household is		
		Total	Non-migrant	Migrant
1	2	3	4	5
1.	Self	1	1	—
2.	Self, spouse	4	4	—
3.	Self, spouse, unmarried sons and daughters	51	48	3
4.	Self (Female) unmarried sons and daughters	6	6	—

1	2	3	4	5
5.	Self, spouse with unmarried son and daughter and widowed mother	4	3	1
6.	Self, spouse with or without unmarried sons, daughter, married sons, son's wife, son's son and or daughter	3	2	1
7.	Self, spouse, married son and son's wife with unmarried sons and daughters	2	2	—
8.	Self, spouse, unmarried son and daughter, wife unmarried brother and wife's mother	5	5	—
9.	self, spouse, unmarried son and daughter and wife's sister	2	2	—
10.	Self, spouse, unmarried sons and daughter and widowed sister	1	1	—
11.	Self, spouse, unmarried son and daughter, and wife's widowed mother	3	3	—
12.	Self, spouse, unmarried son and daughter, widowed daughter and daughter's daughter	1	1	—
13.	Self, spouse, unmarried son and daughter, married son, son's wife and wife's widowed mother	2	2	—
14.	Self, spouse, unmarried son, married daughter, daughter's husband, daughter's son and daughter	1	1	–
15.	Self, spouse and unmarried sister	1	1	-
16.	Self (Male) and widowed mother	1	1	-
17.	Self (male) and umarried son and daughter	1	1	
18.	Self (Male), married son, son's wife and son's son	3	3	
19.	Self (Male), unmarried sons and daughters, married son and son's wife	1	1	
20.	Self (female), married son son's wife and with or without son's son	2	2	-
21.	Self (Female), Son's wife with or without unmarried son and daughter	1	1	-
22.	Self (Female) married daughter, daughter's husband with daughter's daughters	1	1	-

1	2	3	4	5
23.	Self (Male) and unmarried daughter	1	1	—
24.	Self (Female) unmarried son and daughter with relatives	1	1	—
25.	Self (Female) unmarried daughter, married son, son's wife with son's son	1	1	—
	Total:	100	95	5

33. Majority of the households i.e., 51 per cent of the 100 canvassed households are composed of self, spouse, unmarried sons and daughters. This is followed by 6 households with self (female), unmarried sons and daughters. In these households almost all the heads are widowers. There is only one single person household, some households in which the self, spouse, married son and his wife along with his sons and daughters living together are found in the village.The number of cases where marrried daughters live with their parents is comparatively smaller than the number of cases where married sons live with their parents. According to the custom prevailing in this part of the state, married daughters usually go and live in the households of their husbands and the further relationship with their parents is practically limited to occasional visits and return to the parental house for the first one or two confinements. However, the practice of the husband going to live with the wife's family is not completely absent. There is only one case noticed among the convassed households where the husband is living with in-law's household with his wife and children as no other male members in the household like the father-in-law or brothers-in-law are alive. There is also a case of widowed daughter and her children living with her parent's household on the demise of her husband.

34. The distribution of all the 100 households by type of family relgions, caste and community is given below.

Statement

Distribution of Sample households by type of family, Caste of Head of

Sl. No.	Type of Household	Total	No. of households where head belongs to Caste						
			De-vanga	Goun-dla	Reddy	Munnur kapu	Raja-ka	Pad-ma sale	Viswa-Bes brah-min
	1	2	3	4	5	6	7	8	9
1.	Nuclear	54	16	11	2	3	2	2	—
2.	Supplemented Nuclear	16	8	1	1	2	—	—	2
3.	Sub-Nuclear	19	6	8	—	—	1	—	—
4.	Single person	1	—	—	—	—	—	—	—
5.	Supplemented Sub-nuclear	—	—	—	—	—	—	—	—
6.	Collateral Joint	—	—	—	—	—	—	—	—
7.	Supplemental Collateral Joint	10	6	2	1	—	—	1	—
8.	Lineal	—	—	—	—	—	—	—	—
9.	Supplemental Lineal Joint	—	—	—	—	—	—	—	—
10.	Lineal Collateral Joint	—	—	—	—	—	—	—	—
11.	Supplemented Lineal Collatera.	—	—	—	—	—	—	—	—
12.	Others (Specify)	—	—	—	—	—	—	—	—
	Total :	100	36	22	4	5	3	3	2

IV(13)

Household, 1988 (Survey data as on 15.8.1988)

Bestha	Mera	Kummari	Medara Gurati kapu		Vysya	Muda-lagar	Mala	Madiga	Muslim
10	11	12	13	14	15	16	17	18	19
3	2	—	1	1	1	1	2	6	1
—	—	—	—	—	—	—	—	2	—
—	—	1	—	—	—	—	2	1	—
—	—	—	—	—	—	—	—	1	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
3	2	1	1	1	1	1	4	10	1

35. There are 14 households of Scheduled Caste. 85 of other castes and only one Muslim household among the surveyed schedules. Of these, 54 percent are nuclear type of families, 19 percent sub-nuclear, 16 percent supplemented nuclear type and 11 percent joint families of different types. The joint families are found more among Hindus. among the 14 Scheduled caste households, there is not even a single joint family and all of them belong to different types of nuclear families.

36. The highest proportion of Joint families (16.0 percent) is found among the Devanga community of Hindus. The joint family system which was once prevalent among the Padma Sale, Reddy, Kapu etc. communities apart from the Devangas had lost its hold in course of time. The tendence in recent times is to set up nuclear type families. (Appendix 5)

37. The difference in the occupation of the heads of households has not affected the general trend towards the setting up of nuclear type families. The following statement reveals shows the distribution of households by type and occupation of head of household of the 100 sample households of as re-study, 1988. It can be seen from the above statement that out of the 100 households, 54 percent of households are nuclear type of families and the heads of all these households are workers. There is non-workers among these sample selected households. Similarly, there are 19 sub-nuclear and 16 supplemental nuclear families of different types of workers. There are 10 joint families whose heads are engaged in beedi making, toddy lapping, cultivation, weaving of cloth and teaching occupations.

Statement IV (14)

Distribution of Households by type and occupation of head of Household
(Survey data as on 15-8-1988)

Occupation of head of		Total	Number of households where type of household is: Nuclear	Supplemented nuclear	Supp	sub-Single person	Supplemented sub-nuclear					
1		2	3	4	5	6	7	8	9	10	11	12
1.	Beedi making	37	15	8	7	1	—	6	—	—	—	—
2.	Toddy tappers	21	11	1	8	—	—	1	—	—	—	—
3.	Cultivation	13	9	3	—	—	—	1	—	—	—	—
4.	Agricultural Labourers	13	8	2	3	—	—	—	—	—	—	—
5.	Washing of cloths	3	2	—	—	—	—	1	—	—	—	—
6.	Washing of cloths	3	2	—	1	—	—	—	—	—	—	—
7.	Kirana business	2	2	—	—	—	—	—	—	—	—	—
8.	Tea stall	2	2	—	—	—	—	—	—	—	—	—
9.	Tailoring	2	2	—	—	—	—	—	—	—	—	—
10.	Teacher	2	1	—	—	—	—	1	—	—	—	—

1	2	3	4	5	6	7	8	9	10	11	12
11. Carpenter	1	—	1	—	—	—	—	—	—	—	—
12. Goldsmith	1	—	1	—	—	—	—	—	—	—	—
Total:	100	54	16	19	1	—	10	—	—	—	—

Net work of social relations centering birth, marriage and death.

Life Cycle

39. Elaborate discriptions of the various customs, ceremonies and practices connected with these social events prevalent among the predominant communites of the village has been discussed in the village survey monograph published anciallary to the 1961 Census. There has been no radical change in these traditional practices and hence a repetition of what has already been published is not attmepted here. Social changes take place only slowly, particularly when there is no legal compulsion for such a change. It is true that changes in the economic condition may usher in changes in soical behaviour. During the past 26 years, the economic conditions of the people have not undergone any revolutionary change so as to affect their social life except the change in the value of money.

Birth

40. The woman is taken to her parents house for her first confinement atleast. Very often delivery takes place at home, unattended by a doctor or a professional midwife. Two or three experienced women attend the births. These women may be either of the same caste as that of the woman or of a lower caste. In this village a barber woman (mangali caste) attends this job. Besides, expectant mothers can avail themselves of the facilities available at the Government hospital in Armur town or seek the advice of trained nurses. Still the number of women attending the hospital for confinement is comparatively small in this village. Most of the women, especially the poor class, are reluctant to seek medical and unless there are some serious complications. They observe the traditional post-natal care which requires a short period of rest and simple course of indigenous treatment.

41.The woman stays with her parents and is looked after by them for a minimum period of 28 days after confinement. Thereafter, she is taken to her husband's house. Her parents may invite her for the subsequent confinements also, though they are no obliged to do so.

Marriage

42. Marriage is considered to be the most important event in the life of an individual and it calls for an expensive celebration. The traditions of the old joint family institutions seem to revive on such occasions. The marriage ceremonies in the village still seem to reflect the economic and social influence of the bride's family. The economically backward class of women look upon marriage as the only and fianl goal of their existence as it ensures them security, and legitimacy to the offspring. Monogamy has been the accepted way of life of the people from very early times and in some rare exceptions only polygamy is accepted. Even the Muslims in the village inspite of their personal law permitting polygamy subject to certain conditions seem to have fallen in line with the other communities. Child marriage which was rampart earlier is now completely absent.

