

CENSUS OF INDIA 1971

ANDHRA PRADESH

VILLAGE RE-STUDY MONOGRAPH

ON

UNAGATLA

(West Godavari District)

DRAFT

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LIST OF RE-STUDY VILLAGES SELECTED IN ANDHRA PRADESH

District and Taluk	Sl. No.	Name of Village	Purpose of Study
West Godavari District, Kovvur Taluk.	1	Unagatla	Category I—Situated at a distance of 18 Kms. from Rajahmundry City, the effective urban centre and near Nidadavolu (6 Kms.) and Kovvur (16 Kms.)—Agro-Industrial towns and Chagallu Village (3 Kms.) where a Sugar Factory is located. Situated in a dry area but covered under IADP area, an electrified village and institutional financing facilities are available.
Nizamabad District, Armur Taluk.	2	Kotha Armur.	Category II—Situated 30 Kms. away from Nizamabad, an effective urban centre and near Armur (3 Kms.), a small town. Dry and wet cultivation under Nizam Sagar canals and small tanks are in practice. Institutional financing facilities are available.
Srikakulam District and Taluk.	3	Mofusbandar.	Category II– Situated at 12 Kms. from Srikakulam, a medium town and far away from big towns and cities. This is selected as a Fishermen village. Only two fishermen hamlets, viz., Pedaganagallapeta and Kasipeta are covered under first study and re-study as well.
Srikakulam District, Parvathipuram Taluk.	4	Lakkaguda	Category III—Situated far away from any type of urban centre. Parvathipuram, the nearest town is 43 Kms. away. This village is affected by Naxalite movement. Several non-tribal cultivators have settled in the village and land problems exist here.
Chittoor District, Madanapalle Taluk.	5	Panchalamarri.	Category III—Situated 34 Kms. away from Madanapalle, the taluk headquarters town and far away from effective urban centre. This village represents Rayalaseema region of the State which is subjected to periodical droughts and adverse seasonal conditions. Small-irrigation facilities under tanks and wells and institutional financing facilities are available. Impact of land reforms could be seen in this village.



PREFACE

By 1961 itself, it was amply proved that Census is not mere counting of heads but many things more also. Census has taken into its ambit to present a complete picture of man, in his social, cultural and economic setting. Its significance as an indispensable instrument of policy and developmental planning has been well recognised. Apart from the several studies ancillary to 1961 Census like, Rural Arts and Crafts, Fairs and Festivals, etc., to invest the dry bones of statistics with flesh and blood accounts of social structure and social change taking place in the country, over 500 villages all over the country were selected for intensive socio-economic studies.

2. Socio-economic survey of selected towns and village re-studies are a welcome continuation of the tradition of the Census. 'Re-study of villages' is not confined merely to collection of parallel sets of data at two points of time nor obtaining quantification for various attributes of rural socio-economic structures. They are aimed at gaining deeper insight about the parameters of the socio-economic structure and dynamics of emergence, persistence and change of the various elements of village India's 'Rural structure'. A series of several micro-studies of this nature would help visualising macro-analysis. Apart from depicting all aspects of village life and living, the emphasis is on various dimensions of employment, unemployment and *underemployment, industrialisation and urbanisation*, migration, emerging patterns of rural leadership, local self government, institutional financing, educational facilities, etc.

3. As an ancillary to 1971 Census, 70 villages all over the country and 3 to 5 villages in each state were

proposed to be taken up for re-study. The villages selected may be :—

(i) one village near effective urban centre with population of 50,000 and above (Proximity to industrial towns and cities is to be preferred),

(ii) one village away from an effective urban centre which may, however, be near a small town (within a distance of 5 to 10 kilometres),

(iii) one village at a distance not less than 25 kilometres from any urban centre of any size.

4. Other things being equal, the quality of the earlier study, *i.e.*, a village for which more detailed information is available should get higher priority in selection for re-study. The Registrar General accepted the Planning Commission's suggestion to select three or four villages in each state in such a way that one is in a dry area, the second is in an Intensive Agricultural Development Programme (I.A.D.P.) area, the third is having small irrigation facilities and rural electrification and the fourth is one where facilities of institutional financing for agricultural operations have progressed well. With the acceptance of the responsibility and challenge, the programme of village re-study had become a national programme of great significance.

5. From the point of comprehensiveness of these studies, the following schedules were designed :

Village Schedules

Type A : Basic schedules (175 pages to cover aggregates of data on various institutions and aspects of the village).

Type B : Miscellaneous special items (135 pages to cover data on aggregates and units mostly on economic aspects of village life).

Household Schedules

Type A i : Composition and socio-cultural linkage.

Type A ii : Life cycle and material equipment.

Type B : Economic life.

6. Thirty five schedules each of Type A i and Type A ii and 30 schedules of Type B—in all 100 household schedules covering different socio-economic strata of the village were recommended for canvassing in each of the re-study villages. From the point of view of uniformity and comparability of data of all the states, a comprehensive tabulation plan and chapter divisions were evolved by the Social Studies division of the Registrar General's office.

7. In Andhra Pradesh State, ancillary to the 1961 Census, though originally 46 villages were proposed, actually 32 studies could be completed and all except the monograph on Panchalamarri village in Chittoor district were published as separate monographs and the rest were dropped for want of staff, etc. Fortunately, the village survey monographs of this State have been very much appreciated for their quality and content. Now, as ancillary to 1971 Census, five villages—one under category I—Unagatla village in Kovvur taluk of West Godavari district; two villages under category II—Kotha Armur village in Armur taluk of Nizamabad district and Mofusbandar village (two fishermen hamlets) in Srikakulam taluk and district; and two villages under category III—Lakkaguda village in Parvathipuram taluk of Srikakulam district and Panchalamarri village in Madanapalle taluk of Chittoor district have been selected for re-study.

8. Unagatla village in Kovvur taluk of West Godavari district was selected under the first category. It is situated at a distance of 18 kilometres from Rajahmundry city and nearer to agro-industrial towns of Nidadavole (6 kilometres) and Kovvur (16 kilometres) and only 3 kilometres from Chagallu village where a sugar factory is located. This village is situated in dry area but covered under Intensive Agriculture Development Programme and has limited irrigation facilities under tube wells. It is electrified under Rural

Electrification Programme in 1966. Institutional financing facilities are available.

9. This village has the good fortune of being studied twice by the Department of Economics of Madras University. Sri K. S. Narayana Murti, Research student of Madras Christian College surveyed the village first in 1916 and the report was published in 1917 in the Madras University Series 'SOME SOUTH INDIAN VILLAGES' under the editorship of Professor Dr. Gilbert Slater. The second survey (re-survey) was conducted in 1935-36 by Sri K. Ramagopalarao, B.A. (Hons.) under the general supervision of Professor P. J. Thomas and published in the year 1937 in the same series. As an ancillary to the 1961 Census, on behalf of the Andhra Pradesh State Census Organisation, Sri A. R. K. Murty, M.A., and Sri P. A. Raghavaiah, M.A., Economic Investigators of the Census office deputed to the Indian Institute of Economics, Hyderabad conducted the field work during July-November, 1962 by canvassing 211 sample household schedules out of 932 total households. Processing of data and preparing a report thereon were carried by the Investigators under the general supervision of Professor S. V. Ayyar, Director of Indian Institute of Economics and published as Census of India 1961, Volume II Andhra Pradesh Part VI—Village Survey Monographs, Serial Number 17, A Monograph on Unagatla, in 1965.

10. The present survey which is a re-study by the Andhra Pradesh State Census Organisation taken up as an ancillary to the 1971 Census was conducted from 15th December, 1971 to 13th January, 1972. Sri V. V. Narasimha Rao, B.A., Statistical Assistant taken on deputation from the National Sample Survey Organisation, Hyderabad, Sri E. C. Obulesu, M.A., Junior Investigator and Sri Ch. Purnachandrarao, M.A., LL.B., Tabulation Officer are associated with the field work. Apart from the formidable village schedule

Type A—Basic schedule and Type B—Miscellaneous special items schedule, three types of household schedules covering a total of 100 sample households, viz., Type A i : 35 schedules, Type A ii : 33 schedules and Type B : 32 schedules covering different strata of socio-economic classes were canvassed. Tabulation of data from filled in schedules and the individual slips was attended by Sarvasri V. L. Narayanacharyulu, T. Lokanadham, B. Anjaiah, Smt. B. Rajyalakshmi and Kum. B. Tarakeswari Rao, Computers and Sarvasri M. Ramaprasad, A. V Ramanarao, B.Com., N. Venkateswara Sastry, B.A., J. Rajagopala Rao, B.A., and K. Devadass, Assistant Compilers under the guidance of Sri Ch. Purnachandra Rao, Tabulation Officer. Sri K. Devadass, Assistant Compiler took the photographs while maps were prepared by Sri M. J. Sadiq, Draftsman. Sri B. Raghu Ram, Draftsman prepared the motif. Making use of the tabulated data and field observations and correlating the data and information of the three previous reports, Sri Ch. Purnachandra Rao shaped the present monograph under the able supervision and guidance of Sri V. Venugopala Rao, Deputy Director of Census Operations. I thank Sri N. G. Nag, Assistant Registrar General (Social Studies) and Sri N. K. Banerjee, Research Officer, Social Studies Division, Office of the Registrar General, India, for going through the monograph and making valuable comments which were duly kept in view while finalising the monograph. Proofs for strike order were carefully read by Sri Ch. Puranchandra Rao, with the assitance of Kum. B. Tarakeswari Rao, B.Sc., Statistical Assistant. Dr. B. K. Roy Burman, Deputy Registrar General, India (Social Studies) and myself visited the village on 15th November, 1971 and spent some time profitably with the villagers.

11. I acknowledge with thanks, the cooperation extended by the villagers in general and the village elders in particular who extended warm welcome to us and

hearty co-operation to the field staff. Any measure of success of this report in its attempts to present a photographic picture of the rural life of the Godavari tract that this village represents, goes to the credit of the Investigators who conducted the survey and the rapport that developed between them and the interviewees.

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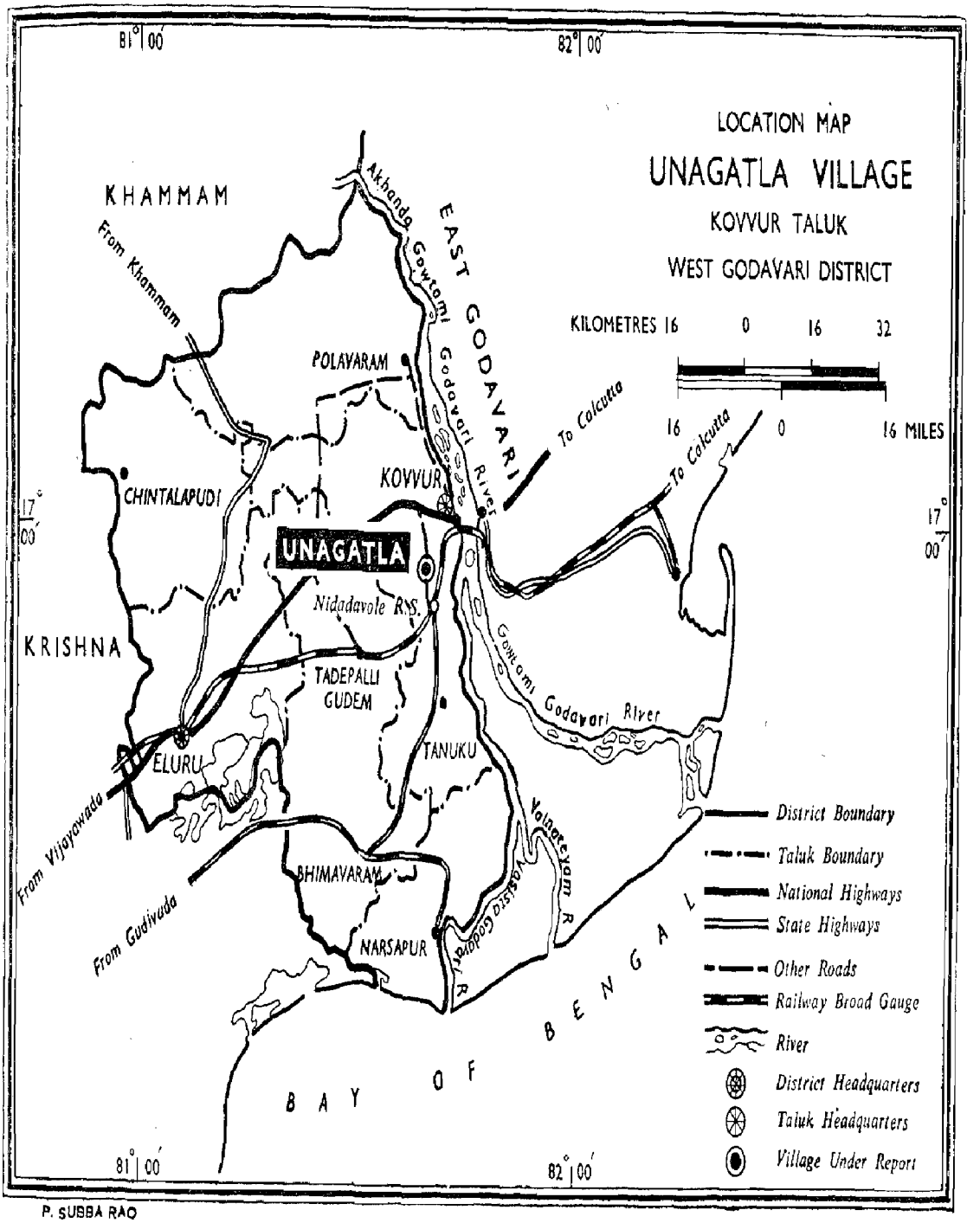
50	Light and Fuel by Religion and Caste or Tribe or Community and Migration Status of Head of Household.	398–399
51	Presence of Luxury Goods by Educational Level of Head of Household.	400
52	Presence of Luxury Goods by Occupation of Head of Household.	401
53	Awareness of Untouchability Offences Act.	402
54	Awareness of Social Disabilities as Related to Religion/Caste/Tribe.	403
55	Knowledge about Legal Prohibition of Disabilities as Related to Religion/Caste/Tribe and Education.	404–405
56	Information and Attitude Towards Family Planning by Caste/Tribe/Community.	406–407
57	Awareness of Family Planning as Related to Religion/Caste/Tribe.	408–409

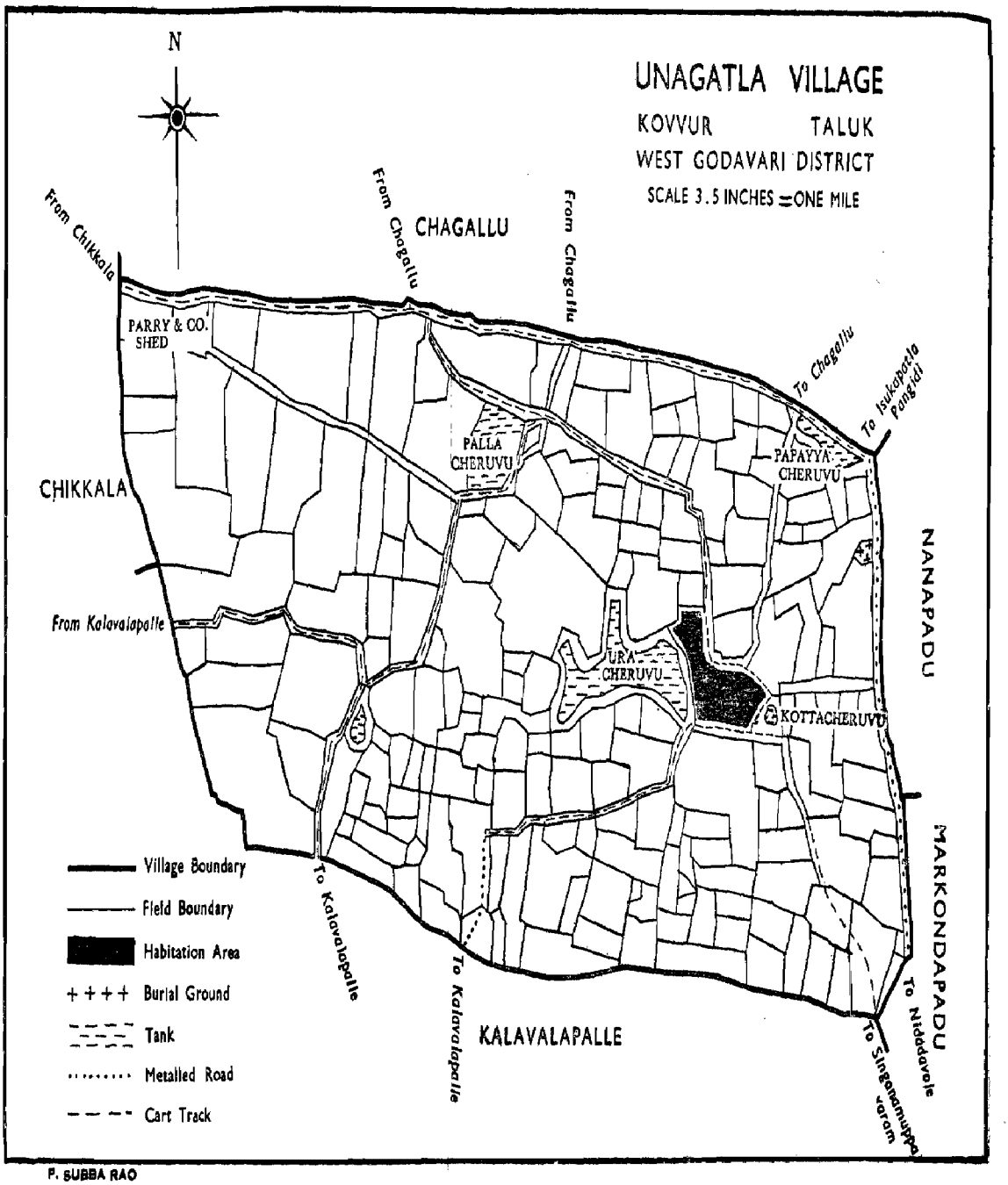
● ● ●

MAP I



P. SUBBA RAO

MAP II



P. SUBBA RAO

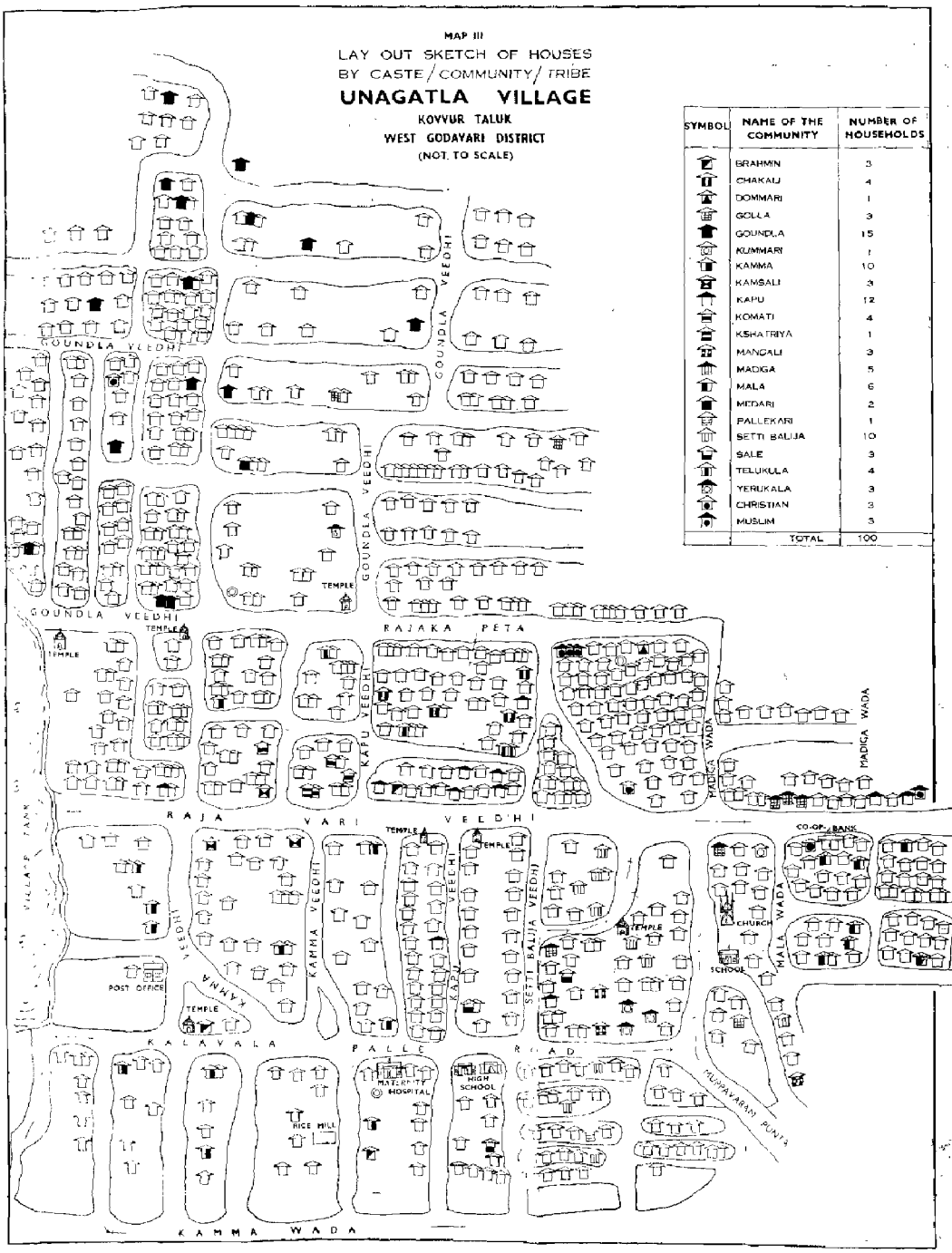
MAP III

LAY OUT SKETCH OF HOUSES
BY CASTE / COMMUNITY / TRIBE

UNAGATLA VILLAGE

KOVVUR TALUK
WEST GODAVARI DISTRICT
(NOT TO SCALE)

SYMBOL	NAME OF THE COMMUNITY	NUMBER OF HOUSEHOLDS
	BRAHMIN	3
	CHAKALI	4
	DOMMARI	1
	GOLLA	3
	GOUNDLA	15
	KUMMARI	1
	KAMMA	10
	KAMSALI	3
	KAPU	12
	KOMATI	4
	KSHATRIYA	1
	MANGALI	3
	MADIGA	5
	MALA	6
	MEDARI	2
	PALLEKARI	1
	SETTI BALIJA	10
	SALE	3
	TELUKULA	4
	YERUKALA	3
	CHRISTIAN	3
	MUSLIM	3
	TOTAL	100



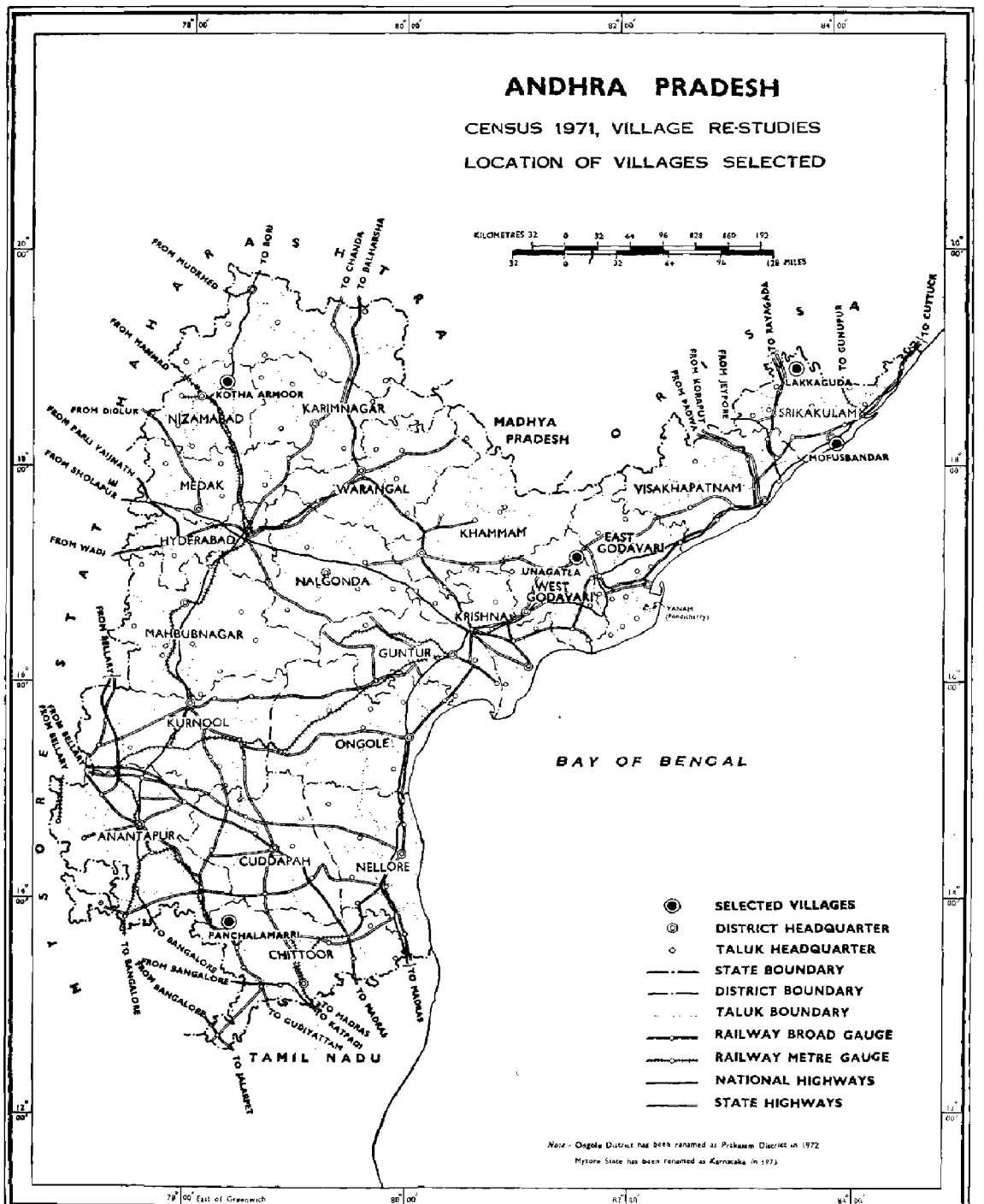

ANDHRA PRADESH
CENSUS 1971, VILLAGE RE-STUDIES
LOCATION OF VILLAGES SELECTED
KILOMETRES 32 0 32 64 96 128 160 192
32 0 32 64 96 128 MILES
78° 00'
80° 00'
82° 00'
84° 00'
20° 00'
18° 00'
16° 00'
14° 00'
12° 00'
79° 00' East of Greenwich
86° 00'
87° 00'
84° 00'
FROM MUDKHED
TO BODH
TO CHANDA
TO BALHARSHA
FROM HANMAD
KOTHA ARMOOR
NIZAMABAD
KARIMNAGAR
FROM DIGLUR
FROM PARLI VAIJNATH
FROM SHOLAPUR
MEDAK
WARANGAL
MADHYA PRADESH
HYDERABAD
FROM WADI
KHAMMAM
EAST GODAVARI
UNAGATLA
WEST GODAVARI
NALGONDA
KRISHNA
YANAM (Pondicherry)
MAHBUBNAGAR
GUNTUR
FROM BELLARY
KURNOOL
ONGOLE
FROM BELLARY
BAY OF BENGAL
ANANTAPUR
CUDDAPAH
NELLORE
PANCHALAMARRI
CHITTOOR
TO BANGALORE
FROM BANGALORE
TO MADRAS
TO KATPADI
TO GUDIYATTAM
TO HADRAS
TAMIL NADU
TO JALARPET
LAKKAGUDA
FROM JEYPORE
FROM KORAPUT
FROM PADUA
TO RAYAGADA
TO GUNUPUR
SRIKAKULAM
TO CUTTACK
MOFUSSANDAR
VISAKHAPATNAM
SELECTED VILLAGES
DISTRICT HEADQUARTER
TALUK HEADQUARTER
STATE BOUNDARY
DISTRICT BOUNDARY
TALUK BOUNDARY
RAILWAY BROAD GAUGE
RAILWAY METRE GAUGE
NATIONAL HIGHWAYS
STATE HIGHWAYS
Note - Ongole District has been renamed as Prakasam District in 1972
Mysore State has been renamed as Karnataka in 1973



FIG. 1 The feeder road connecting the village with the Narsapur—Polavaram (Godavari Agency) Road. Good transport facilities are provided to the villagers—See the standing bus at the stage of this village. (Chapter I, Para 5).



FIG. 2 Ubiquitous palmyrah palm tree. Apart from the thousands of palmyrah palm trees in the Chikkalagaruvu where palmgur is manufactured, these trees grow on the styles of fields and some are raised by the ryots at water ponds near their fields or on vacant sites. (Chapter I, Para 6 & Chapter III, Para 111).



FIG. 3 Village tank—This is potable water for drinking. (Chapter I, Para 49).



FIG. 4 Village Panchayat in Session.
(Chapter I, Para 5 & Chapter IV, Para 162).



FIG. 5 Zilla Parishad High School—Accommodated in a rented house. (Chapter I, Para 54 & Chapter IV, Para 135).



FIG. 6 Rama Mandir in Thurpuveedhi (Kapuveedhi). (Chapter I, Para 59 & Chapter IV, Para 99).



FIG. 7 Rama Mandir—Mahilamandali doing bhajan.
(Chapter I, Para 59 & Chapter IV, Para 102).



FIG. 8 Idol of Lord Vinayaka in his temple.
(Chapter I, Para 59 & Chapter IV, Para 105).



FIG. 9 Sri Subrahmanyaswamy Temple.
(Chapter I, Para 60 & Chapter IV, Para 95).



FIG. 10 Idol of Mahalakshmi—Goddess of wealth in the sanctum sactorum in the temple. (Chapter I. Para 60 & Chapter IV, Para 93).



FIG. 11 A well-to-do Kamma family (Chapter I, Para 62).



FIG. 12 Sri Kochcherlakota Syama Sundara Rao, Village Karnam and his family—Typical Brahmin family. (Chapter I, Para 64).



FIG 13 Goundla family—Joint family consisting of 11 members. (Chapter, I Para 64, Chapter III, Para 13).



FIG. 14 Sugarcane seedlings—Water flows through the portion dug in between the rows. Seedlings of sugarcane sprout up at the ganupu (node) (Chapter III, Para 66).



FIG. 15 Sugarcane is being harvested. Men labourers are mostly engaged in this job. (Chapter III, Para 73).

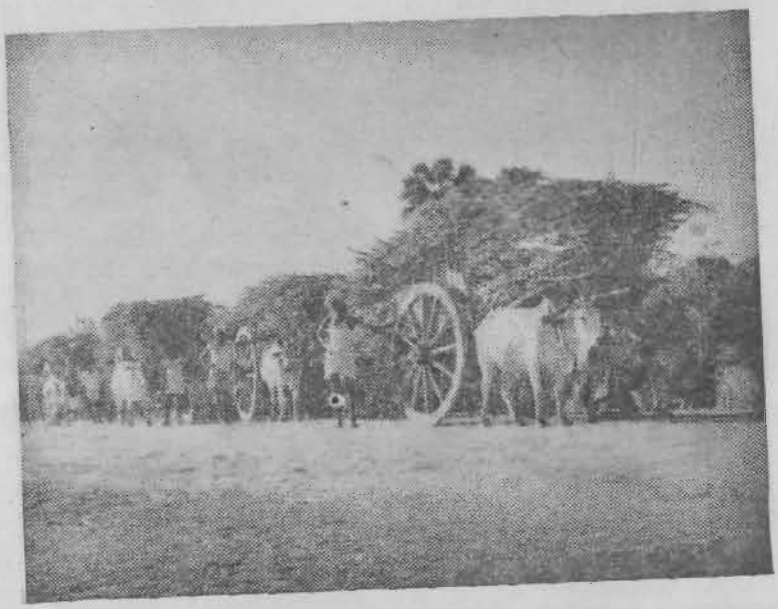


FIG. 16 Harvested sugarcane is transported to the Chagallu Sugar Factory through bullock carts. (Chapter III, Para 81).



FIG. 17 Filter Point—Modern method of irrigation—Which transformed the village economy coupled with the advent of sugarcane cultivation. (Chapter III, Para 95).



FIG. 18 Toddy tapping—This had been the traditional occupation for hundreds of Goundlas and Secti balijas—see a toddy tapper climbing date palm tree. (Chapter III, Para 112).



FIG. 19 Penkulillu—tiled house—neatly maintained. See the Sankranti decorations of muggulu (lime drawing) in the frontyard. (Chapter IV, Paras 7 & 11).



FIG. 20 House type—A daba house. Sri V. V. Narasimha Rao, Junior Investigator, interviewing the head of household—a Christian. (Chapter IV, Para 72).



FIG. 21 Liquor Shop—see the savouries prepared in front of the shop. After drinking arrack or liquor or toddy, savouries are very much relished by the drinking folk. (Chapter IV, Para 44).



FIG. 22 Village deity—Gogulamma—Stone idol in the village tank—Mahalakshmi and Gogulamma deities' fair is celebrated for six days for Sankranti festival and on Sankranti (14th January) day, the deities are taken in village procession. (Chapter IV, Para 94).



FIG. 23 Haridasu—Minstrel. The Haridasulu go round households during Sankranti for one month, singing in praise of Hari—Lord Vishnu, second of the Hindu Trinity. See the line drawings (muggulu) in front of the household—they are drawn without fail during the month. (Chapter IV, Para 114).



FIG. 24 Handloom Weavers' Co-operative Society—Sales Section—see the quality designs of sarees, dhoties, etc. (Chapter III, Para 200).

1 INTRODUCTION

West Godavari district was formed in 1925 carving out a portion of old Krishna district. Subsequently, the Agency taluk of Polavaram was added to it in 1942. It is rightly called as West Godavari district on account of its location to the west of the River Godavari, which runs through the whole length of the district. In the lower course, Vasista, Branch of River Godavari borders it before joining the Bay of Bengal. This district is bounded on the north by Khammam district, on the south by Krishna district and the Bay of Bengal, on the east by River Godavari and on the west by Krishna district.

2. Kovvur taluk lies elongated on the right bank of Akhanda Gowtami Godavari River and covering the portion to the left (North) of the Central portion adjoining the River Godavari. The Village under study, UNAGATLA is situated towards south-west of Kovvur town at a distance of 16 Kms. and to the north of Nidadavole town, 6 Kms. away and 3 Kms. from Chagallu, the Revenue Firka headquarters.

3. The headquarters of Panchayat Samithi, the chief organ of community development and the agency through which planning and developmental activities of the State Government are implemented is at Samisragudem, adjacent to Nidadavole town and separated by Godavari irrigation canal. The nearest city Rajahmundry or the historic Rajamahendravaram, once capital city of Andhra rulers is on the left bank of Godavari river at a distance of 18 Kms. from this village. While Eluru, district headquarters, is 74 Kms. from Unagatla, Hyderabad city, State metropolis, is at a distance of 395 Kms., and can be reached by Hyderabad-Waltair express train upto Nidadavole Railway junction and from there by bus. State Road Transport buses plv from Kovvur to Hyderabad city.

4. The nearest industrial centre is Chagallu, where a sugar factory is located. Sugarcane raised by the cultivators of Unagatla and other neighbouring villages is marketed to Chagallu sugar factory named as Jeypore Sugars Limited. Rajahmundry is an important centre of trade and commerce, and a tourist

attraction. The picture houses at Nidadavole, Kovvur and Rajahmundry are visited by the villagers for recreation and entertainment. The most important pilgrimage centre in the district is Dwaraka-Tirumala in Eluru taluk, about 65 Kms. from Unagatla. Dwaraka-Tirumala also popularly known as China (small or second) Tirupati, is the abode of Lord Venkateswara, next in importance only to Tirumala-Tirupati.

5. **Transport and Communications :** Unagatla village is situated by the side of Narsapur-Polavaram road. There is a link road of about 200 metres in length, which connects the village habitation to the Narsapur-Polavaram road. The village avails good communication facilities of rail and road. Chagallu is the nearest railway station but Nidadavole railway junction is the most convenient point for rail journey. Both the railway stations are on the Madras-Waltair broad guage line. For journeys by passenger trains to nearby places, the villagers go to Chagallu while they board express trains at Nidadavole junction. There are also a number of bus services (Fig. 1) to urban centres like Nidadavole, Kovvur, etc., affording onward transport facilities to distant places by rail, road and motor launches. Chagallu provides Post and Telegraph and Telephone facilities to the village besides railway and medical facilities. Canal transport is also provided to Unagatla village from Nidadavole town.

6. **Nature of Terrain, Climatic Region, Cropping Pattern, Etc. :** The village is situated on a plain terrain without any rocks or hillocks in the vicinity. There are no rivers or streams nearby. Besides the village tank known as 'Ura Cheruvu' there are three small tanks. *Kotha Cheruvu* (New tank) is towards the east and at the entrance of the village; Papayya cheruvu (tank) is in the north and Pallacheruvu (tank) is on the North-Western side of the village. There is a vast forest area locally called 'Garuvu' towards western side of the village. It consists mainly of palmyrah trees (Fig. 2) and wild shrubs. This 'Garuvu' is also known as 'Chikkalagaruvu' as it is located within the revenue jurisdiction of a neighbouring village by name Chikkalapalem. The forest belt extends to about 9 Kms. and serves as the main pasturage for Unagatla and other surrounding villages. It is an unprotected and privately owned area consisting mostly of fallow lands with palmyrah trees, used for extracting raw materials of palm-juice for 'palmgur' industry and for coir-fibre. Almost all the ryots of this village own at least an acre of Chikkalagaruvu for purposes of pasturage to graze the cattle. The village is encircled closely with agricultural fields without leaving any intermittant space for non-agricultural uses. The village is bounded

on the north by Chagallu (3 kms.), south by Singana Muppavaram (2 kms.), south-west by Kalavalapalle (2.5 kms.), west by Chikkalagaruvu (Pasture land), on the east by Nandigampadu (2 kms.) and on the south-east by Markondapadu (3 kms.).

7. **Climate and Rainfall :** West Godavari district represents a place of moderate climate with occasional recording of high temperature during summer. As the district adjoins the Bay of Bengal in the southern direction, the sea-breeze to some extent renders the climate moderate and tolerable in the southern portion. The hilly areas of Polavaram are comparatively colder than the plains during winter and likewise hot during summer. Unagatla village also experiences similar climatic conditions.

8. The temperature begins to rise in March, reaches the maximum in May and continues to be high in June also. It starts falling towards the end of June-July to September due to the onset of South-West monsoon. Second half of December to first fortnight of February is winter season when the temperature falls down. February-March is the pleasant season. Temperature begins to rise from the second half of March and reaches the maximum in May.

9. Statement I-(1) on page 4 shows the monthwise maximum and minimum temperatures recorded at Nidadavole town.

Rainfall :

10. During 1951-52 to 1960-61, total rainfall of the district varied between 28.6 inches (about 726 millimetres) and 53.6 inches (about 1,361 millimetres). On an average during the ten years period, district received 44.58 inches (about 1,132 millimetres) per year. Most of the rain (three-fourths) is received during the months June to September, period of South-West monsoon and October to December, North-East monsoon period. During winter season (December-January-February) there will be no rainfall.

11. Statement I-(2) on pages 5 and 6 shows month-wise number of rainy days and amount of rainfall recorded at the Public Works Department's Rain Guage at Kovvur during 1961-1970.

12. During the above decade, it is seen that maximum number of 17 rainy days are in July, 1967 while maximum rainfall of 418.1 mm. was recorded in September, 1964. Similarly there are 79 rainy days in 1961 with maximum amount of rainfall, i.e., 1,337.6 mm.

Statement I — (1)

MINIMUM AND MAXIMUM TEMPERATURE RECORDED AT NIDADAVOLE STATION

Year	Mean Maximum / Mean Minimum	January	February	March	April	May	June	July	August	September	October	November	December
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1963 . . .	Mean Maximum	28.6	N.R.	N.R.	N.R.	N.R.	N.R.	32.5	30.9	32.6	31.5	31.0	29.8
	Mean Minimum	16.8	N.R.	N.R.	N.R.	N.R.	N.R.	25.2	24.7	25.1	24.1	20.7	19.0
1964 . . .	Mean Maximum	30.6	32.2	34.5	35.4	N.R.	35.2	32.3	30.4	30.6	31.5	30.3	29.4
	Mean Minimum	18.4	19.7	22.6	25.6	N.R.	26.0	25.5	24.0	24.6	24.0	24.9	17.4
1965 . . .	Mean Maximum	29.5	31.6	33.1	34.9	37.3	..	31.4	32.3	32.4	32.7	..	32.3
	Mean Minimum	18.5	20.0	21.6	24.6	25.4	..	25.0	25.3	25.4	23.5	..	25.3
1966 . . .	Mean Maximum	..	32.8	34.6	36.2	41.8	36.2	..	..	..	33.0	30.2	28.1
	Mean Minimum	..	19.3	22.5	27.6	28.3	..	..	..	..	22.0	22.2	17.3
1967 . . .	Mean Maximum	N.R.	30.2	32.8	N.R.	N.R.	36.5	32.6	31.2	N.R.	34.3	N.R.	N.R.
	Mean Minimum	N.R.	18.0	21.2	N.R.	N.R.	26.8	25.6	25.2	N.R.	22.8	N.R.	N.R.
1968 . . .	Mean Maximum	29.5	N.R.	34.4	N.R.	N.R.	N.R.	N.R.	33.1	32.3	N.R.	30.4	N.R.
	Mean Minimum	17.5	N.R.	22.2	N.R.	N.R.	N.R.	N.R.	25.7	25.0	N.R.	21.3	N.R.
1969 . . .	Mean Maximum	30.4	32.9	34.6	36.7	39.0	35.1	31.0	34.1	31.9	31.5	30.2	28.0
	Mean Minimum	17.8	19.4	22.7	25.9	29.0	22.1	22.1	23.5	24.8	23.8	22.3	19.1
1970 . . .	Mean Maximum	29.5	32.0	33.6	35.9	39.0	33.7	31.6	30.8	31.8	32.0	31.3	29.4
	Mean Minimum	18.6	21.1	22.8	25.5	27.5	22.4	25.0	25.0	25.7	23.8	19.9	14.7
1971 . . .	Mean Maximum	29.3	32.0	33.2	33.6	36.1	32.8	33.2	32.3	32.2	31.4	31.0	29.3
	Mean Minimum	17.9	21.2	21.5	23.8	25.7	25.5	25.7	25.2	25.0	23.7	18.3	17.1

N.R. : Not Reported.

Statement I — (2)

RAINFALL RECORDED AT PUBLIC WORKS DEPARTMENT RAIN GUAGE AT KOVVUR (1961—70)

Year	January		February		March		April		May		June		July	
	Rd.	Rf.	Rd.	Rf.	Rd.	Rf.	Rd.	Rf.	Rd.	Rf.	Rd.	Rf.	Rd.	Rf.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1961	..	..	4	58.9	..	..	..	..	1	4.3	18	198.1	17	315.8
1962	..	..	1	11.7	..	..	3	26.4	1	50.8	6	162.4	12	317.8
1963	..	..	..	..	1	1.55	N.A.		4	27.2	7	156.5	12	150.9
1964	..	..	..	..	..	..	..	..	1	38.0	10	229.8	9	169.2
1965	1	90.2	..	..	1	8.9	4	18.0	3	66.5	5	105.4	14	295.5
1966	1	30.7	..	..	..	..	..	..	1	3.3	5	64.5	15	283.1
1967	1	57.2	..	1.0	5	132.2	3	24.3	1	3.0	7	114.4	17	365.9
1968	..	0.5	..	0.3	..	0.5	N.A.		2	21.3	..	2.1	11	237.8
1969	..	..	..	..	..	..	1	22.8	10	238.3	8	298.3	11	172.1
1970	..	..	..	..	1	36.4	1	22.8	6	42.7	N.A.		N.A.	

N.A. : Not Available.
Rd. : Rainy Days.
Rf. : Rainfall.

Statement I—(2)—Contd.

Year	August		September		October		November		December		Total No. of Rainy days	Total Rainfall
	Rd.	Rf.	Rd.	Rf.	Rd.	Rf.	Rd.	Rf.	Rd.	Rf.		
1	16	17	18	19	20	21	22	23	24	25	26	27
1961	10	166.8	20	324.3	9	269.4	..	..	..	..	79	1,337.6
1962	13	186.7	11	286.2	12	183.5	2	19.8	..	1.5	61	1,246.8
1963	11	182.9		N.A.	6	265.4	N.A.	..	..	..	39	798.4
1964	13	291.7	15	418.1	4	33.6	4	42.4	..	..	57	1,222.8
1965	11	181.6	10	119.7	3	30.5	1	4.8	..	..	53	921.1
1966	15	187.6	6	116.2	2	52.5	4	27.4	2	11.7	52	777.0
1967	12	25.3	11	118.2	2	10.9	..	..	2	21.9	61	974.3
1968	2	32.6	7	102.9	4	147.8	3	22.1	..	1.8	29	569.7
1969	9	80.7	6	80.9	8	105.3	8	194.5	4	76.2	65	1,269.1
1970	N.A.		N.A.		N.A.		N.A.		N.A		N.A.	

13. **The District and Natural Divisions :** The district consists of three very dissimilar natural divisions, *viz.*, delta, upland and the agency tract. The deltaic area comprises two segments namely, Godavari Western Delta and Krishna Eastern Delta; the former extending over the taluks of Bheemavaram, Narsapur, Tanuku and parts of Eluru, Kovvur and Tadepalligudem and irrigated by the canals which branch off from the Godavari anicut, while the latter (Krishna Eastern Delta) covering part of the Eluru taluk is irrigated by Krishna-Eluru canal. The delta is generally flat. In some places near the coast, it is low and sandy interspersed with tidal swamps and creeks which are being reclaimed for irrigation. It contains some of the most fertile lands in the State and teems with cultivation. It presents a vast unbroken expance of beautiful green paddy fields which look like a single stretch of crop and the boats gliding along the main canals break the uniformity of waving; green crops dotted with villages containing palmyrah trees, coconut and plantain gardens. In fact, the vista is grand and the country-side presents a picture of lovely scenic beauty. During the rains, greater part of this tract looks like one sheet of water with only village sites, canal banks, roads and field boundaries appearing above it.

14. The upland area is an undulating plain broken by low ranges consisting of the taluks of Chintalapudi, Kovvur and parts of Eluru and Tadepalligudem and lies between the delta area and the agency portion. The agency area which consists of Polavaram taluk only is traversed by Eastern Ghats, broken by the Papikonda range of hills. The area is covered by scattered hills and spurs rising from the lower uplands.

15. Kovvur taluk is drained by Yerrakalva and Rallamadugu which feed some of the minor irrigation tanks in the upland area and facilitate irrigation. The Godavari delta system irrigates only a small extent in a few villages of Nidadavole firka. Unagatla village is not served by any irrigation canals or tanks. Tube wells and filter points, over 60 in number, provide irrigation facilities to about 300 acres of land in the village. Though some parts of the taluk are affected by floods, Unagatla is an upland village, away from the flood zone.

16. **Soils :** Kovvur taluk, in which the re-astudy village is situated, consists of partly alluvial soil, black-regar and red-ferruginous soil. In Unagatla village, there are red arenaceous (sandy) soil known as *'garuvu'* and black-regar known as *'pulladi'* (black clay and black loam) soils.

17. **Crops :** The crops grown in this district are of three classes, *'Punasa'* or early crop such as *Korra, Sajja,* etc., sown in June or July; chief cereal crops such as paddy, *jonna,* etc., sown during July to September and *'Pairu'* or the late crops i.e., *ragi,* tobacco, chillies, etc., sown in November and December. *'Punasa'* or early crops are always uncertain, being entirely dependent on the rainfall at the beginning of the South-West monsoon. *Jonna* and cotton are dry crops raised on black cotton soil. Paddy is both a wet and dry crop in this district and the chief food crop in all taluks. The dry variety of paddy is known as *'Budama'* which is raised on dry lands not having adequate irrigation facilities. This is of three months duration and sometimes raised as a mixed crop with redgram. The wet paddy crop is popular and raised under assured sources of irrigation.

18. **Demographic Trend :** Density of population per square kilometre of the state, the district, the taluk and the village as of 1961 and 1971 Censuses are as follows :—

Statement I—(3)

DENSITY OF POPULATION, 1961-1971

Census Year	*Density of population per square kilometre*			
	Andhra Pradesh State	*West Godavari District*	*Kovvur Taluk*	*Unagatla Village*
1	2	3	4	5
1961 . . .	130	254	243	655
1971 . . .	157	305	299	750

Of the 8 taluks in West Godavari district, 6 taluks, *viz.*, Eluru, Kovvur, Tadepalligudem, Tanuku, Narsapur and Bheemavaram are noted for high density, while Chintalapudi and Polavaram have low density. As of 1971 Census, density of population of the district was 1.94 times (nearly double) to that of average density of the state. Density of population per square kilometre of Kovvur taluk is slightly below the district average as of 1961 and 1971 Censuses, while that of the village is more than twice those of the district and the taluk densities. So, this village is in a high population density area.

19. **Population Growth :** The following statement shows the percentage growth of population of the state, the district, the taluk and the village.

Statement I — (4)

DECADAL VARIATION IN POPULATION OF THE STATE, THE DISTRICT, THE TALUK AND UNAGATLA VILLAGE

Census Year	*Percentage variation in the population of*			
	The State (Andhra Pradesh)	*The District (West Godavari)*	*The Taluk (Kovvur)*	*The village (Unagatla)*
1	2	3	4	5
1901	..	..	..	..
1911	+12.49	+13.80	+13.28	+17.20
1921	—0.13	+ 6.92	+ 4.94	+ 1.50
1931	+12.99	+16.12	+12.29	+ 4.70
1941	+12.75	+12.81	+14.70	+ 4.40
1951	+14.02	+15.33	+19.31	+21.90
1961	+15.65	+16.52	+15.18	+24.80
1971	+20.90	+20.02	+22.90	+14.51

As can be seen from the above statement, over the past 70 years, *i.e.*, 1901 to 1971, population growth of the district and the taluk are approximately equal, *i.e.*, +158.29 percent and +158.60 percent respectively. The annual average thus works out to 2.26 percent for the district and the taluk as well. The district and taluk growth rates are higher than the state growth rate over the same period which is +128.12 percent and an annual average rate of growth of 1.83 percent.

20. Taken by decades, during 1901—11 the variation in state, district and taluk growth rates was not much while that of the village was considerably more (about 4 percent). During 1911—21 the state population showed small decrease while the district and taluk populations have shown a small growth rate of +6.92 percent and +4.92 percent respectively and the village population only +1.5 percent growth. During the 70 year period, the decade of 1911—21 recorded a negative growth over the state while the district, taluk and village population recorded small growth.

21. In the decade 1921—31, state and the taluk growth rates are almost in tune with each other while the district growth rate was over 3 percent more than the state and taluk growth rates and the village growth rate was less than half of all the other growth rates, *viz.*, of the state, the district and the taluk.

22. During the three decades 1931—61 growth rates varied between a minimum of +12.75 percent of the state during 1931—41 to a maximum of +19.31 percent of the taluk during 1941—51.

23. During the past decade of 1961—71, the growth rates of the state, the district and of the taluk moved almost equally while the village has shown considerably lower growth rate which is partly due to out-migration and partly due to implementation of Family Planning Programmes (Please see Chapters II & IV). Some cultivating families belonging to Kamma caste migrated to Bodhan and Banswada taluks of Nizamabad district, Nandyala taluk of Kurnool district and Bellary and Raichur districts of Karnataka state. They sold away small holdings owned by them in this village and purchased economic and big holdings and also settled in those places. Some agricultural labourer families belonging to Madiga and Mala (Scheduled Castes) have migrated to Bombay and other areas in Maharashtra state as casual labourers in the Electricity Department while a few weavers' families migrated to Rajahmundry to eke out a living.

24. **Intensive Agricultural Development Programme (IADP) in West Godavari District :** West Godavari district, irrigated by the waters of river Godavari is one of the most progressive districts for agriculture and other agro-based industries and trade. More than three-fourths of the total cropped area is under assured irrigation. Thus cultivators in this district are bv and large fertiliser minded and pay great attention for controlling the pests and diseases of crops both by cultural and chemical methods. The farmers in this district have long experience in improved methods of cultivation and produce sizeable marketable surplus every year. It is, for these reasons that the Intensive Agricultural Development Programme known as the Package Programme was started first in West Godavari District in 1960 for implementing the programmes of 'green revolution'.

25. West Godavari ranks first among the rice growing districts of the state, both in regard to the extent under crop and quantum of production. The area under paddy during 1970—71 is 384,367 hectares, constituting 70.5 percent of the total cropped area in the district and 10.9 percent of the total area under the crop in

Andhra Pradesh state. The annual out-turn of rice in this district is 659,078 tonnes which forms 13.8 percent of the total out-turn in the state. The average yield per hectare in the district is 1,715 kgs. as against 1,359 kgs. in the state. About 73 percent of the total workers or 29 percent of the total population in the district are engaged in agriculture.

26. The average cultivated land per village in the villages situated within 6-10 kilometres from the nearest town (Nidadavole) is 1,416 acres and cultivable waste 191 acres representing 13.5 percent to the total acreage.

27. In Unagatla village which is at a distance of 6 kms. from Nidadavole, nearest urban centre, 1,134 acres is cultivated land and 147.93 acres is *poramboke* or waste. While food crops are raised in 816 acres, commercial crops are grown in 223 acres. Prior to 1966, only dry farming was in practice. The village was electrified in 1966 and sixty bore wells and filter points were sunk out of which electricity was supplied to 45 bore wells. Wet crops like paddy, turmeric, plantains, sugarcane are also raised in the village. A sugar factory has been set up at Chagallu village at a distance of 3 kms. from this village. Other crops raised in the village are dry paddy, groundnut, *jowar*, red gram, gingelly, sunhemp, Virginia tobacco, chillies, etc. Credit needs of the villagers are met through the Large Sized Co-operative Society in the village, Land Morgage Bank at Kovvur and by private money lenders of Nidadavole. High yielding varieties of paddy were introduced, improved implements like sprayers, dusters, etc., were supplied to progressive cultivators for carrying out plant protection work. There are 2 tractors owned by rich cultivators and tractors on hire are also supplied to the needy ryots by the Agriculture Department. Besides the traditional country plough, improved implements like iron ploughs, tractors are being used. The cultivators are accustomed to use improved seeds, fertilisers, pesticides, etc. Agriculture is being run on commercial lines and among commercial crops again, there is a switch over from a less remunerative crop like Virginia tobacco to a more fetching sugarcane crop.

28. The district began to make rapid strides in the fields of agriculture and industry with the advent of five year plans and especially since the implementation of the Intensive Agricultural Development Programme (IADP) known as 'Package Programme' in 1960.

29. Rural electrification has brought prosperity to the upland taluks including Kovvur taluk. These areas are greatly benefited by the supply of electricity for lifting water from irrigation wells. With the aid of electric motors fitted to the tube wells and irrigation wells, two crops, *viz.*, first crop paddy and second crop groundnut are being raised in the sub-artesian belt to the north of Eluru canal in Kovvur, Tadepalligudem and Eluru taluks.

30. The hitherto purely dry farming village of Unagatla has now changed into a flourishing dry-cum-wet village with the implementation of Rural Electrification Programme and with the supply of electricity to the village during 1966. Highly fetching sugarcane crop has taken the place of Virginia tobacco, which was found to be not so fetching and unsuitable as well to the soil of the village. Paddy, turmeric and plantains also have crept into the agricultural practices of the village. Under the Intensive Agricultural Development (District) or 'Package Programme' liberal loans were granted to the ryots of this village for purchase of pump-sets, electric motors, tractors, oil-engines, fertilisers, seeds, etc., which have revolutionised the economic life of the village to a large extent. This village had been a noted centre of 'Palmgur' industry since the commencement of the present century (1900-01) providing employment to hundreds of workers of this and some of the neighbouring villages. In 1917-18, coir fibre has emerged as a cottage or household industry.

31. On the politico-social fronts, though no major developments of the nature of Agrarian Movement, religious reform movements or upsurges of Scheduled Castes have taken place in the area in general, there has been general awakening among the backward classes of the village. The president of the Taluk Rajaka Sangham (Washermen Association) hails from this village. The present Panchayat President Sri Borra Surānna belonging to Goundla caste is associated with the Backward Classes Association of the state under the leadership of Sri Gouthu Latchanna, a noted founder leader of the Backward Classes movement, President of the State Swatantra Party and a noted Legislator for a long time (1946-72). The Settibalija Palm Jaggery Manufacturing Co-operative Society, the Gowda Palm Jaggery Manufacturing Co-operative Society and the Harijan Palm Jaggery Co-operative Society of the village have contributed much in fostering and cementing the unity among the respective backward classes. The same unity was manifested in the recent elections to the village panchayat when a Backward Classes leader

Sri Borra Suranna was elected as village panchayat President breaking the traditional barriers.

32. **Why the Village is Selected :** Economic Investigations were conducted in the village earlier during 1916 and 1936 under the auspices of the Economics Department of Madras University. The reports were published under the appellation 'SOME SOUTH INDIAN VILLAGES', Madras University Series, edited by Professor Dr. Gilbert Slater (Year of Publication 1917) and the other edited by Prof. P. J. Thomas of the Madras University and published in 1937. The first survey or study was conducted by Sri K. S. Narayana Murti, Research Student of Madras Christian College and the latter by Sri K. Ramagopala Rao, B.A. (Hons.).

33. The aspects briefly touched upon in the first study are : Population — births, deaths; land, types of soil; livestock, principal crops, cost of cultivation (Inputs-Outputs), Subsidiary Industries, economic condition of the village — rates of wages, indebtedness, prices of certain commodities, trade — jaggery trade, artisan and other services, people of the village, economic history of the village, migration, sanitary condition, education, village administration, crime position, litigation — all comprised in about 18 typed pages (printed pages 12). The second study or re-survey of the village conducted in 1936, is almost a comparative study of the village economy over a period of 20 years from 1916 to 1936. Different aspects of the first study were dealt with in a more detailed and analytical manner, under the general supervision of Prof. P. J. Thomas.

34. The third attempt is a socio-economic survey conducted in 1962, ancillary to 1961 Census. It was entrusted to the Indian Institute of Economics, Hyderabad by the Andhra Pradesh Census Organisation. The village was selected under the category of an old and well settled village of fairly big size, multi-ethnic in composition containing variegated occupations. This village was selected probably due to the reason that it provides bench mark data of two previous studies and with a view to assess the cumulative progress achieved from 1916 through 1936 to 1962. Duration of study was July, 1962 to November, 1962. The team consisted of Sri A.R.K. Murthy, M.A. and Sri P. A. Raghavaiah, M.A. both Investigators who worked under the general supervision of Professor S. V. Ayyar, Director, Indian Institute of Economics, Hyderabad. This survey was an attempt to carry the study further and examine the impact of the changing conditions on rural life in general, and the rural economy in particular. It is also an attempt to study the changing aspects

in the village life which the previous two studies did not take note of. This study was done by canvassing a comprehensive household questionnaire among 211 of 932 households in the village, covering 20 communities with a population of 943 (501 males and 442 females) out of the total population of 4,107 persons. The households were selected on stratified randum sampling basis. The 211 households formed 22.5 percent of the total 932 households.

35. As an ancillary to the 1971 Census, 10 percent of the villages taken up for study are proposed to be re-studied. The main focus of these studies is on the impact of industrialisation and urbanisation in each state. Of the 3 or 4 villages to be selected for re-study, one should be near an effective urban centre with a population of 50,000 and above with weightage or proximity to industrial towns and cities, one village should be away from an effective urban centre which may, however, be near a small town within a distance of 3 to 6 miles (5 to 10 kms.) and one village at a distance of not less than 15 miles (24 kms.) from any urban centre of any size.

36. The object of taking up village re-studies is to make — depth studies and throw new light on : (a) Rural-Urban continuum, (b) changing pattern of local self-government and emerging pattern of rural leadership in developing societies, (c) employment, unemployment and under-employment, (d) dimensions of migration, (e) impact of institutional financing, national extension service, etc., in the agricultural sector, and other socio-political aspects of the rural population.

37. In view of the decision taken by the Planning Commission that through village re-studies various dimensions of unemployment, underemployment and employment at the rural sector would be obtained, they had become a National Programme of added significance. Apart from the quality of the earlier study, the criteria suggested for selecting a village for re-study are the situation of the village in a dry belt covered by Intensive Agricultural Development Programme, having both small irrigation facilities and rural electrification, institutional financing for agricultural operations, avenues of employment made available during the decade 1961-71, educational facilities, establishment of small scale and large scale industrial units like factories, processing centres, etc. The fulfilment of as many characteristics as possible would qualify for its selection as a re-study village.

38. Field study was conducted by Sarvasri Ch. Purnachandra Rao, Tabulation Officer, V. V. Narasimha Rao and E. C. Obulesu, Investigators of the Andhra Pradesh State Census Organisation from 15th December, 1971 to 13th January, 1972.

39. **Residential Pattern :** The village extends over an area of 5.49 square kilometres which remains unchanged since long. Residential localities, which are primarily based on the caste structure appear to have lost their identity except in respect of Madiga, Mala, Goundla, etc castes. Even such localities are not strictly confined to that named group, as households of other castes have also sprung up here and there. Most of the residential localities present a shapeless and irregularly formed cluster of houses of varied types. The houses in Kammagudem or Kamma street which is divided by Kalavalapalle road, appear to have been constructed with some pattern and layout, while the remaining localities are devoid of any planned growth. The Harijan locality, particularly that of Madigas comprises old constructions with a congested look and small lanes/bylanes. Most of the houses are *'Pakalu'* or *'Purillu'* with thatch-roof and mud-walls. A few huts with thatched roof and thatties also are to be seen. Walls of these huts consist of either palm leaves or stalks of redgram locally known as *'dadi'* (plural *dadulu* or *dallu*). The roof material is no other than palm leaves spread over palm or bamboo rafters. Little attention is paid towards the decoration of the houses of this type and the floor generally is smeared with dung.

40. This type of residential houses are not confined to the Harijan locality only. Most of the poor people of other castes in the village live in similar abodes. The *'Paka'* is a poorman's dwelling house. Construction of this type of house, costs about Rs. 300 to Rs. 400 excluding the value of the site. House sites have become too costly in the village and a working class family cannot easily afford to own a suitable site for construction of house. This is mainly due to the growing population on the one hand and the increasing value of lands on the other. As the village is closely surrounded by fertile agricultural lands, scope for further extention is restricted. Besides, some other stigmas also block the shifting of the residence of a particular community from one locality to other place of the same village.

41. The Malawada or Malapalle is situated almost opposite to Madigawada, divided by the Panchayat road leading to the village from Narsapur-Polavaram road. A few households of Christians and the Kummari household are also seen in this

locality. The physical characteristics of this residential cluster, more or less appear similar to those of Madigas, but the few lanes existing are spacious and less crowded. Some of the houses, locally called '*middillu*' are found in this locality along with a few pucca houses owned by Christian families. Remaining residences start from the ends of these inner roads, one passing through the centre of the village and the other two roads running parallel on either side of the central one, and divide the village into four major portions.

42. At the entrance of the village there are Settibalija households to the left, while Chakali (washerman) households are situated to the right. Both the clusters have all types of residential buildings ranging from *paka* or hut to pucca R.C.C. building, showing the economic status of the residents. There are other castes like Goundla, Kapu, Muslim, etc. Adjacent to the Settibalija locality are the households of Kapus and then households of Kammas are spread over. Majority of these are tiled houses owned by middle and upper middle class families. Though these houses appear to have some planned lay-out, the lanes are very narrow and obstruct the free movement of bullock carts. Added to the narrowness of lanes and bylanes, open drains in the localities add to the indecency.

43. As the habitation extends further to the west along the left of the main road, one can notice that the construction of houses is spacious. They are mostly pucca buildings belonging to Kamma caste people. Quite many of these buildings have small compound, 2 or 3 living rooms, a boring-pipe for water, a cattle-shed etc. This locality consists of tiled houses locally called '*penkutillu*'.

44. Other part of Kammawada divided by Kalavalapalle road on the southern part of the village is the only area that is well laid-out. All the houses are constructed in an orderly fashion. As there is only one row of buildings, there is no problem of encroachment of lanes or bylanes. This area is, therefore, more congenial for decent living.

45. Rajakapeta or the Washerman locality, is situated on the right side of the main road and through this habitat another road passes to the Goundla street. Like other localities of the working classes, this locality is very congested and gives a jig-jag appearance.

46. Adjacent to this area, the Kamma and Kapu households are located. They are seen in two different clusters more or less identical in settlement. They are separated from the Goundla locality by local Panchayat Road. The Goundla locality is the biggest of all other streets of the village which can broadly be seen in three different clusters divided from each other by the street roads. There are households of other communities like Vysya, Brahmin, etc. This locality has broad streets though each cluster has also several small lanes within. The area towards the far west of this locality and adjoining the village tank appears more congested and clumsy compared to any other part of the village.

47. **Flora and Fauna :** There is nothing particular about flora and fauna of this village. Neem, tamarind, coconut and palmyrah trees which are uniquitous in and around the village and *tumma* (Acacia ferruginea) and *ganneru* (Nerium Indicus or Oleander), sprinkled here and there constitute the flora of the village. There is no systematic growth of these trees except avenues on the main road passing besides the village. Coconut trees are found all over the village, most of them raised in the kitchen gardens. Neem and tamarind trees are spread over the village site and some of the temples and village deities are sheltered under them. Palmyrah trees which grow naturally hither and thither are allowed to grow even in the agricultural lands, as they constitute a source of income. *Jammi* (Prosopis spicigera) and *ravi* (peepul) trees are found in limited number surrounding the village. Orange, guava, *danimma* (Punica granatum) and mango are commonly seen in the kitchen gardens and agricultural fields of the village. Jasmine creeper and other flower plants like rose, etc., are also grown in the residential premises.

48. The importance of cattle is comparatively lessened as cultivation is partly mechanised. Cows, bulls, buffalos of both *'desavali'* and cross-breed varieties mainly constitute the cattle of the village. The famous Ongole bulls and cows are commonly found, cross-breed she-buffalos of Delhi and Holstein varieties also could be seen in the village. It is learnt that due to non-availability of sufficient grazing lands, cattle strength of the village is gradually declining and hence the scarcity of milk supply. Sheep and goat rearing is also in practice. Pigs, dogs, cats commonly stray. Fowls of local variety are limited to domestic use only. Birds like sparrows, crows, eagles, and parrots and animals like jackals, foxes, hares found in the fields constitute the fauna. Monkey is not an uncommon sight but

they are not allowed to move in the village. A man of Dommari tribe is specially engaged to protect the sugarcane crop from monkeys. Snakes and other reptiles including cobras are rarely found.

Amenities and Services :

49. **Source of Water :** The fresh water tank, locally called '*Uracheruvu*' (Fig. 3) is the chief source of drinking water supply to the entire village. Well water is usually consumed for purposes other than drinking. When the tank gets dry, well water is used for drinking and ancillary purposes as well. When there is enough water in the tank, all communities draw water by practice, from different spots fixed for different castes. Except Brahmins and Vysyas on the one hand and the Harijans or Malas and Madigas (Scheduled castes) on the other, people of all other castes can fill their pots from the same spot or spots known as *revulu*. The area of the tank is 13.76 hectares (34 acres) but it is gradually encroached upon and used as cultivable land, leaving only 2 to 4 hectares at present for storing water which is sufficient for about six months in a year. There is only one well in the premises of the village Karnam, supplying good drinking water to the village people. There are six wells maintained by the Gram Panchayat in different localities of which two wells are in Harijanawada, *viz.*, one for Malas and the other for Madigas. The well in the Madigawada is not in use. Under the Panchayat maintenance, there are 15 boring wells with pumps fixed to them, besides a good number of privately owned pumps. Despite the steps taken to augment water supply by local authorities, drinking water continues to be a problem. Five of the public bore wells have ceased to function due to rough handling or insufficient water springs. Some households which are situated far away from the village tank have to depend upon the public bore wells, for purposes other than drinking and get drinking water only from the village tank. The villagers feel that the village tank requires to be deepened and the bund heightened so that sufficient water could be stored and continuous supply is maintained throughout the year.

50. **Electricity :** One of the significant developments noticed during the period 1962 and the present survey is electrification of the village in 1966. There are 71 residential connections, 63 agricultural loads, 2 connections for industrial units and 5 for temples and religious institutions. Before electrification, entire cultivation was dry farming. With the provision of electricity and construction of bore wells/filter points, agricultural economy

received a new fillip. The important crops raised under filter points and bore wells are : (1) paddy, (2) surgarcane, (3) dry paddy, (4) tobacco, (5) chillies, and (6) cotton. Fifty three street lights (40 watts) have been provided by the village panchayat incurring an expenditure of Rs. 100 to Rs. 120 per month towards consumption of power. After electrification, the village has begun to present a new look.

51. **Statutory Village Panchayat :** Since 1948, the village has a Statutory Village Panchayat (Fig. 4). Prior to the introduction of 3 tier Panchayati Raj System in 1959, Unagatla Panchayat was under the administrative control of the District or Zilla Board now redesignated as Zilla Parishad. Panchayat Samithi, the next immediate controlling body over the Village Panchayat is at Samisragudem, very close to Nidadavole town. The Panchayati Raj Institutions have helped in providing a number of facilities like electricity, high school, two elementary schools, drinking water wells, roads, drainage canals, etc., to the village. Gram Panchayat consists of 11 members including the President and Vice-President. A detailed account of the activities of the Village Panchayat is given in Chapter IV.

52. **Co-operatives :** In 1958, 'The Unagatla Large Sized Co-operative Society Limited' — a multipurpose co-operative society was established to provide credit facilities to the farmers. It is now providing various loans for agricultural development and other activities. It also undertakes banking business like accepting thrift deposits, fixed deposits, savings accounts and advances loans to the members. Membership of the society is extended to two other villages, *viz.*, S. Muppavaram and Nandigampadu besides Unagatla. A detailed account of the Society is given in Chapter IV.

53. There are three co-operative societies of palm-jaggery manufacturers and one oil ghani co-operative society in the village :— (1) Unagatla Harijan Palm-Jaggery Co-operative Society; (2) Unagatla Settibalija Tatibellam Parisramika Sahakara Sangham; and (3) Unagatla Gowda Palm-Jaggery Manufacturing Co-operative Society. Membership of each of the three societies is confined to the three respective castes only. The purpose and functions of the three societies are : securing individual licences to the members, providing financial assistance, and marketing of the finished products, etc. The societies are long standing and functioning properly. They are affiliated as member societies of the State Palmgur Federation, headquarters of which is at

Nidadavole. A detailed account of the societies and their operations is given in Chapter III.

54. **Education Facilities :** To meet the educational requirements, two elementary schools and a high school (Fig. 5) are functioning in this village. One elementary school is financed and controlled by the Panchayat Samithi and the other is run with the funds of the Social Welfare Department of the State Government. The high school controlled by the Zilla Parishad imparts education upto 10th standard. Admissions to the schools are open to all sections of the people. The Social Welfare School is located in the Malawada and only Malas and Madigas (Harijans) send their children to this school. Another elementary school is located in the village and pupils of other communities except Harijans attend this school. The Social Welfare school provides mid-day meal facility and free distribution of class books, slates and pencils, etc., to all the pupils who are considered as children of the poor. Both the schools are imparting education upto 5th standard for about 500 pupils with thirteen teachers. Taking into consideration the increased strength of pupils at elementary level, the Zilla Parishad, West Godavari has sanctioned a High School to this village which imparts education upto 10th class. Prior to the establishment of the high school, students of this village used to attend the high schools at Chagallu and Nidadavole. For collegiate education, they were going to Rajahmundry but now that the junior college at Nidadavole is upgraded into a fulfledged degree college, most of the students of this village are attending this college.

55. **Medical and Veterinary Facilities :** A primary health centre at Malakapalle village, 3 kms. away and a government hospital at Nidadavole are the nearest centres of medical aid. People visit district headquarters hospital at Eluru for ailments of serious nature and for surgical treatment. There is a maternity centre known as 'Mata Sisu Samrakshana Kendram' in the village under the administrative control of the Primary Health Centre, Malakapalle. The centre was established in September, 1959 with a maternity assistant (female) and one health worker (male) incharge of it. It is located in a rented house and attends the delivery and ante-natal cases of the surrounding villages, (1) S. Muppavaram, (2) Garagapadu, and (3) Nandigampadu situated within a radius of 2½ kilometres. The Maternity Assistant visits all the delivery cases at the residences. The Medical Officer in charge of the Primary Health Centre also visits the centre once a week and treats the patients.

56. According to the survey of 1961, medical facilities in this village were not satisfactory. The situation at present is comparatively better. There is one Veterinary hospital at Chagallu which serves the needs of this village. Besides the hospital staff, the Extention Officer, Animal Husbandry visits the village and attends to the cases of cattle diseases.

57. **Marketing Places:** Except a few kirana shops spread in different habitats, there are no market places in the village. However, weekly shandies are held on either side of Kalavalapalle road passing through the Kamma street and on Sunday at Nidadavole. Majority of the villagers frequent Nidadavole town for all consumer and agricultural goods and occasionally Kovvur town and Rajahmundry city also.

58. Sugarcane and paddy are the main agricultural crops grown in the village. The sugar factory established at Chagallu is the only place for marketing the sugarcane crop. The factory authorities inspect the sugarcane crop and inform the date for transporting the produce to the factory. There is no problem for marketing paddy. Surplus paddy is purchased by the dealers of the village and also by the outside merchants. Nidadavole is the nearest market centre for the cultivators who want to dispose off their grain. Virginia tobacco, one time chief commercial crop of the village, has suffered a severe set back as this village including some other villages in the taluk were declared as area 'not fit' for tobacco cultivation which is locally known as 'non-area'. The cultivators of this village faced several problems in disposing off their tobacco stocks for some years. Within a period of 7 or 8 years, from 1962 to 1970, cultivators have changed their crop pattern and switched over from tobacco to sugarcane cultivation.

59. **Temples and other Public Places:** There are four temples of Lord Sri Rama situated in different parts of the village. Rama Mandir (Fig 6) in the centre of the village is also the holy abode of Lord Venkateswara, whose 60 centimetre high coloured idol with glass enclosure is seen at the main entrance of the temple. *Bhajans* (Fig. 7) are conducted in the *mandir*. It is richly endowed with a number of idols and pictures pertaining to the important episodes of Ramayana. The Kodandarama Mandir is situated in the Kapu street. Towards south eastern corner of this temple, a small structure is erected for the idol of Lord Vinayaka (Fig. 8).

60. The Subrahmanyaswamy temple (Fig. 9) with an image in the form of two serpents carved on a stone is located in the

Kamma street, by the side of the Unagatla-Kalavalapalle road. *Subrahmanya Shashti* is celebrated for a day on *Margasira Suddha Shashti* (November-December). It is also a place where a fair is held during the festival for two days. The temple of Mahalakshmamma (Fig. 10), the village deity, hails on the bank of Uracheruvu (Village tank). The idol of the deity is in human form and worshipped to ward off the epidemics. A *Jatara* is also held in honour of the deity. The construction of a Siva temple known as Uma Ramalingeswaraswamy temple is nearly completed and the phallic emblem and other idols are yet to be installed. The temple is situated on the western side of the village secluded by a few yards distance from the residential clusters. There is a temple of Lord Vinayaka in the centre of the village in Kapu street. The *dhwajasthambham* in the centre of the village is a place for all people to meet during their leisure and spend the time in gossiping.

61. **Settlement History of Households:** As per 1962 Socio-economic Survey, of the 211 households covered, 30 households are settled in the village for over 5 generations, 114 settled between 3 to 5 generations, 30 between 1 to 3 generations and 32 households within one generation. Five households could not specify when their ancestors had settled in this village. Among 30 households whose duration of settlement is more than 5 generations, 16 households belong to Kapu caste, 4 belong to Madiga caste, 3 to Vysya caste, 2 each from Kamma and Sale castes and one each from Golla, Brahmin and Chakali castes. Kapus and Madigas seem to be the earliest settlers of the village.

62. As per the statements of knowledgeable elders of the village, first settlers were Madigas, a Scheduled caste people who were tanners by occupation. Originally they selected their habitat near *Karnala cheruvu* (tank) situated to the west of the present habitat. As it was far away from Polavaram high road, they shifted it to the present village site. It is believed that the 'Merupu' family among the Madigas, 'Thurlapati' family among Malas were the first settlers. (It is not among the sample of surveyed households). Later on, 'Kochcherlakota' family among

Brahmins, 'Gowrni' and 'Nandigam' families among Kammas (Fig. 11) and 'Kamisetty' family among Kapus (or Telagas) came and settled.

63. As years rolled on, these families spread out and began contracting marital alliances with other families outside the village. This resulted in gradual influx of other families among Kammas with the surnames of Mullapudi, Boppidi, Athukuri, Kodavali, Kovelamudi (Koyyalamudi), Uppuluri, Gudapati, Maddukuri, etc.

64. The original Brahmin family of Kochcherlakota surname is a Niyogi family who are traditional Village Karnam; (Fig. 12). They seem to have invited two purohit (priestly) families to perform social and religious functions of Hindus. These purohit families bear the surnames 'Varanasi' and 'Devarabhotla' (Vaidiki Brahmin). As contacts developed among the Goundlas, the Borra family was followed by Veeramallu, Naidu, Matta and Pulluri families (Fig. 13). The Kamisetty family of Kapus was followed by Epuganti, Kavala, Nallakula, Adapa, Pokanati and Ammisetty families.

65. Among the Settibalija caste, the 'Donga' family who were simple cultivators came first and the Jakkamsetty, Veeravalli, Guduru families followed them. While some of the Settibalijas had been tenant cultivators of Brahmin landlords, some adopted toddy tapping in which Goundlas are mainly engaged.

66. The Thurlapati family of Malas was followed by the Nutangi family of Merupu kinship group. With the gradual increase in the size of population, other communities like Kapu, Kamma, Settibalija, Chakali, Golla, etc., came and settled to seek better livelihood in this village. It is said that there was only one Muslim household settled in the early stages of formation of this village and even to this day it claims nativity of the village (Table 2 of 1961 Monograph).

67. The subjoined statement shows the stages of the settlement history of 100 households of different castes and communities in the village, covered by the 1971-72 Re-study.

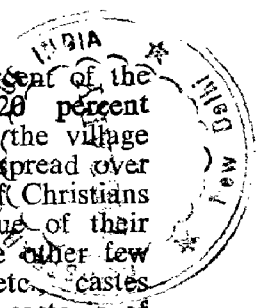
Statement I — (5)

SETTLEMENT HISTORY OF THE SURVEYED HOUSEHOLDS

Religion	*Caste/Tribe/ Community*	*Total No. of House holds*	*Households settled*				
			More than 5 generationsago	4-5 generations ago	2-3 generations ago	One generation back	During present generation
1	2	3	4	5	6	7	8
Hindu	Brahmin . .	3	..	2	1	..	..
	Chakali . .	4	..	1	1	..	2
	Dommari . .	1	..	..	..	1	..
	Golla . . .	3	1	1	1	..	..
	Goundla . .	15	1	6	2	4	2
	Kapu (Telaga) .	12	2	3	2	2	3
	Kamma . .	10	3	4	2	1	..
	Komati (Vysya) .	4	1	1	1	1	..
	Kummari . .	1	..	1	..	..	..
	Kshatriya . .	1	..	..	..	..	1
	Mala (S.C.) . .	6	2	2	..	1	..
	Madiga (S.C.) .	5	2	2	..	1	..
	Mangali . .	3	..	..	2	1	..
	Medari . . .	2	..	..	..	..	2
	Pallekari . .	1	..	..	..	..	1
	Sale . . .	3	..	1	..	2	..
	Settibalija . .	0	1	6	2	1	..
	Telukula . .	4	..	1	1	2	.
	Viswabrahmin (Kamsali) .	3	..	1	..	2	..
	Yerukala (S.T.) .	3	..	1	2	..	..
Christian	. . . . .	3	..	..	..	1	2
Islam	Muslim . .	3	..	..	1	..	2
	Total . . .	**100**	**13**	**33**	**19**	**20**	**15**

(S.C.) : Scheduled Caste.

(S.T.) : Scheduled Tribe.



It can be seen from the above, that above 65 percent of the village community has settled long back while 20 percent settled about a generation ago. Fifteen percent of the village community has settled during the present generation, spread over a period of two decades. Some of the households of Christians and Muslims have temporarily settled here by virtue of their government service and are liable for transfer. The other few households of Kapu, Goundla, Settibalija, Chakali, etc., castes have settled more than 10 years back. The Medari caste is of nomadic nature and the one household of this caste has settled here temporarily.

68. The name 'Unagatla' is a slightly changed dialectical form of the word 'Unakattuta' a local term specially confined to the process of tanning the hides. Soaking the raw hides in the water for few days is denoted in the local language as 'Unakattuta' which is one of the first phases of skin tanning. The name Unagatla is thus an etymological derivation of the word 'Unakattuta'. However, no recorded evidence is available to confirm this version which is unequivocally accepted and supported by all the informants. It can, therefore, be inferred that original settlers of this village were tanners or Madigas. 'Nukalukunta', a big pond seen even today at the entrance of the village is said to have been used for soaking the hides. The name of the pond is also known to have been associated with a tanner by name 'Nukalu' who used to conduct the tanning operations at this pond and 'Kunta' is the Telugu equivalent of a pond. This, in brief, is what the people of the village say about the origin of the name of the village.

