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CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VI—VILLAGE SURVEY MONOGRAPHS
SERIAL NO. 3

A MONOGRAPH
on

LAKKAGUDA

(PARVATHIPURAM TALUK, SRIKAKULAM DISTRICT)

EDITOR
A. CHANDRA SEKHAR
OF THE INDIAN ADMINISTRATIVE SERVICE
Superintendent of Census Operations, Andhra Pradesh, Hyderabad

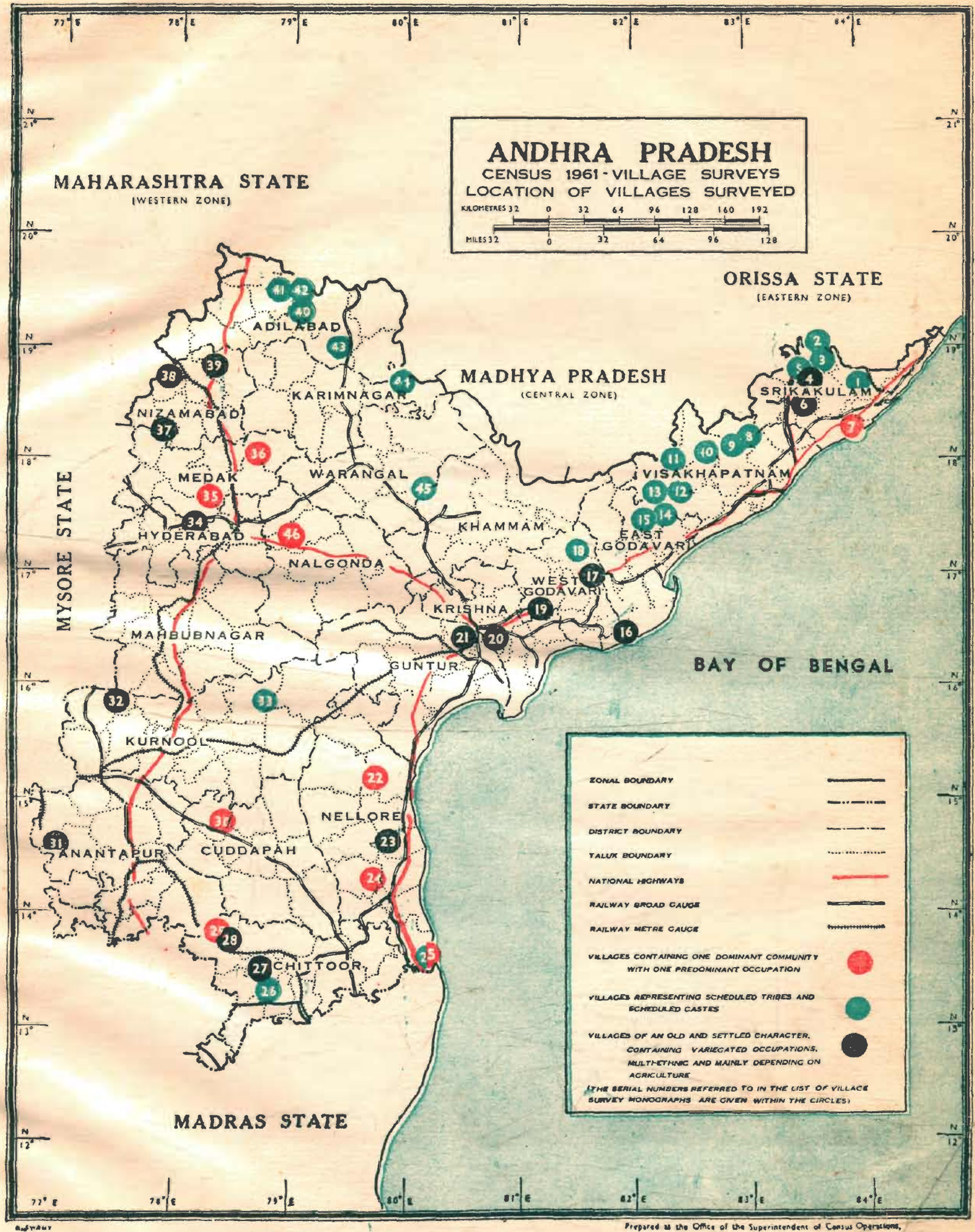


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CENSUS OF INDIA 1961—VOLUME II-PART VI-LIST OF VILLAGE SURVEY MONOGRAPHS—ANDHRA PRADESH