43. Generally the girls are given in marriage after attaining puberty to bridegrooms elder to the brides by 2 years to 5 years usually. The customs and ceremonies connected with marriage differ from community to community. However, in all communities the marriage is generally arranged by the parents or guardians. Among Hindus, the marriage is fixed only if the horoscopes of the bride and bridegroom are found to agree. The marriage ceremonies were usually conducted in Pandals' raised in the compound of the brides house and also in some castes at bridegroom's house. The relatives and friends attend the ceremonies to take feast on this day. 'Thalibottu' or tying of a 'Thali' (marriage locket) round the neck of the bride by the bridegroom assisted by one of his married sister or classificatory sister in the presence of relatives and friends is the most important function in marriage among most of the Hindu communities. Presentation of bridal dress to the bride by the bridegroom is also equally important. Rings are also sometimes exchanged by the bride and bridegroom. The ceremony ends with a sumptuous feast.

44. Though dowry system is legally abolished, it still continues to be a significant factor in securing a suitable match for girls in almost all communities. Many parents run into debt for honourably sending away their daughters in marriage. Though educated young men often speak against dowry system it becomes difficult for them to put it in practice as they cannot resist the pressures of their parents and other relatives.

45. The payment may be either in cash or in kind. Landed properties are very often given to the bride in place of cash. Gold ornaments given to the bride may also constitute the marriage payment in certain cases. In Telangana area, gold ornaments must be given to the bride by the bridegroom and also by the bride to the bridegroom. In majority of the cases, where the males are more educated and better employed, the payments received are also correspondingly high.

46 Occupational differences has practically nothing to do with the system of marriage payments, but the only difference is that the amount varies with the earning capacity of the bridegroom. Now the amount paid or the property transferred comes under the purview of prohibition of dowry payment Act of 1987.

47. Marriage festivities provide an opportunity for social gathering Not only relatives but also friends belonging to other communities are also invited for weddings. Vestiges of the caste system are still apparent at functions like marriages. For instance, though the Brahmins may attend a Devanga or Kapu or Reddy marriage, they never sit with members of those communities for the common feast. They do not even take cooked food. Similarly cooked food is not taken by members of other communities also when they attend the marriage of castes lower to them in status. A Brahmin or Reddy or Kapu or Devanga by Caste does not usually take food from the household of a Scheduled Caste though they may attend the marriage ceremony. This practice should not however be construed as the existence of the rigidity of the caste system in the village. Vegetarian food is normally served at marriage functions of all communities.

Death:

48. Death is mourned by the near relatives of the dead in all communities. Among Hindus, the dead body is cremated. The rites and rituals relating the funerals vary from caste to caste among Hindus. A common place is set apart in an isolated area for cremation funeral. In this common ground, separate space is notionally segrigated and provided for different communities such as Reddy, Brahmin, Vysya Scheduled Caste etc.

49. Though the death of all near relatives is mourned, it is done with a difference in the case of natural death due to old age. The Hindus generally believe that with the death of an individual, his sould takes its journey to the other world. In order to ensure the safe journey of the soul and to secure for it a proper place in the heavenly abode, the relatives especially the eldest son of the deceased performs various rites and rituals. These rituals may last from three to ten days or more and very often conclude with a feast. A description of the customs generally prevailing among majority of the Hindu community are given below.

50. As soon as death occurs, messengers are sent out to convey the news to the relatives and friends of the dead who are not immediately available on the spot. After their arrival, close relatives give a bathe to the corpse. The body is smeared with oil and then washed with soap and water, as if it is alive. Then new clothes are put on and a turban tied on the head. Kumkuma and sandal paste are applied to the forehead and other parts of the corpse. The dead is then taken inside the house and laid on a large bed of grass. A white clothe is spread over the body, leaving the face exposed. The body is always laid with head towards the south. A handful of rice specially prepared is kept near the corpse, sons-in-laws and other near relatives go round the dead body thrice keeping the rice at the lips of the deceased. A few drops of water is also poured into the mouth. The homage to the corpse being paid thus, it is carried by the near relatives to the funeral pyre arranged either in the common cremation ground or in the private compound belonging to the dead or his near relatives. Only male members are allowed to carry the dead body to the cremation ground and women are not allowed to go there. After the dead body is placed over the funeral pyre, the eldest son (and in some cases the son-in-law) coming straight from a lip in the nearby pond or any availabe water source, go round the pyre thrice with a pot filled with water over his head. At each time, he comes to the head of the corpse, the son-in-law or any other person who closely follows the son with a chapper in his hand gently strikes the pot boring a hole in it and at the third round the pot is put down on the spade with which the grave was dug. The near relatives of the dead then list the pyre using small (dried) twigs of any tree viz., mango tree etc. The family barber and his close relations then pile up dried husk over the corpse and cover it with some hay and mud paste. A few holes are provided in the mud covering to let out smoke. On the chinna dinamu initial obsequires day of cremation, a few pieces of bones are taken out from the ashes, washed with tender coconut water and milk and collected in tow (earthen) urns. One urn is immersed in the nearby sea or river, and the other is kept burried beneath a jack three. Pollution is observed by the near relatives of the dead for ten days and in some case it extend to 16 days, — the day on which final obsequeries are celebrated and a feast is arranged depending on the economic status of the family.

Religion

51. The village population follows two religions viz., Hinduism and Islam. But as mentioned earlier, Hinduism is the predominant religion in the village.

52. There are a number of castes among Hindus such as Reddy, Kapu, devanga, Padmasale, Vysya, Viswabrahmin, Mangali, Rajaka and Mala, Madiga Scheduled Castes, etc. There are no Christians in the village and also no Scheduled Tribes people.

53. Majority of Hindus in the village, though not aware of the implications of the doctirnes of Hinduism they are God fearing and they worship God in different farms. Small temples of vinayaka and Anjeneya Swamy have been constructed in the village, very recently. Earlier there were no temples in this village. But

people of this village take part in the fairs held in the surrounding villages and fulfil their oaths on those occasions.

54. There are only 6 households belonging to Muslim religion in the village. Their sub-sect is fakeer. There is no mosque in the village and they do not constiute a considerable force in the village.

55. The Hindus and Muslims of the village irrespective of the differences in their faith live in perfect harmony and amity.

Leisure time activities and recreation

56. In this village, beedi making, toddy patting and agricultural labour are the major occupations of the people. There is little scope for recreation and leisure time activities. Only a small section of the population like Kapu, Reddy, etc. think of leisure-time activities. Almost all rich section of the population have a scooter or cylce to go to the nearest urban centre viz., Armur town to enjoy a cinema. There are two Cinema theatres in Armur town and they are often crowded. Four shows are screened daily in the theatres. Telugu Hindi pictures are in good demand. Engligh films are also screened. During festivals such as Sivaratri, Navaratrulu (dasarh), etc. the threatres are full to the capacity. Besides this, there are five T.V. sets in the village. During week days, most of the villagers attend to T.V. pictures.

Influential and Prestigious persons in the village-sources of their power and prestige

57. Politicians, especially those belonging to the parties in power, were stated to be in the front line of the influential persons in the village as they always have a group of organised followers. They yield considerable influence as people approach them for getting various things done for them through their contact with the higher echolons of administration and power.

58 Sri P. Ranjendra Reddy is a Gurati Reddy aged about 35 years and a rich landlord of the village. He is also the progressive cultivator owning a tractor, a motor cycle and T.V. set. He studied B.Sc., His advice is sought in many matters by the residents of the village.

59. Sri P. Linga Reddy aged 53 years is also a Gurati Reddy who owns 19 acres (8.8 Hectares) of land. He is the village Post master and Panchayat Bill clerk. The villagers approach him for reading out the letters. He renders advice as a Panchayat Bill clerk in regard to house taxes, professional taxes and settles petty disputes. He is known for his frankness and bold expression of opinion. He has helped a lot in the field investigation during the survey period i.e., 21.7 1988 to 20.8.1988 by providing accommodation and rendering all assistance and necessary information.

60. Apart from the above persons and elected members of the Gram Panchayat, there are a few influential persons who act as leaders and represent political parties or co-operative institution/societies. It was stated that in the past, wealthy people were invariably considered influential in the village and if they were philanthrophic and liberal minded, they were also respected and loved. Wealthy persons are still influential but are not popular. educated and cultured persons and teachers, whether wealthy or not are respected by the people. Influential and prestigious persons are found in almost all communities.

Function of the administrative and development organisation in the village

61. The village administration was looked after by the hereditary Government officials such as Patel and Patwari in the past. After the abolition of the old system, now a village Assistant is appointed for a group of 4 or 5 villages. He is responsible for the maintenance of land records and also preparation of land

revenue demand based on the cultivation account each year cultivator-wise. The Mandal revenue Officer is responsible for the collection of land Revenue and also other matters connected with the maintenance of law and order in the villages in the Mandal. He also maintains, the births and deaths register. The village Assistant and Revenue Inspector act on behalf of the Mandal Revenue Officer. All are officials of the State Government only.

Functions of the traditional panchayats and statutory Panchayats and other organs of social control and Management

62. With the advent of Panchayat Raj, certain changes have taken place in the village administration. Though Kotha Armur and Perket are two separate revenue villages, they are clubbed into one for constituting a Gram Panchayat. Both the villages are geographically so close and inseparable that they look like one village unless told otherwise. The panchayat for Kotha Armur and Perket villages was formed on 1.4.1961. Governing body of the Panchayat consists of the following members.