69. **Ethnic Composition :** Castewise population figures as of 1916 Survey, 1936 Survey and of rapid survey done at the 1971-72 Re-study are available. At the 1962 Survey, castewise data for the entire village is not done.

70. Statement I-(6) on pages 27-28 shows the castewise population figures of the village at three different periods.

71. During the 20 years period, *i.e.*, 1916 to 1936, total growth of population was +31.59 percent of +1.58 percent per annum on an average while during the 35 years period from 1936 to 1971, it is +64.05 percent and +1.83 percent per annum respectively. Toddy tappers including Goundlas and Settibalijas, have increased both in terms of number and proportions. Kamma and Kapu populations which have slightly decreased earlier from 1916 to 1936 have again shown considerable

Statement I — (6)

CASTEWISE POPULATION OF THE VILLAGE THROUGH 1916, 1936 AND 1971-72

Sl. No.	Caste/Community	1916 Survey				1936 Survey				1971-72 Re-study		
		Adults	Children	Total	Percentage to total	Adults	Children	Total	Percentage to total	No. of Households	Persons	Percentage to total
1	2	3	4	5	6	7	8	9	10	11	12	13
1	Brahmin. . .	25	13	38	1·68	25	15	40	1·34	10	63	1·30
2	Chakali(Washermen)	100	150	250	11·06	76	40	116	3·90	41	114	2·35
3	Golla(Shepherd) .	52	33	85	3·76	55	40	95	3·19	27	107	2·20
4	Goundla & Settibalija (Toddy tappers)	283	305	588	26·02	543	405	948	31·88	431*	1,786**	36·76
5	Kamma . .	225	220	445	19·69	272	163	435	14·63	154	692	14·24
6	Kapu . . .	275	240	515	22·79	310	181	491	16·51	188	831	17·10
7	Kummari(Potter) .	4	2	6	0·27	2	2	4	0·13	1	8	0·16
8	Mangali(Barber) .	10	4	14	0·62	10	9	19	0·64	11	43	0·89
9	Sale(Weaver) .	26	22	48	2·12	41	20	61	2·05	17	61	1·26
10	Telukula(Oilmonger)	11	5	16	0·71	10	6	16	0·54	6	54	1·11
11	Viswabrahmin(Carpenter/Goldsmith)/ Kamsali	33	24	57	2·52	41	22	63	2·12	11	48	1·00

Statement I—(6)—Concld.

1	2	3	4	5	6	7	8	9	10	11	12	13
12	Vysya(Komati) .	55	40	95	4·20	53	38	91	3·06	29	164	3·38
13	Yerukala-S.T.(Swine-herd)	..	..	..	..	9	6	15	0·50	5	19	0·39
14	Depressed Classes***	..	..	97	4·29	349	226	575	19·33	217	816***	16·79
15	Muslim . .	5	1	6	0·27	5	..	5	0·17	3	24	0·49
16	Others**** . .	..	..	..	..	..	..	..	..	6	28	0·58
	Total . . .	**1,104**	**1,059**	**2,260**	**100.00**	**1,801**	**1,173**	**2,974**	**100.00**	**1,157**	**4,879**	**100.00**

NOTE : The estimated population in 1916 based on the 1911 Census is 2,260. There were 430 houses in 1916, while in 1936 there were 563 houses and 616 families (Households). At the 1971-72 Survey conducted alongwith the restudy of the village, there were 1,157 households.

* It includes 281 Goundla and 150 Settibalija households.

** It includes 1,190 Goundlas and 596 Settibalijas.

*** Depressed classes as per 1971-72 rapid survey include 462 Madigas (Scheduled caste), 293 Malas (Scheduled caste) and 61 Christians who are converted from Mala and Madiga castes. The respective number of households are 127, 75 and 15.

**** Others include Medaris (12); Kshatriyas (7); Dommaris (4); Goorkhas (2); and 2, 1, 1 and 1 households respectively of these castes.

increase in numbers but there is not much difference in terms of population between 1936 and 1971-72. The depressed classes consisting of Mala, Madiga—Scheduled Castes (and Christian converts) have shown rapid increase from 1916 to 1936, but during 1936 to 1971, though considerable increase in number is evident, their proportion has gone down slightly in 1971. The Golla population has registered slow increase in terms of numbers, i.e, 85 to 95 and 107, but in proportion there is a decline from time to time.

72. There is an increase in Vysya population from 1916 to 1971 in terms of numbers but from 1916 to 1936, there is a slight decrease in numbers and again from 1936 to 1971, there is considerable increase both in population and proportion. From 1916 to 1971, the Barbers (Mangalis) have registered three-fold increase while during 1936 to 1971 it was more than double. Washermen (Chakalis) maintained less change in numbers but in terms of proportion, they have gone down from time to time. Over 35 years' period, i.e., from 1936 to 1971, the Swineherds (Yerukala—A Scheduled tribe) increased very slightly in number but gone down in proportion. Weavers (Sales) have increased in small number from 1916 to 1971. Oilmongers (Telukulas) maintained static position in numbers from 1916 to 1936 but from 1936 to 1971 increased three times. Muslims increased in numbers and proportions from 1936 to 1971. Christianity seems to have made its debut during 1936-71 not by in migration but due to conversion from Mala and Madiga communities. Potters (Kummaris) have been insignificant both in number and in proportion, but their services by way of supply of earthenware are of much utility to the village community.

73. The 1916 Survey makes a mention about out-migration thus : Emigrants leave the village for two reasons (1) Indebtedness and (2) want of sufficient work and means of living. Two families of weavers have gone to Rajahmundry for factory work, and one family of Komatis (Vysya) to the Godavari agency. Some of the Panchamas (Mala) and toddy drawers (Goundla and Settibalija) go to Rangoon, Moulmin (Malaya). Singapore, and formerly went to Netal and the Transvaal. They return at the end of 1½ to 2 years. Some have made a little profit by going out, but not much (Parenthesis supplemented).

74. Some out-migrations have been reported among Brahmins for seeking employment and Kammas for cultivation, Weavers (Sales), Malas and Madigas (Scheduled castes) have migrated

to even places outside the state. Similarly, carpenters and goldsmiths (Viswabrahmins) left the village to eke out livelihood elsewhere. Some inmigrations have also taken place among Vysyas for business, Goundlas and Settibalijas for toddy tapping which has high employment potential in the village and Oilmongers (Telukulas) who set up oil ghanis. Among Kapus, Washermen (Chakalis), Shepherds (Gollas), Potters (Kummaris), and Barbers (Mangalis) there have been no migrations — either inmigration or outmigration. The Medari, Kshatriya, Dommari, Goorkha households are recent inmigrants to this village. During 1916 to 1936 and upto 1951, some inmigrations among Kammas have taken place while outmigrations took place among them during 1951-71.

75. **General feel of the village :** By mere mention of a village in East or West Godavari district, a deltaic village strikes to one's mind with vagaries of monsoons and inundation, the greenary of the area and the fields teeming with rich harvests of paddy, sugarcane, plantains, the ubiquitous coconut, palmyrah-palm trees, etc. But Unagatla is different because of its location in an upland area of the district. However, it has the advantages of both wet and dry cultivation. Prior to 1966, it was entirely dependent on dry cultivation and on the bounty of Rain God. Electrification of the village during 1966 gave a new impetus to the hardworking zeal of the ryot. Tube well and filter points numbering over 60 almost paved way for Green Revolution. Irrigated crops like paddy, sugarcane, plantains, turmeric, etc., which yield substantial income to the cultivators brought new era of economic prosperity. The yields have gone up rapidly, and several of the hitherto average peasants have become rich landlords.

76. The dress and address of the villagers is typical of the district but it is slightly different from that of East Godavari district. It has a tinge of Krishna district's culture added to it, probably due to the fact that it was part and parcel of Krishna district prior to the formation of West Godavari district in 1925. The village as well as the area around Kovvur and Nidadavole has potentialities for agro-based industries.

2 SOCIAL DEMOGRAPHY & VITAL STATISTICS

Unagatla village is spread over an area of 6.24 square kilometres (2.41 square miles). The density of population as of 1971 Census is 754 persons per square kilometre. Densities of population of the State and West Godavari district as of 1971 Census are 157 and 305 respectively. Density of population of Kovvur and rural area of Kovvur taluk are 1,155 and 999 respectively. The density of population of the village is nearly five times to that of the State average and two and half times of the district density but only two-thirds of the taluk average.

2. Kovvur is one of the fertile taluks of the district with delta and upland cultivation. So, considerable degree of concentration of population is found in this taluk. Unagatla is also one of the developing villages in Nidadavole firka of Kovvur taluk. Till a decade ago, the village was entirely dependent on dry cultivation and therefore density of population of this village was less than that of the average density of the taluk.

3. **Unagatla and other villages in the area of influence of Nidadavole town—A comparison :** In order to assess the comparative growth of Unagatla with other villages in the neighbourhood, study of the Primary Census Abstract of a few villages nearer to Nidadavole town is considered necessary. The villages selected are : (1) Chikkalapalem, (2) Unakaramilli, (3) Thimmarajupalem, (4) Kalavalapalle and (5) Markondapadu.

4. (1) *Chikkalapalem :* This village is towards north-western side of Nidadavole town at a distance of 13 kilometres and 8 kilometres to the west of Unagatla village. The spread of the village is over an area of 37.4 square kilometres (14.46 square miles) and the population as per 1971 Census is 4,106. Both tanks and tube wells provide irrigation to the wet lands. There are two primary schools, a dispensary and a post office. There is a vast expance of 161.8 Hectares (398 acres) of pasture and minor forest land used for grazing the cattle by people of the neighbouring villages.

5. (2) *Unakaramilli:* This village is situated towards south of Nidadavole town at a distance of 6 kilometres and 10 kilometres in the south-west of Unagatla. It is spread over an area of 2.63 square kilometres (1.07 square miles) with a population of 1,219. The village has irrigation facilities under tank and tube wells; there is a primary school and a telegraph office also.

6. (3) *Thimmarajupalem:* Spread over an area of 1.37 square kilometres (0.53 square miles), it has a population of 1,153. It is situated towards south of Nidadavole at a distance of 2 kilometres and 7 kilometres to the south of Unagatla. The village is electrified. For drinking purposes, both tank and well water is used by the villagers. There are two primary schools and a post office. Irrigation is under canals and tube wells.

7. (4) *Kalavalapalle:* Spread over an area of 11.6 square kilometres (4.48 square miles), this village is situated 8 kilometres to the north-west of Nidadavole and 3 kilometres to the south-west of Unagatla. The village has a population of 3,394 and is electrified. Sources of irrigation are both tanks and tube wells and for drinking purposes also tank and well water is used. There are a primary school, a middle school and a child welfare centre in the village.

8. (5) *Markondapadu:* Spread of the village is 8.5 square kilometres (3.29 square miles) and population 3,819. It is situated 5 kilometres to the north-east of Nidadavole and 3 kilometres towards east of Unagatla. This village is benefited by canal irrigation and also electrified. For drinking purposes they use both tank and well water. There are two primary schools.

9. (6) *Unagatla:* The village under study, is spread over an area of 4.24 square kilometres (2.41 square miles) and situated 6 kilometres towards the north of Nidadavole town. It has a population of 4,703. Like other adjoining villages, it is predominantly an agricultural village. Tank and well water is used for drinking purposes. The village is electrified and pumpsets are fitted to tube wells for irrigation purposes. There are a primary school, a high school, a maternity and child welfare centre. This in brief is an account of a few selected villages of differenct sizes in the neighbourhood of Nidadavole town.

10. **Primary Census abstract of the village Unagatla, some neighbouring villages and Rural Area of Kovvur Taluk—A comparative study :** There are 110 revenue villages in Kovvur taluk comprising an area of 997 square kilometres forming 98.17 percent of the total area of the taluk. The area of Unagatla village which is 4.24 square kilometres forms 0.425 percent of the rural area of the taluk. The number of residential houses (817) and households (1,059) in the village form 1.87 percent and 1.88 percent of the total houses (43,615) and households (56,314) of the rural areas of the taluk. The household congestion index in the village is 1.3 (1 house for 1.3 household) while in the rural areas of the taluk, it is 1.29. Population of Unagatla village is 4.07 percent of the taluk rural population (43,615).

11. **Density of Population :** While Density of population of Kovvur taluk, as of 1971 Census is 299 per square kilometre. for rural areas it is 259. The density of population of Unagatla village is 754 per square kilometre. These densities of population are slightly lower than the district density of 305 and far higher compared to the average density of population of the state, which is only 157 persons per square kilometre.

12. Following statement shows the comparative figures of density of population of the district, taluk, rural areas of the taluk, Unagatla village and some villages in the neighbourhood of Nidadavole. town.

Statement II — (1)

DENSITIES OF POPULATION — A COMPARISON

Area/Village/Town	*Area (In Square Kilometres)*	*Population*	*Population density per square kilometre*
1	2	3	4
West Godavari district	7,780.00	2,374,306	305
Rural areas of the district	7,640.00	1,953,921	256
Kovvur taluk	1,015.60	303,664	299
Rural areas of the taluk	997.00	257,897	259
Unagatla village	6.24	4,703	754
Chikkalapalem village	37.45	4,106	110
Unakaramilli village	2.77	1,219	440
Thimmarajupalem village	1.37	1,165	850
Kalavalapalle village	11.60	3,394	293
Markondapadu village	8.52	3,819	448

The density of population of the village, is thus far higher to those of the district, rural areas of the district, both Kovvur taluk and its rural areas, and all but one of the 5 selected villages in the nighbourhood of Nidadavole, the nearest town. The density of population of the only village Thimmarajupalem is higher by 96 persons per square kilometre compared to the village under restudy.

13. **Household Congestion Index :** The ratio of households to house is known as household congestion index. Following statement shows the comparative data on the household congestion index.

Statement II — (2)

HOUSEHOLD CONGESTION INDEX

Area/Village/Town	*No. of Houses*	*No. of House-holds*	*House-hold conges-tion index*
1	2	3	4
West Godavari district. . . .	417,155	512,450	1.23
Rural areas of the district . . .	356,255	423 113	1.19
Urban areas of the district . . .	60,900	89,337	1.47
Kovvur taluk	49,611	66,239	1.34
Rural areas of Kovvur taluk . .	43,615	56,314	1.29
Nidadavole town	3,051	5,051	1.66
Unagatla village	817	1,059	1.30
Chikkalapalem village	594	836	1.41
Unakaramilli village	152	233	1.53
Thimmarajupalem village . . .	178	262	1.47
Kalavalapalle village	468	742	1.59
Markondapadu village	667	882	1.32

The index for Kovvur and rural areas of the taluk is higher than that of the district and rural areas of the district. Similarly Nidadavole town has a higher household congestion index than that of the urban areas of the district. The household congestion index of the referrent village is lower than all the selected neighbouring villages and it is near about the average of the rural areas of the taluk. This shows that the housing condition of the village is far better than the other areas in comparison.

14. **Size of Household :** Apart from household congestion index, another yardstick which helps comparison of the condition of accommodation is the size of household, *viz.*, number of persons living in the household. A better index of accommodation would be the average number of persons per living room.

15. The statement below shows the comparative data on average size of households.

Statement II — (3)

AVERAGE SIZE OF HOUSEHOLD

Area/Village/Town	*No. of House-holds*	*Popula-tion*	*Size of house-hold (Col. 3) (Col. 2)*
1	2	3	4
West Godavari district. . . .	512,450	2,374,306	4.6
Rural areas of the district . . .	423,113	1,953,921	4.6
Urban areas of the district . . .	89,337	420,385	4.7
Kovvur taluk	66,239	303,664	4.6
Rural areas of Kovvur taluk . .	56,314	257,897	4.6
Nidadavole town	5,051	23,377	4.6
Unagatla village	1,059	4,703	4.4
Chikkalapalem village	836	4,106	4.9
Unakaramilli village	233	1,219	5.2
Thimmarajupalem village . . .	262	1,165	4.5
Kalavalapalle village	742	3,394	4.6
Markondapadu village	882	3,819	4.3

Average size of household in both rural and urban areas of the district and taluk is more or less the same, *i.e.*, around 4.6 persons. Compared to the neighbouring villages, average size of the household in Unagatla village is lower than those of all other villages except Markondapadu. Taken by this canon of average size of household also, the accommodation condition in this village is far better compared to the other selected areas.

16. **Scheduled Caste Population :** Following statement shows comparative data on the proportion of Scheduled Caste Population to the total population.

Statement II — (4)

COMPARATIVE DATA ON SCHEDULED CASTE POPULATION

Area/Village/Town	*Total Population*	*Scheduled caste population*	*Percentage of Scheduled caste Population to total*
	2	3	4
West Godavari district . . .	2,374,306	340,301	14.33
Rural areas of the district . . .	1,953,921	310,040	15.87
Urban areas of the district . . .	420,385	30,261	7.20
Kovvur taluk	303,664	70,682	23.28
Rural areas of Kovvur taluk . . .	257,897	65,037	25.22
Nidadavole town	23,377	2,852	12.20
Unagatl village	4,703	745	15.84
Chikkalapalem village	4,106	972	23.67
U akaramilli village	1,219	149	12.22
Thimmarajupalem village . . .	1,165	399	34.23
Kalavalapalle village	3,394	668	19.68
Markondapadu village	3,819	1,044	27.34

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 on par with the average in the rural areas of the district and lower than the average of both the rural areas of the taluk and of the taluk by 37.2 percent and 31.96 percent respectively. The Scheduled caste population is found to be higher in the villages of Thimmarajupalem, Markondapadu, Chikkalapalem and Kalavalapalle compared to Unagatla—the referrent village.

17. 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 reasons for lesser concentration of Scheduled caste population in the urban areas are that there is less scope for employment of agricultural labour or unskilled manual labour, and also that conversion to Christianity is comparatively higher among Malas and Madigas.

18. **Scheduled Tribe Population :** Though the Scheduled tribes' population constitutes 3.8 percent of the total population of the state, they are more concentrated in Visakhapatnam, Srikakulam and Adilabad districts and in particular the hilly tracts rather than plains villages and towns. Following statement shows the comparative data on Scheduled tribes' population.

Statement II — (5)

COMPARATIVE DATA ON SCHEDULED TRIBES POPULATION

Area/Village/Town	*Total Population*	*Scheduled tribe population*	*Percentage of Scheduled tribe population to total*
1	2	3	4
West Godavari district . . .	2,374,306	51,723	2.18
Rural areas of West Godavari district.	1,953,921	48,463	2.49
Urban areas of West Godavari district	420,385	3,260	0.78
Kovvur taluk	303,364	3,617	1.19
Rural areas of Kovvur taluk . .	257,897	2,941	1.14
Nidadavole town	23,377	174	0.74
Unagatla village	4,703	14	0.29
Chikkalapalem village	4 106	7	0.17
Unikaramilli village	1,219	..	..
Thimmarajupalem village . . .	1,165	..	..
Kalavalapalle village	3 394	13	0.38
Markondapadu village	3,819	60	1.57

Out of the total Scheduled tribes' population of 51,723 of the district, more than half (57.49 percent or 29,734 persons) live in the agency area of Polavaram taluk itself. In Polavaram taluk, the Scheduled tribe population (29,734) is more than half (55.08 percent) of the taluk total population (53,987). Hence, there is no concentration of Scheduled tribe population in the town and villages of plains area in the district. So far as the

villages selected for comparative study in the vicinity ot Nidadavole, nearest town to Unagatla village are concerned, concentration of Scheduled tribe population is negligible except at Markondapadu village (1.57 percent) while in Unakaramilli and Thimmarajupalem villages, not a single family of Scheduled tribe is living.

19. **Sex Ratio :** Sex-ratio is the proportion of females for 1,000 males. Normal sex ratio indicates that the distribution of population among both the sexes should be 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. In urban areas, generally there is a concentration of more males than females due to the availability of employment potential. In the initial stages of migration, only male workers go to urban areas for employment and family migration follows far later. The following statement gives the comparative data on population by sex and sex-ratios.

Statement II — (6)

COMPARATIVE DATA ON SEX-RATIO

Area/Village/Town	*Male Population*	*Female Population*	*Sex Ratio (Females per 1,000 males)*
1	2	3	4
West Godavari district	1, 90,938	1,183,368	994
Rural areas of West Godavari district .	980,122	973,799	994
Urban areas of West Godavari district .	210,816	209,569	994
Kovvur taluk	153,291	150,373	981
Rural areas of Kovvur taluk . . .	130,301	127,596	979
Nidadavole town	11, 36	11,641	992
Unagatlavillage	2,338	2,365	1,012
Chikkalapalem village	2,105	2,001	951
Unakaramilli village	608	611	1,005
Thimmarajupalem village . . .	585	580	991
Kalavalapalle village	1,720	1,674	973
Markondapadu village	1,919	1,900	990

The proportion of females per 1,000 males, *i.e.*, the sex-ratio is slightly lower in the district— both in the rural and urban areas and similarly in Kovvur taluk and rural areas of Kovvur taluk. In the referrent village, the female proportion is more by 12 per 1,000 males whereas in other villages taken up for comparison except in Unakaramilli, male population is slightly more. It may be inferred from the above statement that there may be some out-migration of working male population and that this village does not provide very attractive opportunities of employment for outsiders.

20. **Population Growth 1961-71 :** The following statement shows the comparative data on population growth during the decade 1961-71.

Statement II — (7)

COMPARATIVE DATA ON POPULATION GROWTH

Area/Village/Town	*Population in*		*Decadal growth rate*	*Average annual growth rate*
	1961	1971		
1	2	3	4	5
West Godavari district . .	1,978,257	2,374,306	+20.02	+ 2.00
Rural areas of West Godavari district . . .	1,664,284	1,953,921	+17.40	+ 1.74
Urban areas of West Godavari district	313,973	420,385	+33.89	+ 3.39
Kovvur taluk	247,089	303,364	+22.78	+ 2.28
Rural areas of Kovvur taluk .	214,820	257,987	+20.09	+ 2.01
Nidadavole town . . .	16,842	23,377	+38.80	+ 3.88
Unagatla village . . .	4,107	4,703	+14.51	+ 1.45
Chikkalapalem village . .	4,152	4,106	— 1.11	— 0.11
Unakaramilli village . .	925	1,219	+31.78	+ 3.18
Thimmarajupalem village .	796	1,165	+46.36	+ 4.64
Kalavalapalle village . .	2,698	3,394	+25.80	+ 2.58
Markondapadu village . .	3,279	3,819	+16.47	+ 1.65

The decennial population growth of the state during 1961-71 was 20.9 percent and that of West Godavari district was 20.02 percent, *i.e.*, the district growth rate is in tune with the state growth rate. The rate of growth in the urban areas of the district is almost double the growth rate in the urban areas. Growth rate of Kovvur taluk is slightly more than that of the district and the state. Here also the growth rate in the rural areas is less than that of the entire taluk and the growth rate of Nidadavole town is nearly double that of the rural area of the taluk.

21. Except Chikkalapalem which recorded a small negative growth, growth rate of the referrent village is the lowest when compared with other villages in the neighbourhood of Nidadavole town. It is the highest with +46.36 percent over the decade or with an annual rate of +4.64 percent in Thimmarajupalem village followed by Unakaramilli village with +3.18 percent per annum, Kalavalapalle with +2.58 percent per annum, Markondapadu with +1.65 percent per annum while that of Unagatla village is only +1.45 percent. The heavy increase in the growth rate of urban areas, apart from natural growth can be attributed to the influx of rural population. Local enquiries reveal that this rural population migrating to the towns and cities consists of affluent section who temporarily settle in urban areas in order to get their children educated; those who completed education seeking employment and finally the surplus man-power in the villages who seek employment in industries and services as semi-skilled and unskilled casual labourers.

22. **Migration :** District Pattern : Place of birth statistics of the district show that 353,675 persons forming 15.17 percent of the total population of 23.32 lakhs as of 1961 Census and 419,872 persons forming 15.03 percent of the total population of 27.94 lakhs at 1971 Census were affected by migration.

23. To find out the net migration position of the district, we may broadly categorise those belonging to other districts and enumerated in West Godavari district as 'inmigrants' and those born in this district but enumerated in other districts as out-migrants. As of 1961 Census 86,975 males and 112,676 females moved into the district while 67,689 males and 86,335 females moved out of the district. Thus the net migration was +45,627 of whom were 19,286 males and 26,341 females. At the 1971 Census, the inmigrants were 93,960 males and 127,960 females while the outmigrants were 85,146 males and 112,806 females. The net migration was

+23,968 of whom were 8,814 males and 15,154 females. This shows that though at both the Censuses, there was positive net migration, the proportion of in-migrants has gone down slightly while the proportion of out-migrants has increased from 1961 to 1971. Both in-migration and out-migration relate to East Godavari, Krishna, Visakhapatnam, Guntur, Khammam and Srikakulam districts of the State. Among those born within the district but outside the place of enumeration and those born in other districts of the State, females far outnumbered the males, which indicates marriage migration, apart from family migration. The migration pattern of the village is discussed below.

24. The Village : The 1917 report gives some particulars of outmigration as follows : 'Emigrants leave the village for two reasons : (1) indebtedness and (2) want of sufficient work and means of living..... Two families of weavers have gone to Rajahmundry for factory work, and one family of Komatis (Vysya) to the Godavari agency. Some of the Panchamas (Mala S.C. people) and toddy drawers (Goundla & Settibalija) go to Rangoon, Singapore and formerly went to Natal and the Transvaal (South Africa). They return at the end of $1\frac{1}{2}$ to 2 years.

25. The 1937 report makes no mention about migration. The 1962 Survey report gives particulars of migrant families that came and settled in the village out of the 211 sample households (of a total 932 households). Among the 211 sample households covered, there are 27 migrant families in the village. Of these 27 migrant families, six had come down to the village from other districts, eleven from other places in the same district and the rest from other villages of the same taluk. All the migrant families are rural in nature. The reasons for inmigration are : (1) family relations and (ii) to eke out the livelihood. Following statement shows the particulars as of 1961-62 Survey of migrant households about the place from where they migrated, reasons for migration and occupation before migration to this village by caste/community.

Statement II — (8)

INMIGRATION BY HOUSEHOLDS AND PLACE AND REASONS BY CASTE/TRIBE/COMMUNITY, 1961-62.

Sl. No.	Caste/Tribe/ Community	Number of Households—Inmigration from								Occupation before the inmigration	Reasons for inmigration
		Outside the State		Outside the district but within the state		Outside the taluk but within the district		Within the taluk			
		Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban		
1	2	3	4	5	6	7	8	9	10	11	12
1	Settibalija	..	..	..	..	4	..	2	..	Labour	1. For better wages
										Toddy tapping	2. Called by his maternal uncle
										Agriculture & Toddy tapping	3. Wife's place
										Labour	4. Wife's place
										Labour	5. Wife's place
										Labour	6. Wife's place
2	Madiga	..	..	..	..	2	..	..	..	Labour	1. Uncle's house
										Agriculture	2. Wife's place
3	Golla	..	..	..	..	..	..	1	..	..	1. Due to his father's death.

Statement II—(8)—(Contd).

1	2	3	4	5	6	7	8	9	10	11	12
4	Kapu	..	..	2	..	1	..	1	..	..	1. Uncle's place (as his parents died he was brought up by his uncle)
										Business	2. Wife's place
										Labour and Agriculture	3. Because his uncle adopted him as his son.
										Basket making	4. To eke out his livelihood.
5	Uppara	..	..	..	..	1	..	..	..	..	1. To eke out his livelihood.
6	Muslim	..	..	1	..	..	..	..	..	Labour	1. Wife's place
7	Kamsali	..	..	..	..	2	..	..	..	Goldsmithy	1. To eke out his livelihood.
										Goldsmithy	2. Wife's place & better prospects.
8	Dommara	..	..	..	..	..	..	1	..	Exhibiting acrobatics	1. Protection of the village.
9	Senapathi	..	..	..	..	1	..	..	..	Weaving	1. Because it is his father-in-law's house.
10	Goundla	..	..	3	..	..	..	5	..	Labour	1. To eke out livelihood.
										..	2. After death of his parents he came over here.

Statement II—(8)—(Concld).

1	2	3	4	5	6	7	8	9	10	11	12
										..	3. Because his maternal uncle brought him here.
										Agriculture	4. Because her maternal grandfather brought her here.
										Labour	5. After her husband's death her parents brought her here.
										..	6. Because this was his father-in-law's place.
										..	7. Due to death of her husband.
										..	8. After marriage he came here.
	Total .	. ..	..	**6**	..	**11**	..	**10**	..		

26. 1971 Census enumeration of the village gives information on place of birth and place of last residence of the people. Table 28 shows that out of the total population of 4,703, as many as 3,318 persons (2,048 males and 1,270 females) were born in the village and their place of last residence was the referrent village itself. Another 25 persons (12 males and 13 females) were born in the village but their places of last residence were within and outside the district. Only one male came from an urban area in Orissa state. Assuming migration units to be families with equal proportion of sex among the migrant units (since this is not an urban area with potential attraction for outsiders), disproportionately large number of females over males whose places of birth and places of last residence are other than the referrent village, gives an indication of marriage migration of females to this village. On the above assumptions, we can arrive at marriage migration of females and family migration to this village.

Statement II — (9)

ESTIMATION OF MARRIAGE MIGRATION OF FEMALES AND FAMILY MIGRATION OF UNAGATLA VILLAGE*

Sl. No.	*Place of birth and place of last residence*	*Persons*		*Migrants by family units (assuming equal numbers among migrants by sex)*	*Marriage migration of females*
		Males	*Females*		
1	2	3	4	5	6
1	Other villages of the same taluk.	214	889	428	675
2	Towns of the district .	19	41	38	22
3	Other districts of the state	44	152	88	108
4	Other states (Orissa) .	1	..	...	..
	Total . . .	**278**	**1,082**	**554**	**805**

*** Based on place of birth and place of last residence data of 1971 Census of the village.**

NOTE : Columns 5 & 6 are estimations. Column (5) is arrived at by adding equal number to the figure in column (3) since among in-migrants, males and females are supposed to be equal. Column (6) is arrived at by deducting column (3) from Column (4).

It can be seen from the above statement that among 1,360 persons whose places of birth and places of last residence are different from the village, are inmigrants to this village and 805 of them are females who came over after their marriages

with people in the village. Excluding the inmigration of females, number of actual migrants is only 555, of whom males and females are assumed to be in equal numbers. Assuming the average size of family (Household) to be 4.4 members (of the village), 126 households (555 persons) seem to have migrated to this village.

27. **Out-Migration :** As regards out-migration, accurate data are not available. As has already been stated in Chapter I. prior to 1961, some cultivating families belonging to Kamma caste migrated to Bodhan and Banswada taluks of Nizamabad district, Nandyal taluk of Kurnool district and after 1961 mostly to Bellary and Raichur districts of Karnataka state. Some agricultural labour families of Mala and Madiga (Scheduled castes) migrated to Bombay and other areas of Maharashtra as casual labourers in the Electricity Department while some weavers families (Sales) migrated to Rajahmundry to eke-out a living. In the absence of authentic data on in-migration and out-migration, it is not possible to say whether the net migration to the village is positive or negative. As can be seen from Statement I—(3), the decadal population growth rate of the village during 1951-61 was more than that of the state, district and taluk averages while during the last decade, *i.e.*, 1961-71 the same for the village is lower than the average growth rates of the same comparables. This is probably due to the excess of out-migration over in-migration and also the impact of Family Planning programmes compared to other comparables.

28. During the revisit of Investigator in June, 1977 to this village, the following cases of out-migration have been reported by the village elders. This list is not exhaustive. However, it would serve as an indicator of the nature of out-migration. Two big landlords of Kamma caste, *viz.*, Sri Koteswara Rao and another a lady belonging to Chitturi family of Tanuku taluk of this district purchased large extents of cultivable lands in Gangavati area in Raichur and Siruguppa taluk of Bellary districts in Karnataka state and sold away these lands for profits. Some enthusiastic small farmers of this village received this information through some cultivating families from the nearby neighbouring East Godavari district. They sold away the small extents of land in this village and purchased a few more acres there in Karnataka state.

29. Sri Vuppuluru Veera Raju sold away his two acres of land in 1969 and migrated to Gangavati area where he purchased 6 acres of land. Sri Athukuri Thathabbayi sold away 90 cents (0.9 acre) in this village in around 1970 and purchased 8 acres there. Sri Vuppuluri Muneeswara Rao left this village with

Rs. 2,000 after selling his half-an-acre of land and purchased 5 acres of land there in 1969. Sri Chittturi Brahmanandam left this village in 1965 for Davanagere area. He sold away 4 acres and purchased 10 acres. All these persons belong to Kamma caste and they are now enjoying better livelihood in cultivation. Another three households belonging to other castes also migrated to the same area. Sri Chikkam Subba Rao left this village in 1965. He sold away 2 acres of land in the village and now he has 5 or 6 acres. Sri Kavala Rama Rao left this village in 1972. He sold his one acre bit of land and purchased 4 acres there. Sri Subba Rao and Sri Rama Rao, both belong to Kapu caste.

30. Another Sri Kankanala Venkanna of Settibalija caste left this village in 1969 with an amount of Rs. 1,000. He occupied 8 acres of fallow land for small amounts of money and brought the land under cultivation. It is reported that all these persons are prospering and well settled as agriculturists in Raichur and Bellary districts of Karnataka state. Apart from the above 8 families which out-migrated for making a livelihood on agriculture, one Sri Nookavalli Subbanna of Sale (weaver) caste left this village for another village near Nidadavolu in 1972 and is making his livelihood on weaving as in his village he is not getting sufficient remuneration and as he does not want to change his traditional occupation. In spite of better conditions prevailing in agriculture, this out-migration seems to have taken place for two reasons, *viz.*, they sought better avenues and more area of agricultural lands at cheaper rates elsewhere on the one hand and on the other hand they wanted to get relief from the over concentration and competition in agriculture in this village.

31. **Literacy :** As of 1971 Census, percentage of literacy of West Godavari district was 34.4 percent which is 9.8 percent more than that of the State (24.6%). At the 1961 Census, literacy rate in the district was 30.76 percent and that of the State was 24.62 percent. Kovvur taluk as a whole recorded a literacy rate of 26.13 percent as of 1961 Census while the rural and urban areas recorded 23.36 percent and 44.57 percent respectively. At the 1971 Census, the literacy rate of Kovvur taluk, rural and urban areas of the taluk respectively are 30.67 percent, 27.66 percent and 47.61 percent. Nidadavole town recorded literary rates of 41.97 percent and 46.84 percent as of 1961 and 1971 Censuses respectively.

32. The increase in literacy rate of some of the neighbouring villages in the area of influence of Nidadavole town during the decade 1961 and 1971 is shown in the following statement.

Statement 11 — (10)

INCREASE IN LITERACY DURING 1961-71 — A COMPARISON

Sl. No.	Name of Village	1961			1971			Percentage increase in literacy
		Persons	Literates	Percentage literacy	Persons	Literates	Percentage literacy	
1	2	3	4	5	6	7	8	9
1	Unagatla	4,107	944	22·99	4,703	1,245	26·47	+3·48
2	Chikkalapalem	4,152	725	17·46	4,106	774	18·85	+1·39
3	Unakaramilli	925	283	30·59	1,219	456	37·41	+6·82
4	Thimmarajupalem	796	178	22·36	1,165	287	24·64	+2·28
5	Kalavalapalle	2,698	675	25·02	3,394	915	26·96	+1·94
6	Markondapadu	3,279	725	22·11	3,819	1,016	26·60	+4·49

Unakaramilli, a small village having about one-fourth of the population of the referrent village has high literacy rates both at the 1961 and 1971 Censuses. Chikkalapalem recorded low literacy rates at both the Censuses. The literacy rates of the other villages, *viz.*, Thimmarajupalem, Kalavalapalle, Markondapadu and the referrent village are more or less equal. In spite of the existence of a high school in the village under reference, the literacy rate is not high for the following reasons.

The agriculturists are interested in initiating their sons to cultivation and related pursuits in order to avoid engaging attached agricultural labourers who are to be paid Rs. 1,600 to Rs. 2,000 per annum while the agricultural labourers are in the habit of sending their sons and daughters to agricultural and casual labour works in order to supplement their meagre incomes. This has resulted in the slow growth of literacy. This is corroborated by the stagnancy in the numbers of high school pupils (Statement IV—(8).

33. **Non-workers :** The item 'Main Activity' was intended to explain the participation of individual in the production of goods or rendering the services. This classification also helped to categorise workers and non-workers. Those engaged in unpaid home duties doing no other work, full-time students or children attending schools, retired persons doing no other works or rentiers, dependents, beggars, convicts in jails or inmates of penal, mental or charitable institutions and the category 'other non-workers' who include those seeking work are called non-workers.

34. **Participation rates of workers by industrial Category :** 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, *viz.*, workers and non-workers. A 'Worker' is a person whose main activity is participation in any economically productive work by his physical or mental activity. Work involves not only actual work but effective supervision and direction of work.

35. The participation rate for the State as of 1971 Census on the basis of main activity only is 41.4 percent. The same for the district is 40.6 percent. Male and female participation rates are 58.2 percent and 24.2 percent for the state and 59.2 percent and 21.9 percent for the district respectively. The following comparative statement shows the participation rates of workers by industrial category of the state, district, the taluk, rural areas of the taluk, Nidadavole town and of some of the neighbouring villages of Unagatla

Statement II — (11)

COMPARATIVE DATA ON INDUSTRIAL CATEGORY OF WORKERS, 1971

Area/Village/Town	INDUSTRIAL CATEGORY I	II	III	IV	V		VI	VII	VIII	IX		
	Cultivators	*Agricultural labourers*	*Live-stock forestry, fishing, hunting & plantations, orchards and allied activities*	*Mining & Quarrying*	*Manufacturing in Processing, Servicing and Repairs* (a) *Household industry*	(b) *Other than household industry*	*Construction*	*Trade & Commerce*	*Transport, storage & Communications*	*Other Services*	*Percentage of Workers to total persons*	*Percentage of Non-workers to total population*
1	2	3	4	5	6	7	8	9	10	11	12	13
Andhra Pradesh State	32·18	37·92	0·53	3·30	4·85	4·20	1·58	5·46	2·18	7·80	41·40	58·60
West Godavari district	22·44	50·02	0·19	2·86	2·88	4·64	0·99	5·85	1·96	8·16	40·60	59·40
Rural areas of West Godavari district	25·09	54·99	0·22	3·05	2·46	2·66	0·64	3·51	0·90	6·48	49·30	50·70
Urban areas of West Godavari district.	6·01	19·36	0·05	1·68	5·50	16·86	3·14	20·28	8·50	18·62	31·96	68·04
Kovvur taluk	21·06	53·20	0·54	2·86	2·08	4·85	0·95	4·82	2·26	7·38	41·53	58·47
Rural areas of Kovvur taluk	23·20	57·08	0·61	2·97	2·06	3·20	0·56	3·35	1·18	5·79	42·92	57·08
Nidadavole town	4·69	24·07	0·07	1·38	2·84	14·67	2·80	20·34	12·10	17·05	31·65	68·35
Unagatla village	19·21	65·38	0·40	..	1·68	2·91	0·22	3·93	0·18	6·09	48·16	51·84
Chikkalapalem village	24·90	67·93	..	..	1·72	0·83	..	2·72	0·06	1·83	43·81	56·19
Unakaramilli village	25·74	40·85	..	..	0·43	0·64	..	30·43	0·21	1·70	38·56	61·44
Thimmarajupalem village	21·92	61·92	..	0·77	0·77	3·27	0·58	3·65	0·38	6·73	44·64	55·36
Kalavalapalle village	26·18	50·78	..	7·98	3·07	0·27	0·14	1·84	0·55	9·20	43·22	56·78
Markondapadu village	18·98	63·74	..	0·46	2·91	1·22	0·58	2·27	3·61	6·23	44·99	55·01

It can be seen from the above statement that the percentage of workers to total population in the district is slightly lower by 0.8 percent than that of the state average. Percentages of workers in the rural area of the district and of the taluk as well is far higher compared to the urban area of the district and Nidadavole. Percentage of workers in the rural area of the taluk (42.92 percent) is lower than that of the rural area of the district (49.3 percent) by 6.4 percent.

36. In Unagatla, the percentage of workers compared to all other referrent villages, the state, district and taluk is higher (except for the rural area of West Godavari district where it is slightly higher, *i.e.*, 1.1 percent than the referrent village). In this village, there are workers in all industrial categories except Mining and Quarrying. Taken by individual categories of industrial workers, the percentage of workers as cultivators is lower compared to the state average, district average, rural area of the district, Kovvur taluk and rural areas of Kovvur taluk and all the villages under reference except Markondapadu. Percentages of cultivators are very small in the urban area of the district and in Nidadavole town. It is natural that in urban areas, a smaller proportion would be engaged in agricultural pursuits while a larger proportion would be busy in secondary and tertiary occupations.

37. In all the areas of comparison, agricultural labourers constitute a higher proportion than cultivators. In the entire district, including the rural areas, agricultural labourers are more than 50 percent of the workers. In Unagatla village, percentage of agricultural labourers is 65.38 while in other villages taken up for comparison, the range is between 40.85 percent in Unakaramilli and 67.93 percent in Chikkalapalem villages. In Mining and Quarrying while small percentage of workers are engaged in the state, rural and urban areas of the district and taluk, there are none in Unagatla, Chikkalapalem and Unakaramilli villages. All the first four categories, viz., cultivators, agricultural labourers, livestock, forestry etc. and those engaged in mining and quarrying come under the broad category of industrial workers under 'Primary' sector.

38. Manufacturing in household industry and in other than household industry and construction come under the 'Secondary' sector. Trade and commerce, transport, storage and communications and other services come under the 'Tertiary' sector. The following statement shows the comparative data on sectorwise distribution of workers.

Statement II — (12)

SECTORWISE DISTRIBUTION OF WORKERS

Area/Village/Town	*Percentage of workers in*		
	Primary Sector	*Secondary Sector*	*Tertiary Sector*
1	2	3	4
West Godavari district	75.51	8.51	15.98
Rural areas of West Godavari district .	83.35	5.76	10.89
Urban areas of West Godavari district .	27.10	25.51	47.39
Kovvur taluk	77.65	7.89	14.46
Rural areas of Kovvur taluk . . .	83.86	5.83	10.31
Nidadavole town	30.21	20.30	49.49
Unagatla village	84.99	4.81	10.20
Chikkalapalem village	92.83	2.55	4.61
Unakaramilli village	66.60	1.06	32.34
Thimmarajupalem village . . .	84.62	4.61	10.77
Kalavalapalle village	84.93	3.48	11.59
Markondapadu village	83.18	4.71	12.11

The above statement shows that workers in the secondary sector constitute small proportion in all the areas of comparison. In the urban areas of West Godavari district and in Nidadavole town, workers in the tertiary sector constitute high proportion than the workers in the primary and secondary sectors while in the rural areas, workers in the primary sector constitute very high proportions. In the villages taken up for comparison, except in Unakaramilli village, workers in the primary sector constituted more than 80 percent while in the secondary sector the range is small and narrow which is between 1.06 percent in Unakaramilli village and 4.81 percent in Unagatla village. Workers in the primary and tertiary sectors in Unakaramilli village are 66.60 percent and 32.34 percent, *i.e.*, they constitute the lowest and highest percentages of primary and tertiary sectors compared with those of other selected villages. Excepting Unakaramilli village which constituted a high percentage of 32.34 in the tertiary sector, in other villages, the percentage of workers in tertiary sector ranged between 4.61 percent in Chikkalapalem village and 12.11 percent in Markondapadu village. The sectorwise percentages of workers in the referrent village are in tune with those of the rural areas of the taluk.

39. **Primary Census Abstract of the Village : A comparison— 1961 and 1971 :** There is no change in the area of the village from 1961 to 1971. It is 6.24 square kilometres (2.41 square miles). The number of houses and households increased from 610 to 817, *i.e.*, 33.17 percent and from 932 to 1,059, *i.e.*, by 13.62 percent respectively. The population has increased by 14.51 percent during the decade. The increase in houses is 2.4 times to that of the increase in the households. This shows that several new houses were constructed during the decade. The Scheduled caste population has increased by 19.39 percent while the Scheduled tribes population registered a decrease from 18 to 14, *i.e.*, — 22.22 percent. Literacy rates were 22.99 percent and 26.47 percent during 1961 and 1971 Censuses. Similarly male and female literacy rates were 29.14 percent and 16.65 percent in 1961 and 30.88 percent and 22.11 percent at 1971 Census respectively. While the increase in male literacy is 1.74 percent only, among females it recorded 5.46 percent.

40. **Non-Workers :** Non-workers formed 48.33 percent to the total population of the village in 1961 while at the 1971 Census they were 51.84 percent. The proportion of non-workers has increased by 3.51 percent. This increase is mainly due to the awareness on the part of the Scheduled castes and other Backward classes, to send their children to school.

41. **Workers :** Workers formed 51.61 percent of the total population in 1961 while in 1971 they were only 48.16 percent. The decrease of 3.51 percent is on account of the increase in the school going children particularly from the Scheduled castes and other Backward classes.

42. Statement II-13 on page 53 shows the industrial category of workers as of 1961 and 1971 Censuses.

43. The above statement shows decrease in the number of workers in cultivation from 548 in 1961 to 435 in 1971. Similarly workers in manufacturing in household industry and other than household industry also decreased from 497 to 104. On the other hand, there is a very high increase in the number of

Statement II — (13)

WORKERS BY INDUSTRIAL CATEGORY OF UNAGATLA VILLAGE - 1961-71

Sl. No.	Industrial Category	As of 1961 Census				As of 1971 Census			
		Males	Females	Total	Percentage to total workers	Males	Females	Total	Percentage to total workers
1	2	3	4	5	6	7	8	9	10
I	Cultivators	459	89	548	25·82	401	34	435	19·21
II	Agricultural Labourers	304	359	663	31·24	842	639	1,481	65·38
III	Livesstock, Forestry, Fishing, Hunting, Plantations, Orchards & allied activities	92	..	92	4·34	9	..	9	0·40
IV	Mining & Quarrying	..	..	..	..	..	..	..	..
V	Manufacturing, Processing, servicing and repairs in								
a	Household Industry	266	210	476	22·43	31	7	38	1·68
b	Other than Household Industry	20	1	21	1·00	56	10	66	2·91
VI	Construction	6	..	6	0·28	5	..	5	0·22
VII	Trade and Commerce	143	26	169	7·96	81	8	89	3·93
VIII	Transport, Storage & Communications	12	..	12	0·57	4	..	4	0·18
IX	Other Services	86	49	135	6·36	85	53	138	6·09
	Total	1,388	734	2,122	100·00	1,514	751	2,265	100·00

NOTE : III Mining and Quarrying and IV Livestock, Forestry, Fishing, Hunting, Plantations, Orchards & allied activities together were under category III at the 1961 Census.

workers in agricultural labour from 663 to 1.481. Apart from the natural increase in the labour force, the following factors have contributed to the abnormal increase in the number of workers in agricultural labour :—

(1) Due to the sub-division and fragmentation of some small cultivators to clear off outstanding debts, a significant number of persons recorded as cultivators in 1961 transformed into agricultural labourers by 1971.

(2) Due to the advent of sugarcane cultivation, different operations of sugarcane crop are found to be more remunerative. The marginal workers in cultivation, those engaged in manufacturing in household industry and other than in household industry and even some of the skilled workers like weavers became agricultural labourers.

(3) Some of the persons engaged in palmgur industry at 1961 Census also were engaged in agricultural labour by 1971.

44. There were as many as 92 persons engaged in fishing in 1961. Of late, the fish in village tanks is being auctioned and the highest bidders are from other villages and Nidadavole town. Partly due to lack of opportunity and partly for better remuneration in agricultural operations, all except 9 of the 92 fishermen recorded in 1961 adapted themselves to agricultural labour as their chief avocation. Some people of the village engaged as small traders and itinerary traders of mangoes, other fruits, and vegetables who go about this and other villages and Nidadavole town recorded as engaged in trade and commerce in 1961 are also reported to have taken to agricultural labour. Agricultural labour, therefore, seemed to have absorbed labourers from several other occupations because of remunerative wages.

45. **Population by Age, Sex and Marital Status:** Age and sex : The following statement shows 1962 Survey (sample) population and 1971 Census population of the village by age group and sex.

Statement II — (14)

POPULATION OF THE VILLAGE BY AGE AND SEX, 1962 SURVEY AND 1971 CENSUS

Period	*Persons by age, sex and percentage*							
	0--14		15—24		25—59		60+	
	Males	*Females*	*Males*	*Females*	*Males*	*Females*	*Males*	*Females*
1	2	3	4	5	6	7	8	9
1962 Survey	210 (22·27)	184 (19·51)	78 (8·27)	70 (7·42)	192 (20·37)	171 (18·13)	21 (2·23)	17 (1·80)
1971 Census	895 (19·03)	973 (20·69)	389 (8·27)	364 (7·74)	905 (19·24)	893 (18·99)	149 (3·17)	135 (2·87)

NOTE : Figures in brackets indicate the respective percentages

As of the 1962 Survey, in the age group of 0-14, the percentage of males was higher while the position during 1971 Census is otherwise. Compared to the younger and older age groups, the proportions in the middle age groups of 15-24 and 25-59 are more stable. Though all the people in the dependent age groups of 0-14 and 60 years and above are put together there is negligible variation, *i.e.*, as of 1962 Survey it was 45.81 percent and 45.76 percent as of 1971 Census; the proportion in the younger age group of 0-14 years has decreased from 41.78 percent to 39.72 percent and the proportion in the older age group of 60 years and above has shown an improvement from 4.03 percent in 1962 to 6.04 percent in 1971. The ageing of population is an indication of an increase in the longevity of the people. This is a good sign indicating general improvement in the standards of health and medicine due to prosperity in agriculture.

46. The age pattern of the village at 1971 Census shows a slight deviation from the taluk rural proportions. In the taluk rural population, the proportion of males is more than the females by one percent while in the village population the proportion of females is more by 0.58 percent. The proportions of males are higher in the taluk rural population in the age groups of 15-24 and 25-59 while they are the same in the age group of 60 years and above. In the age group of 0-14 years, the proportions in the village are more compared to the taluk rural among both the sexes. Among females, the proportions are more in the village in the age groups of 25-59 and 60 years and above while in the age group of 15-24 years the proportion is more in the taluk rural. In the dependent age groups of 0-14 and 60 years and above, the proportions of males and females in the village are higher by 0.12 percent and 0.90 percent respectively while in the working age groups of 15-24 and 25-59 years, the taluk rural proportions are higher by 0.91 percent and 0.09 percent respectively. Though the village stands at an unfavourable comparison in having more proportion of dependents and less proportion of persons in working age groups, the deviations are not significant. However, in respect of actual workers, the village scores more (48.16 percent) than the taluk rural (42.92 percent). [Please see Statement II—(11) and Appendix table—13].

47. **Marital Status :** The following statement shows the marital status of the village population as of 1962 Survey and 1971 Census population.

Statement II — (15)

POPULATION OF THE VILLAGE BY AGE, SEX AND MARITAL STATUS, 1962 SURVEY AND 1971 CENSUS

Age group	*Period*	*Total*		*Marital status by age, sex and percentage*							
				Never Married		*Married*		*Widowed*		*Divorced/Separated*	
		Males	*Females*	*Males*	*Females*	*Males*	*Females*	*Males*	*Females*	*Males*	*Females*
1	2	3	4	5	6	7	8	9	10	11	12
0—14	1962 Survey . .	210	184	210 (100·00)	178 (96·74)	..	6 (3·26)	..	..	..	..
	1971 Census . .	895	973	895 (100·00)	941 (96·71)	..	32 (3·29)	..	..	..	..
15—24	1962 Survey . .	78	70	48 (61·54)	2 (2·86)	29 (37·18)	67 (95·71)	1 (1·28)	..	..	1 (1·43)
	1971 Census . .	389	364	250 (64·27)	28 (7·69)	138 (35·48)	332 (91·21)	1 (0·25)	..	..	4 (1·10)
25—59	1962 Survey . .	192	171	1 (0·52)	..	181 (94·27)	142 (83·04)	6 (3·13)	28 (16·37)	4 (2·08)	1 (0·59)
	1971 Census . .	905	893	12 (1·33)	1 (0·11)	856 (94·59)	736 (82·42)	26 (2·87)	147 (16·46)	11 (1·21)	9 (1·01)
60+	1962 Survey . .	21	17	..	..	17 (80·95)	1 (5·88)	3 (14·29)	15 (88·24)	1 (4·76)	1 (5·88)
	1971 Census . .	149	134	..	..	123 (82·55)	29 (21·64)	26 (17·45)	105 (78 36)	..	..

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 the same. No male is married in the age group as per both the periods. Only 3.26 percent and 3.29 percent of the females in the age group are married at the respective periods. There are no widowed and divorced or separated persons in the age group. 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 1971. 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 decreased which is a welcome change indicating a happy and harmonious marital relationship.

48. In the age group of 25-59 in 1962, only one man was not married while no woman remained unmarried. In 1971, one woman and 12 men were in never married status. Perhaps they might have married in their late twenties or early thirties. In the proportions of married, there are no significant changes. The proportion of widowers has decreased slightly while that of widows registered a slight increase. The proportion of divorcees among males has gone down while it has increased among females.

49. In the age group of 60 years and above, none among both males and females remained unmarried. While high proportions of 80.95 percent and 82.55 percent of males at the two periods respectively are enjoying marital status, low proportions of 5.88 percent and 21.64 percent among females are enjoying marital status. The proportions of widows at both the periods are 88.24 percent and 78.36 percent while widowers are 14.29 percent and 17.45 percent. This gives the inference that widowers remarry while widows do not.

50. To sum up, the age at marriage among both males and females has increased; marital relationships are happy and harmonious, and what widowers remarry while widows do not and that the longevity also has improved. All these are notable characteristics.

51. The marital status particulars of the referrent village as of 1971 Census compared to the 10 percent sample slips of Kovvur taluk rural area stand at a favourable position. In the young age group of 0-14 years, all the males and 96.74 percent of the females are never married while in the taluk rural population, 99.79 percent among males and 98.40 percent among

females are never married. In the village no male in the age group is married and 3.26 percent among females are married while in the taluk rural population 0.21 percent among males and 1.60 percent among females are married. In the other age groups of 15-24, 25-59 and 60 years and above, among both males and females, the proportions of never married are more in the taluk rural while the proportions of married are more in the referrent village in all these three age groups. Except among males in the age group of 15-24 years where the proportions of widowed is 0.25 percent in the village and 0.09 percent in the taluk rural, in the other age groups of 25-59 and 60 years and above among both the sexes, the proportions of widowed are smaller in the village. In respect of divorced/separated persons also the proportions are smaller in the village compared to the taluk rural proportions among both the sexes. Really, this is a happy indication to have high proportions of males and females enjoying marital status and to have low proportions of widowed and divorced or separated persons. The village scores more on happy marital relationship compared to the taluk average. (See statement II—(15) and Appendix Tables 5 & 6.).

52. **Population Control Measures :** People of the village are quite aware of the family planning methods and the need to control the population growth. A comparative account of awareness and attitude of the villagers is given in Chapter IV. During 1969, 1970 and 1971 respectively 17, 2 and 0 vasectomies and 9, 19 and 25 tubectomies were conducted in this village. During the 3 years period, sterilisations of males has gone down while female sterilisations increased considerably. This shows that more females compared to men are volunteering to limit the size of the family. In the nearest urban centres of Nidadavole and Kovvur and at Chagallu village, there are several private clinics apart from the Government Hospitals to undertake family planning programmes.

53. **Vital Statistics :** Though official records on births and deaths are maintained, they cannot be fully relied upon. The survey reports of 1917 and 1937 give data on births and deaths and information on village sanitation while 1962 monograph throws light on village sanitation and causes of death only.

54. **Births :** Number of births recorded by sex for the above periods are as follows :—

Statement II — (16)

BIRTHS

Years	Males	Females	Total
1	2	3	4
1911—15			
1911	33	52	85
1912	55	49	104
1913	49	49	98
1914	48	52	100
1915	41	52	93
TOTAL	**226**	**254**	**480**
1932—36			
1932	71	47	118
1933	76	66	142
1934	67	57	124
1935	55	52	107
1936	64	70	134
TOTAL	**333**	**292**	**625**

Number of births on an average during 1911-15 was 96 per year while it was 125 during 1932-36. Approximate birth rates during the above periods work out to 38 per 1,000 and 46 per 1,000 respectively. The percentage increase in the population during the decades 1911-21 and 1931-41 were very low, *i.e.*, 1.5 and 4.7 which show annual growth rates of + 0.15 and + 0.47 respectively. During 1911-15, female births were more than male births while during 1932-36 the position was otherwise.

55. Following statement shows the number of births occured in the village by sex and religion as maintained by the Village Munsiff and the estimated annual population during 1961-71 assuming a geometric growth rate of 1.36 percent per year.

Statement II — (17)

ANNUAL POPULATION AND NUMBER OF BIRTHS BY SEX AND BIRTH RATE DURING 1961-71

Year	Population	Number of births by religion			Number of births by sex			Birth Rate (per 1,000)
		Hindu	Muslim	Christian	Males	Females	Total	
1	2	3	4	5	6	7	8	9
1961 . . .	4,107	90	2	..	50	42	92	22.4
1962 . . .	4,163	65	..	1	31	35	66	15.8
1963 . . .	4,220	56	1	..	31	26	57	13.5
1964 . . .	4,277	78	1	..	50	29	79	18.5
1965 . . .	4,335	83	..	1	42	42	84	19.4
1966 . . .	4,394	86	..	..	42	44	86	19.6
1967 . . .	4,454	90	2	..	47	45	92	20.6
1968 . . .	4,515	72	..	2	28	46	74	16.4
1969 . . .	4,576	79	1	1	46	35	81	17.7
1970 . . .	4,639	86	1	..	45	42	87	18.7
1971 . . .	4,703	153	..	4	87	70	157	33.4

It is evident that instead of improvement, there is deterioration in the registration of vital statistics.

56. **Deaths:** The number of deaths by cause as recorded in the 1917 report for 1911-15 are reproduced in the 1937 report. The following statement shows the number of deaths by cause for the periods 1911-15 and 1932-36.

Statement II — (18)

DEATHS BY CAUSE, 1911-15 AND 1932-36

Year/Period	Deaths by cause					TOTAL
	Cholera	Small pox	Respi-ratory-diseases	Fever	Other causes	
1	2	3	4	5	6	7
1911—15						
1911 . . .	226	..	..	42	28	296
1912 . . .	..	..	..	48	47	95
1913 . . .	..	..	3	62	2	67
1914 . . .	6	8	4	62	18	98
1915 . . .	..	112	17	41	13	183
TOTAL . .						739
1932—36						
1932 . . .	..	..	26	10	37	73
1933 . . .	..	..	21	17	30	68
1934 . . .	..	..	21	11	38	70
1935 . . .	..	..	17	28	44	89
1936 . . .	..	..	7	28	31	66
TOTAL . .						366

At the 1962 Survey, particulars of deaths by cause, age and sex and caste/community during the five years period from 1957-58 to 1961-62 were collected among 211 households (comprising 22.5 percent of households in the village) covered by the survey. Statement II-(19) on page 64 shows the particulars. It helps to know the type of diseases that frequent the village. Incidence of deaths due to fever and old age are more. It seems that the above diseases are peculiar to only few individuals and not for the village since each of the diseases has taken a light toll of 1 to 4 persons only during the said period.

57. Statement II-(20) on page 65 shows deaths due to different causes during the decade 1961-71.

Statement II — (19)

DEATHS BY CAUSE, AGE, SEX AND CASTE/COMMUNITY DURING 1957-58 TO 1961-62

Sl. No.	Cause of death	Deaths among males by age groups					Deaths among females by age group					Total No. of deaths
		0—14	15—24	25—34	35—59	60+	0—14	15—24	25—34	35—59	60+	
1	2	3	4	5	6	7	8	9	10	11	12	13
1	Fever	1	..	..	..	..	2	2	..	3	2	10
2	Old age*	1	..	..	..	5	..	..	..	..	4	10
3	Infant disease	3	..	..	..	..	1	..	..	..	..	4
4	Sudden death	..	..	..	2	1	..	..	1	..	..	4
5	Cholera	1	..	1	..	..	..	1	..	..	..	3
6	Tuberculosis	..	..	..	2	..	..	..	1	..	..	3
7	Stomach-ache	1	..	..	1	1	..	..	..	..	..	3
8	Small Pox	1	..	..	..	..	1	..	..	..	..	2
9	Diarrhoea & Vomitting	1	..	..	..	..	..	1	..	..	..	2
10	Indigestion	1	..	..	1	..	..	..	..	..	..	2
11	Cough	..	..	..	1	1	..	..	..	..	..	2
12	Dysentery	..	..	..	..	1	..	..	..	..	..	1
13	Cancer	..	..	..	1	..	..	..	..	..	..	1
14	Delivery	..	..	..	..	..	..	1	..	..	..	1
15	Blood pressure	..	..	..	..	1	..	..	..	..	..	1
16	Heart complaint	1	..	..	..	..	..	..	..	..	..	1
17	Accident	..	..	1	..	..	..	..	..	..	..	1
18	Unspecified	1	..	..	1	..	..	..	..	1	1	4
	Total	**12**	..	**2**	**9**	**10**	**4**	**5**	**2**	**4**	**7**	**55**

* Three deaths due to old age and fever (2 males+1 female) are included in the age group 60 and above.

Statement 11 — (20)

DEATHS BY CAUSE 1961-71

Year	Popu-lation	Deaths by cause					Total			Death rate (per 1,000)
		Cholera	Small pox	Respi-ratory diseases	Fever	Other diseases	Males	Females	Persons	
1	2	3	4	5	6	7	8	9	10	11
1961	4,107	..	..	11	..	26	18	19	37	9·0
1962	4,163	..	..	13	..	24	21	16	37	8·9
1963	4,220	..	..	16	..	12	16	12	28	6·6
1964	4,277	..	..	8	..	27	16	19	35	8·2
1965	4,335	..	..	14	..	17	15	16	31	7·2
1966	4,394	..	..	6	..	21	15	12	27	6·1
1967	4,454	..	..	7	..	25	12	20	32	7·2
1968	4,515	..	..	3	..	18	11	10	21	4·7
1969	4,576	..	..	..	..	27	19	8	27	5·9
1970	4,639	..	..	3	..	26	16	13	29	6·3
1971	4,703	..	..	6	..	43	31	18	49	10·4

NOTE : Figures in column 2 are estimations of mid-year populations of the village.

58. The average number of deaths per year during 1911-15 and 1932-36 were 148 and 73 and the approximate death rates are 59 per 1,000 and 27 per 1,000. A glance at the above statements reveals that during the period 1911-15, the death rates far surpassed the birth rates while during 1932-36 there was an increase in the birth rates but a drastic decline in the death rates. During 1911-15, more deaths were due to fevers and other diseases while a few deaths occurred due to respiratory diseases. In the year 1911, cholera took a heavy toll of 226 while casualities on account of small-pox were 112 in 1915. During 1932-36, the total number of deaths were reduced to less than half of those in 1911-15. Similarly respiratory diseases increased while deaths due to fever decreased considerably and deaths due to other causes also increased slightly.

59. During the period 1961-71, the maximum and minimum recorded birth rates are 33.4 per 1,000 in 1971 and 13.5 per 1,000 in 1963 and the maximum and minimum death rates were 10.4 per 1,000 in 1971 and 4.7 per 1,000 in 1968. On account of general improvement in the health conditions, during 1961-71, deaths due to epidemics like cholera, small pox and fevers have been completely eradicated. Deaths due to respiratory diseases, though they make their continued presence even now, have gone down.

60. An enquiry in 1974 revealed that nearly 50 persons were suffering from *narikurupu* (tape worm), 6 were suffering from leprosy (all are washermen, i.e., of Chakali caste) and 2 were suffering from filariasis. They are all chronic and serious diseases which cause much suffering. It is informed that the tapeworm disease is prevailing in the village since several decades.

61. **Village Sanitation :** The 1917 report mentions thus about the village sanitation :

"Nobody attends to the village sanitation, though the Munsiff is expected to do so. The villagers too do not care to help him in his work. The Sanitary Inspector comes once in a year, and quietly goes away with satisfactory remarks from the easy chair in his note book. He being the one officer for two or three taluks, cannot pay much attention to one taluk in particular besides he also has engineering work."

62. The 1937 report gives an account on health and sanitary conditions as follows :

"Taking the last decade, fevers and respiratory diseases have been the most common causes of death; but in the official statistics several deaths are classed under 'Other causes'. In at least 30 houses (mostly

of the poorest people), one or other the earning members is found to be a chronic patient of diseases like consumption, usually traceable to undernutrition. There being no qualified doctor in the village, quacks have had their way, often with fatal results; and due to lack of proper and timely medical assistance.

The Kammas as a rule keep their houses very clean. Windows, however, are taboo, either because of false notions of security or for reasons of privacy sought in the very limited accommodation. Again, many parts of the village, especially the Paracheri—with their narrow by-lanes and crowding-in of houses seem veritable rural slums becoming worse in the rainy season, when all 'streets' turn morasses not easily passable by man or beast. There is no 'Purdah'. The taboo against post puberty marriage exists among the 'twice-born' castes (Brahmins and Vysyas) despite the Sarada Act. Marriageable age with the other castes, depends on circumstances, but infant marriage is much less common.

The village tank supplies good drinking water, but gets dirty towards summer and dries up in that season, when two or three public wells, considered second best, are used. There are 23 private wells for other domestic purposes. It is a pity that the village tank is used for almost every purpose without distinction—bathing, washing clothes and not rarely cattle."

63. The 1962 survey monograph gives the following account of the health and sanitary conditions as follows :

"Thirty-seven persons (17.5 percent) are reported to have been suffering from chronic diseases like T. B., Asthma, Heart trouble, etc., 3 are reported to be suffering from T. B.; 5 from Asthma; 6 from Tapeworm. The people of the village go to Nidadavole (a town at a distance of 6 kms.) and Rajahmundry (a town at a distance of 18 Kms.) for treatment of T. B. and Asthma. Some people are, reported to be taking treatment from a doctor at Podur a village situated at a distance of about 30 Kms. (20 miles). For Tapeworm, the villagers use only indigenous medicines. For ordinary ailments the villagers approach the local unqualified doctors including village quacks. Only in serious cases the villagers go in for medical treatment either to Chagallu—a village at 3 Kms. (2 miles) distance or to Nidadavole—a town at 6 Kms. (4 miles) distance where there are qualified doctors and well equipped dispensaries. There is a maternity centre in the village. People expressed dissatisfaction at the medical facilities that are available in the village. Propitiation of Gods to cure the sick and chanting of *manthras* to cure diseases are in practice in the village.

Regarding village sanitation, the less it is said the better. There are no proper drainage facilities. Pools of dirty water near almost every house is a common scene and in the heart of the village there is a big pond of dirty water, called Nukalukunta. There are no proper roads in the village and in rainy season existing roads become slushy. It is also very difficult to walk on those roads. For drinking water, there is a tank in the village which is not protected from misuse; not only people swim and bathe, but also wash the cattle in it.

There are no proper latrine facilities. Both males and females go to open fields to answer their nature's call. It is reported that the Panchayat Samithi has spent Rs. 15,000 on village sanitation during 1955-59 but no concrete steps are visible in the village. The Community Development Authorities may have to take care of the primary needs of public health and sanitation of the village and arrange to provide at least the basic amenities to the people.

64 Between 1962 and 1971, deaths due to epidemics like cholera, small-pox and fevers have been completely eradicated and respiratory diseases also have gone down. Tapeworm disease could not, however, be prevented still. Pools of dirty water near the households and ponds with stagnated water in the centre of the village continue to appear. Only a few well-to-do families have borehole and sceptic tank latrines in the backyards of their houses for the use of their femalefolk while more than 95 percent of the villagers leave the night soil in the fields adjoining village site. Drinking water continues to be a problem. Bore wells dug in certain public places and private premises provide water for ancillary purposes except drinking. This goes to say that village sanitation requires a lot of improvement. The control of certain chronic diseases is due to the general improvement in the availability of medicines and periodical inocculations by the Health Department of the State Government.

65. **Seasonal Migration :** During December to April, nearly 800 persons in-migrate to this village for sugarcane cutting. They come from places like Annavaram (East Godavari district), Anakapalle (Visakhapatnam district) and parts of Guntur district every year. They make their abodes in the cattlesheds of the ryots and attend to sugarcane cutting in this village and also of the neighbouring villages like S. Muppavaram, Kalavalapalle, Markondapadu, etc. These labourers are considered to be good for sugarcane cutting as in their places of origin, they have experience in cane cutting. For other agricultural operations like transplanting and harvesting of paddy, nearly 450 labourers from Nalgonda and Krishna districts come here and stay for about four months and return to their respective places soon after the operations are over. These people also stay in the cattle-sheds of some ryots and attend to wage works of agricultural and casual labour at Unagatla and nearby villages.

66. It is reported that nearly 500 labourers of this village mostly comprising Scheduled castes of Mala and Madiga go to villages of Bhimavaram and Tanuku taluks of this district and

some other areas of East Godavari district for about 10 to 20 days, because harvesting in the above areas commences earlier and that they do not find work in Unagatla village during the same period. In the months of August-October, about 100 families—Goundlas (about 50 families) and Madiga and Mala (Scheduled castes nearly 50 families)—comprising nearly one thousand persons temporarily settle down in Chikkalagaruvu fields in the boundaries of Chikkalapalem village in connection with the preparation of palmgur. Apart from the residents of this village, people from other villages also set up temporary abodes in Chikkalagaruvu and engage themselves in palmgur industry. It can be inferred from the above account that this village attracts good number of seasonal migrants than it sends out workers, *i.e.*, there is significant positive seasonal migration to this village every year, particularly after the villagers have taken to sugarcane cultivation.

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3 ECONOMY

Unagatla is an agricultural village and fortunes of the people depend on the vissicitudes of nature. This chapter covers analytical study of different surveys conducted in the past together with the progress achieved in various fields of economy.

2. Agricultural land, minor forestry and the palmyrah palm trees in and around the village constitute the major economic resources providing livelihood to the people. And, cultivation, agricultural labour, trade and commerce, village artisan and other services are the chief occupations.

3. During the decade 1961-71, in the field of agriculture, some changes in the crop pattern took place. The soils of the village were declared as 'not suitable' for Virginia tobacco cultivation and ryots were facing some difficulty in disposing of tobacco during the late 1950's and early 1960's. Meanwhile a sugar factory was established at Chagallu, a nearby village on 9-2-1961. The ryots slowly switched over from tobacco to sugarcane cultivation. Electricity provided to the village in 1966 gave a boost to sugarcane cultivation, taken up extensively under tube wells or filter points fitted with electricity. This transformation or switch over enriched village economy and even agricultural labour became a remunerative occupation.

4. **Land use Pattern—Comparative Data :** Statement III-(1) on page 72 shows the land use pattern of the surrounding six villages including Unagatla, situated in the area of influence of Nidadavole town.

5 The [Statement III-(1)] statement shows that land-man ratio (number of acres per 100 persons) is the lowest in the referent village, *i.e.*, Ac. 16.83, while in Chikkalapalem village it is as high as Ac. 133.68, in Kalavalapalle Ac. 58.99, in Markondapadu village Ac. 49.23, etc. Cultivable waste land is available in Kalavalapalle village and the referrent village and the extends per 100 persons are Ac. 23.57 and Ac. 12.76 respectively. But the cultivators of this village have lands in the boundaries of other neighbouring villages and these lands are accounted for and revenue is remitted to the respective villages in which the lands

Statement III — (1)

LAND USE PATTERN OF SOME NEIGHBOURING VILLAGES – A COMPARISON

Sl. No.	*Name of the Village*	*Distance from Nidadavole town (In Kms.)*	*Population of the village*	*Nature of use and percentage to total*							*Land under cultivation per 100 persons*	*Cultivable waste per 100 persons*
				Cultivable area (acres)			*Cultivable waste*	*Area not available for cultivation*	*Forest area*	*Total area*		
				Irrigated	*Unirrigated*	*Sub-Total*						
1	2	3	4	5	6	7	8	9	10	11	12	13
1	Unagatla . .	6	4,703	138·00 (17·43)	653·60 (82·57)	791·60 (51·35)	600·00 (38·92)	172 (11.16)	..	1,541·60	16·83	12·76
2	Chikkalapalem .	13	4,106	4,695·00 (85·53)	794·00 (14·47)	5,489·00 (59·31)	..	398 (4·30)	..	9,254·40	133.68	..
3	Unakaramilli . .	6	1,219	457·00 (71·74)	180·00 (28·26)	637·00 (93·02)	..	N.A.	..	684·80	52·26	..
4	Thimmarajupalem .	2	1,165	267·00 (100·00)	..	267·00 (78·71)	..	25 (7·37)	..	339·20	22·92	..
5	Kalavalapalle . .	3	3,394	1,805·00 (90·16)	197·00 (9·84)	2,002·00 (69·82)	800·00 (27·90)	220 (7·67)	..	2,867·20	58·99	23·57
6	Markondapadu .	5	3,819	260·00 (13·83)	1,620·00 (86·13)	1,880·00 (89·29)	..	266 (12·64)	..	2,105·60	49·23	..

SOURCE : 1971 District Census Hand Book, West Godavari District.

NOTE : Percentages in Columns 5 and 6 are calculated for sub-total in column 6, *i.e.*, extent of irrigated and unirrigated to total land under cultivation.

are situated. Statement III—(3) shows that the ryots of this village have about Ac. 2,800 of land in six neighbouring villages and even in far off places. Out of this Ac. 500 are *pulladi* and *revadi* soils which are fertile and the remaining Ac. 2,300 are *garuvu* (sandy) soils. If we include the lands held by the ryots of this village in other villages and the land held by other villagers (50 acres of land under cultivation) in this village land-man ratio gets increased to Ac. 26.61 of land under cultivation and Ac. 61.66 of cultivable waste land. Even then, the land-man ratio in this village is less compared to all other villages except Thimmarajupalem village. However, referrent village is no way less developed, economically or in other fields compared to the adjoining villages. The land-man ratios worked out in the above statement do not reveal a real picture of economic prosperity.

6. **Land use pattern in the village:** In the 1962 Survey monograph, it is recorded that the total land in the village is 1,541.60 acres. There has been no change in the total extent from 1961 to 1971. The land use pattern of the village as of 1971 Re-study is as follows :—

Statement III — (2)

LAND USE PATTERN OF UNAGATLA VILLAGE, 1971

Sl. No.	*Nature of use*	*Extent (in acres)*
1	2	3
1	Village site	36.18
2	Roads	47.21
3	Tanks	51.18
4	Funeral ground	1.61
5	Farm houses/Cattle-sheds	13.82
6	Pulladi (Black cotton soil)	691.60
7	Yerramudinela (Mixture of Black and Red soils)	100.00
8	Garuvu — sandy soil (current fallow)	600.00
	Total	**1,541.60**

7. Part of the *garuvu* (current fallow) is used as grazing land while the rest is full of shrubs yielding minor produce of fruits like *regu* (Zizyfus jijuba), etc. In about 20 acres mango gardens were raised and plantains in 7 acres.

8. As per the village accountant, about 50 acres of this village land was owned by people of other villages, *viz.*, Kalavalapalle ryots Acs. 25, Brahmanagudem ryots Acs. 4.50, S. Muppavaram ryots Acs. 5, Brahmins of Undrajavaram (at about 30 Kms. distance and in Tanuku taluk) Acs. 13, and Brahmins of Wadapalle (10 Kms.) Acs. 3. One Harijan and one Kapu households occupied Acs. 8 area of tank bed.

9. Nearly Acs. 2,800 of land is held by the ryots of Unagatla in 6 neighbouring villages and a few families have landed property in other taluks of the district even. Particulars are given in the following statement:—

Statement III — (3)

PARTICULARS OF LAND OWNED BY THE RYOTS OF THE REFERENT VILLAGE IN OTHER VILLAGES

Sl. No.	*Name of village in which villagers of Unagatla own lands*	*Type and extent of land*	*Ethnic groups to which land belongs*
1	2	3	4
1	Chagallu (5 Kms.) . .	1. Pulladi (Black cotton soil) 200 acres	About 25 families of Gollas and Kapus.
		2. Garuvu (Sandy Soil) 800 Acres	Kammas 25, Kapus 10, Goundla 10 and Mala 5 families (Total 50 families).
2	Chikkalapalem (4 Kms.) .	Garuvu 1,500 acres	Nearly 100 families comprising about 50 of Kamma, 20 of Kapu 15 of Goundla castes and the remaining belong to Settibalija, Golla, Mala and Madiga castes.
3	Kalavalapalle (2.5 Kms.)	Pulladi 100 acres	18 Kamma, one each of Kapu and Madiga (Total 20 families).

Statement III — (3)—Contd.

1	2	3	4
4	S. Muppavaram (2 Kms.)	Pulladi 20 acres	Kamma 2, Settibalija 2 (Total 4 families).
5	Nandigampadu (2 Kms.)	Pulladi 100 acres	Kamma 8, Chakal 3, Settibalija 3, one each of Brahmin, Mala and Kapu. (Total 17 families).
6	Markondapadu (5 Kms.)	Revadi 20 acres	Kamma 3, Goundla 2 (Total 5 families).
7	Mertha (60 Kms.) in Tanuku Taluk	Revadi 60 acres	One Kamma family got it through marital alliance.

It is stated that the lands in Chikkalapalem and Chagallu had been held by the villagers since over 100 years while the lands of Nandigampadu, Markondapadu and Kalavalapalle were held since over 50 years. During the recent past, acquisition of land rather than disposal by the villagers has been found to be more.

10. Out of the acres 2,800 of land held by the ryots of this village in other villages, pretty 2,300 acres is *garuvu* (current fallow) land owned mostly in Chikkalapalem (Acres 1,500) and Chagallu (Acres 800), used as grazing pasture land while the remaining 500 acres constituting *pulladi* (acres 420) and *revadi* (acres 80) is fertile land under cultivation. It is informed that most of the land owned in other villages belongs to rich cultivators while the rest is owned by several middle peasants.

11. As of 1961 Survey, there were 307 *pattadars* spread over 16 communities in the village. Statement III-(4) on page 76 shows the number of *pattadars* by size of the holding. Out of 307 *pattadars*, 104 are Kammas, 75 are Kapus and 57 Goundlas who own major portion of the land. Even among these 3 principal land proprietors, Kammas rank first according to the size of holdings, *i.e.*, 26 households own land between 10 to 45 acres. Only 9 households of Kapu own land

Statement III — (4)

SIZE OF HOLDINGS — NUMBER OF PATTADARS BY CASTE (As of 1961 Survey)

Area (Acres)	*Kamma*	*Kapu*	*Settibalija*	*Goundla*	*Mala*	*Madiga*	*Brahmin*	*Christian*	*Chakali*	*Golla*	*Vysya*	*Kummari*	*Senapathi*	*Carpenter*	*Mangali*
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Below 1 . .	12	11	11	20	2	10	1	2	2	5	..	1	..	1	1
1—2 . . .	22	22	2	15	3	4	1	..	1	3	..	..	2	..	..
3—4 . . .	25	20	3	18	1	2	..	..	4	2	1	..	..	..	..
4—7 . . .	13	10	1	4	..	..	1	..	..	..	..	1	..	..	..
7—10 . .	6	3	..	..	..	..	1	..	..	..	..	..	..	..	..
10—15 . .	8	6	..	..	..	..	1	..	..	..	..	..	..	..	..
15—25 . .	15	3	..	..	..	..	..	..	1	..	..	..	..	..	..
25—35 . .	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..
35—45 . .	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total .	**104**	**75**	**17**	**57**	**6**	**16**	**5**	**2**	**8**	**10**	**1**	**2**	**2**	**1**	**1**

between 10 to 25 acres. Maximum size of the holding among the Goundlas is between 4 to 7 acres. The group 2 to 4 acres claims 18 households while there are 15 *pattadars* in the group of 1 to 2 acres. From this it can be concluded that for Goundlas (Fig. 13) whose traditional occupation toddy tapping is the main occupation (according to the annual income), agricultural labour serves as second string to their bow. The Settibalijas occupy the fourth place in respect of the ownership of land as only 17 households own land and maximum size of the holding is between 4 to 7 acres. This was perhaps due to their coming later to the village (for the history and settlement of the community, the reader may refer the introductory Chapter).

12. Among the Brahmins who were the original land owners, present position stands as a marked contrast to their past status. Only 5 households own land and the maximum size of the one holding is between 10 to 15 acres. This clearly indicates gradual decline in the economic power of this community. (Statement III—(4) on pre-page).

13. In the case of other castes like Mala, Madiga (S.C.s), Chakali or washerman, Mangali (the barber), Kummari or the village potter the position is clear. Till very recently the land they owned was an *Inam* land granted in recognition of their services to the villagers. After the abolition of Inamdari system those families were given *patta* rights. Hence there is no perceptible change in their status in respect of the ownership of the land.

14. In conclusion, it may be said that there is a shift in the economic power from the Brahmins who were the original land owners to the hard working Kammas and Kapus during the course of the history.