Name of District (1)	Name of Taluk (2)	Sl. No. (3)	Name of village (4)	Brief details of what the village represents (5)
Srikakulam	Pathapatnam	1	Kallata	Kapu Savaras—A Scheduled Tribe
	Parvathipuram	2	Kalliti *	Savaras—A Scheduled Tribe
		3	Lakkaguda †	Jatapus—A Scheduled Tribe
		4	Kannapudoravalasa *	A village in jute growing area
		5	Gadabavalasa, hamlet of Gumma	Gadabas—A Scheduled Tribe
	Bobbili	6	Karad a*	A Bobbili Samsthanam village
	Srikakulam	7	Mofusbandar *	A fishermen's village
Visakhapatnam	Srungavarapukota	8	Kondiba *	Dombs—A Scheduled Caste
	Paderu	9	Gandha *	Konda Dhoras—A Scheduled Tribe
		10	Lamthampadu *	Kondhs—A Scheduled Tribe
	Chintapalle	11	Annavaram *	Samanthus—A Tribe
		12	Makavaram	Kammaras *alias* Ojas—A Scheduled Tribe
		13	Jerrela *	Bagatas—A Scheduled Tribe
East Godavari	Yellavaram	14	Kondapalle	Koya Doras—A Tribe
		15	Kovilapalem	Konda Reddis—A Scheduled Tribe
	Razole	16	Pasarlapudilanka *	A typical East Godavari delta village
West Godavari	Kovvur	17	Unagatla **	A dry agricultural village surveyed in 1917 and 1936 by the Department of Economics, University of Madras. A study of the progress made in the life of the people during 1936-62 is done
	Polavaram	18	Puliramudugudem *	Koyas—A Scheduled Tribe
	Eluru	19	*Gudivakalanka*	*A settled village in Kolleru lake bed area*
Krishna	Vijayawada	20	Maredumaka	A settled Krishna delta village
Guntur	Guntur	21	Malkapuram	Atypical tobacco growing village
Nellore	Kandukur	22	Ayyavaripalle	A sheep and cattle rearing village
	Kovur	23	Yelamanchipadu	A settled wet agricultural village
	Rapur	24	Devaravemuru	Several workers in mica industry reside in this village
	Sullurpet	25	Rettamala *	Noted for boat building industry. It also represents Yenadis, a Scheduled Tribe
Chittoor	Punganur	26	Palyampalle *	Lambadis—A Scheduled Tribe
		27	Thettupalle, hamlet of Nellimanda	A village surveyed in 1916 by the Department of Economics, Universitv of Madras. A study of the progress made in the life of the people during 1916-62 is done
	Madanapalle	28	Panchalamarri	A village depending on tank and well irrigation
		29	Gangireddipalle	A sheep and cattle rearing village
Cuddapah	Jammalamadugu	30	P. Sugamanchipalle	Noted for Cuddapah slabs
Anantapur	Kalyandrug	31	Bhairvanitippa *	A dry village changing to wet cultivation under the Bhairavanitippa project
Kurnool	Adoni	32	Mantsala * (Mantralayam)	A place of religious importance
	Atmakur (Independent Sub-Taluk)	33	Byrlutigudem *	Chenchus—A Scheduled Tribe
Hyderabad	Chevella	34	Peddamangalaram	Economy dependant on the supply of vegetables to Hyderabad city
Medak	Narasapur	35	Sivanagar	Tanning industry
	Siddipet	36	Habshipur	Handloom industry
Nizamabad	Banswada	37	Banjepalle	An agricultural village on the bank of Nizam Sagar lake
	Bodhan	38	Pocharam *	An agricultural village noted for sugarcane cultivation
	Armur	39	Kotha Armur *	An agricultural village partly irrigated by Nizam Sagar Canal. A comparative study of the progress made in the life of the people between 1922 & 1962 with reference to the economic investigations made by Shri S. Kesava Iyengar is done
Adilabad	Utnur	40	Bhurnur *	Gonds & Pradhans—Scheduled Tribes
		41	Vemayakunta *	Mathuras—A Tribe
		42	Laindiguda *	Kolams—A Scheduled Tribe
	Lakshettipet	43	Malkepalle *	Thotis—A Scheduled Tribe
Karimnagar	Manthani	44	Kishtaraopet	Naikpods—A Scheduled Tribe
Warangal	Narasampet	45	Mattewada *	Koyas—A Scheduled Tribe
Nalgonda	Ramannapet	46	Tallasingaram *	A toddy tappers' village

** Surveyed by the Indian Institute of Economics, Hyderabad-A.P. † Present Monogragh (26th)* Monographs so far published



Prepared in the Office of the Superintendent of Census Operations, Hyderabad (A. P.)

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SUPERVISION AND GUIDANCE

Sri K. V. N. GOWD, B.Com., (Hons.).,
Deputy Superintendent of Census Operations

First Draft

Sri V. RADHAKRISHNA, B.A , B.Com.,
Research Assistant

Field Investigation

1. Sri V. Radhakrishna, B.A., B Com.,
   Research Assistant
2. Sri V. D. CHARY, B.A.,
   Economic Investigator
3. Sri K. S. S. RAJU, M.A.,
   Economic Investigator
4. Sri M. V. S. RAI, B.A.,
   Economic Investigator

Tabulation & Scrutiny

1. Sri P. PATTAYYA, B.Sc.,
   Tabulation Officer
2. Sri T.V.S. RAMACHANDRA MURTI, M.A.,LL.B.,
   Statistical Assistant
3. Sri P. SIMHACHALAM,
   Assistant Compiler
4. Sri T. LOKANADHAM,
   Assistant Compiler

Photographs

1. Sri V. D. CHARY, B.A.,
2. Sri V. RADHAKRISHNA, B.A., B.Com.,

Maps & Drawings

1. Sri M. KRISHNASWAMY,
2. Sri N. GOVINDASWAMY,
3. Sri P. SUBBA RAO,
4. Sri S. PRABHAKAR, B.Com.,
   Artists-Draughtsmen

FOREWORD

Apart from laying the foundations of demography in this subcontinent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions'. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation.' This explains why the Indian Census came to be interested in 'many by paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralisation on the one hand and decentralisation on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive: the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows:

(a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, *e. g.*, fishermen, forest workers, *jhum* cultivators, potters, weavers, salt makers, quarry workers etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

(b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500-700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra' over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and foot-wear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusions', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the Census count

itself was left behind in March 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961, when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve: to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in Appendix III to Kotha Armur Village Monograph (Sl. No. 39.)

NEW DELHI
July 30, 1964

ASOK MITRA
Registrar General, India

PREFACE

In the Foreword, the Registrar General, India has kindly explained the scope and philosophy of the village surveys taken up as one of the important ancillary studies to the 1961 Census.

In this State, 48 villages were selected for the survey, of which 9 villages fell under the category of villages each with one dominant community with one predominant occupation, 21 villages representing Scheduled Tribes and Scheduled Castes (17 villages with Scheduled Tribes, 3 villages with Tribes not Scheduled *viz.*, Samanthus, Koya Doras and Mathuras, and 1 village with a Scheduled Caste, Dombs) and 16 villages were villages each of fair size, of an old and well settled character containing variegated occupations and multi-ethnic in composition. The village Lakkaguda (No. 3 in the State Map before the Inner Title page gives the location of the village) covered by the present monograph falls under the second category representing the Scheduled Tribe, Jatapu.

The selection of villages of the optimum population size of 500 and also satisfying all other criteria, such as to be a distance of a day's travel from the taluk headquarters and so on, was none too easy. Several villages selected had to be of a much larger size than prescribed as otherwise it was difficult to choose a village to satisfy the main purpose for which the village was selected for survey. Similarly some interior tribal villages that were selected were necessarily smaller than the optimum population size prescribed. The villages were selected carefully, having an eye on regional distribution and ecological variation, but it has not always been possible to select villages so remote as to be a day's journey from important centres of communication or administrative headquarters of a district. With the developed communications and the fast means of transport it was somewhat difficult to locate all villages uninfluenced by developmental activities. There were, of course, some villages, particularly in the Agency tract which took not one day but several days to reach from the district headquarters. All the same, it is expected that the villages now selected truly represent a cross-section of the rural population of the State.