Statement IV (15)

Elected members of the Gram Panchayat 1988

Name of the Candidate		Sex	Occupation	Education level	Office to which elected	Age
	1	2	3	4	5	6
1.	Sri L.Chinna Rajanna	M	Cultivation	10th class	Sarpanch	36
2.	Sri A. Rajanna	M	—do—	5th class	Up Sarpanch	38
3.	Sri Md. Museeddin	M	Business	—do—	Member	26
4.	Smt. Jayamunnisa	F	Beedi making	—do—	—do—	45
5.	Sri Jangam Raja	M	Cultivation	6th class	—do—	42
6.	Smt. Kamunichowri	F	Beedi making	Nil	—do—	36
7.	Sri G.Ramesh	M	Beedi making	9th	—do—	25
8.	Smt. Kamu Yamuni Bai	F	—do—	4th	—do—	36
9.	Sri M. Ambhani	M	Cultivation	—	—do—	24
10.	Sri P. Linganna	M	Beedi making	—	—do—	26
11.	Sri G. Gangaram	M	-do-	—	—do—	34
12.	Sri N. Gangasayanna	M	Social worker	—	—do—	23
13.	Sri G. Ganesh	M	—do—	5th class	—do—	28
14.	Sri Duttal	M	—do—	7th class	—do—	26
15.	Sri K. Nagulingam	M	—do—	5th class	—do—	30

63. It is seen that out of 15 members all are from Perket village only by this time. All are elected by the ballot. There are 4 reserved seats 2 each for Scheduled castes and lady members. Almost all the members of Gram Panchayat are agriculturists except a few toddy tappers and weavers.

64. Resources of the Gram Panchayat include direct taxes such as House Tax, Professional Tax and other taxes under the government sanctions and revenue on disputes etc.

Caste and community associations and other voluntary organisations

65. It is noticed that the caste Panchayats of Devanga, Mala, Madiga, Goundla and Kapu castes are functioning effectively even today. The caste panchayats settle disputes relating to property matters that arise between brothers, father and sons, neighbouring households etc., divorce cases between wife and husband and other small disputes that arise between persons of the village. This approach of the caste panchayat is responsible in creating conditions for complete harmony among various castes in the village.

66. In the village, there are also communal organisations of the higher castes, such as Devanga, Kula (caste), sangam, toddy Tappers union and also scheduled Caste Welfare Association. The activities of these communal orgainsations consist in reviving the membership of old members and settlement of disputes, etc. There is also no communal disharmony in the village.

67. Women's organisations are not popular in the village. Women do not generally take part in social welfare activities. They seem to be quite content with doing their own hosuehold duties. Even educated and employed women have no social activities and also do not desire to attend atleast Mahilamandali meetings held at Perket, the neighbouring village. Girls are brought up under strict discipline and even when they become independent have all their interests confined to their own homes.

68. The palmyrah and date palm tappers of the village and those in the neighbouring villages of Armur taluk have organised themselves to protect and promote their interest. There is a union for this category of workers in the village under the leadership of persons belonging to political parties.

Organisation of the Peastnary, workers and other Social economic classes

69. More than half of the total workers in the village are beedi makers mostly and belong to the Devanga caste. But there is no union or Association or organisation of these workers in the village. Perhaps these workers do not require a union because traditional occupation had been left and they took to this beedi making occupation on piece-wage.

70 The beedi rolling industry which provides gainful employment to the men, women and children faced workers strike once during the year 1974. Nizamabad the district head quraters town is the head office of the beedi workers union and all workers of this village are the primary members of the union, but none is an office bearer. A worker in this industry earns Rs. 6/- per each 1000 beedies. The workers are not appointed by any authorised body. The commission agent distributes the raw materials such as tobacco powder and beedi leaves to the workers per 1000 beedies. The individual or household takes the suficient raw material from the commission agent and make the beedies and then and hand over them to the commission agent. For 1000 beedie bundles, the commission agent pays Rs.6/-.

Political parties and voting behaviour in the election

71. Politics as such has not created any noticeable impact in the relationship of individual or groups at Kotha Armur either during the elections to Gram Panchayat or Assembly or Lok Sabha. Much of political activity is displayed to attract the attention of the voters. Congress party by and large has an undisputed say in the village, though its functioning is not so evident in the field. Next in importance is the Telugu Desam Party which is at present the ruling party of the State.

72. The villagers, at least the young and educated among them are well aware of the social and political activities in the capital city Hyderabad at a distance of 175 Kms. from the village. Newspaper, periodicals, activities of political parites and social workers contribute to the change in out look of the villagers. There is a great deal of urban influence in this village compared to other villages in the taluk. Though the villagers in general may not have very clear and difinite knowledge of the country's geography, history and constitution, it cannot be said that they are lacking in social awareness. Many of them are dissatisfied with their own living conditions though they do not know how to improve them.

Range of contact with outside world

73. The location of the village is between the capital city of Hyderabad and the business centre of Nagpur city on the National High way near Armur town. Due to the location on the National Highway and also near to Armur the Taluk head quarters and also district headquarters town of Nizamabad, communication facilities are provided by the different agencies to the villagers. The villagers frequently visit Madras, Bombay cities and Yadagirigutta, Vemulawada and Tirupathi pilgrim centres and also a few persons visited Delhi for various purposes. The travel index of persons vary with their occupation. It is lowest among the family workers i.e., agricultural labourers, beedi makers, general labourers and highest among cultivators and employees. One Reddy family visited Delhi, Kashmir and Himalayas. Some rich families of devanga, Kapu, Reddy and Goundla Castes visited Madras, Tirupathi, Vijayawada and other improtant pilgrim centres of the State.

74 .There are two beedi factories established in the village running privately on commission basis. They provide raw materials to the households for beedi making on price-wage basis to those who with to do this kind of job. On this basis, each household is getting 30/-- to 50/- per day and maintaining the family easily in these hard days. This is more beneficial to the households in the village. People do not want to send the sons or daughters for higher education out of his village after completion of high school education so as to involve them in making beedis at home. Due to this reason there are no out-migrants and people staying outside in pursuit of work or study or seeking employment nor even grown up. Children are staying with close relations outside the village.

Knowledge, attitude and opinion about important matters of public interest

75. Almost all persons who were contacted in connection with the socio-economic survey expressed their dismay over the unprecedented rise in prices and shortage of essential commodities in recent times. Many of the households visited distant places had something to say about the soaring prices. While some expressed doubts about the sincerety of the Government in curbing the pirces, others openly blamed the government for its indifference. In fact, a well educated person angrily asked whether there should be a Government at all just to watch the soaring up of prices and shortage of essential commodities? Another person, a school head

master was more optimistic and said that increase in prices was inevitable in a developing country and that the prices would stabilise soon. An old woman, an agricultural labourer, could not fathom the causes of shortage and rising prices. She only said that she had not experienced so much miserys as now during her long life.

76 One or two agricultural labourers pointed out that the Land Reforms Act could not provide any bit of land to the landless poor sections of the people of the village and also "The one lakh housing Scheme" sponsored by the State Government to the houseless population in the village.

Knowledge, Attitude and practice in respect of social Legislations

77. During the field survey, it has been observed that most of the people generally are not aware about the various aspects of social Legislations i.e., Hindu Marriage Act, Dowry Prohibition Act, Hindu succession Act, Child Marriage Restraint Act., Untouchability Offences Act etc. Out of the 100 surveyed households, only heads of 10 households have expressed that they are aware of Social legislations. But they are unable to follow them practically, because of their domestic atmosphere. Even these 10 informants who have expressed, their awareness about social Legislations are not highly educated. Out of them two were middle passed, 4 studied upto 10th class and 4 upto matriculation. It appeared their knowledge was limited and they were unable to give the proper answers.



Fig. 18 A tiled house belongs to Harijana Madiga by caste in the village (Chapter IV)



Fig. 19. An old house having at about 110 years ago in the village (Chapter IV)



Fig. 20. An old type of house in the village belongs to Goundla caste (Chapter IV)



Fig. 21. Bunglow house in the village (Chapter IV)

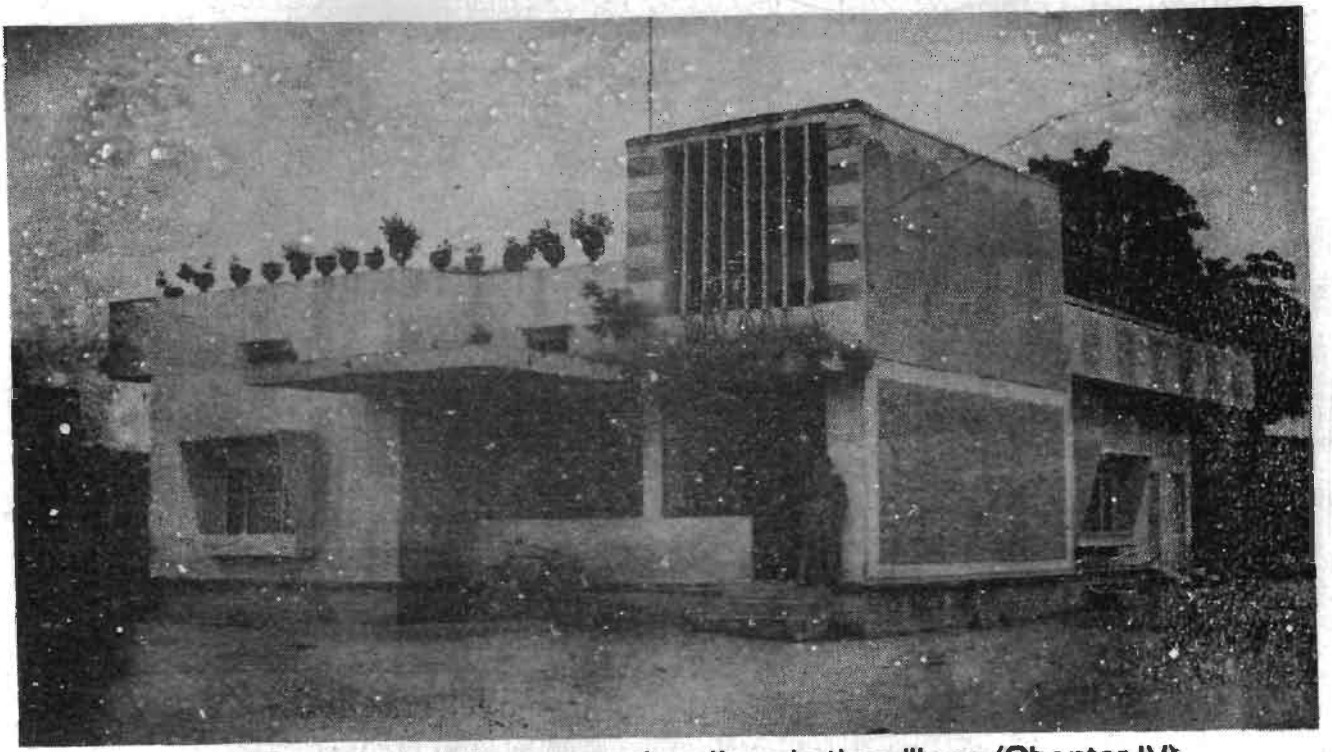


Fig. 22. A house building on modern lines in the village (Chapter IV)