15. As of 1971 Re-study, there were 1,061 holdings comprising 1,391.87 acres of dry land. The number of holdings by size are as follows:

Statement III — (5)

SIZE OF HOLDINGS BY NUMBER AND TYPE OF CULTIVATION (1971 RE-STUDY)

Sl. No.	*Size of holding (in acres)*	*Number of holdings*	*Percentage to total*	*Type of cultivation and extent dry cultivation (In acres)*	*Percentage to total area*
1	2	3	4	5	6
1	00.00—00.05 . . .	394	37.13	17.25	1.24
2	00.05—01.00 . . .	228	21.49	173.20	12.44
3	01.00—02.00 . . .	210	19.79	329.30	23.66
4	02.00—03.00 . . .	122	11.50	335.80	24.13
5	03.00—04.00 . . .	56	5.28	178.90	12.85
6	04.00—05.00 . . .	24	2.26	113.20	8.13
7	05.00—06.00 . . .	11	1.04	59.50	4.27
8	06.00—10.00 . . .	8	0.75	62.00	4.45
9	10.00—15.00 . . .	5	0.47	55.00	3.95
10	15.00—25.00 . . .	2	0.19	41.70	3.00
11	25.00—35.00 . . .	1	0.09	26.02	1.87 +0.01
	Total . .	**1,061**	**100.00**	**1,391.87**	**100.00**

It can be seen from the above statement that over one-third (37.13 percent) of the holdings are below 5 cents in extent while well over half (58.62 percent) of the holdings are below one acre, nearly four-fifths (78.41 percent) are below 2 acres and nine-tenths (89.91 percent) are below 3 acres. Holdings of above 3 acres and upto 35 acres represent the remaining 10.09 percent. Holdings below 5 cents forming 37.13 percent constitute only 1.22 percent of the total extent of area while holdings below one acre (58.62 percent) constitute 13.66 percent of the area. Holdings between 1 to 3 acres (31.29 percent) form 47.79 percent of the total area. Holdings between 3 to 10 acres (9.33 percent) form 29.5 percent of the area.

16. **Size of holdings and 1961 Survey :** Out of 211 households studied in 1961-62, 56 farmers have operational farms and the sizes are as follows:

Statement III — (6)

SIZE OF FARMS BY NUMBER OF FARMERS

Sl. No.	*Size of farm*	*Number of farmers*
1	2	3
1	Below 1 acre	12
2	1—2 acres	12
3	2—3 acres	9
4	3—5 acres	9
5	5—7 acres	5
6	7—10 acres	5
7	10—14 acres	4
	Total	**65**

The above data show that a greater proportion of the farmers operate smaller holdings, *i.e.*, there are 42 farmers having land below 5 acres. Even among them, 24 have holdings below 2 acres, while 18 have above 2 acres but below 5 acres. The bigger holdings are operated by a comparatively smaller number of farmers. For example, there are 10 farmers having holdings just above 5 acres but below 10 acres, while the last group which is also the maximum size of the holding claims only 4 households. This can be compared with the data presented in Table 11 of 1961 Monograph showing the distribution of land in the village. This reveals that the same trend is true in the larger context of the village also, *i.e.*, we find that 263 *pattadars* out of a total of 307 have land below 5 acres and the average size of the holding remains at 4.83 acres.

17. **Size of holdings and 1971 Re-study :** Among the 32 'B type' household schedules covering different socio-economic strata of the village, there are 22 *pattadars* belonging to different castes. Following statement shows the *pattadars* among sample households by caste and size of holdings.

Statement III — (7)

SIZE OF HOLDINGS AND PATTADARS BY CASTE (1971 RE-STUDY)

Sl. No.	*Size of holdings (In acres)*	*Total No. of Pattadars*	*Number of pattadars by caste*									
			Brahmin	*Chakali*	*Golla*	*Goundla*	*Kamma*	*Kapu*	*Sale*	*Settibalija*	*Mala (SC)*	*Christian*
1	2	3	4	5	6	7	8	9	10	11	12	13
1	Below 1 . .	4	..	1	..	..	..	..	1	1	1	..
2	1—2 . . .	2	..	..	..	..	..	..	..	..	1	1
3	2—4 . . .	3	..	..	1	..	..	1	..	1	..	..
4	4—7 . . .	2	..	..	..	2	..	..	..	..	..	..
5	7—10 . . .	2	..	..	..	2	..	..	..	..	..	..
6	10—15 . . .	1	..	..	..	..	..	..	..	1	..	..
7	15—25 . . .	2	1	..	..	..	..	..	..	..	..	..
8	25—35 . . .	4	..	..	..	..	3	..	..	1	..	..
9	35—45 . . .	..	..	..	..	..	..	..	..	..	..	..
10	45+ . . .	2	..	..	..	..	2	..	..	..	..	..
	Total .	**22**	**1**	**1**	**1**	**4**	**5**	**2**	**1**	**4**	**2**	**1**

A comparison of the above data shows that among 56 operational farms as of 1961-62, 42 are below 5 acres in size and the maximum size is 14 acres only. As of 1971 Re-study 9 out of 22 farmers have below 4 acres, 11 below 7 acres and 11 farmers have above 7 acres and the maximum size was over and above 45 acres. Thus it can be said that there is vast difference in samples chosen among the size of farms as of 1961 Survey and 1971 Re-study.

18. **Operational holdings and the possession of the pasturage :** As mentioned earlier, the farmers of the village own atleast one acre of *garuvu* or pasturage which provides fodder for the cattle besides yielding some income in the form of palmyrah leaves, rafters and the most important thing is the raw material for the village industry—the palmgur industry. The statement below gives the details of the operational holdings and the holding of the pasturage owned by the farmers.

Statement III — (8)

NUMBER OF FARMERS OWNING DIFFERENT SIZES OF PASTURE LANDS

Sl. No.	*Operational holdings (In acres)*	*Number of farmers owning the garuvu or the pasturage (in acres)*						
		Below 1 acre	1—2	2—3	3—5	5—7	7—10	10 *and abov*
1	2	3	4	5	6	7	8	9
1	Below 1 . . .	..	..	1	1	1	1	..
2	1—2	..	..	1	1	1	1	..
3	2—3	..	2	1	2	1	1	2
4	3—5	..	..	2	..	..	1	..
5	5—7	..	..	..	2	..	1	2
6	7—10	1	..	1	..	1	..	..
7	10—14. . . .	..	..	..	..	..	..	2
	Total . .	**1**	**2**	**6**	**6**	**4**	**5**	**6**

19. **Land revenue :** Revision Survey of the village was done in 1929 and the total area of the village determined as 1,541.60

acres, Hectares 623.876 comprising 250 survey numbers. Assessment of land revenue depends on the classification of different soils and the rates fixed at the time of Survey-Settlement, linked up with the fertility of soils and crop values. In 1961 the rates of land revenue per acre of *garuvu* (sandy soil), *pulladi* (black cotton) and *pulladi-yerrachekka* (black cotton and red mixture) were Re. 0.75, Rs. 1.88 and Rs. 2/- respectively. Total land revenue demand of the village was Rs. 2,417.91. With effect from 1969, under the provisions of Land Revenue Additional Assessment Act, a *pro rata* increase of 75 paise per rupee on dry land is levied and collected. Those who were assessed upto Rs. 10 and below however are exempted from the payment of land revenue. In 1971, total demand on account of land revenue and cesses was Rs. 4,005.94. The particulars are as follows:

	Rs.
Taram Revenue	3,558.98
Local cesses	1,316.63
Income from poramboke (waste) lands	65.05
	4,940.66
LESS : Revenue exempted on all holdings paying Rs. 10 and below of land revenue	934.72
Total .	**Rs. 4,005.94**

20. **Land tenures:** There are two types of tenancy. (1) *Kowlu:* Under this system the rent is fixed and paid in cash. Land owner has to pay land revenue. The tenant bears all expenses of cultivation like seeds, manures, fertilisers and keeps the yield of harvest himself. About 25 tenants cultivate Ac. 45.00 in this type of tenancy. The rent per acre of *pulladi* land when paddy is raised is between Rs. 400 and Rs. 500 while for sugarcane crop it is between Rs. 500 and Rs. 800 per annum depending on the fertility of the soil, approach to road, availability of water through filter points, etc. (2) *Maktha:* The tenant has to pay a fixed quantity of paddy while the land revenue is paid by the owner. All other expenses are borne by the tenants and he enjoys the surplus yield if any. Under this system of tenancy, the owner pays the land revenue. The tenant cultivates and carries out all agricultural operations of ploughing. Both costs of cultivation including manures and the yield are shared equally by the tenant and the owner. There are 6 tenants cultivating Acs. 15.00 of land under this system.

21. **Tenancy reforms :** Prior to the advent of the Andhra Pradesh (Andhra area) Land Tenancy Act of 1956, there used to be what is known as 'Registered Kowlu' for long periods upto 20 years even. Under the new Tenancy Act, if a tenant cultivates a piece of land on lease, he acquires ownership of the land by virtue of continuous and undisturbed possession for 12 years. This measure of reform which was intended to help tenants has resulted in loss of security of tenure to the tenant as the owners are said to be not leasing out their lands for more than one or two years and also change the tenant at will.

22. **Impact of land reforms legislation :** The various land reform legislations implemented in the State are: (1) The Andhra Pradesh (Ceiling on Agricultural Holdings) Act, 1961; (2) The Andhra Pradesh Agricultural Lands (Prohibition of Alienation) Act, 1972. After the Re-study was conducted in 1971-72, 'The Andhra Pradesh Land Reforms (Ceiling on Agricultural Holdings) Act, 1973' was passed by the Andhra Pradesh State Legislative Assembly. It is informed that none of the landlords in the village was effected by the land ceiling legislations passed from time to time as the big landlords sub-divided the holdings among the members of the households or to nearest kith and kin. Under the Andhra Pradesh Land Reforms (Ceiling on Agricultural Holdings) Act 1973, 17 landlords having more than Acs. 25.00 each filed declarations. Among them only three would be effected as per the Karnam (Village accountant).

23. **Land assignment and distribution :** Except 89 cents assigned in favour of Sri Merupu Venkanna, a Harijan (Madiga) during 1956, neither Government lands nor surplus lands were distributed among the poor people belonging to backward classes or Scheduled castes. The various entries of transfers of gift deeds in Statement III-(9) on page 82 lend support to the view that the big landlords subdivided the land holdings among their relatives and effected the land transfers as 'gift deeds'.

24. **Land transfers :** As per the Sub-Registrar Office at Nidadavole, the following land transfers took place during 1962-72 in Unagatla village. [Statement III-(9) on page 82]

As per this over the 12 years' period, on an average, 26 transactions have taken place per year of which 22 are sale deeds and 4 are gift deeds. In all, 267 sale deeds and 52 gift deeds totalling 319 transactions involving Acs. 287.482 of land were registered. Average value of each transaction ranged between Rs. 1,473 in 1964 and Rs. 4,748 in 1971. The value of land per acre,

Statement III — (9)

LAND TRANSFERS IN THE VILLAGE, 1961—72

Year	Sale			Gift			Total (Sale+Gift)				
	No. of transactions	Extent of area transferred (In acres)	Value of transactions (In Rupees)	No. of transactions	Extent of area transferred (In acres)	Value of transactions (In Rupees)	No. of transactions	Extent of area transferred (In acres)	Value of transactions (In Rupees)	Average value of each transaction (In Rupees)	Value per acre (In Rupees)
1	2	3	4	5	6	7	8	9	10	11	12
1962 . . .	36	22·005	60,192	8	23·735	63,000	44	48·649	124,992	2,820	2,551
1963 .	20	19·810	45,485	3	10·460	5,250	23	30·270	50,735	2,206	1,676
1964 . .	43	20·017	61,950	4	5·175	7,300	47	25·192	69,250	1,473	2,749
1965 . .	20	20·985	44,400	6	5·188	26,800	26	26·173	71,200	2,738	2,720
1966 . . .	10	7·120	13,600	8	11·825	25,500	18	18·945	39,100	2,172	2,064
1967 . .	36	24·530	66,460	6	6·110	26,500	42	30·940	92,960	2,213	3,005
1968 . . .	24	19·570	73,500	4	5·610	29,000	28	25·280	102,500	3,661	4,055
1969 . .	17	19·420	58,100	7	8·740	30,000	24	28 160	88,100	3,671	3,128
1970 . . .	21	8·382	52,985	4	3·595	17,500	25	11·977	70,485	2,819	5,885
1971 . . .	25	20·115	75,950	1	8·980	16,500	26	29·095	123,450	4,748	4,243
1972 . . .	15	12·230	45,000	1	0·580	3,000	16	12·810	48,000	3,000	3,747
Total .	**267**	**185.184**	**598,622**	**52**	**92·298**	**281,250**	**319**	**277.482**	**879,872**	**2,758**	**3,061**

as per the transactions ranged from Rs. 1,676 in 1963 to Rs. 4,243 in 1971. The average value of each deed and the average value per acre over the above period are Rs. 2,758 and Rs. 3,061 respectively. However, it is reported that there is vast margin between the actual value and the value shown in the sale deed of registration. Usually the lands are undervalued in order to reduce the stamp duty.

25. **Crop pattern 1916-36 : Agriculture :** The area under each of the principal crops varies from year to year. Statement III-(10) on page 84 gives the figures for 1926-36.

The statement shows that there was an increase in the total cropped area from Acs. 1,228 in 1916 to Acs. 1,609 in 1935 and Acs. 1,512 in 1936. The increase in cropped area is about 23 to 31 percent over 1916. About 40 percent of the area was double cropped. Paddy and gingelly cultivation showed increase in extents while the area under coarse food grains like *ganti* or *kambu* (pearl millet) and cholam showed a decrease. This was reported to be the general trend in the area.

26. The following statement shows the crop pattern during the period from 1951-52 to 1962-63.

Statement III — (11)

CROP PATTERN FROM 1951-52 TO 1962-63

Year	*Crops*									
	Dry Paddy		*Wet Paddy*		*Virginia Tobacco*		*Sugar-cane*		*Total*	
1	2		3		4		5		6	
	Ac.	Cts.	Ac.	Cts.	Ac.	Cts.	Ac.	Cts.	Ac.	Cts
1951—52	416.00		49.00		..		..		465.00	
1952—53	431.17		22.86		39.34		..		493.37	
1953—54	434.44		31.71		93.59		..		559.74	
1954—55	411.05		55.60		240.52		..		707.17	
1955—56	298.45		56.53		337.53		..		692.51	
1956—57	419.62		102.35		270.44		..		792.41	
1957—58	427.74		177.93		189.58		..		795.25	
1958—59	348.15		190.60		..		..		538.75	
1959—60	213.15		315.14		..		..		528.29	
1960—61	154.62		320.66		..		64.00		539.28	
1961—62	282.43		363.07		..		64.00		709.50	
1962—63	231.66		385.92		..		38.00		655.58	

Statement III — (10)

AREA IN ACRES UNDER EACH OF THE PRINCIPAL CROPS IN 1916 AND IN THE YEARS 1926-36

Year	*Paddy*	*Cholam*	*Ganti (Kambu)*	*Other cereals*	*Horse gram*	*Bengal gram*	*Red gram*	*Other pulse*	*Ginge-ly*	*Toba-cco*	*Chi-llies*	*Other crops*	*Total*
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1916	166	469	74	8	151	..	120	2	188	13	8	29	1,228
1926	292	381	50	21	154	..	..	..	195	1	1	2	1,097
1927	426	294	57	10	244	40	..	..	135	3	9	4	1,2222
1928	283	333	55	5	178	36	..	35	233	5	2	10	1,275
1929	385	346	52	14	176	9	..	8	233	3	4	3	1,233
1930	338	415	30	14	128	25	..	..	244	3	29	7	1,233
1931	301	300	29	49	155	175	..	..	277	2	20	30	1,338
1932	329	407	52	12	126	21	18	..	212	3	16	34	1,230
1933	292	423	36	3	174	74	37	6	239	3	10	29	1,326
1934	399	303	19	8	150	25	229	9	256	6	11	18	1,433
1935	380	325	40	5	161	85	312	4	217	12	31	34	1,609
1936	417	261	17	13	139	50	238	8	324	7	15	23	1,512

The above two statements on crop pattern reveal three interesting facts which are also the indicators of changes in the policy of the Government and the impact of industrialisation that is taking place in the neighbourhood.

27. The period between 1937 and 1950 is a definite stage in the growth of the primary industry, agriculture. Wet cultivation in an extent of 20 to 30 acres was undertaken for the first time. This perhaps necessitated the digging of wells. Another innovation was the introduction of pump-set for lifting water which was given up later.

28. **A switch-over to wet paddy cultivation :** The same trend continued in the succeeding years also. Area under wet paddy gradually increased from 49.00 acres in 1951-52 to 385.92 acres in 1962-63. This was possible mainly because of three factors : (a) effective functioning of the co-operative credit society, (b) liberal policy of the State Government in advancing loans for land improvement and subsidies for irrigation wells and particularly the efforts of a few progressive farmers who started the cultivation with bore wells and revolutionised it by getting over the natural limitations and lack of irrigation facilities in an upland area.

29. **Virginia tobacco cultivation suffered a setback :** A careful examination of the statement reveals that Virginia tobacco cultivation was first experimental in 1952-53 in an area of 39.34 acres and was gradually increased to 337.53 acres by 1955-56 But this upward trend did not continue. It began to decline and by 1958-59 the cultivation of Virginia tobacco was completely wiped out.

30. **Following reasons are attributed for this :** (1) In the late fifties and early sixties new techniques and methods of inputs, seeds and manuring were intensively propagated for application by the Agriculture Department. Both in respect of dry farming and irrigated crops, switch over to new crops instead of sticking on to tobacco growing, enabled the ryots to gain satisfactory results in terms of larger yields and greater satisfaction. (2) Sugarcane cultivation in particular, taken up under the bore wells, proved more remunerative than any other irrigated or unirrigated crops.

31. To sum up, the growing tempo of industrialisation in the vicinity has a definite impact on the crop pattern. This can be seen in case of sugarcane cultivation, which has gradually replaced the Virginia tobacco. General improvement in agriculture

is due to Intensive Agricultural Development Programmes (I.A. D.P.) of the Agricultural Department and effective functioning of the co-operative credit society.

32. **Crop pattern 1969-70 and 1970-71 :** The particulars of crops raised in the village during the Fasli years 1379 (1969-70) and 1380 (1970-71) are as follows:

Statement III — (12)

PARTICULARS OF CROPS RAISED IN UNAGATLA VILLAGE, 1969-70 AND 1970-71

Sl. No.	*Name of crop*	*Year and Yield*			*Remarks*
		1969-70 (1379 *Fasli*)	1970-71 (1380 *Fasli*) (*In acres*)	*Yield in* 1970-71	
1	2	3	4	5	6
1	Paddy : Sarava .	598.41	711.54	8,550 Bags	..
	Dalava .	154.20	22.40	224 Bags	..
	Dry Paddy (Budamavari) .	105.22	89.12	800 Bags	..
2	Red Gram .	..	23.39	100 Bags	..
3	Gingelly . .	12.98	67.25	175 Bags	..
4	Chillies . .	7.23	7.95	12 Puttis	..
5	Sugarcane . .	212.50	164.62	5,000 Tons	..
6	Plantains . .	1.50	6.87	5,000 Bunches (*Gelalu*)	Total value Rs.12,000.
7	Greengram for fodder	0.80	9.56	..	..
8	Groundnut .	5.85	2.21	50 Bags	..
9	Jeelugu . .	1.55	11.74	..	..
10	Mango . .	12.49	12.49	Rs.600	Value of produce
11	Sweet potato .	..	1.57	Rs. 600	Do.
12	Miscellaneous (Vegetables)	23.60	7.02	Rs.3,200	Lady's fingers, Brinjal and *Beera*
	Total .	1,137.33	1,137.73		

A perusal of the preceding three statements shows that Cholam which was raised during 1916-36 is no more in existance, wet paddy cultivation has increased several folds, and dry paddy cultivation has gone down to one-fourth, redgram which was raised in over 200 acres (312 acres in 1935) during 1934-36 is now being raised in a little over 20 acres, gingelly has gone down from 324 acres in 1936 to 67.25 acres in 1970-71, horsegram has completely gone out of scene, while Virginia tobacco which made its debut in 1952-53 showed rapid progress from 1954-55 to 1955-56 and a slight decrease upto 1957-58, has been completely wiped out from 1958 onwards. A gradual switch over from Virginia tobacco to sugarcane has taken place since 1960-61 with 64 acres to 212.50 acres in 1969-70 and 164.62 acres in 1970-71.

33. **Crops and agricultural operations :** Wet paddy two crops *viz.*, *Sarava* and *Dalava* and dry paddy (Budamavari) are the food crops raised in the village. Though sugarcane, gingelly, groundnut and chillies constitute the commercial crops, the latter two are raised in small extents of below 10 acres. The area under each crop varies from year to year depending on several factors like seasonal changes occurrence of rains, unseason for other crops, etc. Pulses like red gram, green gram, root crop like potato and vegetables like lady's fingers, brinjals, smooth-gourd, etc., grown in the village are mostly used for consumption in the village and sometimes sold in the neighbouring villages. The mango groves do not fetch considerable income. Plantains fetch an income of Rs. 1,500 to Rs. 2,000 an acre. A detailed account of the important crops raised in the village is given in the following pages.

34. **Paddy :** Paddy is raised in wet as well as dry land. The paddy raised in wet land as first crop is known as *sarava panta* and second crop as *dalava panta*. Paddy raised as dry first crop is known as *Tholakaripanta*. Another variety raised as dry crop is known as *mettavari* or *budamavari* or *jilamvari*. In about 500 acres, two crops of paddy are raised and in about 300 acres only second crop paddy is raised. Gingelly is raised in about 150 acres, groundnut in 30 acres, greengram in 10 acres and cotton in 10 acres.

35. **Paddy varieties :** *Akkullu, Krishnakatukalu, Basangi, Rasangi, Bodhan Basangi, Vankasannalu, Dalava Kichidi, Hamsa, I.R.* are the varieties of wet paddy. *Budamavari* and *Jilamvari* are the varieties in dry paddy. In this village *Akkullu* variety is more popular and raised in 75 per cent of the paddy acreage.

Again in the *Akkullu* variety, *Karavu Akkullu* is high yielding variety raised in 45 per cent of the total acreage under paddy while ordinary *Akkullu* are raised in 30 per cent of the acreage, *Krishnakatukalu* and *Bodhan Basangi* each in 5 per cent of the paddy acreage while other varieties of *Basangi, Rasangi, Vankasannalu, Dalava Kichidi, Hamsa* and *I.R.*, etc., are raised in the remaining 15 per cent of the area under paddy.

36. **Nurseries :** Four cents (193.6 yards) or about 200 yards nursery bed is required to provide nursery for an acre of paddy transplantation. The *madi* (seed bed) is arranged during the first week of June. The soil is ploughed 5 times. The plots are levelled with a yoke. The beds are watered to a depth of 3 inches. This is known as *dammucheyuta.* Super-phosphate 8 Kgs. (Rs. 4) and *Pillipesara* (greengram waste) are used before ploughing. The following manures are used in 4 cents of nursery bed after ploughing.

Ammonium-phosphate . .	8 Kgs.	Rs. 8.00
Ammonia	10 Kgs.	Rs. 35.00
Groundnut cake . . .	4 *Kunchams* 12 Kgs.	Rs. 6.00
Castor cake	4 *Kunchams*	Rs. 6.00

37. Paddy seed soaked in water for 24 hours and dried for 3 hours is broadcast in the nursery bed. Eight *Kunchams* (22 Kgs.) of seed are broadcast in the *madi.* If the nurseries are not affected by any pests, usually 4 *Kunchams* (11 Kgs.) of seeds would be enough to provide seedlings. Water in the *madi* is let out after 12 hours and the seedlings sprout up after 24 hours. After 4 days, the plants come to a height of 2 inches. The *madi* should be watered to one inch depth once in every 5 or 6 days. The nursery comes for transplantation after 30 days, *i.e.*, by second week of July. From July first week onwards, by which time, the nursery becomes ready for being transplanted, the field is ploughed 3 or 4 times after being watered to a height of 3 inches above ground.

38. **Transplantation :** About eight ladies and two men are required for transplanting an acre of land. Out of two men, one picks out the nursery from the *madi* while the other carries the nursery bundles to the field for transplantation. Commencing from 8 AM to 9 AM, they work upto lunch-break at 12-30 PM and resume work at 2 PM and continue upto 5.00 or 5.30 PM.

Men are paid Rs. 3 each and women Rs. 2 to Rs. 2.50 depending on the seasonal fluctuations of supply and demand. Transplantation is preceded by manuring. Either 50 Kgs. of Ammonium-phosphate (Rs. 60 to Rs. 65) or 75 Kgs. of Ammonia (Rs. 50) to each of which 10 Kgs. of Potash (Rs. 10) is added and then spread in the field. Twenty days later, weeding takes place. Usually 3 weedings are required and they are done 20 days, 10 days and 20 days respectively after transplantation and for the first, second and third weedings, 6, 5 and 3 females respectively are required. They are paid Rs. 2 to Rs. 2.50 each. The field is watered once in 10 to 15 days for about 10 to 15 wets. If rains occur, 5 or 6 wets may be enough. If the crop is not good, about 45 days before harvesting, once again the field is manured with 25 Kgs. of Ammonia or 20 Kgs. of Ammonium-phosphate.

39. **Harvesting:** The crop comes for harvesting 5 to 5½ months after transplantation, *i.e.*, first to third or second to fourth week of November. Seven persons can harvest the crop in a day. Usually 3 males and 4 females are engaged. The male workers are paid Rs. 3.50 each and female workers Rs. 3 each per day. The harvested paddy is allowed to dry up for 3 days and tied into bundles of head loads. With the assistance of one labourer, the cultivator himself stacks the harvest. The labourer is paid Rs. 4 per day. Threshing floor is usually prepared by the Mala and Madiga (S.C.) clientele to their patrons (Asaamis or Cultivators). Four bullocks each are tied in two rows and go round and round for about 8 hours to thresh the straw. Now-a-days, tractors also are being used by some ryots for threshing. A tractor can thresh the straw of an acre within one and half hours. For the use of tractor, a rent of Rs. 16 per acre is to be paid. The man or woman who prepared the threshing floor is paid 4 *kunchams* (11 kgs.) of grain. For threshing and winnowing, the services of 5 men are required for 24 hours. Each worker is paid Rs. 6 to Rs. 8 per day.

40. **Yield:** Minimum and maximum yields are 10 and 20 bags, (166 lbs. or 75 kgs.) each while the average yield is 15 bags.

41. **Marketing:** About 50 per cent of the ryots sell away the paddy on the same day at the threshing floor itself to the *shahukar* who lends them money while one-fourth (25 per cent) sell the grain 10 to 15 days after the grain reaches home and the remaining one-fourth (25 per cent) who constitute the rich peasants wait for an opportune time when the prices are satisfactory to them.

42. **Second crop :** For second crop, seed beds are arranged in the second week of December. These seed beds require additional ploughing for 2 or 3 times than the nursery for first crop. The seed bed requires 3 to 4 kgs. of additional fertilisers or manures. The nursery becomes ready for transplantation 25 days later which takes place from first to third week of January. For second crop usually hybrid varieties of *Karuvu Akkullu*, I.R. 2, *Hamsa*, *Padma* and *Vankasannalu* are used. 20 to 25 kgs. of potash and 75 kgs. of Ammonium Phosphate or 100 to 125 kgs. of Ammonia are used as fertilisers. Twenty five kgs. of Ammonium Phosphate or 20 Kgs. of *ASN, fertilisers are used. Spraying of endrine once or twice if affected by pests is necessary. It costs Rs. 7 per acre for each time. Weeding is to be done twice—once 15 days after transplantation followed by 10 days after first weeding. Five and 3 female labourers are required for the two successive weedings. The field should be watered once in 4 or 5 days and totally 10 to 12 wets would be required.

43. The second crop comes for harvesting by the end of March or first week of April. If the harvest is to be followed by greengram, or *Jeelugu*, field is to be watered 4 days before harvesting. For harvesting, 3 female and one male labourers are required. The harvest is stacked 2 days later. For stacking the straw, 2 male and one female labourers are required. Wage rates are same as at the time of first crop. Threshing takes place 10 days after stacking. Three male workers are required for threshing and winnowing who are paid Rs. 8 to Rs. 10 per day. Harvesting takes place during the months of March/April. Yield of second crop paddy is same as of first crop. Usually paddy of second crop is not preserved for seed purposes.

44. **Budamavari or mettavari (Dry paddy) :** This is raised in about 100 to 150 acres in this village. *Pulladi* (black regar) soils where water sources are less are chosen for this crop. After first rains in July, the field is ploughed twice or thrice and 9 Kgs. (3 kunchams) of seed paddy (value Rs. 11) are broadcast manually. Usually 1.5 Kgs. of red-gram and 0.5 Kg. of *Janumu* (jute) are raised along with dry paddy as mixed crops. After 9 to 11 days the seedlings sprout up. When first wetting has to be given a week later, weeding is attended to. Ten to fifteen persons are engaged for this job who are paid Rs. 1.75 each. Ten days later, another weeding is done. If rain occurs or after first irrigation, 50 Kgs. of Ammonia (Rs. 30) is to be used. Again after another 10 days, third weeding is done. One or two wets may be given. The crop comes for harvseting in the

*ASN = Ammonium Sulphate Nitrate.

second or third week of October. Six persons are required for harvesting and they are paid Rs. 2 each. The harvested paddy is allowed to dry for 3 days and then heaped. One female and 2 male workers are required for heaping (*Kuppaveyuta*). Fifteen days later, paddy can either be threshed by 2 pairs of bullocks in a threshing floor or by 5 or 6 persons by beating the straw against planks. For threshing, each man is paid Rs. 4 per day. Women are not engaged for threshing. The yield ranges from 10 to 14 bags (75 Kgs. each) valued at about Rs. 350 to Rs. 490.

45. **Gingelly :** Hybrid variety seeds of gingelly are used. One *kuncham* (or 3 Kgs.) seed is priced at Rs. 10. Five *thavvalu* (2.5 Kgs.) of seed are required per acre. This crop is sown from first to about 25th of January. The land is given one wetting. A week later, it becomes fit for ploughing. Seeds are broadcast with hand and then ploughing is done. One man drags on a bundle of black acacia known as *nallathumma thodugu* to cover the seeds broadcast with earth. As bullocks would be busy during this time, this procedure of dragging on *thodugu* is adopted. In order to maintain equitable spreadover of water of 3 inches, the field is divided into 10 plough furrows. The *gottu* becomes 4 inches. Three women are required for this job and each is paid Rs. 2.50 per day. The wetting charges come to Rs. 25 to Rs. 30.

46. Six days later the seeds sprout. Twenty five days later 50 Kgs. of Urea (Rs. 60) is used and then the field is watered. One man can manure the field and he is paid Rs. 3.50. Four or five days after wetting, weeding is done and 8 females are engaged and each is paid Rs. 2.50. Then the crop comes to flowering stage. A week after weeding another wet is given for rich oil content. One man is enough to water the field and he is paid Rs. 3.50. Ten days later, it comes for harvesting, *i.e.*, by end of March or first or second week of April. The crop ripens in two stages. Five female workers are engaged for harvesting and the wage is Rs. 2.50 per worker. The harvested crop is heaped in small stacks by 4 workers who are paid Rs. 2.50 each. Six days later the harvested stacks are spread over in a threshing floor and dried up in sun-heat by turning them upside down and *vice versa* 3 or 4 times. Seeds get deposited in the threshing floor. In the evening of the third or fourth day, the *kampa* (stalks) is removed and the seeds are heaped (*kuppa*) and seived. Next day the *kampa* is again dried up for the second time and some produce of seeds is obtained. The yield would be 3 to 6 bags (bag=80 to 90 Kgs). The price per bag varies

from Rs. 120 to Rs. 150. The value of the produce ranges from Rs. 360 to Rs. 900. The retail price per *kuncham* of 3 Kgs. is Rs. 5 to Rs. 6. In 1970-71 gingelly was raised in Acs. 42.59.

47. **Groundnut :** Good variety of *desavali guttiverusenaga* (indigenous bunch variety) is raised in the village. Usually the crop is sown in November-December, after first crop paddy. It comes for nutting stage three and half months after sowing, *i.e.*, in February-March. The yield ranges from 12 to 16 bags of 24 Kgs. each and the price per bag varies from Rs. 50 to Rs. 60. The costs of cultivation come to Rs. 250 while the returns in terms of money range from Rs. 600 to Rs. 960.

48. **Plantains :** This is a fetching horticultural crop raised in about 10 acres. Nearly 650 plants are planted in an acre. It comes for bunching stage 11 or 12 months after plantation. About fifty plants go waste and nearly 600 bunches (*gelalu*) come up. The price per bunch ranges from Rs. 2.00 to Rs. 2.50. Thus gross returns or income comes to Rs. 1,200 to Rs. 1,500 while the costs of cultivation vary from Rs. 350 to Rs. 450.

49. **Redgram :** This is raised as mixed crop along with dry paddy in July and harvested in January. The costs of cultivation per acre including harvesting and threshing come to about Rs. 50. The yield would be 3 to 4 quintals. The price per quintal varies from Rs. 75 to Rs. 100.

50. Similarly jute is also raised as a mixed crop but it is used as fodder for plough cattle. Greengram also is raised in small extents as second crop. It is raised mainly as a fodder crop, and the left over greengram is harvested and threshed. Both redgram and greengram are used as dals.

51. **Sugarcane :** As explained earlier, sugarcane cultivation in the village started only after the sugar factory was established at Chagallu during 1961.

52. **Seed variety :** From 1961-62 to 1965-66, Vuyyur 50 and No. 419 varieties were popular. Number 997 variety became more popular since 1967-68 onwards, as the No. 419 variety's yield had gone down due to attack of pests like *katukathegulu*. Number 997 is eleven months crop. It should be transplanted in November-December and not after February. Now Vuyyur 50 and No. 997 are raised each in 45 per cent of area cultivated

while No. 6172 is raised in the remaining 10 percent of the area. Number 997 quality is good and yield also is 2 tons more than others.

53. Ploughing of land commences during the third week of November and it requires 4 times ploughing with plough which would be completed within 15 days. There are three methods of preparing the land for seed transplantation.

54. **First method :** Special ploughs of big size are used to plough the land. An interspacing of 22 inches is left and the depth of the furrow would be 10 inches. Sugarcane seedlings are laid down in the furrows which are covered with earth. This method is known as *dukki dunnivetha* (transplantation after ploughing).

55. **Second method :** *Gaadi or Bodevetha :* Leaving an interspacing of 22 inches, 10 inches wide *'bode'* or *'gaadi'* and 12 inches wide *'dimma'* between one *bode* and the other are arranged. About 50 to 60 workers—males and females in equal proportions—are required to plant the seedlings in an acre in a day. A contract wage of Rs. 80 to Rs. 100 per acre is paid.

56. **Third method :** *Tractor ploughing :* Ploughing is done three times and the fourth time a set of ploughs which make *bodelu* known as *bodelasettu* is arranged to the tractor and ploughed on. Complete ploughing charges for this method are Rs. 80. This method is more useful.

57. **Seed transplantation :** Sugarcane preserved for seed purpose is defibred and cut into 1½ feet length covering 2, 3 or 4 *'ganupulu'. The ganupulu are kept on the dimmalu* (Fig-14) and covered with earth. Water is allowed to flow into the *gaadi* or *bode* and then the *ganupulu* are pressed with feet. Water remains in the *bode* for one or two days.

58. Twelve to 18 labourers—4 to 6 men and 8 to 10 women—are required for the job. They are paid a contract wage of Rs. 50 per acre. The labourers work from 7 A.M. to 3 P.M. with a lunch break of half-an-hour. Usually, 4 days later some of the seedlings which slant up are covered with earth by 2 men. They are paid at a rate of Rs. 3. They work from 8 A.M. to 12-30 P.M. and 2 P.M. to 5-30 P.M.

59. The seedlings sprout up 12 to 16 days after transplantation. Five days after the seedlings sprout up, a slight wetting (*padunu*) without allowing water to remain stagnant is done to enable the dormant seedlings to sprout up.

60. **Weeding:** Ten days later, weeding of grass or other plants would be done. For this, 3 men and 12 women are engaged from 8 A.M. to 12-30 P.M. and 1-30 P.M. to 5 P.M. They are paid at the rate of Rs. 2 to Rs. 2.50 per worker. Upto February, once in every 10 to 15 days weeding would be done and the total weedings would be 3 or 4 by February. For the subsequent weedings, each time about 10 labourers, are required.

61. **Manuring, plaiting and other operations:** Manuring commences during first or second week of February. Six bags (each 75 Kgs.) of Urea (Rs. 55×6=Rs. 330) or 6 bags (each 100 Kgs. of mixture (Rs. 60×6=Rs. 360) are used per acre. The fertilisers are left at the base of the plant. Three workers (2 women and one man) are required to manure an acre of land in a day. The man worker is paid Rs. 3 while the woman workers are paid Rs. 2.50 each. Immediately after manuring, the field is watered the same day. From February to April, the field is watered once in 15 to 20 days *i.e.*, 2 or 3 wets. By April, the plants grow to a height of about 5 feet. Two rows of plants are roped together with sugarcane leaves, at a height of 3 feet above ground level. This is called *jada veyuta* (plaiting). About 16 men are engaged for this work and they are paid a contract wage of Rs. 45 per acre. Weeding is done on the following day. Usually 6 females are engaged for weeding. They work from 6 A.M. to 12-30 P.M. and are paid at the rate of Rs. 2 each.

62. If the plants do not grow well, the field is once again manured for 20 days to a month later. About 3 bags of Ammonia (Rs. 55 × 3 = Rs. 165) is used for the field. The field is wetted and weeding is done. Two or three persons are engaged for this weeding.

63. By July, 2 feet above the first *jada* (plait) *i.e.*, at a height of 5 feet, the second *jada* (plait) is woven. Twevle men workers can do this plaiting and they are paid a contract wage of Rs. 40. In August-September, one more *Jada* or *thadu* (plait) is woven at an interval of 2 or 3 feet (*i.e.*, at a height of 7 or 8 feet from ground level). Planks of 2 to 3 feet height known as *peetalu* or *nitchena* (ladder) arranged with three bamboos coming to a height of 4 to 4½ feet is made use of for weaving the third plait (jada). For this third plaiting a contract wage of Rs. 60 per acre is paid. During June, July, August and September, wetting is not necessary. In the last week of September or first week of October, the field should be watered to give one wet. If no rain occurs, one or two wets may be necessary by November when the sugarcane comes for harvesting (Fig-15). It is called

kottuku vachchindi or *narukku vachchindi*. The yield would be 30 to 40 tons. Cutting or harvesting would be completed within 15 to 20 days.

64. **Sugarcane II crop:** The sugarcane seedlings once transplanted would come for 3 crops. The second and subsequent crops are called *mokkathota—vokatava karchi* (R_1) and *renda-vakarchi* (R_2). While the first crop grows to a height of 9 to 10 feet, the second crop (I Karchi—R_1) grows to a height of 8 to 9 feet and the third crop (II Karchi—R_2) 7 to 8 feet. The yield goes down by 2 to 3 tons from second to third crop.

65. **First Karchi (R_1) or second crop:** Leaves are burnt and the field is watered during fourth week of December. Ten days later the land is ploughed once and manured. About 25% more of fertilisers have to be used to get the same yield as of first crop. Weeding operations and watering are same as for first crop but the height of the cane goes down by one foot. As the seedlings are already there in the soil, there is need for pressing the seedlings with the feet known as *thokkuta* for the second and third crop as is done for the first crop.

66. **Second Karchi (R_2) or third crop:** All operations are same as for second crop. Nearly 50 percent more fertilisers than those used for the first crop have to be used for this crop. The height of the plant would be less by 2 feet and the yield goes down by 2 to 3 tons.

67. **Rotation:** After third crop, the *modulu* (stumps) are picked out with pick-axes (*Guddali*) or tractors. The wage for picking out with axes is Rs. 45. Usually 12 men have to be engaged for an acre for this job. The tractor does the job for Rs. 35. After third crop, sugarcane should not be planted. There should be gap of 2 to 3 years. The rotation may be with *rottu pillipesara*—greengram, *Jeelugu* or paddy.

68. **Seeds:** *Mokkathotakarra i.e.*, sugarcane of second crop (first karchi R_1) and third crop (second karchi R_2) cannot be used for seed purposes. Nearly 3 to 3.5 metric tons of seed is required per acre. The rate is Rs. 77 per ton and the cost of seed per acre comes to Rs. 250.

69. **Diseases:** *Katukathegulu* disease which was there from Endrine. Since 1966-67 a disease known as *sudichaavu* to the *Movvu* (tender leaf) has been attacking the crop. This disease

the beginning is now controlled. The remedy is spraying of

occurs due to late wetting, manuring at less intervals and due to hot season. The remedy is spraying of Endrine or Polidal. The sugar factory sends its Demonstrator to see the plants and offer advice. This service is rendered by the factory freely to the cane-growers.

70. **Permits and Carting :** The field maistris of the sugar factory posted in the village send sample sugarcane to the factory for chemical analysis. If the cane is good and comes to ripened stage, the factory issues permit. For each acre, one cart load of $1\frac{1}{2}$ tons per day for 4 days (*i.e.*, for 6 tons) permit of sugarcane is given. Permit is given once in every 4 days but the cane should be sent every day at the rate of one cart load from each acre sown. One cartload (Fig. 16) weighs usually 1.5 to 2.0 tons and in any way less than 2 tons. The carting charge from Unagatla to Chagallu for a cart load of sugarcane is Rs. 10.

71. **Weighing & Vouchsafe :** The sugar factory works in 6 shifts—A_1, A_2, B_1, B_2, C_1, C_2. Vouchers are given from 8 P.M. to 12 P.M. The carts enter the factory premises in 'Queue' system and the cane is weighed. The ryot is given two vouchers through the cartman of which one would be retained by the cartman and the other with the cultivator or ryot.

72. **Pass Book and Cash Book :** Entries of vouchers are made in the pass books and remittances by the factory are entered in the cash books. The remittances to the cultivators are made through a bank in the premises of the factory.

73. Sugarcane harvesting in the area commences during the last week of November or first week of December and continues upto May-June.

74. **Sugarcane Growers' Association :** There is a sugarcane growers' association for about 3,000 growers belonging to 43 villages around Chagallu. In this association, about 200 cane growers of Unagatla village are members. Sri Karuturu Gandhi, a post graduate (M.A. or M.Sc. who worked for some time as a lecturer) and native of Malakapalle village belonging to Kamma caste is the President and Sri Sunkavalli Venkataratnam (also of Kamma caste) belonging to Markondapadu village is the Secretary to this association.

75. **Governing body and Unagatla village :** There are 63 Executive Committee members for this association of whom five members belong to this village. They are: (1) Sri Nandigam

Ramabrahmam (aged 36 years, educated upto 5th standard), (2) Sri Gavirni Gangaraju (34 years, 5th standard), (3) Sri Athukuri Namonnarayana (47 years, 5th standard), (4) Sri Nandigam Apparao (40 years, 5th standard) and (5) Sri Nalluri Dharmaraju (33 years, S.S.L.C.). All belong to Kamma caste.

76. The State government recommends the price but the Central government fixes the rates of sugarcane.

77. **Arrangements for Manures and Loans :** The sugar factory used to supply Standard mixture worth about Rs. 400 per acre to cane growers from 1962-65. From 1965 onwards, the factory gave either manures or cash of Rs. 700 per acre, whichever is desired by the cultivators. The calculation is Rs. 2,000 for 100 tons of sugarcane supplied, *i.e.*, for 3 acres. During 1965-68 the Andhra Bank advanced loans to the cane growers while from 1968 onwards, the Indian Bank is advancing loans. The factory arranged loans to the cultivators through a bank of its liking or choice or convenience.

78. In 1971, nearly 120 cane growers of Unagatla village obtained loans to the tune of Rs. 1,00,000. The bank recovers the loan amounts from the value of sale proceeds of the cane growers.

79. **Extent of Sugarcane Cultivation in the village :** In this village sugarcane cultivation was started in 1957-58 in 12 acres. In 1959-60, sugarcane was raised in 2 acres only as jaggery rate went down and Andhra Sugars at Tanuku did not purchase sugarcane. In 1961, the year in which the sugar factory at Chagallu was established, it was raised in 64 acres. In 1965, the villagers raised the crop in 1,100 acres while in 1971-72 it was raised in 1,300 acres.

80. Average yield per acre was 25 to 30 tons in 1957-58, between 27 and 32 tons in 1958-59, 34 tons in 1960, 35 tons in 1965 and between 35 and 40 tons in 1970-71. The rates at which the villagers sold their sugarcane during 1957-58 to 1970-71 are given below :

Statement III — (13)

SUGARCANE PRICES OBTAINED BY CULTIVATORS OF UNAGATLA, 1957-58 TO 1970-71

Year	*Price per ton*	*Remarks*
1	2	3
	Rs. P.	
1957-58	48.00	
1960-61	51.00	
1964-65	56.00	
1965-66	68.00	
1967-68	110.00	Due to black-market in sugar.
1968-69	95.00	
1969-70	73.80	
1970-71	77.80	(Government fixed Rs. 74.30 but the factory fixed Rs. 3.50 extra due to extra recovery of the sugar)

81. **Well Sinking for Irrigation :** Village Unagatla was electrified in the year 1966. Between 1966 and 1971 over 60 bore wells and filter points were sunk to develop irrigation potential. Water table could be located at a depth of 120 to 280 feet. The cost of a bore well varies from Rs. 1,200 to Rs. 4,000. Prevailing rates for sinking a bore well are: Rs. 500 for the first 100 feet: Rs. 700 for the next 100 feet and Rs. 1,000 for the next 100 feet. Only male workers are engaged on the job. The prices of oil, engines are as follows :

Name and H.P. of Oil Engines	*Price*
	Rs.
1 Listor (6 H.P.) + Pumpset	2,200 800
2 Kirloskar (5 or 6 H.P.)	1,400
3 An Mur (Different H.P. ranging 6, 8 and 10) .	1,800 to 4,500

82. An oil-engine can irrigate a maximum extent of 20 acres. The prices of electric motors are as follows:—

Type & Power of Electric Motor		*Price*
		Rs.
1 Kirloskar	5·0 H.P.	980
	7.5 H.P.	1,600
	10·0 H.P.	1,950
2 Cecko	5.0 H.P.	900
	7.5 H.P.	1,380
	10.0 H.P.	1,700
3 Crompton	7.5 H.P.	1,550
4 Suguna	7.5 H.P.	1,400

Starter 1, main switches 2, switch board 1, and 50 metres of wire cost about Rs. 350 to Rs. 400. Total cost of a bore well ranges from Rs. 7,000 to Rs. 10,000.

83. A filter point (Fig. 17) of 40 feet depth could be sunk at a cost of Rs. 500 and the work could be done within a day. A filter point fitted with an oil-engine can irrigate 12 acres of land while one fitted with an electric motor could irrigate 18 acres of land. Total cost of a filter point ranges from Rs. 3,500 to Rs. 3,800.

84. **Electricity Consumption :** A bore well fitted with electric motor consumes $4\frac{1}{2}$ units of electricity per hour while a filter point consumes 3 units of electricity. The rate per unit of electricity for agricultural purposes is 12 paise.

85. An extent of 30 acres first crop can be irrigated under bore wells and the electricity bill comes to Rs. 50 to Rs 65 x 30 wets = Rs. 1,500 to Rs. 1,950 for one season or crop run on electric motor. For second crop 12 to 15 acres can be irrigated and Rs. 65 to Rs. 80 (per wet) x 12 to 15 (wets) = Rs. 780 to Rs. 960 to Rs. 975 to Rs. 1,200 *i.e.*, Rs. 780 to Rs. 1,200 have to be spent. In addition, oil for pumpset Rs. 10+grease Rs. 5 + motor oiling and greeze Rs. 30 and Rs. 600 to Rs. 750 as wage for the man-in-charge of the engine has to be paid for one season of 6 months. For second crop, the wage for the man-in-charge of engine may be paid for 4 months at a rate of Rs. 100 to Rs. 120 per month.

86. Conusmption of electricity in the village has increased by about three folds or 188.37 percent from 1966-67 to 1971-72. A large proportion of 92.97 percent of total consumption in 1971-72 was for agricultural purposes while street lighting (0.97 percent) and domestic use (2.80 percent) put together form 3.77 percent and industrial (2.17 percent) and commercial (1.08 percent) uses put together constitute only 3.25 percent only. In the previous years also more than 80 percent of electricity was consumed for agricultural purposes *i.e.*, irrigation through electric motors fitted to wells. There are 141 electric connections of which 71 are domestic connections, 63 are electric motor connections for irrigation wells, 5 are connections given to temples and 2 connections given to rice-mills (Industrial).

Statement III — (14)

ELECTRICITY CONSUMPTION BY CATEGORY, 1965-66 TO 1971-72

Year	*Nature of use (Consumption in units)*					
	Domestic	*Commercial*	*Street light*	*Industrial*	*Agricultural*	*Total*
1	2	3	4	5	6	7
1965-66 . .	330	185	152	..	26,259	27,576
1966-67 . .	3,434	663	994	2,240	1,30,203	1,37,534
1967-68 . .	4,047	1,304	957	3,819	1,14,062	1,24,189
1968-69 . .	5,582	2,480	1,513	3,280	2,19,221	2,32,076
1969-70 . .	6,730	2,684	1,578	5,147	3,03 746	3,19,925
1970-71 . .	7,357	2,538	3,609	11,842	2,75,784	3,01,130
1971-72 . .	11,113	4,281	3,854	8,618	3,68,741	3,96,607

NOTE: Electricity consumption rates per unit are 33 paise for domestic use (Including street lighting), 45 paise for industrial (Including commercial) use and 12 paise for agricultural use.

87. **Farm Costs:** The statement given below gives an insight into the farm cost structure for the four principal crops in the village as obtaining in 1961-62.

Statement III — (15)

FARM COST STRUCTURE, 1961-62

Sl. No.	*Crop*	*Money Costs*	*imputed costs*	*Total costs*	*Average production per acre*	*Money value of the yield*
1	2	3	4	5	6	7
		Rs. P.	Rs. P.	Rs. P.		Rs. P.
1	Dry paddy .	79.00	36.39	115.39	3.93 Bags	201.00
2	Wet paddy .	100.13	48.70	148.83	5.59 Bags	144.00
3	Virginia tobacco.	226.47	114.60	340.97	0.97 Putti	455.00
4	Sugarcane .	300.50	99.50	400.00	1.5 Ton	450.00

The above analysis of costs indicates that the proportion of money costs is greater than the imputed costs. This was mainly due to the fact that among the well-to-do Kammas and Kapus, members of the farmer's family do not work. Agriculture is not a way of life with them. Among other castes of Settybalija and Goundla, members of the family work in the fields besides attending to household duties.

88. In the case of Virginia tobacco and sugarcane the proportion of money costs is still greater than that of the imputed costs. This is mainly because, the processing of tobacco leaves requires some skill on the part of the workers and the family labour is not fit for the job.

89. After meeting the total costs of cultivation, dry paddy, Virginia tobacco and sugarcane crops left net returns of about Rs. 85, Rs. 114 and Rs. 50 respectively while wet paddy hardly met the total costs of cultivation. By 1966-67, sugarcane crop showed good improvement in yield while Virginia tobacco went out of scene due to the switch over from Virginia tobacco to sugarcane. The costs of cultivation, yield and returns as of 1970-71 are given under the respective crops.

90. **Land Values :** Before 1929, Rs. 600 to Rs. 800 and Rs. 200 to Rs. 300 were the prices paid for an acre of *Pulladi* and *Garuvu* respectively; while the quotations in 1936 were Rs. 250 to Rs. 400 for the former and Rs. 150 to Rs. 200 for the latter. The decline in prices may be due to the depression of 1930s. Except under extreme pressure of debt, transfer of land is not

common. In 1971-72 the land values were ranging between Rs. 8,000 and Rs. 10,000 for *pulladi* lands under tube wells and between Rs. 1,000 to Rs. 2,000 for *garuvu* lands.

91. **Wage Rates :** In spite of the developments that had taken place in agriculture, mechanisation did not make any inroads into farm labour. Only mechanisation to the extent of providing water to the fields for irrigation is done through bore wells, filter points run on oil engines and electric motors in place of the old picottah. Similarly tractor ploughing by the rich farmers has reduced the labour required for various stages of agriculture. Still most of the agricultural operations and farm labour works are carried on through manual labour only. An account of the wages paid to agricultural labourers during the periods *viz.*, 1916, 1936, 1961-62 and 1971-72 present an interesting study.

92. In 1916 the daily wages for a man, a woman and a child labour were 3 to 4 annas (18 to 25 paise), 1½ to 2 annas (9 to 12 paise) and 1 to 1½ annas (6 to 9 paise) respectively. In 1936, the daily wage rates were 4 annas (25 paise) per man, 3 to 3½ annas (18 to 21 paise) per woman and 1½ to 2 annas (9 to 12 paise) per boy.

93. Wages during sowing season (preparing the field, sowing, weeding, etc.) are paid in cash while during the harvest (cutting the ears of cholam, etc.) remuneration is in kind. For the work of weeding, lasting some 2 to 3 months in the year, women are employed.

94. In the case of farm servants wages paid were between Rs. 30 to 80 according to age and experience, i.e., Rs. 24 for boys and Rs. 50 for men in 1916. Certain customary perquisites at harvest, if the employee is a Harijan, are *'rasiadugu'* (what is left when the heap is cleared), 'agadi' (the grain left or given at the end of the winnowing process) and *'bhutadi'* (some 2 seers of grain given from the help itself). What the labourer gets in this way depends on the size of the holding and the quantum of harvest.

95. Generally, ploughing and sowing are done by the ryots with the help of farm servants, and outside labour is employed for other processes.

96. According to the Primary Census Abstract of 1961, there were 663 or 31.24 percent agricultural labourers. Among the 211 sample households studied, 97 are engaged in agricultural

labour. By 1961, the labour force available in the village was sufficient for all types of operations. Whenever they did not find work in the village the labourers used to go to the neighbouring villages situated within a radius of 5 to 6 kms. This was mainly due to two important reasons : (1) Village could not employ all the labour available and (2) Attractive wages were paid in the adjoining villages for wet cultivation. But the position changed in 1971. Apart from the increased labour, some agricultural labourers from other districts are migrating to this village. (Please see Chapter II under Seasonal Migration).

97. The statement below provides details of wages paid to different types of labour.

Statement III — (16)

WAGES PAID TO DIFFERENT TYPES OF LABOUR, 1961-62 AND 1971-72

Sl. No.	*Nature of agricultural operation*	*Period*	*Workers & Wages (In Rs.)*		
			Males	*Females*	*Child labour*
1	2	3	4	5	6
1	Ploughing & intracultural operations	1961-62	1.75	..	..
		1971-72	2.50 to 3.00	..	..
2	Sowing and transplantation	1961-62	1.75	1.25	..
		1971-72	2.00 to 2.50	1.50 to 2.00	..
3	Weeding	1961-62	1.25	1.00	0.75
		1971-72	1.50 to 1.75	1.00 to 1.50	1.00 to 1.50
4	Harvesting		2.00	1.50	..
5	Thrashing	1961-62	1.50	..	..
		1971-72	2.50 to 3.00	..	..
6	Construction labour	1961-62	1.50	1.25	..
		1971-72	2.00	1.50	..

98. **Village Industries :** Palmgur making on a large scale providing employment to hundreds of Goundlas and Settibalijas engaged in toddy tapping and gur making, palmyrah palm fibre making, handloom weaving, rice mills, oil *ghani* and pottery constitute the indigenous industries of the village. Tailoring and cycle making also have been added to the industrial sector of the village. An account of these different industries is given in the following pages.

99. **Palmgur :** Palmgur industry of this village is as old as the present century. It was started in 1900-1. Hundreds of families of Goundla, Settibalija and Harijan (Mala and Madiga) castes are dependent on toddy-tapping and palmgur making. Coir-fibre industry is ancillary to the palmgur industry. Upto 1940s both these industries played a notable role in the village economy. Palmgur is prepared during the summer season. Apart from toddy-tappers, washermen, barbers, lime-dealers, owners of bullock carts who ply them on hire, makers of iron pans, palmyrah basket makers and petty traders make out a good living for three months in summer. This industry has helped in absorbing surplus manpower in the village, relieved them from unemployment and also reduced the pressure on land.

100. The polmyrah tree (Fig. 2) callerbetu¾Mspr) m m m m 'wishfulfilling-tree. Its juice is used in the manufacture of palmgur, for drinking as intoxicant, as timber for pillars, beams, rafters; its leaves as roof-thatch, its fibre as ropes, and the requirements of sugar prior to the introduction of sugar. According to a Government of India estimate, in 1954 there were five crores of palmyrah trees in the country yielding a million tons of gur per year and meeting 20-25 percent of the sugar requirement of the country.

101. Prior to the starting of Messers Parry & Company at Samalkot in 1901-2, palmgur was manufactured on a small scale to meet the local requirements. Since 1901-2 it provided incentives to the manufacturers by way of steady market, reasonable prices and assured profits. The rent per *balla* of 60 trees in 1916 ranged between Rs. 15 to Rs. 20 while the same increased to Rs. 20 to Rs. 30 in 1936. About 1,000 to 1,200 tappers of whom 200 to 225 were from the village itself and the rest from the neighbouring Krishna and East Godavari districts used to settle temporarily during summer in the palmyrah palm belt known as Chikkalagaruvu where palmgur was manufactured. The tappers settle in the fields after

harvesting. They draw toddy from 5 to 10 A.M. and 3 to 7 P.M., each tapper tapping 30 trees each in the morning and in the evening. The tapper climbs the tree (Fig. 18), suspends the toddy pots lined with lime beneath the cut-ends of the stalks of the fronds of the palm from which the juice flows. The juice collected is boiled into palm jaggery in iron pans by the womenfolk. Floating of lime prevents fermentation of toddy. If lime is not sufficient, toddy begins to ferment immediately and many an innocent tapper in the past were fined for production of illicit liquor for just insufficiency of lime.

102. About half of the palmgur manufacured was purchased by the agent of Messers Parry Company at Nidadavole who sends the same to Samalkot for converting into sugar. The agent's commission was 15 paise in 1916 and 19 paise in 1936 per candy. There was a price difference of Rs. 2 per candy between Nidadavole and the village. The remaining quantity was sold out to money lenders and several hawkers. These middlemen got profits through price difference obtaining at the tappers' huts and in the village, in lieu of the money advanced by them through an agreement known as 'Jatti' to sell the gur to the money lender by fixing a far lower price of Rs. 13 to 15 per candy (when the market price was Rs. 23 to Rs. 29) and through false weights.

103. Annual export of palm gur during the three summer months was more or less same i.e., 18,000 bags or 6,000 candies in 1916 and 1936 also. The Parry Company used to purchase 64,000 putties of palmgur in the upland area comprising Unagatla, Chagallu, Pangidi, Decharla, Lakshmipuram, Chikkala, Pallanta, Kalavalapalle, Katakoteswaram, Thadimalla, Korumamidi, Devarapalle, etc., villages. A small businessman used to get Rs. 5 per cart of 8 bags palmgur by sending it to Nidadavole and each businessman was sending at least three cart loads a day during these days, i.e., his profit was Rs. 15 per day. Small hawkers in this trade in 1912 became independent businessmen by 1916. But actual manufacturer-tapper was not benefited much. The village barber and washerman used to get Rs. 30 to Rs. 35 each during those three months. Those who used to supply firewood for gur making got 25 to 37 paise a day which was not a small amount in those days. The cart owner got Rs. 2 per ton to carry palmgur to Nidadavole while the makers of tin pots used for boiling toddy got Rs. 100 to 150 during the season. Those engaged in weaving palmyrah leaf-baskets to hold jaggery got Re. 1 per hundred baskets and the Brahmins engaged in preparing accounts were paid Rs. 10 per month. The manufacturer was put to several exactions

and 'mamools'. Fines for producing illicit liquor were imposed by the Excise Department of Government of India. A tapper's expenses incidental to his vocation throughout the season in 1936 were as follows:

Rent for 60 palm trees	Rs.25.00
Repairs and depreciation of 'balla' (Tapper's plank)	Rs.2.50
Lime for lining pots	Rs. 5.00
Iron pan	Rs. 5.00
Dry ren gram stumps for boiling toddy	Rs.20.00
To and fro cart hire	Rs. 1.50
Sandals	Rs. 1.50
Replacement of broken pots	Rs.2.00
Coconut oil (used in making gur)	Rs.0.50
Mamools to excise staff	Rs.5.00
Total	Rs. 68.00

104. The yield of palmgur per worker throughout the season was between 8 and 12 candies. Assuming an average yield of 9 candies, his gross returns (at a rate of Rs. 18.50 per candy) were Rs. 167. Deducting expenses of Rs. 68 incidental to the occupation, his gross income was about Rs. 100. For a family of wife, husband and two children, the domestic expenses were put at Rs. 35 for the season. His net income thus was about Rs. 65. It is said that scarcely he was left with any net income. Between 1916 and 1936 it is said there was no improvement in the condition of the palmgur manfacturer i.e., the toddy tapper.

105. The good effects of this industry were that surplus manpower was relieved of unemployment and under-employment, it gave fillip to certain household and small scale industries, the circulation of the money and economic activity increased while evil consequences were that the honest cultivators became greedy money lenders, drunkenness among the lower classes increased and more crimes were committed in summer and the gulf between the rich and poor became wider.

106. After attainment of Independence, Prohibition was clamped in certain States and in Andhra Pradesh State also it was implemented. Several restrictions were imposed on toddy tapping and the poor tappers were very much harassed by the Prohibition Department and many a tapper were dragged to courts for violation of one rule or the other and their living became miserable. Parry Company made an exit from the trade. Government started setting up Palmgur Industrial Cooperative

Societies in 1947-48. Previously Messers Parry Company used to fix the rate per *putti* depending on the percentage of sugar output per *putti* of palmgur. But this practice ended since using palmgur as raw material of sugar was stopped. But issue of licences to tappers, providing investment and circulating finance and getting over bottlenecks of marketing could not be solved. The cooperative societies advanced petty sums of Rs. 25 to Rs. 50 as loans which did not touch even a fringe of the problem of investment. Now the manufacturer of palmgur is compelled to sell the product in instalment without waiting for a favourable market, in view of his low capacity to meet investment needs. This occupation is no more lucrative and several of the tappers have taken to other occupations like making of coir fibre, selling palmyrah leaves, rafters, *thegalu*, (palmyrah palm seedlings which are eatable after boiling) etc. At present, toddy tapping and manufacturing of palmgur are not so remunerative when compared with the unskilled manual work of agricultural labour. Though 200 to 225 families of Goundlas and Settibalijas comprising at least 300 workers would be engaged in this line of manufacture during summer, at the 1971 Census enumeration only 9 men reported as working in this occupation of whom six are for palmgur making and three men for toddy tapping. This may perhaps be due to the fact that at the time of Census, palmgur manufacturing might be in the initial stage of commencement and hence large number of workers reported as agricultural labourers. Now-a-days, this is a full-time secondary occupation for Goundla, Settibalija and some Harijan (Mala and Madiga) families during the three months in summer while they also work as agricultural labourers or otherwise during other months of the year.

107. **Palmyrah Palm Fibre Industry :** There are two industrial units of palmyarh palm fibre in the village. One was set up by Sri Pragallapati Appalaraju (Vysya) in 1966-67 with an investment of Rs. 18.000. The other was set up by the proprietor's son in 1971 with the same size of establishment and investment. Fibre industry in this village is as old as palmgur industry. In the past it was carried on a small scale by Sri Merupu Chinavenkanna (Mala—S.C.) and Sri Veeravalli Veyyakulu (Goundla). Now, sixty tons of palmyrah palm stalks are purchased by the two industrial units in the village every year, of which 30 tons come from his and the neighbouring 10 villages while the remaining 30 tons are purchased from Repalle (Guntur district), Nuzvid (Krishna district), Bobbili and Srikakulam taluks (Srikakulam district). The stalks are purchased throughout the year. During February to June, stalks from

outside the village are purchased in more quantities while from within the village are purchased in less quantities. Nearly 50 tons of stalks come from the village of which 30 tons are purchased by the two industrial units in the village and the remaining 20 tons are sold to outsiders.

108. The stalks are broken, soaked in water, hammered, cleaned, bundled and then cut into sizes of 18, 16, 14 and 13 inches. Twenty workers consisting of males and females in equal numbers, constituting some families are engaged in this industry. They come from Kakinada city, district headquarters of the neighbouring district of East Godavari. As of 1971 Census, 16 females reported as working in coir cleaning and grading. Working hours are from 8 to 12 A.M. and 1 to 6 P.M. Piece wages are paid at a rate of 20 paise per kilogram of fibre or Rs. 10 per hundred-weight or Rs. 20 per quintal. A couple can prepare 30 Kgs. of fibre and can thus earn Rs. 6 per day. Annual wage bill comes to Rs. 20,000. The *Maistri* is paid Rs. 25 per month in addition to his piece wage. The establishment consists of a clerk who is paid Rs. 80 per month and one month bonus for *Sankranti* festival and a night watchman who is paid Rs. 20 per month. Rental value of the building is estimated to be Rs. 100 per month. Working capital of Rs. 50,000 is required. Annual turnover of Rs. 200,000 was recorded in 1970-71. The State Bank of India provides an annual loan of Rs. 15,000 (open loan) and a key loan of Rs. 20,000 towards establishment. Net profit during the year 1970-71 was Rs. 4,000 while it was Rs. 10,000 in 1969-70. The sale rates of different sizes of fibre are as follows :

Size	*Rate per hundred weight*
13 inches	Rs. 85.00
14 inches	Rs. 100.00
16 inches	Rs. 110.00
18 inches	Rs. 120.00

109. **Rice Mills :** There are 3 rice mills in the village. They are sheller mills. Each mill requires an investment of Rs. 20,000 of which the 15 H.P. (Horse Power) motor costs Rs. 4,000, sheller costs Rs. 3,000, shed costs Rs. 12,000 and other miscellaneous items Rs. 1,000. Of the 3 mills in the village, one is owned by a Vysya and is located in the Goundlagudem and the other two are owned by two women of Kamma caste and located in Kammagudem also known as Subbarayuduveedhi

(street). The milling charge is Rs. 1.50 per bag of paddy of 75 Kgs., or no milling charges are claimed if *chittu* and husk are left to the miller by the ryots. *Chittu* consists of vitaminous layer in between the grain and husk. Generally ryots prefer to pay the milling charge in cash rather than leaving the *chittu* and husk to the miller. A male member who looks after the management also works as the driver of the mill. He is assisted by a boy who is paid between Rs. 10 to 20 per month. For each bag of paddy milled, the assistant is allowed to take one hand-full of rice. Sometimes the boy assistant takes the rice thus collected and in some cases, the proprietor appropriates the rice thus collected and pays the assistant some more money. It depends on the agreed terms and conditions at the time of appointment.

110. Milling is briskly carried on for 8 months in a year from October to May while it is slack during June to September. Out of the total 13,000 bags of paddy crop of the village, about 10,000 bags are milled by the rice mills in the village while the remaining 3,000 bags are milled in the neighbouring Malakapalle village where the mills are of huller type. When large quantities of paddy are required to be milled, paddy is transported to Malakapalle village in cart loads or on tractor as it is felt that rice milled through huller type of mill is not broken and is good.

111. **Oil Ghani:** There were four oil *ghanis* in the village belonging to 4 households of Telukula (Oil Monger) caste. All the four *ghanis* were *Karra ganugalu* (wooden *ghani* or grinder type). Each *ghani* could grind one bag of (75 Kgs.) gingelly seeds per day. Ten to 15 Kgs. of seeds were grinded each time and one bag was grinded in 6 times. The charge per each grinding was Rs. 2 and per bag it was Rs. 12. In lieu of the grinding charges, the cake known as *telakapindi* was accepted and the oil mongers preferred the cake than collecting the charge as it fetched a little more money. One man and one bull used to be engaged in this job to operate the *ghani*. One bag of 75 Kgs. of gingelly seeds yields 36 Kgs. of oil. Each of the *ghanis* used to grind about 100 bags a year and about 400 bags of gingelly used to be grinded each year in the four ghanis.

112. This occupation did not find favour with 3 of the *ghani* owners as it was not fetching sufficiently. Two of them left the village and the third and the former two adopted themselves as agricultural labourers while the last one converted it into a mechanised *ghani* by operating it through electricity. An

investment of Rs. 8,000 is made over this *ghani*. This mechanised *ghani* has enhanced the efficiency and can grind one bag of seeds in one hour and in a day at least 8 bags can be grinded. All the 400 bags of gingelly seeds which were distributed among the 4 *ghanis* previously are now being brought to this mechanised *ghani*. The grinding charges are same as used to be charged by the *karra ganugalu* (wooden *ghani*).

113. **Pottery :** There is one potter's household in the village since 3 generations. This household belongs to Kummari caste, whose traditional occupation is pottery. The head of household, his wife, aged mother and five children constitute the members of the household. Clay of Gundala cheruvu (a tank) at a distance of 2.5 kms., within the village boundaries and from Markondapadu village at a distance of 5 kms., is brought in cartloads and mixed together in the ratio of 1:2 to get good clay. This household supplies earthenware to all the villagers. The household earthenware requirements of the village are mostly met from *Vinayakachavithi* (September) to *Sankranti* (January). From January end to May-June, they go to Chikkalagaruvu where palm gur is prepared. They prepare *lottelu* (small earthen tumblers) for toddy tapping. During this season they prepare and supply 1,000 to 2,000 *lottelu*. They are paid at a rate of Rs. 2 per date palm tree and Rs. 3 per palmyrah palm tree for supplying *lottelu* throughout the season of about four months.

114. At ceremonies like marriage and funeral, the services of potter are essential. He is paid Rs. 20 towards bringing *ariveni* (coloured pots) at marriages and in kind as grain at funerals. While the head of household engaged himself in pottery, his wife attends to household duties mainly, besides assisting in pottery; his one son and one daughter are engaged in agricultural labour and another son is engaged in cattle rearing as attached labourer. This household gets an income of Rs. 2,000 per annum. They had 3-70 acres of *Kummarimanyam* (service inam or endowment) and sold it away 15 years ago (around 1957) consequent on the conferment of patta right to them.

115. **Tailoring** : Since 1930, there were 2 or 3 tailoring firms in the village. Sri Kotichukkala Satyam of Chakali (washerman) caste who studied upto 5th standard set up a tailoring firm first in the village. At the time of re-study, there were 10 firms with 12 sewing machines. The ten firms belong to Chakali (1), Senapathi (weaver 1), Viswabrahmin (1), Goundla (2), Kapu (1),

Golla (1), Settibalija (1) and Mangali (1) castes and Muslim (1). The number of tailoring firms increased to five by 1960 to 8 in 1965 and 10 in 1971-72. Apart from the professional tailors, about ten ladies of rich families of Kamma and other castes have learnt tailoring and they stitch ladies' and children's garments of their own household members. They took it as a pastime or hobby. In peak season from December to May, each tailor gets a remuneration of Rs. 10 per day while during June to November they earn Rs. 3 to Rs. 5. Compared to Hyderabad city, the stitching charges in the village are far cheaper. The garment-wise rates charged in 1961 and 1972 are given below :

Statement III — (17)

STITCHING CHARGES IN 1961 AND 1972, JANUARY

Sl. No.	*Nature of Garment*	*Stitching charges* 1961	1971
1	2	3	4
		Rs.	Rs.
1	Shirt	0.75	1.00
2	Pant	2.00	2.50
3	Banian	0.25	0.25
4	Blouse	0.25	0.36
5	Langa	0.12	0.25
6	Small knickers	0.36 to 0.50	0.50 to 0.62
7	Knickers	0.75	1.25
8	Bush Shirt	..	1.00
9	Underwear	0.12	0.25
10	Frock	0.25	0.50

116. **Bharat Metal Industries :** Bharat Metal Industries, Unagatla was set up in June-July, 1971. It is a branch of the Raja Cycle Industry with headquarters at Rajahmundry. Sri Marina Muneeswara Rao, son-in-law of Sri Gudapati Venkatarathnam, a landlord belonging to Kamma caste of this village is the proprietor. This unit manufactures steel almyrahs, chairs, tables, dining tables, cane weaving, etc., for which raw materials are obtained from Rajahmundry. Twelve workers are employed on monthly salaries. It was established few months before the Re-study and the industry was just coming out of initial hurdles.

117. **Main Occupation :** *Table 35* of 1961 monograph given as Appendix Table 1 shows the number of households by main occupation by caste/tribe/community of the 211 sample households covered by the survey in 1961-62. A large number of 97 households of agricultural labour of whom 26 households of Goundla, 25 of Madiga, 19 of Settibalija, 9 of Kapu, 6 of Kamma, 4 of Golla, 2 each of Mala and Christian and one each of Senapathi (weaver—Sale), Telukula, Uppara, Mangali have been covered. Forty one households of cultivation were covered of whom 17 belong to Kamma caste, 9 belong to Goundla, 8 of Kapu, 3 of Settibalija, 2 of Mala and one each from Chakali and Kummari castes. Twenty one households were engaged in palmgur industry of whom 9 belong to Goundla, 11 to Settibalija and one to Mala caste. Eight households were engaged in business of whom 3 belong to Komati (i.e., Vysya), 2 each to Goundla and Kapu and one to Golla caste. Seven households each were engaged in services (Brahmin 3, Madiga 2, Dommara 1 and Muslim 1), Coir making (Mala 5, Settibalija 1 and Madiga 1) and washing of clothes (Chakali 7). Among the remaining households 2 were engaged in weaving (Senapati or Sale 1), 2 in Document writing (Brahmin 1, Senapati or Sale 1), 2 rentiers (Kamma) and one each was engaged in Basket making (Dommara), Milk selling (Golla), Goldsmithy (Kamsali), Vessel polishing (Kamsali), photo frame works (Kapu), Masonry (Kapu), Mechanic (Kapu), Farm management (Kapu), Cycle shop (Settibalija), Transport (Kapu), Rice Milling (Kamma), Blacksmithy (Senapathi or Sale), Pig rearing (Yerukula—S.T.), Land survey (Christian) and Church Service (Christian), while 2 households belonging to kamma caste were non-workers.

118. As of the re-study in 1971-72, 100 households are covered. A large number of 33 households are engaged in cultivation of which 9 belong to Kamma caste, 7 of Kapu, 6 Goundlas, 5 Settibalija, 2 each from Brahmin, Vysya (Komati) and Chakali and one each from Golla and Mala castes; 11 households engaged in agricultural labour of which 3 belong to Goundla, 2 each are of Kapu, Settibalija, Mala castes and one each belongs to Madiga and Christian households; 10 households are engaged in business (2 each of Kapu, Komati (Vysya) and Telukula and one each of Golla, Goundla, Settibalija and Mala); 7 households (Goundla 3, Settibalija 2, Mala 2) are engaged in toddy tapping; 4 households (Medari 2, Yerukula 2) in basket making; 3 households each in hair dressing (Mangali 3), teaching (Christian 2, Muslim 1) and 2 households each in goldsmithy (Kamsali), Cobblery (Madiga 1), Medical practitioner (Kshatriya 1, Muslim 1), Weaving (Sale), Watchman (Dommari 1, Mangali 1), Oil crusher operator

(Telukula), cattle rearing (Gollal 1, Yerukula 1), Clerk (Goundla 1, Sale 1) and one each as Priest (Brahmin), Potter (Kummari) lime manufacturer (Pallekari), Electrician, Carpenter (Kamsali) and peon (Madiga) while the last two are non-working households *viz.*, one is a rentier (Kamma) household and the other (Goundla) is a dependent household (Table 2).

119. The following statement shows the number of households and percentage by main occupation of households as of 1961-62 and 1971-72.

Statement III — (18)

HOUSEHOLDS BY MAIN OCCUPATION 1961-62 AND 1971-72

Sl. No.	*Occupation*	1961-62		1971-72	
		No. of Households	*Percentage to total*	*No. of Households*	*Percentage to total*
1	2	3	4	5	6
1	Cultivator	41	19.43	33	33·00
2	Agricultural labourer	97	45.97	11	11.00
3	Palmgur maker/Toddy tapper	18	8.53	7	7.00
4	Merchant	8	3.79	10	10.00
5	Washerman	7	3.32	4	4.00
6	Goldsmithy	1	0.47	2	2.00
7	Cobbler	..	..	2	2.00
8	Barber	..	..	3	3.00
9	Medical Practitioner	..	..	2	2.00
10	Weaver	2	0.95	2	2.00
11	Basket Maker	1	0.47	4	4.00
12	Priest	..	..	1	1.00
13	Teacher	3	1.42	3	3.00
14	Watchman	..	..	2	2.00
15	Potter	..	..	1	1.00
16	Village chowkidar	..	..	1	1.00
17	Manufacturing agent of lime	..	..	1	1.00
18	Oil crusher operator	2	0.95	2	2.00
19	Cattle rearer	1	0.47	1	1.00
20	Pig rearer	1	0.48	1	1.00
21	Carpenter	..	..	1	1.00
22	Peon	..	..	1	1.00

Statement III — (18)—Contd.

1	2	3	4	5	6
23	Electrician	..	..	1	1.00
24	Clerk	..	..	2	2.00
25	Coir maker	10	4.74	..	..
26	Servant	4	1.90	..	..
27	Vessel polisher	1	0.48	..	..
28	Photo framer	1	0.47	..	..
29	Mason	1	0.48	..	..
30	Mechanic	1	0.47	..	
31	Farm Manager	1	0.47	..	
32	Cycle shop owner	1	0.48	..	..
33	Bullock Cart driver	1	0.47	..	..
34	Rice Millowner	1	0.47	..	..
35	Blacksmith	1	0.48	..	..
36	Document writer	2	0.95	..	..
37	Land Survey Officer	1	0.47	..	..
38	Father (Church service)	1	0.47	..	..
39	Rentier	2	0.95	1	1.00
40	Dependent	..	..	1	1.00
	Total	**211**	**100.00**	**100**	**100.00**

It can be seen that as many as 14 occupations from Sl. No. 25 to 38 covered at the 1961-62 Survey were not covered at the re-study in 1971-72 while 11 occupations *viz.*, Sl. Nos. 7 & 9, 14-17, 21-24 and 12 covered at the re-study were not studied at the 1961-62 Study.

120. Among the major occupations, agricultural households formed 19.43 percent in 1961-62 and 33 percent in 1971-72, agricultural labour households formed 45.97 percent in 1961-62 and 11 percent in 1971-72. As has already been mentioned elsewhere, in the 1961-62 Survey more households of agricultural labour were selected while in the re-study more households of cultivators were selected. As per the percentages of workers in agriculture and agricultural labour the proportions should have been around 25.82 percent and 31.24 percent in 1961-62 Survey while the same at the re-study (1971-72) should have been around 19.21 percent and 65.38 percent respectively. The selection of households in the major occupations of agriculture and agricultural labour were not proportionate to the respective number of workers in both 1961-62 and 1971 surveys.

121. **Workers and Non-workers:** At the 1961 Census, 2,122 (51.67 percent) out of the total village population of 4,107 were workers and 1,985 (48.33 percent) were non-workers. As of 1971 Census, the workers (2,265) and non-workers (2,438 formed 48.16 percent and 51.84 percent of the total population of 4,703 Statement II—(13) gives the population of workers by percentage and sex as of 1961 and 1971 Censuses.

122. **Non-Workers:** As of 1971 Census, there were 2,438 non-workers forming 48.16 percent of the total population of 4,703 of the village. The proportions of different categories of non-workers to total non-workers are as follows:

Statement III — (19)

NON-WORKERS BY CATEGORY AND PERCENTAGES, 1971 CENSUS POPULATION OF THE VILLAGE

Sl. No.	*Category of Non-Worker*	*Males*	*Females*	*Total*	*Percentage to total*	*Remarks*
1	2	3	4	5	6	7
1	Full-time Students . .	182	161	343	14.13	
2	Household duties . .	..	579	579	23.43	
3	Dependents and infants .	640	874	1,514	62.36	
4	Retired persons . .	2	..	2	0.08	
	Total . .	**824**	**1,614**	**2,438**	**100.00**	

It can be seen that a large proportion of 62.36 percent of the non-workers are dependents and infants while those engaged in household duties (all females) formed 23.43 percent and full-time students formed about one-seventh of the total non-workers.

123. Taken by age groups the non-workers are distributed as follows:

Statement III — (20)
NON-WORKERS BY AGE GROUP AND PERCENTAGE

Age-group	*Males*	*Females*	*Total*	*Percentage to total*
1	2	3	4	5
0—14	758	912	1,670	68.50
15—34	26	343	369	15.14
35—59	10	252	262	10·74
60+	30	107	137	5.62
Total .	**824**	**1,614**	**2,438**	**100.00**

Nearly seven-tenths (68.5 percent) of the non-workers are in the dependent age group of 0-14 years by which age the boys and girls do not attain the physical stamina to withstand any hard and sustained works. In the working age groups of 15-34 and 35-59 years which constitute 25.88 percent, as many as 595 out of the total 631 are females engaged in household duties and thus categorised as non-workers. The age group of 60 years and above is considered as old age; they lose the capacity to withstand hard work. Except in the infant age group of 0-14 years, in all other age-groups, the non-workers among males constitute a very small proportion (8.6 percent). Classified by place of birth, as many as 1,685 (69.11 percent) of the non-workers were born in the village, 619 (25.39 percent) were born in other villages of the district, 34 (1. 39 percent) were born in other towns of the district, 99 (4.06 percent) were born in five other districts of the State (among whom as many as 89 were born in the neighbouring East Godavari district) while only one was born in Orissa State (Table—4).