In this State, we started off with our Village Surveys according to the original scheme of things, under which it was expected that one Investigator should be able to cover a village in about a week or 10 day's time. Naturally, a very simple skeleton schedule was adopted under which mainly the social and religious customs and habits were studied in a general sort of way. We covered quite a few villages under this old scheme and the present village Lakkaguda covered by this monograph was one such village surveyed in 1960 itself canvassing this old skeleton schedules, a set of which is given as Appendix II to the Monograph No. 45, Mattewada village. As explained in the Foreword, the scope of the survey went on expanding and ultimately on the basis of the conclusions arrived at the Study Camp held in New Delhi in December 1961, a very detailed set of Village Survey Schedules was drawn up. When we started canvassing this formidable set of schedules, we found that an Investigator was not able to cover more than one household per day. The progress was painfully slow. Even putting extra Investigators, it took several weeks to cover a village completely. As several villages had already been covered by the time the scope of Survey was enlarged, we were able to cover only a limited number of villages convassing this set of larger schedules which is given as Appendix III to the Monograph No. 39 Kotha Armur village. An attempt, however, was made to resurvey a few of the villages already covered so as to bring them under the new method. Fortunately, Lakkaguda is one such resurveyed village. But the limitation of time made it difficult to resurvey all the rest as proposed. Therefore, the Village Survey Monographs presented for this State will show two distinct patterns—one as covered under the old method and the other under the new expanded method giving very much more detailed statistical information.

Certain limitations to our efforts to achieve this ambitious task may have to be recognised. While the Investigators who were put on the job of canvassing the schedules were not specialists in any particular field, they were carefully chosen for their academic qualifications, experience in Community Development

Organisation or their ability and aptitude to move closely with the rural and tribal folk, to find out facts and record truthfully the first hand information. It is open to the specialists in a particular field to scan the material presented here and fomulate their own hypotheses for further refined investigation.

The present monograph deals with Lakkaguda, a tribal village in Parvathipuram Taluk of Srikakulam District. It is a multi-ethnic village consisting of 16 communities. Jatapu. is the predominant Scheduled Tribe in the village. Living in their old fashioned huts, they are mostly engaged in their traditional occupation of *Kondapodu* supplemented by collection of minor forest produce. They do come in touch with the people of the plains at the weekly *shandies*. The tribals have learnt to speak in Telugu and Oriya, the regional languages with the people of plains. The tribals propitiate the deities in their usual traditional ways; they still take recourse to their age-old Tribal Panchayats for settling their disputes; the Panchayat Raj institutions have hardly any impact on them; these backward tribals are neither aware of modern techniques of agriculture nor do they seem at all concerned with the great progress taking place in the country.

This village was first surveyed in November 1960 by Sarvasri K. S. S. Raju and M. V. S. Rai, Economic Investigators. Later during June–July 1965, this village was resurveyed by canvassing the enlarged schedules by Sarvasri V. Radhakrishna, Research Assistant and V. D. Chary, Economic Investigator. First draft of the report was prepared by Sri V. Radhakrishna, Research Assistant. The scrutiny of the report and the prepartion of the tables were attended to by an efficient team led by Sri P. Pattayya, Tabulation Officer, assisted by Sri T. V. S. Ramachandramurti, Statistical Assistant and Sarvasri P. Simhachalam and T. Lokanadham, Assistant Compilers under the supervision and guidance of the Deputy Superintendent of Census Operations, Sri K.V.N. Gowd. The credit for the preparation of maps and line drawings goes to Sarvasri M. Krishnaswamy, N. Govindaswamy, P. Subba Rao, and S. Prabhakar, Artists-Draughtsmen. The printing was supervised by Sri P. A. Krupanandam, Computor.

A. CHANDRA SEKHAR

Superintendent of Census Operations,
Andhra Pradesh.