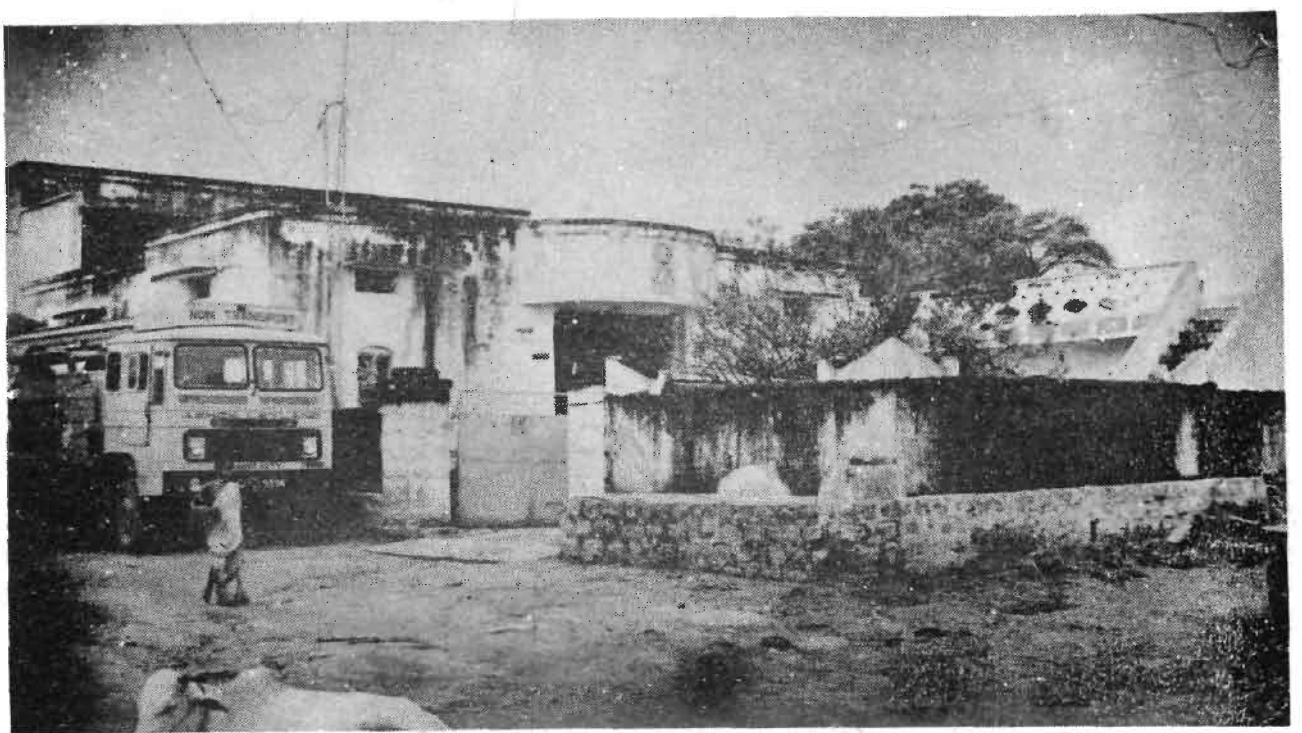


Fig. 23. Pucca house belongs to Reddy Community who is a rich one in the village

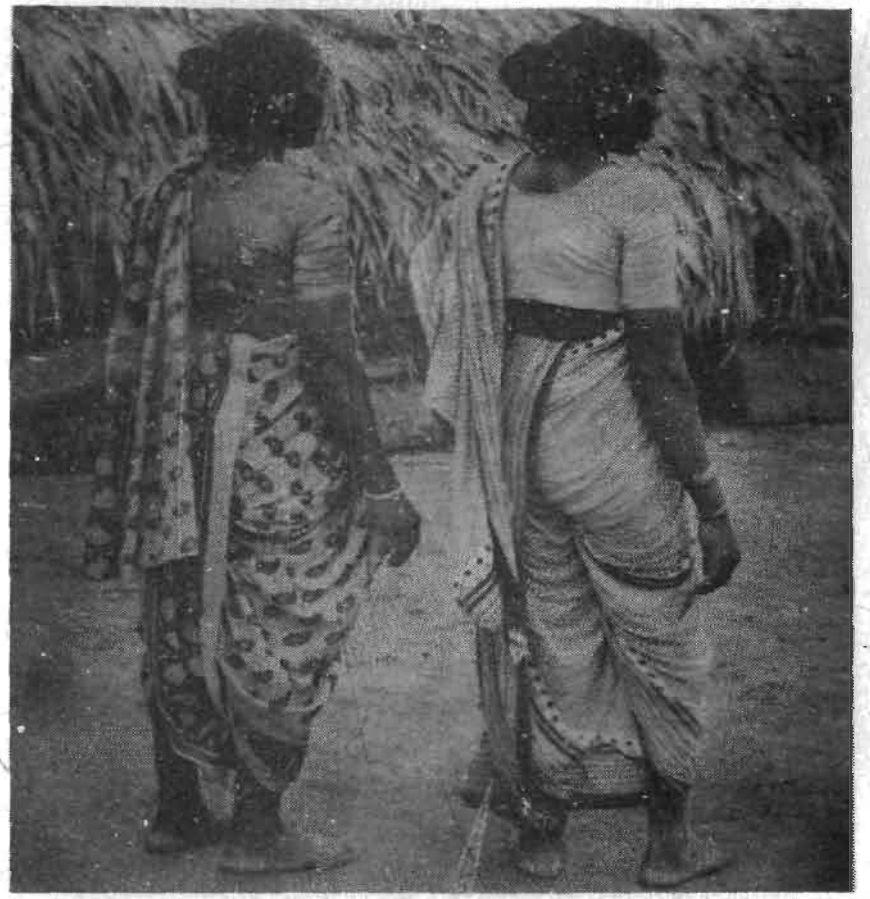


Fig. 24. **Dress pattern among women folk as usual in the village (Chapter IV)**



Fig. 25. Ear and nose ornaments (Chapter IV)



Fig. 26. Women hair style and in their looks (Chapter IV)



Fig. 27. A Harijana Young women (Chapter IV)



Fig. 28. A Goundla Family in the village (Chapter IV)



Fig. 29. A joint Family among Devanga's in the village (Chapter IV)



Fig. 30. A Collateral Joint Family in the village (Chapter IV)



Fig. 31. A Devanga with his two wives and children (Chapter IV)



Fig. 32: A joint family among Bestha Caste (Chapter IV)

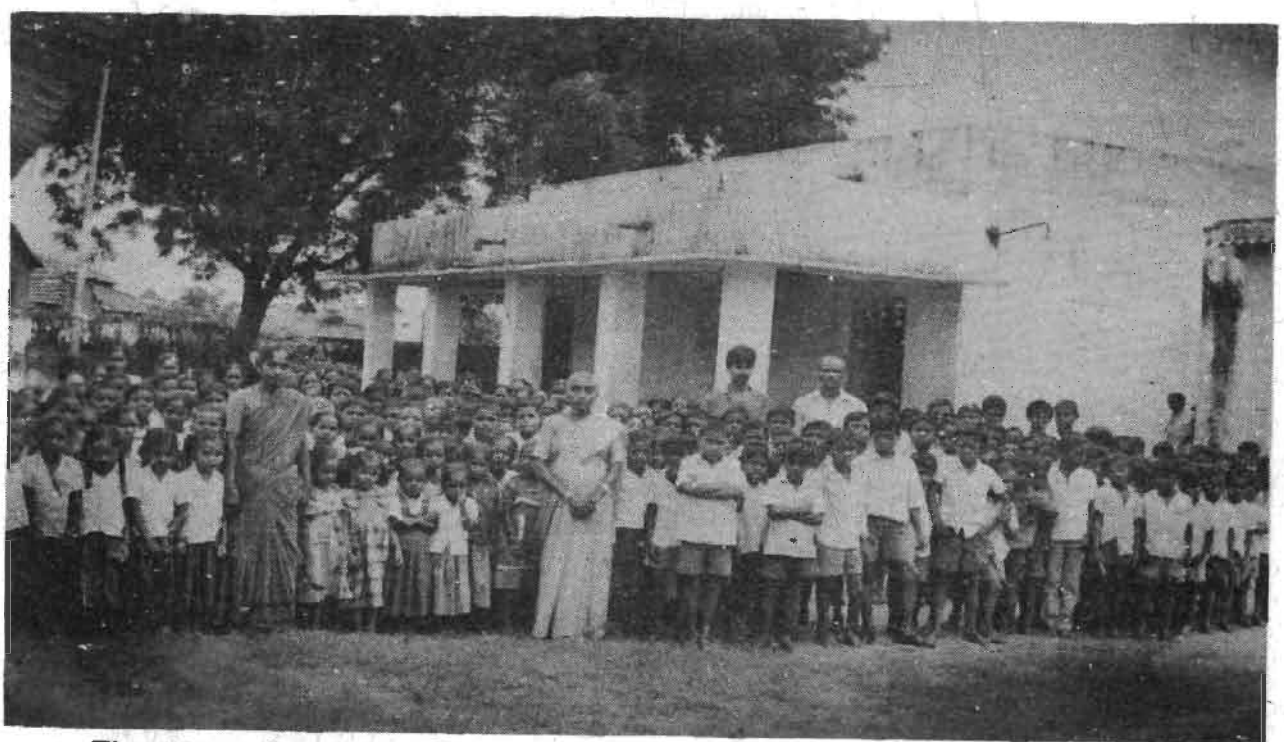


Fig. 33. Panchayat Elementary School in the village (Chapter IV)