124. Place of last residence data of workers show that as many as 1,676 hailed from the referent village, 605 (24.82 percent) came from other villages of the district, 34 (1.39 percent) came from other towns of the same district, 122 (5.00 percent) came from other districts of the State of whom 44 came from urban areas of East Godavari, Visakhapatnam, Krishna and Guntur districts and the remaining 78 came from rural areas of the above four districts and Kurnool district. Only one man came from an urban area of Orissa State (Table—5).

125. Among the 2,438 non-workers, 1,665 (68.29 percent) are never married, 600 (24.61 percent) are married, 167 (6.85 percent) are widowed and 6 (0.24 percent) are divorced or separated persons (Table—6).

126. **Scheduled Castes and non-workers by main activity and age groups :** Mala, Madiga and Dommara are the three Scheduled castes inhabiting the village. The Malas (110 persons—55 males +55 females) and Madigas (165 persons—75 males+90 females) and the Dommara (1 person) constitute 5.87 percent of the total village population (Table—7). Taken by age-groups they are as follows:

Statement III — (21)

SCHEDULED CASTES BY AGE GROUP, 1971 CENSUS

Age Group	*Males*	*Females*	*Total*	*Percentage to total*
1	2	3	4	5
0—14	99	122	221	80.07
15—34	11	10	21	7.61
35—59 . . .	8	9	17	6.16
60+	12	5	17	6.16
Total .	**13**	**146**	**276**	**100.00**

Compared to the non-workers of the village population, among the Scheduled castes, large proportion of four-fifths (80.07 percent) are in the age-group of 0-14 years while in the middle age groups of 15-34 and 35-59, they constitute smaller proportions than the general non-workers and again in the older age group of 60 years and above, slightly higher proportion are among the Scheduled castes.

127. The non-workers category among the Scheduled castes is as follows:

Statement III — (22)

NON-WORKERS BY CATEGORY AMONG SCHEDULED CASTES

Sl. No.	*Category of Non-workers*	*Males*	*Females*	*Persons*	*Percentage to total*
1	2	3	4	5	6
1	Full time students. .	35	25	60	21.13
2	Householdduties . .	..	16	16	5.63
3	Dependentsand infants .	103	105	208	73.24
	Total .	**138**	**146**	**284**	**100.00**

Compared to the non-workers category of the general population, full-time students and dependents and infants formed higher proportions while those engaged in household duties constituted a far smaller proportion. This goes to show that awareness of education is more on the Scheduled caste population and that the females, apart from attending to household duties, engage themselves in agriculture or as casual labour, while their counterparts in the general population usually confine themselves to household duties (Table—7).

128. **Scheduled Tribes and non-workers :** There are 14 persons of whom 8 are males and 6 females belonging to the Scheduled Tribe of Yerukula. Nine of them are non-workers (3 males + 6 females) of whom 5 (55.55 percent—all females) are engaged in household duties and 4 (44.45 percent—3 males and 1 female) are dependents and infants.

129. Taken by age-groups, three females (33.33 percent) in the age group of 15-34, one female each in the age groups of 35-59 (11.11 percent) and 60 years and above (11.11 percent) are engaged in household duties while two males (22.22 percent) in the age group of 0-14 years and one male (11.11 percent) and one female (11.11 percent) aged 60 years and above, are dependents (Table—8).

130. **Workers :** At the 1961 Census, out of the total population of 4,107 persons there were 2,122 workers forming 51.65 percent while during 1971 Census there were 2,265 workers forming 48.16 percent of the total population of 4,703. The statement II —(11) speaks of the workers by industrial category as of 1961 and 1971 Censuses.

131. The distribution of workers by place of birth as of 1971 Census is as follows :

Statement III — (23)

WORKERS BY PLACE OF BIRTH 1971 CENSUS

Sl. No.	*Place of birth*	*Males*	*Females*	*Persons*	*Percentage to total*
1	2	3	4	5	6
1	Same village	1,348	310	1,658	73.20
2	Other villages of the district .	133	351	484	21.37
3	Other towns of the district .	9	17	26	1.15
4	Other districts :				
	(a) Rural	7	52	59	2.60
	(b) Urban	17	21	38	1.68
	Total . .	**1,514**	**751**	**2,265**	**100.00**

(Table 9)

As can be seen from the above statement, a large proportion *i.e.*, 73.20 percent of the people were born in the village itself, 21.37 percent were born in other rural areas of the district and 1.15 percent in other towns of the district. Among those born in other districts of the State, 7 males and 52 females were born in rural areas while 17 males and 21 females were born in urban areas. Among those born in the same village, males are preponderant while among those born in places outside the village, particularly in rural areas, females are in large numbers. This indicates that the villagers contracted alliances with brides belonging to rural areas within the district and also in other districts of the State.

132. Among the workers, 463 (20.44 percent) are never married, 1,646 (72.67 percent) are married, 138 (6.09 percent) are widowed and 18 (0.80 percent) are divorced or separated (Table 5). Distribution of workers by place of last residence is given in the following statement.

Statement III — (24)

WORKERS BY PLACE OF LAST RESIDENCE, 1971 CENSUS

Sl. No.	Place of last Residence	Workers			Percentage to total
		Males	Females	Persons	
1	2	3	4	5	6
1	Same village	1,354	288	1,642	72.49
2	Other villages in the district .	133	383	516	22.78
3	Other towns in the district .	8	22	30	1.33
4	Other districts of the State :				
	(a) Rural	4	43	47	2.07
	(b) Urban	15	15	30	1.33
	Total	**1,514**	**751**	**2,265**	**100·00**

(Table 5)

The excess of female numbers among people whose last residences were other villages in the same district, other towns in the district and rural areas in the district indicates that due to marriage migration, these females came to this village. The proportions of the place of birth data and place of last residence data do not show much variation.

133. **Workers by age-group :** Nearly four-fifths of the workers are aged above 20 years while 13.51 percent (306) are in 15-19 years age group 7.33 percent workers (166) are below 14 years of age and most of them are engaged in agricultural labour and cultivation. The following statement shows the workers by age group and sex and percentages.

Statement III — (25)

WORKERS BY SEX AND AGE-GROUP

Age Group	Males	Females	Persons	Percentage
1	2	3	4	5
0—14 . . .	105	61	166	7·33
15—19 . . .	211	95	305	13·51
20+	1,198	595	1,793	79·16
Total . .	**1,514**	**751**	**2,265**	**100·00**

(Table 10)

134. **Workers by duration of residence in the village :** The following statement shows the workers by occupation, sex and duration of residence in the village.

Statement III — (26)

WORKERS BY OCCUPATION, SEX AND DURATION OF RESIDENCE IN THE VILLAGE, 1971

Sl. No.	*Occupation*	*Duration of residence in the village*							
		Less than 1 year		*1—4 Years*		*5—9 Years*		*10—14 Years*	
		Males	*Females*	*Males*	*Females*	*Males*	*Females*	*Males*	*Females*
1	2	3	4	5	6	7	8	9	10
1	Cultivator	..	..	2	2	4	1	37	4
2	Agricultural labourer	1	5	18	65	28	79	109	111
3	Basket maker	..	..	..	1	1	1	1	..
4	Coir grader	..	..	8	8	..	..	..	..
5	Jaggery maker	..	..	..	..	..	1	..	1
6	Weaver	..	..	1	..	..	1	..	..
7	Washerman	..	..	..	6	..	2	11	5
8	Barber	..	..	1	..	..	..	..	..
9	Carpenter	..	..	..	..	1	..	1	..
10	Goldsmith	..	..	..	..	1	..	1	..
11	Blacksmith	..	..	1	..	1	..	1	..
12	Mason	..	..	1	..	..	..	..	..
13	Tailor	..	..	..	..	1	..	1	..
14	Cattle Rearer	..	..	..	..	..	..	1	..
15	Casual Labourer	..	..	..	..	..	..	1	..
16	Oil Crusher operator	..	..	..	..	..	..	..	..
17	Tanner	..	..	..	..	..	..	..	..
18	Cobbler	..	..	..	..	..	..	..	..

Statement III — (26)—Contd.

1	2	3	4	5	6	7	8	9	10
19	Potter	..	..	..	..	..	..	..	..
20	Watchman	..	..	..	..	..	..	..	..
21	Servant	..	..	..	..	..	..	..	..
22	Clerk	..	..	1	..	..	..	..	..
23	Peon	..	..	1	..	..	..	..	..
24	School Ayah	..	..	..	..	..	..	..	1
25	Midwife	..	..	..	..	..	1	..	..
26	Teacher	1	..	6	2	3	3	..	..
27	Fieldman	1	..	..	..	..	..	..	..
28	Voluntary Worker	..	1	..	..	..	..	..	..
29	Merchant	..	..	2	..	..	1	1	2
30	Van Boy	1	..	..	..	..	..	..	..
31	Mechanic	..	..	..	..	2	..	2	..
32	Bore Driller	..	..	..	..	..	..	..	..
33	Machine Operator	..	..	..	..	..	..	..	..
34	Rickshaw Driver	..	..	..	..	..	..	..	..
35	Doctor	..	..	..	..	..	..	..	..
36	Rice Mill Driver	..	..	..	..	..	..	..	..
37	Draughtsman	..	..	..	..	..	..	..	..
38	Purohit (Priest)	..	..	..	..	..	..	..	..
39	Religious Preacher	..	..	..	..	..	..	..	..
40	Aluminium Vessel repairer	..	..	..	..	..	..	..	..
	Total	**4**	**6**	**42**	**84**	**42**	**90**	**167**	**124**

Statement III — (26)—Contd.

WORKERS BY OCCUPATION, SEX AND DURATION OF RESIDENCE IN THE VILLAGE, 1971

Sl. No.	Occupation	Duration of residence in the village							Percentage to total
		15—19 Years		20+ Years		Total			
		Males	Females	Males	Females	Males	Females	Persons	
1	2	11	12	13	14	15	16	17	18
1	Cultivator	56	6	302	21	401	31	435	19.21
2	Agricultural labourer	104	71	582	108	842	639	1,481	65.39
3	Basket maker	..	..	..	3	5	2	7	..
4	Coir grader	..	..	1	..	9	8	17	0.75
5	Jaggery maker	..	..	5	..	5	2	7	..
6	Weaver	..	..	5	4	6	5	11	..
7	Washerman	4	9	35	20	50	42	92	1.06
8	Barber	1	..	6	..	8	..	8	..
9	Carpenter	1	..	6	..	9	..	9	..
10	Goldsmith	1	..	4	..	7	..	7	..
11	Blacksmith	..	..	2	..	5	..	5	..
12	Mason	..	..	1	..	2	..	2	..
13	Tailor	2	..	7	..	11	..	11	..
14	Cattle Rearer	1	..	7	..	9	..	9	..
15	Casual Labourer	1	..	..	..	2	..	2	..
16	Oil Crusher operator	..	..	5	..	5	..	5	..
17	Tanner	..	..	1	..	1	..	1	..
18	Cobbler	..	..	1	..	1	..	1	..

Statement III — (26)—Concld.

1	2	11	12	13	14	15	16	17	18
19	Potter	..	..	1	..	1	..	1	..
20	Watchman	..	..	1	..	1	..	1	..
21	Servant	..	..	..	1	..	1	1	..
22	Clerk	..	..	9	..	10	..	10	..
23	Peon	1	..	7	..	9	..	9	..
24	School Ayah	..	..	..	..	..	1	1	..
25	Midwife	..	..	..	..	..	1	1	..
26	Teacher	1	1	..	1	11	7	18	0.79
27	Fieldman	..	..	..	..	1	..	1	..
28	Voluntary Worker	..	..	..	..	..	1	1	..
29	Merchant	7	1	71	4	81	8	89	3.93
30	Van Boy	..	..	..	..	1	..	1	..
31	Mechanic	..	..	3	..	7	..	7	..
32	Bore Driller	..	..	3	..	3	..	3	..
33	Machine Operator	..	..	1	..	1	..	1	..
34	Rickshaw Driver	..	..	1	..	1	..	1	..
35	Doctor	1	..	2	..	3	..	3	..
36	Rice Mill Driver	..	..	1	..	1	..	1	..
37	Draughtsman	..	..	1	..	1	..	1	..
38	Purohit (Priest)	..	..	1	..	1	..	1	..
39	Religious Preacher	..	..	2	..	2	..	2	..
40	Aluminium Vessel repairer	..	..	1	..	1	..	1	..
	Total	**181**	**88**	**1,075**	**362**	**1,514**	**751**	**2,265**	**100.00**

The above statement shows that 63.44 percent (1,437) of the 2,265 workers have been residing in the village for more than 20 years, 11.88 percent (269) have been staying from 15-19 years, 12.85 percent (291) are there from 10-14 years, *i.e.*, 88.17 percent have been staying in the village for 10 years and above while the rest have duration of stay of less than 10 years in the village.

135. Among the total workers, cultivators (431) and agricultural labourers (1,481) formed 84.60 percent. A high proportion of the total population is directly dependent on agricultural labour while another 7.81 percent is dependent on occupations indirectly dependent on the agriculturists and the remaining are dependent on occupations which have no direct bearing on agricultural pursuits but they live upon fulfilling other felt needs of the village population and thus eke out their livelihood.

136. **Workers by Industrial Category and Educational Level :** Statement III-(27) on pages 128-129 shows the educational level of workers by industrial category and sex.

Nearly three-fourths of the workers are illiterates and little over one-fourth are literates. Literacy among males engaged in manufacturing in other than household industry (76.79 percent), in trade and commerce (71.60 percent), manufacturing in household industry (64.52 percent), other services (56.47 percent) and transport, storage and communications (50 percent) is more than 50 percent while among the males engaged in cultivation, it is 47.88 percent. Literacy rate among those engaged in agricultural labourer is low compared to all other occupations. The highest literacy rate among females is found among those engaged in trade and commerce (37.50 percent). People with Matriculation (35) and higher qualifications (Non-technical diploma not equal to degree (1) and Graduates 3) constitute a very significant proportion of 1.72 percent to total workers. Even excluding the workers in the first four industrial categories constituting the primary sector of the economy, in the secondary and tertiary sectors also literacy rate is low.

137. **Workers and place of work :** Normally, the place of work is within the limits of the village boundary. However, the cultivators and agricultural labourers, sometimes cover a distance of 4 to 5 kilometres, and attend to agricultural operations in their fields situated in the neighbouring villages. A few of them also work in the neighbourhood while others visit urban centres of Nidadavole or Kovvur for work. Statement III-(28) on page 130 shows the workers by occupation and their place of work.

Statement III — (27)

EDUCATIONAL LEVEL OF WORKERS BY INDUSTRIAL CATEGORY AND SEX

Sl. No	Industrial Category of workers	Sex	EDUCATIONAL LEVEL										
			Literate without educational level	Primary standard	Middle standard	Matriculation or Higher Secondary	Non-Technical diploma not equal to degree	Technical diploma not equal to degree	Graduate	Literates		Illiterates	
										Number	Percentage to total	Number	Percentage to total
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1	Cultivator . . .	Male	..	156	28	8	..	..	..	192	47.88	209	52.12
		Female	..	3	..	..	..	..	..	3	10.53	31	89.47
2	Agricultural Labourer	Male	..	126	25	2	..	..	..	153	18.17	689	81.83
		Female	..	40	..	..	..	..	..	40	6.41	599	93.59
3	Livestock, Forestry, Fishing, Hunting, Plantations, orchards and Allied Activities	Male	..	..	..	..	..	..	..	..	..	9	100.00
		Female	..	..	..	..	..	..	..	..	..	..	..
4	Mining & Quarrying .	Male	..	..	..	..	..	..	..	..	..	..	..
		Female	..	..	..	..	..	..	..	..	..	..	..
5	Manufacturing Servicing andRepairs in	Male	..	15	4	1	..	..	..	20	64.52	11	35.48
(1)	Household Industry	Female	..	..	..	..	..	..	..	..	..	7	100.00

Statement III—(27)—Contd.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
(b)	Other than Household Industry	Male	..	37	2	4	..	..	..	43	76.79	13	23.21
		Female	..	2	..	..	..	..	..	2	20.00	8	80.00
6	Construction . .	Male	..	2	..	..	..	..	..	2	40.00	3	60.00
		Female	..	..	..	..	..	..	..	..	..	..	..
7	Trade & Commerce .	Male	..	42	13	3	..	..	..	58	71.60	23	28.40
		Female	..	2	1	..	..	..	..	3	37.50	5	52.50
8	Transport Storage & Communications	Male	..	2	..	..	..	..	..	2	50.00	2	50.00
		Female	..	..	..	..	..	..	..	..	..	..	..
9	Other Services . .	Male	..	19	9	16	1	..	3	48	56.47	37	43.53
		Female	..	3	7	1	..	..	..	11	20.75	42	79.25
	Total .		..	**449**	**89**	**35**	**1**	..	**3**	**577**	**25.47**	**1,688**	**74.53**

Statement III — (28)

WORKERS BY PLACE OF WORK, 1971 CENSUS

Sl No.	Occupation	Place of Work						Percentage of those		
		With in the village		Other villages		Urban areas		Working within the village	Working in other Villages	Urban areas
		Males	Females	Males	Females	Males	Females			
1	2	3	4	5	6	7	8	9	10	11
1	Cultivator .	401	34	..	..	..	..	100.00	..	..
2	Agricultural labourer	842	639	..	..	..	..	100.00	..	..
3	Washerman	50	42	..	..	..	..	100.00	..	..
4	Merchant.	80	8	1	..	..	..	98.88	1.12	..
5	Teacher .	10	7	1	..	..	..	94.44	5.56	..
6	Coir grader	9	8	..	..	..	..	100.00	..	..
	Total .	**1,392+738 =2,130**		**2**	..	..	..	**99.12**	**0.88**	..
Other occupations (34 in Number) .		116	..	11	..	6	..	..	..	..
	Total .	**2,246**	..	**13**	..	**6**	..	**99.16**	**0.57**	**0.27**

More than 99 percent of the workers have their place of work in the village while only 0.57 percent work in other villages in the neighbourhood and 0.27 percent are engaged on work in other towns. Among 6 persons working in other towns or urban areas, 4 are clerks of whom 2 are working in Nidadavole and one each at Kovvur and Bombay and the 2 peons are working at Kovvur and Vijayawada. Among 13 persons working in other villages are those engaged as van boy (1), Fieldman (1), Casual labourer (1), Watchman (1), Machine operator (1), Clerks (2)) Peons (2), Barbar (1), Teacher (1), and Businessman (1), etc. (Table—11).

138. **Surveyed Population:** Non-Workers: 100 households belonging to different socio-economic and ethnic groups were selected for the re-study conducted during December, 1971 and January, 1972. Total coverage of population is 576 persons of whom 296 are males and 280 females. There were 225 workers (39.06 percent) and 351 (60.94 percent) non-workers. Percentage of workers in the sample population (39.06 percent) is less by 9.10 percent than that of the 1971 population of the entire village. Non-workers in the sample population (60.94 percent) formed a proportion higher than that of the total population (51.84 percent) by 9.10 percent (Table 13). The [Statement III-(29)] on page 132-133 shows the non-workers by religion/caste and age-group.

Statement III — (29)

NON-WORKERS BY RELIGION, AGE GROUP AND SEX, 1971 RE-STUDY

Sl. No.	*Religion/Caste*	*No. of house-holds*	*Age-group and sex*								
			0—14		15—59		60+		*Total*		
			Males	*Females*	*Males*	*Females*	*Males*	*Females*	*Males*	*Females*	*Total*
1	2	3	4	5	6	7	8	9	10	11	12
I. HINDU											
(a) *Scheduled Castes :*											
1	Dommari	1	..	..	..	..	..	..	..	..	..
2	Madiga	5	7	2	..	1	..	..	7	3	10
3	Mala	6	4	7	1	4	..	..	5	11	16
(b) *Scheduled Tribe :*											
4	Yerukula	3	2	1	..	..	..	..	2	1	3
(c) *Others :*											
5	Brahmin	3	5	5	1	7	..	..	6	12	18
6	Chakali	4	6	5	..	2	..	1	6	8	14
7	Golla	3	..	2	..	3	..	1	..	6	6
8	Goundla	15	15	20	..	11	1	1	16	32	48
9	Kapu	12	17	17	1	18	1	2	19	37	56
10	Kamma	10	7	7	4	13	2	..	13	20	33
11	Komati (Vysya)	4	3	9	..	7	..	..	3	16	19

Statement III — (29)—Contd.

1	2	3	4	5	6	7	8	9	10	11	12
12	Kshatriya . . .	1	4	1	..	1	..	..	4	2	6
13	Kummari . . .	1	..	2	..	1	..	1	..	4	4
14	Mangali . . .	3	4	2	..	3	..	2	4	7	11
15	Medari . . .	2	2	3	..	..	..	..	2	3	5
16	Pallekari . . .	1	1	..	..	1	..	..	1	1	2
17	Sale	3	1	6	1	2	..	..	2	8	10
18	Sattibalija . . .	10	9	14	..	12	..	..	9	26	35
19	Telukula . . .	4	5	5	..	5	..	1	5	11	16
20	Viswabrahmin (Kamsali)	3	3	1	..	3	..	1	3	5	8
II. CHRISTIAN . . .		3	2	6	3	1	..	..	5	7	12
III. ISLAM : Muslim . .		3	7	7	1	4	..	..	8	11	19
Total . .		**100**	**101**	**122**	**12**	**99**	**4**	**10**	**120**	**231**	**351**

The above statement shows that among non-workers males are 34.19 percent while females form 65.81 percent *i.e.*, 1:2 proportion approximately. In all the three age-groups, females are more in numbers than males. Taken by age-groups, a large number of 226 (64.39 percent) are in the age-group of 0-14 years, while those in the age groups 15-59 and 60 years and above constitute 29.34 percent and 6.27 percent respectively (Table 13).

139. As of re-study there are 351 non-workers out of the total sample population of 576 forming 60.94 percent. The categories of non-workers are as follows:

Statement III — (30)

NON-WORKERS BY CATEGORY AS OF RE-STUDY

Sl. No.	*Category of Non-Worker*	*Males*	*Females*	*Persons*	*Percentage to total*
1	2	3	4	5	6
1	Full time students . . .	49	39	88	25.07
2	Household duties . . .	1	128	129	36.75
3	Dependents	26	24	50	14.25
4	Infants	40	39	79	22.51
5	Retired	1	1	2	0.57
6	Disabled	3	..	3	0.85
	Total . .	**120**	**231**	**351**	**100.00**

Compared to the non-workers in general population of the village, full-time students and those engaged in household duties are in more proportions while dependents and infants are more in the village total population [Statement—III (18)].

140. Taken by broad age groups, the distribution of 351 non-workers is as follows:

Statement III — (31)

NON-WORKERS BY BROAD AGE GROUPS : RE-STUDY

Age Group	*Males*	*Females*	*Total*	*Percentage to total*
1	2	3	4	5
0—14	104	122	226	64.39
15—59	12	99	111	31.62
60+	4	10	14	3.99
Total .	**120**	**231**	**351**	**100.00**

(TABLE 12)

In the age group of 0.14 constituting children, there are 68.5 percent in the general population while in the sample population, they constitute 64.39 percent, in the working age group of 15-59, years, there are 25.92 percent while in the sample population, they formed 31.62 percent and in the old age group of 60 years and above there are 5.62 percent in the general population and 3.99 percent in the sample population. Among the full-time students in the sample population as large a proportion as 93.18 percent (82 out of 88) are in the age group of 0.14 years while the remaining 6 are in the next age group of 15-19 years. Among those engaged in household duties only one male aged below 14 years and 128 females drawn from all age groups are engaged. Both the retired persons (1 man and 1 woman) are aged 60 years and above and the 3 disabled persons (all males) are in the age group of 20-24 years (Table 12).

141. Taken by place of birth, 65.45 percent of the non-workers in the sample population were born in the village, 19.55 percent were born in other villages of the district, 4.09 percent were born in other towns of the district, while 6.82 percent were born in rural areas of other districts of the State and 4.09 percent in

urban areas of other districts of the State. The following Statement shows the non-workers in the sample population by sex and place of birth.

Statement III — (32)

NON-WORKERS BY PLACE OF BIRTH AND SEX : SAMPLE POPULATION

Sl. No.	*Place of birth*	*Non-Workers*			*Percentage to total*
		Males	*Females*	*Total*	
1	2	3	4	5	6
1	Same village	48	96	144	65.45
2	Other villages in the district . .	13	30	43	19.55
3	Towns in the district . . .	4	5	9	4.09
4	Other districts :				
	(a) Rural areas	8	7	15	6.32
	(b) Urban areas	2	7	9	4.09
	Total .	**75**	**145**	**220**	**100.00**

Taken by place of last residence, 65.45 percent were born in the same place and their place of last residence is the same village, that is, they are non-migrants; 25 percent came from other villages of the district, 2.27 percent from urban areas of the district while 5 percent are from rural areas of other districts of the State.

142. **Workers :** Among the sample population of 576 persons (296 males+280 females), 225 persons comprising 176 males and 49 females are workers. They constitute 39.06 percent. As has already been stated, this percentage is 9.1 percent less than the percentage of workers of the general population. This variation is due to sampling. The distribution of workers by religion and caste is as follows:

Statement III — (33)

WORKERS BY RELIGION AND CASTE, AGE GROUP AND SEX AS OF RE-STUDY

Sl. No.	Religion/Caste	No. of House-holds	Age-Group and Sex								
			0—14		15—59		60+		Total		
			Males	Females	Males	Females	Males	Females	Males	Females	Total
1	2	3	4	5	6	7	8	9	10	11	12
I HINDU :											
	(a) Scheduled Castes :										
1	Dommara	1	1	..	2	1	..	..	3	1	4
2	Madiga	5	..	..	4	4	3	1	7	5	12
3	Mala	6	..	..	4	2	4	..	8	2	10
	(b) Scheduled Tribe :										
4	Yerukula	3	..	1	4	4	1	..	5	5	10
	(c) Others :										
5	Brahmin	3	..	..	5	..	..	..	5	..	5
6	Chakali	4	1	..	4	4	2	..	7	4	11
7	Golla	3	2	...	5	2	1	..	8	2	10
8	Goundla	15	1	1	20	10	3	..	24	11	35
9	Kapu	12	3	..	20	3	4	..	27	3	30
10	Kamma	10	3	..	14	..	..	..	17	..	17
11	Vysya(Komati)	4	..	..	8	..	1	..	9	..	9
12	Kshatriya	1	..	..	1	..	..	..	1	..	1

Statement III—(33)– *Contd.*

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
13	Kummari . . .	1	2	..	2	..	..	..	4	..	4
14	Mangali . . .	3	..	..	2	..	1	...	3	..	3
15	Medari . . .	2	..	..	5	2	..	..	5	2	7
16	Pallekari . . .	1	..	..	1	1	..	..	1	1	2
17	Sale	3	..	..	2	1	1	..	3	1	4
18	Settibalija . . .	10	2	1	20	6	3	..	25	7	32
19	Telukula . . .	4	..	..	4	1	..	..	4	1	5
20	Viswabrahmin(Kamsali) .	3	..	..	3	..	..	..	3	..	3
II	CHRISTIAN . . .	3	..	..	3	3	..	..	3	3	6
III	ISLAM										
	Muslim . . .	3	..	..	4	1	..	..	4	1	5
	Total . .	**100**	**15**	**3**	**187**	**45**	**24**	**1**	**176**	**49**	**225**

(TABLE 13)

Among workers, males form 78.22 percent of the total number while percentage of females is 21.78 i.e., in ratio of 4:1 approximately. In all the age groups, males constitute a large proportion. Taken by age groups among males, three-fourths (74.67 percent) are in the working age group of 15-59 years while 15.11 percent are in the age group of 0-14 years. Another one-tenth (10.22 percent) are in the older age group of 60 years and above.

143. The following statement shows the workers of re-study population by place of birth.

Statement III — (34)

WORKERS BY PLACE OF BIRTH

Sl. No.	*Place of Birth*	*Worker*			
		Males	*Females*	*Persons*	*Percentage to total*
1	2	3	4	5	6
1	Same village	83	17	100	66.67
2	Other villages of the district .	28	8	36	24.00
3	Urban areas of the district .	2	..	2	1.33
4	Other districts :				
	(a) Rural areas	6	3	9	6.00
	(b) Urban areas	2	1	3	2.00
	Total	**121**	**29**	**150**	**100.00**

In the sample population, two-thirds (66.67 percent) are born in the village, 24 percent are born in the rural areas of the district, 6 percent are born in rural areas of other districts of the State while 1.33 percent and 2 percent respectively are born in urban areas of the district and other districts of the State. Compared to the total population of the village, in the workers of the sample population, those who were born in the village constitute a lesser proportion while those born in other villages of the district, in the rural and urban areas of other districts of the State also formed higher proportions.

144. Following statement shows the workers by place of birth among the sample population whose particulars on migration are available.

Statement III — (35)

WORKERS BY PLACE OF LAST RESIDENCE

Sl. No.	*Place of last Residence*	*Workers*			*Percentage to total*
		Males	*Females*	*Persons*	
1	2	3	4	5	6
1	Same village	83	17	100	66.67
2	Other villages in the district. .	30	11	41	27.33
3	Urban areas in the district . .	1	1	2	1.33
4	Other districts:				
	(a) Rural areas	5	1	6	4.00
	(b Urban areas	1	..	1	0.67
	Total .	**120**	**30**	**150**	**100.00**

Compared to the total workers of the village population, proportion of migrants among the surveyed households is slightly higher. Those who came from other villages constituted a slightly higher proportion (4.55 percent more) in the sample population while the proportions who came from urban areas of the district remained the same. Among migrants from other districts of the State, more people came from rural areas (Statement III—34).

145. **Re-study population :** *Workers by age groups :* There are 75 workers among the 32 household schedules of B Type covering economic life. Among these 75 workers, 55 (73.33 percent) are males and 20 (26.67 percent) females. The following statement shows the workers by occupation, age group and sex.

Statement III — (36)

WORKERS BY OCCUPATION, AGE GROUP AND SEX

Sl. No.	Occupation	Workers by age group and sex													Percentage to total
		0—14		15—24		25—34		35—59		60+		Total			
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Persons	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1	Cultivator	..	1	6	1	3	1	9	1	4	..	22	4	26	34·67
2	Agricultural labourer	..	1	1	4	..	1	1	2	..	2	2	10	12	16·00
3	Cattle rearer	2	1	1	..	..	..	..	..	..	..	3	1	4	5·33
4	Washerman	1	..	..	..	..	..	..	1	1	..	2	1	3	4·00
5	Toddy tapper	..	..	1	..	1	..	..	..	1	..	3	..	3	4·00
6	Merchant	..	..	3	1	3	..	4	..	1	..	11	1	12	16·00
7	Goldsmith	..	..	..	..	..	..	1	..	..	..	1	..	1	1·33
8	Barber	..	..	..	..	..	..	1	..	..	..	1	..	1	1·33
9	Weaver	..	..	..	..	..	1	1	..	..	..	1	1	2	2·67
10	Basket maker	..	..	..	..	..	..	1	2	1	..	2	2	4	5·33
11	Electrician	..	..	1	..	..	..	1	..	..	..	2	..	2	2·68
12	Cobbler	..	..	..	..	..	..	..	..	2	..	2	..	2	2·67
13	Medical practitioner	..	..	..	..	1	..	..	..	..	..	1	..	1	1·33
14	Cart driver	1	..	..	..	..	..	..	..	..	..	1	..	1	1·33
15	Cooli	..	..	1	..	..	..	..	..	..	..	1	..	1	1·33
	Total	**4**	**3**	**14**	**6**	**8**	**3**	**19**	**6**	**10**	**2**	**55**	**20**	**75**	**100·00**

(TABLE 14)

The proportions of workers engaged as cultivators and agricultural labourers in the sample population are 34.67 percent and 16 percent respectively while the same in the Census population are 19.21 per cent and 65.39 percent. It can be inferred from the above data that the sample population is more biassed in favour of the cultivating households. Added to this, representation in the selection of households was in favour of the communities and occupations covering one or two households even. Female workers are engaged in agricultural operations like sowing, broadcasting, transplantation, harvesting while men are exclusively engaged in toddy tapping, cobblery, cart driving, goldsmithy, hair dressing, electrical works, etc.

146. **Employment Status:** Statement III—(37) on page 143 shows the employment status of the workers engaged in occupations including cultivation and agricultural labour as of 1971 population of the village and for 75 workers of 32 sample households.

There are no employers except cultivators. Cultivators or self employed agriculturists formed 19.21 percent of the workers at 1971 Census while they formed 34.67 percent of the re-study sample population. Agricultural labourers formed a high percent of 65.38 in the former and 16 percent in the latter. Single workers formed 10.99 percent of the Census population and 36 percent in the sample population. Similarly family workers formed a low percent of 1.15 in the Census population of workers and a high percent of 12.00 in the sample population. Employees other than in agriculture formed 3.27 percent in the Census workers and 1.33 percent of workers in the sample population. Thus, it must be conceded that the sample population of re-study is not representative of the industrial category of workers as of 1971 Census. In the Census population of workers, a large number of single workers are found in business (89—81males + 8 females), Washing of clothes (92—50 males + 42 females) and the rest in tailoring (11), Carpentry (9), Cattle rearing (9), hair dressing (Barber 8), mechanics (7), blacksmithy (5), oil crushing (5), etc. Family workers are in basket making (5 males + 2 females), weaving (6 males + 5 females), palmgur making (5 males + 2 females), and in pottery (1 male), etc. Employees are in coir grading (8 males + 7 females), teaching (11 males + 7 females), as clerks (11 males), in goldsmithy (2 males) and as bore-driller (3 males), as doctor (2 males), Machine operator (1 male), etc., (Table 15).

147. Statement III-(38) on page 144 shows the employment status of the 75 workers in the sample population by occupation.

Statement III — (37)

EMPLOYMENT STATUS, 1971 CENSUS AND RE-STUDY SAMPLE POPULATION

Sl. No.	*Employment Status*	1971 *Census*				*Re-study (Sample population)*			
		Male	*Females*	*Persons*	*Percentage to total*	*Males*	*Females*	*Persons*	*Percentage to total*
1	2	3	4	5	6	7	8	9	10
1	Cultivator . . .	401	34	435	19·21	22	4	26	34·67
2	Agricultural labourer .	842	639	1,481	65·38	2	10	12	16·00
3	Employer . . .	..	..	..	..	..	..	..	..
4	Employee . . .	55	19	74	3·27	1	..	1	1·33
5	Single Worker . .	199	50	249	10·99	25	2	27	36·00
6	Family Worker . .	17	9	26	1·15	5	4	9	12·00
	**Total .	**1,514**	**751**	**2,265**	**100·00**	**55**	**20**	**75**	**100·00**

(TABLE 15)

Statement III — (38)

EMPLOYMENT STATUS OF WORKERS IN SAMPLE POPULATION (32 HOUSEHOLDS)

Sl. No.	*Occupation*	*Employment Status*						
		Self employed agricul-turist	*Employees of the self employed agricul-turist*	*Employer*	*Employee*	*Single worker*	*Family worker*	*No. of workers*
1	2	3	4	5	6	7	8	9
1	Cultivator	26	..	..	..	..	..	26
2	Agricultural labourer	..	12	..	..	..	..	12
3	Merchant	..	..	..	..	12	..	12
4	Washerman	..	..	..	..	..	3	3
5	Toddy tapper	..	..	..	..	3	..	3
6	Cattle rearer	..	..	..	..	4	..	4
7	Electrician	..	..	..	1	1	..	2
8	Goldsmith	..	..	..	..	1	..	1
9	Casual labourer	..	..	..	..	1	..	1
10	Cobbler	..	..	..	..	2	..	2
11	Barber	..	..	..	..	1	..	1
12	Medical practitioner	..	..	..	..	1	..	1
13	Weaver	..	..	..	..	..	2	2
14	Cart driver	..	..	..	..	1	..	1
15	Basket maker	..	..	..	..	..	4	4
	Total	**26**	**12**	**..**	**1**	**27**	**9**	**75**

In respect of the 26 cultivators and 12 agricultural labourers, their employment status is evident. Single workers are spread over 10 different occupations with a concentration in business while family workers are confined to 3 occupations only *viz.*, washing of clothes, weaving and basket making. There are no employers and only one employee who is an electrician.

148. **Employment status by place of work :** The place of work of 57 out of the 75 workers is within the village boundaries while the remaining 18 persons have their places of work in the neighbouring villages. These 57 include all the 9 family workers, 12 agricultural labourers, the single employee, 20 out of the 27 single workers and 15 out of the 26 cultivators. Of the 18 persons whose places of work are outside the village, as many as 11 are cultivators having lands in Chikkala (5 kms.), Nandigampadu (2 kms.), and Markondapadu (6 kms.), villages while the remaining 7 are single workers of whom 5 are working in Chagallu village (4 kms.) and one each at Chikkala and Nandigampadu villages. Of the 37 workers engaged in occupations other than cultivation and agricultural labour, 30 are working in the village. The places of work for the family workers and one each of the employee and the single worker are within one kilometre ; between one and two kilometres for 10 single workers and 4 family workers and between 3 and 5 kilometres for 9 single workers and 3 family workers. The remaining 7 are single workers of whom 5 are working in Chagallu (4 kms.) and one each at Nandigampadu (2 kms.) and Chikkala (5 kms.) respectively (Table 17).

149. **Employment status and place of work by mode of transport :** Table 18 shows that the places of work of all the workers except 7 cultivators are at distances below 5 kms. Out of the 75 workers, as many as 62 go by walk to their places of work while 10 and 3 respectively go by cycle and bullock cart. Of the 10 persons who go by cycle to their places of work are 6 cultivators who have their lands in the neighbouring villages and 4 single workers working in other villages. The 3 persons who go to their respective places of work by bullock cart are single workers. Cycle is preferred as a convenient mode of transport by persons who work in other villages.

150. **Employment status and hours of work :** Table 19 shows that as many as half (37) of the total 75 workers work for 9 to 10 hours a day who include 19 cultivators, 13 single workers and

5 agricultural labourers. Twelve persons work for 11 to 12 hours a day of whom 4 are single workers, 3 are agricultural labourers, 2 each are cultivators and family workers and one is an employee. Nine persons are found working for 13 hours and more, of whom 8 are single workers and one is an agricultural labourer. The remaining 17 workers work for less than 8 hours a day. It is evident from the table that single workers evince keen interest in their work and devote more time for work.

151. **Workers by occupation and place of work :** The following statement shows the occupation by place of work and distance for 75 workers in the sample population.

Statement III — (39)

WORKERS BY OCCUPATION AND DISTANCE FROM PLACE OF WORK

Sl. No.	*Occupation*	*Place of work and distance (in Kms)*			*Total persons*	*Remarks*
		Less than 1	1—2	3—5		
1	2	3	4	5	6	
1	Cultivator	10	6	10	26	
2	Agricultural labourer	12	..	..	12	There are no persons whose place of work is more than 5 kms. from the village.
3	Cattle rearer	4	..	..	4	
4	Merchant	4	5	3	12	
5	Toddy tapper	..	1	2	3	
6	Electrician	..	2	..	2	
7	Goldsmith	1	..	..	1	
8	Cobbler	2	..	..	2	
9	Casual labourer	1	..	..	1	
10	Barber	..	1	..	1	
11	Medical practitioner	..	..	1	1	
12	Weaver	2	..	..	2	
13	Cart driver	..	..	1	1	
14	Basket maker	4	..	..	4	
15	Washerman	3	..	..	3	
	Total	**43**	**15**	**17**	**75**	

(TABLE 20)

The place of work of 43 persons (57.33 percent) is less than one kilometre, for 15 persons (20 percent) it is between 1 to 2 kilometres and for the rest (22.67 percent) it is between 3 to 5 kilometres.

152. **Time taken to reach the place of work :** Out of 64 persons who go by walk to their place of work, it takes less than half an hour for 57 persons, half an hour to one hour for 5 persons and for 2 persons it takes one to one and half hours. For 2 persons travelling by bullock cart, it takes less than half an hour. Out of 9 persons who go by cycle, it takes less than half an hour for 7 persons while one person each takes half-an-hour to one hour and one to one and half-an-hour to reach the place of work (Table 21).

153. **Unemployment :** There is one Christian household with ~~two and~~ one unemployed person in the age group of 20-34 years (Table 22). Among those already employed, 4 are seeking employment. Two of them are engaged in cultivation and one each among them is in the age group of 15-24 and 25-34 years. One businessman seeking employment is in the age group of 25-34 years and the last, an agricultural labourer is between 35 and 50 years. They want white-collar jobs, preferably government service (Table 14).

154. **Employment seekers and educational level :** There are 5 persons seeking employment in the surveyed households. They also have registered themselves with the Employment Exchange (Table 23). One person seeking employment for the first time is a Matriculate who wants a clerical job (Table 24). The other four are already in employment but they are not satisfied with the present employment.

155. All the employment seekers are males. Two of them are in the age group of 15-24 years, educated upto middle standard and Matriculation respectively. Remaining two are in the age group of 25-34 years, one each is a Matric passed and Middle standard passed while the last one in the age group of 35 years and above has passed primary standard (Table 23). Three out of the four unemployed are married and one is never married. Both the Matriculates are married. Of the two middle passed, one is married and the other is never married. Of the three employment seekers who had previous employment, one under went training in the Indian Air Force (IAF) for 7 months, one worked for $3\frac{1}{2}$ years as Draughtsman and the last one worked as Clerk for 3 months (Table 25).

156. **Households by employment depth :** The following statement shows the comparative picture of employment depth as of 1971 Census and the re-study sample population.

Statement III — (40)

EMPLOYMENT DEPTH, 1971 CENSUS AND RE-STUDY—A COMPARISON

Sl. No.	*Employment Depth (No. of workers)*	1971 *Census*		1971-72 *Re-study*	
		No. of Households	*Percentage to total*	*No. of Households*	*Percentage to total*
1	2	3	4	5	6
1	Single worker . . .	322	32.56	33	33.34
2	2 workers . . .	336	38.97	32	32.32
3	3 workers . . .	172	17.39	18	18.18
4	4 workers . . .	74	7.48	10	10.10
5	5 workers . . .	62	6.27	2	2.02
6	6 and more workers .	23	2.33	4	4.04
	Total .	**939**	**100.00**	**991***	**100·00**

(TABLE 26)

* In one household there is not a single worker. The household is living on rents.

The proportions of single, 2 worker and 3 worker households in the Census and sample survey are approximately equal. They constitute 83 percent of the households. Households with 4 workers are slightly more (2.52 percent) in the sample survey while households with 5 workers are more in the Census households and the proportion of households with 6 and more workers is more in the sample.

157. **Households by occupational depth :** Among the 100 households covered by the re-study, in one household there is no worker. The following statement shows the number of households by occupational depth.

Statement III — (41)

OCCUPATIONAL DEPTH AND NUMBER OF HOUSEHOLDS

Sl. No.	*Occupational depth*	*No. of Households*	*Percentage to total*
1	2	3	4
1	Single occupation	33	33.34
2	2 Occupations	32	32.32
3	3 Occupations	18	18.18
4	4 Occupations	10	10.10
5	5 Occupations	2	2.02
6	6 Occupations	4	4.04
	Total .	**99**	**100.00**

(Table 27)

Households with 3 to 4 occupations are spread over most of the occupations while households with 5 occupations are confined to cultivation and jaggery manufacture (toddy tapping and agriculture). The households with 6 occupations are spread over cultivation (2), basket making (1), and toddy tapping (1) and transport and poultry management (1). (Table 27).

158. **Family economy :** At the 1961-62 Survey, 211 households belonging to 18 castes of Hindu Religion comprising 206 households, one Muslim (Islam) household and 4 Christian households were covered. The households were divided into 3 categories *viz.*, households with balanced budget, with surplus budget, and deficit budget. In the monograph it is stated that the pattern of expenditure is correlated to household annual income. Considering the overall position of the family budgets, there are 110 (52.13 percent) households having deficit budgets and 98 (46.45 percent) households have surplus budgets. Only 3 households had balanced budgets. In view of the absence of maintenance of accounts by the rural folk, due margins should be left for over estimation and under estimation while recollecting items of expenditure and sources of income.

159. The following statement shows the number of households by caste/community and ranges of surplus and deficit in the family budgets.

Statement III — (42)

OVERALL HOUSEHOLD INCOME AND EXPENDITURE POSITION BY CASTE/TRIBE/COMMUNITY AND HOUSEHOLDS, 1961-62

Sl. No.	Caste/Tribe/Community	All Households				Number of households with surplus account of							
		Balanced account	Surplus account	Deficit account	Total	Below Rs.5	Rs. 5—10	Rs. 11—25	Rs. 26—50	Rs. 51—100	Rs. 101—200	Rs. 201—500	Rs. 501 and above
1	2	3	4	5	6	7	8	9	10	11	12	13	14
I HINDU													
a. Scheduled Castes :													
1	Dommari	..	1	..	1	..	..	..	..	..	..	1	..
2	Madiga	1	10	17	28	..	1	5	2	1	1	..	..
3	Mala	..	2	8	10	..	..	..	..	1	..	..	1
b. Scheduled Tribes :													
4	Yerukula	..	1	..	1	..	..	..	..	..	1	..	..
c. Others :													
5	Brahmin	..	1	3	4	..	..	..	..	..	..	1	..
6	Chakali	..	2	6	8	..	..	..	1	..	..	1	..
7	Golla	..	3	3	6	..	..	1	2	..	..	..	..
8	Goundla	1	24	21	46	1	2	4	4	1	6	5	1
9	Kapu	..	12	12	24	2	..	2	2	2	2	1	1

Statement III — (42)—Contd.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
10	Kamma	..	21	5	26	1	..	3	1	5	3	2	6
11	Kummari	..	1	..	1	..	..	..	..	..	1	..	..
12	Mangali	..	..	1	1	..	..	..	..	..	..	..	..
13	Senapathi	..	1	4	5	..	..	..	..	..	..	1	..
14	Settibalija	1	13	21	35	1	1	2	4	2	2	1	..
15	Telukula	..	..	3	3	..	..	..	..	..	..	..	..
16	Uppara	..	2	..	2	..	..	..	1	1	..	..	..
17	Viswabrahmin (Kamsali)	..	1	1	2	..	1	..	..	..	..	..	..
18	Vysya(Komati)	..	2	1	3	..	..	..	..	1	1	..	..
II	CHRISTIAN	..	1	3	4	..	1	..	..	..	..	..	..
III	ISLAM : Muslim	..	..	1	1	..	..	..	..	..	..	..	..
	Total	**3**	**98**	**110**	**211**	**5**	**6**	**17**	**17**	**14**	**17**	**13**	**9**

Statement III — (42)—Contd.

Sl. No.	Caste/Tribe/ Community	Number of households with deficit account of							
		Below Rs. 5	Rs. 5—10	Rs. 11—25	Rs. 26—50	Rs. 51—100	Rs. 101—200	Rs. 201—500	Rs. 501 and above
1	2	15	16	17	18	19	20	21	22
I HINDU									
a. Scheduled Castes :									
1	Dommara	..	..	..	..	..	..	..	..
2	Madiga	..	1	5	2	5	1	3	..
3	Mala	1	2	1	..	3	1	..	..
b. Scheduled Tribe :									
4	Yerukula	..	..	..	..	..	..	..	..
c. Others :									
5	Brahmin	..	..	1	..	2	..	..	..
6	Chakali	..	1	..	4	..	..	1	..
7	Golla	..	..	1	..	2	..	..	..
8	Goundla	..	..	1	7	8	4	1	..
9	Kapu	1	..	2	2	1	5	1	..

Statement III — (42)—Contd.

1 2	15	16	17	18	19	20	21	22
10 Kamma . . .	..	..	.	3	..	2	..	.
11 Kummari . . .	..	..	..	..	..	..	..	..
12 Mangali . . .	..	..	1	..	..	..	..	.
13 Senapathi . . .	..	1	1	1	..	..	1	..
14 Settibalija . . .	..	..	2	6	7	3	3	..
15 Telukula . . .	..	..	..	..	1	2	..	..
16 Uppara . . .	..	..	..	..	..	..	..	..
17 Viswabrahmin (Kamsali) .	..	..	..	1	..	..	..	..
18 Vysya(Komati) . .	..	..	..	..	1	..	..	..
II CHRISTIAN . . .	..	1	..	..	1	1	..	..
III ISLAM : Muslim . .	..	..	..	1	..	..	..	..
Total .	**2**	**6**	**15**	**27**	**31**	**19**	**10**	..

The above statement shows that the economic position of people of Kamma caste who constitute the principal land proprietors in the village is sound. Out of 26 households, as many as 21 have surplus budgets while 5 suffer from deficit budgets. Among Goundla or toddy tappers who are engaged in the palmgur industry, out of 46 households, 24 have surplus budget, 21 have deficit budget and only one has a balanced budget. Among Settibalija, another toddy drawing and palmgur manufacturing caste which is numerically next to Goundlas, of the 35 households, one household had a balanced budget, 13 households have surplus budget and 21 have deficit budgets. Among the two Scheduled castes (Malas and Madigas), 10 out of 28 Madiga families present a surplus budget. This is the caste which besides working as agricultural labour, conducts the palmgur and coir fibre industry during the three or four summer months. There are 2 Mala households with surplus budgets and 8 with deficit budgets.

160. The number of households by range of surplus and deficit accounts is shown in the following statement.

Statement III — (43)

NUMBER OF HOUSEHOLDS BY RANGE OF SURPLUS AND DEFICIT, 1961-62

Sl. No.	*Range of surplus or deficit*	*No. of Households with surplus account*	*No. of Households with deficit account*
1	2	3	4
1	Below Rs. 5	5	2
2	Rs. 5—10	6	6
3	Rs. 11—25	17	15
4	Rs. 26—50	17	27
5	Rs. 51—100	14	31
6	Rs. 101—200	17	19
7	Rs. 201—500	13	10
8	Rs. 501 & above	9	..
	Total	**98**	**110**

As the number of households with higher surplus range are more, the overall economic position of the households, as seen from the family budgets may be considered as good.

164. As of 1971-72 Re-study, comparative data on family budgets are available for 32 households covered for study of

economic life. It can be seen from Statement III—(45) that 24 or 75 percent of the 32 households have surplus budgets while the remaining 8 households (25 percent) have deficit budgets. Numerically dominant communities like Goundla and Settibalija and the economically dominant caste of Kamma have largely surplus budgets. Among the communities covered by single households, the Brahmin, Golla, Kamsali, Komati (Vysya), Madiga (S.C.), Mala (S.C.), Yerukula (S.T.) and the Muslim households have surplus budgets while Chakali, Sale, Telukula and Christian households have deficit budgets. Kapu, another numerically dominant agricultural community has one surplus and 2 deficit budget households.

162. Arranged to range of surplus and deficit accounts, the number of households are as shown below:

Statement III — (44)

NUMBER OF HOUSEHOLDS BY RANGE OF SURPLUS AND DEFICIT ACCOUNTS, 1970-71

Sl. No.	*Range of surplus/Deficit*	*No. of Households with*	
		Surplus account	*Deficit account*
1	2	3	4
1	Below Rs. 5	..	..
2	Rs. 6—10	2	..
3	Rs. 11—25	..	1
4	Rs. 26—50	1	..
5	Rs. 51—100	2	..
6	Rs. 101—200	1	1
7	Rs. 201—500	3	3
8	Rs. 501 & above	14	3
	Total	**24**	**8**

Above statement shows that in addition to a large proportion of households with surplus budget, the number of households with higher ranges of surplus are more. So, as compared to 1961 study, the 1971-72 Re-study reveals that the economic position of the village as well as of the households covered by different ethnic groups and economic categories as represented by diverse occupations, is far better and there is considerable improvement in the standards of living.

163. The following statement shows family budgets of the 32 households covered for Re-study.

Statement III — (45)

BUDGETARY POSITION OF HOUSEHOLDS BY OCCUPATION, 1970-71

Sl. No.	Main Occupation	Number of			Income	Expenditure	Number of Households with		Amount of Surplus	No. of Households with Deficit Budget
		Households	Persons	Workers			Balanced Budget	Surplus Budget		
1	2	3	4	5	6	7	8	9	10	11
					Rs. P.	Rs. P.			Rs. P.	
1	Cultivator . . .	14	86	34	239,486·00	217,666·00	..	12	26,695·00	2
2	Agricultural Labourer .	1	7	2	3,800·00	4,121·00	..	..	..	1
3	Washerman . .	1	6	3	2,100·00	2,450·00	..	..	..	1
4	Toddy tapper . .	2	11	5	5,536·00	4,954·00	..	2	582·00	..
5	Merchant . . .	6	44	12	22,950·00	19,683·00	..	4	4,833·00	2
6	Electrician . . .	1	8	2	2,900·00	2,917·00	..	..	..	1
7	Goldsmith . . .	1	5	1	1,800·00	1,735·00	..	1	65·00	..
8	Cobbler . . .	2	7	6	4,045·00	3,694·00	..	2	351·00	..
9	Barber . . .	1	6	1	2,550·00	2,540·00	..	1	10·00	..
10	Medical Practitioner .	1	11	1	6,600·00	4,355·00	..	1	2,245·00	..
11	Weaver . . .	1	6	2	1,475·00	1,725·00	..	..	..	1
12	Basket Maker . .	1	9	6	3,100·00	2,160·00	..	1	940·00	..
	Total .	**32**	**206**	**75**	**296,342·00**	**268,000·00**	..	**24**	**35,721·00**	**8**

Statement III — (43)—Contd.

Sl. No.	Main Occupation	Amount of Deficit	During the year, Value of Assets		Average per House-hold		Per Capita		Earnings per worker
			Sold	Purchased	Income	Expenditure	Income	Expenditure	
1	2	12	13	14	15	16	17	18	19
		Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
1	Cultivator . . .	1,375·00	11,130·00	67,480·00	17,106·14	15,547 57	2,784·72	2,531·00	503·12
2	Agricultural Labourer .	321·00	..	800·00	3,300·00	4,121·00	542·86	588·71	1,900·00
3	Washerman . . .	350·00	800·00	800·00	2,100·00	2,450·00	350·00	408·33	700·00
4	Toddy tapper . . .	..	..	2,000·00	2,768·00	2,4·7700	503·27	450·36	553·60
5	Merchant . . .	1,566·00	1,540·00	1,250·00	3,825·00	3,280·50	521·51	447·34	318.75
6	Electrician . . .	17·00	5,000·00	2,350·00	2,900·00	2,917·00	362·50	364·63	1,450.00
7	Goldsmith . . .	..	..	..	1,800·00	1,735·00	360·00	347·00	1,800·00
8	Cobbler	..	..	20·00	2,022·50	1,847·00	577·86	527·71	374·17
9	Barber	..	100·00	325·00	2,550·00	2,540·00	425·00	423·33	2,550·00
10	Medical Practitioner .	..	2,000·00	2,000·00	6,600·00	4,355·00	600·00	395·91	6,600·00
11	Weaver	250·00	..	70·00	1,475·00	1,725·00	245·83	287·50	737·50
12	Basket Maker . . .	..	150·00	..	3,100·00	2,160·00	344·44	240·00	516·67
	Total .	**7,379·00**	**20,720·00**	**77,095·00**	**9,260·69**	**8,375·00**	**1,438·55**	**1,300·97**	**3,951.23**

The total income and expenditure of 32 households are Rs. 2,96,342 and Rs. 2,68,000. The household average income and expenditure are Rs. 9,260.69 P., and Rs. 8,375.00 respectively. There is an overall surplus of Rs. 28,342.00 or on an average Rs. 885.69 per household. There are 24 households having surplus budgets while 8 households have deficit budgets. The surplus nd deficit amounts averaged per household among the households having surplus and deficit budgets are only Rs. 1,488.38 P., and Rs. 922.38 P., respectively.

164. Large proportions of income and expenditure over the total income and expenditure of the surveyed households belong to the cultivating households. The income earned by 14 cultivator households is Rs. 239,486.00 forming 80.81 percent of the total income of Rs. 296,342.00 while the expenditure (Rs. 217,666.00) formed 81.23 percent of the total expenditure (Rs. 268,000.00). Among other occupations contributing considerable proportion of income, 6 households engaged in business contribute 7.74 percent. The other 10 occupations contribute small proportions.

165. **Household Income and Expenditure** : The household average income and expenditure arranged in the order of household average income are as follows:

Statement III — (46)

HOUSEHOLD AVERAGE INCOME AND EXPENDITURE, 1971-72

Sl. No.	*Occupation*	*Household average*	
		Income	*Expenditure*
1	2	3	4
		Rs. P.	Rs. P.
1	Cultivator	17,106.14	15,547.57
2	Medical practitioner	6,600.00	4,355.00
3	Merchant	3,825.00	3,280.50
4	Agricultural Labourer	3,800.00	4,121.00
5	Basket maker	3,100.00	2,160.00
6	Electrician	2,900.00	2,917.00
7	Toddy tapper	2,768.00	2,477.00
8	Barber	2,550.00	2,540.00
9	Washerman	2,100.00	2,450.00
10	Cobbler	2,022.50	1,847.00
11	Goldsmith	1,800.00	1,735.00
12	Weaver	1,475.00	1,725.00

The household average income and expenditure are highest among the households engaged in agriculture or cultivating households. Agriculture is followed by medical practitioner, businessman, agricultural labourer, basket maker, electrician, toddy tapper, barber, washerman and weaver. The household expenditure of households engaged in agricultural labour has exceeded on average by Rs. 321 in the households engaged in washing of clothes by Rs. 350 and in the household engaged in weaving by Rs. 250. In the household of the electrician, the expenditure (Rs. 2,917) has exceeded income (Rs. 2,900) by a small amount of Rs. 17. Households engaged in other occupations have surplus of income over expenditure.

166. **Per-Capita Income and Expenditure :** Household average income and expenditure do not help assessing the standard of living enjoyed by persons engaged in different occupations as the earner-dependency ratio may vary. Per-capita expenditure is a better index of estimating standard of living. The following statement shows the per-capita expenditure and income by occupations as of the 1971-72 Re-study.

Statement III — (47)

PER-CAPITA EXPENDITURE AND INCOME BY OCCUPATION 1971-72

Sl. No.	*Occupation*	*Per-Capita*	
		Expenditure	*Income*
1	2	3	4
		Rs. P.	Rs. P.
1	Cultivator	2,531.00	2,784.72
2	Agricultural Labourer	588.71	542.86
3	Cobbler	527.71	577.86
4	Toddy tapper	450.36	503.27
5	Merchant	447.34	521.51
6	Barber	423.33	425.00
7	Washerman	408.33	350.00
8	Medical Practitioner	395.91	600.00
9	Electrician	364.63	362.50
10	Goldsmith	347.00	360.00
11	Weaver	287.50	245.83
12	Basket maker	240.00	344.44
	Average	1,300.97	1,438.55

The per-capita income and expenditure of the surveyed households are Rs. 1,438.55 and Rs. 1,300.97 respectively. These are far above subsistence standards of living taken by any canon. Compared to all other occupations, the per-capita income and expenditure of those engaged in agriculture are more than 4 times higher. Excluding agriculture, the per-capita expenditure is high among those engaged in agricultural labour followed by those engaged in cobblery, toddy tapping, business, hair dressing (barber), washing of clothes (washerman), etc. The lowest standard of living is enjoyed by those engaged in basket making (basket maker). Per-capita income is in excess of expenditure for those engaged in agriculture, cobblery, toddy tapping, business, hair-dressing, medical practitioner, goldsmithy and basket making. It is more or less balanced in respect of the members of the household whose main occupation is electrical work (electrician). In respect of the agricultural labourers, washermen and weavers there is income gap to meet the expenditure. A comparative picture of per-capita expenditure and income given in the statement helps to assess whether the expenditure of the persons in the respective occupations is commensurate with their income levels.

167. **Earnings per worker:** To arrive at the actual remunerative return of occupations, it is necessary to know the earnings per worker by occupation.

Statement III — (48)

EARNINGS PER WORKER BY OCCUPATION (AS OF RESTUDY)

Sl. No.	*Occupation*	*Earnings per worker*
1	2	3
		Rs. P.
1	Cultivator	7,043.70
2	Medical Practitioner	6,000.00
3	Barber	2,550.00
4	Merchant	1,912.50
5	Agricultural labourer	1,900.00
6	Goldsmith	1,800.00
7	Electrician	1,450.00
8	Toddy tapper	1,107.20
9	Weaver	737.50
10	Washerman	700.00
11	Cobbler	674.16
12	Basket maker	516.67
	Average	3,951.23

This and the preceding statements show that agriculture is the most remunerative and fetching occupation in this village. Next to agriculture come medical practice, hair dressing, and business. Agricultural labour in this village is not a subsistance occupation. Compared to even skilled occupations like goldsmithy, electrician, toddy tapping, weaving, etc., agricultural labour is more remunerative. The skilled occupations are not remunerative in this village. They do not fetch even as much as an agricultural labourer who is treated as unskilled manual labourer. It can be concluded that agriculture and allied occupations of agricultural labour are more enterprising and remunerative in this village.

168. **Indebtedness :** As of 1917 Survey, 65 to 75 per cent of the village population was in debts. Apart from the routine causes of indebtedness like meeting excess of family expenditure, expenditure on ceremonious occasions like marriage, funeral and expenditure on household cultivation, contingent expenses on sickness, court litigation, etc., were important causes of indebtedness. In fact 7 or 8 families left the village after selling away their properties and settled in Polavaram agency area of the district. A rate of interest of Rs. 1.50 to Rs. 2.00 per Rs. 100 per month *i.e.*, 18 to 24 percent was termed as fair rate of interest. The loan was advanced on the execution of a promissory note.

169. The other forms of borrowing were: (1) *Jetti :* by which the money lenders advance loans for agricultural purposes on the undertaking given by the ryot to sell the produce immediately after harvesting, probably in the threshing floor itself, at a rate fixed before hand, which was 30 to 40 percent lower than the market price. The duration of this loan was about four to five months. (2) *Naamu*: under which a poor man, usually an agricultural labourer or a poor peasant, borrows money or grain in small amount or quantity say upto Rs. 50 from a merchant or a middle or rich landlord and repays the same with an interest of one kuncham (3 seers or kgs.) of grain valued at 37 paise. The duration of repayment was 3 months. If the borrower failed to repay within the following harvest period, he was required to pay 2 *kunchams* of paddy *i.e.*, 75 paise as interest at the time of next crop. (3) *Paddu :* under this system normal rate of interest of Rs. 1.50 was charged if the amount was repaid within the stipulated period and compound interest if paid after the stipulated date. It was reported that a ryot having 5 children borrowed Rs. 150 to get his eldest son married at a rate of interest of Rs. 1.50 some time in 1912 under the system of *paddu* and by

1917 he coolly handed over his 12 acres of land to the merchant as he found it impossible to repay the debt. Such was the miserable plight of borrowers.

170. *The rates of interest were:* (1) promissory notes at Re. 1 to Rs. 1.50 per Rs. 100 per month, (2) handloans at old 3 pies to 6 pies corresponding Re. 0.015 to Re. 0.03 (one and half to three paise) per rupee per month, (3) mortgages of land or other property at 75 paise to Re. 1 per Rs. 100 per month, (4) *Paddus* at Rs. 1.56 per Rs. 100 per month and compound interest rate if failed to repay within the stipulated time and (5) *Jatti* system was less common. Sometimes, the mortgage takes the form of final settlement called *'Theermanamthanakha'* by which the creditor becomes the owner of the land or other property mortgaged or the amount borrowed would be free of interest and the property would be enjoyed by the creditor till such time the amount is repaid. It was estimated that out of the 613 families, 50 families were having petty debts, like handloans, loans on pledges of jewellery, etc., and 357 families were indebted in one form or the other *i.e.*, 66 percent were in debts. If the petty debts are ignored, the percentage of indebted comes to 58.2. The following statement shows the position of indebtedness by caste.

Statement III — (49)

INDEBTEDNESS BY CASTE IN 1936

Sl. No.	*Caste*	*No. of indebted families*	*Per cent of the total No. of families in the caste*	*Total indebtedness*	*Debt per indebted family*	*Debt per family*
1	2	3	4	5	6	7
				Rs.	Rs.	Rs.
1	Brahmins . .	3	60.00	8,300	2,766.7	1,660
2	Vysyas . . .	9	69.20	31,550	3,505.6	2,427
				11,550	1,443.8	962.5
3	Kammas . .	30	33.70	40,850	1,361.7	459
				10,850	374.1	123.3
4	Kapus . . .	60	56.10	14,700	245	137.4
5	Shepherds .	7	38.90	2,050	292.9	114
6	Carpenters & Goldsmiths	9	60.00	12,200	1,335.6	813·3
7	Weavers . . .	4	28.60	420	105	30

Statement III — (49)—Contd.

1	2	3	4	5	6	7
8	Tappers . . .	100	53.50	22,500	225	120.3
9	Washermen .	13	43.30	650	50	21.7
10	Oil mongers . .	2	66.70	2,800	1,400	933.3
11	Depressed classes .	70	56.50	4,670	66.7	37.7
	Total .	**307**	**50.10**	**1,39,740**	**455.1**	**228**
				89,740	294.2	**146.9**

* Vysyas generally have also credits or money due from others.

171. As of 191-62 Survey, 117 (55.45 per cent) of the 211 households were indebted to the tune of Rs. 56,870. These debts were incurred over a period of 10 years from 1951-61. Average indebtedness per household was Rs. 270 and the average per family Rs. 486. As of 1971-72 Re-study, total indebtedness among 32 households covered by the survey is Rs. 34,700 over a period of 5 years *i.e.*, from 1965-66 to 1971-72 and average household debt was Rs. 1,084. Average indebtedness per household per year over the period 1951-61 was Rs. 54 and the same over the period 1965-71 was Rs. 217.

172. The following statement shows a comparative picture of indebtedness by cause and amount of indebtedness on average per household.

[Statement III-(50)]

The Statement shows that the indebtedness during 10 years period of 1951-61 averaged for 5 years *i.e.*, halved, comes to Rs. 28,435 for the 117 households in debt. The indebtedness averaged for the indebted households only comes to Rs. 243 per household while the same averaged for all the surveyed households comes to Rs. 135 per household.

173. As of re-study it is seen that all the 32 households covered for study of economic life are indebted for a total amount of Rs. 149,400 and the average debt per household comes to Rs. 4,669 (Table 28). While purchase of land and land improvements accounted for 46.51 percent during 1951-61, it has gone down to 3.01 percent during 1965-71. Similarly indebtedness incurred to meet routine household expenditure formed 17.6 per cent during 1951-61 while the same in 1965-71 formed 3.73 per cent.

174. Expenditure on social ceremonies like marriages, etc., has more than quadrupled in absolute terms but slightly gone down

Statement III — (50)

INDEBTEDNESS BY CAUSE AND AMOUNT, 1951-1961 AND 1966-1971

Sl. No.	Cause of Debt	Amount of indebtedness during 1951-61 average for 5 years				1966-71				Remarks
		No. of House-holds	Amount (In Rs.)	Average debt per house-hold	Percentage of debt due to cause	No. of House-holds	Amount (In Rs.)	Average debt per house-hold**	Percentage of debt due to cause	
1	2	3	4	5	6	7	8	9	10	11
				Rs.				Rs.		
1	Purchase of land and improvements (reclamation)	17	13,225	778	46·51	4	14,500*	1,125	3·01	*One household spent Rs. 1,000 on land reclamation.
2	House construction or repairs to existing buildings	4	475	119	1·67	2	1,700	850	1·14	
3	Household expenses	49	5,005	102	17·60	12	5,580	465	3·73	
4	Investment on household cultivation	3	1,050	150	3·70	13	1,15,830*	8,910	77·53	*One household purchased tractor for Rs. 25,000.
5	Marriage & other social occasions	20	3,490	175	12·27	5	16,100	3,220	10·78	

Statement III — (50)—Contd.

1	2	3	4	5	6	7	8	9	10	11
6	To clear outstanding debts .	5	790	198	2·78	..	..	..	..	
7	Investment on business .	4	2,300	575	8·09	4	1,490	372	1·00	
8	Purchase of livestock .	2	230	115	0·81	4	2,150	530	1·44	
9	Education . . .	1	250	250	0·88	1	600	600	0·40	
10	Medical	10	1,545	155	5·43	2	1,400	700	0·94	
11	Miscellaneous	2	75	38	0.26	1	50	501	0.03*	* Purchase of cobblery material.
	Total . .	**117**	**28,435**	**243**	**100·00**	..	**1,49,400**	**4,669**	**100·00**	

** Rounded off to nearest rupee.

NOTE : As of restudy, all the 32 households are indebted

in proportion. There has been a tremendous increase in investment in household cultivation from Rs. 1,050 (3.7 percent) spent by 3 households to Rs. 115,830 (77.53 percent) spent by 9 households. Average indebtedness per household on account of meeting household expenses was very small *i.e.*, Rs. 17.66 during 1951-61 and it was Rs. 465 in 1965-71. The proportions of investment on business, education, medical, house construction and repairs have decreased slightly and these items constitute small amounts. Amount spent on purchase of livestock has increased from 0.81 percent (Rs. 230) to 1.44 percent (Rs. 2,150) while no debts have been incurred to clear outstanding debts. Household average indebtedness over five years period during 1951-61 and 1965-71 increased from Rs. 243 to Rs. 4,669. Fortunately amount spent for productive purposes has increased from Rs. 7,280 to Rs. 126,320 and in terms of proportions, from 60.78 percent to 84.55 percent (Table 28). Though the amount of indebtedness has increased manifold, it is not frightening on account of its use for productive purposes *i.e.*, inputs required for development of land for intensive cultivation and to raise high yielding crops.

175. **Source of Borrowing and rates of interest:** The following statement shows the sources of borrowing as of 1961-62 and 1971-72.

Statement III — (51)

BORROWING SOURCES, AMOUNT AND PERCENTAGE, 1961-62 AND 1971-72

Sl. No.	*Credit Agency (Source of Borrowing)*	1961-62		1971-72	
		Amount (In Rs.)	*Percentage*	*Amount (In Rs.)*	*Percentage*
1	2	3	4	5	6
1	Government . . .	2,000	17.10	1,000	1.14
2	Cooperatives . . .	3,050	26.06	31,690	36.21
3	Private sources . . .	5,650	48.29	37,230	42.54
4	Friends & Relatives .	1,000	8.55	100	0.11
5	State Bank of India .	..	..	7,500	8.57
6	Sugar Factory (Chagallu) .	..	..	10,000	11.43
	Total .	**11,700**	**100.00**	**87,520**	**100.00**

The proportion of loans obtained from private sources decreased from 56.84 to 42.65 percent. Loans obtained from

Government and other financial institutions *i.e.,* cooperative societies, State Bank of India including the loans obtained from the sugar factory showed an increase from 43.16 to 57.35 percent and in terms of amount, from Rs. 5,050 to Rs. 50,190 *i.e.,* nearly ten times (Please see Tables 29 & 30).

176. **Rates of interest and sources:** Table 29 shows that out of 49 loans obtained at different rates of interest, in 6 cases interest rate is below 10 percent, 11 at 10 percent and 13 at 12 percent, 8 at 18 percent, 5 at 24 percent and one at a rate of 36 percent taken from a private source. The State Bank of India loan was given at 10 percent interest; of the 12 cooperative loans 6 are at 10 percent, two at 12 percent and 4 below 10 percent. the two government loans at below 10 percent (i.e., 9 percent). Of the 49 loans, 30 are obtained at 18 percent and all from private sources; 5 loans from private sources are obtained at 24 percent and one loan from a private source at a rate of interest of 35 percent i.e. Rs. 3 per Rs. 100 per month.

177. **Debt repayment:** Table 31 shows that out of the total borrowing of Rs. 1,49,400 for the five years period 1966-71, an amount of Rs. 75,655 was repaid by 21 households. One household repaid Rs. 115 during 6 months to one year after making the debt, four households repaid Rs. 3,829 one to two years after incurring the debt and 16 households repaid Rs. 71,721 two to five years after incurring the debt. Nine cultivating households repaid Rs. 66,910 (88.43 percent) of the total debt repaid while 12 households belonging to 10 other occupations repaid the remaining Rs. 8,755. The outstanding debts over the five years period amount to Rs. 73,745. During the year 1970-71, twenty-seven households borrowed Rs. 87,520 out of which thirteen households repaid Rs. 30,551. So, current year's outstanding debt is Rs. 56,969. From out of the outstanding debt of Rs. 73,745 over the five years' period of 1966-71, as much as Rs. 56,969 was outstanding debt of current year. This shows that the capacity of the villagers to repay debts is good indicating sound economic position and that the debts raised are mostly for productive purposes.

178. **Capital formation:** Information on capital formation was collected for the decade 1951-52 to 1961-62 at the 1962. Survey while for the re-study it was collected only for 5 years. For purposes of comparison, the value of assets acquired over the 10 years period from 1951-52 to 1961-62 are halved to arrive at an average of 5 years. The following statement shows the comparative picture of the two periods.

Statement III — (S2)

CAPITAL FORMATION, FIVE YEARS AVERAGE OF 1951-61, AND 1966-71 — A COMPARISON

Sl. No.	*Nature of Assets*	*Five years average of 1951-61*				1966-71			
		No. of Households acquiring assets	*Value of assets*	*Percentage to total*	*Average per household*	*No. of households acquiring assets*	*Value of assets*	*Percentage to total*	*Average per household*
1	2	3	4	5	6	7	8	9	10
			Rs.		Rs.		Rs.		Rs.
1	Land	38	43,093	74·92	1,134	8	49,800	49·81	6,225
2	Livestock . . .	24	3,475	6·04	145	3	1,600	1·60	533
3	Machinery . . .	..	..	..	..	2	33,980	33·99	16,990
4	Tools & Equipment .	7	915	1·60	131	6	940	0·94	157
5	Buildings . . .	14	5,660	9·84	404	8	13,400	13·40	1,675
6	Jewellery & valuables .	12	2,243	3·90	187	1	260	0·26	260
7	Investments, savings bonds, prize bonds, treasury bonds, shares, etc. . . .	5	80	0·14	16	..	..	..	..
8	Other assets . . .	3	2,050	3·56	683	..	..	..	..
	Total .	..	**57,516**	**100·00**	**273**	..	**99,980**	**100·00**	**3,124**

The above statements shows that each household on an average acquired assets worth Rs. 273 during 5 years period of 1951-61 while for similar duration of 1966-71, it is Rs. 3,124. The rate of capital formation apparently has increased rapidly. The average acquisition of assets per household during 1966-71 is high on all items compared to the 5 years average during 1951-1961 but the proportions have changed. Value of land acquired formed 74.92 percent *i.e.*, three-fourths of the total capital acquired, while the same formed approximately half (49.81 percent) of the total in 1965-71. Acquisition of machinery in the form of electric motors, oil engines, etc., formed a little over one-third (33.99 percent) with Rs. 33,980 in 1966-71 while these assets were not acquired during 1951-61. This justifies the earlier statement that the ryots have resorted to intensive development of agricultural lands rather than purchasing lands.

179. Net capital formation could be known only when value of assets sold during the same period is deducted from the value of assets acquired. Table 32 on sale of assets during 1951-52 to 1961-62 shows that 21 households have sold landed properties, 26 households sold livestock, 19 households sold jewellery and other valuables, 5 households sold away buildings while one household each sold away machinery and house site. Table 33 shows that 11 households have sold the assets to purchase land, 7 households have disposed off assets to purchase livestock, 3 households sold assets to celebrate marriages, 2 households sold assets to meet medical expenses while one or two each have sold assets to meet family expenses, education, interest charges, investment on business, etc. Thus it shows that the sale of assets also is done for productive purposes in some cases.

180. During 1966-71, one household has sold land, 12 households sold away livestock, 3 households have sold buildings, one household each sold away machinery and jewellery and valuables while 3 households have disposed off other assets.

181. **Prosperity index or net capital formation during 1966-71 :** Data on the value of assets acquired and sold during the past 5 years period helps to know the net capital formation.

Statement III — (53)

VALUE OF ASSETS ACQUIRED AND SOLD DURING 1966-71 (RE-STUDY)

Sl. No.	*Nature of assets*	*Value of assets purchased*	*Value of assets sold*	*Net purchased(+) sold(—)*
1	2	3	4	5
		Rs.	Rs.	Rs.
1	Land	49,800	1,350	+48,450
2	Livestock	1,600	7,870	—6,270
3	Machinery	33,980	2,200	+31,780
4	Tools & Equipment . . .	940	..	+940
5	Buildings	13,400	10,000	+3,400
6	Jewellery & valuables . . .	260	690	—430
7	Investments, savings bonds, prize bonds treasury bonds, shares, etc. . .	..	..	..
8	Other assets	..	2,300	—2,300
	Total . .	**99,980**	**24,410**	**+75,570**

It can be seen that land and machinery like electric motor, oil engines, etc., representing investments for irrigating the lands formed the chief items of capital formation. The net value of assets, thus, acquired by 32 households during the last 5 years *i.e.*, 1966-71 is Rs. 75,570. On an average assets worth Rs. 19,996 have been acquired per year and assets worth Rs. 4,882 were sold. One household has sold land worth Rs. 1,350, 12 households have sold livestock worth Rs. 7,870. three households have sold buildings worth Rs. 10,000 while one household each has sold away machinery (Rs. 2,200) and jewellery, and 2 households sold other assets worth Rs. 2,300. Details of nature of assets acquired are given in statement III—(52). Distributed over 206 persons covered by the survey, rate of capital formation thus works out to Rs. 73.37 which is rather very high.

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4 SOCIAL AND CULTURAL LIFE

In this chapter an account of the types of houses the people of the village live in, their dress and ornaments, their metalware and material equipment, their food and drink habits, the household composition, social customs and practices observed in the life cycle from cradle to grave, the organs of village administration—statutory as well as traditional, leisure time activities, methods of celebration of fairs and festivals, worship of deities, their knowledge and awareness and attitude on various social and developmental legislations that are taking place in the outside world are dealt with in detail.

2. Food, clothing and shelter constitute the prime requisites for the well being of human beings. A comparative picture of how the village life has been changing from time to time, is presented in this chapter.

3. The 1917 report makes a mention of the village habitat and houses thus :

> "The area of the village site is 33 acres 32 cents. The dwellings of the depressed castes, about 125 in number, are crowed, together on the northern and north-east side of the village. On the northern side, but apart from the village, crowded together in irregular muddy streets of obnoxious smell are the houses of the Washermen (70 houses) and the toddy-drawing class (150 in number). All are thatched with palmyrah leaves. It is difficult to go into the midst of these huts because of the bad smell. There are 271 houses in the village according to official information, actually 350; 125 in the Paracheri.
>
> The village is rather crowded and there is no space for gardens. There is much demand for building sites. There are extensions on the northern and southern sides into the fields.
>
> Some houses contain even two or three families crowded together. From Rs. 2 to 3 per square yard is paid for house sites. Some of the cultivated lands are at 5½ miles distance from the home of the cultivator. A hereditary disposition to hate change, as well as feelings partly and suspicions of inequalities, prevent the ryots from exchanging to get their land continuous. Field huts are used, but mostly for the working seasons only, and are not permanent."

4. There seems to be deterioration rather than improvement in the housing condition from 1916 to 1936. However, the village site was extended by 2 more acres from 33.32 acres in 1916 to 35.32 acres in 1936.

> "The different castes occupy fairly separate divisions of the village. 'Rural slum' would be an apt description of the conglomeration of windowless thatched enclosures-single-roomed or double roomed—that house the depressed classes in the north and north-eastern sides; and it is by no means uncommon for more than one family to be sharing the same hut.
>
> There are 448 houses in caste village and 115 in the Paracheri as against 350 and 125 respectively in 1916. The nature of household accommodation can be gauged from the following data :

	Number of rooms per house							*Total*
	1	2	3	4	5	6	*More than* 6	
Tiled houses . .	6	16	21	21	14	14	8	100*
Thatched houses .	156	237	45	20	5	..	..	463

Number of one-room dwellings with more than 4 inmates 87 or 15.5 percent of the total number of homesteads.

Number of two-room dwellings with more than 4 inmates = 160 or 28.4 percent nearly of the total number of homesteads.

* Including one terraced house.

5. The demand for house site along with the need to extend habitation increased resulting in extension of houses into the fields on the southern and northern sides. The site values in 1936 were : 8 to 12 annas (50 to 75 paise) towards the north-eastern end, Rs. 2 near the village tank and Re. 1-00 to Rs. 1-50 in the centre of the village. Compared to 1916, when the site rates were between Rs. 2 to Rs. 3, the house site rates in 1936 were lower. Perhaps this may be due to the extension of house sites into the adjoining fields. There were no gardens or parks in the village.

6. **House Types :** The typical house in the village is *middillu* or *tatakillu* (thatched house) as it is called in the regional language. Generally this consists of a hall called a *midde* and a kitchen. The walls are built of mud, the roof is laid with palm leaves using palm rafters.

7. There are other types, *paka* or *gudise* (hut, *logili* or *penkutillu* (tile roofed house) and *daba* (pucca house Fig. 19). The *paka* is a hut constructed purely with palm leaves in some cases

and *kandikampa* (stalks of red gram) in some cases. It does not have walls and the space is enclosed by *dadi* made of *kandikampa,* the roof is laid with palm leaves, using palm rafters. The *logili* (tile roofed house) is a brick construction, having windows and wooden doors. The roof is laid with tiles, using palm rafters, bamboo, and in some cases wooden beams. This generally consists of a hall, and one or two rooms and a kitchen. In majority of the houses, the floor is not plastered and only smoothened with dung and mud. The *daba* (Fig. 20) is a pucca construction with bricks, mortar and cement. The walls are constructed with burnt bricks and in some cases with stones, and wooden beams are used for laying the roof. The floor is plastered.