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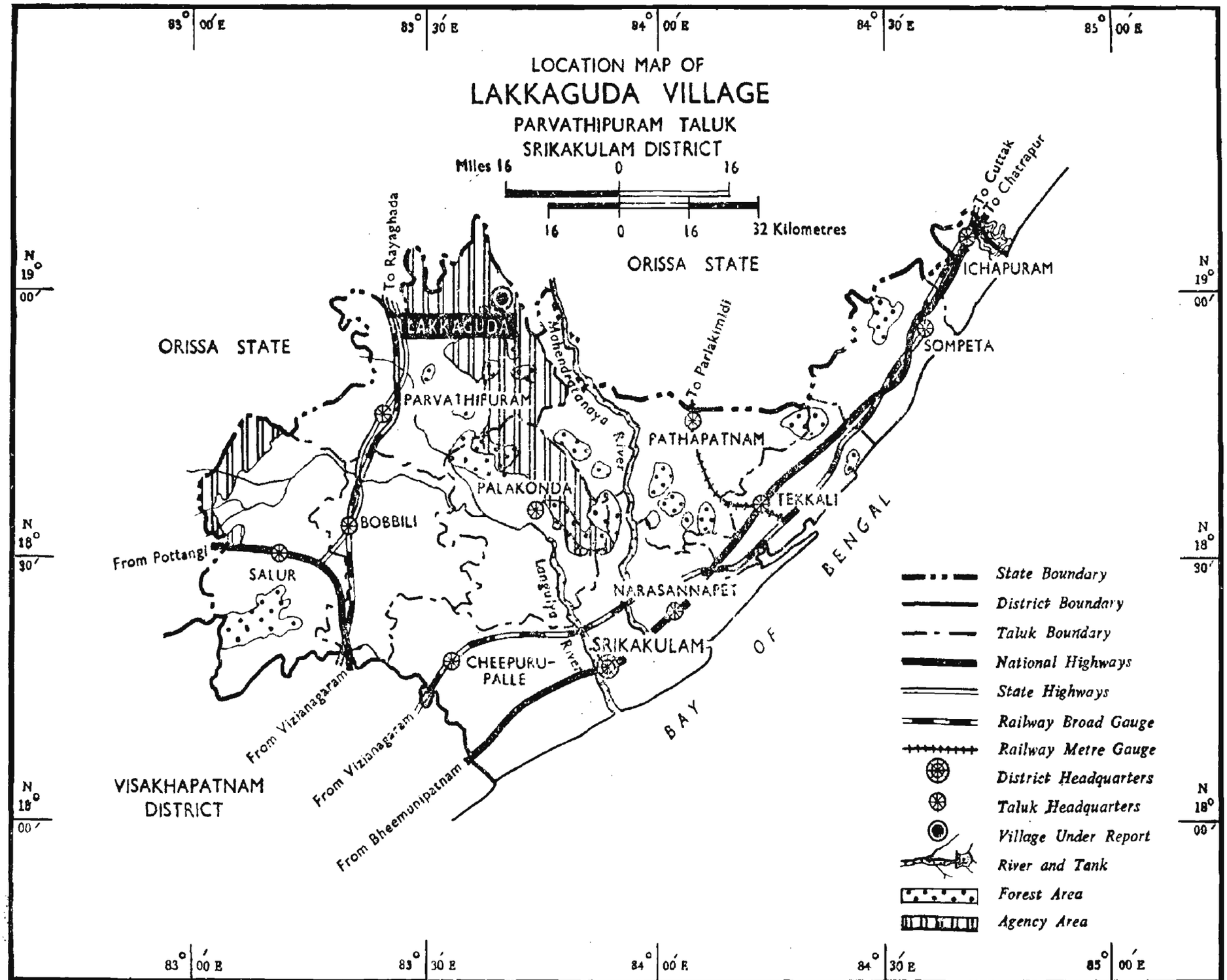
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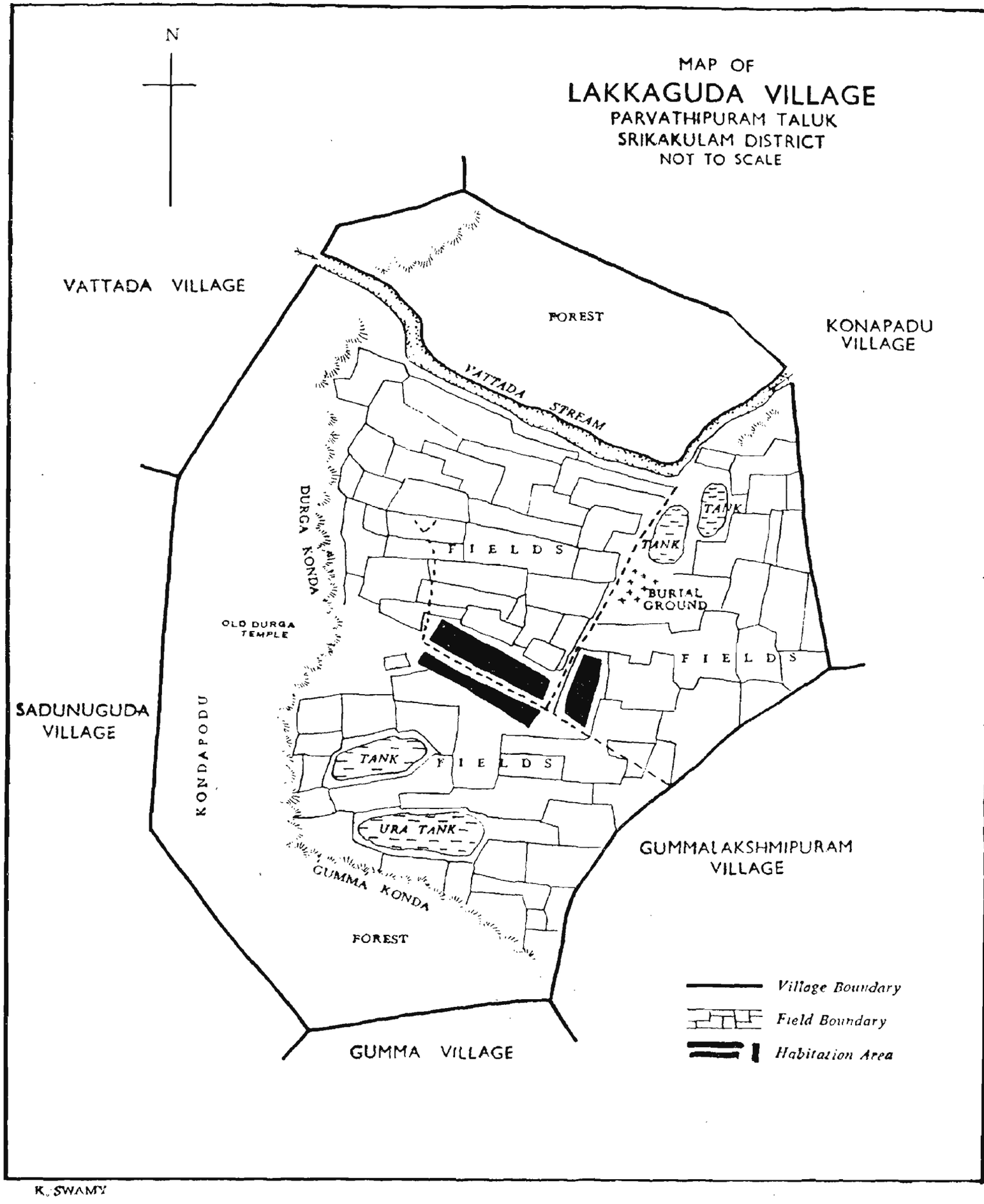
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51	Contravention of Marriage Rules by Caste	[34]
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53	Marriages by Relationship and Caste/Tribe	[35]
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83	Caste/Tribal Panchayat—Existence and Attitude by Number of Informants	[50]