Fig. 34. A Village Diety, Maisamma (Chapter IV)

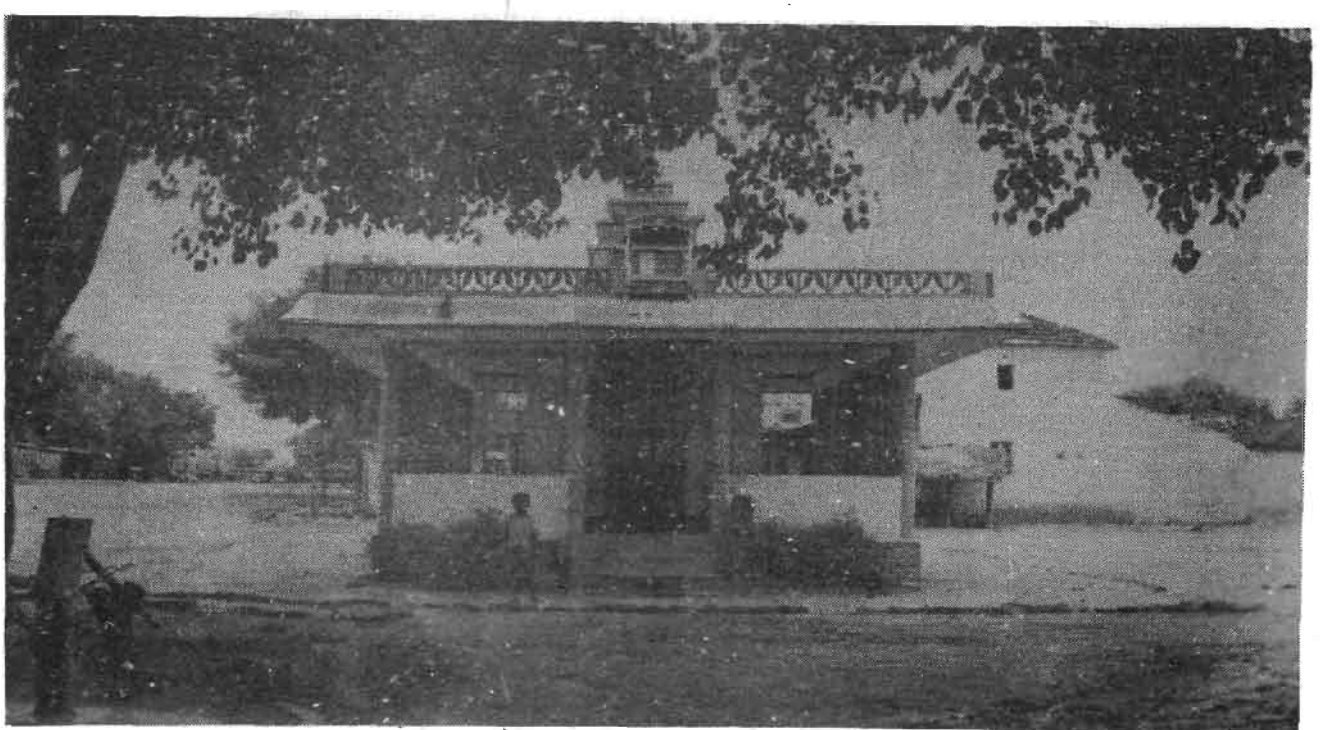


Fig. 35. Anjeneyaswamy Temple in the village (Chapter IV)



Fig. 36. Village Panchayat Members (Chapter IV)



Fig. 37. Scheduled Caste Welfare Association in the village (Chapter IV)

CHAPTER V

CONCLUSION

1. Restudy of Kotha Armur, a tiny village on the Hyderabad-Nagpur National Highway, has retained a humanised charm that transceds its natural endowments. To this day, its land, due to assured irrigation facilities through Nizamsagar Project canal, the in-migration of population and inception of a few subsidiary industries like beedi rolling, has remained very fertile, even though much of it has been in continuous use for more than three decades. Far from being exhausted by intensive agriculture over such long periods of time, the land still supports a large population and great variety of human settlements. Its hamlets, surrounding villages and town have uninterruptedly nurtured the glories and follies of culture and civilisation, despite the ebb and flow of men's fortunes. The tendency to think of the present as a spring-board from which to jump into a future assumed to be more enjoyable has been a weakness of kotha Armur life. One of its consequences has been a tendency to neglect the immediate surroundings and to be concerned with distant goals rather than direct experiences, with the process rather than with the product as if today were not worth living. The new world, for them, is a pastoral Paradise, gentle in climate and with picturesque but amenable sceneries-the land of good, Healthy and happy savage. The improverishment of life resulting from the sacrifice of perceptions to action is recognised during the past twenty five years by the people. About 3 to 4 informants, who have settled down in the village, have described their impressions of village life in Kotha Armur and Perket.

> "While we are wanderers, we remain ignorant of the relations and true character of all among which we roam, or know them only in connection with commerce, land speculation, or the agricultural practises."

3. The manner and scale of change in its socio-economic pattern has not undergone any remarkable transformation in modern times, largely within the past 25 years. Neither the proximity of Armur Town, the Mandal headquarters nor the medium size Pochampad project township situated about 25 kms. from the village have exerted a powerful influence in shaping its socio-economic structure. While agriculture is the main source of livelihood, beedi rolling occupies a second place and engages about 40% of the workers of different communities and ages. In particular, Devanga community has gradually given up the traditional occupation of weaving on account of assured cash earnings. In the last 25 years, proportion of workers engaged in agricultural and non-agricultural occupations got reversed. There has been a growing tendency among the villagers to seek non-farm employment available locally and which pays throughout the year, for workers of all ages. Out of the total area of 1182.25 acres (478.12 hectares), 951 acres (384.6 hectares) is classified as patta land held by 259 land holders. The number of land owners in the village has been gradually on the increase, with 32 in 1929-30 to 60 in 1949-51, 192 at the 1962 survey and 225 during the present (1988). Compared to 1962 survey, the number of land holders has increased by 33 (17.19 percent). But it is seen that most of new entrants are small and marginal land holders owning below 3 acres and 3-5 acres. The number of land holders owing 6-8 acres and 12-14 acres has decreased by 10 and 3 respectively. This indicates that there has been radical change in the fragmentation of holdings to a large extent. The Nizamsagar canal still serves a large extent i.e., 330 acres (133.46 hectares) or 70% of irrigated area in the village. The increase in the extent of irrigated area under wells by 145.40 acres (58.8 hectares) from that

of 1962 survey, is an achievement of hard labour. Assured supply of water under wells for maize, turmeric and sugarcane, and the higher yields have induced the ryots to emergise 115 wells. With limited scope for supply of water to more area under Nizamsagar canal, inadequate storage capacity, and the uncertainities of tank irrigation, there is need to dig more number of wells, energise them with power and increase the area under well irrigation. Present trends in cultivation aim at intensive methods for higher yields. In this context, it is pertinent to observe that there has been a notable progress both in the methods adopted and the yields realised during 1929-30 and 1962. But the tempo of development subsequent to 1962 does not present a satisfactory picture. There is no change in the cropping pattern. Similarly, lack of modern agricultural equipment, and the usage of indegenous implements indicate the slow progress in the field of agriculture.

4. Housing, the most appalling testimony to neglect of the rural scene, received attention. Zilla Parishad and Panchayat Samithi were formed, and building laws were enacted. But these efforts remained a step behind the improvement of which rural society was capable, they never quite caught up with technological and scientific progress. Kotha Armur and Perkit village rely upon their relatively to small size to maintain a balance between rural development surrounding open space. But the great mass of the settlement is simply and exceptional agglotination of the dwellings of agriculturists. Increase in the number of houses from 262 to 309 during 1971 to 1981 correspond to the population growth of 16.73 per cent. In the survey, a study of distribution of families by type of residential houses was made. Out of 100 families covered, only 3 families are living in rented houses. Most of the households possess two room blocks, sufficient to accommodate an average family of 5 persons. Not only ventilation is sufficient, they have open yards too. Even low cost houses constructed with country tiles and huts are found to have sufficient court yards. Another notable feature of the habitation is that both upper and backward classes have erected their houses on either side of the village roads. Habitation of the Harijans is very close to several houses belonging to caste Hindus in block I main village and thus present a picture of social amity devoid of caste barriers.