8. *Paka* is a poor man's dwelling, while *penkutillu* is generally the residence of the more well placed. *Daba* is the abode of the rich among the Kammas.

9. As the village is situated in the vicinity of vast sandy tract of palmyrah trees, one can see the extensive use of palm rafters and palm leaves in the construction.

10. Generally every house has a back-yard—big or small, where the women-folk wash their domestic utensils, and take bath also. In majority of cases there are no arrangements for bath rooms. Every house has a compost pit either in the back yard or in front to dispose of the rubbish. Except in three houses, there is no latrine in other houses.

11. By and large, the houses are kept neat by village standards. The front yard is cleaned daily in the morning, dung water is sprinkled and decorated with *muggulu* (designs Fig. 20). The house is swept twice a day and the kitchen and hearth cleaned daily. Once in a week or fortnight the floor of the house is smoothened with mud and dung, and on that day it is decorated with *muggulu.* The moulds and other dust is cleaned once in two or three months, and the houses are white-washed every year for the *Sankranti* festival. Generally it is done by the householders themselves. The thatched roof is replaced once in a year or two, generally in the month of June, before the rainy season sets in. In the case of titled houses, roof is woven once in four to six years.

12. As of 1971-72 Re-study, of the 100 households covering different socio-economic and ethnic groups, 35 households of Type A, Part I covering composition, material equipment and

socio-cultural linkage have been canvassed. The following statement shows the house types by caste/tribe/community as found out for the 35 households covered at re-study.

Statement IV — (1)

HOUSE TYPES BY CASTE/TRIBE/COMMUNITY, 1971-72 RE-STUDY

Sl. No.	*Religion/Caste/ Tribe/Community*	*Total No. of House-holds*	*Paka*	*Midde*	*Pen-kutillu*	*Daba*
1	2	3	4	5	6	7
I	**Hindu :**					
	(a) Scheduled Castes :					
1	Madiga	2	..	..	2	..
2	Mala	2	..	..	2	..
	(b) Scheduled Tribe :					
3	Yerukula	1	..	1	..	..
	(c) Others :					
4	Brahmin	1	.	..	1	..
5	Chakali	2	..	2	..	..
6	Golla	1	..	..	1	..
7	Goundla	6	..	2	3	1
8	Kamma	2	..	..	2	..
9	Kapu	6	..	6	..	..
10	Mangali	1	..	..	1	..
11	Medari	1	1	..	..	..
12	Sale	1	..	1	..	..
13	Settibalija	3	..	2	1	..
14	Telukula	1	..	..	1	..
15	Viswabrahmin(Kamsali)	1	..	..	1	..
16	Vysya(Komati)	2	..	..	1	1
II	**Christian**	1	..	..	..	1
III	**Islam : Muslim**	1	..	..	1	..
	Total	**35**	**1**	**14**	**17**	**3**

There are 17 *penkutillu* (tiled houses) 14 *midde illu*, 3 *daba* houses and one *paka* (hut). Of the 17 titled houses, 3 belong to Goundla, 2 each belong to Kamma, Madiga (SC) and Mala (SC) castes, and one each belongs to Brahmin, Golla, Kamsali

(Viswabrahmin), Vysya (Komati), Mangali, Settibalija and Telukula castes of Hindu religion and one belongs to a Muslim household of Islam religion. Among 14 *midde* houses, 6 belong to Kapus, 2 each to Goundla, Settibalija and Chakali, and one each to Sale, Yerukula (ST) and Christian. Of the three *daba* houses one each is owned by Komati and Goundla castes and the Christian household (Fig. 4). The single *paka* hut belongs to Medari caste household.

13. **Housing Material :** Most commonly used material for walls of houses is burnt bricks. Two-thirds (24) houses have walls built of burnt bricks, manufactured locally. Nine houses were built of mud walls and one house each is built of stone and unburnt bricks (Table 34). Roof material of 18 houses is tiles, for 16 houses palmyrah leaves available in abundance in the village and one house is built of R. C. C. roof. The floor of houses usually consists of mud, plastered with dung coating once in a week to a fortnight. Very few households get their houses floored with Cuddapah slab stone and cement plaster. Among 35 surveyed houses, 24 have mud floor, 6 cement plastered floor and 5 cuddapah slab stones. The ceiling in 34 houses is made of bamboos while in one house it is made of iron rods. The door frames, doors, windows, etc., are made of teak or other timbers in all the 35 surveyed households (Table 34).

14. Table 35 shows the houses cross-classified by wall, roof and floor material. Of the 24 houses with floor material of mud, 11 have wall material of burnt bricks, 8 are mud houses, 3 with palm leaves, one each of bamboo and unburnt bricks. The roof materials of these houses are: palmyrah leaves for 16 houses, tiles for 7 houses and R. C. C. roof for one house. Among the 5 houses having Cuddapah slab stones as floor material, the wall material is burnt bricks and roof material, tiles. Six houses with cement plastered floor have burnt bricks (for 4 houses), mud (1 house) and stone (1 house) as wall material and tiles as roof material.

15. **Houses and Vicination :** Of the 35 houses, 12 have separate compounds enclosing them, 15 are independent houses without compound, 6 households have shared portion of houses with other households and 2 houses form part of buildings (Table 36).

16. Among these houses, householders of 28 houses belong to this village itself. Eleven each of these householders have houses with separate compound, separate houses without compound, 2 houses forming part of buildings and 4 households

living in part of houses *i.e.*, sharing accommodation with their nearest kith and kin in the same houses but with separate kitchen. The duration of residence is more than 10 years in respect of all these 28 householders. The places of last residence in respect of 3 households are other villages of the same taluk. These 3 households are residing in 3 separate houses of which one is a separate house with compound, another is a separate house without compound and the last one is part of a house shared. The duration of residence is more than 10 years in respect of the former 2 households while in respect of the latter it is between 5 and 9 years. While one household came from Nidadavole town more than 10 years ago, of the remaining 3, two came from rural areas of Tadepalligudem and Polavaram taluks of the same district, and the last man from a village in East Godavari, the neighbouring district. The household that came from Tadepalligudem taluk is living in a house sharing accommodation with another household, since less than 4 years. Household that came from Polavaram taluk is living in a separate house without compound since more than 10 years. The house of the householder that came from East Godavari district and residing since more than 10 years is a separate house with no compound (Table 37).

17. Ventilation according to local standards is satisfactory in respect of 33 houses and good in respect of the remaining 2 houses. As required by custom, it is reported by 17 households that the house should face east, 8 reported that it should be in the north while 6 and 4 reported south and west respectively. But actually 15, 10, 7 and 3 houses are facing east, north, south and west respectively (Table 38).

18. **Household Amenities:** It is still a rare occurrance to find basic amenities like lavatory in the rural parts of India. Generally backyards with compounds provide privacy for females to take bath. Bath room as such may be very difficult to find out. With the advent of National Extension Schemes and Community Development Blocks villagers were encouraged to provide borehole type lavatories in at least a few houses in each village.

19. In Unagatla village out of the 35 houses of 35 households covered by the re-study, 31 houses have no lavatories at all, two houses have them separately and 2 houses share the facility with the adjacent households. Twenty two houses have no bathrooms while 13 have separate bathrooms. A part of the house is used for multi-purposes and also serves as a kitchen. Twenty-six households have separate kitchens. Seventeen houses have water

taps and 18 share the same with the neighbours or go to public taps. Only 4 houses out of 35 are electrified (Table 39). Table 40 shows the availability of amenities by religion by caste/tribe/community in the village.

20. **Household Accommodation :** Statement II—(2) shows that the household congestion index of the referent village is lower than all the villages in the neighbourhood selected for comparative study. Similarly, as can be inferred from Statement II—(3), average size of the household in Unagatla is lower than all other villages except that of Markondapadu. Conditions of accommodation therefore appear to be far better compared to the villages in the neighbourhood. Let us now see whether the re-study confirms the above inference. The following statement shows the number of houses by number of rooms and caste/tribe/community.

Statement IV — (2)

ACCOMMODATION BY CASTE/TRIBE/COMMUNITY AS OF RE-STUDY

Sl. No.	*Religion/Caste/Tribe/Community*	*No. of Households*	*Persons living*			*No. of rooms*	*No. of persons per room on average*
			Males	*Females*	*Total*		
1		3	4	5	6	7	8
I	**Hindu :**						
	(a) *Scheduled Castes :*						
1	Madiga	2	9	4	13	6	2.2
2	Mala	2	4	3	7	5	1.4
	(b) *Scheduled Tribe :*						
3	Yerukula	1	1	1	2	1	2.0
	(c) *Other :*						
4	Brahmin	1	3	3	6	5	1.2
5	Chakali	2	8	9	17	5	3.4
6	Golla	1	1	2	3	1	3.0
7	Goundla	6	17	18	35	5	7.0
8	Kapu	6	20	18	38	11	3.5
9	Kamma	2	11	5	16	8	2.0
10	Mangali	1	1	1	2	1	2.0

Statement IV — (2)—Contd.

1	2	3	4	5	6	7	8
11	Medari .	1	3	3	6	2	3.0
12	Sale .	1	2	2	4	2	2.0
13	Settibalija .	3	17	11	28	6	4.7
14	*Telukula* .	1	2	3	5	4	1.3
15	Viswabrahmin (Ksmsali)	1	2	2	4	1	4.0
16	Vysya(Komati)	2	4	6	10	5	2.0
II	**Christian** . .	1	3	2	5	2	2.5
III	**Islam** : Muslim .	1	1	3	4	1	4.0
	Total .	**35**	**109**	**96**	**205**	**71**	**2.9**

(Please see table 41 for details).

Average size of the household is 2.9. Compared to the average size of households given in Statement II—(3) the average size of sample households is far higher : per each living room on an average nearly 3 persons live. As can be seen from column 7 of the above statement, among Golla (3 persons per room), Chakali (3.4), Goundla (7.0), Kapu (3.5), Viswabrahmin (4.0), Medari (3.0), Settibalija (4.7) and Muslim households (4.0), the living rooms are somewhat congested while in respect of other castes, it is satisfactory.

21. Table 42 throws further light on the accommodation problem. Out of 35 surveyed households, in 22 households, there is one married couple in each. In 4 households, other members are aged below 5 years only while in the remaining 18 households, all the members are aged 5 years and above. On an average 4.4 members are residing in these households. There are 10 households in which 2 married couples each are living. In 3 such households, there are 2 children aged below 5 years and in 7 households, there are 29 other members aged over and above 5 years. The average size of these households is 7. Lastly in the 3 households with 3 married couples each, there are in all 36 members and the average size of household is 12. This shows that due importance is not given for privacy.

22. **Type of Family :** As of 1961-62 Survey, households were categorised into 'simple', 'intermediate', 'joint' and 'Other' types of families. Though a different categorisation of families is adopted for re-study, for the convenience of comparison, similar

table has been prepared from re-study schedules also. A simple family is one where a husband and wife with or without unmarried children reside. An intermediate type of family consists of married couple and unmarried brother, sister and one of the parents. A joint type of family consists of married couple with married sons/daughters or with married brothers/sisters. The type of families which do not fall under any of the above 3 categories are treated as 'others'. The family types as of 1961-62 Survey and 1971-72 Re-study are given in the following statement.

Statement IV — (3)

FAMILY TYPE AS OF 1961-62 SURVEY AND 1971-72 RE-STUDY

Sl. No.	*Type of family*	1961-62 *Survey*		1971-72 *Re-study*	
		No. of House-holds	*Percentage*	*No. of House-holds*	*Percentage*
(1)	(2)	(3)	(4)	(5)	(6)
1	Simple . . .	141	66.82	53	53.00
2	Intermediate . . .	31	14.69	9	9.00
3	Joint	32	15.17	25	25.00
4	Other types . . .	7	3.32	13	13.00
	Total .	**211**	**100.00**	**100**	**100.00**

It is seen that in the same households covered at the re-study, number of simple households are less by 13.82 per cent, joint families are more by 9.83 per cent, other types of families are less by 5.69 per cent. But it would be hasty to infer that either the simple families have gone down or that they have given way to joint families.

23. As of classification of 'Type of Family' adopted for special studies ancillary to 1971 Census, as many as 52 out of 100 households covered by the survey are 'Nuclear' type, 20 are 'Lineal' families, 13 are 'Supplemented Nuclear' families, 6 are 'Lineal Collateral Joint' families, 2 each are 'Sub-Nuclear', 'Supplemented Collateral Joint' 'Supplemented Lineal Joint', and 'Single Person' households while one belongs to 'Supplemented Lineal Collateral Joint' types (Table 43). The following statement shows the type of households by caste/tribe/community.

Statement IV — (4)

DISTRIBUTION OF HOUSEHOLDS BY CASTE/TRIBE/ COMMUNITY OF HEAD OF HOUSEHOLD AND TYPE OF HOUSEHOLD

Sl. No.	Type of Household	Total No. of House-holds	Caste/Tribe/Community of head of household											
			Brah-min	Cha-kali	Dom-mari	Golla	Gou-ndla	Kapu	Ka-mma	Kam-sali	Ko-mati	Ksha-trifya	Kum-mari
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1	Nuclear	52	2	1	..	2	9	3	6	2	2	1	..
2	Supplemented Nuclear	13	..	..	..	..	1	1	..	1	..	..	1
3	Sub-Nuclear	2	..	1	1	..	..	..	..	..	..	..	..
4	Single Person	2	..	..	..	..	..	..	1	..	..	..	..
5	Supplemented Sub-Nuclear	..	..	..	..	..	..	..	..	..	..	..	..
6	Collateral Joint	..	..	..	..	..	..	..	..	..	..	..	..
7	Supplemented Collateral Joint	2	1	..	..	..	..	..	..	..	..	..	..
8	Lineal	20	..	1	..	..	3	7	1	..	2	..	..
9	Supplemented Lineal Joint	2	..	1	..	1	..	..	..	..	..	..	..
10	Lineal Collateral Joint	6	..	..	..	..	2	1	1	..	..	..	..
11	Supplemented Lineal Collateral Joint	1	..	..	..	..	..	..	1	..	..	..	..
	Total	**100**	**3**	**4**	**1**	**3**	**15**	**12**	**10**	**3**	**4**	**1**	**1**

Statement IV — (4)—Contd.

Sl. No.	Type of Households	Caste/Tribe/Community of head of household										
		Madiga	Mala	Mangali	Medari	Palekari	Sale	Settibalija	Telukula	Yerukula	Christian	Islam Muslim
1	2	15	16	17	18	19	20	21	22	23	24	25
1	Nuclear	4	3	1	1	1	3	4	1	2	2	2
2	Supplemented Nuclear	1	1	2	..	..	..	1	3	..	..	1
3	Sub-Nuclear	..	..	..	..	..	..	..	..	..	..	..
4	Single Person	..	1	..	..	..	..	..	..	..	..	..
5	Supplemented Sub-Nuclear	..	..	..	..	..	..	..	..	..	..	..
6	Collateral Joint	..	..	..	..	..	..	..	..	..	..	..
7	Supplemented Collateral Joint	..	..	..	1	..	..	..	..	..	..	..
8	Lineal	..	1	..	..	..	..	3	..	1	1	..
9	Supplemented Lineal Joint	..	..	..	..	..	..	..	..	..	..	..
10	Lineal Collateral Joint	..	..	..	..	..	..	2	..	..	..	..
11	Supplemented Lineal Collateral Joint	..	..	..	..	..	..	..	..	..	..	..
	Total	**5**	**6**	**3**	**2**	**1**	**3**	**10**	**4**	**3**	**3**	**3**

In 42 households, self spouse, unmarried sons and daughters are living; in 25 households, self, spouse, married sons and son's wife with or without unmarried sons and daughters are living and in 10 households only head of household and spouse are living while in the remaining 23 households other categories of relations are living (Table 44). The duration of residence of as many as 90 households is more than 20 years in this village while in respect of 4 households each, the durations of residence are 6-9 and 10-19 years and in case of 2 households, it is less than 5 years (Table 45).

24. **Dress :** Dress habits of a person, in the past were helpful to identify the ethnic group. But it is not so now. Tastes and fashions have undergone such a radical change or improvement, that there is even unanimity in the dress worn by the males or females of all castes.

25. The typical dress of a male in the village consists of a dhoti (lower garment) generally 3 to 4 metres in length and 1.1 metre (1.25 yard) in width, a *chokka* (shirt) and a *kanduva* (small cloth 1 metre in length and ½ metre in width kept hanging on either side of the shoulders). Males from lower castes like Mala and Madiga wear only a *dhoti* and sometimes a banian also partly due to their poverty and partly because they feel uneasy to work in the fields in the scorching sun with their shirts on. They wear shirts only when they go out from the village. The use of terylene and terricotton clothes also is in practice, especially among people of the well-to-do families, besides the handloom, khadi and mill-made cotton clothes being used since long. The use of *kanduva* and *rumalu* (turban) is not a common feature now. Only on special occasions like marriage or other social functions, the elderly men wear the *kanduva* and the *rumalu*. A few adults who work in the nearby towns wear pants while the boys put on bush-shirts and slack-shirts as upper garments and knickers and pants as lower garments.

26. The following statement gives an account of the garments worn by the adult and minor males in the 35 surveyed households.

Statement IV — (5)

MALE DRESS BY RELIGION/CASTE OR TRIBE OR COMMUNITY

Sl. No.	Religion Caste or tribe or community	Number of household where adult males normally use								Number of households where minor males normally use			
		Dhoti	Lungi	Knickers	Pant	Gochi	Latchi	Shirt	Banians	Lungi	Knickers	Pant	Bush shirt
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1. Hindu :													
1	Brahmin	1	..	..	..	..	1	..	..	..	..	1	1
2	Chakali	2	..	..	..	..	..	2	..	..	2	..	2
3	Golla	1	..	..	..	..	..	1	1	..	..	..	..
4	Goundla	6	..	..	.	..	1	4	2	..	3	..	3
5	Kamma	2	..	..	..	..	1	1	..	..	1	2	2
6	Kapu	6	1	..	..	..	1	6	1	..	2	..	2
7	Madiga	1	1	..	..	..	..	1	1	..	2	..	2
8	Mala	2	..	..	..	..	..	1	1	..	1	..	1
9	Mangali	1	..	..	..	..	..	1	..	..	..	..	..
10	Medari	..	..	..	1	..	..	1	..	1	1	..	1
11	Sale	1	..	..	..	..	..	1	1	..	1	..	1
12	Settibalija	3	2	1	..	..	1	2	1	..	3	1	3

Statement IV — (5)—Contd.

2	3	4	5	6	7	8	9	10	11	12	13	14
13 Telukula . .	..	1	..	..	..	..	1	..	..	..	..	..
14 Viswabrahmin (Kamsali)	1	..	..	..	..	..	1	..	..	1	..	1
15 Vysya (Komati)	2	1	..	..	..	..	2	..	..	..	..	..
16 Yerukula .	..	..	..	..	1	..	..	1	..	..	..	..
II. Christian . .	1	1	..	..	..	..	1	1	..	1	..	1
III. Islam : Muslim	..	1	..	..	..	..	1	..	..	1	..	1
Total . .	30	8	1	1	1	5	27	10	1	19	4	21

It may also be stated that the lower garment worn by the adults in a large number of households surveyed is dhoti and that used by the minor males is knickers while the upper garment used by the adults is shirt and that used by the minors is bush shirt.

27. The typical dress of a woman consists of a saree and a *choli* or *ravika* (blouse). Women belonging to the younger generation are influenced by the modern way of dressing and therefore most of them wear bodice and *langas* (petty coats) as under garments. This is more common in the well-to-do families of Brahmins, Kammas, etc. The poor sections use cheap mill-made or handloom clothes while women belonging to the higher income groups wear costly clothes made of cotton, silk, nylex, etc. The girls usually wear gowns upto the age of 7 or 8 years, *parikini* (frilled petty coat) upto the age of 12 or 13 years and afterwards they were *parikini*, blouse and *oni* (half saree). Old women as well as some middle aged women wear sarees of 8 yards length while youngsters use only 6 yards length. The widows, as a custom, wear white saree with or without border.

28. The soiled clothes are sent to the washerman once in a fortnight. All people except the labour class generally wear ironed clothes which is a very significant improvement in the dressing habit.

29. The common footwear used by both men and women is *chappal* (slippers). As the use of company-made chappals which are more showy is quite common, services of the village cobblers are not much required now-a-days.

30. The use of cosmetics like talcum powder, beauty creams, etc., is in practice, particularly among the females of younger generation and well-to-do Kamma families.

31. **Ornaments :** Ornaments of different types are used mostly by females and to some extent by males also. The males wear ear-rings called *pogulu* made of gold and studded with costly crystal stones. A few old men belonging to Madiga, Yerukula and Dommara castes wear nose rings also. Though there is a diminishing trend in the use of these ornaments worn by males, among the Brahmins and Vysyas the use of *pogulu* is quite essential at the time of celebrating the thread ceremony.

32. The females usually wear ear-studs known as *kammalu* and nose rings known as *mukkupudakalu* of different sizes and designs and studded with varied coloured stones. The use of gold chains and sometimes necklaces studded with precious stones is also quite common among all castes. Young girls wear *lolakulu* while some wear *pogulu* with a single stone studded in it. With the exception of widows, all females wear bangles made of gold or glass. The use of waist belt known as *vaddanamu* made either of gold or silver is common among the females belonging to the richer section of the village. Small children (both male and female) of the well-to-do families wear waist string known as *molathradu.*

33. In the past the use of heavy ornaments made of both gold and silver was found to be a common feature among the females belonging to all castes. *Suryudu, Chandrudu, Nagaram, Chamantibilla* and *Papitabilla* were the ornaments worn for decorating the hair which are now found only among the well-to-do families of the Vysya and Kamma castes. *Bedilu* and *Pattalu* (anklets) made of silver and *Dandakadiyalu* made either of gold or silver are also some of the heavy ornaments worn by the females in the past which are rarely used now.

34. Married females invariably wear *mangalasutramulu* (marriage lockets) made of gold and also *nallapusalu* (black beads) as a separate chain or alongwith the *mangalasutramulu* and *mattelu* or *metlu* made of silver or *sattu* given at the time of marriage. The widows are not allowed to wear the *Mangalasutramulu, Nallapusalu, Mattelu* and also bangles. Instead of bangles they wear *murugulu* on their wrists. They are made either of gold or copper coated with gold. Widows among the Kammas and Kapus wear a kind of chain made of gold called *nanu* around the neck.

35. All females with the exception of widows apply *bottu* (vermilion mark) on the forehead while some use *tilakam* (vermilion in fluid form). Young women decorate their hair into a *valuzada* (plait), while elderly ladies make the hair into a knot called *koppumudi.* Among Brahmins, practice of removing hair is disappearing gradually, but the use of white sarees after the death of the husband is very much found. All except widows wear bangles and decorate their hair with flowers.

36. **Tattooing :** Tattooing which is gradually disappearing was once very popular among all castes, particularly among the people of lower strata of the community. This is locally called *pachcha bottu podipinchukonuta* and generally done on the forehead, chin, forearm, shoulder, chest and ventral parts of the palms in the form of dots, floral designs, names of interested persons, trees, scorpion, figures of Gods, *viz.*, Seeta and Rama, Anjaneya, etc. In the past both men and women were interested in tattooing as a hobby and decorative purpose and sometimes it was done as a remedy for neuralgic pains also. At present the men and women and children even among the illiterate working class do not like to be tattooed.

37. **Food and other Habits :** The staple food of the villagers is rice. Till 1950 people used to consume *jonna, korra* and *cholam* etc., and consumption of rice was limited only to the well-to-do sections of the village. With the introduction of intensive methods of cultivation and irrigation under bore wells, the pattern of agriculture changed gradually and along with them the eating habits of the villagers too changed.

38. Consumption of vegetables is common among the middle and higher sections of the village. Most of the people including Muslims are non-vegetarians and consume the flesh of domesticated animals like goat, sheep, fowl, etc., while the Brahmins, Vysyas and Viswabrahmins are pure vegetarians. Beef and pork are consumed only by the Malas, Madigas and Christians.

39. As the majority of the people work in the fields and do manual labour, they take meals three times a day—in the morning at about eight hours, in the afternoon at 13 hours and in the night at 7 to 8 hours. There is not much difference in the items of food from one meal to the other. Each meal consists of cooked rice, *pappu* or *pappucharu* and *pachchadi*. Ghee, curd, buttermilk, pickles, etc., are taken only by the well-to-do people who can afford the same. With the exception of Brahmins, Vysyas and Viswabrahmins, all consume non-vegetarian food, the frequency of consumption varying according to the income of a person. Vegetables like brinjals, ladies fingers (*benda*) and smooth gourd (*beera*) are grown in the fields and some households grow them in the backyards. Other varieties like beans (*chikkudu*), drum-stick (*munaga*), and water gourd (*sora*) are also grown locally.

40. Sweet preparations like *ariselu, garelu, burelu, ksheerannam*, etc., and hot preparations like *pulihora, chakkera pongali*, etc., are the special dishes consumed during the

ceremonial and other festive occasions by almost all communities in the village. *Biryani* or *pulao,* non-vegetarian dish is generally prepared on special occasions. The dietary habits of the people belonging to different communities are more or less similar, except the broad classification of vegetarian and non-vegetarian.

41. **Drinks :** About the habit of taking drinks i.e. tea/coffee, the 1961 Survey Monograph records that :—

> "Fifty-four out of 211 families surveyed take tea/coffee regularly. The consumption of these beverages depends on the income of the people as it is evidenced by the fact that as income decreased, the number of families taking these beverages decline. Twenty-two families out of 54 families lie in the income group of about Rs. 1,200 (per annum) and there is not a single family consuming tea/coffee in the income group of Rs. 300 and below. All the Brahmin families and 8 Kamma families take coffee. This shows the degree of modern influence on these two castes particularly. A noticeable feature is that every one takes tea at the tea shop now and then and a few take regularly. Roughly one-fourth of the total households covered are in the habit of taking tea/coffee and this shows that many have not yet been influenced by this habit at least so far as the women-folk is concerned."

42. The people are now getting used to taking tea or coffee. More than 75 percent of the total population of the village have become accustomed to take tea atleast once a day which was about 25 percent during the last study. While the consumption of these beverages in the past was limited only to the well-to-do section of the village community its use is wide-spread and found among people of all castes. Most of the people belonging to the working class start their daily routine only with a sip of coffee. People belonging to the affluent section have totally replaced their dietary pattern from three meals a day to two meals, with breakfast in the morning, consisting of coffee or tea and with or without tiffins like *idli, dosa, puri* etc.

43. The habit of chewing betel leaves and betel-nuts is found common among all classes, particularly womenfolk belonging to working class. People belonging to the lower communities are more habituated to taking intoxicated drinks. There is an arrack shop (Fig. 21) situated in the Harijan Wada where the people from the labour class gather after their day's work and indulge in drinking.

44. **Smoking :** Smoking is quite a common habit among the males of all communities since many generations. Most of the people smoke chutta, a self-made cigar with the dry leaves of

tobacco while very few find pleasure in smoking bidis and cigarettes. The majority of the villagers are accustomed to smoke indigenously processed tobacco and hence can never accept any substitute like cigarette or bidi. The workers are generally given some tobacco leaves, voluntarily by the ryots. The females of the lower communities are also accustomed to smoking *chutta* but their way of smoking is quite different from that of males. The females find satisfaction in smoking the *chutta,* keeping the lighted portion inside the mouth.

45. **Utensils :** People, irrespective of their caste or creed, use both earthenware as well as metalware. Earthenware is used for cooking certain items like curry, dal, for boiling milk, for keeping butter-milk and for storing pickles and other ingredients. In addition to these, utensils made of brass, aluminum and german-silver are used for cooking rice. Among the rich households of Brahmin, Vysya, Kamma and Kapu families, utensils made of brass and copper are in common use.

46. The earthenware used for cooking rice is called *annapu-kunda* while the one in which curry is prepared is called *kurakunda.* The same made of metal are called *annapuginne* and *kuragin*ne respectively. Small vessels used for serving curry are known as *kuraginnelu* which are more or less commonly found in every household. Earthen containers, locally known as *kadavalu* and *banalu* are used for fetching and storing water in the households belonging to the poorer sections while households of richer communities use copper or brass vessels known as *bindelu* or *gangalamulu.*

47. The utensils used for dining purpose are meals plates called *pallemulu* and tumblers called *glaasulu.* Small cans called *chembulu* are used for other subsidiary purposes like washing face and feet, to carry water for nature's call and also while bathing.

48. Using of stainless steel utensils has gradually increased and many households have developed particular fascination to possess them. Meals plates and tumblers made of stainless steel have replaced the bronze plates called *kanchupallemulu* (Table 46). Other household goods commonly used by the villagers are *tirugali* (grinding stone) for grinding millets, gram, etc., stone mortar (*rolu*) and wooden pestle (*rokali*) for pounding cereals and *chata* (winnowing fan), sieve (*jalleda*), broom (*cheepuru*).

49. **Bedding Material :** This material is next in importance to food. The use of cots is a common feature among all communities, and every household, of whatever economic background, possesses atleast one to two cots. Wooden cots woven with thin jute fibre rope called *nulaka* are locally called *nulaka-manchamulu.* Few households of Brahmin, Vysya, Kamma and Kapu families have cots woven with tape called *navvaru-manchamulu,* and folding cots called *madata-manchamulu.*

50. In most of the cases cotton bed sheets are used to spread on the cots. Mattresses called *parupulu* stuffed with cotton are possessed by few well-to-do people. The use of pillows called *talagadalu* or *dindlu* stuffed with pieces of cloth and sometimes with cotton is also quite common among all the households. Woollen blankets and bed sheets are used to cover the bodies for protection against cold in the night.

51. **Furniture :** Apart from the above, other household furniture like chairs, tables, stools, benches, mats, wooden almirahs, etc., are also in use among the households belonging to middle and higher strata of the village community.

52. **Presence of Luxury goods :** Wrist watches, table clocks, wall-clocks, transistors, radios, cycles, torch-lights are some of the luxurious goods possessed by many of the villagers. Of the 35 households covered for material equipment and socio-cultural linkage, 13 households have wrist watches, 15 have cycles, 3 each have radios and torch lights, 2 each have table clocks and transistors and one household has wall-clock. As per modern standards, it is better to classify these items under conventional necessities or comforts rather than luxuries (Table 51). There is no correlation between the literacy level of the head of household and possession of the above items. The literacy level of other members of household also can influence acquiring these articles. They have something to do with the nature of occupation and economic status. The two washermen households, the two households engaged in cattle rearing, the solitary households engaged in carpentry, attender, hair dressing, and basket making did not have any of these articles (Table 52).

53. Cycles and wrist watches are possessed by those engaged as cultivators, teachers, agricultural labourers, toddy tappers, watchmen and oil crusher operator. People engaged in these occupations except the teacher do not require these articles for their occupational needs (Table 52). Table 49 shows the time of obtaining the above articles. Of the 13 households having watches,

3 acquired them more than 10 years ago, 8 acquired them 5 to 9 years back and 2 in the last 5 years. Of the 15 cycles acquired, 8 are more than 10 years old, 4 were acquired 5 to 9 years back and 3 within 5 years. Three and two households respectively have acquired radio and transistor-sets in the last 5 years. Wall-clock was acquired by one household during the last 5 years; two households have acquired tableclocks 5 to 9 years back and prior to 10 years, respectively (Table 49).

54. **Light and Fuel** : Prior to 1966, kerosene lamps were commonly found for lighting in the houses at nights. Between 1966 when the village was electrified and by the time of re-study, 71 electric connections were given for residential houses inclusive of 2 street connections of the Panchayat. Fifty three street lights of 40 watts capacity have been provided by the village panchayat incurring an expenditure of Rs. 100 to Rs. 120 per month towards power consumption. During moonlight days, lighting is regulated. Village panchayat proposes to introduce fluorescent tube lights for street lighting. In the village 71 electric connections are given for residential houses (domestic connections). All except 5 households belong to Kamma caste. Of the 5 households belonging to other castes, 2 belong to Brahmins who are cultivators by occupation having 10 to 20 acres of land and 3 belong to Vysyas who have kirana-cum-cloth shops, *i.e.*, traders by profession. All the 66 Kamma householders having electricity are cultivators by occupation. Among them, 10 members have over 20 acres of land, 31 members have 10 to 20 acres of land and the remaining 25 have below 10 acres of land. Unit rate for domestic consumption is 33 paise.

55. Among the surveyed households, electricity is available in the single migrant household belonging to Christian community and 4 non-migrant households—one each from Brahmin, Goundla, Kamma, and Vysya castes. Kerosene is used for lighting in 6 migrant households, *i.e.*, one each belonging to Goundla, Viswabrahmin, Kapu, Medari and Telukula castes and Muslim community, and 24 non-migrant households of which 5 belong to Kapu, 4 belong to Goundla, 3 belong to Settibalija, 2 each belong to Chakali, Madiga and Mala and one each belongs to Golla, Kamma, Vysya, Mangali and Sale castes and Yerukula tribe.

56. Firewood, charcoal and cow-dung cakes are used as fuel for cooking purposes. Table 50 gives an account of the households using light and fuel by religion, caste, tribe or community and migration status. Of the 35 households surveyed, firewood

is used for fuel in the 6 migrant households, one each belonging to Viswabrahmin, Kapu, Medari and Telukula castes and one each belonging to Christian and Muslim communities. One migrant household from the Goundla caste uses cow-dung cakes in addition to firewood. Of the 28 non-migrant households, firewood is used for fuel in all the 28 households, of which 5 each belong to Goundla and Kapu castes, 3 to Settibalija Caste 2 each belong to Chakali, Kamma, Vysya, Madiga and Mala castes and one each is from Brahmin, Golla, Mangali, Sale castes and Yerukula tribe. Charcoal is also used besides firewood in one non-migrant household belonging to Brahmin caste.

57. In all, 85.71 percent of the migrant households and all the non-migrant households use firewood while 14.27 percent of the migrant households and 3.57 percent of the non-migrant households respectively use dung-cakes and charcoal in addition to firewood. Among the migrant and non-migrant households 85.71 percent use kerosene for lighting, while 14.29 percent each make use of power provided by the village panchayat (Table 50).

LIFE CYCLE :

58. **Social relations and connected Rituals of Life Cycle :** Social customs and practices observed by the people of different castes in the village are more or less similar to those followed in different parts of the district. There are slight deviations from caste to caste. With the changing times and conditions, many changes have taken place with regard to the mode of observance of various social customs and practices. Only salient features of net work of social relations and an account of the beliefs and practices are dealt with here.

59. **Child birth :** Usually parents of the women take her to their house for the first and sometimes for second delivery also. As per custom, third delivery has to take place at the husband's house. The news of a woman attaining pregnancy for the first time is a source of happiness. The birth of a child is treated as a sort of insurance against divorce or separation. During fifth or seventh month of gestation, a ceremony called *seemantham* is celebrated wherein the woman's parents send special preparations *like ariselu, laddu, kajjikayalu, chalimidi,* etc., and a saree and a blouse piece, alongwith betel-leaves, areca nuts, fruits like banana, mango, etc., to the woman's house. Washerman of the household carries these things. These preparations are distributed to the women in marital status and children among the relatives and neighbours who attend the ceremony

and this serves as a piece of information to them. Though there may not be formal invitation of *muthaiduvulu*, offering of *mangalaharati*, etc., and costly preparations, at least *chalimidi* would be distributed even by the poorer sections. Deliveries are conducted by the native *dai* (trained mid-wife) of Yerukula (Scheduled tribe) with the assistance of an elderly and experienced caste woman. At the time of delivery, women of the caste and of the neighbouring households also would be present. The umbilical cord is cut by the *dai* and placenta is collected in a pot which is buried in a *donka* (cart track from one village to another or through the fields) outside the village or on the outskirts of the village. Purificatory bath to remove pollution is given on 5th or 7th or 9th or 11th day depending on the health condition of the mother and child. It is known as *puritisnanam*. Women in marital status of all the households bring one *hinde* (brass vessel) of hot water with which the mother and child are given bath. Relatives and caste people are treated to a feast. Non-vegetarian dishes are served by those who relish *viz.*, some among Kamma, Kapu, Goundla, Settibalija, Chakali, Mala and Madiga, etc., castes. Only vegetarian dishes are served by Brahmins and Vysyas and vegetarians among other castes.

60. **Naming :** Naming ceremony known as *namakaranam* may take place on the day of purificatory bath or on the 21st day or on any other day convenient to them. Good and old persons, preferably in marital status, call the child with the name suggested by the parents or other members of the household. This is done so with the belief that the longevity of the child would be enhanced and it would be happy.

61. **First Feeding :** First feeding known as *annaprasana* is observed by all the Brahmin and Vysya and some well-to-do people among the Kamma, Kapu, Goundla, Settibalija castes during the 8th or 10th months on an auspicious day while in case of others, when the child attains 10 months and expresses desire for food, it is fed by the parents or other members of the household without any formal ceremony. Those who celebrate *annaprasana* keep gold, food, pen, books, knife, etc., in front of the child. After the child is fed upon delicious food with a ring, it is allowed to touch any of the articles kept before it. If it touches gold, it is believed it would become rich, if it touches food it would be a gluttony, if it touches pen and books, it would be an educated and learned person, etc.

62. **Tonsure :** This ceremony is called *puttuventrukalu-theeyuta.* It is observed during the third or fifth year and in a few cases during seventh year, on an auspicious day. It is celebrated at the house itself or at a deity, if the parents offer a vow in fulfilment of a desire *viz.,* Lord Venkateswara of Tirupati-Tirumala or Dwaraka Tirumala in the district, Sri Satyanarayanaswamy of Annavaram in East Godavari district and Sri Lakshminarasimhaswamy of Mangalagiri in Guntur district. Relatives and close friends are invited to the ceremony. They offer presents in cash and ornaments like ring, bracelets, etc. Ear-lobes and nose for a femal child and only ear-lobes for a male child are bored. Sometimes, this ceremony is also performed at an ant-hill in the village in the name of Lord Subrahmanya. Vegetarian feasting is arranged. In some cases, tonsure is not observed at all. Maternal uncle (*menamama*) or a classificatory maternal uncle (*mamavarusa* or *varusamama*) cuts three scissors of hair on the scalp of the head while the *Mangali* (barbar) gives a clean shave. The *Mangali* gets the coins put in his cup known as *digadudupuginne.* Relatives and invitees are given a feast.

63. **Initiation to Learning :** This is known as *akshara-bhyasam,* invariably celebrated among Brahmin and Vysya castes and some interested few among other castes. This is done during the fifth year of the child on an auspicious day. The boy or girl is given oil bath, done in new clothes, given a new slate and slate-pencil. Well-to-do people offer new clothes and *dakshina* (money) to the teacher and *pappu-bellam* (split bengal-gram and jaggery) to the pupils and then send the child to school.

64. **Puberty :** Ceremony connected with the attainment of puberty by a girl is known as *rajaswala* or *pushpavathi* or *peddamanishiaiyindi* which usually occurs between 12th and 14th years. She is made to sit on a mat in a secluded portion of the house. Relatives and neighbours bring special preparations for the girl while customary offering of a copra or coconut, a blouse piece and betel-leaves and areca nuts known as *thamboolam* are brought by caste and neighbouring households. Only *muthaidu-vulu* (women in married status) bring these articles. On the 9th or 11th day, the girl is given a purificatory bath and made to wear new clothes brought by her *menamama* or her in-laws if she is married. Caste people and also other acquaintees are invited for dinner. If the girl is married by the time of her puberty, her in-laws are informed of the same through the *Mangali* (barbar) who is paid Rs. 4 towards this service and in some

cases, a dhoti is also offered in addition. Mother-in-law of the girl brings sarees, blouse pieces, toilet articles, fruits, *pasupu-kunkuma* (turmeric powder and vermilion). Consummation used to be celebrated on the same day in the past. But now-a-days at lest five to six months time-gap is maintained.

65. **Marriage :** Marriage by negotiation or arranged marriage is the most common type among all the castes in the village. Marriageable age for girls is 14 to 18 years and for boys 18 to 25 years. Permissible partners for marriage among blood relations are one's own sister's daughter, maternal uncle's (*menamama*) daughter, and father's own sister's daughter. Classificatory relation groups of the above nature among distant relatives are observed. *Gotra* and surname also are seen. *Sagotra* (same *gotra*) marriages and marriages within the same surname (*intiperu*) are a taboo. Usually girl's parents take initiative in negotiations. If the alliance is agreeable, and dowry is within the reach, if any, the groom and his nearest relations or friends visit the girl's house. The boy and girl are allowed to see each other. If the boy and girl like each other, betrothal ceremony known as *'thamboolalu theesukovatan'* or *'nischithardham'* or *'nischaya-thamboolam'* is arranged. *Pasupukunkuma*, saree, blouse piece, copra, turmeric powder, vermilion and plantains are offered on behalf of the boy in the presence of elderly persons. Those present on the occasion are offered plantains and *thamboolam*. A Brahmin priest fixes the *muhoortham* (auspicious time) for marriage depending on the birth or name stars of the girl and the boy, known as *tarabala* and *chandrabala*. *Subhalekhalu* or *Lagnapatrikalu* (wedding cards) are exchanged. Printed wedding card or message is sent to all relatives and friends.

66. *Chakali* (washerman of the household) perches a cloth for the bridal couple to sit upon and the *Mangali* (barber) pares the nails of the bride and groom. They are given a bath and made to sit on the planks known as *pendli peetalu*. A Brahmin priest among all the castes except Mala and Madiga officiates marriages to the chanting of *mantras* (sacred hymns). Customary payments of grain and money are made to the *Chakali, Mangali* and to the priest. *Subhamuhoortham* by the bridal couple keeping their right hands on each others head with cumin and jaggery in their fists at the fixed time and tying marriage locket known as *'mangalasoothram'* by the groom around the neck of the bride and pouring *thalambralu* (sacred rice smeared with turmeric powder) form the chief rituals. Relatives offer presents in cash and kind known as *katnalu* or *chadivimpulu*.

67. In the past, among the socially backward and economically poorer sections of the community, *viz.*, Goundla, Settibalija, Chakali, Mangali, Mala and Madiga castes, bride-price known as *'Voli'* was in practice wherein the groom and his parents were required to pay some amount to the bride's parents to meet the marriage expenditure. Now this practice is continuing for the name sake and the girl's parents are giving presents like cycle, radio, wrist-watch and cash dowry. This is largely due to the impact of the dowry system prevailing among the Kamma and Vysya castes. Kammas offer the value of the share of the daughter in the form of cash and lands and some times even more than the share to their daughters. This they say to their credit as a recognition of equal rights to daughters also along with sons in their property. This practice has helped in enriching the fortunes of intelligent and educated boys among Kammas. And Kammas in general do not feel it as a social evil as envisaged by others. A rich Kamma bridegroom inherited 150 acres of land worth at least Rs. 15 lakhs through his wife, as her parents have no sons and she is the only issue of them. Among Brahmins also considerable amounts of dowries are offered by the parents of the bride.

68. One significant trend of modern times is that while the expenditure on procession, *melam* (music) and feasting has gone down among Kammas, Kapus and also Brahmins and Vysyas; among others, particularly the Settibalijas, Malas and Madigas, this expenditure and show is on the high side.

69. Among the Hindu caste consummation is celebrated within 16 days of marriage on an auspicious day since most of the marriages are taking place after the bride's puberty. If the girl did not attain puberty by the time of marriage, consummation ceremony known as *garbhadanam* or *karyam* is celebrated on an auspicious day at a convenient time after girl's attainment of puberty.

70. Marriages among Christians are celebrated in the church, in the presence of the pastor (of Chagallu church). Pastor delivers a lecture and ascertains from the bride and the groom whether they are willing to marry each other. Bride's father joins the hands of the bridal couple and the pastor performs the ceremonial oath in Telugu. The pastor prepares a certificate in triplicate of which one is given to the new couple, one is sent to the District Collector for information and the last one is retained with him as record. Signatures of the bride and groom are affixed on the certificate. The bride and groom are taken in a procession

to the groom's house. Gifts in cash and kind are offered by friends and relatives and a feast is arranged. The groom and the bride are taken to the bride's parents' house the following day and consummation is celebrated the same night.

71. Mostly, vegetarian feasts are arranged at marriages. Brahmins and Vysyas who constitute small numbers arrange feast for their relatives and their acquaintees among other castes like Kamma, Kapu, Goundla and Settibalija, etc. They entertain relatives for four or five days and even more and others for one time only. Among other castes, Kammas entertain large number, of people which explains their sound economic position.

72. **Widow Re-marriage :** Widow marriage known as *maru-manuvu* is an accepted form of marriage among Goundla, Settibalija, Mala and Madiga castes. Among socially superior castes of Brahmin, Vysya, Kamma, Kapu, etc., though it is not an accepted form, some people are celebrating marriages of the young widows in a simple form preferably in a temple, where selected relatives gather. Among Mala and Madiga castes, the woman is given new clothes and bangles and ornaments like *kammalu* (ear rings) and *mukkupudaka* (nose-rod) etc., and is taken to the groom's house. Consummation takes place on the day of marriage itself. She is treated as *muthaiduva* from the time of her re-marriage.

73. **Divorce and Separation :** Divorce and separation are rare occurrences. Temperamental incompatibility between husband and wife leads to separation with a probability of reconciliation some time later while divorce takes place in cases where there is no prospect of reconciliation. At times, barrenness and infidility lead to divorce. The husband has to set apart some property towards her maintenance, if he initiates divorce. Among Goundla, Settibalija, Chakali, Mala and Madiga castes these disputes are settled by *kula* panchayats and their verdict is obeyed.

74. **Death and Funeral Rites :** Burial is common among the Viswabrahmin, Mala and Madiga castes while for other castes cremation of the corpse is the custom. The corpse is kept in waiting till close relatives arrive. People, irrespective of caste or creed see the deceased and say words of consolation to the members of the bereaved family. On the second or third day initial obsequies known as *chinnadinam* is celebrated by offering morsels of food known as *pindam* to the deceased in a leaf-plate. Then all the classificatory cousins bearing the same surname known as *jnathulu* are treated to a feast. If the

deceased is a man, his wife in marital status would be seen by all near and distant relatives and people of the village. It is treated as almost obligatory and known by the name *mukham choopulu*. If the deceased is a married woman, *pasupu-kunkuma* and winnowing fans (*chatalu*) are distributed on the day of final obsequies known as *peddadinam*. *Chaatalu* (winnowing fans) are sent through *Chakali* (washerman) to relatives at far off places even and the *Chakali* is remunerated suitably. Final obsequies or *peddadinam* is celebrated on the 10th or 15th or 19th day. *Jnathulu* and relatives go to the funeral ground on the day and then take bath near the tank or well. *Pindam* is offered in the name of the deceased. If the offered food (*pindam*) is eaten by crows, it is believed that the deceased has fulfilled all the desires, and otherwise not. After bath, the *jnathulu* are offered new clothes, blankets or shawls by their father-in-law. After returning to the home of the deceased, they see a lighted *pramida* and then take food.

75. On the final obsequies day, large number of people are offered food. Rich people offer food to all the people of the village (known as *voorabanthi*) or one member from each household covering the entire village or confine themselves to the caste people or only to the *jnathulu*. *Godanam* (donation of a cow) and *Bhoodanam* (donation of land) are offered by some rich people. In the name of some rich people even breeding bulls known as *abothulu* are let off as it is considered an act of merit (*Punya*).

76. The functional role of the *Chakali* is to carry the new pots to the funeral ground on the day of death and on days of initial and final obsequies to carry clothes presented to the *jnathulu* to the tank and carry back the soiled clothes, carry the deceased man's wife in an inverted cot to the tank (four washerman do this job) and return home. *Chakali* women make the deceased's wife a widow by breaking her bangles and removing vermilion mark on the fore-head. The Chakali has to distribute the *chaatalu* (winnowing fans) on the day of *peddadinam* in case the deceased is a *muthaiduvu*. The *Kummari* (Potter) supplies new pots. The *Mangali* (barber) gives a shave of the beard to the *jnathulu* and a clean shave of head and beard to the chief mourner on the day of final obsequies. The Madiga man prepares the bier, and digs the grave while a Mala cremates the corpse. The purohit chants *mantras* and removes pollution by purifying the house through sprinkling of water sanctified by him. The services of all these functionaries are suitably remunerated in cash and kind.

77. Some people immerse the bones in sacred rivers of Godavari, Krishna and Ganga near Varanasi (Benares or Kasi). Brahmins and Vysyas celebrate the day of death of the deceased as annual ceremonies known as *thaddinam* while others celebrate it only once on the same day of the following year.

78. **Beliefs and Practices :** People of this village as in other villages of the area hold certain beliefs in superstition. Particularly when one starts on a journey or is commencing a new work, certain omens are believed to foretell what is going to happen. Man or woman coming in front holding fire, eatables, meat or fish or toddy, potful of water, a school boy with books, a *muthaiduvu,* bangle seller, a ryot coming with a stick in hand and/or with turban, two brahmins or a cow or bull or horse while going out on work are considered good omens. Hearing the hooting of an owl couple or marriage music is considered good.

79. If one comes across a deaf or maimed person, a mad man, bones, hides, blindman, patient, oil monger, barber without his case, widow, single Brahmin, man with spade and crowbar while going on work, it is considered bad omen. The hooting of an owl, a *teetuvu* bird crying or hearing the news of death or any bad news is considered a bad omen. To see a white cow, a toddy or coconut or neem tree or to have a calf born in solar or lunar eclipse (*grahanasoola*) are considered to bring luck. It is bad to have a black cow in the house. If anybody sneezes once while some work is about to be commenced, it is considered as bad, sneezing twice is good and for the third time is bad. Sneezing has no significance after the third time. If bangles are broken or vermilion casket tilts or mirror is broken especially on Tuesday or Friday it is considered a bad omen. It is believed that if a crow cries at the house or if any utensil slips out of hands while scourging, relatives would arrive.

80. People believe in 'evil eye' coloqually known as *dishti* (drushti). Yawning and restlessness are supposed to be the signs of spell of evil eye. Salt and chillies are taken round the head of the affected person thrice and thrown into fire or oven. If smoke and bitter sound do not come, it is concluded that the person is under the spell of an evil eye. A piece of cloth or cotton spun around an iron rod is dipped in oil, taken round the person thrice from right to left side and lit with fire. If oil drops down then it is considered as the effect of evil eye. Gruel, coal, turmeric powder and chillies are taken in a pot or vessel with water and waived round thrice and then the contents are thrown in a far off place.

81. When a person does not have appetite or feels tiresome for no reasons, or if he gets bad dreams, and in case of children, if they cry continuously, it is believed that they are caught by '*gali*' or '*dayyam*' (devil). Mascots given by curers of Nidadavole or Meenanagaram village are worn to get rid of '*gali*'. Certain people observe '*vaarasoola*' which means they do not go on travel in certain directions on specified days. To proceed in the east on Monday and Saturday, South on Thursday, North on Wednesday and West on Tuesday are considered taboos by a few persons. To have a haircut or nailcut on Friday, on days on which they are born and on the day on which their parents died are considered inauspicious.

82. Regarding dreams also they hold certain beliefs. A pregnant woman is precluded from seeing or doing work during solar or lunar eclipse with the belief that the child in the womb would be deformed. A woman in pains is asked to think of God and also to repeat the names of Rama, Krishna, Siva, etc., with the belief that she may have early and easy delivery.

83. There is a belief that if a kite carries soiled cloth from a house, keeps it on its eggs and if the eggs are spoiled, a deformed child would be born or a still birth would occur in that house. Killing of snakes by the near and dear ones of a pregnant woman is a taboo. It is reported that a man killed two cobras running one after the other for mating and his pregnant wife got abortion and subsequently their only child died. Afterwards no children were born to them. On the way to the funeral ground, corpse (on the bier) is lowered at two places known as *dimpudukallamu*, four copper coins are kept on the four corners and flowers and water are let on. At the second *dimpudukallamu* the persons carrying the bier change the positions i.e., back two persons come forward and front two persons take the back positions. The bier is lowered on the way with the belief that if the person's life is wrongly taken by the messengers of Lord Yama, his soul may be returned and he may survive. So, last minute efforts and aspirations are called '*dimpudukallapuasa*' (prospects of turning out successful miraculously in the end).

84. Certain beliefs and practices are held by the ryots regarding the occurrance of rains and yield of crops. As the dependence on rains for crops is on the decline, thanks to the lift irrigation through filter points and canal irrigation, these beliefs are slowly going out of the memory of the ryots. However, some ryots of the old generation still have their

memories while those of the modern generation are not aware of them since their significance has no relevance to them.

85. **Religion, Leisure and Recreation :** As of 1971 Census an overwhelming majority of 98.17 percent (4,617 persons) out of the total population of 4,703 are Hindus while 1.45 percent (68 persons) are Christians and 0.38 percent (18 persons) belong to Islamic faith. There are 40 members in the Godavari Delta Mission Church in the village who belong to the Protestant sect of Christianity. They are all Malas and Madigas, converted as Christians. There are two households of Muslims who belong to Islamic faith. Large majority of the village population belonging to several castes, *viz.*, Brahmin, Vysya, Kamma, Kapu, Goundla, Settibalija, Chakali, including Mala and Madiga Scheduled castes, etc., are Hindus.

86. Regular observance of worship of God and offering of prayers is done by Brahmins only. Among the other households, a few Kammas, Vysyas, Goundlas, Settibalijas and Kapus perform Saturday morning prayers to Lord Venkateswara known as 'Venkateswara Suprabhatam' after bath, and offer a coconut or fruits. In the night, they take refreshments and milk instead of dinner. On Fridays, some ladies offer puja to Lakshmi Devi, Goddess of wealth. On Mondays, some people among Brahmins, Vysyas, Goundlas, Settibalijas and Kammas offer puja to Lord Siva. Some interested women among the above communities observe fast on Monday in the month of *Karthika* (October-November) and Tuesdays and Fridays in the month of *Sravana* (July-August). The rituals and celebrations relating to the festivals like *Sri Rama Navami, Dasara, Deepavali, Ganapati Navarratrulu, Subrahmanya Shashti, Sankranti, Ugadi, Sivaratri,* etc., for Hindus ; Christmas, New Year's Day, Good Friday festivals, Sunday prayers, lectures, discourses, etc., for Christians provide some sort of relief from the daily routine of activities and recreation as well.

87. Listening to radio song programmes and news provide recreation to the educated and elite of the women at house while news—both regional and general in Telugu, farmers' weather precast etc. provide a pastime for the young and old among cultivators. Particularly after the advert of sugarcane cultivation, little spare time is left for cultivators and agricultural labourers who constitute a large section of the village population. Some of the agricultural labourers indulge in drinking liquor and toddy after return from their day's work. Smoking is yet another relief to some people. Reading newspapers is habitual

with very limited number while reading novels and weeklies like 'Andhra Prabha', 'Andhra Jyoti', Andhra Patrika' and film magazine like 'Vijayachitra', etc., is common with the educated young ladies who do not go out for field work and who stay at home attending to household duties. Once a week to fortnight or a month, picture houses in Nidadavole are visited by men and women of all castes. Witnessing cinemas is a matter of degree in difference. Some enthusiastic persons prefer to go even to Rajahmundry, the nearest city to witness new pictures, rather than waiting long till the picture is screened in the picture houses at Nidadavole.

88. **Puranakalakshepas** arranged now and then, *Harikathas* and dramas arranged for festival programmes provide much enlightenment to the village folk in general while it is full-time engagement for the patrons arranging the programmes. In connection with the festivals and as and when liked some men and women do *bhajans* in the *Rama mandirs* near their habitats. 'Recording Dance' is a recent innovation in which latest film records are played upon and boys and girls in their teens dance according to the tune. Sometimes, dancing girls from the nearby towns are also invited to give programmes for *Subrahmanaya Shasthi, Ganapati Navaratrulu* and *Sri Rama Navami,* etc. ,festivals. There are some troupes of youth who rehearse and perform 'recording dance' programme on these festival occasions. Expenses are borne by the organising committees who raise subscriptions. Villagers welcome these programmes with gusto and enthusiasm and attend them in large numbers. This 'recording dance' reflects the impact of urbanisation and trends of modernisation in the cinema field on the village population in general and the youngfolk in particular. Some boys play chedugudu, kabaddi, etc., indigenous games while the high school going boys play modern games and sports like volley-ball, basket-ball, badminton, etc., and girl students play ring-tennis, chess, carroms, etc.

89. An account of the rituals and celebrations connected with the different festivals and fairs, and places of worship is given in the following pages.

90. **Temples and places of worship :** There are three *Rama mandirs*, one Rama *bhajan mandir* (Fig. 21), *Mahalakshmi, Vinayaka* and *Subrahmanyeswaraswamy* temples and a Church for offering worship by the people of this village. Rama *mandirs* are located in different streets for the convenience of people of the respective streets while Mahalakshmi and Subrahmanyeswara

are worshipped by people of all the streets. Christians who are converts from among the Mala and Madiga Scheduled Castes offer Sunday prayers in the Church. An account of the places of worship and the related festivals is given in the pages to follow.

91. **Mahalakshmi Temple :** Mahalakshmi, goddess of wealth, and consort of Lord Vishnu, second of the Hindu Trinity (others being Brahma-creator of the universe and Meheswara or Lord Siva took her abode nearly 160 years ago in a temple (Fig 20) constructed abutting the village-tank-bund, near the Goundla habitat. Sanctum sanctorum is 8 feet square and the adjacent *mantapam* 7 feet in length and 8 feet in width. The temple faces east. The idol of the deity is 5.5 feet in height and is made up of cement suitably painted in different colours, holding a knife and bangles in the two right hands, turmeric and vermilion in the left hands and seated on the lotus shaped pedastal.

92. Every day *deeparadhana* is done between 5 and 6 P.M. Sri Pulluru Pothuraju of Goundla caste is the hereditary priest of the temple. Mahalakshmi and Gogulamma deities' fair is celebrated six days for *Sankranthi* festival (14th January) and the deities are taken in village procession on the *Sankranthi* day (Fig. 19. Gogulamma deity). In connection with the celebration of the fair in January, 1970 (*Sankranthi*) Rs. 2,000 were collected by raising contributions and spent on arranging various programmes. In that connection three dramas and two *harikathas* were arranged. Sarvasri Nandigam Ramabrahmam and Subbarao are the patrons of this deity. There are no lands for this deity. Oil cost for daily *deeparadhana* is borne mainly by the Goundlas and also through contributions while for the *Sankranthi* festival, contributions are collected from the households.

93. **Sri Subrahmanyaswamy Temple :** Prior to over 60 years, people of this village used to go to the neighbouring places like Chagallu and Nidadavole for offering worship to Lord Subrahmanya or Kumaraswamy. Realising the difficulties of the villagers, late Sri Devarabhotla Suryanarayana, a Brahmin, brought a stone idol of the Lord and housed it in a hut, in the present spot which is amidst Kamma habitat. Later, Late Sri Nandigam Ramabrahmam (grand-father of the present Panchayat member of the same name) got constructed a pucca mandir (Fig. 9) with the idol of *Nandi* (bull god) in the *mantapam* and donated one acre of land to the temple. The Lord is symbolised in a three feet high stone with the images of two snakes intertwined and their hoods facing each other carved on it.

94. Daily *deeparadhana* is done between 5 and 6 P.M. Electric lights are put on throughout the night. No daily pujas are observed in the temple. A fair in connection with *Subbaraya Shashti* which comes off on the sixth day of the bright fortnight of *Magha* month (January-February) *i.e., Magha Sukla Shasthi* is celebrated for 5 days from *Shasthi* to *Ekadasi* (6th to 11th day). One day before the festival *i.e.,* on *Panchami,* temple premises are cleaned and a pandal is erected and festooned with mango leaves. The Chakalis (washermen) get the required provisions for puja from the Nandigam family of Late Sri Ramabrahmam and his discendents (his grandson bears the same name). The purohit takes bath in the early hours and performs puja. Hindus of all castes and creeds who come to the deity take a dip in the village tank and offer flowers, *padagalu* (hoods made of silver) and fruits. There is no restriction of entry into the temple for Malas and Madigas or for anyone. From 6 A.M. to 9.30 P.M. *bhajans* are conducted by four or five troupes of the neighbouring villages also. On the following four days *bhajans* are conducted only in the evenings from 5-30 to 9-30.

95. Nearly forty to fifty small temporary shops selling toys, utensils, sweetmeats, etc., are set up. Cock-fightings, betting on cock-fighting, lottery, etc., go on. Betting goes on from one to ten rupees. Apart from traditional music of pipe and drum played on by Mangalis (barbers), band music also is arranged. In the evening, the deity is taken out in procession on *nemali-vahanam* (pea-cock carrier) to the accompaniment of music band. The purohit accompanies the procession to receive offerings from the households. *Bhajan* troupes and *prabhas* accompany the Lord in procession. The deity is taken first to the village *Karnam's* house and after offerings are made there, the procession passes through the streets of the village. *Harati* and *naivedyam* containing rice and fruits like plantains or coconuts are offered by the households throughout. The procession continues throughout the night and reaches the temple only by dawn. The Chakalis are paid Rs. 15 which is divided among themselves; the village servants who erect the pandal and festoon it are given one measure (2 Kgs.) of rice, half-a rupee and some fruits each. Mangalis also are paid similarly while the music band party is paid as per agreement ranging from Rs. 30 to Rs. 60. Sarvasri Nandigam Venkatarao, Apparao, Sriharirao (son of Ramarao), Thathabhayi *alias* Venkanna and Athukuri Namonarayana are the patrons of this fair.

96. For the fair celebrated in February, 1971 a troupe of twelve dancing girls was engaged on the first day for the pro-

cession from 10 P.M. to 6 A.M. of the following day and they were paid Rs. 300. On the second day *Burrakatha,* on the third night stage drama of *'Thulabharam'* by prominent artistes like Sri Shanmukhi Anjaneya Raju, Sri A. V. Subbarao and Sri Burra Subrahmanya Sastry was enacted. The troupe was paid Rs. 1,700. On the fourth day native artistes under the banner of 'Sri Subrahmanyeswara Natyamandali' enacted a drama (name not known) and on the fifth and last night a drama depicting the heroic deeds of the great freedom fighter of Madura—Veerapandya Katta Brahmana—was enacted by Sri Valluri Venkatramayya Choudary, a noted dramatist of the State and his troupe. An amount of Rs. 500 was spent on fire works and crackers on the last day's procession. Lighting and decoration costed Rs. 500. A total amount of Rs. 6,000 was spent during that year. Expenditure on this fair increased from Rs. 1,000 in 1962 to Rs. 3,000 in 1963, to Rs. 4,000 in 1966, to Rs. 6,000 in 1971. While the rent of one acre of land devoted to the temple is only Rs. 300 which is enough to meet routine expenditure like oil for *deeparadhana,* electric lighting, etc., the huge expenditure on the fair celebrated for the five days is met by substantive contributions from the middle and rich Kamma cultivators. Eight to ten thousand people of all communities of this and the neighbouring villages witness the cultural programmes. Relatives from other villages are also inivited by the households to witness the fair.

97. **Rama Mandirs :** Rama mandir in the eastern street is known as 'Thurpuveedhi Ramamandir'. This is situated amidst Kapu houses. This mandir is over 50 years old and it is a tiled house (Fig. 6). Apart from the main deities viz., Rama, Sita, Lakshmana and Hanuman, several pictures of Lord Siva, his consort Parvati with their beloved son Vinayaka, and Lord Brahma adorn the mandir as imposing wall pictures.

98. The main deities—Rama, Sita and Lakshmana are symbolised as wooden posts of 18 inches, 9 inches and 15 inches with Rama in the centre, Sita on the right side and Lakshmana to the left side. These idols and brass procession idols of Rama (15 inches) and Sita (13 inches) on the left side of Lakshmana (9 inches) and Hanuman (8 inches) on the right side are arranged on a two feet high pedastal. *Sri Rama Navami* festival is celebrated in the temple for one day and 2 or 3 *bindelu* of *panakam* (spiced jaggery water of two or three brass vessels) is distributed among the people who gather there for the occasion.

99. **Ramabhajana Mandir :** This *bhajan mandir* and the *Rama mandir* are separated by the Gavirnivari Street of 10 feet width. It is a tiled house. In the centre main idols of Sita, Rama, Lakshmana, Bharata and Satrughna and idols of Sugriva and Vibheeshana on the right side and Angada and Jambavantha on the left side and several wall pictures and idols of Hindu mythology, *viz.*, Lord Vinayaka, Satyanarayanaswamy, Dattatreya, Subrahmanyeswara, Narasimhaswamy, Lord Krishna, Goddesses Lakshmi, Saraswati, Durga, Bharatha maatha, etc., etc., painted cement idol of Lord Venkateswara in a glass case, Viswaroopa of Lord Vishnu adorn the *mandir.*

100. *Bhajans* are conducted from 6 to 8 P.M. daily (Fig. 7). Fasting is observed by some ladies on all *Ekadasis* (eleventh day in every fortnight). *Ganapati Navaratrulu, Devi Navaratrulu* (Dasara) and *Sri Krishna Ashtami* and *Sri Rama Navami,* for one day each are celebrated. On *Sri Rama Navami panakam* is distributed to all the people who gather there.

101. **Rama Temple in Goundla Street :** This temple is located at only a 100 yards (91·44 metres) distance to the east of village deity Mahalakshmi temple on the bank of the village tank. It is over 100 years old and constructed by the Goundlas. Major repairs were effected 50 years ago. The basement is three feet high. The temple is 25 feet long, 16 feet wide and 15 feet high structure, roofed with tiles. It is not properly maintained. Rama and Sita are symbolised in 9 inches high brass idols. Daily pujas are not performed but *deeparadhana* is done in the evenings. Sri Bolla Subbanna of Goundla caste is the chief patron of this temple. *Sri Rama Navami* festival is celebrated for one day. Subscriptions upto Rs. 100 are raised towards *panakam* and *vadapappu* which are distributed as *prasadam. Subrahmanya Shashti* is also celebrated for one day. On other festival days, *bhajans* are conducted in this temple.

102. **Sri Kodanda Rama Temple :** This temple was constructed in the year 1929 in Kapu street. It is in a tiled house. Sita, Rama, Lakhmana and Hanuman are symbolised in beautifully painted cement idols. *Sri Rama Navami* is celebrated for five days from *Navami* to *Triodasi.* Sri Kavala Ganganna, Sri Nallakula Suranna and Sri Chandranna of Kapu caste took interest in constructing this temple. There is no land for this temple and daily pujas are not offered. Only *deeparadhana* is done. The temple is electrified and lights are put on throughout the day and night. During *Sri Rama Navami, bhajans* are conducted from 8 to 12 hours in the night. Dramas, *harikathas* and *burrakathas* are arranged during *Sri Rama Navami* festival days.

103. **Vinayaka Temple :** It was constructed in the year 1967 at a cost of Rs. 3,000. It is located in the centre of the village (Fig. 8). Sri Nallakula Satyanarayana of Kapu caste got this temple constructed with the cooperation of people of this and the neighbouring villages also. Daily pujas are offered by the village purohit Sri Devarabhotla Satyanarayana in the morning between 5 and 6 hours. *Ganapathi Navaratrulu* are celebrated for 9 days from *Bhadrapada Suddha Chavithi* to *Triodasi*. Special programmes like *harikathas, burrakathas* and dramas are arranged during these days. To meet the expenses of celebration of *Ganapati Navaratrulu* about Rs. 1,500 to 2,000 are collected.

104. **Church :** For the worship of Jesus Christ, converted Christians of Mala and Madiga castes constructed a church in 1924. It is a pucca tiled house. It is known as 'Godavari Delta Mission Church'. The Mission's headquarters is at Narsapuram, a taluk headquarters town in the district and the firka church is at Chagallu. The village church was founded by late Sri Muppidi Yacob, a local gentleman and the first pastor was late Sri Merupu Venkayya, Sri Merupu China Venkanna is incharge of the church who looks after the activities without taking any remuneration. Weekly prayers are offered on all Sundays from 10 A.M. to 2 P.M. Passages from Old and New Testaments of the Bible are read and a lecture is delivered by Sri Venkanna, present in-charge. Holy Communion (bread and wine) is given to the participants. On all Friday nights, prayer meetings are held. Religious discourses are conducted for the benefit of Christian children on Sundays from 8 to 10 A.M. Thirty to forty boys attend the same. Sri Merupu China Venkanna, person-in-charge of the village church is entitled to offer prayers, granting baptisation and attend on funerals while the pastor at the Chagallu church is entitled to perform marriages apart from the above activities. It is said that 10 years ago there were 15 members and now the membership is 40. They believe in protestantism. New Year's Day (January first), Good Friday and Christmas festivals are celebrated by the Christians in the church. On Easter Day, they offer prayers in the burial grounds early in the morning and return home. By 8 A.M. they assemble in the Church, entertain feast in the evening at home and exchange gifts with friends and relatives.

105. **Fairs and Festivals :** The fairs and festivals occupy an important role in the cultural activities and throw interesting light on the social behaviour of different sections of the community. They provide occasions for relaxation and recreation, a change from the dull, drab daily routine.

106. **Festivals :** In Unagatla, all all Hindu festivals are observed, some elaborately and some of them on a small scale. Festivals have a distinct meaning and purpose behind their observance and are so observed in different ways. However, there are certain common practices which mark the festival occasions in general. They are indicated below. A day before the festival, villagers smoothen the floor of their houses with dung and mud and decorate it with *muggulu* (designs). They beautify the gates and doors with mango-leaf festoons, which are symbolic of good omens. On that day all people wake up very early in the morning, take oil bath and put on either new or washed clothes. The festivals observed in the village, arranged serially in the order of their occurrence according to Telugu calender are mentioned below.

107. **Ugadi :** *Ugadi* or New Year's day falls on the first day of the month *Chaitra* (generally corresponds to March-April). The term *'Ugadi'* is a corrupt form of the word *'Yuga-adi'* which means beginning of the *yuga* i.e., era. It is observed by all castes, with the belief that it gives hope and strength in the new year. The festival is not marked by any ritual but the mode of observance differs with persons of different occupations. On that day people worship their family Gods and the tools and equipment used by them after decorating them with turmeric and vermilion —thus a trader worships the tools of his business like scales and weights, the toddy tapper his special knife, ropes, applicances and pot, and for the agriculturists, this festival has added importance, for on this day he goes to the field and begins to plough in the eastern direction. After the worship of family Gods, people take *vepachedu*—a paste prepared with mango pieces, jaggery, tamarind and slightly bitter neem flowers. On that day extra items like *ksheerannam* (sweet rice with milk, sugar and rice), *garelu* (prepared from paste of black gram and Bengal gram etc.) are prepared.

108. **Sriramanavami :** *Sriramanavami* falls on the 9th day in the first fortnight of the month *Chaitra* (generally corresponds to April). This festival marks the birth of Sri Rama, son of King Dasaratha of Ayodhya, an *avatara* or incarnation of Lord Vishnu. Although the festival marks the birth of Sri Rama, it is observed to commemorate the marriage and also the coronation of Sri Rama as King of Ayodhya. The idols of Sri Ramachandra and Sita Maha Devi are dressed with new clothes and decorated with flowers and jewellery. The idols are washed with water and faces are applied with turmeric powder and holy water is sprinkled with a mango leaf on the people attending the

function. The usual marriage performance is repeated here with all accompaniments, though in a miniature scale. This is to remind those with faith that Sita is given in marriage to Rama and the actual symbolic ceremony is done at the instance of the purohit who attends the function and does the worship (puja) with necessary rituals. People who attend the function give gifts to the couple symbolising Rama and Sita. After devotional offerings to the deities, *panakam* (water spiced and sweetened with jaggery) and *vadapappu* (green gram soaked in water) are distributed among those present. Throughout the day *bhajans* are conducted at the *mandir* (place of worship) in which all castes except Mala and Madiga participate. It is difficult to analyse the reason for their absence except that it represents the past habits of life.

109. **Vinayaka Chaturdhi :** *Vinayaka Chaturdhi* falls on the 4th day in the first fortnight of the month *Bhadrapada* (corresponds generally to August-September). This festival is celebrated at household level. The idol of Lord Vighneswara made of mud is kept on a raised plank, decorated with turmeric and vermilion. By the side of the idol of the Lord are kept the tools and instruments and religious books. Generally all the people except a few who acquire the services of the purohit for the purpose perform worship of the Lord themselves. On this day *kudumulu* and *undrallu* which are considered to be the delicious dishes liked by Lord Vighneshwara are prepared as extra items. The festival is observed with the firm belief that Lord Vighneswara will protect the worshippers from difficulties and obstacles and ensure success in every walk of life. Further, whenever an auspicious ceremony is to be performed, it is begun with the worship of Lord Vighneswara.

110. **Sankranti :** *Sankranti* falls in the month of *Pushya* on 14th January every year, *Bhogi* and *Kanuma* are the other festivals celebrated along with *Sankranti* on the preceding and succeeding days *i.e.*, on 13th and 15th. Three festivals *Bhogi, Sankranti* and *Kanumu* thus come off at one time.

111. On *Bhogi* day people get up early in the morning and prepare *Bhogimanta* (fire) in front of the houses. People sit around the fire in groups in the cold early in the morning and feel the joy and comfort. They also prepare *pulaganu* (cooked with rice and greengram) as a special item.

112. On *Sankranti* day in the households of Brahmins necessary ritual offerings are made to satisfy the deceased elders who

are supported to be in other worlds. People of other castes call a Brahmin and give him necessary articles to prepare food which is called *swayampakam.* On this day, *pongali* is prepared as special item (prepared with milk, rice, Bengalgram and sugar). On the third day known as *kanumu* the cattle are decorated profusely and it is observed as a continuation of the other two. *Sankranti* coincides with the harvesting season when the ryots have enough grain and their hearts are full of satisfaction. It is customary to get their houses white washed, repaired and also decorate them within the means available. Well-to-do families also call their daughters/sons-in-law on this festival day and celebrate the occasion as a good get-together. Throughout the month of *Sankranti,* womenfolk of all castes sprinkle dungwater, decorate the frontyards of houses with *muggulu* (lime drawings—Fig. 23) in the early hours of the day. *Haridasulu* (minstrals—Fig. 17) go round the households throughout the month singing in praise of Hari—Lord Vishnu, second of the Hindu Trinity.

113. On *Sankranti* day *'Garaga nrutyam'*—a dance keeping coloured pots on head is done to the accompaniment of music pipe and *dolu* and *dappulu* (four). During *Sankranti* celebration held in 1970 a mythological stage drama was enacted by the Sri Venkataramana Natya Mandali of this village. The rehearsal expenses were borne by the artistes themselves while the stage, make up and curtain expenses of Rs. 200 were met by the Celebrations' Committee of the festival. On *Mukkanuma* which falls on the second day of Sankranti, another mythological ticket drama by a dramatic party of Tadepalligudem (another taluk headquarters town of the same district) was enacted and the collections amounted to Rs. 700. On the third day after Sankranti, 'Alluri Seetharama Raju'—stage drama depicting the heroic deeds of a freedom fighter of the district was enacted with the artistes of this village. A professional lady artist was brought to enact female role.

114. **Dasara :** *Dasara* comes in the month of *Asviyuja* (generally corresponds to September-October). *Dasara* festival is of 10 days duration. This festival is observed in commemoration of the victory of Goddess Durga over the *rakshasas* (demons) who teased and tormented the good in old days. The Goddess fought for 9 days, killed the *rakshasas* and their leader Mahishasura and was victorious on the night of the ninth day. The tenth day is called *'Vijayadasami'* (Victorious day). The Goddess Durga in different *avataras* is worshipped on each day. It was, however, noticed that in this village the *Dasara* festival is not observed elaborately.

115. A notable feature of the festival in the village in the past was that teachers used to go round the streets with the students and visit all the houses in which there is a school-going boy or girl. The teachers were entertained and honoured by the house-holders. This practice is, however, reported to be almost extinct in the village now.

116. **Deepavali :** *Deepavali* or the festival of lights falls on the 14th and 15th days of the second fortnight of the month—*Asviyuja* (October-November) which are called as *Narakachatur-dasi* and *Deepavali Amavasya.* The festival commemorates the day when the demon king Narakasura who was a menace to the world, was killed by Lord Krishna. The following day, people rejoice over the events.

117. Even in the recent past people used to keep *akasa-deepalu*—lights kept in a box made of papers and tied to a bamboo and kept in front of the house. But now this practice is not found in the village.

118. **Cultural Associations :** *Bhajan Mandals :* There are four *bhajan mandals* in the village. One is associated with Kodanda Rama temple and is known as Kodanda Rama *Bhajana Sangham,* another with the Kapuveedhi *Rama Mandir,* the third one to the Vinayaka temple and is called Vighneswara *Bhajan Mandali* while the last one is associated with the *Mahila Mandali.* All the four *Bhajan Mandals* are active. The Panchayat Samithi supplied harmonium, cymbals, etc., on half contribution basis.

119. **Harihara Sarada Bhavanam :** Late Sri Varanasi Subbarao and Sri Kavala Venkatrayudu founded this institution in 1936 with a view to establish that there is no difference between Hari (Lord Vishnu) and Hara (Lord Siva). Late Sri Varanasi Venkaiah, father of Late Sri Subbarao donated a tiled house for this association. Within six years of its establishment, people of this village and other neighbouring villagers contributed sums and marble and cement idols of almost all Gods and Goddesses of Hindu mythology were acquired and kept here. *Bhajans* are conducted here every day in the evening for about two hours from 6 to 8. Ten ladies participate in the *bhajan.*

120. There is a *mahila sangham,* attached to this. There are eight regular members in the *sangham* of whom all except one are widows aged 50 years and over. Smt. Kodavali Bullisuramma aged 80 years is the chief among them. Every day in the evening these women perform *bhajans* to the accompaniment of musical instruments of harmonium, *tabala, gummeta* and

cymbals. Apart from the ladies, two aged men *viz.*, Sri Kavala Venkatrayudu (70 years) and Sri Gudapati Gangaraju (58 years) (of Kapu and Kamma castes respectively) also participate in singing and to handle the musical instruments of harmonium and *tabala*. All the eight women observe fast (upavasam) on all *Ekadasi* days (11th day of the fortnight). In the month of *Magha* (February-March) from *Bahula Panchami* (5th day of the dark fortnight) *Sapthaham* (7 days celebration) is celebrated by offering *bhajans*. Nearly 1,000 people participate in the *bhajans* during these 7 days. On all Mondays in the month of *Karthika* fasting is offered by several women in order to purify their souls and concentrate on God. During *Chaturmasam*, every day, *bhajans* are performed. *Ganapati Navaratrulu, Devi Navaratrulu* (Dasara) each for 9 days and *Krishnashtami* for one day are celebrated. For *Sri Rama Navami, panakam* and *vadapappu* are distributed to the gathering.

121. **Dramatic Association :** *Sri Venkatramana Natya Mandali :* This dramatic association was established in 1969 by Sri V. V. Govinda Rao, son of Late Sri Varanasi Subbarao, who played a notable role in the fields of cooperation, religion, culture and politics. He is aged 25, and passed Pre-University Course. After serving in the Office of the Assistant Director of Survey and Land Records, he resigned service. As a pastime, he set up this dramatic association and brought out local talents. He played the rolls of Bhima, Aswaddhama, Satyaki, Myravana and Duryodhana.

122. During 1969, this troupe enacted the play *Kurukshetra* thrice for *Sankranti, Sivaratri* and *Sri Rama Navami* festivals. There are a few actors from the neighbouring villages also in this troupe. This troupe staged a social drama '*Poola Rangadu*' in 1970 and for *Sankranti* festival on 16-1-1972, they enacted 'Myravana'—a mythological drama. For female roles, paid artistes from the nearby centres of Rajahmundry, etc., are brought.

123. **Educational Institutions :** There are two elementary schools and one high school in the village. The two elementary schools serve the educational needs of the pupils of this village only while the high school serves the needs of the villagers of Nandigampadu, S. Muppavaram, Kalavalapalle and Brahman gudem situated within 4 kilometres from Unagatla.

124. **Panchayat Samithi Elementary School :** This school was first established under the District Board of the then Krishna district *vide* R.C. No. 5322/22, dated the 13th June 1922 of the

District Educational Officer, Krishna. It was converted into an upper primary school in 1966, imparting instruction from I to VIII classes. Though elementary section and middle/high school sections were to be separated in view of the order dated the 1st March, 1967, for one year *i.e.*, during 1967-68 both the sections were together and run in separate sheds only, under single control. Due to the 1969 cyclone, the High School sheds collapsed and the classes were shifted to a rented building in the centre of the village. The school hours are from 8 to 10-50 A.M. and 2 to 4-30 P.M. Morning session commences with the singing of 'Vandemataram'. There are four periods in the morning and three periods in the evening sessions, each of 45 minutes duration.

125. Classwise pupil-strength during 1965-66 to 1971-72 is given in IV—(6) on page 214 Statement.

The elementary section maintained pupil strength between 400 and 425 during 1968-69 to 1971-72. Increase in strength in 1965-1966 and 1966-67 was partly due to the introduction of VI & VII classes in 1965-66 and VIII class in 1966-67. More or less the same strength was maintained in 1967-68. But, from 1967-68 to 1968-69 there was a decrease in the strength from 516 to 420.

126. The age groups from I to V classes are : 5 to 7 years for I class, 6 to 8 years for II class, 7 to 9 years for III class, 8 to 10 years for IV class and 9 to 11 years for V class. Due to general promotion without detention from class to class, pupils with abnormal ages are not found in any class. The staff strength in 1965-66 was 8 men teachers and 5 lady teachers and in 1971-72 5 men and 6 lady teachers.