MAP I

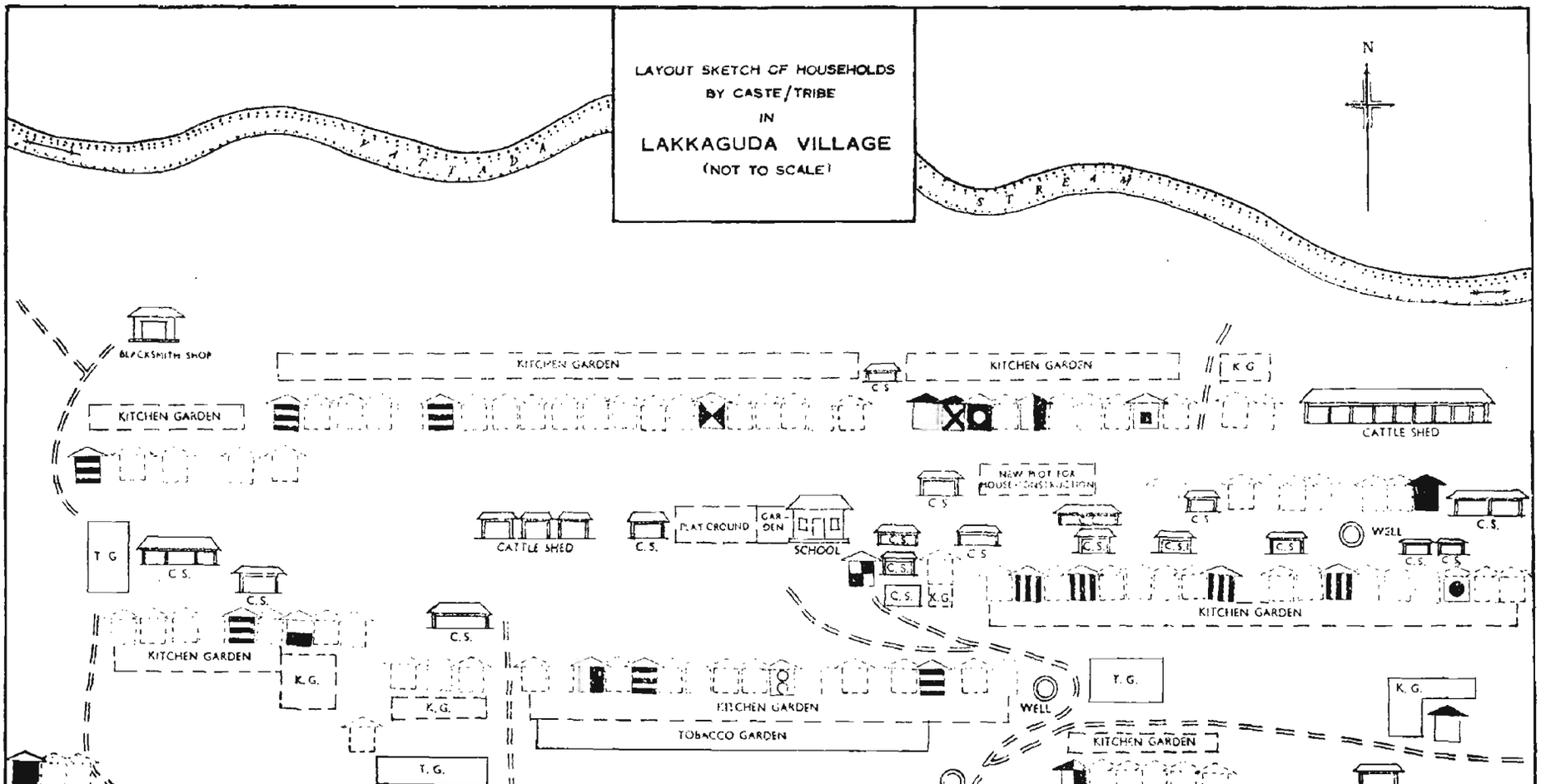


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MAP II


N
MAP OF
LAKKAGUDA VILLAGE
PARVATHIPURAM TALUK
SRIKAKULAM DISTRICT
NOT TO SCALE
VATTADA VILLAGE
FOREST
KONAPADU VILLAGE
VATTADA STREAM
DURGA KONDA
TANK
TANK
FIELDS
BURIAL GROUND
OLD DURGA TEMPLE
FIELDS
SADUNUGUDA VILLAGE
KONDAPODU
TANK
FIELDS
URA TANK
GUMMALAKSHMIPURAM VILLAGE
GUMMA KONDA
FOREST
GUMMA VILLAGE
Village Boundary
Field Boundary
Habitation Area
K. SWAMY

MAP III



SYMBOL	NAME OF CASTE TRIBE	NO. OF HOUSEHOLDS	SURVEYED HOUSEHOLDS
	BRAHMIN	2	1
	CHAKALI	1	1
	GOUDU (S.T.)	21	4
	JATAPU (S.T.)	40	6
	KALINGA KOMATI	3	1
	KAPU	10	2
	KEVATI	1	1
	KONDA DHORA (S.T.)	10	1
	MAHANTI	1	1
	MULI (KAMMARA) (S.T.)	3	1
	PAIDI (S.C.)	10	1
	SAVARA (S.T.)	1	1
	SHARABULU (VISWABRAHMIN)	1	1
	SUNDI	1	1
	TELAGA	1	1
	YENATI DHORA	1	1
	UN-SURVEYED	82	

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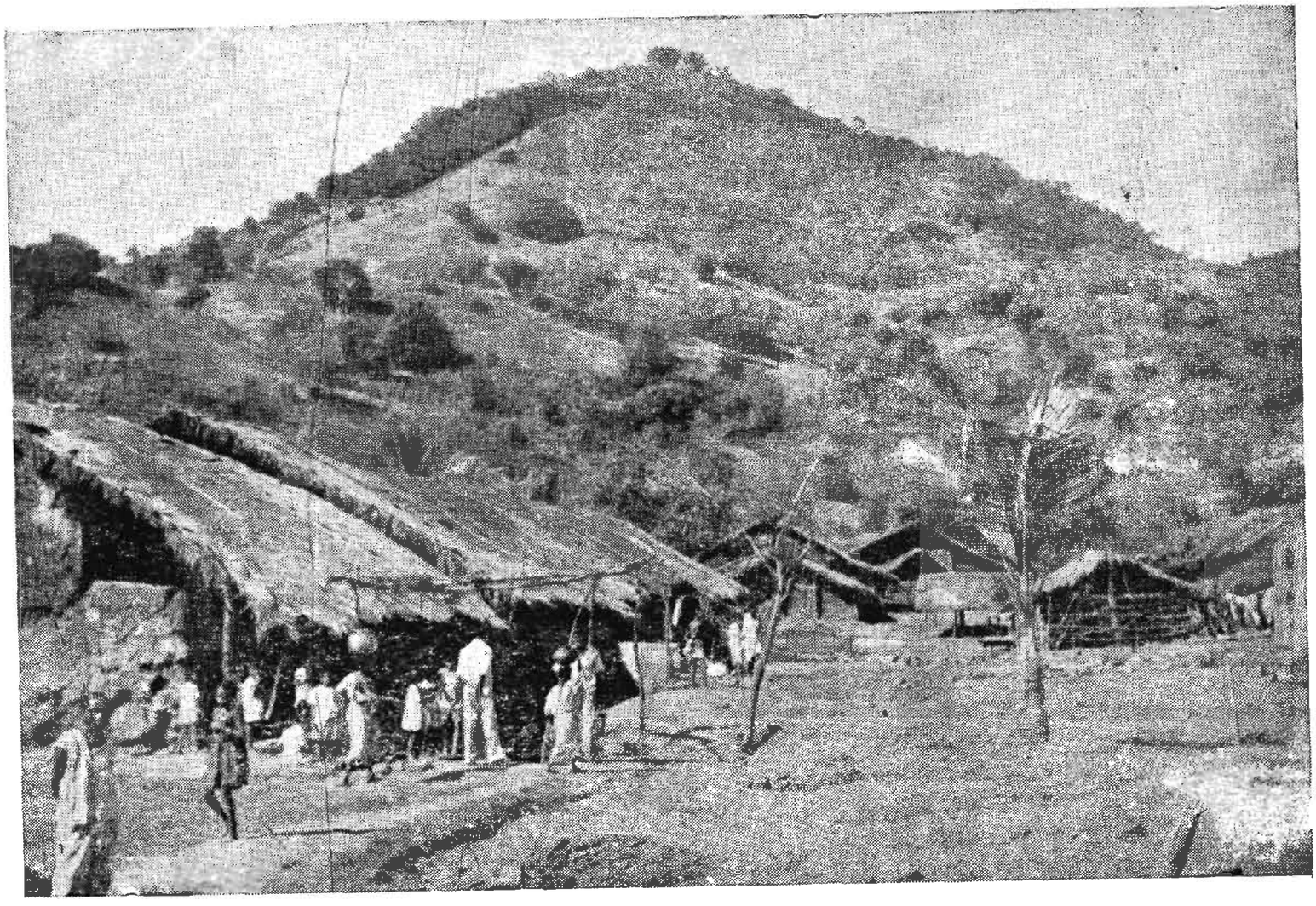