5. The social and cultural history of the village is reflected not only in the behaviour and tastes of its people but also in the manner its landscape is shaped by human activities. Even though food production and consumption are among the most stable elements of a culture, man's adaptability extends to his nutritional habits. It is true that when a family goes out for settlement else where, its members readily change the lodge, food and clothing and even language, but the kinds of food they eat, the way they prepare the meals, and the phychological nourishment they derive from these are usually the last links with the pre-migration style of life. But in case of Kotha Armur village, the food habits of the villagers remain markedly unchanged from one social group to another because they are conditioned by early life, climate and culture. The diet of an average family consists of breakfast i.e., known as *Chaddiannam* cooked rice of the previous night with butter milk and pickle; lunch with cooked rice, dal and vegetable curry, and supper, rather very simple. Pattern of dress, food and drinking habits and leisure time activities are on par with the neighbouring villages. The family budget, however, indicates the per capita expenditure on the necessities viz., food and clothing ranging from Rs. 50/- to Rs. 200/- per month, which is considerably low.

6. Democracy and high mortality took roots in the village after 1948 when it became part and parcel of the Indian Union where a new form was given to political organisation of the community; a government of laws determined by the people. Political education was

extended to this village by way of free speech and assembly. Democracy produced inherent dignity of the individual born of free speech, a sense of unity with one's fellowman, and a full opportunity for participation in the affairs of the community. The rural folk of Kotha Armur village experienced the exhilaration of freedom and accepted the challenge of responsibility it thrust upon them with honour and with pride. inspired by this atmosphere, Gram Panchayat, Revenue and Panchayat Mandals and Zilla Parishads have come to stay as institutions of responsible functioning reflecting the exalted stature of democratic man, which can meet the community needs of health, hygiene, drinking water, communication, irrigation and education. Similarly, the role of cooperatives has assumed a greater singnificance for the agriculturists by supply of fertilisers, seeds and other essential articles. Number of Road Transport buses, both expresses and ordinary have a halt at Kotha Armur, and this gives entirely different type of activity for the villagers. A busy life on the main roads has no comparision with the very peaceful and quite environment prevailing in the heart of the village. In this context, social and economic disparities based on income and profession which are a common feature in the social fabric of the country to exist in Kotha Armur also.

7 The basis for re-study is to know the degree of development achieved so far in relation to its location near to an urban centre, Armur town. Neither the distance and direction from other established points nor its position in relations to its surroundings have exerted a powerful influence in shaping its development during the past 25 years to a greater extent with each adaptation to new functions and new conditions of life. Compared to the previous study, no industrial activity of significant change in the agricultural field by introducing either new varieties of crops or sophisticated implements is found. A few educated and middle class families have still a greater say in dispensing social justice. A major part of the inhabitants lead economically a backward life. Along with agriculture and beedi rolling, there is ample scope for developing allied activities like horticulture, poultry and dairy farming which have a potential market at Armur, the Mandal headquarters Kisan Nagar, a fast growing industrial centre, and Pochampad Project Township which are very close to Kotha Armur. Given proper twist and financial support, ryots of the village can show better results in these fields, and supplement their income level for an assured economy. Yet, rural characteristics will not disappear, since topography, geology, and climate give to each village its own flowers, that shine especially there, and even more in its own skies which determine the moods of the people and the landscape.

APPENDICES

Appendix I

Definition of Workers

At the time of taking Census, the livelihood pattern of each individual is alo ascertained and tabulated. Broadly the population is divided into workers and non-workers, depending on the nature of activity, one is engaged in to eke out a livelihood. The information on economic activity of the individuals was being collected right from 1872 Census. But the concepts and definitions used to identify a worker are often changing. From the point of view of comparability of data, it is important to note the conceptional changes in the definition of worker from the 1961 Census onwards.

As of 1961 Census, persons engaged in productive work whether they derive income or not were treated as 'Workers'. In respect of 'Seasonal work' like cultivation, Livestock, Household Industry, etc., if the person had some regular work, for more than one hour a day throughout greater part of the working season, he/she was recorded as a 'Worker' persons who were temporarily incapacitated, under trial prisoners, if they were working before were also treated as workers.

The 1961 Census adopted a dual reference period of working season for those engaged in 'seasonal work' and 15 days for those in regular work.

There has been no change in the non-workers category who included students, housewives, dependents, persons permantly disabled from work, retired persons, people of independent means for work they need not work, beggers, convicts in jail, unemployed persons, etc...

In the 1961 Census, workers were convered under the following categories:

i) Working as cultivator
ii) Working as agricultural labour
iii) Working at household industry
iv) Doing work other than (i), (ii) & (iii).

In the 1971 Census, considerable departure was made in respect of the economic questions. The main activity of the person was ascertained according to the time spent basically as a worker producing goods or doing services or as a non-worker. For regular work in industry, trade and commerce or services, the reference period was 'one week' prior to the enumeration and for seasonal work such as agriculture - preceeding year. Further, 'secondary work' was also recorded in respect of persons returned as part-time workers. At the 1981 Census, it was considered desirable to have as detailed a profile of the working population as possible, maintaining the comparability with 1961 and 1971 data. An attempt was made to find out if a person had done any 'work' at all during the preceeding year. 'Work' is defined as any economically productive activity which involves not only actual work but effective supervision and direction of work too. Thus the questions on economic activity were designed to identify all workers, regular or seasonal, and non-workers with reference to the last one year prior to the data of enumeration. It was intended to find out how many had worked during 'major part of the year' i.e. worked for 183 or more days. Information regarding 'secondary work' done by regular workers, and marginal work done by non-workers was also collected. All others who did not do any productive activity, whether they derived some income such as pension, rents or not were classified as non-workers. A signiticant feature of the 1981 Census was the collection of information on 'marginal workers' who had done some work for a period of less than six months during the

reference year prior to Census take. At the 1971 Census, though this concept was not present, there was a comparable category called non-workers with 'secondary work'.

The working class are broadly arranged into four distinct categories as (i) Cultivators, (ii) Agricultural labour, (iii) Persons engaged in household industry and (iv) Other workers. There has been no change in these categories from 1961 through 1981. The type of workers that come under 'Other workers' category include factory workers. Plantation workers, those in trade, commerce, business, transport, mining, construction, political or social work, all Government servants, municipal employees, teachers, priests, entertainment artists, lawyers, barbers, 'dhobis' etc.

Appendix

Table

Distribution of members classified by Age, sex and relationship

Age-Group	Head of the household	wife	son	brother	son's wife	brother's wife	daugter	sister	daughter's husband
									No. of persons
1	2	3	4	5	6	7	8	9	10
0-9	—	—	47	13	—	—	1	—	—
10-14	—	—	60	27	—	—	4	4	—
15-24	1	1	25	46	3	—	—	—	—
25-44	40	40	—	—	16	3	—	—	—
45-59	28	28	—	—	21	—	—	—	—
60 +	23	15	—	—	—	—	—	—	—
Ans	—	—	—	—	—	—	—	—	—
Total	92	84	132	86	40	3	5	4	

No. 1

to head of household where head is male

who are related to head of household								
sister's husband	father	mother	father's brother	mother's brother	other male	other female	Total	Age-group
11	12	13	14	15	16	17	18	
—	—	—	—	—	—	—	61	0-9
—	—	—	—	—	—	—	95	10-14
—	—	1	—	—	—	—	77	15-24
—	1	13	—	—	8	5	126	25-44
	2	4	—	—	7	6	96	45-59
—	—	—	—	—	26	13	77	60 +
—	—	—	—	—	—	—	—	Ans
—	3	18	—	—	41	24	532	

Table

Distribution of members classified by Age, sex and relationship

Age-Group	Head of the household	wife	son	brother	son's wife	brother's wife	daugter	sister	No. of persons daughter's husband
1	2	3	4	5	6	7	8	9	10
0-9	—	—	5	—	—	—	5	—	—
10-14	—	—	2	—	—	—	3	—	—
15-24	—	—	10	2	3	—	2	—	1
25-44	3	—	—	1	3	—	—	—	—
45-59	2	—	—	—	—	—	—	3	—
60+	3	—	—	—	—	—	—	3	—
Ans	—	—	—	—	—	—	—	—	—
Total	8	—	17	3	6	—	10	6	1

No. 2

to head of household where head is female

who are related to head of household								
sister's husband	father	mother	father's brother	mother's brother	other male	other female	Total	Age-group
11	12	13	14	15	16	17	18	19
—	—	—	—	—	—	—	10	0-9
—	—	—	—	—	–	—	5	10-14
—	—	—	—	—	—	—	1	815-24
—	1	1	—	—	—	—	9	25-44
—	—	—	—	—	—	1	6	45-59
—	—	—	—	—	—	2	8	60+
—	—	—	—	—	—	—	—	Ans
—	1	1	—	—	—	3	39	Total

Table

Distribution of Population classified by Age.