127. Sri Nandigam Subbarao, a big landlord donated a pucca building for the school. Monthly salary bill in 1971-72 was Rs. 2,388 which consists of salary of the three secondary grade and eight higher grade teachers and one peon-cum-conductress.

128. There is no play ground and hence no games and sports are conducted. For the Independence Day and Republic Day, National Flag is hoisted at the school and sweets are distributed to the pupils. Parents' Association and Education Society meetings are held two to four times a year. Printed books are distributed to the poor and deserving students. Only planks are provided for seating and they are also not available in adequate number.

Statement IV — (6)

CLASSWISE PUPIL STRENGTH OF PANCHAYAT SAMITHI ELEMENTARY SCHOOL, 1965-66 TO 1971-72

Class	ACADEMIC YEAR													
	1965-66		1966-67		1967-68		1968-69		1969-70		1970-71		1971-72	
	Boys	*Girls*	*Boys*	*Girls*	*Boys*	*Girls*	*Boys*	*Girls*	*Boys*	*Girls*	*Boys*	*Girls*	*Boys*	*Girls*
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
I Standard .	77	99	76	76	65	66	85	81	71	66	66	56	59	61
II Standard .	52	51	63	63	65	49	45	35	51	56	52	50	51	43
III Standard .	73	58	43	55	53	65	31	41	35	36	38	46	45	44
IV Standard .	23	23	49	34	43	47	27	33	31	29	30	32	33	43
V Standard .	26	24	25	26	33	30	25	17	17	12	18	14	27	19
VI Standard .	18	10	35	19	..	..	..	..	..	..	..	..	..	..
VII Standard .	13	6	20	11	..	..	..	..	..	..	..	..	..	..
VIII Standard .	..	..	4	6	..	..	..	..	..	..	..	..	..	..
TOTAL .	282	271	325	290	259	257	213	207	205	199	204	198	215	210
YEAR WISE TOTAL	553		615		516		420		404		402		425	

129. **Panchayat Samithi Social Welfare School :** This school was established in 1928 and recognition was given *vide* Roc. No. 535/41, dated 15-7-1941 of the District Educational Officer, West Godavari. The school is situated near the Harijan habitat and almost all the pupils attending this school are Harijans. Sheds are constructed by the Harijans themselves in the site belonging to Government. Panchayat Samithi pays Rs. 6 per month towards rent.

130. The fire accident in 1963 burnt away the shed and records. So, records relating to school administration prior to 1963 were not available. The classwise pupil strength from 1963-64 to 1971-72 is given in [~~Statement IV—(7)~~] Statement IV—(7) on page 216.

The above statement shows that the total school strength increased from 102 in 1963-64 to 135 in 1968-69 and again it declined to 75 in 1971-72. There are fluctuations in class strength and pupil strength by sex. One welcome feature is that pupil strength of girls was more or less on par and some times more than boy-pupil strength.

131. From 1949 to 1969, mid-day meal was provided and Rs. 400 to 450 were spent per year. *CARE mid-day meal is provided since 1969 and 50 pupils are given tiffin. CARE funds are provided through the Panchayat Samithi in the form of material *i.e.*, 150 kgs. of Upmaravva and 4 to 6 litres of oil per month. The headmaster is paid Rs. 10 per month for arranging distribution of mid-day meal and a provision of Rs. 5 per month is made for transport charges. School furniture consists of 5 chairs, 5 tables and 30 planks.

132. There is no favourable opinion about this CARE food. Most of the parents are not allowing their wards to take this food in the school as it is considered detrimental to health. 'Mid-day meal scheme' which was in vogue till 1969 was found to be better compared to the CARE food and so children in the school going age are not attracted to school by this scheme. The decline in pupil strength is attributed to this cause. The Social Welfare Department of Government of Andhra Pradesh distributes books and slates to all the pupils through the Panchayat Samithi. It is felt that the merging of two elementary schools will help in the removal of untouchability and environmental outlook.

133. **High School :** It is known as Zilla Parishad High School, Unagatla. It was established on 27-7-1966, by converting the

*Co-operative for American Relief Everywhere.

Statement IV —(7)

PUPIL STRENGTH OF THE PANCHAYAT SAMITHI SOCIAL WELFARE SCHOOL, 1963-64 TO 1971-72

Class	ACADEMIC YEAR																	
	1963-64		1964-65		1965-66		1966-67		1967-68		1968-69		1969-70		1970-71		1971-72	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
I . . .	17	14	17	21	23	18	28	21	23	23	28	28	31	29	28	23	12	15
II . . .	13	10	8	11	16	12	16	17	20	18	11	14	6	8	7	14	7	11
III . . .	13	4	10	7	5	10	10	10	13	8	8	6	4	8	5	7	6	10
IV . . .	7	15	13	6	12	5	7	9	6	12	8	7	2	4	3	5	3	6
V . . .	4	5	7	11	9	7	7	6	5	7	7	11	4	6	3	7	3	2
TOTAL . . .	54	48	55	56	65	52	68	63	67	68	62	66	47	55	46	56	31	44
YEARLY TOTAL .	102		111		117		131		135		128		102		102		75	

upper primary school. Sixth, seventh and eighth classes were opened for the academic year 1966-67. By April, 1969 first batch of tenth class students appeared for public examinations. The school (Fig. 5) is housed in a rented building paying a monthly rent of Rs. 50. The school building committee formed by the villagers is responsible for the payment of rent. Villagers have supplied furniture like tables, chairs, benches, steel almyrahs, minimum laboratory equipment worth about Rs. 2,000 in 1967 when the high school was started. The school is under the administrative control of Zilla Parishad. A Gazetted Inspector of Schools supervises and inspects the school.

134. The pupil strength of the school by class and community since its inception is given below:

Statement IV — (8)

PUPIL STRENGTH OF THE ZILLA PARISHAD HIGH SCHOOL, UNAGATLA, BY CLASS (1966-67 TO 1971-72)

Years	*Class*	*Students*			*Scheduled Castes*	*Scheduled Tribes*	*Others*
		Boys	*Girls*	*Total*			
1	2	3	4	5	6	7	8
1966—67	VI	57	11	68	10	..	58
	VII	19	12	31	5	..	26
	VIII	15	6	21	3	..	18
Total		91	29	120	18	..	102
1967—68	VI	37	10	47	6	..	41
	VII	34	9	43	3	..	40
	VIII	12	8	20	3	..	17
	IX	17	4	21	..	..	21
Total :		100	31	131	12	..	119
1968—69	VI	20	10	30	3	..	27
	VII	25	7	32	1	..	31
	VIII	18	3	21	..	..	21
	IX	9	4	13	3	..	10
	X	17	3	20	2	..	18
Total		89	27	116	9	..	107

1	2	3	4	5	6	7	8
1969—70	VI	24	15	39	4	..	35
	VII	7	4	11	2	..	9
	VIII	22	3	25	1	..	24
	IX	11	3	14	..	..	14
	X	16	4	20	3	..	17
Total :		80	29	109	10	..	99
1970—71	VI	19	7	26	2	..	24
	VII	20	8	28	3	..	25
	VIII	15	4	19	2	..	17
	IX	16	2	18	1	..	17
	X	14	3	17	1	..	16
Total :		84	24	108	9	..	99
1971—72	VI	17	12	29	5	..	24
	VII	17	5	22	2	..	20
	VIII	23	8	31	..	..	31
	IX	10	2	12	1	..	11
	X	13	2	15	1	..	14
Total :		80	29	109	9	..	100

The above statement shows that the student strength is fluctuating between 108 and 131. While there were no Scheduled Tribe students any time, Scheduled Caste students' strength also has gone down from 18 in 1966-67 to 9 in 1971-72.

135. As there is another high school in the nearby Chagallu village at a distance of 3 to 4 kilometres, strength of this school is not improving. Upper Primary School at Kalavalapalle is one of the feeding centres for this school. The village-wise composition of the student-strength of 109 in 1971-72 is as follows:

Nandigampadu	..	3 students
S. Muppavaram	..	5 students
Kalavalapalle	..	6 students
Brahmanagudem	..	1 student
Unagatla	..	94 students
		109 students

136. The teaching staff consists of three B.Ed. teachers including the Headmaster, Telugu Pandit Grade I one, and Grade II two, one Hindi Pandit, three Secondary Grade teachers, one Physical Training Instructor and one Craft Instructor. Non-teaching staff consists of one each of clerical attender, peon, watchman and sweeper-*cum*-waterboy.

137. In 1969-70, Social Welfare Department of Government of Andhra Pradesh supplied books worth Rs. 120 to Scheduled Caste students while in 1971-72 the Panchayat Samithi supplied books worth the same value to them. Salaries of the staff are met by the Zilla Parishad. In 1970-71, receipts to the school including tuition fees, special fees, admission fees, fines, etc., amounted to Rs. 1,937 while the expenditure by way of salaries to the teaching and non-teaching staff and contingent expenditure totalled to Rs. 43,169.

138. **Results :** For the VII class public examination held in 1971 June, 25 students appeared and 23 (92 per cent) passed. In the first batch of X class public (School leaving) examination, out of 18 students appeared only one passed. But in the subsequent years of 1970 and 1971, ten out of 20 (50 per cent) and thirteen out of 17 (76 per cent) passed. Results of X class public examinations of this school stand at favourable comparison with the Chagallu High School.

139. The villagers have constituted a school building committee with the following persons :—

1. Sri Burugupalli Suryanarayana, President of the Committee. He is aged 54, a past President of the village panchayat in 1959 and 1965 and a rich landlord from Kamma caste.
2. Sri Nandigam Ramabrahmam, Vice-President of the Committee. He is aged 36, a rich landlord and member of the panchayat board. He also belongs to Kamma caste.

MEMBERS

1. Sri Athukuri Namonarayana, Panchayat Member and a progressive farmer. He belongs to Kamma Caste.
2. Sri Yepuganti Suryanarayana, aged 35, belongs to Kapu caste and cultivator by occupation.
3. Sri Pragallapati Gangaraju, aged 60, Vysya by caste and businessman.
4. Sri Donga Dharmarao, aged 35 years, belongs to Settibalija caste.

5. Sri Borra Veeranna, aged 38, belongs to Goundla caste and toddy contractor.
6. Sri Thorlapati Ramaswamy, aged 48, Mala (S. C.) and Panchayat Member.
7. Sri Merupu Venkanna, aged 40 and belongs to Madiga caste (S. C.).

The committee looks after the needs of the School. It was engaged in collecting funds for school building and securing suitable site for playground, etc.

140. **Libraries :** There are two small libraries in the village —one library is attached to the village panchayat and the other to the high school. In 1968, the then president Sri Burugupalli Suryanarayana took initiative and collected Rs. 100 from the villagers, granted Rs. 100 from the village panchayat and obtained Rs. 200 from panchayat samithi. One hundred and forty four books in Telugu language covering dramas, fiction, history, epics, etc., are available in the library. No further attempts are made after 1968 to improve the library. The small library attached to the high school serves the teachers and students of the high school only.

141. **Traditional Panchayats and Caste Associations :** There are no elected bodies for the traditional caste councils or Kula-panchayats. By virtue of good will one holds over a large section of a particular community or caste, one's capacity to do justice, good nature, helping attitude, confidence held by his caste people in him, his impartial treatment, wisdom, capacity to protect caste and traditional professional interests of the caste etc., a few persons are recognised as *kula peddalu* or caste elders. Their counsel and judgment are sought when temperamental incompatibility arises between wife and husband or intra-household and inter-household disputes relating to property or easement rights, boundaries in fields or non-payment of debts incurred and for varied other purposes of social-living. After hearing the disputing parties, caste elders decide upon the matters. As in most of the cases, decisions given by the caste councils are impartial, they are obeyed. If these decisions are not agreeable to the parties, they seek redressal through an informal sitting of village elders known as *gramapeddalu* belonging to several castes in the village. Civil and criminal cases of minor nature are taken to the notice of the statutory village panchayat. Inter-caste and intra-caste disputes of serious nature are generally decided upon by the *gramapeddalu* who may consist of some of the members of the panchayat including the

president and some other influential persons of the village. Usually people of the lower classes and poorer sections approach the *gramapeddalu* or village panchayat for settlement of their disputes while rich people prefer to approach police and courts.

142. Though there are no caste councils or *kula* panchayats as such, the governing bodies of the palmgur co-operative societies, *viz.*, 'The Gowda Palmgur Co-operative Society', 'The Settibalija Palmgur Industrial Co-operative Society', 'The Harijan Palm-jaggery Manufacturers' Co-operative Credit Society' serve the purpose of *Kula* panchayats of Goundla, Settibalija castes and Harijan (Mala & Madiga Scheduled Castes) community. The Weavers' Co-operative Production and Sales Society is an exception to this. It serves only the economic needs of the weavers belonging to different sub-castes and even the Malas (S.C.s) some of whom are weavers by occupation. Only the washermen have their own *kula* panchayat known as '*Rajakajanasangham*'. Sri Kotichukkala Venkanna is the president of the village *Rajakajanasangham* while Sri Kotichukkala Somanna of this village is the president of the Kovvur taluk *Rajakajanasangham*. The aims and objectives of the association are to redress the grievances of washermen by bettering their economic position. The objects include financial assistance to purchase materials and equipment like soda, coal, tinopal, soap powder, indigo, etc., provision for proper washing ghats, repairs to old tanks and constructing new tanks for washing of clothes, provision of house sites through government, loans for purchase of iron and other furniture etc. This association effectively deals with the disputes arising among the members of the caste. It gave several representations and brought their grievances to the notice of the revenue authorities and succeeded in achieving some of its objects.

143. The Malas and Madigas though they have no traditional kula panchayats, settle the disputes in the presence of some of the members of their castes known for their impartial behaviour. Whenever the issues could not be settled in a meeting of the caste elders, they seek the help of a few gentlemen of other castes too.

144. **Power and Prestige :** Various factors contribute for a person to get recognition and climb the ladder of power. In general, a man's social dealings, good behaviour, attitude of helping people in times of need help him in getting good will. Sometimes, when certain individuals have shown some meticulous care when elected to small offices like Director of Co-operative

Society or member of village panchayat, subsequently they are elected to more responsible positions like vice-president or president of the cooperative societies or village panchayat. There also a uniform yardstick cannot be applied. A person who could be got elected as president of Large Sized Cooperative Society may not get elected as panchayat president or even member, as the composition of electoral bodies are different. For instance, the 'Large Sized Cooperative Credit Society' consists of landed interests *i.e.*, land holders of Unagatla and two other villages who are mostly Kammas excepting a few persons of other castes like Kapu, Goundla, Settibalija, etc. All the past and present presidents and vice-presidents happened to be Kammas in general, excepting some vice-presidents on past occasions who belonged to Kapu caste. The three palmgur and toddy tappers' cooperative societies have the governing bodies confined to their respective castes *viz.*, Goundla for the Gowda Palmgur Society, Settibalijas and Harijans (Malas and Madigas) respectively for the Settibalija and Harijan Palmgur Cooperative Societies. Membership of the Large Sized Cooperative Credit Society extends to people of all castes who have lands. As more than half of the lands in this and the other neighbouring villages belong to Kammas, it so happens that large majority of the Directors and President and Vice-President also are Kammas. A glance at the governing bodies of the different societies makes it clear.

145. At the village level, village panchayat is the highest body associated with power and prestige. though the Large Sized Cooperative Credit Society is no less in its significance since many transactions of voluminous nature and heavy responsibility are involved in it. Generally informal consultations are carried on among the respective members of each of the castes as to who should be member of a particular panchayat ward. In the wards dominated by certain castes, a caste man selected by the caste people in an informal consultation would be elected and even if there were to be a contest, the contestants would be from the same caste. In a ward consisting of multi-caste composition, some times minority castes support a dessident among the numerically dominant caste in that ward or they may even support the candidate of the dominant caste depending on the goodwill held by the candidate. There were occasions when informal sitting of village elders could decide upon the panchayat board governing bodies and at times there were keen contests. Some times all the members are elected unanimously while at times the contest is keen. Election

of members from wards and to presidentship and vice-presidentship of the panchayat emerge after several permutations and combinations and a situation at one time may change for the next time.

146. Apart from the economic power, personal characteristics *i.e.*, goodwill, wisdom, integrity and impartiality, are considered helpful in attaining power. But it is not always so. One's circle of relatives and friends also helps to a certain extent. A man not concerned with the elections hitherto and not interested in elections is dragged on into the arena to defeat a particular person either on caste basis or otherwise. Voting pattern depends on several factors like one's loyalty to a group, his circle of friends, contacts with the people of other castes, etc. Often, the presidential candidates are predetermined. If a particular group wins majority seats, names of the president and vice-president are settled in advance. At times, however, contest becomes inevitable involving heavy expenditure borne by the presidential aspirant or his group of castemen. Some times the minority party succeeds in weaning away some member or members of the majority party by offering them high posts of president and vice-president.

147. A perusal of the election results shows that by convention a man of socio-economic status of Kamma caste has been elected as president while a man of Kapu caste becomes the vice-president. The first vice-president of the village was from Settibalija caste while several of the successive vice-presidents were Kapus. In 1965, Sri Varanasi Subbarao, a Brahmin was elected vice-president. At the third panchayat elections in 1955 he was president and one Sri Nandigam Ramarao of Kamma caste elected as vice-president. At the first, second, fourth and fifth elections, Kammas were elected as presidents while at the third elections, Sri Varanasi Subbarao (Brahmin) was elected president with the support of Goundla, Settibalijia, Mala and Madiga castes and a section of Kammas.

148. Results of the Panchayat elections held in 1970 have set in motion a new trend in the voting pattern in the village. Traditional socio-economic status, ranks and scales were thrown aside. Sri Borra Suranna hailing from numerically dominant caste of Goundlas was elected as president and Sri Adapa Bulliraju of Kapu caste elected as vice-president.

149. Sri Suranna is connected with the 'Backward classes' association of Sri Gouthu Latchanna, a noted Swatantra Party leader of the state and country. Election results for individual wards of panchayat largely reflect the dominance of caste. Sri Suranna, president of the panchayat was elected unanimously as member from his ward which is largely dominated by his caste of Goundla. The composition of the panchayat members shows that among the eleven members, three each belong to Kamma, Kapu and Goundla castes, and one each to Mala and Madiga—Scheduled castes. Two of them are ladies of whom one belongs to Kapu caste and the other a Goundla. Of the six members elected unanimously three are of Goundla caste, two are Kapus and one of Mala caste. Sri Nutangi Satyam, a Scheduled caste candidate was opposed by Sri Ramulu, his cousin, the voting score being 130 and 73; Sri Nandigam Ramabrahmam, a Kamma was opposed by Sri Subbarao of the same surname and Sri Ramabrahman secured a majority of 104 votes over his rival *i.e.*, they secured 156 votes and 52 votes respectively. Sri Athukuri Namonarayana of Kamma caste was opposed by two others of whom one is Sri Nandigam Apparao who is also a Kamma and Sri Donga Gangaraju from Settibalija caste. This is a keenly fought seat where the successful candidate secured 99 votes and the close rival scored 84 votes while the third candidate secured only 28 votes. Another Kamma member Sri Gavirni Gangaraju, who is also the president of the Large Sized Cooperative Credit Society was opposed by four rivals of whom one each belong to Kapu, Komati, Goundla and Settibalija castes.

150. Caste and social contacts apart from personal characteristics have a wider say in the panchayat elections. It is heartening to note that money did not play any significant role in the panchayat elections.

151. **Administrative and Developmental Organisation in the village :** The chief administrative organisation comprises the village headman known as *Munsiff*, the village Accountant called Karnam and three village servants. The Karnam prepares land revenue accounts, including cesses, commercial taxes, area under each crop, etc., and updates them from time to time. The village headman *i.e., Munsiff* collects the revenue and cesses with the assistance of the three village servants. The village *Munsiff* is entitled to settle minor cases of both civil and criminal nature. He also prepares First Information Reports on serious offences like murder, rioting, etc.

152. There is a Village Development Officer incharge of a group of 3 or 4 villages. He propagates usage of new varieties of seeds, application of fertilisers and recommends for sanction of short term loans to the Block Officer. The village panchayat executes the developmental activities and panchayat president acts as executive authority to carry out the resolutions of the gram panchayat.

153. An account of the statutory panchayat and other developmental organisations *viz.*, the cooperative societies in the village is given in the following pages.

154. **Village Panchayat:** The village panchayat of Ungatla was formed as per G.O.Roc. No. 4681/48, dated 8-11-1948. There were nine members. Sri Vundavalli Thathabbayi and Sri Donga Pedasubbanna respectively were the first president and vice-president. Sri Nandigam Subbarao in 1951, Sri Varanasi Subbarao in 1955, Sri Burugupalli Suryanarayana in 1959 and 1965 respectively were elected as presidents. All the past presidents except Late Sri Varanasi Subbarao who was a Brahmin, are Kammas. Sri Varanasi Subbarao who was President in 1955, accepted vice-presidentship in 1965. In 1955 Sri Nandigam Ramarao of Kamma caste and in 1959 Sri Kavala Ganganna of Kapu caste became vice-presidents.

155. The present panchayat board for which elections were held in March, 1970 consists of the following eleven members including the president and vice-president.

[Statement IV—(9)]

156. Persons against Serial numbers 1, 6, 7, 8, 10 and 11 were elected unanimously as members of the panchayat while the remaining five were elected in contest. Serial numbers 1 and 2 were elected unanimously as president and vice-president.

157. Over the 11 years period of 1960-61 to 1970-71, Panchayat income increased from Rs. 3,164 to Rs. 11,907. House-tax, profession tax and grants are the receipts while roads, water supply, public health, street lighting, etc., constitute the items of expenditure. Statement IV—(10) on page 227 shows the year-wise receipts and expenditure during 1960-61 to 1970-71.

Statement IV — (9)

VILLAGE PANCHAYAT BODY, 1970 ELECTIONS

Sl. No.	*Name and Designation*	*Age*	*Caste*	*Educational level*	*Occupation*	*Remarks*
1	2	3	4	5	6	7
1	Shri Borra Suranna, President . .	55	Gaundla	III Standard	Cultivation	..
2	Sri Aapa Bulliraju, Vice-President .	26	Kapu	Matriculation	Do.	..
3	Sri Athukuri Namonarayana, Member	47	Kamma	IV Standard	Do.	..
4	Sri Nandigam Ramabrahmam, Member	36	Kamma	V Standard	Do.	..
5	Sri Gavirni Gangaraju, Member .	34	Kamma	IV Standard	Do.	..
6	Sri Kavala Ramarao, Member . .	30	Kapu	V Standard	Do.	..
7	Sri Matta Venkanna, Member .	45	Goundla	V Standard	Do.	..
8	Sri Thotlapati Ramaswamy, Member.	45	Mala (S.C.)	V Standard	Agricultural labour	S.C. Reserved Sea
9	Sri Nutangi Satyam, Member . .	37	Maliga (S.C.)	V Standard	Do.	Do.
10	Smt. Borusu Seshamma, Member .	40	Kapu	V Standard	Do.	Lady's Seat
11	Smt. Pulluri Achamma, Member .	51	Goundla	..	Cultivation	Do.

Statement IV — (10)

VILLAGE PANCHAYAT RECEIPTS AND EXPENDITURE 1960-61 TO 1970-71

Year	*Receipts (In Rs.)*	*Expenditure (In Rs.)*	*Items of Expenditure (In Rs.)*				*Amount spent in Harijan-wadas*
			Roads	*Water Supply*	*Public Health*	*Street-Lighting*	
1	2	3	4	5	6	7	8
1960-61	3,164	5,161	776	4,385	..	..	..
1961-62	4,217	7,570	1,557	5,974	39	..	1,154
1962-63	7,793	4,585	3,623	962	..	..	..
1963-64	6,418	5,734	5,394	..	340	..	192
1964-65	6,730	4,944	3,279	990	560	115	914
1965-66	8,073	10,206	5,394	1,670	3,142	..	..
1966-67	11,130	5,098	3,745	872	..	481	872
1967-68	7,076	16,342	12,464	115	3,118	705	..
1968-69	11,004	7,060	2,299	4,110	21	630	..
1969-70	6,080	10,935	8,832	487	345	1,271	..
1970-71	11,907	5,326	3,888	122	400	916	..
Total	**83,592**	**82,961**	**51,191**	**19,687**	**7,965**	**4,118**	**3,132**

The above statement shows fluctuations in income as well as expenditure. Apart from the new houses or buildings that come up and changes in the rates of house tax, the laxity and tightness shown in the collection is the cause of fluctuations in income.

158. While three public wells were dug prior to 1961, during 1961-1971, three more public wells have been dug. Fifteen hand pumps were provided in different streets of the village of which three were in Harijanwadas consisting of the habitats of Mala and Madiga people. Of the total expenditure a little over three-fifths (61.7 per cent) on roads, about one-fourth (23.7 per cent) on water supply, about one-tenth (9.6 per cent) on public health and one-twentieth (5 per cent) on street lights were spent during 1961-71. There are 55 street lights in the village of which three are in Harijanwadas. Over the above eleven years' period, an amount of Rs. 3,132 forming 3.8 per cent was spent for the welfare of Harijans.

159. Prior to 1961 most of the roads in the village were *Katcha* roads, not fit for vehicular traffic. During 1961-71 as much as Rs. 51,191 (61.7 per cent) was spent on forming 7 kilometres of metal roads of which 2 kilometres roads are in the Harijanwada. During 1970-71, Elementary school building in the village was renovated at a cost of Rs. 3,156 sanctioned by the Panchayat Samithi.

160. During 1965-66, an amount of Rs. 3,142 was spent on construction of retaining walls on either side of the drainage canals. In 1970-71, Rs. 400 were spent on new side canals. Scavenging services are not available.

161. **Civil and Criminal Cases:** The village panchayat can decide civil and criminal cases of minor nature. But no cases of either nature were brought to the notice of this statutory village panchayat.

162. **Felt needs of the villagers:** There are three public lavatories in the habitats of Goundlas, Kapus and Settibalijas serving the needs of females of the concerned areas. It is felt necessary that 6 public lavatories—two each in the Kamma, Goundla and Harijanwada localities be constructed to serve the needs of the females of these localities. Out of 34 acres of tank-bed only about four acres is pooled with water and the remaining is encroached and cultivated. This is resulting in the village tank getting dried up during summer, and causing hardships to areas

where there are no hand pumps. It is also observed that three out of the six public wells are not in use since the installation of hand pumps in 1968 in different localities. Excavation of the tank and removal of encroachments in the tank-bed would help solving the drinking water problem. Several of the places in the village habitat of Kammas, Goundlas, Settibalijas, Rajakas (Washermen), Malas and Madigas are slushy. In the rainy season they become breeding grounds of mosquitoes. Construction of pucca drainage (surface) canals is one of the pressing needs of the people.

163. **Cooperative Societies :** There are five cooperative societies in the village of which the Large Sized Cooperative Credit Society meets the needs of agriculturists of re-study village and two other adjoining villages *viz.*, S. Muppavaram and Nandigampadu. Sri Durga Malleswara Ghani Oil Cooperative Production and Sales Society supplies credit loans to 30 oil ghanis of Unagatla and 11 other neighbouring villages. Similarly three Palmgur cooperative societies of this village take care of the credit needs and marketing problems of toddy tappers and palmgur manufacturers. Brief account of these societies is given in the following pages.

164. **The Unagatla Large Sized Cooperative Credit Society Limited (No. 2997) :** The Unagatla Multi-Purpose Cooperative Credit Society established in 1919 was converted into Large Sized Cooperative Credit Society on 17-8-1958.

165. **Aims :** (1) To provide short term loans for agricultural investment, (2) Medium term loans for purchase of bullocks, oil engines and motors for agricultural purposes, repayable in three to five annual instalments, (3) Supply of chemical fertilisers procured from the West Godavari District Marketing Society, Eluru, and (4) Supply of sugar for domestic needs. The value of each share is Rs. 5 and one can purchase upto 100 shares. Membership fees is 25 paise. Membership increased from 544 in 1958-59 to 702 in 1970-71 and the share amount from Rs. 13,936 to Rs. 50,369. The area of operation is confined to Unagatla, Nandigampadu and S. Muppavaram villages and the members from each of these villages as in January, 1972 are 527, 25 and 150 respectively. Out of 527 members from Unagatla village, 277 belong to Scheduled castes.

166. Member's borrowing power is fixed at 8 times the share capital and subject to a maximum of Rs. 6,000. It also depends on the crop for which the loan is sought. For paddy cultivation

an amount of Rs. 300 per acre is advanced and for sugar-cane Rs. 1,000.

167. **Governing body :** There are 11 Directors of whom 9 are elected and 2 nominated by the Divisional Cooperative Officer. Usually the two nominated members would be the Extension Officer (Cooperation) and Extension Officer (Agriculture) from the Panchayat Samithi. The tenure is three years and elections are held once in three years. Sri G. S. R. C. V. K. Paparao was the first president during 1958-61. The present village Munsiff Sri N. V. Dharmaraju was president during 1961-63; Sri Nandigam Vankatarao during 1963-70. Present president acting from 1970 is Sri Gavirni Gangaraju, aged 28 years, studied upto 6th standard. All the presidents belong to Kamma caste. They are middle class agriculturists by occupation owning between 20 to 40 acres of land.

168. Landless labourers were given loans for meeting domestic expenditure upto the year 1970 and these amounts were met from the general funds of the society. These loans were discontinued with effect from January, 1971 as the financing bank *viz.*, District Cooperative Central Bank, Eluru discouraged sanctioning loans to non-cultivators.

169. Establishment of Society consists of a paid Secretary (employee of the District Cooperative Central Bank) in the scale of pay of Rs. 120—Rs. 300 + 99 per cent D.A., one clerk appointed by the Society on a consolidated pay of Rs. 95 per month and a peon-cum-night watchman at a consolidated pay of Rs. 65 per month.

170. The society constructed its own building in 1961 at a cost of Rs. 12,500 of which Rs. 7,500 was government loan, Rs. 2,500 government subsidy and the remaining amount of Rs. 2,500 borne by the society. Government loan was repayable in 20 annual instalments from 1961.

171. **Package programme :** Intensive Agricultural Development Programme or what is known as '*Package Programme*' was implemented throughout the district (West Godavari) during 1958-63. All the loans issued to cultivators were called 'Package Programme Loans'. Since 1963 after the completion of the programme, the loan system is called 'Crop Loan System'. The Society disbursed loans upto rupees 3 lakhs per year during the period. The Society was charged 7.75 per cent interest and the society in its turn charged 9.75 per cent from the members.

172. **Investments:** By 1972 January, the Society has a reserve fund of Rs. 3,596.39 in the District Cooperative Central Bank, invested Rs. 1,150 in National Small Savings Certificates and Rs. 500 as Government Promissory notes (Debentures), Rs. 30,700 as shares in the District Cooperative Central Bank, Rs. 500 as shares and Rs. 2,000 as trade deposit in the District Marketing Society, Eluru, Rs. 500 as shares in the Marketing Society, Nidadavole, Rs. 2,500 in the E.I.D. (Parry) Co., Rs. 17,292 as fixed deposits and Rs. 12,408, as thrift deposits in the District Cooperative Central Bank. It has a share of Rs. 25 in the Andhra Pradesh State Cooperative Union. The society meets the establishment charges and contingencies expenditure from its profits.

173. Statement IV-(11) on page 232 shows the growth and development of the society during the decade 1961-71. The financial position of the society is stabilised over the past 10 years while the share capital of the members increased from Rs. 20,180 to Rs. 50,369 i.e., 149.6 per cent. Distribution of loans to members also increased from Rs. 75,850 to Rs. 1,99,201 *i.e.*, by 162.6 per cent.

174. **Sri Durga Malleswara Ghani Oil Cooperative Production and Sales Society :** It was established in January 1959 with 30 members, with Rs. 25 as the value of each share. Total share capital was Rs. 2,050. The area of operation extends to eleven other villages and there are 30 active *ghanis* under this society. It gets loans from the Khadi and Village Industries Board. It supplies gingelly seeds to the members for oil crushing, by keeping Rs. 80 from each member as security. The society pays Rs. 10.50 p. towards each bag of gingelly seeds crushed. Each *ghani* takes 4 days to crush one bag of gingelly seeds. The Board gives a management grant of Rs. 60 per year and Rs. 40 towards stationery to the society.

175. **The Palmgur Cooperative Societies:** The local traders who advance interest-free but tied loans on the obligation that the palmgur is sold to them for adustment of the loan advanced constitute the first category of the source of finances. In the second category there are three Industrial Cooperative Production and Sales Societies: (1) the Gouda Palmgur Production and Sales Society, (2) the Settibalija Palmgur Production and Sales Society and (3) the Harijan (for Malas) Palm-Jaggery Manufacturers' Cooperative Credit Society. These societies began functioning in the year 1948-49. The area of operation of the societies is limited to the village and the caste.

Statement IV — (11)

IMPROVEMENT SHEET OF THE LARGE SIZED COOPERATIVE CREDIT SOCIETY, UNAGATLA
1961-62 TO 1970-71

Year	*No. of members*	*Share Capital*	*Deposits*	*Loans*	*Supply of oils*	*Sugar*	*Fertilisers*	*Profit(+) Loss(—)*
1	2	3	4	5	6	7	8	9
		Rs.	Rs. P.	Rs. P.	Rs.	Rs. P.	Rs. P.	Rs. P.
1961-62 . .	681	20,180	3,643.50	75,850	1,589.00	..	38,736.46	+1,136.00
1962-63 . .	634	30,416	4,069.10	55,576	..	..	50,695.79	+429.60
1963-64 . .	581	30,379	4,476.15	60,595	1,574.10	..	56,062.07	+670.88
1964-65 . .	673	31,013	5,432.42	69,559	..	6,565.51	80,216.96	+1,109.71
1965-66 . .	657	32,197	8,241.58	62,632	..	..	86,896.55	+ 29.76
1966-67 . .	656	31,831	9,813.98	60,922	..	5,498.20	1,46,824.12	+552.74
1967-68 . .	611	33,301	5,424.54	58,436	..	3,154.97	1,51,919.95	+975.30
1968-69 . .	584	40,519	7,004.25	1,06,527	..	4,422.80	41,198.98	+ 3,692.42
1969-70 . .	688	38,159	4,515.80	1,30,489	..	5,380.58	56,368.43	+1,211.34
1970-71 . .	702	50,369	15,330.18	1,99,201	..	..	44,370.11	+971.78

176. **(i) The Gowda Palmgur Cooperative Society:** The society was registered on 30-12-1948 with 250 members and steadily increased to 338 in 1961-62. Among other activities of the society, following are noteworthy: (1) In the year 1961-62 it purchased 78 *puttis* of palmgur from the producers at a total cost of Rs. 4,960 at the rate of Rs. 70 per *putti*. (2) During 1961-62, 306,360 gallons of syrup was purchased from the manufacturers and sold to Palm Jaggery Marketing Cooperative Society at Penugonda. (3) The quantity of palmgur purchased by the cooperative society during 1961-62 forms a small percentage of the total production in the village (the total production was estimated at 1,800 to 2,400 *puttis*). The reasons for this as already stated are lack of proper organisation and finances.

177. By 1971 November, the membership increased to 467 and the share capital was Rs. 1,435. This society was intended to benefit the members of Goundla caste by way of providing financial assistance and seasonal work. The society provided boiling shed loan of Rs. 640, furnaces loan of Rs. 640, pans loan of Rs. 1,280, share capital loan of Rs. 400 and colonisation loan of Rs. 8,000 to its members. Each member gets an interest free loan of Rs. 100 repayable in 3 years. If the member repays the loan in season he is eligible to get a fresh loan. Under this society there are 1,50,000 palmyrah palm and 50,000 date palm trees. Each member is allotted 60 palmyrah palm trees or 40 date palm trees, so that a man can tap 30 palmyrah palm or 20 date palm trees each day since the trees are tapped on alternate days.

178. **(ii) The Settibalija Palmgur Industrial Cooperative Society:** The society was started on 29-12-1948 with 44 members and the number of members gradually increased to 137 with a share capital of Rs. 549 by 1962. The society helps the members to tap toddy and prepare syrup. It provides the marketing facilities to the manufacturers of syrup and palmgur. The Andhra Pradesh State Federation for Palmgur Industry at Nidadavole has advanced Rs. 30 to each member (half as loan and half as grant) in terms of implements, like pan. In the year 1960 the State Federation of Palmgur Manufacturers has advanced a loan of Rs. 2,000 for purchasing 40 pans, each costing Rs. 50. As regards marketing of the finished product, the society purchased 3,593 maunds of palmgur from the local manufacturers at a rate of Rs. 3 per maund. By November 1971, the membership rose to 194 and the share capital to Rs. 1,208. The society is intended to provide financial assistance and seasonal work to its members who belong to Settibalija caste only. So far, this

society provided pans loan of Rs. 1,440, share capital loan of Rs. 300, working capital loan of Rs. 200 and furnaces loan of Rs. 1,080.

179. **(iii) The Harijan (Mala) Palam-Jaggery Manufacturers' Cooperative Credit Society:** It was started in the year 1960-61. The Khadi and Village Industries Board sanctioned, through the Federation of Palm Jaggery Societies, a sum of Rs. 50 to each manufacturer out of which Rs. 25 is treated as loan and the balance as grant. In 1961-62 only 20 members out of 57 manufactured 120 *puttis* of palmgur and sold 60 *puttis* at the rate of Rs. 60 per *putti* to the society. For want of adequate advances to the members, strength of the society got reduced from 57 to 20 during 1961-62. There is yet another reason for such a steep fall. It ceased to be remunerative occupation owing to some restrictions imposed by the Government *viz.*, the ceiling of 20 trees per head fixed for tapping. If this industry is to be an economic proposition and employ the persons fully, one should be allotted minimum number of 60 trees to manufacture 6 to 8 *puttis* depending on the yield of juice during the year. For a unit of 60 trees following are the items of expenditure.

	Rs.
Rent for the trees (60 trees)	100
Pan.	30
Coconut oil	5
Fuel	50
Other ingredients	20
Transport charges	10
	215

180. Average value of production of 6 to 8 *puttis* would vary from Rs. 420 to 560 yielding a net income of Rs. 155 to 295. By November, 1971 this society provided working capital loan of Rs. 3,000, implements loans of Rs. 3,000 and share capital loan of Rs. 700.

181. **Production and Marketing:** The total production of palmgur and coir fibre during 1961-62 for the sample households was 319 *puttis* and 969 maunds respectively. This is distributed over 54 and 21 households respectively. The market price during 1961-62 fluctuated between Rs. 60 and Rs. 80 per *putti* in the case of palmgur while it was constant at Rs. 10 per

maund for coir fibre. If we take Rs. 70 as the average price per *putti* of palmgur the money value of the product works out to Rs. 21,860. Similarly money value of coir fibre can be estimated at Rs. 9,690. According to one estimate, there are about 300 *ballas* in the village and the average production per unit in balla is about 6 to 8 *puttis* of palmgur, the total annual production could be estimated at 1,800 to 2,400 *puttis* of the value of Rs. 1,26,000 to Rs. 1,68,000. Regarding coir fibre, the estimate of production is about 5,000 maunds valued at Rs. 50,000.

182. Apart from problems of production and marketing palmgur industry faces organisational difficulties also. The co-operative societies are not capable of removing bottlenecks of marketing. Naturally, the industry largely depends on private traders for marketing of palmgur. This puts a heavy premium on the industry. Due to organisational difficulties, shortage of personnel, paucity of funds and the losses incurred in 1959-60, the society did not provide marketing facilities in 1960-61 and 1961-62. There is no improvement in the activities of the society. Nor is the profession a remunerative one. However, this industry is intended to provide seasonal employment to those who had been engaged in the industry by tradition. At the 1971 Census only 9 persons reported as engaged in palmgur making. Now-a-days it is reduced to a secondary occupation of subsistance nature to provide seasonal employment during summer (Also see Chapter III, para 106).

183. **Handloom Weaving Industry :** Next to palmgur industry till 1910 handloom weaving occupied an important place. The number of full-time weavers declined from 69 in 1891 to 17 in 1901, 12 in 1911, and only 3 in 1916. Hand spinning of cotton was practised by several women of low castes and even Kammas and Kapus. The weavers used to weave rough cloth of 10, 20 and 40 counts. Till about 1906 or so, 95 per cent of the people used to wear indigenous handloom cloth. But by 1916, tables were turned against and 75 per cent began wearing mill cloth and the rest handloom cloth. Though there were 48 members (26 adults + 22 children) belonging to weavers' families in 1916, only 3 were engaged as full time weavers. In 1936 out of 61 members (41 adults + 20 children) only one engaged himself as full-time weaver. These 61 members belonged to 14 families. Seven families switched over to agricultural labour or some minor trade. Of the remaining seven, for six families is became an insignificant subsidiary occupation.

184. By 1950, improvements in the profession of weaving attracted more number of persons from the community. In 1961-62, there were 6 active looms providing employment to 30 to 40. The shifting of the Cooperative Production and Sales Society from Nidadavole to this village in 1951 gave further fillip for the revival of industry. Sri Varanasi V. Subbarao as President and Sri Badampudi Venkaiah as Manager have served the institution and ensured its successful functioning. At the time of re-study (1971-72) there were 141 members belonging to 14 villages within a radius of 12 kilometres. Of the 141 members, 81 and 22 members belong to Padmasali and Devanga traditional weavers' castes, 23 to Mala (S.C.), 13 to Kaikalabathulu and one each to Settibalija and Brahmin castes. The latter two members are not weavers. Of the 21 members of Unagatla village, 18 are Padmasales, and one each from Settibalija, Kaikalabathula and Brahmin castes. Each member has to purchase 3 shares of Rs. 10 each. The Society supplies yarn equivalent to the value of the share capital subscribed by each weaver.

185. In 1971-72 a new governing body was elected with the following :

Sl. No.	*Name & Designation*	*Village to which belongs*
1	Sri Ishtamsetti Suryanarayana, President	Unagatla
2	Sri Pitchala Veerabhadrarao, Vice-President	Purushottampalle
3	Sri Jalagam Veeraraju, Director	Chagallu
4	Sri Ishtamesetti Somaraju, Director	Unagatla
5	Sri M. Venkataswamy, Director	Unagatla
6	Sri Kakkirala Veeravenkanna, Director	Brahmanagudem
7	Sri Devapati Suryanarayana, Director	Kalavalapalle

186. **Supply of Yarn :** The society gets yarn every fort-night from Rajahmundry branch of the Andhra Handloom Weavers' Co-operative Society, Vijayawada. The members who receive yarn have to return the finished product (cloth) to the society. On an average the society supplies yarn for 3 *padugus*. It also assesses the local demand of the cloth and prescribes the varieties for weaving. Requirements of yarn depend primarily on

the reel that is used, which determines the texture and size of the cloth woven.

187. During 1950 to 1960 count Numbers 10, 20 and 40 used to be supplied for weaving *duppatlu* (blankets), *tundlu* (towels), dhotis, upper cloth known as *kanduva,* white sarees, colour sarees, *angavastramulu* (used for taking bath). From 1961-71, count No. 10 for *jamulu-duppatlu* (double fold blankets), count No. 20 for dhotis, shirting cloth, double fold blankets, towels, upper clothes, count No. 40 for dhotis, towels, white sarees, colour sarees, jacket cloth, shirting cloth with dabi borders and latest and new designs, count No. 80 for shirting, dhoti and colour sarees in new designs, count No. 100 for shirting, dhotis and colour sarees in new designs are being supplied to the weavers. The ratio between yarn and the finished product (cloth) are as follows:

For 20 counts of yarn — 32 yards of cloth
For 40 counts of yarn — 58 yards of cloth
For 60 counts of yarn — 72 yards of cloth

188. **Wages paid to the weaver:** The wage paid to the weaver depends on the count of yarn and the number of *pidis* (knots) supplied to him. The wage rates in 1960 and 1971 are as follows:—

No. of counts	*No. of Knots (Pidis)*	*Wage paid per knot (Pidi)*	
		1961	1971
		Rs.	Rs.
20	20	0.50	0.75
40	40	0.56	0.80
60	60	0.60	1.00
80	..	..	1.05
100	..	..	1.10

189. For ordinary colour saree, 5 paise are paid extra for each knot (*Pidi*) and for design weaving 20 paise extra is paid. A thrift deposit of 6 paise per rupee is retained from the wage and credited to the respective member's account. The member is entitled to draw from his thrift deposit in emergencies.

190. **Establishment, Furniture, Salaries, Etc.:** The office (sales section) works from 10 A.M. to 5 P.M. except on Sunday which is a holiday. The society is housed in a rented building and Rs. 12 per month is paid towards rent. The Manager is

paid Rs. 120 per month. The furniture consists of 5 chairs, one table, one almyrah, one wooden stand, 2 wooden racks, one wooden box, one suit case, one plank and one wooden pressing machine. The stocks of the society were insured for Rs. 6,000 under Life Insurance Policy No. EBF. 7723/67, dated 6-8-1971.

191. Usually husband and wife work together for weaving. The size, number of days to complete, cost of weaving and wages of different sizes and counts of yarn are given below.

Statement IV — (12)

DESIGN, SIZE, WEAVING CHARGES, WAGES, ETC. OF WEAVING

Count No.	*Size*	*Knots (Pidis)*	*Type of Cloth*	*Number*	*Weaving charges*	*Man-days required to complete*	*Wage*	
							Rate	*Amount*
1	2	3	4	5	6	7	8	9
					Rs. P.		Rs. P.	Rs. P
20	127×640	20 (10 lbs.)	Dhotis	5	32.00	5	0.75	15.00
40	127×640	40 (10 lbs.)	Dhotis	6	38.40	9	0.85	34.00
60	127×640	60 (10 lbs.)	Dhotis	8	51.20	18	1.00	60.00
80	127×640	80 (10 lbs.)	Dhotis	9	57.60	24	1.00	80.00
100	127×640	100 (100 lbs.)	Dhotis	10	64.00	30	1.10	110.00
60	115×640	60 (10 lbs.)	Colour sarees (Designs)	9	57.60	20	1.20	72.00
80	115×640	80 (10 lbs.)	Do	10	64.00	25	1.20	96.00
100	115×640	100 (10 lbs.)	Do.	12	76.80	33	1.30	130.00
40	127×370	40 (10 lbs.)	Lungis	10	37.00	9	0.85	34.00

192. The society has rendered yeoman service to the industry by supplynig 10 reels to 10 weavers free of cost in the year 1958. In 1959 it supplied two *dabis* used for making the borders. Again in 1960 it supplied free of cost one warping machine costing Rs. 500.

193. The society neither supplies any primary equipment nor provides credit facilities to the weavers. The principal advantage

lies in assured and continuous supply of yarn and employment to the members. This type of assistance is extended to all who are engaged in it. The traditional weaver community is Padmasale or the Devanga. But till 1957 there were about 21 weavers belonging to Mala, a Scheduled Caste in 4 constituent villages.

194. **Trends in production and sales :** The trends in the production and sales of the handloom industry gives an insight into the prosperity of the industry and also the reasons for its tardy progress. The production and sales (Fig. 24) statistics are given below. (These have reference to all the member villages).

Statement IV — (13)

PARTICULARS OF PRODUCTION AND SALES

Year	*Production Value*	*Sale Value*	*No. of workers engaged*	*Production (In-yards)*	*Wages paid*
1	2	3	4	5	6
	Rs. P.	Rs. P.			P.
1951—52	41,962.00	46,818.13	125	72,394	75
1956—57	38,638.62	40,937.25	120	7,000	75
1960—61	17,952.70	19,305.32	60	39 603	50
1961—62	18,448.49	19,929.32	60	39,603	50

It can be seen that there is a steep fall in production from 1951-52 to 1961-62. The reason for such a downward trend is not difficult to find if we take into account the number of weavers engaged and the wages paid to the weaver per unit of output. The number of workers has fallen from 125 in 1951-52 to 120 in 1956-57, the wage rate remaining constant at 75 paise per unit of output. In the subsequent year *i.e.*, 1960-61 it recorded a fall both in the number of workers which has come down to 60 and the wages paid which stood at 50 paise per unit. The same trend persisted in 1961-62 also. The actual wage rate paid per unit of output from time to time is fixed by an outside agency—the Wholesale Cooperative Society at Vijayawada which supplies yarn to the local societies and the local society has no control over the wages.

195. The following statement gives the particulars of the number of members, share capital, yarn advanced to members, production value, sale value, profit and loss, loans given to members, etc., of the society.

Statement IV — (14)

PROGRESS SHEET OF THE WEAVERS' COOPERATIVE PRODUCTION AND SALES SOCIETY, UNAGATLA

Year	*No. of Members*	*Share Capital*	*Thrift Deposit*	*Yarn advance to the members*	*Production value*	*Sales Value*	*Net profit (+) or loss (—)*	*Loans*	*Remarks*
1	2	3	4	5	6	7	8	9	10
1961—62	145	5,867.98	1,655.44	12,868.48	18,448.49	19,929.32	1,096.59(—)	2,000	Working capital loan.
1962—63	145	5,897.98	2,031·39	13,957·36	18,867·10	20,769·47	1,065·87(—)	2,000	Do.
1963—64	145	5,793·98	2,249·24	13,906·46	18,485·78	18,717·42	697·87(—)	2,000	Do.
1964—65	141	5,379·82	2,441·16	9,022·82	12,624·78	15,070·33	892·70(—)	3,000	Cash Credit.
1965—66	141	5,376·39	2,588·21	9,687·44	14,907·48	14,100·87	425·38(—)	3,000	Do.
1966—67	141	5,376·39	2,936·31	7,499·39	11,543·25	14,334·13	491·99(—)	3,000	Do.
1967—68	142	5,406·39	3,131·26	7,285·41	10,328·42	12,176·32	760 34(—)	3,000	Do.
1968—69	141	5,353·95	3,125·38	6,239·71	9,173·45	10,272·6	1,395·93(—)	3,000	Do.
1969—70	141	5,454·39	3,[illegible]	[illegible]	[illegible]	[illegible]	836·6 (—)	3,000	Do.
1970—71	141	5,454·39	3,589·39	8,461·95	11,839·55	16,135·63	820·40(—)	3,000	Do.

196. Earning capacity of workers in this highly skilled occupation is far lower and is not equal to the earning capacity of the unskilled manual labour *viz.,* agricultural labour. Wages earned by the weavers are far from being remunerative. They have already taken to other occupations like masonry and agricultural labour, in sugarcane cultivation which gets him upto Rs. 6 per day. In spite of the existence of 141 members on the rolls of the society, number of those actively engaged in their traditional occupation has dwindled down to 36, of whom are 10 Padmasales from Unagatla, 13 Devangas from Chagallu, 2 Padmasales from Brahmanagudem, one Padmasale from Nidadavole, 6 Kaikalabathulu from Kalavalapalle and 4 (one Padmasale & 3 Devangas) from Purushottampalle.

197. The Manager of the society Sri Venkaiah offers the following suggestions so that the age-old handloom weaving industry could withstand and survive competition of powerlooms and mill cloth:—(1) The Government of India should strictly implement its order of 2-6-1966 and reserve the manufacture of coloured sarees to handlooms sector. (2) The excise duty on cotton yarn in the form of 'Chilapalu' used in handloom industry should be abandoned. (3) Working capital amounts should be made available through the State Bank of India branches. (4) The All India Handloom Board should be made an autonomous body. (5) As most of the powerlooms are owned and controlled by rich capitalists (and poor weavers are exploited by them) excise duty on powerlooms should be levied on par with mill cloth. (6) A fullfledged Cabinet Minister should be appointed to look after Khadi and Village Industries, Handicrafts, Cottage and Household Industries.

198. For lack of financial assistance, the society is not able to provide work to its members. The Government must come forward to provide working capital to this society to enable this important, age-old household industry to survive.

199. **Factions and Cliques:** Elections to the three toddy tappers/palmgur cooperative societies are confined to the respective castes *viz.*, Goundla, Settibalija and Harijans (Mala and Madiga castes). So is the case with the Handloom Weavers' Cooperative Society. These are caste-cum-occupational associations. The Large Sized Cooperative Society consists of an occupational category representing cultivators belonging to different castes and predominated by Kamma caste. Elections to

the governing bodies of the above associations do not evoke any considerable interest. It is only panchayat elections held once in three to five years that cause some stir and movement in the village and the people seen divided in different groups, factions and counter groups. But once the results are out, factions and feuds subside and they work with amity and cooperation. This is reflected in the smooth functioning of the village panchayat and other developmental activities. Whenever cooperation on a wider scale is required, they come together. There are no political or caste rivalries of prolonged and traditional nature in this village. In order to raise funds for constructing a high school building, a committee consisting of the elders drawn from all castes was formed' (*vide* item HIGH SCHOOL Para 138, Page 215).

200. **Organisation of peasants, etc.:** There is no organisation like the village 'Kisan Congress' or 'Rythu Sangham' which are controlled by the Congress Party and Communist Party of India. But the Large Sized Cooperative Credit Society serves the credit needs and supplies manures and fertilisers to the cultivators. Similarly, there are five members of this village in the executive committee of the Sugarcane Cultivators' Association of the area covered under the Chagallu Sugar Factory. This association holds executive committee and general body meetings of the sugarcane growers of the area. It helps in fixation of reasonable price for the sugarcane, providing credit facilities, supply of seeds, etc., and steps to be taken in case of any strike between the factory and the ryots. The Sugarcane Growers' Association and the Large Sized Cooperative Credit Society indirectly help the organisation of peasantry in the redressal of their grievances from time to time. Similarly Palmgur Cooperative Societies and the Handloom Weavers' Cooperative Society help in solving the problems of the respective caste-cum-traditional occupational groups of toddy-tappers and weavers.

201. **Political Parties:** Between 1946 and 1971-72 *i.e.*, over the quarter century, the state-wide political changes are reflected in the voting pattern of the village also. The Congress Party, the Communsit Party of India and Krishikar Lok Party which was later transformed as 'Swatantra Party' had held control over the people of this village.

202. **Assembly Elections:** This village falls in the jurisdiction of Kovvur legislative assembly constituency. During the period from 1961-71, two general elections were held for the assembly in 1962 and 1967. At the 1962 elections, Sri Alluri Bapineedu, Present Chairman of the Zilla Parishad was elected as Congress

candidate while at the 1967 elections Sri Kuntumukkala Butchirayudu was elected as Independent candidate defeating Sri Bapineedu. At the 1972 elections, Sri Butchirayudu contested as Congress candidate but was defeated by Sri Aulla Hanumantharao, an Independent candidate. It is of interest to note that all the successful candidates and even the contestants to this assembly seat right from 1952 to 1972 elections belonged to Kamma caste only.

203. **Lok Sabha Elections:** Unagatla village and legislative assembly constituency of Kovvur come under the jurisdiction of Eluru Lok Sabha constituency. During 1961-71, three elections were held for the Lok Sabha. At the 1962 elections Kum. Mothey Vedakumari, sitting member of the Lok Sabha on behalf of the Congress Party and Smt. Veeramachaneni Vimaladevi on behalf of the Communist Party and Sri Kommareddi Bapaiah Chowdary on behalf of the Swatantra Party contested and Smt. Vimaladevi won the seat. At the 1967 elections, Sri Kommareddi Suryanarayana, on behalf of the Congress Party, Sri Vadlapatla Dayanandam, a young advocate on behalf of the Swatantra Party and Smt. Vimaladevi on behalf of the Communist Party contested. Sri Suryanarayana of the Congress party won the election. At the 1971 mid-term elections to Lok Sabha also Sri Suryanarayana was elected with a big majority defeating Communist party and Organisation Congress party candidates. Except Kum. Mothey Vedakumari who belongs to Vysya caste, all the successful candidates and even the candidates who contested to Lok Sabha elections from 1952 to 1971 belonged to Kamma caste.

204. **Voting behaviour of the electors:** Results of the gram panchayat elections of 1970 and earlier show that persons belonging to numerically dominant castes were elected from their wards. While two to three members used to be elected from Kamma, Goundla and Kapu castes, only one or two members from Settibalija, Mala and Madiga castes got elected. Sri Varanasi Subbarao, a Brahmin, who was instrumental in shifting the Handloom Weavers' Cooperative Society from Nidadavole to the referrent village in 1951 was elected as president in 1955 and as vice-president in 1965. Though the caste of a particular candidate has something to do with his election or defeat, it is not the sole factor. There are occasions when men of the same caste contested for the same ward and several permutations and combinations took place before the emergence of the results.

205. During 1952, 1955 and 1957 elections, Communist party ranked next to Congress party. Large sections of Settibalija, Madiga and Mala, considerable sections of Goundla and Kapu castes voted for the Communist party while Kamma votes were divided between Congress and Krishikar Lok parties respectively. By 1967 the Communist party lost its hold. In the village also majority of those voting for the Communist party turned to Congress while a section of the Congress voters favoured Swatantra. Considerable section of the Kammas, Goundlas, and Settibalijas voted for Krishikar Lok Party which was later converted into the Swatantra party of which Prof. N. G. Ranga was the leader. When Prof. Ranga joined Congress Party after the 1971 Lok Sabha elections, his followers shifted their loyalties. At present only the Congress party dominates the political scene of the village.

206. **Influential and prestigious persons:** It is not always influential and prestigious persons that enter the arena of elections to various financial, cooperative and the panchayat raj institutions. While the sarpanch and gram panchayat members get elected once in every three to five years, generally it is seen that their influence remains as long as they hold the elective posts. Exceptions to this, however, are not wanting when ex-sarpanch or upasarpanch weild lot of influence on account of their social status, economic power or personality traits. *Munsiff* and village *karnam* remain in office for long though they do not get heriditary rights in the matter of appointment. Apart from the president and vice-president of the village panchayat, others like directors, presidents and vice-presidents of co-operative societies and high school building committee members also are influential persons in the social set up of the village.

207. **Inter-caste relationship in the village:** There are over a score of castes in the village. Certain diversifying and unifying factors as well are there in the inter-relationship of different castes. Usually at social ceremonies like marriage, obsequies, attainment of puberty by a girl, invitations are limited to their own caste households among Goundla, Settibalija, Chakali, Mala and Madiga castes. Brahmins, Vysyas, Kammas and Kapus extend invitations to some selected households of these castes also apart from their own. In the caste hierarchy of Hindus, Brahmins occupy the first rank followed by Vysyas, Kammas, Kapus,Gollas, Goundlas, Settibalijas, Chakalis, Mangalis while Malas and Madigas occupy the last positions. For purpose of social scaling, the Christians of the village who are converts from Mala and Madiga castes do not find any better place than their

counter-parts who are not converted. In view of their economic power derived through control over more than three-fourths of landed property of the village coupled with social standing, Kammas occupy a place of pride in the village life.

208. The tradition oriented occupational diversity keeps the 'Non-Competitive' groups harmonious and inter-dependent. The Kammas are mostly land owners and cultivators while the Kapus are cultivators and agricultural labourers. The Goundlas and Settibalijas are largely toddy tappers, few of them are cultivators and a few more work as agricultural labourers. Malas and Madigas are by and large agricultural labourers barring a handful of small peasants. The village artisan and service communities of Viswabrahmin (Smiths), Chakali (washermen), Mangali (barber) and Kummari (potter) make their services available to the village community in general (except washerman and barber services which are not extended to Malas and Madigas) and they are largely remunerated by the cultivating households.

209. Each of the numerically dominant castes have their own *Ramamandirs* for worship and they go by the name of the dominant caste as *Kapuveedhi Ramamandir, Goundlaveedhi Ramamandir*, etc. For *Sri Rama Navami* festival usually people of different castes go to their respective *Ramamandirs* and are offered *panakam* and *vadapappu*. They offer contributions towards the celebrations a few days before the festival. Though there are no restrictions for people of other castes to participate in the activities, still they go by caste, in spite of certain rivalries within a caste. Subrahmanyaswamy and Mahalakshmi (goddess of wealth) are worshipped by all the villagers. However, participation and contributions are more from the Kammas in the celebration of *Subrahmanya Shashti* festival and fair, while for *Ganapati Navaratrudu*, participation of Kapus is more.

210. Manifestation of caste strength is more conspicuous at the time of elections to the village panchayat. The occupational associations of the three palmgur cooperative societies act as informal caste associations of Goundla, Settibalija and Harijan communities respectively. The Large Sized Cooperative Credit Society and its governing body are dominated by Kammas apart from a few others of Kapu, Goundla and Settibalija castes.

211. In spite of such diversities of social customs and traditional avocations based on caste, village life is peaceful. Once panchayat elections are over, the heat generated subsides and people work in harmony and peace. Where common needs of

the village are concerned, people cooperate. High School Building Committee consisting of all prominent persons of the village is an example of co-operation.

212. The last panchayat elections held in 1970, no doubt, represent the awakening among weaker sections of the community. This trend has been gracefully accepted by the socially dominant, politically conscious and economically powerful Kamma caste, who have been extending their co-operation to the panchayat president.

213. **Inter-village Relationship :** This village has economic links with the neighbouring villages in the sense that ryots of this village possess agricultural lands. Statement III—(3) shows that ryots of this village have lands in the neighbouring villages of Chagallu, Chikkalapalem, Kalavalapalle, S. Muppavaram, Nandigampadu and Markondapadu. Depending on the exigencies of work, agricultural labourers work in the neighbouring villages also. As explained in detail earlier, Chagallu Sugar Factory has transformed the village economy of Unagatla. At the time of sugarcane harvesting, workers families comprising about 800 persons from other areas like Anakapalle, Annavaram and Guntur temporarily migrate during December-April and attend to sugercane harvesting in this and other neighbouring villages.

214. The offices of the Large Sized Co-operative Credit Society, Sri Durga Malleswara Ghani Oil Cooperative Production and Sales Society and Handloom Weavers' Cooperative Society are located in this village only. These institutions have extended their activities to many adjoining villages. Toddy tappers of this village tap palmyrah palm and date palm trees in the village boundaries of Chagallu, Chikkala, Chikkalapalem and Kalavalapalle villages. A few milk vendors purchase milk from Unagatla, Nandigampadu and Chagallu villages and sell at Rajahmundry.

215. People of this village visit shandy at Nidadavole on Sunday and purchase domestic consumption goods. Narsapur-Polavaram road which is connected to the Vijayawada-Calcutta National High-way passes by the side of the village. Road transport buses regularly ply from and to Nidadavole and Kovvur urban centres. Railway stations of Chagallu and Nidadavole provide adequate amenities to the passengers. Rajahmundry city is also visited when bulk purchases of cloth, provisions, etc., are to be made for occasions like marriages and other ceremonies. Telegraph and telephone facilities can be had from Chagallu village.

216. High school of this village serves the educational needs of Nandigampadu, S. Muppavaram, Kalavalapalle and Brahmanagudem villages also. For collegiate education, Nidadavole, Kovvur Towns and Rajahmundry City are situated within easy reach of this village. Marital alliances among Kammas are contracted from Brahmanagudem, Chagallu, Pasivedala, Markondapadu, Chandravaram, S. Muppavaram, Nandigampadu, Kalavalapalle, Gowripatnam, Duddukur, Gopalapuram, Annadevapuram, Mallavaram, Thogammi, Kovvur, Dommeru, Chikkala, Korumamidi, Kothuru, Pallanta and Lakshmipuram villages which are at distances of below 25 kilometres in this and the adjoining East Godavari districts. Goundlas have marital alliances in all the neighbouring villages as they are there in almost all the villages. Settibalijas and Malas have alliances from Chikkalapalem and Chagallu villages and villages of Bhimavaram and Tanuku Taluks of the same district. Madigas have their relations in S. Muppavaram, Brahmanagudem, Thimmarajupalem, Markondapadu, Pasivedala, Dommeru, Dharmavaram, Malakapalle, Peddevi, Ballipadu, Vegisapuram, Tallapudi, Pydimetta villages of the same taluk.

217. The socio-economic relations and politico-cultural links of the people of this village with the adjoining villages are thus closely inter-dependent and also expanding gradually in more than one field. There are no inter-village factions or feuds.

218. **Opinion Survey :** An opinion survey was conducted during 1961-62 on the attitudes and awareness about several social legislations and economic enactments like Dowry Prohibition Act, Hindu Marriages Act, Hindu Adoption and Succession Act, Legislation against untouchability, and land legislation, co-operative farming, prohibition, family planning etc. 1971 Re-study schedules do not provide parallel information for several of the enactments. Parallel information on untouchability, Prohibition and Family planning was collected during the re-study.

219. *Untouchability Offences Act :* Table 53 of 1961 monograph shows that 108 (51.18 percent) of the 211 persons interviewed were aware that there is legislation prohibiting untouchability under law. But as many as 191 persons (90.95 percent) belonging to all the communities opined that untouchability was in practice in the village.

220. As of the re-study, 33 persons were interviewed to elicit their opinion, of whom 26 (78.79 percent) reported that they are aware of Untouchability Offences Act while 7 have denied the

knowledge (Table 54). These 7 persons are one each belonging to Chakali, Golla, Goundla, Kapu, Kamma, Settibalija and Yerukula (Scheduled Tribe) castes.

221. Information on knowledge and awareness about prohibition of disabilities was elicited from 68 informants of whom 30 are illiterates and 38 literates. Of the 30 illiterates, while 14 are aware of the legislation, 16 are not. Among the 38 literates, 34 are educated upto Matriculation of whom only 28 are aware of the legislation, and 4 who are educated over and above Matriculation are aware of the legal provisions relating to prohibition of disabilities. Thus among the 68 informants, 46 (67.65 percent) are aware of this legal prohibition of disabilities (Table 55). As can be seen, the proportion of awareness has increased considerably from 1961-62 to 1971-72.

222. **Family Planning :** As a positive method to limit the growth of family and add to economic well being of the family, in the past one decade, family planning programmes have attracted enough publicity in the rural areas. So far as areas around Nidadavole are concerned, significance of the propaganda and publicity media could influence only around 1960 onwards. Need to adopt family planning to start with has been realised by the land owner and cultivating class and particularly by the Kamma families.

223. An awarness and attitude survey conducted in 1961-62 along with the socio-economic survey reveals that 121 (57.34 percent) of the 211 persons interviewed were aware of family planning. After explaining the implications and significance of planning to all the 211 informants, 65 persons from different castes have approved the methods in principle but differed on the stage and period of its implementation. While 11 could not express clearly as to when they should limit the family, 31 opined that it would be ideal after 4 children, 15 put the figure at 3, 4 informants put the ceiling at 2 and 2 each stated that it may be adopted after 5 and 6 children respectively (Table 56 which is 25 of 1961 monograph).

224. At the re-study, opinion on family planning was elicited from 33 persons. All except one Dommari informant, are aware of the family planning. As many as 28 and 29 informants are aware of the permanent measures of family planning such as vasectomy and tubectomy respectively and 5, 2 and 1 are aware of Nirodh, loop and oral pills (Table 57).

225. During the calender years of 1969, 1970 and 1971, 71 persons of this village were sterilised. Monthwise particulars of sterilisation are as follows:

Statement IV — (15)

FAMILY PLANNING MEASURES (STERILISATION) ADOPTED BY THE VILLAGERS 1969-71

Month	1969		1970		1971	
	Vasectomy	*Tubectomy*	*Vasectomy*	*Tubectomy*	*Vasectomy*	*Tubectomy*
1	2	3	4	5	6	7
January . . .	..	1	..	1	..	1
February . . .	1	5	..	2	..	..
March . . .	..	..	..	..	..	2
April . . .	..	1	..	..	..	3
May . . .	4	1	..	2	..	3
June . . .	..	..	1	1	..	4
July . . .	5	..	1	2	..	3
August . .	..	1	..	4	..	2
September . . .	3	..	..	..	..	1
October . . .	2	..	..	..	..	1
November . . .	2	..	..	4	..	2
December . . .	..	..	..	3	..	3
Total . .	**17**	**9**	**2**	**19**	..	**25**

The above statement shows that sterilisations for males which were 17 in 1969, declined to 2 in 1970 and a cipher in 1971. On the other hand female sterilisations or tubectomies increased from 9 in 1969 to 19 in 1970 and 25 in 1971. It seems that females among the middle and rich sections have realised the importance better than their male counterparts.

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5 CONCLUSION

Till 1940s, this village was economically backward in the forward and fertile taluk of Kovvur which lies elongated on the right bank of Akhanda Gowtami Godavari river. The social fabric of the village remained more or less the same but for the out-migration of certain weavers' families. The age-old handloom weaving industry could not provide them the means of livelihood and withstand the competition from the mills and powerlooms. One could hardly notice any static features or anything stationery in the social, economic and cultural fields of village life. The changes on the socio-economic fronts, which made a beginning in the 1950s, are more evident during the later part of 1960s.

2. During the decade 1951-61, the village recorded a high growth rate of 22.9 percent while the state, district and taluk growth rates were + 15.65 percent, + 16.52 percent and + 15.18 percent respectively. But during the decade 1961-71, the village recorded a smaller growth rate of + 14.51 percent while the state, district and taluk growth rates are + 20.90 percent, + 20.02 percent and + 22.90 percent respectively (Statement I —(4)). The lower growth rate of the village is due to two reasons: (i) Out-migration and (ii) Implementation of family planning programmes. The sex-ratio (females per 1,000 males) of the village is higher compared to the sex-ratios of the rural and urban areas of the district, taluk and several other villages in the neighbourhood of Nidadavole, the nearest town to the referrent village which gives the inference that there is considerable out-migration of working male population. Some cultivating families belonging to Kamma caste migrated to Bodhan and Banswada taluks of Nizamabad district, Nandyala taluk of Kurnool district and Bellary and other districts of Karnataka state. They sold away few acres of lands owned by them in this village and purchased economic and big holdings and most of them prospered well and settled in those places. Some agricultural labourer families belonging mostly to Madiga and Mala Scheduled castes migrated to Bombay and other areas of Maharashtra state as casual labourers in the Electricity Department while a few weavers' families migrated to Rajahmundry

and other towns to eke out their livelihood, as they could not find much demand for handloom cloth in the village.

3. Literacy rate in the village increased from 22.99 percent in 1961 to 26.47 percent in 1971 which is not significant. The percentage of workers in this village is higher compared to the state, district and taluk total, rural and urban averages and even the villages taken up for comparison. Workers in the primary sector are more while in the secondary and tertiary sectors they are less, compared to all the other comparables. This shows that dependence on agriculture is far higher in the village. Between 1961 and 1971 the proportion of those engaged as cultivators has decreased from 25.82 percent to 19.21 percent while that of agricultural labourers increased from 31.24 percent to 65.38 percent—very high increase. The proportion of those engaged in the primary sector also went up from 61.40 percent to 84.99 percent. Agricultural labour has absorbed workers from many other occupations as it became more remunerative after the advent of labour intensive sugarcane cultivation. As has already been stated, this increase in labour force in agricultural labour, apart from its natural increase, is due to several factors. Due to sub-division and fragmentation of some small holdings and sale of marginal holdings to clear off debts, the small and marginal cultivators of 1961 became agricultural labourers. Similarly workers in household industry of weaving in view of their inability to withstand mill competition; some of those enaged in other than household industry like palmgur making, fishing, including small traders and itinerary traders of fruits and vegetables have also transformed themselves as agricultural labourers in sugarcane cultivation, etc., in view of their unremunerative and declining traditional occupations and the remunerative new avocation.

4. Prior to 1966, only dry farming was in practice. Supply of power in 1966, and the Intensive Agricultural Development Programme or Package Programme, implemented in the district brought about a significant change in the village economy. Over 60 bore wells and filter points could help conversion of 816 acres of dry land into wet which brought three-fourths (75.77 percent) of total cultivated area under irrigation.

5. Credit needs of the villagers are met through the Large Sized Co-operative Society in the village, Land Mortgage Bank at Kovvur and by private money lenders at Nidadavole. Though borrowing and indebtedness still continue, they are more for

productive purposes and mostly as inputs in agriculture. High-yielding varieties of paddy were introduced ; improved implements like sprayers, dusters, etc., were supplied to progressive cultivators for carrying out plant protection work. There are two tractors owned by rich cultivators. Tractors on hire are also supplied to the needy cultivators by the Agriculture Department. Some of the agricultural operations like threshing are done through tractors at a cheaper cost saving much time and strain. Besides the traditional country plough, improved implements like iron ploughs and tractors are being used. The cultivators are accustomed to use improved seeds, fertilisers, pesticides, etc.

6. Agriculture is being run on commercial lines and among commercial crops again, there is switch over from a less fetching crop like Virginia tobacco to a more fetching sugarcane crop. Setting up of the sugar factory in Chagallu has quickened the pace of this transformation. The earning capacity of an unskilled agricultural labourer is more than the skilled workers engaged in goldsmithy, toddy tapping, weaving and electricity, etc. Compared to 1962 the wage rates have gone up considerably in 1972. Similarly employment potential in agriculture has increased due to the cultivation of sugarcane crop which is labour intensive.

7. On the cultural side also, some *bhajan mandirs* have come up. 'Recorded dance' programmes are being arranged for festivals like *Subrahmanya Shashti, etc.* Radios and transistors have been acquired by several householders. General awareness of the people regarding socio-economic developments and other legislations introduced for the uplift of the common man, by the State and Central governments, has gone up.

8. On the politico-social fronts, no major developments involving agrarian movement, religious reform movement or up-surges of Scheduled castes have come to light in the area.

9. The Settibalija Palm Jaggery Manufacturing Co-operative Society, the Gowda Palm Jaggery Manufacturing Co-operative Society and the Harijan Palm Jaggery Co-operative Society have contributed much in fostering and cementing the unity among the respective backward classes. It can be concluded that the village economy has progressed well and the developments on the social and cultural fronts too are encouraging. This augurs well for the establishment of an egalitarian society.

Appendix I

SUGAR FACTORY

THE V. V. S. SUGARS CHAGALLU: The soils in the neighbourhood of Chagallu are alluvial and suitable for growing sugarcane. Over 5,000 cultivators of nearly 80 villages situated within a radius of 25 kilometres (15 miles) around Chagallu have good road transport facilities. Nidadavole railway junction, about 8 kilometres from Chagallu, provides added facilities. And similarly, the inland water transport from Nidadavole. The Andhra Sugars at Tanuku being 65 kilometres (40 miles) away, the ryots of this area found it inconvenient to transport their produce. With all these negative disadvantages and positive advantages, 'The Jeypore Sugar Company Limited' established a Sugar Factory on 9-2-1961 in the name of V. V. S. Sugars (Velagapudi Venkata Subbaiah Sugars—to commemorate the father of late Sri Velagapudi Ramakrishna, I.C.S., one of the industrial magnates and a Director of Industries Department in the Composite Madras state).

2. **Manufactures and Byproducts:** Sugar is manufactured in the factory. The byproducts are molasses, alcohol, bagasse (used for fuel purposes), denatured spirits, rectified spirits and filtered cake used as manure in fields.

3. **Staff:** The total staff is about 900 of whom 2 are of managerial category, 40 supervisory cadre, 150 clerical cadre while the remaining are workers. Deputy Plant Manager is in overall control of the factory. He is assisted by different section officers like Agricultural Officers, Chief Chemist, etc.

4. Agricultural Officers issue pamphlets periodically to educate the ryots in the latest scientific cultural practices, development of high yielding varieties, eradication of pests and diseases. Demonstration pits are also laid to educate the ryots. Agricultural Inspectors visit the fields and Agricultural Maistries are stationed in villages. There is one Maistry for Unagatla and Brahmanagudem villages who is stationed in Brahmanagudem.

5. **Loan Facilities:** The factory provides manures on loan basis. New varieties of seed also are given on loan. Since its inception, seed loan of Rs. 400 per acre in cash or kind carrying an interest of 6 percent per annum and manure loan of Rs. 400

at an interest of 9½ percent per annum are being provided by the factory. The factory also arranges bank loans on crops which amount to Rs. 75 lakhs to Rs. 1 crore. In 1969-70 the factory arranged Rs. 1,000 as cash loan per acre of sugarcane crop at an interest rate of 9½ percent per annum. These crop loans disbursed by the bank on behalf of the factory are recovered from out of the sale proceeds of the ryots made through the bank. In 1969-70 and 1970-71, the factory arranged loans through the Andhra Bank while in 1971-72 they were sanctioned by the State Bank of India.

6. Starting with 800 tons of sugarcane brought to the factory in the year of inception *i.e.*, 1961-62, it increased to 1,250 tons in 1965-66, 3,000 tons in 1968-69.

7. **Seed Variety :** In the beginning No. 527 was predominant which was gradually replaced by No. 997 as it matures early and contains more sucrose contents. The recovery was 10 percent (in 1971).

8. **Workers :** There were 700 unskilled workers in the factory and all of them are males (since only males are employed). They are paid Rs. 155 to Rs. 200 per month. 20 percent of the total wages bill is paid as bonus. Bonus is being paid since 1967. The factory works by three shifts—I shift : 4 A.M. to 12 Noon. II shift : 12 Noon to 8 P.M. and III shift : 8 P. M. to 4 A.M. Workers and supervisory staff engaged in processing attend to these shifts. The office working hours are from 7-30 A.M. to 11-30 A.M. and 1-00 P.M. to 5-00 P.M. A full-time compounder and a part-time doctor are appointed to look after the medical needs of workers.

9. **Workers' Unions :** There are two workers' unions—The Sugar Factory Workers' Union and The V.V.S. Sugars Employees' Union

10. There is one recreation club known as Ramakrishna Recreation Club. Games like Carroms, Table Tennis, Badminton, Volley Ball, Chess, Shuttle Cock, etc., are played. Dramas are enacted for *Dasara* and *Sri Rama Navami* festivals.

11. **Sugarcane Crop :** In 1961-62 sugarcane was raised in 2,000 acres only and in 1972 it increased to 15,000 acres. Upto 1961-62 Virginia tobacco was the chief commercial crop of the area and subsequently it was found that several villages in this area were not suitable for Virginia cultivation as the colour of the tobacco used to fade away after some time. Hence, this area was declared as a 'Non-Area' which means an area not fit

for cultivation of Virginia tobacco. However, for some time, the cultivators raised Virginia tobacco and sold it through tobacco cultivators in villages which were not declared as 'Non-Area' and faced several difficulties in realising the value of the proceeds and in certain cases, they were lost, as they could not be received.

12. Establishment of Sugar Factory at Chagallu came as a boon to the villagers in the area particularly to those declared as 'Non-Area villages'. In the result, there was a switch over from a declining and unremunerative Virginia tobacco with fluctuating fortunes to a more remunerative, stable and steady income yielding sugar-cane. Unagatla is no exception to this change. Prior to 1961 water facilities for irrigation were meagre. As the demand for sugar increased, the factory and the sugar-cane development council began exploring ways and means to increase the production by providing incentives. A subsidy of Rs. 500 for sinking bore well or filter point was provided and additional loans were granted liberally for sinking wells and filter points by the factory.

13. **Marketing:** The Maistries and Inspectors go round the sugarcane fields and issue passes to the growers basing on age and maturity of the crop. One pass is given per acre and once in three days passes are issued. The entire harvesting or cutting in a field will be completed within a month from the time of its maturity. The season commences from 15th November, and continues upto 20th April usually.

14. **Sugarcane Rates:** Sugar was declared as an essential commodity and the rate is fixed by the Central Government in consultation with the State Governments. The rates per ton of sugarcane are as follows :—

Year	*Price (per ton)*
	Rs.
1961-62	43.00
1967-68	110.00
1970-71	73.70
1971-72	73.70

Payments are made to the growers within 14 days of marketing the sugarcane.

Source : (1) Sri Ch. Subba Rao, B.A. Dy. Plant Manager,
(2) Sri D. Leelakrishna Murty, M.Com., Accountant.

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APPENDIX II

Table

DISTRIBUTION OF HOUSEHOLDS BY MAIN OCCUPATION

Sl. No.	*Main occupation*	*Number of*			
		Gowdla	*Kamma*	*Kapu*	*Setti balija*
1	2	3	4	5	6
1	Agricultural Labourer . .	26	6	9	19
2	Cultivator	9	17	8	3
3	Palmgur maker . . .	9	..	..	11
4	Services	..	..	..	..
5	Business	2	..	2	..
6	Basketmaker	..	..	..	..
7	Weaver	..	..	..	..
8	Oil seeds crusher operator . .	..	..	..	..
9	Coir maker	..	..	..	1
10	Washerman	..	..	..	..
11	Milkman	..	..	..	..
12	Goldsmith	..	..	..	..
13	Vessel polisher	..	..	..	..
14	Photo framer	..	..	1	..
15	Mason	..	..	1	..
16	Mechanic	..	..	1	..
17	Farm Manager	..	..	1	..
18	Cycle shop owner . . .	..	..	..	1
19	Bullock-cart owner . . .	..	..	1	..
20	Rice mill owner . . .	..	1	..	..
21	Blacksmith	..	..	..	..
22	Document writer . . .	..	..	..	..
23	Pig rearer	..	..	..	..
24	Land Survey officer . . .	..	..	..	..
25	Church service (Father) . .	..	..	..	..
26	Non-worker (Rentier) . . .	..	2	..	..
	TOTAL . .	**46**	**26**	**24**	**35**

1

AND CASTE/TRIBE/COMMUNITY, 1962 SURVEY

households

Sonapthi	*Golla*	*Telukula*	*Chakali*	*Uppara*	*Komati*	*Mangali*
7	8	9	10	11	12	13
1	4	1	..	1	..	1
..	..	..	1	..	..	..
..	..	..	..	..	..	..
..	..	..	..	..	..	..
..	1	..	..	..	3	..
..	..	..	..	1	..	..
2	..	..	..	..	..	..
..	..	2	..	..	..	..
..	..	..	..	..	..	..
..	..	..	7	..	..	..
..	1	..	..	..	..	..
..	..	..	..	..	..	..
..	..	..	..	..	..	..
..	..	..	..	..	..	..
..	..	..	..	..	..	..
..	..	..	..	..	..	..
..	..	..	..	..	..	..
..	..	..	..	..	..	..
..	..	..	..	..	..	..
..	..	..	..	..	..	..
1	..	..	..	..	..	..
1	..	..	..	..	..	..
..	..	..	..	..	..	..
..	..	..	..	..	..	..
..	..	..	..	..	..	..
..	..	..	..	..	..	..
5	**6**	**3**	**8**	**2**	**3**	**1**

Table

Sl. No.	Main occupation	Number of Kamsali	Kummari	Brahmin
1	2	14	15	16
1	Agricultural Labourer	..	..	..
2	Cultivator	..	1	..
3	Palmgur maker	..	..	..
4	Services	..	..	3
5	Business	..	..	..
6	Basketmaker	..	..	..
7	Weaver	..	..	..
8	Oil seeds crusher operator	..	..	..
9	Coir grader	..	..	..
10	Washerman	..	..	..
11	Milkman	..	..	..
12	Goldsmith	1	..	..
13	Vesselpolisher	1	..	..
14	Photo framer	..	..	..
15	Mason	..	..	..
16	Mechanic	..	..	..
17	Farm Manager	..	..	..
18	Cycle shop owner	..	..	..
19	Bullock-cart owner	..	..	..
20	Rice mill owner	..	..	..
21	Blacksmith	..	..	..
22	Document writer	..	..	1
23	Pig rearer	..	..	..
24	Land Survey officer	..	..	..
25	Church service (Father)	..	..	..
26	Non-worker (Rentier)	..	..	..
	TOTAL	2	1	4

Note : Komati and Kamsali are Synanymous with Vaisya and Viswabrahmin respectively.