Fig. 1—A panoramic view of the village.
(Chapter I—Para 1)



Fig. 2—Housing pattern.
(Chapter I—Para 7)

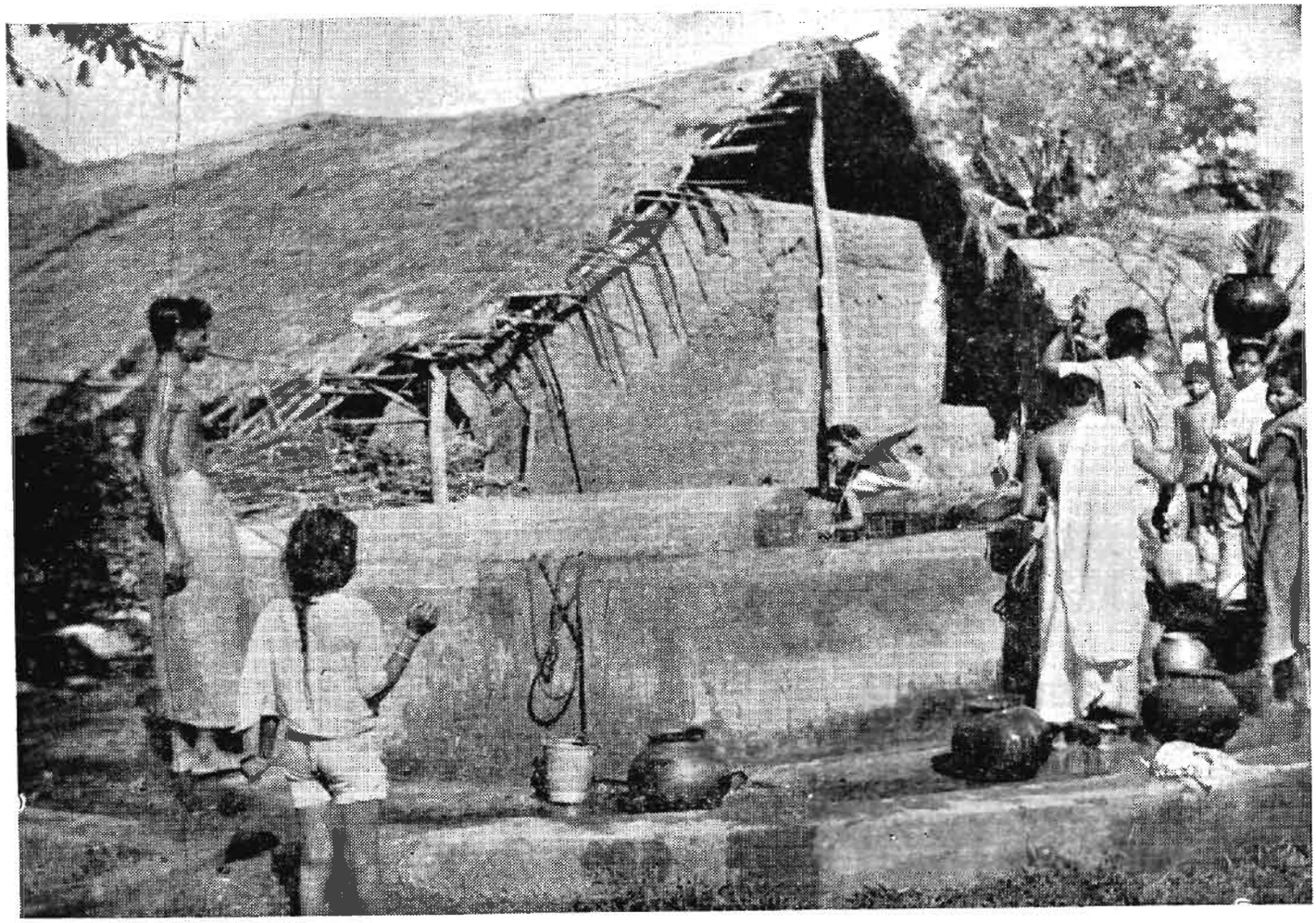


Fig. 3—A drinking water well.
(Chapter 1—Para 10)