Age Group	Never Married			Married			Widowed		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
0-4	57	20	37	—	—	—	—	—	—
5-9	73	45	28	—	—	—	—	—	—
10-14	64	35	29	—	—	—	—	—	—
15-19	59	38	21	25	4	21	1	—	1
20-24	11	10	1	33	16	17	1	—	1
25-29	3	2	1	37	16	21	—	—	—
30-34	—	—	—	33	19	14	—	—	—
35-44	—	—	—	67	30	37	5	1	4
45-54	—	—	—	43	30	13	6	—	6
55-69	—	—	—	29	16	13	21	3	18
70+	—	—	—	6	5	1	10	5	5
Age not stated	—	—	—	—	—	—	—	—	—
Total	267	150	117	373	136	137	44	9	35

No. 3

Sex and Marital Status

Divorce/Separated			Unspecified			Total		
Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
11	12	13	14	15	16	17	18	19
—	—	—	—	—	—	57	20	37
—	—	—	—	—	—	73	45	28
—	—	—	—	—	—	64	85	29
—	—	—	—	—	—	85	42	43
1	—	1	—	—	—	46	26	20
2	—	2	—	—	—	42	18	24
—	—	—	—	—	—	33	19	14
1	—	1	—	—	—	73	31	42
—	—	—	—	—	—	49	30	19
—	—	—	—	—	—	50	19	31
—	—	—	—	—	—	16	10	6
—	—	—	—	—	—	—	—	—
4	—	4	—	—	—	588	295	293

Table 4

Distribution of Households classified by distance of place of Birth of head of the Households

Same Village	Other village Urban area in the same taluk within the distance of			Same district but other Taluk	
	Less than 5	5-9 KM	10 + Above	Within 10 KM	10 + KM
1	2	3	4	5	6
96	—	—	—	—	—

Other district of the State			Other State-1			State-2		
District-1		District-2						
With in 20 +		Within 20		Within 50	50 + KM	Within	50 +	Total
7	8	9	10	11	12	13	14	15
Nizamabad 1	—	Karimnagar 2	—	—	Madras 1	—	—	100

Table No. 5

Distribution of house-hold classified by Religion, Caste/Tribe/Community and Mother Tongue of head of household

Religion	Caste/Tribe/ Community	No. of households where mother tongue of household is		
		Telugu	Urdu	Total
1	2	3	4	5
Hindu	Devangulu	36	—	36
	Goundla	22	—	22
	Reddy	4	—	4
	Munnur Kapu	5	—	5
	Rajaka	3	—	3
	Padma sale	3	—	3
	Viswabrahmin	2	—	2
	Bestha	3	—	3
	Mera	2	—	2
	Kummari	1	—	1
	Medara	1	—	1
	Gurai Kapu	1	—	1
	Vysya	1	—	1
	Mudalayar	1	—	1
	Mala	4	—	4
	Madiga	10	—	10
Muslim	Muslim	—	1	1
	Total	99	1	100

Table

Distribution of Households classified by Caste/Tribe/Community of

Type	Number of Households where head							
	Devangulu	Goundla	Reddi	Munnur Kapu	Rajaka	Padma Sale	Viswa-Brahmin	Bestha
1	2	3	4	5	6	7	8	9
1. Nuclear	16	11	2	3	2	2	—	3
2. Supplemented Nuclear	8	1	1	2	—	—	2	—
3. Sub - Nuclear	6	8	—	—	1	—	—	—
4. Single person	—	—	—	—	—	—	—	—
5. Supplemented Sub-Nuclear	—	—	—	—	—	—	—	—
6. Collateral Joint	—	—	—	—	—	—	—	—
7. Supplemented Collateral Joint	6	2	1	—	—	1	—	—
8. Lineal	—	—	—	—	—	—	—	—
9. Supplemented Lineal Joint	—	—	—	—	—	—	—	—
10. Lineal Collateral Joint	—	—	—	—	—	—	—	—
11. Supplemented Lineal Collateral	—	—	—	—	—	—	—	—
12. Other (Specify) Lineal Joint Family with Un-married Children	—	—	—	—	—	—	—	—
Total	36	22	4	5	3	3	2	3

No. 6

Head of household and type of Households.

of households belongs to								
Mera	Kummari	Medara	Gurati Kapu	Vysya	Mudaliya	Mala	Madiga	Muslim
10	11	12	13	14	15	16	17	18
2	—	1	1	1	1	2	6	1
—	—	—	—	—	—	—	2	—
—	1	—	—	—	—	2	1	—
—	—	—	—	—	—	—	1	—
—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—
2	1	1	1	1	1	4	10	1

Table No. 7

Distribution of Households classified by Employment Depth (i.e. Number of workers in the household).

Number of workers in the House-hold.	Number of households by Size and number of Adults having No. of workers noted in Col.1				
	All House-holds	1-3	4-6	7-10	11+
1	2	3	4	5	6
Nil	—	—	—	—	—
1	6 25	2 4	1 4	3 17	—
2.	33 82	8 17	24 60	1 5	—
3	25 82	1 3	21 64	3 15	—
4	15 70	—	9 35	4 20	2 15
5	9 48	—	2 8	6 32	1 8
6	4 24	—	2 11	2 13	—
7	7 47	—	—	4 25	3 22
8	—	—	—	—	—
9	1 8	—	—	—	1 8
Total	100 386	11 24	59 182	23 127	7 53

Table 8

No. of persons by Age, Sex and Religion who are studying/not studying in educational institution

Age-Group	Religion	Total		No. of studying		No. of not studying	
		M	F	M	F	M	F
1	2	3	4	5	6	7	8
5-9	Hindu	175	176	30	28	145	148
10-14		27	28	2	2	25	26
15-19		22	19	2	1	20	18
20-24		23	20	1	—	22	20
25+		45	44	—	—	45	44
		292	287	35	31	257	256
Muslims							
5-9		—	—	—	—	—	—
10-14		—	3	—	—	—	3
15-19		—	1	—	—	—	1
20-24		1	1	—	—	1	1
25+		2	1	—	—	2	1
		3	6	—	—	3	6
Grand Total		295	293	35	31	260	262

Table

Distribution of workers and non-workers classified by Sex

Caste/Tribe/		All ages						0-14					
		Workers			non-workers			workers			non-workers		
		T	M	F	T	M	F	T	M	F	T	M	F
	1	2	3	4	5	6	7	8	9	10	11	12	13
1.	Devangulu	119	55	64	106	59	47	3	1	2	92	52	40
2.	Goundla	80	37	43	51	29	22	2	1	1	49	28	21
3.	Reddy	11	6	5	13	6	7	1	—	1	13	6	7
4.	Munnur Kapu	13	6	7	9	1	8	—	—	—	9	1	8
5.	Rajaka	7	3	4	5	5	—	—	—	—	5	5	—
6.	Padmasale	16	9	7	11	7	4	—	—	—	11	7	4
7.	Viswabrahmin	8	4	4	14	8	6	—	—	—	14	8	6
8.	Bestha	12	5	7	5	5	—	1	1	—	5	5	—
9.	Mera	6	3	3	3	—	3	—	—	—	3	—	3
10.	Kummari	3	2	1	2	1	1	—	—	—	2	1	1
11.	Medara	2	1	1	4	1	3	—	—	—	4	1	3
12.	Gurati Kapu	4	1	3	1	1	1	—	—	—	1	1	—
13.	Vysya	2	1	1	3	2	1	—	—	—	3	2	1
14.	Mudaliyar	2	1	1	2	—	2	—	—	—	2	—	2
15.	Mala	10	6	4	7	3	4	1	1	—	7	3	4
16.	Madiga	35	18	17	13	6	7	3	2	1	12	6	6
17	Muslim	5	3	2	4	—	4	—	—	—	4	—	4
	Total	335	161	174	253	134	119	11	6	5	236	126	110

Caste/Tribe/Community Broad Age group

15-59						60+					
workers			non-workers			workers			non-workers		
T	M	F	T	M	F	T	M	F	T	M	F
14	15	16	17	18	19	20	21	22	23	24	25
108	49	59	8	4	4	8	5	3	6	3	3
77	35	42	1	—	1	1	1	—	1	1	—
10	6	4	—	—	—	—	—	—	—	—	—
12	6	6	—	—	—	1	—	1	—	—	—
7	3	4	—	—	—	—	—	—	—	—	—
14	8	6	—	—	—	2	1	1	—	—	—
8	4	4	—	—	—	—	—	—	—	—	—
10	4	6	—	—	—	1	—	1	—	—	—
6	3	3	—	—	—	—	—	—	—	—	—
3	2	1	—	—	—	—	—	—	—	—	—
2	1	1	—	—	—	—	—	—	—	—	—
4	1	3	—	—	—	—	—	—	—	—	—
2	1	1	—	—	—	—	—	—	—	—	—
2	1	1	—	—	—	—	—	—	—	—	—
8	5	3	—	—	—	1	—	1	—	—	—
30	15	15	—	—	—	2	1	1	1	—	1
5	3	2	—	—	—	—	—	—	—	—	—
308	147	161	9	4	5	16	8	8	8	4	4

Appendix III

GLOSSARY

Abi — Paddy crop sown in July August and harvested in November-December

Agarbathi — Pastil

Agneyamula — North-eastern corner

Aiduchetula Pochamma — The Five handed Pochamma, a female village deity

Appagintalu — Handing over the bride- the last sequence in marriage celebrations

Appalu — A Kind of sweet dish

Araka — Plough

Ariveni — Decorated sacred posts used in marriage

Kundalu — In marriage

Arra — Room

Arugu — Pial

Ashadham — Fourth month of the Telugu (lunar) year corresponding to September-October

tobacco leaf

Ataka — Loft

Aynaru — Ariveni Kundalu

Ayurvedic — Relating to Ayurveda, a system of medicine in

arm

Bali — Animal sacrifice

Bandari — Assistant to the Koshti caste head

Baniya — A merchant caste. It is also known as Komati and Vaisya

Beedi — A country cigarette-Tuniki with tobacco leaf dust

Bhadrapadam — Sixth month of the Telugu (lunar) year corresponding to August-September

Bhajan — Group prayer with devotional songs

Bhajana Mandali — An association for conductoing Bhajan

Bhasikalu — Marriage badges tied on the forehead of the bride and bridegroom

Ekka — A small kerosene oil lamp (also known as buddi) up of tin with or without chimney

Bhoolakshmi — Goddess of earth, a female village deity

Binde — Brass vessel for fetching water

Bontha — Quilt-like thing made with rags

Bottu — A mark of vermilion

Buddi — *See Ekka*

Burelu — A sweet dish

Buvvakunda — Pot used for cooking rice

Chaitram — First month of the Telugu

— A washerman caste

Chutta — Country cigar made up by rolling

Dai — Midwife locally known as manthrasani

Dandakadiyam — An ornament worn on the upper

Dappulu — Large tambourine-like skin instruments but without jingles. Each *dappu* is