1—Concld.

households

Madiga (S.C.)	*Mala (S.C.)*	*Dommara (S.C.)*	*Yerukula (S.T.)*	*Muslim*	*Christian*	*Total*
17	18	19	20	21	22	23
25	2	..	..	..	2	97
..	2	..	..	..	..	41
..	1	..	..	..	..	21
2	..	1	..	1	..	7
..	..	..	..	..	..	8
..	..	..	..	..	..	1
..	..	..	..	..	..	2
..	..	..	..	..	..	2
1	5	..	..	..	..	7
..	..	..	..	..	..	7
..	..	..	..	..	..	1
..	..	..	..	..	..	1
..	..	..	..	..	..	1
..	..	..	..	..	..	1
..	..	..	..	..	..	1
..	..	..	..	..	..	1
..	..	..	..	..	..	1
..	..	..	..	..	..	1
..	..	..	..	..	..	1
..	..	..	..	..	..	1
..	..	..	..	..	..	2
..	..	..	1	..	..	1
..	..	..	..	..	1	1
..	..	..	..	..	1	1
..	..	..	..	..	..	2
28	**10**	**1**	**1**	**1**	**4**	**211**

(Chapter III, Para 117)

Table

DISTRIBUTION OF HOUSEHOLDS BY

(1971

Caste/Tribe/Community	*Total No. of house-holds*	*Number o f*		
		Washer man	*Culti-vator*	*Agri-cultural labourer*
1	2	3	4	5
Scheduled Caste				
1. Dommari . . .	1	..	..	..
2. Madiga	5	..	..	1
3. Mala	6	..	1	2
Scheduled Tribe				
1. Yerukula . . .	3	..	..	..
Other Hindus				
1. Brahmin . . .	3	..	2	..
2. Chakali . . .	4	4	..	..
3. Golla . . .	3	..	1	..
4. Goundla . . .	14	..	6	4
5. Kamma . . .	9	..	9	..
6. Kansali (Viswabrahmin)	3	..	..	..
7. Kapu	12	..	7	2
8. Komati (Vysya) . .	4	..	2	..
9. Kummari . . .	1	..	..	..
10. Mangali . . .	3	..	..	..
11. Settibalija . . .	10	..	5	2
12. Medari	2	..	..	..
13. Kshatriya . . .	1	..	..	..
14. Pallekari . . .	1	..	..	..
15. Sale	3	..	..	..
16. Telukula . . .	4	..	..	..
17. Christian . . .	3	..	..	1
18. Muslim	3	..	..	..
TOTAL .	**98**	**4**	**33**	**12**

2

CASTE/TRIBE/COMMUNITY AND OCCUPATION

Re-study)

households engaged as

Business man	*Toddy tapper*	*Basket-maker*	*Barber*	*Teacher*	*Gold-smith*	*Cobb-ler*	*Medical practi-tioner*
6	7	8	9	10	11	12	13
..	..	..	..	..	..	..	..
..	..	..	..	..	..	2	..
1	2	..	..	..	..	..	..
..	..	2	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
1	..	..	..	..	..	..	..
1	3	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	2	..	..
2	..	..	..	..	..	..	..
2	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	3	..	..	..	..
1	2	..	..	..	..	..	..
..	..	2	..	..	..	..	..
..	..	..	..	..	..	..	1
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
2	..	..	..	..	..	..	..
..	..	..	..	2	..	..	..
..	..	..	..	1	..	..	1
10	**7**	**4**	**3**	**3**	**2**	**2**	**2**

Table

Caste/Tribe/Community	Number of Weaver	Watchman	Oil crusher operator	Cattle-rearer
1	14	15	16	17
Scheduled Caste				
1. Dommari	..	1	..	..
2. Madiga	..	1	..	..
3. Mala	..	..	..	..
Scheduled Tribe				
1. Yerukula	..	..	..	1
Other Hindus				
1. Brahmin	..	..	..	..
2. Chakali	..	..	..	..
3. Golla	..	..	..	1
4. Goundla	..	..	..	..
5. Kamma	..	..	..	..
6. Kamsali (Viswabrahmin)	..	..	..	..
7. Kapu	..	..	..	..
8. Komati (Vysya)	..	..	..	..
9. Kummari	..	..	..	..
10. Mangali	..	..	..	..
11. Settibalija	..	..	..	..
12. Medari	..	..	..	..
13. Kshatriya	..	..	..	..
14. Pallekari	..	..	..	..
15. Sale	2	..	..	..
16. Telukula	..	..	2	..
17. Christian	..	..	..	..
18. Muslim	..	..	..	..
TOTAL	2	2	2	2

2—Contd.

households engaged as

Clerk	*Electrician*	*Priest*	*Potter*	*Lime-manufacturer*	*Carpenter*	*Peon*	*Village Servant*
18	19	20	21	22	23	24	25
..	..	..	..	..	..	..	..
..	..	..	..	..	..	1	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	1	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
1	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	1	..	..
..	1	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	1	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	1	..	..	..
1	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	1
2	**1**	**1**	**1**	**1**	**1**	**1**	**1**

(Chapter III, Para 118)

Table 3

RELIGION AND NON-WORKERS BY MAIN ACTIVITY AND AGE-GROUP

Sl. No.	*Religion*	*Age-Group*	*Non-Workers*			*Full-time Students*		*Household Duties*		*Dependents & Infants*	
			Persons	*Males*	*Females*	*Males*	*Females*	*Males*	*Females*	*Males*	*Females*
1	2	3	4	5	6	7	8	9	10	11	12
1	Hindu . .	0—14	1,632	740	892	151	151	..	36	589	705
		15—34	359	21	338	21	..	..	313	..	25
		35—59	260	9	251	..	..	..	205	9	46
		60+	133	29	104	..	..	..	19	28	85
2	Christian . .	0—14	29	12	17	2	9	..	..	10	8
		15—34	10	5	5	4	..	..	4	1	1
		35—59	2	1	1	..	..	..	1	..	..
		60+	2	..	2	..	..	..	1	..	1
3	Islam . .	0—14	9	6	3	4	1	..	..	2	2
		15—34	..	..	..	..	..	..	..	..	..
		35—59	..	..	..	..	..	..	..	..	..
		60+	2	1	1	..	..	..	..	1	1
	Total .		2,438	824	1,614	182	161	..	579	640	874

Table 3—Contd.

Sl. No.	Religion	Age-Group	Retired		Rentiers & persons of independent means		Beggers and vagrants		Inmates of Penal, Mental and Charitable Institutions		Others	
			Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	13	14	15	16	17	18	19	20	21	22
1	Hindu	0—14	..	..	..	..	..	..	..	..	..	..
		15—34	..	..	..	..	..	..	..	..	..	..
		35—59	..	..	..	..	..	..	..	..	..	..
		60+	1	..	..	..	..	..	..	..	..	..
2	Christian	0—14	..	..	..	..	..	..	..	..	..	..
		15—34	..	..	..	..	..	..	..	..	..	..
		35—59	1	..	..	..	..	..	..	..	..	..
		60+	..	..	..	..	..	..	..	..	..	..
3	Islam	0—14	..	..	..	..	..	..	..	..	..	..
		15—34	..	..	..	..	..	..	..	..	..	..
		35—59	..	..	..	..	..	..	..	..	..	..
		60+	..	..	..	..	..	..	..	..	..	..
	Total		2	..	..	..	..	..	..	..	..	..

(Chapter III, Para 122)

Table

PLACE OF BIRTH, SEX, NON-

Sl. No.	Place of Birth	Sex	Total	Category of Full-time Students: Un-Married	Married	Widowed	Divorced / Separated
1	2	3	4	5	6	7	8
	Same Village .	Male	712	154	..	..	..
		Female	973	118	..	..	..
	Other Villages in the same district	Male	81	32	..	..	..
		Female	538	18	..	..	..
	Towns in the same district :						
1	Kovvur . .	Male	4	2	..	..	..
		Female	10	1	..	..	..
2	Eluru . . .	Male	1	..	..	..	..
		Female	..	..	..	..	..
3	Tadepalligudem .	Male	1	..	..	..	..
		Female	1	..	..	..	..
4	Tanuku . .	Male	..	..	..	..	..
		Female	3	1	..	..	..
5	Nidadavolu .	Male	4	1	..	..	..
		Female	9	3	..	..	..
6	Narsapur . .	Male	..	..	..	..	..
		Female	1	..	..	..	..
7	Bheemavaram .	Male	..	..	..	..	..
		Female	..	..	..	..	..

4

WORKERS BY ACTIVITY

Non-worker							
Household Duties			*Dependents & Infants*				
Un-Married	*Married*	*Widowed*	*Divorced/ Separated*	*Un-Married*	*Married*	*Widowed*	*Divorced/ Separated*
9	10	11	12	13	14	15	16
..	19	..	..	497	30	10	..
14	87	29	2	667	11	43	2
..	..	..	..	46	1	2	..
3	330	20	...	106	13	48	..
..	..	...	...	1	1	..	..
..	7	..	..	2	..	..	..
..	..	..	...	1	...	..	..
..	..	..	...	...	...	...	..
..	1	..	...	..	..	..	..
..	1	..	...	..	...	..	..
..	..	..	..	..	..	..	..
..	2	..	..	...	...	..	..
..	..	..	..	3	..	..	..
..	3	...	..	2	..	1	..
..	..	..	..	..	..	..	..
..	1	..	..	..	..	..	..
..	..	...	..	..	..	..	..
..	..	..	..	..	..	..	..

Table

Sl. No.	Place of Birth	Sex	Category of Retired: Un-Married	Married	Widowed	Divorced/ Separated
1	2	3	17	18	19	20
	Same Village	Male	..	..	1	1
		Female	..	..	..	..
	Other Villages in the same district	Male	..	..	..	..
		Female	..	..	..	..
	Towns in the same district :					
1	Kovvur	Male	..	..	..	..
		Female	..	..	..	..
2	Eluru	Male	..	..	..	..
		Female	..	..	..	..
3	Tadepalligudem	Male	..	..	..	..
		Female	..	..	..	..
4	Tanuku	Male	..	..	..	..
		Female	..	..	..	..
5	Nidadavolu	Male	..	..	..	..
		Female	..	..	..	..
6	Narsapur	Male	..	..	..	..
		Female	..	..	..	..
7	Bheemavaram	Male	..	..	..	..
		Female	..	..	..	..

4—Contd.

Non-worker							
Rentiers, persons of independent means				*Beggars & Vagrants*			
Unmarried	*Married*	*Widowed*	*Divorced/ Separated*	*Unmarried*	*Married*	*Widowed*	*Divorced/ Separated*
21	22	23	24	25	26	27	28
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..

Table

Sl. No.	Place of Birth		Sex	Total	Category of Full time Students: Un-Married	Married	Widowed	Divorced/ Separated
1	2		3	4	5	6	7	8
	OTHER DISTRICTS :							
1	East Godavari	Rural	Male	5	2	..	..	..
			Female	61	5	..	..	..
		Urban	Male	11	2	..	..	..
			Female	12	4	..	..	..
2	Krishna .	Rural	Male	1	..	..	..	..
			Female	1	..	..	..	..
		Urban	Male	..	..	..	..	..
			Female	3	..	..	..	..
3	Guntur .	Rural	Male	..	..	..	..	..
			Female	1	..	..	..	..
		Urban	Male	2	..	..	..	..
			Female	1	..	..	..	..
4	Kurnool .	Rural	Male	1	..	..	..	..
			Female	..	..	..	..	..
		Urban	Male	..	..	..	..	..
			Female	..	..	..	..	..
	OTHER STATE :							
	Orissa .	Urban	Male	1	..	..	..	..
			Female	..	..	..	..	..
	Total . .			2,438	343	..	..	..

4—Contd.

Non-worker							
Household Duties				Dependents & Infants			
Un-Married	Married	Widowed	Divorced/ Separated	Un-Married	Married	Widowed	Divorced Separated
9	10	11	12	13	14	15	16
..	..	..	..	1	2	..	..
..	39	5	2	4	1	5	..
..	6	1	..	1	1	..	..
..	4	1	..	3	..	..	..
..	..	..	..	1	..	..	..
..	..	..	..	1	..	..	..
..	..	..	..	..	..	..	..
..	2	..	..	1	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	1	..	..	..
..	..	..	..	2	..	..	..
..	..	..	..	1	..	..	..
..	..	..	..	1	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	1	..	..	..
..	..	..	..	..	..	..	..
17	502	56	4	1,348	60	109	2

Table

Sl. No.	Place of Birth		Sex	Category of Retired: Un-Married	Married	Widowed	Divorced Separated
1	2		3	17	18	19	20
	OTHER DISTRICTS :						
1	East Godavari	Rural	Male	..	..	..	..
			Female	..	..	..	..
		Urban	Male	..	..	..	..
			Female	..	..	..	..
2	Krishna	Rural	Male	..	..	..	..
			Female	..	..	..	..
		Urban	Male	..	..	..	..
			Female	..	..	..	..
3	Guntur	Rural	Male	..	..	..	..
			Female	..	..	..	..
		Urban	Male	..	..	..	..
			Female	..	..	..	..
4	Kurnool	Rural	Male	..	..	..	..
			Female	..	..	..	..
		Urban	Male	..	..	..	..
			Female	..	..	..	..
	OTHER STATE :						
	Orissa	Urban	Male	..	..	..	..
			Female	..	..	..	..
	Total			..	..	1	..

4—Contd.

Non-worker							
Retired persons of independent means				*Beggars & Vagrants*			
Un-Marri-ed	*Marri-ed*	*Wi-dowed*	*Divorced Separa-ted*	*Un-Marri-ed*	*Marri-ed*	*Wi-dowed*	*Divorced Separd-ted*
21	22	23	24	25	26	27	28
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..

(Chapter III, Para 123)

Table

PLACE OF LAST RESIDENCE, SEX,

Sl. No.	*Place of Last Residence*	*Sex*	*Total*	*Non-Workers*		
				Un-married	*Married*	*Widowed*
1	2	3	4	5	6	7
	Same Village .	Male	2,054	666	20	14
		Female	1,264	754	152	68
	Other villages in	Male	216	80	1	2
	the same district.	Female	905	110	347	61
	TOWNS IN THE SAME DISTRICT					
1	Kovvur .	Male	7	3	1	..
		Famale	20	5	5	1
2	Nidadavolu .	Male	2	1	1	..
		Female	18	4	5	2
3	Tadepalligudem	Male	5	2	1	..
		Female	3	..	2	1
4	Tanuku .	Male	..	..	..	..
		Female	4	..	..	..
5	Narsapur .	Male	2	..	..	..
		Female	..	..	..	..
6	Eluru .	Male	1	..	..	..
		Female	2	..	..	..
7	Bheemavaram .	Male	..	..	..	..
		Female	..	..	..	..

5

WORKING STATUS AND MARITAL STATUS

Non-Workers		Workers				
Divorced/ Separated	*Total Non-Workers*	*Un-married*	*Married*	*Widowed*	*Divorced/ Separated*	*Total Workers*
8	9	10	11	12	13	14
..	700	343	972	31	8	1,354
2	976	58	179	48	3	288
..	83	36	90	5	2	133
4	522	9	330	41	3	383
..	4	1	1	..	1	3
..	11	1	8	..	..	9
..	2	..	..	..	..	..
..	11	3	3	1	..	7
..	3	..	2	..	..	2
..	3	..	..	..	..	..
..	..	..	..	..	..	..
..	..	..	3	1	..	4
..	..	..	2	..	..	2
..	..	..	..	..	..	..
..	..	..	1	..	..	1
..	..	..	2	..	..	2
..	..	..	..	..	..	..
..	..	..	..	..	..	..

Table

Sl. No.	Place of Birth Residence		Sex	Total	Non-Workers		
					Un-Married	Married	Widowed
1	2		3	4	5	6	7
OTHER DISTRICTS OF THE STATE							
1	East Godavari	Rural	Male	10	3	3	..
			Female	111	10	42	16
		Urban	Male	33	9	11	..
			Female	28	6	5	2
2	Visakhapatnam	Rural	Male	1	1	..	..
			Female	..	..	..	..
		Urban	Male	..	..	..	..
			Female	2	1	1	..
3	Krishna .	Rural	Male	1	1	..	..
			Female	..	..	..	..
		Urban	Male	1	..	..	..
			Female	3	1	2	..
4	Guntur . .	Rural	Male	..	..	..	..
			Female	1	1	..	..
		Urban	Male	3	2	..	..
			Female	4	3	1	..
5	Kurnool .	Rural	Male	1	1	..	..
			Female	..	..	..	..
		Urban	Male	..	..	..	..
			Female	..	..	..	..
OTHER STATE :							
	Orissa . .	Rural	Male	..	..	..	..
			Female	..	..	..	..
		Urban	Male	1	1	..	..
			Female	..	..	..	..
	Total .			4,703	1,665	600	167

5—Contd.

Divorced/ Separated	Total Non-Workers	Workers				Total Workers
		Un-Married	Married	Widowed	Divorced/ Separated	
8	9	10	11	12	13	14
..	6	1	2	1	..	4
..	68	2	32	8	1	43
..	20	5	8	..	..	13
..	13	4	9	2	..	15
..	1	..	..	..	..	..
..	..	..	..	..	..	..
..	..	..	..	..	..	..
..	2	..	..	..	..	..
..	1	..	..	..	..	..
..	..	..	..	..	..	..
..	..	..	1	..	..	1
..	3	..	..	..	..	..
..	..	..	..	..	..	..
..	1	..	..	..	..	..
..	2	..	1	..	..	1
..	4	..	..	..	..	..
..	1	..	..	..	..	..
..	..	..	..	..	..	..
..	..	..	..	..	..	..
..	..	..	..	..	..	..
..	..	..	..	..	..	..
..	1	..	..	..	..	..
..	..	..	..	..	..	..
6	2,438	463	1,646	138	18	2,265

(Chapter II, Paras 124 & 132).

Table

PLACE OF BIRTH, SEX, WORKING

Sl. No.	*Place of Birth*	*Sex*	*Total*	*Non-Workers*		
				Un-married	*Mar-ried*	*Wido-wed*
1	2	3	4	5	6	7
	Same Village .	Male	2,060	651	49	11
		Female	1,283	763	134	72
	Other villages in the same district	Male	214	78	1	2
		Female	889	127	343	68
	TOWNS IN THE SAME DISTRICT					
1.	Kovvur . .	Male	7	3	1	..
		Female	18	3	7	..
2.	Tanuku . .	Male	..	..	..	..
		Female	7	1	1	1
3.	Eluru . .	Male	4	1	..	..
		Female	2	..	..	..
4.	Nidadavolu .	Male	5	4	..	..
		Female	11	4	4	1
5.	Bheemavaram .	Male	1	..	..	..
		Female	..	..	..	..
6.	Narsapur . .	Male	1	..	..	..
		Female	1	..	1	..
7.	Tadepalligudem .	Male	1	..	1	..
		Female	2	..	1	..

6

STATUS AND MARITAL STATUS

Divorced/ Separated	Total Non Workers	Workers				Total Workers
		Unmarried	Married	Widowed	Divorced/ Separated	
8	9	10	11	12	13	14
1	712	361	947	33	7	1,348
4	973	41	215	49	5	310
..	81	33	92	6	2	133
..	538	4	315	30	2	351
..	4	..	2	..	1	3
..	10	..	7	1	..	8
..	..	..	..	..	..	..
..	3	..	2	2	..	4
..	1	1	2	..	..	3
..	..	..	2	..	..	2
..	4	1	..	..	..	1
..	9	..	2	..	..	2
..	..	..	1	..	..	1
..	..	..	..	..	..	..
..	..	..	1	..	..	1
..	1	..	..	..	..	..
..	1	..	..	..	..	..
..	1	..	..	1	..	1

Table

Sl. No.	Place of Birth		Sex	Non-Workers			
				Total	Un-Married	Married	Widowed
1	2		3	4	5	6	7
	OTHER DISTRICTS OF THE STATE						
1.	East Godavari .	Rural	Male	12	3	2	..
			Female	113	7	43	11
		Urban	Male	26	5	6	..
			Female	29	6	4	1
2.	Visakhapatnam .	Rural	Male	1	..	..	..
			Female	2	..	..	..
		Urban	Male	..	..	..	..
			Female	..	..	..	..
3.	Krishna						
		Rural	Male	1	1	..	..
			Female	1	1	..	..
		Urban	Male	1	..	..	..
			Female	3	1	2	..
4.	Kurnool	Rural	Male	1	1	..	..
			Female	..	..	..	..
		Urban	Male	..	..	..	..
			Female	..	..	..	..
5.	Guntur .	Rural	Male	..	..	..	..
			Female	1	1	..	..
		Urban	Male	2	2	..	..
			Female	3	1	..	..
	OTHER STATES OF THE COUNTRY						
	Orissa . .	Rural	Male	..	..	..	..
			Female	..	..	..	..
		Urban	Male	1	1	..	..
			Female	..	..	..	..
	Total . .			4,703	1,665	600	167

←Contd.

Divorced/ Separated	Total Non Workers	Workers				Total Workers
		Un-Married	Married	Widowed	Divorced/ Separated	
8	9	10	11	12	13	14
..	5	1	5	1	..	7
..	61	5	33	13	1	52
..	11	9	6	..	..	15
..	12	5	10	2	..	17
..	..	1	..	..	..	1
..	..	1	1	..	..	2
..	..	..	..	..	..	..
..	..	..	..	..	..	..
..	1	..	..	..	..	..
..	1	..	..	..	..	..
..	..	..	1	..	..	1
..	3	..	..	..	..	..
..	1	..	..	..	..	..
..	..	..	..	..	..	..
..	..	..	..	..	..	..
..	..	..	..	..	..	..
..	..	..	..	..	..	..
..	1	..	..	..	..	..
..	2	..	..	..	..	..
..	1	..	2	..	..	2
..	..	..	..	..	..	..
..	..	..	..	..	..	..
..	1	..	..	..	..	..
..	..	..	..	..	..	..
6	2,438	463	1,646	138	18	2,265

(Chapter III, Paras 125 & 132)

Table 7

SCHEDULED CASTES AND NON-WORKERS BY MAIN ACTIVITY AND AGE-GROUP

Sl. No.	Scheduled Caste	Age-Group	Number of Non-workers whose main activity is: Total		Full-time Students		Household duties		Dependents and infants	
			Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11
1.	Mala . .	0—14	46	47	12	10	..	..	34	37
		15—34	3	2	2	..	..	2	1	..
		35—59	2	3	..	..	..	3	2	..
		60+	2	3	..	..	..	1	2	2
2.	Madiga . .	0—14	61	75	18	15	..	..	43	60
		15—34	8	8	3	..	..	7	5	1
		35—59	6	5	..	..	..	2	6	3
		60+	10	2	..	..	..	..	10	2
3.	Dommara . .	0—14	..	..	..	..	..	..	..	..
		15—34	..	..	..	..	..	..	..	..
		35—59	..	1	..	..	..	1	..	..
		60+	..	..	..	..	..	..	..	..
	Total .		138	146	35	25	..	16	103	105

Table 7—Contd.

Sl. No.	Scheduled Caste	Age-group	Number of Non-workers whose main activity is: Retired		Rentiers & persons of independent means		Beggars & Vagrants		Inmates of Penal, Mental & Charitable Institutions	
			Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	12	13	14	15	16	17	18	19
1.	Mala.	0—14	..	..	..	..	..	..	..	..
		15—34	..	..	..	..	..	..	..	..
		35—59	..	..	..	..	..	..	..	..
		60+	..	..	..	..	..	..	..	..
2.	Madiga.	0—14	..	..	..	..	..	..	..	..
		15—34	..	..	..	..	..	..	..	..
		35—59	..	..	..	..	..	..	..	..
		60+	..	..	..	..	..	..	..	..
3.	Dommara.	0—14	..	..	..	..	..	..	..	..
		15—34	..	..	..	..	..	..	..	..
		35—59	..	..	..	..	..	..	..	..
		60+	..	..	..	..	..	..	..	..
	Total		..	..	..	..	..	..	..	.

(Chapter III, Para 126 & 127)

Table 8

SCHEDULED TRIBE AND NON-WORKERS BY MAIN ACTIVITY AND AGE-GROUP

Sl. No.	Scheduled Tribe	Age-group	Number of Non-workers whose main activity is							
			Total		Full-time students		Household duties		Dependents & infants	
			Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11
1.	Yerukula . .	0—14	2	..	..	..	..	..	2	..
		15—34	..	3	..	..	..	3	..	..
		35—59	..	1	..	..	..	1	..	..
		60+	1	2	..	..	..	1	1	1
	TOTAL .		3	6	..	..	..	5	3	1

Table 8—Contd.

Sl. No.	*Scheduled Tribe*	*Age-group*	*Number of Non-workers whose main activity is*							
			Retired		*Rentiers & persons of independent means*		*Beggars & Vagrants*		*Inmates of Penal, Mental & Charitable Institutions*	
			Males	*Females*	*Males*	*Females*	*Males*	*Females*	*Males*	*Females*
1	2	3	12	13	14	15	16	17	18	19
1.	Yerukula	0—14	..	..	..	..	..	..	..	..
		15—34	..	..	..	..	..	..	..	..
		35—59	..	..	..	..	..	..	..	..
		60+	..	..	..	..	..	..	..	..
	TOTAL		..	..	..	..	..	..	..	..

(Chapter III, Paras 128 & 129)

Table

PLACE OF BIRTH, SEX, INDUSTRIAL CATEGORY

Sl. No.	*Place of Birth*	*Sex*	*Total*	*Category of Cultivator*			
				UM	*M*	*W*	*D/S*
1	2	3	4	5	6	7	8
	Same village	Male	1,348	126	251	4	1
		Female	310	3	16	1	1
	Other Villages in the same district	Male	133	10	7	..	..
		Female	351	1	11	..	..
	TOWNS IN THE SAME DISTRICT						
1.	Kovvur	Male	3	..	..	..	..
		Female	8	..	..	..	..
2.	Eluru	Male	3	..	..	..	..
		Female	2	..	..	..	..
3.	Tadepalligudem	Male	..	..	..	..	..
		Female	1	..	..	..	..
4.	Tanuku	Male	..	..	..	..	..
		Female	4	..	..	..	..
5.	Bheemavaram	Male	1	..	..	..	..
		Female	..	..	..	..	..
6.	Nidadavolu	Male	1	..	..	..	..
		Female	2	..	..	..	..
7.	Narsapur	Male	1	..	..	..	..
		Female	..	..	..	..	..
	OTHER DISTRICTS OF THE STATE						
1.	Visakhapatnam Urban	Male	1	..	..	..	..
		Female	2	..	..	..	..
2.	East Godavari Rural	Male	7	1	..	..	..
		Female	52	..	..	1	..
	Urban	Male	15	1	..	..	..
		Female	17	..	..	..	..
3.	Krishna Rural	Male	..	..	..	..	..
		Female	..	..	..	..	..
	Urban	Male	1	..	..	..	..
		Female	..	..	..	..	..
4.	Guntur Rural	Male	..	..	..	..	..
		Female	..	..	..	..	..
	Urban	Male	..	..	..	..	..
		Female	2	..	..	..	..
	Total		2,265	142	285	6	2

9

OF WORKERS AND MARITAL STATUS

Worker											
Agricultural labourer				Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and allied activities				Manufacturing, Servicing and Repairs			
UM	M	W	D/S	UM	M	W	D/S	UM	M	W	D/S
9	10	11	12	13	14	15	16	17	18	19	20
217	513	18	6	2	7	..	..	4	60	1	..
34	188	41	4	..	..	..	..	..	1	..	..
21	51	3	2	..	..	..	..	3	15	..	..
3	269	25	1	..	..	..	..	..	4	..	1
..	..	..	..	..	..	..	..	..	..	..	1
..	6	1	..	..	..	..	..	..	1	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	2	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	1	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	2	2	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	1	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	1	..	..	..
1	1	..	..	..	..	..	..	..	..	..	..
..	1	1	..	..	..	..	..	..	..	..	..
5	32	11	1	..	..	..	..	..	..	..	..
6	3	..	..	..	..	..	..	2	..	..	..
3	3	1	..	..	..	..	..	2	7	1	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	1	..	..	..	..	..	..	..	..	..	..
90	1,073	104	14	2	7	..	..	12	88	2	2

Table

Sl. No.	Place of Birth		Sex	Construction			
				UM	M	W	D/S
1	2		3	21	22	23	24
	Same village		Male	..	4	..	..
			Female	..	..	..	..
	Other Villages in the same District		Male	..	..	..	..
			Female	..	..	..	..
	TOWNS IN THE SAME DISTRICT						
1.	Kovvur		Male	..	..	..	..
			Female	..	..	..	..
2.	Eluru		Male	..	..	..	..
			Female	..	..	..	..
3.	Tadepalligudem		Male	..	..	..	..
			Female	..	..	..	..
4.	Tanuku		Male	..	..	..	..
			Female	..	..	..	..
5.	Bheemavaram		Male	..	..	..	..
			Female	..	..	..	..
6.	Nidadavolu		Male	..	..	..	..
			Female	..	..	..	..
7.	Narsapur		Male	..	..	..	..
			Female	..	..	..	..
	OTHER DISTRICTS OF THE STATE						
1.	Visakhapatnam	Urban	Male	..	..	..	..
			Female	..	..	..	..
2.	East Godavari	Rural	Male	..	..	..	..
			Female	..	..	..	..
		Urban	Male	..	1	..	..
			Female	..	..	..	..
3.	Krishna	Rural	Male	..	..	..	..
			Female	..	..	..	..
		Urban	Male	..	..	..	..
			Female	..	..	..	..
4.	Guntur	Rural	Male	..	..	..	..
			Female	..	..	..	..
		Urban	Male	..	..	..	..
			Female	..	..	..	..
	Total			..	**5**	..	..

9—Contd.

Trade and Commerce				*Transport, Storage and Communications*				*Other Services*			
UM	*M*	*W*	*D/S*	*UM*	*M*	*W*	*D/S*	*UM*	*M*	*W*	*D/S*
25	26	27	28	29	30	31	32	33	34	35	36
9	64	2	..	..	2	..	..	3	46	8	..
1	1	2	..	..	..	..	..	3	9	5	..
..	5	..	..	..	1	..	..	2	10	3	..
..	1	2	..	..	..	..	..	..	30	3	..
..	..	..	..	..	..	..	..	..	2	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	1	2	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	1	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	1	..	..
..	..	..	..	..	..	..	..	1	..	..	..
..	..	..	..	..	..	..	..	..	1	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	1	..	..	..	1	..	..	..	2	..	..
..	1	..	..	..	..	..	..	..	..	1	..
..	..	..	..	..	..	..	..	..	2	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	1	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	1	..	..
10	**73**	**6**	..	..	**4**	..	..	**10**	**108**	**20**	..

(Chapter III, Paras 131 & 132)

Table 10

RELIGION BY MAIN ACTIVITY AND AGE-GROUP AND INDUSTRIAL CATEGORY OF WORKERS

Religion	*Age Group*	*Sex*	*Total*	*Non-Workers*	*Workers*	*Industrial Category of Workers*			
						Cultivators	*Agricultural labourers*	*Live stock, Forestry, Fishing Hunting, Plantations, Orchards, and allied activities*	*Mining & Quarrying*
1	2	3	4	5	6	7	8	9	10
Hindu . . .	0—14	Males	876	772	104	15	81	1	..
		Females	953	892	61	3	54	..	..
	15—19	Males	214	4	210	78	115	1	..
		Females	187	92	95	5	79	..	..
	20+	Males	1,208	25	1,183	307	640	7	..
		Females	1,179	600	579	26	498	..	..
Christian . .	0—14	Males	12	12	..	..	..	..	..
		Females	17	17	..	..	..	..	..
	15—19	Males	2	2	..	..	..	..	..
		Females	1	1	..	..	..	..	..
	20+	Males	15	2	13	1	4	..	..
		Females	21	6	15	..	7	..	..

Table 10—Contd.

1	2	3	4	5	6	7	8	9	10
Muslim . .	0—14	Males	7	6	1	..	1	..	..
		Females	3	3	..	..	..	..	..
	15—19	Males	1	..	1	..	1	..	..
		Females	..	..	..	..	..	..	..
	20+	Males	3	1	2	..	..	..	..
		Females	4	3	1	..	1	..	..
Total			**4,703**	**2,438**	**2,265**	**435**	**1,481**	**9**	..

Table 10—Contd.

Religion	Age-Group	Sex	Industrial Category of Workers					
			Manufacturing, Processing, Servicing & Repairs in		Construction	Trade and Commerce	Transport, storage, and communications	other Services
			Houshold Industry	Other than household Industry.				
1	2	3	11	12	13	14	15	16
Hindu . . .	0—14	Males	2	3	..	1	..	1
		Females	1	..	..	1	..	2
	15—19	Males	..	5	..	6	..	5
		Females	1	..	..	..	..	10
	20+	Males	29	47	5	74	4	70
		Females	5	9	..	7	..	34
Christian . . .	0—14	Males	..	..	..	..	..	..
		Females	..	..	..	..	..	..
	15—19	Males	..	..	..	..	..	..
		Females	..	..	..	..	..	..
	20+	Males	..	1	..	..	..	7
		Females	..	1	..	..	..	7

Table 10—Contd.

1	2	3	11	12	13	14	15	16
Muslim . . .	0—14	Males	..	..	..	..	..	..
		Females	..	..	..	..	..	..
	15—19	Males	..	..	..	..	..	..
		Females	..	..	..	..	..	..
	20+	Males	..	..	..	..	..	2
		Females	..	..	..	..	..	..
Total			**38**	**66**	**5**	**89**	**4**	**138**

(Chapter III, Paras 133—136)

Table 11

RELIGION AND OCCUPATION OF WORKERS AND PLACE OF WORK

Sl. No.	Religion	Total		Cultivator					
				Same Village		Other Village		Town	
		Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
1.	Hindu . . .	1,499	733	400	34	..	..	..	..
2.	Christian. . .	14	14	1	..	..	..	..	..
3.	Muslim . . .	4	1	..	..	..	..	..	..
	Total .	**1,517**	**748**	**401**	**34**	..	..	..	..

Sl. No.	Religion	Agricultural Labourer						Basket Maker					
		Same Village		Other Village		Town		Same Village		Other Village		Town	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	11	12	13	14	15	16	17	18	19	20	21	22
1.	Hindu .	836	631	..	..	..	..	5	2	..	..	..	..
2.	Christian	4	7	..	..	..	..	..	..	..	..	..	..
3.	Muslim .	2	1	..	..	..	..	..	..	..	..	..	..
	Total .	**842**	**639**	..	..	..	..	**5**	**2**	..	..	..	..

Table 11—Contd.

Sl. No.	Religion	Coir Grader						Palmgur Maker					
		Same Village		Other Village		Town		Same Village		Other Village		Town	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	23	24	25	26	27	28	29	30	31	32	33	34
1.	Hindu .	8	7	..	..	..	..	5	2	..	..	..	..
2.	Christian .	1	1	..	..	..	..	..	..	..	..	..	..
3.	Muslim .	..	..	..	..	..	..	..	..	..	..	..	..
	Total .	**9**	**8**	..	..	..	..	**5**	**2**	..	..	..	..

Sl. No.	Religion	Weaver						Washerman					
		Same Village		Other Village		Town		Same Village		Other Village		Town	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	35	36	37	38	39	40	41	42	43	44	45	46
1.	Hindu .	6	5	..	..	..	..	50	42	..	..	..	..
2.	Christian .	..	..	..	..	..	..	..	..	..	..	..	..
3.	Muslim .	..	..	..	..	..	..	..	..	..	..	..	..
	Total .	**6**	**5**	..	..	..	..	**50**	**42**	..	..	..	..

Table 11—Contd.

Sl. No.	Religion	Teacher						Village Midwife					
		Same Village		Other Village		Town		Same Village		Other Village		Town	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	47	48	49	50	51	52	53	54	55	56	57	58
1	Hindu .	5	2	1	..	..	..	..	..	..	..	..	..
2	Christian .	5	5	..	..	..	..	..	1	..	..	..	..
3	Muslim .	..	..	..	..	..	..	..	..	..	..	..	..
	Total .	10	7	1	..	..	..	..	1	..	..	..	..

Sl. No.	Religion	Businessman						Servant					
		Same Village		Other Village		Town		Same Village		Other Village		Town	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	59	60	61	62	63	64	65	66	67	68	69	70
1	Hindu .	80	8	1	..	..	..	..	1	..	..	..	..
2	Christian .	..	..	..	..	..	..	..	..	..	..	..	..
3	Muslim .	..	..	..	..	..	..	..	..	..	..	..	..
	Total .	80	8	1	..	..	..	..	1	..	..	..	..

Table 11—Contd.

Sl. No.	Religion	Clerk										Peon	
		Same Village		Other Village		Town				Other State (Urban)		Same Village	
						Kovvur		Nidadavole		Bombay			
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	71	72	73	74	75	76	77	78	79	80	81	82
1	Hindu .	4	..	2	..	1	..	2	..	1	..	4	1
2	Christian .	..	..	..	..	..	..	..	..	..	..	..	..
3	Muslim .	..	..	..	..	..	..	..	..	..	..	1	..
	Total .	4	..	2	..	1	..	2	..	1	..	5	1

Sl. No.	Religion	Peon						Mason					
		Other Village		Town				Same Village		Other Village		Town	
				Kovvur		Vijayawada							
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	83	84	85	86	87	88	89	90	91	92	93	94
1	Hindu .	2	..	1	..	1	..	2	..	..	..	..	..
2	Christian .	..	..	..	..	..	..	..	..	..	..	..	..
3	Muslim .	..	..	..	..	..	..	..	..	..	..	..	..
	Total .	2	..	1	..	1	..	2	..	..	..	..	..

Table 11—Contd.

Sl. No.	Religion	Blacksmith						Barber					
		Same Village		Other Village		Town		Same Village		Other Village		Town	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	95	96	97	98	99	100	101	102	103	104	105	106
1	Hindu . .	5	..	..	..	..	..	7	..	1	..	..	..
2	Christian .	..	..	..	..	..	..	..	..	..	..	..	..
3	Muslim .	..	..	..	..	..	..	..	..	..	..	..	..
	Total .	5	..	..	..	..	..	7	..	1	..	..	..

Sl. No.	Religion	Carpenter						Tailor					
		Same Village		Other Village		Town		Same Village		Other Village		Town	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	107	108	109	110	111	112	113	114	115	116	117	118
1	Hindu . .	9	..	..	..	..	..	11	..	..	..	..	..
2	Christian .	..	..	..	..	..	..	..	..	..	..	..	..
3	Muslim .	..	..	..	..	..	..	..	..	..	..	..	..
	Total .	9	..	..	..	..	..	11	..	..	..	..	..

Table 11—Contd.

Sl. No.	Religion	Mechanic						Cattle Rearer					
		Same Village		Other Village		Town		Same Village		Other Village		Town	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	119	120	121	122	123	124	125	126	127	128	129	130
1	Hindu .	7	..	..	..	..	..	9	..	..	..	..	..
2	Christian .	..	..	..	..	..	..	..	..	..	..	..	..
3	Muslim .	..	..	..	..	..	..	..	..	..	..	..	..
	Total .	7	..	..	..	..	..	9	..	..	..	..	..

Sl. No.	Religion	Doctor						Bore Driller					
		Same Village		Other Village		Town		Same Village		Other Village		Town	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	2	131	132	133	134	135	136	137	138	139	140	141	142
	Hindu .	2	..	..	..	..	..	3	..	..	..	..	..
	Christian .	..	..	..	..	..	..	..	..	..	..	..	..
	Muslim .	1	..	..	..	..	..	..	..	..	..	..	..
	Total .	3	..	..	..	..	..	3	..	..	..	..	..

Table 11—Contd.

Sl. No.	Religion	Oil Crusher Operator						Goldsmith					
		Same Village		Other Village		Town		Same Village		Other Village		Town	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	143	144	145	146	147	148	149	150	151	152	153	154
1	Hindu.	5	..	..	..	..	..	7	..	..	..	..	..
2	Christian	..	..	..	..	..	..	..	..	..	..	..	..
3	Muslim	..	..	..	..	..	..	..	..	..	..	..	..
	Total	5	..	..	..	..	..	7	..	..	..	..	..

Sl. No.	Religion	Tanner						Cobbler					
		Same Village		Other Village		Town		Same Village		Other Village		Town	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	155	156	157	158	159	160	161	162	163	164	165	166
1	Hindu	1	..	..	..	..	..	1	..	..	..	..	..
2	Christian	..	..	..	..	..	..	..	..	..	..	..	..
3	Muslim	..	..	..	..	..	..	..	..	..	..	..	..
	Total	1	..	..	..	..	..	1	..	..	..	..	..

Table 11—Contd.

Sl. No.	Religion	Grinder operator in Rice Mill						Machine Operator					
		Same Village		Other Village		Town		Same Village		Other Village		Town	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	167	168	169	170	171	172	173	174	175	176	177	178
1	Hindu .	1	..	..	..	..	..	..	..	1	..	..	..
2	Christian .	..	..	..	..	..	..	..	..	..	..	..	..
3	Muslim .	..	..	..	..	..	..	..	..	..	..	..	..
	Total .	1	..	..	..	..	..	..	..	1	..	..	..

Sl. No.	Religion	Rickshaw Driver						Potter					
		Same Village		Other Village		Town		Same Village		Other Village		Town	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	179	180	181	182	183	184	185	186	187	188	189	190
1	Hindu .	1	..	..	..	..	..	1	..	..	..	..	..
2	Christian .	..	..	..	..	..	..	..	..	..	..	..	..
3	Muslim .	..	..	..	..	..	..	..	..	..	..	..	..
	Total .	1	..	..	..	..	..	1	..	..	..	..	..

Table 11—Contd.

Sl. No.	Religion	Purohit						Draughtsman					
		Same Village		Other village		Town		Same Village		Other Village		Town	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	191	192	193	194	195	196	197	198	199	200	201	202
1	Hindu	1	..	..	..	..	..	1	..	..	..	..	..
2	Christian	..	..	..	..	..	..	..	..	..	..	..	..
3	Muslim	..	..	..	..	..	..	..	..	..	..	..	..
	Total	1	..	..	..	..	..	1	..	..	..	..	..

Sl. No.	Religion	Religious Preacher						Van Boy					
		Same Village		Other Village		Town		Same Village		Other Village		Town	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	203	204	205	206	207	208	209	210	211	212	213	214
1	Hindu	..	..	..	..	..	..	..	..	1	..	..	..
2	Christian	2	1	..	..	..	..	..	..	..	..	..	..
3	Muslim	..	..	..	..	..	..	..	..	..	..	..	..
	Total	2	1	..	..	..	..	..	..	1	..	..	..

Table 11—Contd.

Sl. No.	Religion	Field man						Casual Labourer (Cooli)					
		Same Village		Other Village		Town		Same Village		Other Village		Town	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	215	216	217	218	219	220	221	222	223	224	225	226
1	Hindu .	..	..	1	..	..	..	..	..	2	..	..	..
2	Christian .	..	..	..	..	..	..	..	..	..	..	..	..
3	Muslim .	..	..	..	..	..	..	..	..	..	..	..	..
	Total .	..	..	1	..	..	..	..	..	2	..	..	..

Sl. No.	Religion	Aluminium vessels Repairer						Watchman					
		Same Village		Other Village		Town		Same Village		Other Village		Town	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	227	228	229	230	231	232	233	234	235	236	237	238
1	Hindu . .	1	..	..	..	..	..	..	..	1	..	..	..
2	Christian .	..	..	..	..	..	..	..	..	..	..	..	..
3	Muslim .	..	..	..	..	..	..	..	..	..	..	..	..
	Total	1	..	..	..	..	..	..	..	1	..	..	..

(Chapter III, Para 137)

Table 12

DISTRIBUTION OF NON-WORKERS BY SEX, AGE AND TYPE OF ACTIVITY

Sl. No.	Age-Group	No. of non-workers who are													
		Full-time Students		Household Duties		Dependents		Infants		Retired		Disabled		Total	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1	0—14	43	39	1	24	20	20	40	39	..	..	..	..	104	122
2	15—19	6	..	..	19	..	..	..	..	..	..	..	..	6	19
3	20—24	..	..	..	12	3	..	..	..	..	..	3	..	6	12
4	25—29	..	..	..	8	..	..	..	..	..	..	..	..	..	8
5	30—39	..	..	..	23	..	..	..	..	..	..	..	..	..	23
6	40—49	..	..	..	19	..	..	..	..	..	..	..	..	..	19
7	50—59	..	..	..	18	..	..	..	..	..	..	..	..	..	18
8	60+	..	..	..	5	3	4	..	..	1	1	..	..	4	10
	Total	**49**	**39**	**1**	**128**	**26**	**24**	**40**	**39**	**1**	**1**	**3**	..	**120**	**231**

(Chapter III, Para 135 & 140)

TABLE 13

Table

DISTRIBUTION OF WORKERS AND NON-WORKERS BY SEX,

Sl. No.	*Caste/Tribe/Community*	*Number of households*	*Total*		
			Persons	*Males*	*Females*
1	2	3	4	5	6
	I. HINDU :				
1	Brahmin	3	23	11	12
2	Chakali	4	25	13	12
3	Dommari (S.C.)	1	4	3	1
4	Golla	3	16	8	8
5	Goundla	15	83	40	43
6	Kapu	12	86	46	40
7	Kamma	10	50	30	20
8	Viswabrahmin	3	11	6	5
9	Komati(Vysya)	4	28	12	16
10	Kshatriya	1	7	5	2
11	Kummari	1	8	4	4
12	Madiga (S.C.)	5	22	14	8
13	Mala (S.C.)	6	26	13	13
14	Mangali	3	14	7	7
15	Medari	2	12	7	5
16	Pallekari	1	4	2	2
17	Sale	3	14	5	9
18	Settibalija	10	67	34	33
19	Telukula	4	21	9	12
20	Yerukala (S.T.)	3	13	7	6
II.	CHRISTIAN	3	18	8	10
III.	MUSLIM	3	24	12	12
	TOTAL	100	576	296	280

13

CASTE OR TRIBE OR COMMUNITY AND BROAD AGE-GROUP

0-14 *Years*					
Workers			*Non-Workers*		
Persons	*Males*	*Females*	*Persons*	*Males*	*Females*
7	8	9	10	11	12
..	..	..	10	5	5
1	1	..	11	6	5
1	1	..	..	..	..
2	2	..	2	..	2
2	1	1	35	15	20
3	3	..	34	17	17
3	3	..	14	7	7
..	..	..	4	3	1
..	..	..	12	3	9
..	..	..	5	4	1
2	2	..	2	..	2
..	..	..	9	7	2
..	..	..	11	4	7
..	..	..	6	4	2
..	..	..	5	2	3
..	..	..	1	1	..
..	..	..	7	1	6
3	2	1	23	9	14
..	..	..	10	5	5
1	..	1	3	2	1
..	..	..	8	2	6
..	..	..	14	7	7
18	15	3	226	104	122

Table

Sl. No.	Caste/Tribe/Community	15-59 Workers		
		Persons	Males	Females
	2	13	14	15
I.	HINDU :			
1	Brahmin	5	5	..
2	Chakali	8	4	4
3	Dommari (S.C.)	3	2	1
4	Golla	7	5	2
5	Goundla	30	20	10
6	Kapu	23	20	3
7	Kamma	14	14	..
8	Viswabrahmin	3	3	..
9	Komati(Vysya)	8	8	..
10	Kshatriya	1	1	..
11	Kummari	2	2	..
12	Madiga (S.C.)	8	4	4
13	Mala (S.C.)	6	4	2
14	Mangali	2	2	..
15	Medari	7	5	2
16	Pallekari	2	1	1
17	Sale	3	2	1
18	Setty balija	26	20	6
19	Telukula	5	4	1
20	Yerukula (S.T.)	8	4	4
II.	CHRISTIAN	6	3	3
III.	MUSLIM	5	4	1
	TOTAL	**182**	**137**	**45**

13—Contd.

Years			60+ *Years*					
Non-Workers			*Workers*			*Non-Workers*		
Persons	*Males*	*Females*	*Persons*	*Males*	*Females*	*Persons*	*Males*	*Females*
16	17	18	19	20	21	22	23	24
8	1	7	..	..	..	..	..	..
2	..	2	2	2	..	1	..	1
..	..	..	..	..	..	..	..	..
3	..	3	1	1	..	1	..	1
11	..	11	3	3	..	2	1	1
19	1	18	4	4	..	3	1	2
17	4	13	..	..	..	2	2	..
3	..	3	..	..	..	1	..	1
7	..	7	1	1	..	..	..	..
1	..	1	..	..	..	..	..	..
1	..	1	..	..	..	1	..	1
1	..	1	4	3	1	..	..	..
5	1	4	4	4	..	..	..	..
3	..	3	1	1	..	2	..	2
..	..	..	..	..	..	..	..	..
1	..	1	..	..	..	..	..	..
3	1	2	1	1	..	..	..	..
12	..	12	3	3	..	..	..	..
5	..	5	..	..	..	1	..	1
..	..	..	1	1	..	..	..	..
4	3	1	..	..	..	..	..	..
5	1	4	..	..	..	..	..	..
111	**12**	**99**	**25**	**24**	**1**	**14**	**4**	**10**

(Chapter III, Paras 138 & 140)

Table 14

NUMBER OF WORKERS SEEKING EMPLOYMENT BY NATURE OF PRESENT OCCUPATION AND AGE-GROUP

Occupational Category	All workers						0—14 Years						15—24 Years					
	Number of workers			Number seeking Employment			Number of workers			Number seeking Employment			Number of workers			Number seeking Employment		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1. Cultivator	26	22	4	2	2	..	1	..	1	..	..	..	7	6	1	1	1	..
2. Agricultural Labourer	12	2	10	1	1	..	1	..	1	..	..	..	5	1	4	..	..	..
3. Businessman	12	11	1	1	1	..	..	..	..	..	..	..	4	3	1	..	..	..
4. Washerman	3	2	1	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..
5. Toddy Tapper	3	3	..	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..
6. Cattle rearer	4	3	1	..	..	..	3	2	1	..	..	..	1	1	..	..	..	..
7. Electrician	2	2	..	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..
8. Goldsmith	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

Table 14—Contd.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
9. Cooli . . .	1	1	..	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..
10. Cobbler . .	2	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
11. Barber . . .	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12. Medical Practitioner	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13. Weaver . .	2	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
14. Cart driver .	1	1	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..
15. Basket maker .	4	2	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total . .	**75**	**55**	**20**	**4**	**4**	..	**7**	**4**	**3**	..	..		**20**	**14**	**6**	**1**	**1**	..

Table 14—Contd.

Occupational Category	25—34 Years						35—49 Years						50 Years+					
	Number of workers			Number seeking Employment			Number of workers			Number seeking Employment			Number of workers			Number seeking Employnment		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
1. Cultivator	4	3	1	1	1	..	10	9	1	..	..	..	4	4	..	..	..	..
2. Agricultural Labourer	1	..	1	..	..	..	3	1	2	1	1	..	2	..	2	..	..	..
3. Businessman	3	3	..	1	1	..	4	4	..	..	..	..	1	1	..	..	..	..
4. Washerman	..	..	..	..	..	..	1	..	1	..	..	..	1	1	..	..	..	..
5. Toddy Tapper	1	1	..	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..
6. Cattle rearer	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
7. Electrician	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..
8. Goldsmith	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..

Table 14—Contd.

1	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
9. Cooli . . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10. Cobbler . .	..	..	..	..	..	..	..	..	..	..	..	..	2	2	..	..	..	..
11. Barber . . .	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..
12. Medical Practitioner	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13. Weaver . .	1	..	1	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..
14. Cart driver . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15. Basket maker .	..	..	..	..	..	..	3	1	2	..	..	..	1	1	..	..	..	..
Total . .	**11**	**8**	**3**	**2**	**2**	..	**25**	**19**	**6**	**1**	**1**	..	**12**	**10**	**2**	..	..	..

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Table

RELIGION AND EMPLOYMENT STATUS

Sl. No.	*Religion*	*Occupation*	*Cultivator*		*Agricultural Labourer*	
			Males	*Females*	*Males*	*Females*
1	2	3	4	5	6	7
1.	HINDU	Cultivator	400	34	..	..
		Agricultural Labourer	..	..	836	631
		Basket maker	..	..	..	..
		Weaver	..	..	..	..
		Palmgur maker	..	..	..	..
		Coir Grader	..	..	..	..
		Businessman	..	..	..	..
		Washerman	..	..	..	..
		Teacher	..	..	..	..
		Servant	..	..	..	..
		Peon	..	..	..	..
		Clerk	..	..	..	..
		Mason	..	..	..	..
		Blacksmith	..	..	..	..
		Barber	..	..	..	..
		Carpenter	..	..	..	..
		Tailor	..	..	..	..
		Mechanic	..	..	..	..
		Cattle rearer	..	..	..	..
		Medical practioner	..	..	..	
		Bore Driller	..	..	..	
		Oil Crusher operator	..	..	..	..
		Goldsmith	..	..	..	..
		Tanner	..	..	..	

15

OF WORKERS BY OCCUPATION

Employer		*Employee*		*Single Worker*		*Family Worker*	
Males	*Females*	*Males*	*Females*	*Males*	*Females*	*Males*	*Females*
8	9	10	11	12	13	14	15
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	5	2
..	..	..	..	..	..	6	5
..	..	..	..	..	..	5	2
..	..	8	7	..	..	..	..
..	..	..	..	81	8	..	..
..	..	..	..	50	42	..	..
..	..	6	2	..	..	..	..
..	..	..	1	..	..	..	..
..	..	8	1	..	..	..	..
..	..	10	..	..	..	..	..
..	..	..	..	2	..	..	..
..	..	..	..	5	..	..	..
..	..	..	..	8	..	..	..
..	..	..	..	9	..	..	..
..	..	..	..	11	..	..	..
..	..	..	..	7	..	..	..
..	..	..	..	9	..	..	..
..	..	2	..	..	..	..	..
..	..	3	..	..	..	..	..
..	..	..	..	5	..	..	..
..	..	2	..	5	..	..	..
..	..	..	..	1	..	..	..

Table

1	2	3	4	5	6	7
		Cobbler . . .	..	..	..	..
		Grinder Operator in Rice Mill . .	..	..	..	..
		Machine Operator .	..	..	..	..
		Rickshaw Driver .	..	..	..	..
		Potter . . .	..	..	..	..
		Purohith . . .	..	..	..	..
		Draughtsman . .	..	..	..	..
		Van Boy . . .	..	..	..	..
		Fieldman . .	..	..	..	..
		Cooli (Casual Lobourer)	..	..	..	..
		Aluminium Vessels Repairer	..	..	..	..
		Watchman . .	..	..	..	..
2.	CHRISTIAN	Cultivator . .	1	..	..	..
		Agricultural Labourer	..	..	4	7
		Coir Grader . .	..	..	..	..
		Religious Preacher .	..	..	..	..
		Teacher . .	..	..	..	..
		Village Mid-Wife .	..	..	..	..
3.	MUSLIM .	Agricultural Labourer	..	..	2	1
		Peon . .	..	..	..	..
		Medical practitioner .	..	..	..	..
		Total . .	**401**	**34**	**842**	**639**

15—Contd.

8	9	10	11	12	13	14	15
..	..	..	..	1	..	..	..
..	..	1	..	..	..	..	..
..	..	1	..	..	..	..	..
..	..	..	..	1	..	..	..
..	..	..	..	..	..	1	..
..	..	..	..	1	..	..	..
..	..	1	..	..	..	..	..
..	..	1	..	..	..	..	..
..	..	1	..	..	..	..	..
..	..	..	..	2	..	..	..
..	..	..	..	1	..	..	..
..	..	1	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	1	1	..	..	..	..
..	..	2	1	..	..	..	..
..	..	5	5	..	..	..	..
..	..	..	1	..	..	..	..
..	..	..	..	..	..	..	..
..	..	1	..	..	..	..	..
..	..	1	..	..	..	..	..
..	..	**55**	**19**	**199**	**50**	**17**	**9**

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Table 16

EMPLOYMENT STATUS OF WORKERS BY RELIGION AND CASTE OR TRIBE OR COMMUNITY

Sl. No.	Religion and Caste/ Tribe/ Community	Total			Employment Status					
					Cultivator			Agricultural Labourer		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11
	I HINDU :									
1	Brahmin . .	3	3	..	2	2	..	..	..	..
2	Chakali . .	3	2	1	..	..	..	..	..	..
3	Golla . .	1	1	..	1	1	..	..	..	..
4	Goundla . .	14	8	6	8	4	4	1	..	1
5	Kapu . .	7	7	..	1	1	..	..	..	..
6	Kamma . .	7	7	..	7	7	..	..	..	..
7	Madiga . .	6	3	3	..	..	..	4	1	3
8	Mala . .	4	3	1	1	1	..	1	..	1
9	Mangali . .	1	1	..	..	..	..	..	..	..
10	Sale. . .	2	1	1	..	..	..	..	..	..
11	Setty balija .	13	9	4	6	6	..	4	..	4
12	Telukula	1	1	..	..	..	..	..	..	..
13	Viswabrahmin (Kamsali)	1	1	..	..	..	..	..	..	..

Table 16—Contd.

1	2	3	4	5	6	7	8	9	10	11
14	Vysya (Komati)	3	3	..	..	..	..	..	..	..
15	Yerukula .	6	3	3	..	..	..	..	..	..
	II CHRISTIAN	2	1	1	..	..	..	2	1	1
	III MUSLIM .	1	1	..	..	..	..	..	..	..
	TOTAL .	75	55	20	26	22	4	12	2	10

Table 16—Contd.

Sl. No.	Religion, and Caste/ Tribe/ Community	Employment Status											
		Employer			Employee			Single Worker			Family Worker		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Fmales
1	2	12	13	14	15	16	17	18	19	20	21	22	23
	I HINDU :												
1	Brahmin	..	..	..	1	1	..	..	..	..	..	..	..
2	Chakali	..	..	..	..	..	..	..	..	..	3	2	1
3	Golla	..	..	..	..	..	..	..	..	..	..	..	..
4	Goundla	..	..	..	..	..	..	5	4	1	..	..	..
5	Kapu	..	..	..	..	..	..	6	6	..	..	..	..
6	Kamma	..	..	..	..	..	..	..	..	..	..	..	..
7	Madiga	..	..	..	..	..	..	2	2	..	..	..	..
8	Mala	..	..	..	..	..	..	2	2	..	..	..	..
9	Mangali	..	..	..	..	..	..	1	1	..	..	..	..
10	Sale	..	..	..	..	..	..	..	..	..	2	1	1
11	Setty balija	..	..	..	..	..	..	3	3	..	..	..	..
12	Telukula	..	..	..	..	..	..	1	1	..	..	..	..
13	Viswabrahmin (Kamsali)	..	..	..	..	..	..	1	1	..	..	..	..

Table 16—Concld.

	12	13	14	15	16	17	18	19	20	21	22	23
14 Vysya (Komati) .	..	..	..	..	..	..	3	3	..	..	..	..
15 Yerukula .	..	..	..	..	..	..	2	1	1	4	2	2
II CHRISTIAN	..	..	..	..	..	..	..	..	..	..	..	..
III MUSLIM	..	..	..	..	..	..	1	1	..	..	..	..
Total . .	..	..	..	**1**	**1**	..	**27**	**25**	**2**	**9**	**5**	**4**

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Table 17

EMPLOYMENT STATUS OF WORKERS AND PLACE OF WORK

Sl. No.	Place of work	Total Number of workers	Employment Status													
			Cultivator							Agricultural Labourer						
			Less than 1 Km.	1-2 Kms.	3-5 Kms.	6-10 Kms.	11-15 Kms.	16-25 Kms.	26+ Kms.	Less than 1 Km.	1-2 Kms.	3-5 Kms.	6-10 Kms.	11-15 Kms.	16-25 Kms.	26+ Kms.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
A	Inside the Village	57	7	8	..	..	..	..	..	2	10	..	..	..	..	..
B	Outside the Village															
1	Chagallu .	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..
2	Chikkala .	8	..	..		7	..	..	..	..	..	..	..	..	..	..
3	Nandigampadu	3	..	..	2	..	..	..	..	..	..	..	..	..	..	..
4	Markondapadu	2	..	..	2	..	..	..	..	..	..	..	..	..	..	..
	Total .	**75**	**7**	**8**	**4**	**7**	..	..	..	**2**	**10**	..	..	..	..	..

Table 17—Contd.

Sl. No.	Place of work	Employment Status													
		Employer							Employee						
		Less than 1 Km.	1-2 Kms.	3-5 Kms.	6-10 Kms.	11-15 Kms.	16-25 Kms.	26+ Kms.	Less than 1 Km.	1-2 Kms.	3-5 Kms.	6-10 Kms.	11-15 Kms.	16-25 Kms.	26+ Kms.
1	2	18	19	20	21	22	23	24	25	26	27	28	29	30	31
A	Inside the Village	..	..	..	..	..	..	..	1	..	..	..	..	..	..
B	Outside the Village														
1	Chagallu .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
2	Chikkala . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
3	Nandigampadu .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4	Markondapadu	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total .	..	..	..	..	..	..	..	1	..	..	..	..	..	..

Table 17—Concld.

Sl. No.	Place of work	Employment Status													
		Single Worker							Family Worker						
		Less than 1 Km.	1-2 *Kms.*	3-5 *Kms.*	6-10 *Kms.*	11-15 *Kms.*	16-25 *Kms.*	26+ *Kms.*	*Less than 1 Km.*	1-2 *Kms.*	3-5 *Kms.*	6-10 *Kms.*	11-15 *Kms.*	16-25 *Kms.*	26+ *Kms.*
1	2	32	33	34	35	36	37	38	39	40	41	42	43	44	45
A	Inside the Village	1	10	9	..	..	..	..	2	4	3	..	..	..	..
B	Outside the Village														
1	Chagallu .	..	..	5	..	..	..	..	..	..	..	..	..	..	..
2	Chikkala .	..	..	1	..	..	..	..	..	..	..	..	..	..	..
3	Nandigampadu .	..	1	..	..	..	..	..	..	..	..	..	..	..	..
4	Markondapadu	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total .	**1**	**11**	**15**	..	..	..	..	**2**	**4**	**3**	..	..	..	..

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Table 18

EMPLOYMENT STATUS OF WORKERS AND DISTANCE OF PLACE OF WORK AND MODE OF TRANSPORT

Sl. No.	Distance from Place of work (In Kilometres)	Total workers			Employment Status								
					Cultivator								
					Transport 1 By walk			Transport 2 By cycle			Transport 3 By Bullock Cart		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1	Less than 1 .	13	11	2	7	7	..	..	..	..	..	..	..
2	1—2 . .	33	19	14	8	6	2	..	..	..	..	..	..
3	3—5 . .	22	20	2	..	..	..	4	4	..	..	..	..
4	6—10 . .	7	5	2	5	3	2	2	2	..	..	..	..
5	11—15 . .	..	..	..	..	..	..	..	..	..	..	..	..
6	16—25 . .	..	..	..	..	..	..	..	..	..	..	..	..
7	26 and above .	..	..	..	..	..	..	..	..	..	..	..	..
	Total .	**75**	**55**	**20**	**20**	**16**	**4**	**6**	**6**	..	..	..	..

Table 18—Contd.

Sl. No.	Distance from Place of work (In Kilometres)	Employment Status											
		Agricultural Labourer									Employer		
		Transport 1 By walk			Transport 2 By cycle			Transport 3 By Bullock cart			Transport 1 By walk		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	15	16	17	18	19	20	21	22	23	24	25	26
1	Less than 1 .	2	1	1	..	..	..	..	..	..	..	..	..
2	1—2 . .	10	1	9	..	..	..	..	..	..	..	..	..
3	3—5 . .	..	..	..	..	..	..	..	..	..	..	..	..
4	6—10 . .	..	..	..	..	..	..	..	..	..	..	..	..
5	11—15 . .	..	..	..	..	..	..	..	..	..	..	..	..
6	16—25 . .	..	..	..	..	..	..	..	..	..	..	..	..
7	26 and above .	..	..	..	..	..	..	..	..	..	..	..	..
	Total .	**12**	**2**	**10**	..	..	..	..	..	..	..	..	..

Table 18—Contd.

Sl. No.	Distance from place of work (In Kilometres)	Employment Status														
		Employer						Employee								
		Transport 2 By cycle			Transport 3 By Bullock cart			Transport 1 By walk			Transport 2 By cycle			Transport 3 By Bulloc Cart		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41
1	Less than .	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..
2	1—2 . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
3	3—5 . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4	6—10 . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5	11—15 . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
6	16—25 . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
7	26 and above .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total .	..	..	..	..	..	..	**1**	**1**	..	..	..	..	..	..	..

Table 18—Contd.

Sl. No.	Distance from place of work (In Kilometres)	Employment Status								
		Single Worker								
		Transport 1 By walk			Transport 2 By cycle			Transport 3 By Bullock Car		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	42	43	44	45	46	47	48	49	50
1	Less than 1 .	1	1	..	..	..	..	..	..	..
2	1—2 . .	11	10	1	..	..	..	..	..	..
3	3—5 . .	8	7	1	4	4	..	3	3	..
4	6—10 . .	..	..	..	..	..	..	..	..	..
5	11—15 . .	..	..	..	..	..	..	..	..	..
6	16—25 . .	..	..	..	..	..	..	..	..	..
7	26 and above .	..	..	..	..	..	..	..	..	..
	Total .	**20**	**18**	**2**	**4**	**4**	**..**	**3**	**3**	**..**

Table 18—Contd.

Sl. No.	Distance from Place of work (In Kilometres)	Employment Statut								
		Family Worker								
		Transport 1 By walk			Transport 2 By cycle			Transport 3 By Bullock Cart		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	51	52	53	54	55	56	57	58	59
1	Less than 1 .	2	1	1	..	..	..	..	..	..
2	1—2 . .	4	2	2	..	..	..	..	..	..
3	3—5 . .	3	2	1	..	..	..	..	..	..
4	6—10 . .	..	..	..	..	..	..	..	..	..
5	11—15 . .	..	..	..	..	..	..	..	..	..
6	16—25 . .	..	..	..	..	..	..	..	..	..
7	26 and above .	..	..	..	..	..	..	..	..	..
	Total	**9**	**5**	**4**	..	..	..	..	..	..

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Table 19

EMPLOYMENT STATUS OF WORKERS AND HOURS OF WORK

Sl. No.	*Employment Status*	*Total Number of workers*	*Hours of Work*						
			Less than 2 hours	*2—4 hours*	*5—6 hours*	*7—8 hours*	*9—10 hours*	*11—12 hours*	*13 and above hours*
1	2	3	4	5	6	7	8	9	10
1	Cultivator	26	..	2	2	1	19	2	..
2	Agricultural Labourer	12	..	..	1	2	5	3	1
3	Employer	..	..	..	..	..	..	..	..
4	Employee	1	..	..	..	..	..	1	..
5	Single Worker	27	..	..	1	1	13	4	8
6	Family worker	9	..	..	3	4	..	2	..
	Total	**75**	..	**2**	**7**	**8**	**37**	**12**	**9**

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Table 20

OCCUPATION AND DISTANCE FROM PLACE OF WORK

Sl. No.	Occupation	Total	Number of workers whose place of work is at a distance of						
			Less than 1 Km.	1—2 Kms.	3—5 Kms.	6—10 Kms.	11—15 Kms.	16—25 Kms.	26 + Kms.
1	2	3	4	5	6	7	8	9	10
1	Cultivator	26	10	6	7	3	..	..	..
2	Agricultural Labourer	12	12	..	..	..	..	..	..
3	Businessman	12	4	5	3	..	..	..	..
4	Washerman	3	3	..	..	..	..	..	..
5	Toddy Tapper	3	..	1	2	..	..	..	..
6	Cattle rearer	4	4	..	..	..	..	..	..
7	Electrician	2	..	2	..	..	..	..	..
8	Goldsmith	1	1	..	..	..	..	..	..
9	Cooli (Casual Labourer)	1	1	..	..	..	..	..	..
10	Cobbler	2	2	..	..	..	..	..	..
11	Barber	1	..	1	..	..	..	..	..
12	Medical Practitioner	1	..	..	1	..	..	..	..
13	Weaver	2	2	..	..	..	..	..	..
14	Cart driver	1	..	..	1	..	..	..	..
15	Basket maker	4	4	..	..	..	..	..	..
	Total	**75**	**43**	**15**	**14**	**3**	..	..	..

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Table 21

OCCUPATION AND MODE OF TRANSPORT TO PLACE OF WORK AND TIME TAKEN TO REACH

Occupation	*Total*	*Transport to place of work and time taken to reach*											
		Mode 1 By walk				*Mode 2 By Bullock Cart*				*Mode 3 By cycle*			
		30 *Minutes or less*	31 *Minutes to 1 Hour*	1 *Hour to 1½ Hours*	*More than 1½ Hours*	30 *Minutes or less*	31 *Minutes to 1 Hour*	1 *Hour to 1½ Hours*	*More than 1½ Hours*	30 *Minutes or less*	31 *Minutes to 1 Hour*	1 *Hour to 1½ Hours*	*More than 1½ Hours*
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1. Cultivator	26	15	5	2	..	..	..	..	..	4	..	..	..
2. Cooli(casual labourer)	1	1	..	..	..	..	..	..	..	..	..	..	..
3. Barbar	1	1	..	..	..	..	..	..	..	..	..	..	..
4. Washerman	3	3	..	..	..	..	..	..	..	..	..	..	..
5. Agricultural Labourer	12	11	..	..	..	..	..	..	..	..	1	..	..
6. Toddy Tapper	3	3	..	..	..	..	..	..	..	..	..	..	..
7. Businessman	12	11	..	..	..	..	..	..	..	..	..	1	..
8. Cattle rearer	4	2	..	..	..	2	..	..	..	..	..	..	..

9. Electrician .	2	..	..	..	..	..	..	..	..	2	..	..	..
10. Goldsmith .	1	1	..	..	..	..	..	..	..	..	..	..	..
11. Cobbler . .	2	2	..	..	..	..	..	..	..	..	..	..	..
12. Medical Practitioner	1	..	..	..	..	..	..	..	..	1	..	..	..
13. Weaver . .	2	2	..	..	..	..	..	..	..	..	..	..	..
14. Basket Maker	4	4	..	..	..	..	..	..	..	..	..	..	..
15. Cart driver .	1	1	..	..	..	..	..	..	..	..	..	..	..
Total .	**75**	**57**	**5**	**2**	..	**2**	..	..	..	**7**	**1**	**1**	..

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Table

NUMBER OF HOUSEHOLDS BELONGING TO CASTE/TRIBE/ EMPLOYMENT BY

Sl. No.	*Caste/Tribe Community*	*Total House-holds*	*Total Population*			*No. of House-holds with atleast one unem-ployed*
			Per-sons	*Males*	*Fe-males*	
1	2	3	4	5	6	7
I	HINDU :					
1	Brahmin . . .	3	23	11	12	..
2	Chakali	4	25	13	12	..
3	Dommari . . .	1	4	3	1	—
4	Golla	3	16	8	8	..
5	Goundla . . .	15	83	40	43	..
6	Kapu	12	86	46	40	..
7	Kamma	10	50	30	20	..
8	Kshatriya . . .	1	7	5	2	..
9	Kummari . . .	1	8	4	4	..
10	Madiga	5	22	14	8	..
11	Mala	6	26	13	13	..
12	Mangali	3	14	7	7	..
13	Medari	2	12	7	5	..
14	Pallekari	1	4	2	2	..
15	Sale	3	14	5	9	..
16	Setty balija . . .	10	67	34	33	..
17	Telukula . . .	4	21	9	12	..
18	Viswabrahmin(Kamsali) .	3	11	6	5	..
19	Vysya(Komati) . .	4	28	12	16	..
20	Yerukula. . . .	3	13	7	6	..
II	CHRISTIAN : . . .	3	18	8	10	1
III	MUSLIM : . . .	3	24	12	12	..
	Total	**100**	**576**	**296**	**280**	**1**

22

COMMUNITY HAVING UNEMPLOYED PERSONS SEEKING AGE-GROUP AND SEX

Persons seeking employment by age-group								
0—14 *Years*			15—19 *Years*			20—34 *Years*		
Persons	*Males*	*Females*	*Persons*	*Males*	*Females*	*Persons*	*Males*	*Females*
8	9	10	11	12	13	14	15	16
..	..	..	..	..	..	2	2	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	1	1	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	1	1	..

Table

Sl. No.	*Caste/Tribe Community*	*Persons seeking employment by age-group*		
		35—44 *Years*		
		Persons	*Males*	*Females*
1	2	17	18	19
I HINDU :				
1	Brahmin	..	..	..
2	Chakali	..	..	..
3	Dommari	..	..	..
4	Golla	..	..	..
5	Goundla	..	..	..
6	Kapu	..	..	..
7	Kamma	..	..	..
8	Kshatriya	..	..	..
9	Kummari	..	..	..
10	Madiga	..	..	..
11	Mala	..	..	..
12	Mangali	..	..	..
13	Medari	..	..	..
14	Pallekari	..	..	..
15	Sale	..	..	..
16	Setty balija	..	..	..
17	Telukula	..	..	..
18	Viswabrahmin(Kamsali)	..	..	..
19	Vysya(Komati)	..	..	..
20	Yerukula	..	..	..
II CHRISTIAN:		..	..	..
III MUSLIM:		..	..	..
	Total	..		..

22—Contd.

Persons seeking employment by age-group								
45—59 *Years*			60+ *Years*			*Total*		
Persons	*Males*	*Fe-males*	*Persons*	*Males*	*Fe-males*	*Persons*	*Males*	*Fe-males*
20	21	22	23	24	25	26	27	28
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	1	1	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	1	1	..

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Table

NUMBER OF PERSONS (BOTH WORKERS AND NON-WORKERS) AND REGISTRATION WITH

Educational Level	*Number of persons seeking employment and have registered with employment exchange*					
	Age-group					
	Upto 14		15—24		25—34	
	Males	*Females*	*Males*	*Females*	*Males*	*Females*
1	2	3	4	5	6	7
WORKERS :						
Illiterate . .	..	..	..	..	..	..
Literate without Educational Level .	..	..	..	..	..	..
Primary . . .	..	..	..	..	..	..
Middle . . .	..	..	1	..	1	..
Matric . . .	..	..	..	..	1	..
Non-Technical Diploma not equal to Degree . .	..	..	..	..	..	..
Technical Diploma not equal to Degree	..	..	..	..	..	..
Graduate Degree .	..	..	..	..	..	..
NON-WORKERS :						
Illiterate . .	..	..	..	..	..	..
Literate without Educational Level .	..	..	..	..	..	..
Primary . . .	..	..	..	..	..	..
Middle . . .	..	..	..	..	..	..
Matric . . .	..	..	1	..	..	..
Non-Technical Diploma not equal to Degree . .	..	..	..	..	..	..
Technical Diploma not equal to Degree	..	..	..	..	..	..
Graduate Degree .	..	..	..	..	..	..
Total	..	..	**2**	..	**2**	..

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SEEKING EMPLOYMENT BY AGE, SEX, EDUCATIONAL LEVEL EMPLOYMENT EXCHANGE

				Number of persons seeking employment and have not registered with employment exchange					
Age-group									
35+		*Upto* 14		15-24		25-34		35+	
Males	*Fe-males*	*Males*	*Fe-males*	*Males*	*Fe-males*	*Males*	*Fe-males*	*Males*	*Fe-males*
8	9	10	11	12	13	14	15	16	17
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
1	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..
1	..	..	..	..	..	..	..	..	..

Table 24

NUMBER OF PERSONS (NON-WORKERS) SEEKING EMPLOYMENT FOR THE FIRST TIME BY EDUCATIONAL LEVEL AND TYPE OF EMPLOYMENT SOUGHT

Type of Employment Sought	*Number of persons seeking employment for the first time whose educational level is*																							
	Illiterate			*Literate without educational level*			*Primary*			*Middle*			*Matric*			*Non-Technical Diploma not equal to Degree*			*Technical Diploma not equal to Degree*			*Graduate Degree*		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
1. Clerk	..	..	..	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..
Total	..	..	..	..	..	..	..	..	..	..	..	..	**1**	**1**	..	..	..	..	..	..	..	..	..	..

Note : P=Persons
M=Males
F=Females

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Table 25

NUMBER OF PERSONS (BOTH WORKERS AND NON-WORKERS) SEEKING EMPLOYMENT BY EDUCATIONAL LEVEL, SEX AND MARITAL STATUS

Educational Lavel	*Total*		*Marital Status*							
			Never Married		*Married*		*Widowed*		*Divorced*	
	Males	*Females*	*Males*	*Females*	*Males*	*Females*	*Males*	*Females*	*Males*	*Females*
1	2	3	4	5	6	7	8	9	10	11
(a) Seeking employment for first time :										
Illiterate	..	..	..	..	..	..	..	..	..	..
Literate without Educational level . . .	..	..	..	..	..	..	..	..	..	..
Primary	..	..	..	..	..	..	..	..	..	..
Middle	..	..	..	..	..	..	..	..	..	..
Matriculation . . .	1	..	..	..	1	..	..	..	..	..
(b) Seeking employment but have previous employment background :										
Illiterate	..	..	..	..	..	..	..	..	..	..
Literate without educational level	..	..	..	..	..	..	..	..	..	..
Primary	..	..	..	..	..	..	..	..	..	..
Middle	2	..	1	..	1	..	..	..	..	..
Matriculation . . .	1	..	..	..	1	..	..	..	..	..
Total . . .	4	..	1	..	3	..	..	..	..	..

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Table 26

DISTRIBUTION OF HOUSEHOLDS BY EMPLOYMENT DEPTH

Employment depth (No. of Workers in the household)	*No. of households by size and number of adults having number of workers noted in column 1*					
	All house-holds	*Size (adult)*	1-3	4-6	7-10	10+
1	2	3	4	5	6	7
	32	(Size)	10	14	7	1
	(75)	(adult)	(19)	(34)	(18)	(4)
2	33	Size	10	14	7	2
	(103)	(adult)	(20)	(55)	(25)	(5)
3	18	Size	3	8	5	2
	(71)	(adult)	(9)	(25)	(24)	(13)
4	10	Size	..	5	3	2
	(42)	(adult)	..	(18)	(14)	(10)
5	2	Size	..	1	1	..
	(11)	(adult)	..	(5)	(6)	..
6	4	Size	..	..	2	2
	(29)	(adult)	..	..	(12)	(17)
Total . . .	**99**	**Size**	**23**	**42**	**25**	**9**
	(331)	**(adult)**	**(48)**	**(135)**	**(99)**	(49)

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Table 27

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATIONAL DEPTH

Sl. No.	*Occupational depth*	*Occupation*	*No. of House-hold*
1	2	3	4
1	Single . .	Cultivator	10
		Agricultural Labourer	2
		Goldsmith	2
		Toddy Tapper	2
		Weaver	1
		Carpenter	1
		Oil Crusher operator	1
		Businessman	4
		Barber	3
		Clerk	2
		Watchman	1
		Teacher	1
		Medical Practitioner	2
		Priest	1
2	Two . .	Cultivator	7
		Agricultural Labourer	5
		Cultivator & Agricultural Labourer .	3
		Toddy Tapper & Agricultural Labourer .	1
		Cultivator & coir maker. . . .	1
		Cultivator & Business man . . .	3
		Electrician	1
		Weaver	1
		Washerman	3
		Lime manufacturer	1
		Toddy Tapper	1
		Oil Crusher operator	1
		Basket maker	1
		Teacher	2
		Businessman	1

Table 27—Contd.