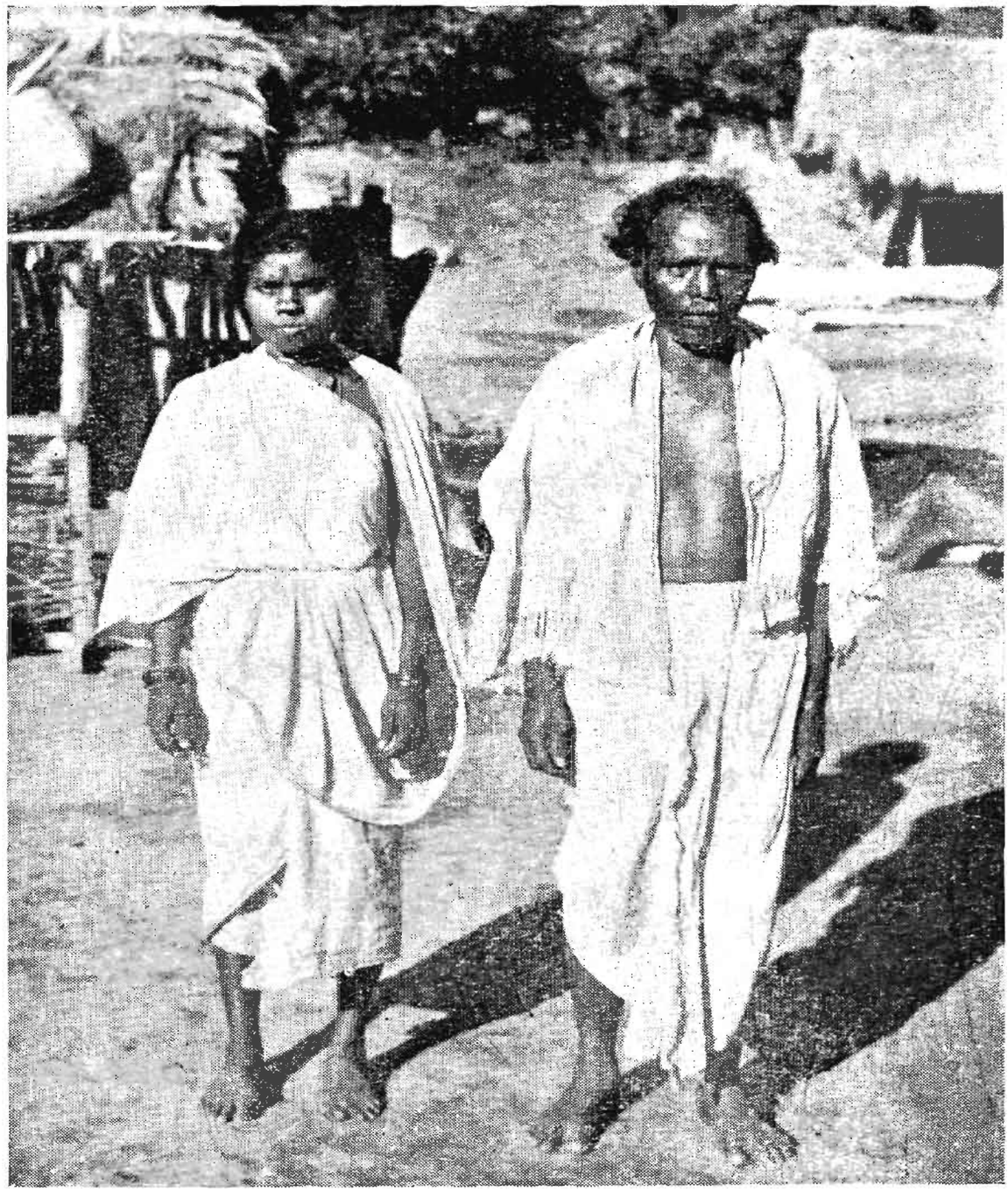


Fig. 4—A Jatapu couple
(Chapter II—Para 4)



Fig. 5—A Kunda Dhora couple.
(Chapter II—Para 11)



Fig. 6—A tiled house of a Kapu. (*Chapter II—Para 20*)
[Sri V. Radhakrishna, Research-Assistant is seen canvassing the schedule]