Devanga — A weaving caste

Devunimula — God's corner

Dhor — A Scheduled Caste

Dimpudukallam — A spot on the outskirts of the village where the bier is rested on the ground for a while on the way to funeral or burial ground

Duheri — the name of a local house type with tiled roof and a verandah

Ekeri — A tiled house with no verandah

Guruju made — An earthen or stone fortification constructed in *olden days. This is* also pronounced as buruju

Guvvagoobalu — A gold ornament worn in the helix

Gangalam See Koppera

Ganji Gruel. After rice is boiled the excess water is stained out. This water also is

Ghoshka A Scheduled Caste

Gidugu A hat like headwear made of thin bamboo ribs and adda leaves to protect from rain

Gochi In wearing dhoti a portion of it is taken on between the two legs and tucked in the two legs and tucked in the back. *Gochi* also refers to a piece of cloth (10" x 2') generally worn as an under-wear by tucking one end in the front and passing the other end in between the things so as to cover the nudity

Golusu Chain

Goondla A fisherman caste

Gorru A local agricultural implement

the wrist

Gouda Purana One of the *puranas* in the ancient Hindu literature

Goundla A toddy tapping caste

Gramadevata Village deity

Gudu An umbrella made of palmyra leaves

Gudikipettuta Final obsequies (literally means offering to the temple)

Gudise Hut

Gummi A big bamboo basket to store foodgrains

Gundlagolusu A chain of round beads of gold or silver

Gunjalu Small poles

Guratikapu A caste (mainly agricultural)

Guratireddy A caste (mainly agricultura)

Grihapravesam House warming (literally, entering the house)

Mony. Ordinarily they refer toa set of pots tied on either side of a sling to fetch water

Hannuman A monkey hero in the epic *Ramayana worshipped* as a deity

Harikatha Kalak- Solo exposition of Hindu mythological legends in prose and verse.

Hat Market

Illarikam A social institution which denotes the practice of a

son-in-law being brought to settle down in his father-in-law's house with rights to property. This is generally done in the case of the parents who do not have male children or where the son-in-law is very poor

Illujochchuta House warming ceremony

Intiperu Surname (family name)

Jagir A village or a number of village conferred by the Nizam of Hyderabad on the nobility in lieu of the service recognising of one's loyalty to the Nizam

Jangam A Saivaite priest

Jatara Fair

Jwar Sorghum

Jyestham or Jaistham. Third month in Telugu (lunar) year corresponding to May-June

Kadiyalu Silver anklets

Kambali Coarse woolen blanket

A *caste (mainly agricultural*

Karitikam The village Accountant

Eighth month in the Telugu (lunar) year corresponding to October-November

Kavatikundalu Pots full of water mixed with turmeric powder used *in the house warming* cere-

Mangali A barber caste

Mangalaharati Flame of prosperity

Manika A measure equivalent to two seers

Khalli Oil cake manure
Kirana Provisions
Kodavali Sickle

Komirelu 'V' shaped wooden frames used in roof making

Kongu That end of the saree left loose on the shoulder
Koonaillu Tiled hosue
Koppera A large iron or brass vesel used for heating water (also knwon as *gangalam*)
Koshti A weaving caste

Kula Daivam Caste deity
Kula Pedda Caste elder
Kummari A potter caste
Kumpati Oven

Kurakunda A pot used for preparing curry
Kuratikunda A big pot filled with water This pot is used as a sub stitute for a stone in the three-stoned oven

Langa Skirt
Linga An oval shapped small sacred stone symbolising Lord Siva
Lingayat A South Indian Savaite sect. A Lingayat person wears a small *linga* hung round the neck in a reliquary. In Kotha Armur village the Devangas are *referred to as* Lingayats

Madi Seed bed

Madiga A Schuled Caste

Magham Eleventh month of the Telugu (lunar) year ponding to January-February

Mahalakshmi Goddess of wealth, a female village deity
Maisamma A female village deity
Nulka (Nulaka) Thick thread

Pachchabottu Tattooing mark
Pachchabottollu Those who do tattooing

Padigalu Gold ornament worn in the lower part of the ear

Mantrasani Local midwife
Mantric One who is said to cure by chanting magic spells

Margasiram Ninth month of the Telugu (lunar) year corresponding to November-December

Mashitla A Scheduled Caste
Mattalu Palmyra sheaves
Mera A tailoring caste
Methari Caste Head of Koshti community

Moduga tree Burea frondosa. The leaves are stitched into leaf plates and used as eating plates

Molathadu Waist string
Moododivasam Obsequies on the third day after death. See Pittakupettuta

Muggulu Decorative lines drawn with lime powder
Muhurtham Auspicious moment

Mukkupulla Nose rod, an ornament for the nose

Munnurukapu A caste (mainly agricultural)

Muntalu See chembulu
Muthaidulu Women in married status

Muthrasi A caste (also called *Tengu*)

Nagavalli A sequential ritual in marriage

Naivejyam (Naivdyam Offering of fruits, food etc. to God
Nallapoosalu Black beads worn in the form of a chain by married form of a chain by married women

Namakaranam Naming ceremony
Nittallu Central poles
Nizamsagar canal A canal flowing from Nizamsagar, lake built in 1932, across the Manjira river in the Nizambad District

sportively the party known that the obvious reference is to a marital alliance

Paura Spade
Peddamanishiavuta Aattainment of puberty. SEE also *Samarthavuta* and *Shanavuta*
ornament worn in the *Shanaavuta*

Padmasale — A weaving caste

Pagatala buvva — Lunch

Panchangam — *Almanac*

Panchayat — A council. The panchayat may be a statutory one or a traditional one

Panchayati Raj tutions — They refer to the three-tier Set-up of policy making statutory bodies under democratic decentralisation from the village to the district level through the Blocks manned by the people's representatives (Andhra Pradesh Panchayat Samitis and Zilla Parishads Act, 1959). At the level of a village or a group of villages the peoples's representatives are elected on the basis of adult franchise. This elected body is known as Panchayats are formed into Samiti Blocks and is administered by a body known as Panchayat Samiti which is composed of the Presidents of the Panchayats and other co-opted members. All the Samiti Blocks in a district are formed into a Zilla Parishad composed of all the Presidents of the Panchayat Samitis and other co-opted members

Panchayat Samiti — SEE *Panchayati Raj Institu-*

Panduga — Festival

Pappu annam vunda — This is a euphemistic conventional expression with which the boys's party enquires of the inclinations of the girl's father to enter into marital alliance. Literally the expression means "Is dhal (*pappu*) and rice (*annam*) availabel with you (*vunda*).?" And

Saivaites — Persons belonging to Saiva sect (devotees of Lord Siva)

Samanarra — A room used for keeping utensils

Peddamula (Padmasalemula) — A corner in the hosue where ancestors are worshipped

Peddalapanduga — SEE *Yadadithithi*

Pelalu — Fried paddy or *jawar*

Phalgunam — Twelfth month in the Telugu (lunar) year corresponding to Bebruary-March

Pittakupettuta — Offering to the bird on the third day obsequies. SEE *Moododivasam*

Pochammatalli — A female village deity

Poddiku — East

Poddumuku buvva — Breakfast

Poddumuku buvva — Supper

Poli — SEE *Bali*

Pooja — Workship

Poorigudise — Thatched hut

Poorillu — Thatched house

Poosala — A caste of itinerary mer-

Purohit — Priest

Purudu — Pollution after birth and refers also to the ceremony done to end pollution of birth

Puranakala-kshepam — Reading out sacred mythological stories to a gathering

Pushyam — Tenth month of Telugu (lunar) year corresponding to December-January

Puttuventru-kuluteeyutam — Tonsure ceremony

Raktamahankali — A female village deity

Ravika — Bluse

Reddy — A caste (mainly agricultural)

Sahukar — A monied person

ship of deity and shopping form important features of these socio-cultural gatherings. It may last for a day or more

Samarthavuta	Attainment of puberty SEE *Shanaavuta* and *Pedamanishiavuta*
Sathani	A pries for Vaishnavite sect
Satyanarayanavratham	A *pooja* performed in praise of Satyanarayana, an aspect of Vishnu
Shanaavuta	Attainment of puberty. SEE *Peddamanishiavuta* and *Samarthavuta*.
Shikari	Hunting
Sravanam	(lunar) year corresponding to July-August
Sravana Poornima	Full moon day in *Sravanam*
Tabala	A skin musical instrument
Taccavi	An advance loan given by the Revenue Department of the Government to the cultivators
Thabi	Paddy crop sown in January-February and harvested
Thadika	Door shutter made of palmyra leaves
Thambalam	A metal plate
Thathayi	A village deity
Thathu	Plates used for eating meals
Theegalu	Gold rings worn on the side of the ear
Theertham	A socio-cultural congregation in the name of some deity e.g, Venkateswara, Nookalamma etc. Wor-
Thoomu	Red gram
Thoomu	A measure of 4 *manikas*
Tulasi	Ocymum sanctum (a sacred plant)
Ungaralu	Rings worn on the fingers
Uthsavam	Taking God in a procession
Vaddara	A stone cutter caste
Vadibiyyam	Putting a handful of rice five times in the upper cloth of the bridal pair
Vantaillu	Kitchen
Vasalu	Wood or bamboo rafters
Vididillu	Lodging where the groom and his party stay during marriage celebrations
Vratham	A special workship offered in the name of a deity. e.g., Satyanarayana *vratham* in the name of the deity Satyanarayana
Yadadithithi	Death anniversary. It is also known as *Peddalapanduga*
Yenugarra	A rafter placed length-wise over the central poles of a house
Yerramatti	Red clay
Zilla Parishad	SEE *Panchayati Raj Institutions*
Zuba	Animal or bird sacrifice by a Muslim at the time of house house warming ceremony