1	2	3	4
3	**Three** . .	Cultivator	3
		Agricultural Labourer	1
		Washerman	1
		Toddy Tapper	1
		Cultivator & Toddy Tapper & Palmgur maker	1
		Businessman & Beedi maker . .	1
		Cobbler & Agricultural Labourer . .	1
		Cultivator & Agricultural Labourer & Toddy Tapper	1
		Toddy Tapper & Palmgur maker . .	1
		Cultivator & Palmgur maker . . .	1
		Businessman	1
		Basket maker & cattle rearer . .	1
		Village servant & Agricultural Labourer	1
		Weaver	1
		Cultivator & Owner of Type writing Institute	1
		Coir maker & Coolie in Factory . .	1
4	**Four** . .	Cartdriver & Cattle rearer . . .	1
		Watchman & Agricultural Labourer & Cattle rearer	1
		Cultivator & Agricultural Labourer .	2
		Poultry Farm Manager & Agricultural Labourer & Cattle rearer . . .	1
		Cultivator & Businessman . . .	1
		Washerman	1
		Cultivator	1
		Basket maker	1
		Agricultural Labourer	1
5	**Five** . .	Cultivator	1
		Cultivator & Toddy Tapper & palmgur maker	1
6	**Six** . .	Cultivator & Agricultural Labourer & Cart driver	1
		Basket maker	1
		Toddy Tapper	1
		Transport & Poultry Farm Manager & Cattle rearer	1
		Total . .	99

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Table 28

INDEBTEDNESS FOR PRODUCTIVE AND UNPRODUCTIVE EXPENSES

Occupation	*Total No. of House-holds*	*No. of house-holds in debt*	*Total amount of In-debted-ness (in Rs.)*	*Productive Expense*							
				Purchase of cattle		*Construction of house*		*Agricultural production*		*Education*	
				a	*b*	*a*	*b*	*a*	*b*	*a*	*b*
1	2	3	4	5(*a*)	5(*b*)	6(*a*)	6(*b*)	7(*a*)	7(*b*)	8(*a*)	8(*b*)
Medical Practitioner .	1	1	2,500	..	..	..	..	..	..	..	..
Electrician . . .	1	1	4,300	..	..	1	900	1	1,300	1	600
Bullock-cart Driver .	1	1	850	1	350	..	..	..	..	..	..
Washerman . .	1	1	500	..	..	..	..	1	400	..	..
Barber . . .	1	1	900	..	..	..	..	..	..	..	..
Goldsmith . . .	1	1	100	..	..	..	..	..	..	..	..
Weaver . . .	1	1	1,300	..	..	1	800	..	..	..	..
Basket maker . .	1	1	200	..	..	..	..	..	..	..	..
Cobbler . . .	2	2	280	..	..	..	..	..	..	..	..
Businessman . .	5	5	2,490	1	800	..	..	..	..	..	..
Palmgur maker . .	3	3	1,800	..	..	..	..	1	400	..	..
Toddy Tapper . .	1	1	500	..	..	..	..	..	..	..	..
Agricultural Labourer	2	2	2,200	..	..	..	..	2	1,900	..	..
Cultivator . .	11	11	1,31,480	2	1,000	..	..	4	1,11,830	..	..
Total .	**32**	**32**	**1,49,400**	**4**	**2,150**	**2**	**1,700**	**9**	**1,15,830**	**1**	**600**

Table 28—Contd.

Occupation	Productive Expense								Unproductive Expense	
	Business		Purchase of land		Miscellaneous		Total		Domestic expenditure	
	a	*b*	*a*	*b*	*a*	*b*	*a*	*b*	*a*	*b*
1	9(*a*)	9(*b*)	10(*a*)	10(*b*)	11(*a*)	11(*b*)	12(*a*)	12(*b*)	13(*a*)	13(*b*)
Medical Practitioner	..	..	..	..	..	..	..	..	1	2,000
Electrician	1	1,000	..	..	..	..	..	..	1	500
Bullock-cart Driver	..	..	..	..	..	..	..	..	1	500
Washerman	..	..	..	..	..	..	..	..	1	100
Barber	..	..	..	..	..	..	..	..	..	..
Goldsmith	..	..	..	..	..	..	..	..	1	100
Weaver	..	..	1	500	..	..	..	..	..	..
Basket maker	..	..	..	..	..	..	..	..	1	200
Cobbler	..	..	..	..	1	50	..	..	1	230
Businessman	3	490	1	1,000	..	..	..	..	1	200
Palmgur maker	..	..	..	..	..	..	..	..	2	1,000
Toddy Tapper	..	..	..	..	..	..	..	..	..	..
Agricultural Labourer	..	..	..	..	..	..	..	..	1	300
Cultivator	..	..	2	3,000	..		..	..	1	450
Total	**4**	**1,490**	**4**	**4,500**	**1**	**50**	..	.	**12**	**5,580**

Table 28—Contd.

Occupation	Unproductive Expense									
	Medical expenditure		Purchase of Cloth		Social observance e.g. Marriages, death and birth ceremonies		Others		Total	
	a	b	a	b	a	b	a	b	a	b
1	14(a)	14(b)	15(a)	15(b)	16(a)	16(b)	17(a)	17(b)	18(a)	18(b)
Medical Practitioner	1	500	..	..	..	..	..	..	..	..
Electrician	..	..	..	..	..	..	..	..	..	..
Bullock-cart Driver	..	..	..	..	..	..	..	..	..	..
Washerman	..	..	..	..	..	..	..	..	..	..
Barbar	1	900	..	..	..	..	..	..	..	..
Goldsmith	..	..	..	..	..	..	..	..	..	..
Weaver	..	..	..	..	..	..	..	..	..	..
Basket maker	..	..	..	..	..	..	..	..	..	..
Cobbler	..	..	..	..	..	..	..	..	..	..
Businessman	..	..	..	..	..	..	..	..	..	..
Palmgur maker	..	..	..	..	1	400	..	..	..	..
Toddy Tapper	..	..	..	..	1	500	..	..	..	..
Agricultural Labourer	..	..	..	..	..	..	..	..	..	..
Cultivator	..	..	..	..	3	15,200	..	..	..	..
Total	**2**	**1,400**	..	..	5	**16,100**	..	..	..	..

a=No. of households b=Rupees

(Chapter III, Para 173—174)

Table 29

HOUSEHOLDS INDEBTED BY SOURCE AND CONDITION, ETC

Source	*No. of households who have taken loan (Rs.)*								*No. of households who have taken loan at the rate of interest of*					
	Up to 100	101—500	501—1,000	1,001—2,000	2,001—5,000	5,001—10,000	10,001—20,000	20,001—50,000	*Less than* 10%	10%	12%	18%	24%	36%
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1. Private money lender	..	9	7	4	3	..	1	..	..	2	8	8	5	1
2. Co-operative Society	2	2	1	2	1	2	1	1	4	6	2	..	..	..
3. Friend	..	1	..	..	..	..	..	..	..	..	1	..	..	..
4. Taccavi loan	..	..	2	..	..	..	..	..	2	..	..	..	..	..
5. Advance towards crop from Sugar Factory	..	..	..	..	..	1	..	..	..	..	1	..	..	..
6. Land Mortgage Bank	..	..	..	..	2	..	..	1	..	2	1	..	..	..
7. State Bank of India	..	..	1	..	..	..	..	..	..	1	..	..	..	..
Total	**2**	**12**	**11**	**6**	**6**	**3**	**2**	**2**	**6**	**11**	**13**	**8**	**5**	**1**

Table 29—Contd.

Source	No. of households who have taken loan on terms and conditions					No. of households who have taken loan on Security			
	As and when demanded	Repayable in 9 months	Repayable in 11 months	To be paid in lumpsum as and when convenient	From augmented production	Personal security	Promissory Note	Jewellery Mortgage	Land Mortgage
1	16	17	18	19	20	21	22	23	24
1. Private money lender	13	2	3	6	..	1	19	4	..
2. Cooperative Society	2	3	7	..	..	2	1	..	9
3. Friend	1	..	..	..	..	..	1	..	..
4. Taccavi loan	..	1	1	..	..	..	2	..	..
5. Advance towards crop from Sugar Factory	..	..	..	..	1	..	1	..	..
6. Land Mortgage Bank	..	1	2	..	..	..	1	..	2
7. State Bank of India	..	1	..	..	..	..	1	..	..
Total	**16**	**8**	**13**	**6**	**1**	**3**	**26**	**4**	**11**

(Chapter III, Paras 175—176)

Table 30

HOUSEHOLDS INDEBTED BY CASH OR KIND AND YEARS

Sl. No.	Source	Total amount taken on loan by all the households				Average per Household	Money value of loan			No. of Households taken loan during		
		Cash	kind				Within 2 Years	During 2—5 Years	Before 5 Years	Within 1 Year	2—5 Years	5+ Years
			Quantity	Money Value	No. of Households incurring debt							
1	2	3	4	5	6	7	8	9	10	11	12	13
1	Taccavi loan .	2,000	..	..	2	1,000	1,000	1,000	..	..	2	..
2	Advance towards crop from Sugar Factory . .	10,000	..	..	1	10,000	..	10,000	..	..	1	..
3	Land Mortgage Bank . .	35,000	..	..	3	11,665	5,000	30,000	..	..	3	..
4	State Bank of India . .	7,500	..	..	1	7,500	7,500	..	..	1	..	..
5	Co-operative Society	45,690	..	..	12	3,800	31,690	14,000	..	3	9	..
6	Private money lender . .	49,110	..	..	24	2,460	37,560	9,550	2,000	3	21	..
7	Friend . .	100	..	..	1	100	100	..	..	..	1	..
	Total .	**1,49,400**	..	..	**44**	**3,395**	**82,850**	**64,550**	**2,000**	**7**	**37**	..

(Chapter III, Para 175—176)

Table 31

OUTSTANDING LOAN PAID BACK BY OCCUPATION OF HOUSEHOLDS AND SOURCE

Occupation of heads of household who are in debt	*No. of households who paid back outstanding loan from*				
	Savings	*Profit through augmented Production*	*Sale of Property*	*Fresh Loan*	*Other Savings & Fresh loan*
1	2	3	4	5	6
1. Goldsmith :					
Within 6 months .	..	..	..	..	..
6 months to 1 year	1 (115)	..	..	..	..
1—2 years . .	..	..	..	..	..
2—5 years . .	..	..	..	..	..
2. Cultivator :					
Within 6 months .	..	..	..	..	..
6 months to 1 year	..	..	..	..	..
1—2 years . .	..	1(2,200)	..	..	..
2—5 years . .	..	8(64,710)	..	..	..
3. Cobbler :					
Within 6 months .	..	..	..	..	..
6 months to 1 year.	..	..	..	..	..
1—2 years . .	1(54)	..	..	..	..
2—5 years . .	..	1(236)	..	..	..
4. Medical Practitioner :					
Within 6 months .	..	..	..	..	..
6 months to 1 year	..	..	..	..	..
1—2 years . .	1(1,350)	..	..	..	..
2—5 years . .	..	..	..	..	..
5. Basket Weaver :					
Within 6 months .	..	..	..	..	..
6 months to 1 year.	..	..	..	..	..
1—2 years . .	..	..	1(225)	..	..
2—5 years . .	..	..	..	..	..

Table 31—Contd.

1	2	3	4	5	6
6. Bullock-cart Driver :					
Within 6 months .	..	..	..	..	..
6 months to 1 year .	..	..	..	..	..
1—2 years . .	..	..	..	..	..
2—5 years . .	1(444)	..	..	..	..
7. Palmgur Manufacturer :					
Within 6 months .	..	..	..	..	..
6 months to 1 year .	..	..	..	..	..
1—2 years . .	..	..	..	..	..
2—5 years . .	1(200)	..	..	..	..
8. Washerman :					
Within 6 months .	..	..	..	..	..
6 months to 1 year.	..	..	..	..	..
1—2 years . .	..	..	..	..	..
2—5 years . .	..	..	..	..	1(300)
9. Weaver :					
Within 6 months .	..	..	..	..	..
6 months to 1 year.	..	..	..	..	..
1—2 years . .	..	..	..	..	..
2—5 years . .	1(730)	..	..	..	..
10. Electrician :					
Within 6 months .	..	..	..	..	..
6 months to 1 year	..	..	..	..	..
1—2 years . .	..	..	..	..	..
2—5 years . .	..	..	1(4,600)	..	..
11. Businessman :					
Within 6 months .	..	..	..	..	..
6 months to 1 year.	..	..	..	..	..
1—2 years . .	..	..	..	..	..
2—5 years . .	2(501)	..	..	..	..
Total .	**8(3,394)**	**10(67,146)**	**2(4,825)**	..	**1(300)**

(Chapter III, Para 176)

Table 32

SALE OF ASSETS DURING LAST 10 YEARS BY CASTE/TRIBE/ COMMUNITY

Sl. No.	*Caste/Tribe/ Community*	*No. of households selling assets (During 1951-52 to 1961-62)*							
		Land	*Live-stock*	*Machi-nery*	*Tools & equip-ment*	*Buil-dings*	*Valu-ables & Jew-ellery*	*Inve-stments*	*Other Assets (House site)*
1	2	3	4	5	6	7	8	9	10
1	Goundla . .	2	7	..	..	2	4	..	..
2	Kapu. . .	4	4	..	..	1	1	..	..
3	Kamma . .	2	2	..	..	1	1	..	..
4	Dommara . .	..	..	..	..	..	..	..	..
5	Mala . .	1	..	1	..	..	1	..	..
6	Brahmin . .	1	..	..	..	..	1	..	..
7	Uppara . .	..	2	..	..	..	..	..	..
8	Chakali . .	2	1	..	..	..	..	..	1
9	Komati(Vysya) .	..	..	..	..	..	1	..	..
10	Senapathi(Weaver)	1	..	..	..	..	..	..	..
11	Telukula .	..	..	..	..	..	2	..	..
12	Madiga . .	4	3	..	..	1	3	..	..
13	Golla . .	1	1	..	..	..	..	..	..
14	Settibalija . .	2	4	..	..	..	2	..	..
15	Kamsali(Viswa-brahmin)	..	..	..	..	..	..	..	..
16	Mangali . .	..	..	..	..	..	1	..	..
17	Kummari . .	1	1	..	..	..	1	..	..
18	Yerukula . .	..	1	..	..	..	..	..	..
19	Christian . .	..	..	..	..	..	..	..	..
20	Muslim . .	..	..	..	..	..	1	..	..
	Total . .	**21**	**26**	**1**	**..**	**5**	**19**	**..**	**1**

(Chapter III, Para 179)

Table 33

SALE VALUE OF ASSETS BY REASON AND HOUSEHOLDS

(During 1951-52 to 1961-62)

Sl. No.	*Sale (Reasons)*	*Number of households selling land/other than land valued at*									
		Below Rs. 50	*Rs.* 51—100	*Rs.* 101—200	*Rs.* 201—300	*Rs.* 301—500	*Rs.* 501—1,000	*Rs.* 1,001—1,500	*Rs.* 1,501—3,000	*Rs.* 3,001—5,000	*Rs.* 5,001 *and above*
1	2	3	4	5	6	7	8	9	10	11	12
1	For ordinary needs	..	..	1	..	..	..	..	..	..	..
2	For marriage	..	..	1	1	..	..	1	..	..	..
3	Repairing of house	..	..	..	..	..	1	..	..	..	..
4	To clear off debts	..	1	3	..	3	1	2	..	1	..
5	Due to pig menace	..	..	..	..	1	..	..	..	..	..
6	To pay off the interest	..	1	..	..	..	..	..	..	..	..
7	Medical expenses	..	1	..	..	1	..	..	..	..	..
8	To build house	..	..	..	..	..	..	..	1	..	..
9	Family expenses	..	..	..	..	1	..	1	..	..	..
10	Residing in a distant village	..	..	..	..	1	..	1	..	..	..
11	Purchasing land	..	..	..	..	2	3	..	..	..	..
12	Business	..	..	..	1	..	..	..	..	..	..
13	To buy livestock	2	..	1	2	..	2	..	..	..	..
14	Education	..	..	..	..	..	..	..	1	..	..
15	Laxmi vratham	..	..	..	..	..	..	..	1	..	..
16	Others	1	2	..	..	..	..	..	..	..	..
	Total	**3**	**5**	**6**	**4**	**9**	**7**	**5**	**3**	**1**	..

(Chapter III. Para 179)

TABLE 34

Table

DISTRIBUTION OF HOUSES BY PREDOMINANT MATERIALS OF [illegible] CASTE/TRIBE/COMMUNITY

Sl. No.	*Religion and Caste/ Tribe/Community*	*Predominant material of floor*			*Predominant material of wall*	
		Cement	*Mud*	*Stone*	*Burnt bricks etc.*	*Mud*
1	2	3	4	5	6	7
I.	HINDU :					
1	Brahmin	1	..	..	1	..
2	Chakali	..	2	..	2	..
3	Golla	..	1	..	..	..
4	Goundla	1	2	3	5	1
5	Kapu	..	6	..	4	2
6	Kamma	1	1	..	2	..
7	Mala	1	1	..	..	1
8	Madiga	1	1	..	2	..
9	Mangali	..	1	..	1	..
10	Medari	..	1	..	..	1
11	Sale	..	1	..	..	1
12	Telukula	..	1	..	1	..
13	Settibalja	..	2	1	2	1
14	Viswabrahmin (Kamsali)	..	1	..	1	..
15	Vysya (Komati)	1	..	1	2	..
16	Yerukula	..	1	..	..	1
II.	CHRISTIAN	..	1	..	..	1
III.	MUSLIM	..	1	..	1	..
	Total	**6**	**24**	**5**	**24**	**9**

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FLOOR, WALL, ROOF AND CEILING BY RELIGION AND OF HEAD OF HOUSEHOLD

Predominant material of wall		*Predominant material of roof*			*Predominant material of ceiling*		*Predominant material of door and window*
Stone	*Unburnt bricks*	*Tiles*	*Leaves*	*Con-crete*	*Bamboo*	*Iron-rods*	*Wood*
8	9	10	11	12	13	14	15
..	..	1	..	..	1	..	1
..	..	..	2	..	2	..	2
..	1	..	1	..	1	..	1
..	..	3	2	1	5	1	6
..	..	..	6	..	6	..	6
..	..	2	..	..	2	..	2
1	..	2	..	..	2	..	2
..	..	2	..	..	2	..	2
..	..	1	..	..	1	..	1
..	..	..	1	..	1	..	1
..	..	1	..	..	1	..	1
..	..	1	..	..	1	..	1
..	..	1	2	..	3	..	3
..	..	1	..	..	1	..	1
..	..	2	..	..	2	..	2
..	..	1	..	..	1	..	1
..	..	..	1	..	1	..	1
..	..	..	1	..	1	..	1
1	**1**	**18**	**16**	**1**	**34**	**1**	**35**

(Chapter IV, Para 13)

Table 35

DISTRIBUTION OF HOUSES CROSS CLASSIFIED BY PREDOMINANT MATERIALS OF FLOOR AND MATERIAL OF WALL AND ROOF

Predominant material of floor	*Total No. of households*	*Houses cross classified by predominant materials of wall and roof*						
		Material of wall				*Material of roof*		
		Stone	*Mud*	*Unburnt bricks*	*Burnt bricks*	*Leaves*	*Tiles*	*Concrete*
1	2	3	4	5	6	7	8	9
1. Stone .	5	..	..	..	5	..	5	..
2. Mud .	24	..	8	1	15	16	7	1
3. Cement .	6	1	1	..	4	..	6	..
Total .	**35**	**1**	**9**	**1**	**24**	**16**	**18**	**1**

(Chapter IV, Para 14)

TABLE 36

Table

RELATION OF HOUSES OF SELECTED HOUSEHOLDS WITH TRIBE OR COMMUNITY OF

Religion and Caste or Tribe or community of head of household	*Number of households*	*Number of houses with separate compound*	
		Number	*No problem*
1	2	3	4
I. HINDU :			
1 Brahmin . . .	1	1	..
2 Chakali	2	1	..
3 Goundla	6	2	..
4 Kapu	6	1	..
5 Kamma	2	1	..
6 Medari	1	..	..
7 Sale	1	1	..
8 Settibalija . . .	3	1	..
9 Telukula	1	1	..
10 Mangali	1	..	..
11 Golla	1	..	..
12 Mala	2	1	..
13 Madiga	2	1	..
14 Viswabrahmin (Kamsali) .	1	..	..
15 Vysya (Komati) . .	2	1	..
16 Yerukula	1	..	..
II CHRISTIAN	1	..	..
III MUSLIM	1	..	..
Total	**35**	**12**	..

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ADJOINING HOUSES IN SPACE BY RELIGION AND CASTE OR HEAD OF HOUSEHOLD

Number of separate houses without compound		*Number of houses which form part of a building*		*Number of houses which are floors in mutilfloor housing unit*		*Portion of a house shared with other households*	
Number	*No problem*	*Number*	*No problem*	*Number*	*No Problem*	*Number*	*No Problem*
5	6	7	8	9	10	11	12
..	..	..	..	..	..	..	..
1	..	..	..	..	..	..	..
2	..	2	..	..	..	..	..
5	..	..	..	..	..	..	..
1	..	..	..	..	..	..	..
1	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
1	..	..	..	..	..	1	..
..	..	..	..	..	..	..	..
1	..	..	..	..	..	..	..
..	..	..	..	..	..	1	..
1	..	..	..	..	..	..	..
..	..	..	..	..	..	1	..
1	..	..	..	..	..	..	..
..	..	..	..	..	..	1	..
1	..	..	..	..	..	..	..
..	..	..	..	..	..	1	..
..	..	..	..	..	..	1	..
15	..	**2**	..	..	..	**6**	..

(Chapter IV, Para 15)

Table

RELATION OF SELECTED HOUSES WITH ADJOINING HOUSES PRESENT RESIDENCE OF

Place of last Residence	*Duration of stay in present residence (In years)*	*Number of separate houses with compound*	
		Number of houses	*No problem*
1	2	3	4
Same Village	Upto 4	..	..
	5—9	..	..
	10+	11	..
Other villages in the same taluk	Upto 4	..	..
	5—9	..	..
	10+	1	..
Towns in the same District .	Upto 4	..	..
	5—9	..	..
	10+	..	..
1. Tadepalligudem (Rural) .	Upto 4	..	..
	5—9	..	..
	10+	..	..
2. Polavaram (Rural) . .	Upto 4	..	..
	5—9	..	..
	10+	..	..
Other districts of the State :			
1. East Godavari (Rural) .	Upto 4	..	..
	5—9	..	..
	10+	..	..
Total .		**12**	..

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BY PLACE OF LAST RESIDENCE AND DURATION OF STAY IN HEAD OF HOUSEHOLD

Number of separate houses without compound		*Number of houses which are flats in multi-flat housing unit*		*Number of houses which are floors in multifloor housing unit*		*Portion of a house shared with other households*	
Number of houses	*No problem*	*Number of houses*	*No problem*	*Number of houses*	*No problem*	*Number of houses*	*No problem*
5	6	7	8	9	10	11	12
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
11	..	2	..	..	..	4	..
..	..	..	..	..	..	..	..
.	..	..	..	..	..	1	..
1	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
.	..	..	..	..	..	..	..
..	..	..	..	..	..	1	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
1	..	..	..	..	..	..	..
.	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
1	..	..	..	..	..	..	..
15	..	**2**	..	..	..	**6**	..

(Chapter IV, Para 16)

Table

ORIENTATION AND VENTILATION AND PRIVACY OF HOUSES ~~HOUSEHOLD~~

Sl. No.	*Retigion and Caste/Tribe of head of household*	*Direction of house required by custom*	*No. of houses reporting*
1	2	3	4
I. HINDU			
1	Brahmin	East	..
		West	..
		South	1
		North	..
2	Chakali	East	..
		West	..
		South	..
		North	2
3	Golla	East	1
		West	..
		South	..
		North	..
4	Goundla	East	4
		West	1
		South	1
		North	..
5	Kapu	East	2
		West	1
		South	1
		North	2
6	Viswabrahmin(Kamsali)	East	1
		West	..
		South	..
		North	..

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AS RELATED TO RELIGION AND CASTE/TRIBE/COMMUNITY OF HEAD OF HOUSEHOLD

Number of households whose houses face				*Number of households whose houses have*		*Number of households whose houses are by local standard*		
East	West	North	South	Opening	Window	Good	Satis-factory	Bad
5	6	7	8	9	10	11	12	13
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	1	..	1	..	1	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	2	..	..	2	..	2	..
1	..	..	..	..	1	..	1	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
4	..	..	..	..	4	2	2	..
..	1	..	..	..	1	..	1	..
..	..	..	1	..	1	..	1	..
..	..	..	..	..	..	..	..	..
2	..	..	..	..	2	..	2	..
..	..	1	..	..	1	..	1	..
..	..	1	..	..	1	..	1	..
1	..	1	..	..	2	..	2	..
1	..	..	..	..	1	..	1	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..

Table 38

1	2	3	4
7	Kamma	East . .	1
		West . .	..
		South . .	..
		North . .	1
8	Vysya (Komati)	East . .	..
		West . .	1
		South . .	1
		North . .	..
9	Mala	East .	..
		West . .	..
		South . .	1
		North . .	1
10	Madiga	East . .	2
		West . .	..
		South . .	..
		North . .	..
11	Mangali	East . .	..
		West . .	..
		South . .	1
		North . .	..
12	Medari	East . .	..
		West . .	..
		South . .	..
		North . .	1
13	Sale	East . .	1
		West . .	..
		South . .	..
		North . .	..
14	Settibalija	East . .	2
		West . .	..
		South . .	..
		North . .	1

—Contd.

5	6	7	8	9	10	11	12	13
1	..	..	..	..	1	..	1	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	1	..	..	1	..	1	..
..	..	..	..	..	..	..	..	..
..	1	..	..	..	1	..	1	..
..	..	..	1	..	1	..	1	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	1	..	1	..	1	..
..	..	..	1	..	1	..	1	..
..	..	1	1	..	2	..	2	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	1	..	1	..	1	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	1	..	..	1	..	1	..
..	..	1	..	..	1	..	1	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
2	..	..	..	..	2	..	2	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	1	..	..	1	..	1	..

Table 38

I	2	3	4
15	Telukula	East . .	..
		West . .	1
		South . .	..
		North . .	..
16	Yerukula	East . .	1
		West . .	..
		South . .	..
		North . .	..
II.	CHRISTIAN	East . .	1
		West . .	..
		South . .	..
		North . .	..
III.	ISLAM	East . .	1
		West . .	..
		South . .	..
		North . .	..
	Total	.	35

—Contd.

5	6	7	8	9	10	11	12	13
..	..	..	..	..	..	..	..	..
..	1	..	..	..	1	..	1	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
1	..	..	..	..	1	..	1	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
1	..	..	..	..	1	..	1	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
1	..	..	..	..	1	..	1	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
15	**3**	**10**	**7**	**..**	**35**	**2**	**33**	..

(Chapter IV, Para 17)

Table 39

AVAILABILITY OF AMENITIES

Total Number of Households	*Kitchen*		*Bathroom*		*Lavatory*		*Source of drinking Water*		*Water for Washing*		*Electricity*	
	Availability	*Number of Households*	*Availability*	*Number of Households*	*Availability*	*Number of Households*	*Availability*	*Number of Households*	*Availability*	*Number of Households*	*Availability*	*Number of Households*
1	2	3	4	5	6	7	8	9	10	11	12	13
35	Not having	9	Not having	22	Not having	31	Not having	..	Not having	..	Not having	31
	Having separately	26	Having separately	13	Having separately	2	Having separately	17	Having separately	14	Having separately	4
	Shares with other households	..	Shares with other households	..	Shares with other households	2	Shares with other households	18	Shares with other households	21	Shares with other households	..
	Total	**35**		**35**		**35**		**35**		**35**		**35**

(Chapter IV, Para 9)

Table 40

AVAILABILITY OF AMENITIES BY RELIGION, CASTE OR TRIBE OR COMMUNITY OF HEAD OF HOUSEHOLD

Sl. No.	*Religion, Caste or tribe or community*	*Availability*	*Kitchen*	*Bath-room*	*Lav-atory*	*Source of drinking water*	*Water for washing*	*Electricity*
1	2	3	4	5	6	7	8	9
I	HINDU :							
1	Brahmin	Not having	..	..	..	..	..	..
		Having separately.	1	1	..	1	1	1
		Shares with other households.	..	..	1	..	..	..
2	Chakali	Not having	..	1	2	..	..	2
		Having separately.	2	1	..	..	..	..
		Shares with other Households.	..	..	..	2	2	..
3	Golla	Not having	..	1	1	..	..	1
		Having separately.	1	..	..	..	..	..
		Shares with other households.	..	..	..	1	1	..
4	Goundla	Not having	1	4	5	..	..	5
		Having separately.	5	2	..	3	3	1
		Shares with other households.	..	..	1	3	3	..
5	Kapu	Not having	3	4	5	..	..	6
		Having separately.	3	2	1	5	5	..
		Shares with other households.	..	..	..	1	1	..

Table 40—Contd.

1	2	3	4	5	6	7	8	9
6	Viswabrahmin (Kamsali)	Not having	1	..	1	..	..	1
		Having separately	..	1	..	..	..	..
		Shares With other households.	..	..	..	1	1	..
7	Vysya (Komati)	Not having	..	2	1	..	..	1
		Having separately.	2	..	1	1	1	1
		Shares with other households.	..	..	..	1	1	..
8	Kamma	Not having	..	..	2	..	..	1
		Having separately	2	2	..	1	1	1
		Shares with other households.	..	..	..	1	1	..
9	Mala	Not having	..	1	2	..	..	2
		Having separately.	2	1	..	1	..	..
		Shares with other households	..	..	..	1	2	..
10	Madiga	Not having	..	2	2	..	..	2
		Having separately.	2	..	..	2	..	..
		Shares with other households.	..	..	..	..	2	..
11	Mangali	Not having	1	1	1	..	..	1
		Having separately.	..	..	..	..	..	..
		Shares with other households	..	..	..	1	1	..
12	Medari	Not having	1	1	1	..	..	..
		Having separately.	..	..	..	1	1	1
		Shares with other households.	..	..	..	..	..	..

Table 40—Contd.

1	2	3	4	5	6	7	8	9.
13	Sale	Not having	..	1	1	..	..	1
		Having separately.	1	..	..	1	1	..
		Shares with other households.	..	..	..	..	..	..
14	Setti balija	Not having	1	1	3	..	..	3
		Having separately.	2	2	..	..	..	..
		Shares with other households.	..	..	..	3	3	..
15	Telukula	Not having	..	..	1	..	..	1
		Having separately.	1	1	..	..	..	..
		Shares with other households.	..	..	..	1	1	..
16	Yerukula	Not having	1	1	1	..	..	1
		Having separately.	..	..	..	..	..	..
		Shares with other households.	..	..	..	1	1	..
I. CHRISTIAN :								
		Not having	..	1	1	..	..	1
		Having separately.	1	..	..	1	1	..
		Shares with other households.	..	..	..	..	..	..
II. MUSLIM :								
		Not having	..	1	1	..	..	1
		Having separately.	1	..	..	..	..	..
		Shares with other households.	..	..	..	1	1	..
	Total		**35**	**35**	**35**	**35**	**35**	**35**

(Chapter IV, Para 19)

Table

HOUSEHOLDS CLASSIFIED BY NUMBER OF MEMBERS, TRIBE OR

Sl. No.	*Religion and Caste or tribe or community*	*Total Number of Households*	*Households with one room*			*Households with two rooms*		
			Number of Households	*Number of Members*		*Number of Households*	*Number Members*	
				Males	*Females*		*Males*	*Females*
1	2	3	4	5	6	7	8	9
I. HINDU :								
1	Brahmin	1	..	..	..	..	..	..
2	Chakali	2	..	..	..	1	3	3
3	Golla	1	1	1	2	..	..	..
4	Goundla	6	..	..	..	3	9	9
5	Kapu	6	1	2	3	5	18	15
6	Kamma	2	..	..	..	..	..	..
7	Mala (S.C.)	2	..	..	..	1	2	2
8	Madiga (S.C.)	2	..	..	..	..	..	..
9	Mangali	1	1	1	1	..	..	..
10	Medari	1	..	..	..	1	3	3
11	Settibalija	3	1	3	1	1	5	3
12	Sale	1	..	..	..	1	2	2
13	Telukula	1	..	..	..	..	..	..
14	Viswabrahmin (Kamsali)	1	1	2	2	..	..	..
15	Vysya (Komati)	2	..	..	..	1	2	1
16	Yerukula (S.T.)	1	1	1	1	..	..	..
II. CHRISTIAN		1	..	..	..	1	3	2
III. MUSLIM		1	1	1	3	..	..	..
	Total	**35**	**7**	**11**	**13**	**15**	**47**	**40**

41

NUMBER OF ROOMS OCCUPIED BY RELIGION AND CASTE OR COMMUNITY

Households with three rooms			*Households with four rooms*			*Households with five rooms*		
Number of House holds	*Number of Members*		*Number of House-holds*	*Number of Members*		*Number of House-holds*	*Number of Members*	
	Ma-les	*Fem-ales*		*Ma-les*	*Fem-ales*		*Ma-les*	*Fem-ales*
10	11	12	13	14	15	16	17	18
..	..	..	..	..	..	1	3	3
1	5	6	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
3	8	9	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
1	5	2	..	..	..	1	6	3
1	2	1	..	..	..	..	..	..
2	9	4	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
1	9	7	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	1	2	3	..	..	..
..	..	..	..	..	..	..	..	..
1	2	5	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..
10	**40**	**34**	**1**	**2**	**3**	**2**	**9**	**6**

(Chapter IV, Para 20)

Table 42

HOUSEHOLDS CLASSIFIED BY NUMBER OF MARRIED COUPLES WITHOUT OTHER MEMBERS AGED FIVE AND ABOVE, WITH OTHER MEMBERS AGED FIVE AND ABOVE AND NUMBER OF ROOMS OCCUPIED BY THEM

Sl. No.	Classification of Households	Total number of Households	Total number of Members	Households occupying one room		Households occupying two rooms		Households occupying three rooms		Households occupying four rooms		Households occupying five rooms	
				Number of Households	Number of Members	Number of Households	Number of Members	Number of Households	Number of Members	Number of Households	Number of Members	Number of Households	Number of Members
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1	One Married Couple :												
	(a) Without other members aged 5 and above .	4	11	2	4	..	..	1	2	1	5	..	..
	(b) With other members aged 5 and above .	18	87	4	15	8	34	4	23	..	..	2	15
2	Two Married Couples :												
	(a) Without other members aged 5 and above .	3	14	..	..	2	10	1	4	..	..	..	..
	(b) With other members aged 5 and above . .	7	57	1	5	4	34	2	18	..	..	..	..

Table 42—Contd.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
3	Three Married Couples :												
	(a) Without other members aged 5 and above .	..	..	..	..	..	..	..	..	..	..	..	..
	(b) With other members aged 5 and above . .	3	36	..	..	1	9	2	27	..	..	..	..
	Others . .	..	..	..	..	..	..	..	..	..	..	..	..
	Total . .	**35**	**205**	**7**	**24**	**15**	**87**	**10**	**74**	**1**	**5**	**2**	**15**

(Chapter IV, Para 21)

Table 43

DISTRIBUTION OF HOUSEHOLDS AND MEMBERS BY SEX, RELIGION AND TYPE OF HOUSEHOLD

Sl. No.	Type of Household	Number of Households with number of members who belong to Religion											
		Total			Hindu			Muslim			Christian		
		No. of Household	Males	Females	No. of Households	Males	Females	No. of Households	Males	Females	No. of Households	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1	Nuclear .	52	121	111	48	110	98	2	7	6	2	4	7
2	Supplemented Nuclear.	13	37	43	12	32	37	1	5	6	..	..	..
3	Sub-Nuclear .	2	4	2	2	4	2	..	..	..	..	..	..
4	Single Person .	2	2	..	2	2	..	..	..	..	..	..	..
5	Supplemented Sub-Nuclear	..	..	..	..	..	..	..	..	..	..	..	..
6	Collateral Joint .	..	..	..	..	..	..	..	..	..	..	..	..
7	Supplemented Collateral Joint.	2	11	9	2	11	9	..	..	..	..	..	..
8	Lineal . .	20	71	71	19	67	68	..	..	..	1	4	-

Table 43—Contd.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
9	Supplemented Lineal Joint.	2	11	10	2	11	10	..	..	..	..	..	..
10	Lineal Collateral joint.	6	34	32	6	34	32	..	..	..	..	..	..
11	Supplemented Lineal Collateral Joint.	1	5	2	1	5	2	..	..	..	..	..	..
12	Others . .	..	..	..	..	..	..	..	..	..	..	..	..
	TOTAL . .	109	296	280	94	276	258	3	12	12	3	8	10

(Chapter IV, Para 23)

Table 44

DISTRIBUTION OF 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*	*Total*	*No of households where migration status of head of household is*	
			Non-Migrant	*Migrant*
1	2	3	4	5
1	Self	2	2	..
2	Self, Spouse	10	8	2
3	Self, Spouse, Unmarried Sons and Daughters	42	25	17
4	Self, Spouse, married son and son's wife with or without unmarried sons and daughters.	25	19	6
5	Self, Spouse, married brothers, brother's wife, married son, son's wife with/without unmarried sons/and daughters.	2	..	2
6	Self (Male), Unmarried son/daughter	1	1	..
7	Self (Female), Unmarried son/Daughter	..	..	..
8	Self, Spouse with or without unmarried son/daughter and widowed father	1	1	..
9	Self, Spouse with or without unmarried son/daughter and widowed mother.	6	3	3
10	Self (Male), Unmarried brother/sister.	..	..	..
	OTHERS (SPECIFY)			
11	Self, Spouse, married daughter and daughter's husband and unmarried son/daughter and widowed mother.	2	2	..
12	Self, Spouse, unmarried son/daughter and mother.	3		1
13	Self (Male), married son, son's wife and unmarried son/daughter.	1	1	..

Table 44—Contd.

1	2	3	4	5
14	Self, Spouse, daughter's daughter, daughter's daughter's husband and her children.	1	1	..
15	Self (Male), unmarried brother and mother.	1	1	..
16	Self, Spouse, Brother's son, unmarried son/daughter and widowed mother and mother's Brother.	1	..	1
17	Self, Spouse, Brother's Daughter .	1	1	..
18	Self, Spouse, unmarried son/daughter mother and father's sister, sister's children.	1	..	1
	Total .	100	67	33

(Chapter IV, Para 23)

Table 45

DISTRIBUTION OF HOUSEHOLDS BY DURATION OF STAY OF ANY MEMBER OF THE HOUSEHOLD (WHOSE DURATION OF STAY IS LONGEST IN THE PRESENT RESIDENCE) AND TYPE

Sl. No.	Type of Household	Duration of stay in present residence				
		No. of households with duration of stay in the present residence				
		Less than 5 years	6—9 years	10—19 years	20+ years	Total
1	2	3	4	5	6	7
1	Nuclear	2	3	2	45	52
2	Supplemented Nuclear	..	1	1	11	13
3	Sub-Nuclear	..	..	..	2	2
4	Single Person	..	..	..	2	2
5	Supplemented Sub-nuclear	..	..	..	..	..
6	Collateral Joint	..	..	..	..	..
7	Supplemented Collateral Joint	..	..	1	1	2
8	Lineal	..	..	..	20	20
9	Supplemented Lineal Joint	..	..	..	2	2
10	Lineal Collateral Joint	..	..	..	6	6
11	Supplemented Lineal Collateral Joint	..	..	..	1	1
12	Others	..	..	..	..	..
	TOTAL	2	4	4	90	100

(Chapter IV, Para 23)

Table 46

MATERIALS OF WHICH UTENSILS ARE MADE BY RELIGION AND CASTE OR TRIBE OR COMMUNITY AND MIGRATION STATUS

Sl. No.	Religion and Caste or Tribe or Community	Migration Status	Total	Number of households where cooking utensils are made of						Number of households where utensils for serving food are made of					
				Aluminium	Brass	Bronze	Earthen	Copper	Stainless Steel	Aluminium	Brass	Bronze	Earthen	Copper	Stainless Steel
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
I. HINDU :															
1	Brahmin .	Non-Migrant	1	..	1	..	1	1	..	1	1	1	..	..	1
		Migrant .	..	..	..	..	..	..	..	..	..	..	..	..	..
2	Chakali . .	Non-Migrant	2	2	1	..	2	..	..	2	2	..	1	..	..
		Migrant .	..	..	..	..	..	..	..	..	..	..	..	..	..
3	Golla . .	Non-Migrant	1	..	..	..	1	..	..	1	1	1	..	..	1
		Migrant .	..	..	..	..	..	..	..	..	..	..	..	..	..
4	Goundla .	Non-Migrant	5	5	2	..	2	..	..	4	2	1	..	..	3
		Migrant .	1	1	..	..	..	..	..	1	1	..	..	..	..
5	Kapu . .	Non-Migrant	5	5	1	..	3	..	..	5	4	..	..	..	4
		Migrant .	1	1	..	..	1	..	..	1	1	..	..	..	..
6	Viswabrahmin	Non-Migrant	..	..	..	..	..	..	..	..	..	..	..	..	..
	(Kamsali)	Migrant .	1	..	..	..	1	..	..	1	1	..	..	..	1
7	Kamma .	Non-Migrant	2	2	..	..	1	2	..	1	2	1	..	1	2
		Migrant .	..	..	..	..	..	..	..	..	..	..	..	..	..
8	Vysya . .	Non-Migrant	2	2	1	..	2	..	..	2	..	..	..	1	2
	(Komati)	Migrant .	..	..	..	..	..	..	..	..	..	..	..	..	..

Table 46—Contd.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
9	Mala (S.C.) .	Non-Migrant	2	1	1	..	1	..	..	2	2	..	..	..	..
		Migrant .	..	..	..	..	..	..	..	..	..	..	..	..	..
10	Madiga (S.C.)	Non-Migrant	2	2	..	..	1	..	..	2	1	..	..	..	..
		Migrant .	..	..	..	..	..	..	..	..	..	..	..	..	..
11	Mangali .	Non-Migrant	1	..	..	..	1	..	..	1	1	..	..	..	..
		Migrant .	..	..	..	..	..	..	..	..	..	..	..	..	..
12	Medari . .	Non-Migrant	..	..	..	..	..	..	..	..	..	..	..	..	..
		Migrant .	1	..	..	..	1	..	..	1	..	..	..	..	..
13	Sale . .	Non-Migrant	1	..	..	..	1	..	..	1	1	1	..	..	1
		Migrant .	..	..	..	..	..	..	..	..	..	..	..	..	..
14	Setti balija .	Non-Migrant	3	3	..	..	..	..	..	3	3	..	..	..	2
		Migrant .	..	..	..	..	..	..	..	..	..	..	..	..	..
15	Telikala . .	Non-Migrant	..	..	..	..	..	..	..	..	..	..	..	..	..
		Migrant .	1	1	..	..	..	..	..	1	1	..	..	..	..
16	Yerukula(S.T.)	Non-Migrant	1	1	..	..	..	..	..	1	1	..	..	..	1
		Migrant .	..	..	..	..	..	..	..	..	..	..	..	..	..
II.	CHRISTIAN :	Non-Migrant	..	..	..	..	..	..	..	..	..	..	..	..	..
		Migrant .	1	1	1	..	..	..	1	..	..	..	..	..	1
III.	MUSLIM :	Non-Migrant	..	..	..	..	..	..	..	..	..	..	..	..	..
		Migrant .	1	1	..	..	..	..	..	1	1	..	..	..	1
	Total		**35**	**28**	**8**	..	**19**	**3**	**1**	**32**	**26**	**5**	**1**	**2**	20

(Chapter IV, Paras 46—48)

Table 47

EXISTENCE OF FURNITURE BY RELIGION AND CASTE/TRIBE COMMUNITY AND DURATION OF PRESENT RESIDENCE

Sl. No.	Religion and caste/ Tribe/ Community	Duration of Present residence (in years)	Total Number of House-holds	House-holds with no furniture	Number of Households having												
					Chair	Table	Diwan	Rope Cot	Nawar Cot	Bench	Wooden Almirah	Folding Cot	Stool	Steel Box	Folding Chair	Box to keep soiled clothes
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
I. HINDU :																	
1	Brahmin . .	Less than 1 .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		1—4 . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5 & above .	1	..	1	1	1	1	1	1	1	..	..	..	..	..	..
2	Chakali . .	Less than 1 .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		1—4 . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5 & above .	2	..	..	2	..	2	..	2	..	..	..	..	..	..	..
3	Golla . . .	Less than 1 .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		1—4 . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5 & above .	1	..	1	..	..	1	..	1	..	..	..	..	..	..	..
4	Goundla . .	Less than 1 .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		1—4 . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5 & above .	6	1	3	2	1	5	5	3	..	2	1	1	..	..	..

Table 47—Contd.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
5	Kamma . .	Less than 1 .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		1—4 . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5 & above .	2	..	2	1	..	2	1	2	..	..	..	..	..	..
6	Viswabrahmin (Kamsali).	Less than 1 .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		1—4 . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5 & above .	1	..	..	..	..	1	..	1	..	..	..	..	..	..
7	Kapu . . .	Less than 1 .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		1—4 . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5 & above .	6	..	3	..	1	6	..	2	1	..	..	..	..	..
8	Vysya (Komati) .	Less than 1 .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		1—4 . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5 & above .	2	..	2	2	1	2	..	2	1	..	..	..	..	..
9	Madiga . .	Less than 1 .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		1—4 . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5 & above .	2	..	2	..	..	2	2	1	..	2	1	..	1	..
10	Mala . . .	Less than 1 .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		1—4 . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5& above .	2	..	2	1	1	2	1	..	..	..	..	..	..	..
11	Mangali . .	Less than 1 .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		1—4 . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5 & above .	1	..	1	..	..	1	..	..	..	..	..	..	..	..

Table 47—Contd.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
12	Medari	Less than 1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		1—4	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5 & above	1	1	..	..	..	..	..	..	..	..	..	..	..	..
13	Sale	Less than 1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		1—4	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5 & above	1	..	1	..	..	1	1	1	1	1	..	..	..	1
14	Satti balija	Less than 1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		1—4	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5 & above	3	..	1	1	1	3	1	1	..	..	..	..	..	..
15	Telukula	Less than 1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		1—4	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5 & above	1	..	..	..	1	1	..	1	..	..	..	..	..	..
16	Yerukula	Less than 1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		1—4	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5 & above	1	..	..	..	..	..	..	..	..	1	..	..	..	..
II.	CHRISTIAN	Less than 1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		1—4	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5 & above	1	..	1	1	1	1	1	1	..	..	..	..	..	..
III.	ISLAM :	Less than 1	1	..	1	..	..	1	1	..	..	..	..	1	..	..
		1—4	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		5 & above	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total		**35**	**2**	**21**	**11**	**8**	**32**	**14**	**19**	**5**	**6**	**2**	**2**	**1**	

(Chapter IV, Paras 49—51)

Table 48

PRESENCE OF LUXURY AND COSTLY GOODS BY RELIGION AND CASTE OR TRIBE OR COMMUNITY

Sl. No.	Religion and Caste or Tribe or Community	Total Number of Households	Number of households possessing								No. of households having no luxury goods
			Total	Wrist watch	Table clock	Wall clock	Transistor	Radio	Cycle	Torch light	
1	2	3	4	5	6	7	8	9	10	11	12
I.	HINDU :										
1	Brahmin . . .	1	1	1	..	1	..	1	1	..	..
2	Chakali . . .	2	..	..	..	..	..	..	..	..	2
3	Goundla . . .	6	3	1	..	..	..	..	3	..	3
4	Golla	1	..	..	..	..	..	..	..	..	1
5	Kapu	6	3	3	..	..	2	..	2	..	3
6	Kamma . . .	2	2	2	..	..	..	1	1	..	..
7	Mangali . . .	1	..	..	..	..	..	..	..	..	1
8	Madiga (S.C.) . .	2	2	1	1	..	..	..	2	1	..
9	Medari . . .	1	..	..	..	..	..	..	..	..	1
10	Mala (S.C.) . . .	2	1	1	..	..	..	..	1	..	1

Table 48—Contd.

1	2	3	4	5	6	7	8	9	10	11	12
11	Sale	1	1	1	..	..	..	..	..	1	..
12	Setti balija . . .	3	1	1	..	..	..	..	1	..	2
13	Telukula . . .	1	1	1	..	..	..	..	1	..	..
14	Viswabrahmin (Kamsali)	1	..	..	..	..	..	..	..	..	1
15	Vysya (Komati) . .	2	1	..	..	..	..	1	1	..	1
16	Yerukula (S.T.) . .	1	..	..	..	..	..	..	..	..	1
II. CHRISTIAN . . .		1	1	1	1	..	..	..	1	1	..
II. MUSLIM . . .		1	1	..	..	..	..	..	1	..	..
Total		**35**	**18**	**13**	**2**	**1**	**2**	**3**	**15**	**3**	**17**

(Chapter IV, Para 52)

Table 49

TIME OF OBTAINING OF LUXURY AND O THER COSTLY GOODS AS RELATED TO RELIGION AND CASTE OR TRIBE OR COMMUNITY OF HEAD OF HOUSEHOLD

Sl. No.	Religion and Caste or Tribe or Community	Total Number of House-holds	Number of House-holds	No. of Households obtaining								
				Wrist Watch			Table Clock			Wall Clock		
				Within 5 Years	5-9 Years	10 Years & above	Within 5 Years	5-9 Years	10 Years & above	Within 5 Years	5-9 Years	10 Years & above
1	2	3	4	5	6	7	8	9	10	11	12	13
I.	HINDU :											
1	Brahmin . . .	1	1	..	1	..	..	..	..	1	..	..
2	Chakali . . .	2	..	..	..	..	..	..	..	..	..	..
3	Goundla . . .	6	3	..	1	..	..	..	..	..	..	..
4	Golla . . .	1	..	..	..	..	..	..	..	..	..	..
5	Kapu . . .	6	3	..	3	..	..	..	..	..	..	..
6	Kamma . . .	2	2	..	1	1	..	..	..	..	..	..
7	Madiga (S.C.) . .	2	2	1	..	..	..	1	..	..	..	..
8	Mala (S.C.) . .	2	1	1	..	..	..	..	..	..	..	..
9	Mangali	1	..	..	..	..	..	..	..	..	..	..
10	Medari . . .	1	..	..	..	..	..	..	..	..	..	..

Table 49—Contd.

1	2	3	4	5	6	7	8	9	10	11	12	13
11	Sale . . .	1	1	..	..	1	..	..	..	..	..	..
12	Setti balija . .	3	1	..	1	..	..	..	..	..	..	..
13	Telukula . . .	1	1	..	1	..	..	..	..	..	..	..
14	Viswabrahmin (Kamsali).	1	..	..	..	..	..	..	..	..	..	..
15	Vysya (Komati) .	2	1	..	..	..	..	..	..	..	..	..
16	Yerukula (S.T.) .	1	..	..	..	..	..	..	..	..	..	..
II. CHRISTIAN . .		1	1	..	..	1	..	..	1	..	..	..
III. MUSLIM . .		1	1	..	..	..	..	..	..	..	..	..
Total . . .		**35**	**18**	**2**	**8**	**3**	..	**1**	**1**	**1**	..	..

Table 49—Contd.

Sl. No.	Religion and Caste or Tribe or Community	No. of Households obtaining											
		Transistor			Radio			Cycle			Torch Light		
		Within 5 Years	5-9 Years	10 Years & above	Within 5 Years	5-9 Years	10 Years & above	Within 5 Years	5-9 Years	10 Years & above	Within 5 Years	5-9 Years	10 Years & above
1	2	14	15	16	17	18	19	20	21	22	23	24	25
I. HINDU :													
1	Brahmin . . .	..	..	..	1	..	..	1	..	..	..	..	..
2	Chakali . . .	..	..	..	..	..	..	..	..	..	..	..	..
3	Goundla . . .	..	..	..	..	..	..	1	1	1	..	..	..
4	Golla . . .	..	..	..	..	..	..	..	..	..	..	..	..
5	Kapu . . .	2	..	..	..	..	..	..	1	1	..	..	..
6	Kamma . . .	..	..	..	1	..	..	..	1	..	..	..	..
7	Madiga (S.C.) . .	..	..	..	..	..	..	..	..	2	..	..	1
8	Mala (S.C.) . .	..	..	..	..	..	..	..	1	..	..	..	..
9	Mangali . . .	..	..	..	..	..	..	..	..	..	..	..	..
10	Medari . . .	..	..	..	..	..	..	..	..	..	..	..	..

Table 49—Contd.

1	2	14	15	16	17	18	19	20	21	22	23	24	25
11	Sale . . .	..	..	..	..	..	..	..	..	..	..	..	1
12	Setti balija . .	..	..	..	..	..	..	..	..	1	..	..	..
13	Telukula . .	..	..	..	..	..	..	..	..	1	..	..	..
14	Viswabrahmin (Kamsali).	..	..	..	..	..	..	..	..	..	..	..	..
15	Vysya (Komati) .	..	..	..	1	..	..	1	..	..	..	..	..
16	Yerukula (S.T.) .	..	..	..	..	..	..	..	..	..	..	..	..
II. CHRISTIAN . .		..	..	..	..	..	..	..	..	1	..	..	1
III. MUSLIM . .		..	..	..	..	..	..	..	..	1	..	..	..
	Total . .	**2**	..	..	**3**	..	..	**3**	**4**	**8**	..	..	

(Chapter IV, Para 53)

Table 50

LIGHT AND FUEL BY RELIGION AND CASTE / TRIBE /COMMUNITY AND MIGRATION STATUS OF HEAD OF HOUSEHOLD

Sl. No.	Religion and Caste or Tribe or Community	Total Number of Households	Migrant Households					Non-Migrant Households				
			Number using fuel			Number using light		Number using fuel			Number using ligh	
			Fuel 1 Fire-wood	Fuel 2 Char-coal	Fuel 3 Dung cake	Light 1 Elec-tricity	Light 2 Kerosine	Fuel 1 Fire-wood	Fuel 2 Char-coal	Fuel 3 Dung Cake	Light 1 Elec-tricity	Light 2 Kerosin
1	2	3	4	5	6	7	8	9	10	11	12	13
I	HINDU :											
1	Brahmin . .	1	..	..	..	..	..	1	1	..	1	..
2	Chakali . .	2	..	..	..	..	..	2	..	..	..	2
3	Golla . . .	1	..	..	..	..	..	1	..	..	..	1
4	Goundla . .	6	..	..	1	..	1	5	..	..	1	4
5	Kapu . . .	6	1	..	..	..	1	5	..	..	..	5
6	Viswabrahmin (Kamsali) .	1	1	..	..	..	1	..	..	..	..	..
7	Kamma . .	2	..	..	..	..	..	2	..	..	1	1
8	Vysya (Komati) .	2	..	..	..	..	..	2	..	..	1	1
9	Mangali . .	1	..	..	..	..	..	1	..	..	..	1

Table 50—Contd.

1	2	3	4	5	6	7	8	9	10	11	12	13
10	Medari . .	1	1	..	..	..	1	..	..	..	..	..
11	Sale . . .	1	..	..	..	..	..	1	..	..	..	1
12	Settibalija .	3	..	..	..	..	..	3	..	..	..	3
13	Telukula . .	1	1	..	..	..	1	..	..	..	..	..
14	Mala (S.C.) .	2	..	..	..	..	..	2	..	..	..	2
15	Madiga (S.C.) .	2	..	..	..	..	..	2	..	..	..	2
16	Yerukula (S.T.) .	1	..	..	..	..	..	1	..	..	..	1
II.	CHRISTIAN . .	1	1	..	..	1	..	..	..	..	..	..
III.	MUSLIM . .	1	1	..	..	..	1	..	..	..	..	..
	Total . .	**35**	**6**	**..**	**1**	**1**	**6**	**28**	**1**	**..**	**4**	**24**

(Chapter IV, Para 56)

Table 51

PRESENCE OF LUXURY AND COSTLY GOODS BY EDUCATIONAL LEVEL OF HEAD OF HOUSEHOLD

Sl. No.	*Educational Level of Head of Household*	*Total Number of Households*	*Number of households possessing*						
			Wrist watch	*Table clock*	*Wall clock*	*Transistor*	*Radio*	*Cycle*	*Torch Light*
1	2	3	4	5	6	7	8	9	10
1	Illiterate	13	4	..	..	..	1	2	..
2	Literate without Educational Level . . .	..	..	..	..	..	..	..	..
3	Primary	19	7	1	..	2	1	10	2
4	Middle	2	1	1	..	..	..	2	1
5	Matriculation . . .	1	1	..	1	..	1	1	..
6	Non-Technical diploma not equal to Degree .	..	..	..	..	..	..	..	..
7	Technical Diploma not equal to Degree . .	..	..	..	..	..	..	..	..
8	Graduate Degree . .	..	..	..	..	..	..	..	..
	Total	**35**	**13**	**2**	**1**	**2**	**3**	**15**	**3**

(Chapter IV, Para 52)

Table 52

PRESENCE OF LUXURY AND COSTLY GOODS BY OCCUPATION OF HEAD OF HOUSEHOLD

Sl. No.	Occupation of Head of Household	Total Number of house-holds	Number of households possessing						
			Wrist watch	Table clock	Wall clock	Tran-sistor	Radio	Cycle	Torch Light
1	2	3	4	5	6	7	8	9	10
1	Cultivator	11	5	..	1	1	3	6	..
2	Washerman	2	..	..	..	..	..	..	..
3	Teacher	2	1	1	..	..	..	2	1
4	Cattle Rearer	2	..	..	..	..	..	..	..
5	Agricultural Labourer	5	2	..	..	1	..	2	..
6	Toddy Tapper	4	1	..	..	..	..	1	..
7	Clerk	2	1	..	..	..	..	1	1
8	Carpenter	1	..	..	..	..	..	..	..
9	Businessman	1	1	..	..	..	..	..	..
10	Attender	1	..	..	..	..	..	1	..
11	Watchman	1	1	1	..	..	..	1	1
12	Barber	1	..	..	..	..	..	..	..
13	Basket Maker	1	..	..	..	..	..	..	..
14	Oil Crusher operator	1	1	..	..	..	..	1	..
	Total	**35**	**13**	**2**	**1**	**2**	**3**	**15**	**3**

(Chapter IV, Para 52 & 53)

Table 53

AWARENESS OF UNTOUCHABILITY OFFENCES ACT

[1962 Survey]

Sl. No.	*Caste/Tribe/ Community*	*No. of persons interviewed*	*No. of persons aware of untouchability under law*	*No. of persons that reported that it is in vogue in the village*
1	2	3	4	5
1	Goundla . .	46	16	45
2	Kamma . . .	26	16	25
3	Kapu . . .	24	16	22
4	Madiga (S.C.) . .	28	14	25
5	Golla . . .	6	3	6
6	Setti balija . . .	35	16	30
7	Telukula . . .	3	1	3
8	Senapathi . . .	5	5	4
9	Komati (Vysya) . .	3	3	1
10	Mala (S.C.) . .	10	5	9
11	Chakali . . .	8	4	7
12	Brahmin . . .	4	4	3
13	Uppara . . .	2	..	2
14	Dommara . . .	1	..	1
15	Kamsali (Viswabrahmin)	2	1	2
16	Kummara . . .	1	1	1
17	Yerukula (S.T.) . .	1	..	1
18	Muslim . . .	1	..	1
19	Mangali . . .	1	..	1
20	Christian . . .	4	3	2
	Total . .	**211**	**108**	**191**

(Chapter IV, Para 219)

Table 54

AWARENESS OF SOCIAL DISABILITIES AS RELATED TO RELIGION/CASTE/TRIBE

Sl. No.	*Religion/Caste/Tribe*	*Total No. of households*	*No. of households reporting*	
			Awareness of Untouchability Offences Act	*Unawareness of Untouchability Offences Act*
1	2	3	4	5
I. HINDU :				
	(a) *Scheduled Caste*			
1	Madiga . .	1	1	..
2	Mala . . .	2	2	..
	(b) *Scheduled Tribe*			
	Yerukula . . .	1	..	1
	(c) *Others*			
1	Brahmin . . .	1	1	..
2	Chakali . . .	1	..	1
3	Dommari . . .	1	1	..
4	Golla . . .	1	..	1
5	Goundla . . .	4	3	1
6	Kamma . . .	3	2	1
7	Viswabrahmin(Kamsali)	1	1	..
8	Kapu . . .	3	2	1
9	Vysya (Komali) . .	1	1	..
10	Kshatriya . . .	1	1	..
11	Kummari . . .	1	1	..
12	Mangali . . .	1	1	..
13	Medari . . .	1	1	..
14	Pallekari . . .	1	1	..
15	Sale . . .	1	1	..
16	Setri balija . . .	3	2	1
17	Telukula . . .	2	2	..
II. CHRISTIAN . . .		1	1	..
III. MUSLIM . . .		1	1	..
	Total . .	**33**	**26**	**7**

(Chapter IV, Para 220)

Table 55

KNOWLEDGE ABOUT LEGAL PROHIBITION OF DISABILITIES AS RELATED TO RELIGION/CASTE/TRIBE AND EDUCATION OF INFORMANT

Sl. No.	Religion and Caste/Tribe	Total Number of Hose-holds	Number who are illiterate and about prohibition of discrimination who are		Number who are literates upto Matric standard and about prohibition of discrimination who are		Number who are educated Matric and above and about prohibition of discrimination who are	
			Aware	Not Aware	Aware	Not Aware	Aware	Not Aware
1	2	3	4	5	6	7	8	9
I. HINDU :								
1	Brahmin	2	..	..	1	..	1	..
2	Chakali	3	..	3	..	..	..	..
3	Golla	2	1	1	..	..	..	..
4	Goundla	10	4	1	4	1	..	..
5	Kamma	5	..	1	2	2	..	..
6	Viswabrahmin (Kamsali)	2	..	..	2	..	..	..
7	Kapu	9	..	5	3	1	..	..
8	Vysya (Komati)	3	..	..	2	1	..	..
9	Kshatriya	1	..	..	..	..	1	..

Table 55—Contd.

1	2	3	4	5	6	7	8	9
10	Kummari	1	..	..	1	..	..	..
11	Madiga(S.C.)	3	1	..	2	..	..	..
12	Mala(S.C.)	4	4	..	..	..	..	..
13	Mangali	2	1	..	1	..	..	..
14	Medari	2	..	1	..	1	..	..
15	Sale	2	..	1	1	..	..	..
16	Settibalija	6	1	2	3	..	..	..
17	Pallekari	1	..	..	1	..	..	..
18	Telukula	3	..	..	3	..	..	..
19	Yerukula(S.T.)	2	1	1	..	..	..	..
20	Dommara	1	1	..	..	..	..	..
II.	CHRISTIAN	2	..	..	1	..	1	..
III.	MUSLIM	2	..	..	1	..	1	..
	Total	**68**	**14**	**16**	**28**	**6**	**4**	..

(Chapter IV, Para 222)

Table 56

INFORMATION AND ATTITUDE TOWARDS FAMILY PLANNING BY CASTE/TRIBE/COMMUNITY -- 1962 SURVEY

Sl. No.	Caste/Tribe/Community	No. aware of Family Planning	No. approving Family Planning	No. liking to adopt Family Planning method at					
				Stage I after 2 children	Stage II after 3 children	Stage III after 4 children	Stage IV after 5 children	Stage V after 6 children	Unspecified
1	2	3	4	5	6	7	8	9	10
1	Settibalija . . .	20	11	1	3	3	..	..	4
2	Madiga(S.C.) . .	15	6	1	4	1	..	..	..
3	Kapu	19	9	..	1	6	..	1	1
4	Golla	5	..	..	..	..	..	..	..
5	Uppara	1	1	..	..	1	..	..	..
6	Goundla . . .	18	8	..	1	4	..	..	3
7	Brahmin . . .	4	4	..	3	1	..	..	..
8	Vysya(Komati) . .	3	1	..	1	..	..	..	..
9	Telukula . . .	2	2	2	..	..	..	..	..
10	Kamma . . .	18	9	..	..	9	..	..	..
11	Mala(S.C.) . . .	4	5	..	1	2	1	..	1

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RELIGION/CASTE/TRIBE AND EDUCATIONAL LEVEL OF HOUSEHOLD

No. who are literates upto Matric and about family planning measurers who are						*No. who are educated Matric and above and about family planning measures who are*					
Aware of					*Not aware*	*Aware of*					*Not aware*
a	*b*	*c*	*d*	*e*		*a*	*b*	*c*	*d*	*e*	
10	11	12	13	14	15	16	17	18	19	20	21
1	1	1	1	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
1	1	..	..	..	..	..	..	..	..	..	..
1	1	..	..	..	..	..	..	..	..	..	..
3	2	..	..	..	..	..	..	..	..	..	..
2	2	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	1	1	1	1	..	..
1	1	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
1	1	..	..	..	..	..	..	..	..	..	..
1	1	..	..	..	..	..	..	..	..	..	..
1	1	..	..	..	..	..	..	..	..	..	..
1	1	..	..	..	..	..	..	..	..	..	..
1	2	2	..	..	..	..	..	..	..	..	..
..	1	..	..	..	..	..	..	..	..	..	..
1	1	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	1	1	1	..	1	..
1	1	..	..	..	..	..	..	..	..	..	..
16	**17**	**3**	**1**	..	..	**2**	**2**	**2**	**1**	**1**	..

(Chapter IV, Para 236)

NOTE : *a*=Vasectomy *b*=Tubectomy *c*=Nirodh *d*=Loop *e*=Oral tablets.

GLOSSARY

Abothulu . . .	Breeding bulls.
Agadi	Grain left or given at the end of the winnowing prices.
Akasadeepalu . .	Celestial lamps lit in front of Siva temples and at houses also on *Karthika Pouriama* (Full moon-day of *Karthika* month October-November).
Aksharabhyasam . .	Initiation of the child to learning; practicing of alphabets.
Annaprasana . . .	First feeding of the child with solid food.
Annapuginne . . .	Vessel for cooking and serving rice.
Annapukunda . . .	Pot for cooking rice.
Ariselu	A sweet preparation of rice flour and jaggery cooked into a fluid paste, made into round cakes of 2 to 3 inches radius and 0·3 inch thickness cooked in sweet oil.
Asaami . . .	Cultivator.
Asviyuja . . .	Name of the month corresponding to October-November.
Avatara . . .	Incarnation.
Banalu . . .	Big pots.
Bedilu	Bracelets.
Beera	Sweet gourd.
Benda	Lady's finger.
Bhadrapada . . .	Name of the month corresponding to August-September.

Bhadrapada Suddha Chavithi. Fourth day of the bright fortnight of the month *Bhadra* or *Bhadrapada.*

Bhajan . . . A devotional group singing to the accompaniment of musical instruments.

Bhogi . . . . A day before *Sankranti* festival, *i.e.* on 13th January, bonfires are arranged in the early morning.

Bhogimanta . . . Bonfire arranged on *Bhogi* day.

Bhoodanam . . . Donation of land.

Bindelu . . . Brass vessels with narrow neck used for storing water.

Bode . . . . Field channel.

Bodelasettu . . . A set of ploughs used for making *bode.*

Bottu . . . . Vermilion.

Budama Vari . . Dry Paddy.

Burelu . . . . A Sweet preparation of Bengalgram dal and jaggery cooked into a paste, made into balls and dipped in paste made of blackgram and rice and cooked in sweet oil.

Burrakatha . . . A folk performance by 3 persons, one reciting the story to the accompaniment of *thambura* (a stringed musical instrument) holding small cymbals; interspersed by speeches while the other two repeat a part of the recital for the sake of effect. This is the most effective media of instruction to the rural folk.

Chadivimpulu . . Presents in cash or kind.

Chalimidi . . . Rice flour and jaggery cooked into a paste.

Chakkerapongali . . Soaked green gram, rice and sugar cooked in small quantity of oil alonwith pieces of ginger, chillies, etc.g

Chapati . . . Snacks made of wheat flour fried on a pan with oil or ghee.

Chappal . . . Slippers; foot-wear.

Chatalu . . . Winnowing fans.

Cheepuru . . . Broom.

Chembulu . . . Small cans used for drinking water and ancillary purposes.

Chikkudu . . . Beans.

Chinnadinamu . . Initial obsequies.

Chokka . . . Shirt.

Choli . . . Blouse.

Chutta . . . Self-made cigar with cured leaves of tobacco.

Daba . . . . Pucca house with regimented cement concrete roof or Madras terrace roof.

Dakshina . . . Presents in cash to a Brahmin purohit.

Dalavapanta . . Second crop.

Dammucheyuta . . The process of ploughing the soil five times, and the plots levelled with a yoke and watered to a depth of 3 inches.

Dandakadiyalu . . Anklets worn by women in currently married status.

Dasara . . . Festival celebrated for ten days from the first to the tenth day of the bright fortnight of the month *Asviyuja* (September-October) in token of the conquest of Goddess Durga over the demon Mahishasura.

Dayyam . . . Devil

Deeparadhana . . Worship by lighting a lamp.

Deepavali . . . Festival of lights, celebrated throughout the country for two days on the 14th and 15th days of the dark fortnight of the month *Asviyuja* (October-November) in token of Lord Sri Kirshna and his consort Satyabhama killing the demon king Narakasura in a battle. Hindus decorate the houses and shops with lights.

Deepavali Amavasya . Final day of the *Deepavali* festival when Dhanalakshmi (Goddess of wealth) is worshipped in the night and crackers displayed.

Desavali gutti verusenaga Indigenous 'bunch' variety of groundnuts.

Devi Navaratrulu . Offering of prayers and pujas to the Goddess Durga for 9 days from the 1st to the 9th day of the bright fortnight of the month *Asviyuja* (*Dasara*).

Digadudupuginne . . A small metal cup with water and gruel or coal and sometimes turmeric powder or chillies used for waiving when there is a spell of evil eye.

Dimpudukallamu . Place where the bier is lowered on way to the burial ground with the belief that the deceased may get back to life in case he/she has been wrongly summoned by the messengers of Lord Yama, the King of Hell.

Dindlu . . . Pillows

Dishti/Drushti . . Spell of evil eye.

Dhwajasthambham . Flag-staff.

Donka . . . Cart track from one village to another or to fields.

Dosa . . . . Preparation of black gram and rice-flour made into fluid and fried on a pan.

Ekadasi . . . Eleventh day of the Fortnight.

Gaadi . . . . Groove made in fields for flow of water.

Gali . . . . To be caught by devil.

Ganapati Navaratrulu . Festival dedicated to the worship of Ganapati, the elephant-headed God of wisdom and learning, celebrated for nine days with pomp.

Gangalamulu . . Copper or brass vessels with wide mouth used for storing water.

Ganupu . . . Node (of sugarcane).

Garbhadanam . . Consummation ceremony.

Garelu . . . Snacks made of blackgram. Sometimes they are made as sweet cakes.

Garuda vahana . . Eagle carrier. Vehicle of Lord Vishnu, Secred of the Hindu Trinity.

Garuvu . . . Sandy soil.

Gelalu . . . . Bunches (of plantains).

Glasulu . . . Tumblers.

Godanam . . . Donation of cow.

Goddali . . . Axe.

Gogu . . . . Hibiscus cannabinus.

Gotra . . . . Clan.

Gramapeddalu . . Village elders.

Gudise . . . Hut.

Harati . . . Flame of prosperity.

Harikatha . . . A performance of single man by reciting portions from Hindu epics like Ramayana, Mahabharata and Bhagavatha, interspersed by explanation and the recital accompanied by musical instruments like harmonium and tabala.

Idli . . . . Round cakes made of coarse rice flour and black gram dal made into a fluid and cooked by steam.

Intiperu . . .	Surname.
Jadaveyuta . . .	Roping of two rows of sugarcane plants with sugarcane leaves; plaiting with sugarcane leaves to keep the sugarcane erect.
Jalleda . . .	Sieve.
Janumu . . .	Jute.
Jatara	Fair.
Jnathulu . . .	Persons bearing the same surname; agnates.
Kadavalu . . .	Pots.
Kajjikayalu . . .	Sweet preparation made of Bengalgram flour, sugar, coconut pieces, etc., sand-wiched between wheat flour paste and cooked in sweet oil.
Kammalu . . .	Ear studs or ear rings.
Kampu. . . .	Stalks.
Kandi kampa . .	Stalks of red gram.
Kanduva . . .	Small cloth of about 1½ metres length kept hanging on either side of the shoulder.
Kanchupallemulu . .	Bronze plates.
Kanumu . . .	Third day of *Sankranti* festival celebrated on 15th January when village folk enjoy sumptuous feast, arrange cock-fights, etc.
Karthika . . .	Month corresponding to October—November.
Karyam . . .	Consummation ceremony.
Katnalu . . .	Presents in cash and kind.
Katukathegulu . .	A type of attack of pests normally found in sugarcane plants and sorghum millet or common millet.
Koppumudi . .	Hair-knot.

Kottuku vachchindi . Time for harvesting (of sugarcane).

Kowlu . . . . Tenancy.

Ksheerannam . . Sweet preparation of rice with milk and jaggery or sugar.

Kudumulu . . . Preparation with rice flour, salt and jaggery.

Kula Panchayat . . Caste Panchayat or Council.

Kuncham . . . Local weight of 3 kilograms.

Kunta . . . . Pond.

Kuppaveyuta . . Heaping or stacking.

Kuraginne . . . Vessel for serving curry.

Kurakunda . . . Pot meant for preparing curry.

Laddu . . . A sweet preparation of Bengal gram flour cooked into boondi (a savoury which is then mixed with fluid of sugar or jaggery, and made into round balls of required sizes ranging from lemon to orange.

Lagnapatrika . . Wedding card.

Langa . . . Petty coat or skirt.

Logili . . . . House with tiled roof.

Lolakulu . . . Hanging ear ornaments.

Madatha manchamulu . Folding cots.

Madi . . . Seed bed.

Magha . . . Month corresponding to January—February.

Magha Sukla Shashti . Sixth day of the bright fortnight of the month *Magha* (January—February).

Mandir . . . Temple.

Mangalaharati . . Auspicious flame of prosperity.

Mangalasutramu . . Marriage locket.

Mantapam . . . Roof with four pillars built in front of a temple.

Margasira Suddha Chavithi Fourth day of the bright fortnight of the month *Margasira* (November—December).

Marumanuvu . . Re-marriage (of women).

Menamama . . . Maternal uncle.

Metta vari or Budama vari Paddy raised in dry lands.

Middillu . . . Pucca house with Madras terrace or regimented cement concrete roof.

Mokkathota . . Second and subsequent crops of sugar cane.

Molathradu . . . Waist string.

Muggulu . . . Designs drawn on the flour.

Muhoortham . . Auspicious time to start any work.

Mukhamchoopulu . . Seeing a woman's face in marital status (with vermilion on the forehead and marriage locket in her neck) before she is made a widow.

Mukkupudaka . . Nose ring.

Munaga . . . Drum-stick.

Murugulu . . . Bracelets.

Muthaiduvulu . . Women in marital status.

Nallapusalu . . . Black beads.

Nallathumma thodugu . A small stack of black accacia.

Namakaranam . . Naming ceremony.

Nandi . . . . Bull God.

Nanu . . . A type of chain made of gold, usually worn by widows.

Naraka chaturdasi . Fourteenth day of the dark fortnight of the month *Asviyuja* (October—November) celebrated in token of Lord Sri Krishna with the help of his consort Satyabhama killing the demon king Narakasura; the day preceding Deepavali on which Narakasura was killed.

Navami . . . Ninth day of the fortnight.

Navvarumanchamulu . Cots woven with tape.

Nemalivahanam . . Peacock carrier.

Nischayathamboolam . Engagement.

Nitchena . . . Ladder.

Nulaka . . . Jute fibre rope (for weaving cots).

Nulaka manchamu . Cot woven with jute fibre rope.

Oni . . . . Half Saree.

Pachchabottupodi pinchukonuta. Tattooing.

Pachchadi . . . Pickle or chutney.

Paduna . . . Wetting of fields.

Paira . . . . Late crop such as ragi, tobacco, chillies etc.

Paka . . . . Hut.

Pallemulu . . . Meals plates.

Panakam . . . Spiced jaggery water.

Panchami . . . Fifth day of the fortnight.

Pappu . . . Dal.

Pappu-bellam . . Spilt Bengalgram and jaggery pieces,

Pappucharu . . . Fluid prepartion of dal, tamarind, onions, etc., taken with rice.

Parikini . . . Skirt.

Pasupu-kunkuma . . Turmeric powder and vermilion.

Pattadar . . .	Owner of Ryotwari land.
Pattalu . . .	Anklets.
Peddadinamu . .	Final obsequies.
Pendlipeetalu . .	Wooden planks on which bride and groom are made to sit.
Penkutillu . . .	House with tiled-roof.
Pesarattu . . .	Hot preparation of greengram dal, cumin, pieces of ginger, onions, etc., made into a fluid and spread on a pan in shape and cooked with oil.
Pillipesara . . .	Greengram.
Pindam . . .	Morsel of food offered to the departed soul.
Pogulu . . .	String like ear rings made of gold.
Pongali . . .	Sweet preparation of rice, Bengalgram and sugar or jaggery cooked with milk.
Prabha. . . .	Long vertically projected stand conically shaped at the top covered with colourful cloth, papers and flowers (Plural : *Prabhalu*).
Pramida . . .	Earthen lid in which oil is poured and cotton wick kept and lighted to serve as a small lamp.
Puja	Worship.
Pulao	Biryani.
Pulagam . . .	Food cooked of green gram and rice.
Pulihora . . .	Hot preparation of rice with dals.
Pulladi . . .	Black clay and loamy soil.
Punasa. . . .	Early crop.
Puranakalakshepa . .	Listening to *purana* (epic) recitals.
Puranas . . .	Epics.
Purdah. . . .	Veil used by women.

Puri . . . . Snacks made of wheat flour cooked in sweet oil.

Purillu . . . House with thatched roof.

Puritisnanam . . Purificatory bath given to the mother on the 7th, 9th or 11th day after delivery.

Purohit . . . Priest.

Puttuventrukalu theeyuta Tonsure.

Rakshasa . . . Demon.

Rasiadugu . . . Grain left after the heap is cleared.

Ravika. . . . Blouse.

Regu . . . . Fruits of Zizyphus jujuba.

Rendava Karchi . . Third crop of sugarcane; second crop following fresh crop of seedlings of sugarcane.

Revadi . . . Black alluvial soil.

Rokali . . . Wooden pestle.

Rumalu . . . Turban.

Rythu Sangham . . Association of peasants/farmers.

Sagotra . . . Same clan.

Sankranti . . . Festival of hearvest celebrated on 14th January.

Sarava panta . . First crop.

Seemantham . . Ceremony associated with the attainment of pregnancy for the first time.

Sivaratri . . . Festival dedicated to the worship of Lord Siva on the 14th day of dark-fortnight of *Magha* (February—March).

Sora . . . . Bottle gourd.

Sravana . . . The month corresponding to July—August.

Sri Krishna ashtami . Festival in connection with the celebration of the birth of Sri Krishna on the 8th day of the dark fortnight of the month *Sravana* (July—August).

Sri Rama Navami . Festival celebrated on the 9th day of the bright fortnight of the month *Chaitra* (April) to mark the birth, marriage and coronation of Sri Rama, the great hero of the epic Ramayana..

Subbaraya/Subrahmanya Shashti. Festival celebrated on the sixth day of the month of *Magha* in the first fortnight in the name of Snake God Subrahmanya; a fair also is held in this village with much pomp and show.

Subhalekhalu . . Wedding cards.

Subhamuhoortam . . Auspicious time.

Talagadalu . . . Pillows.

Tatakillu . . . Thatched house (roof made of palmyrah leaves).

Teetuvu . . . A bird whose hooting is supposed to cause a death.

Thaddinam . . . Annual ceremony of the departed soul.

Thalambralu . . Rice mixed with turmeric powder poured by the bride and the groom over each other's head, just after tying of the marriage locket.

Thamboolam . . . Betel leaves with arecanuts and fruits (generally plantains) given to women in marital status or men at any ceremonial function of the Hindus.

Thamboolalu thee sukovatam. Taking of betel leaves with arecanuts in token of the settlement of match (Betrothal).

Thavva. . . A local weight of 1/2 kilogram.

Thokkuta . . . Pressing with feet.

Thurpuveedhi . . Eastern street.

Tirugali . . . Grinding stone.

Trayodasi . . . Thirteenth day of the fortnight.

Ugadi . . . . Telugu New Year's day falling on the first day of the month of *Chaitra* (March—April).

Undrallu . . . Rice flour and jaggery made into round balls.

Vadapappu . . . Soaked greengram dal.

Vaddanamu . . . Waist-belt made of gold and worn by ladies.

Valuzeda . . . Loose plait hanging on the back (of ladies).

Vandemataram . . Prayer song sung in schools in the morning before classes commence (since Independence). It was composed by Bankim Chandra Chatterji.

Varasoola . . . Bad days when people are not supposed to travel in certain directions on specified days.

Venkateswara Suprabhattam. Slokas in praise of Lord Venkateswara recited in the early morning to wake up the Lord.

Vokatava Karchi . . Second crop of sugarcane; first crop following fresh crop of seedlings of sugarcane.

Vijaya Dasami . . Tenth day of the bright fortnight of the month of *Asvlyuja* (September—October) when people worship Sami or Jammi (Prosopis spicigera) tree with the belief that the Sami destroys sin and extinguishes enemies.

Vinayakachaturdhi/or Vinayakachavithi. Festival celebrated on the fourth day of bright fortnight in *Bhadrapadam* (August—September) when Lord Vinayaka (Ganapati or Vighneswara) is worshipped.

Voorabanthi . . . Offering food to all the people in the village.

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