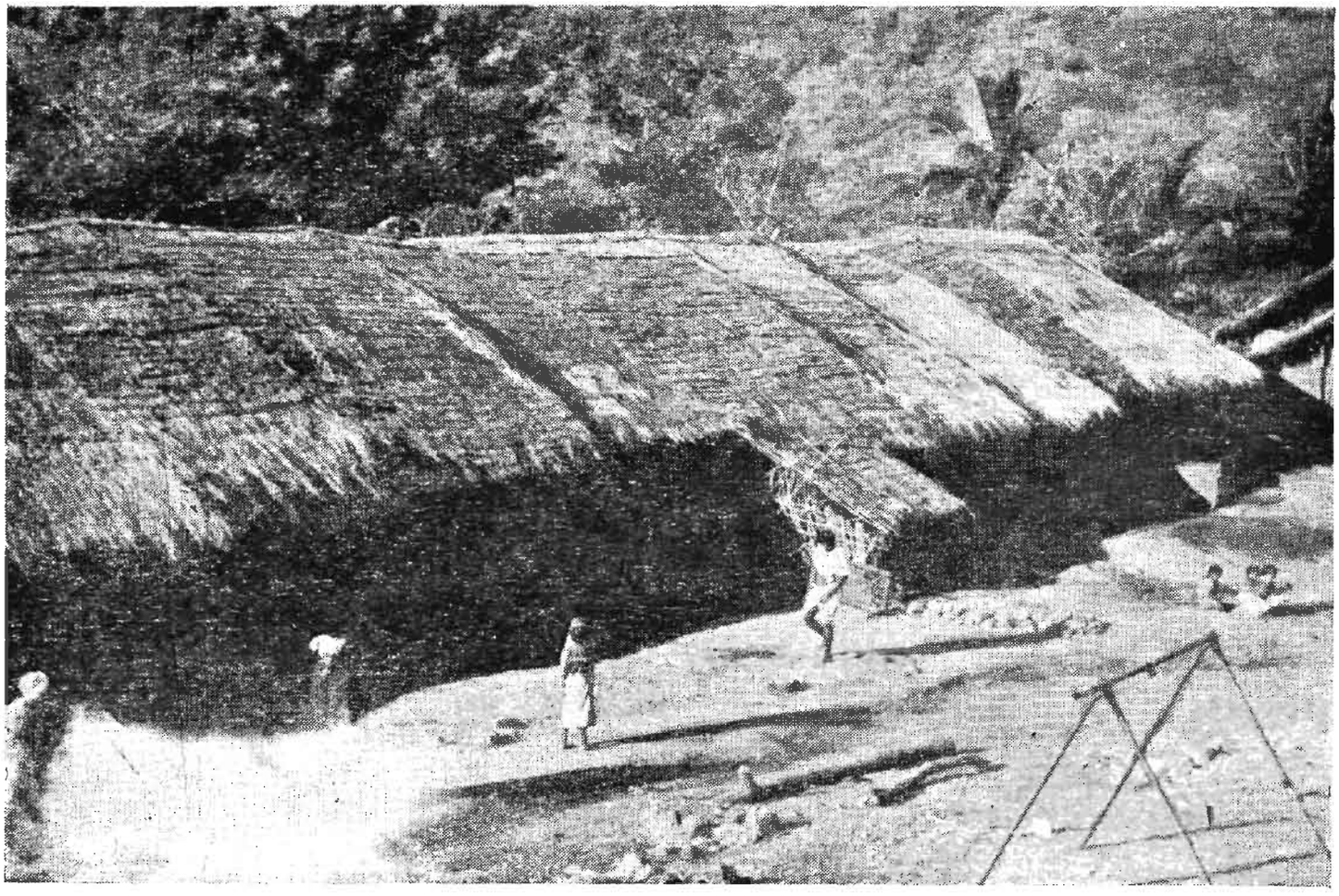
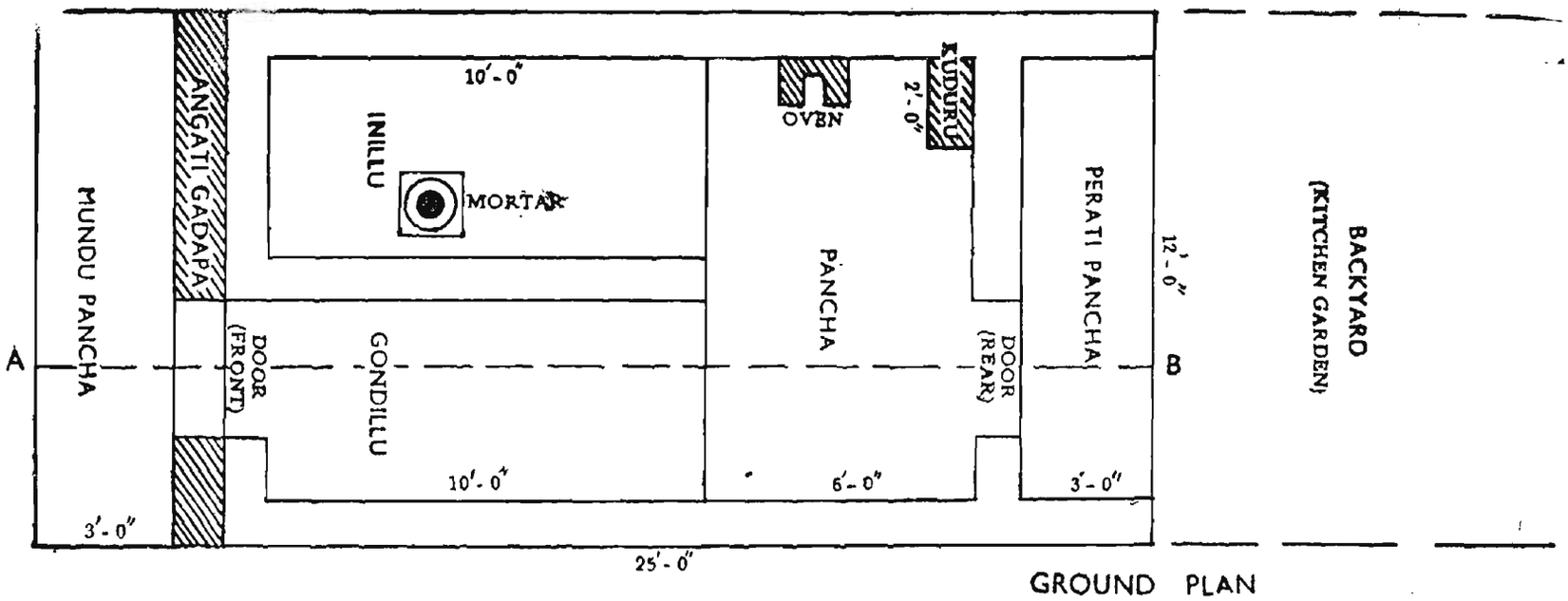
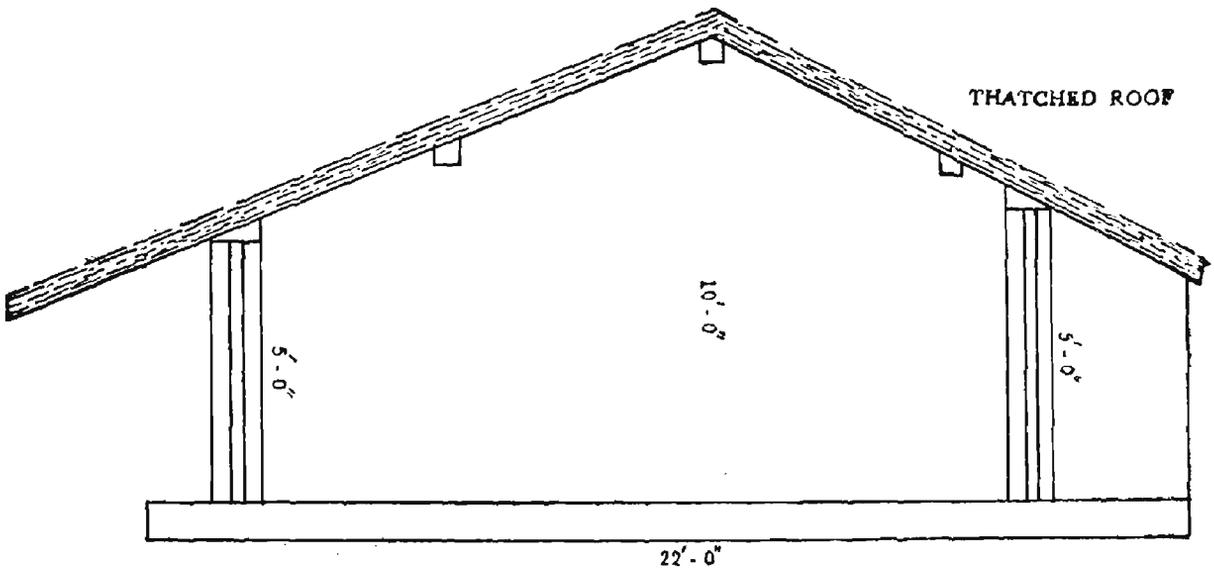


Fig. 7—A row of houses of Jatapus.

(Chapter II—Para 20)



GROUND PLAN



SECTION ON A-B.

Fig. 8 – Ground plan of a thatched hut.

(Chapter II—Para 25)



Fig. 9 —Ordinary man's dress.
(Chapter II—Para 37)



Fig. 10—Tribal man's dress. *(Chapter II—Para 37)*

[Also see the wooden sandals worn by a man]



Fig. 11—Jatapu women's dress.

(Chapter II—Para 38)



Fig. 12—Present trend in women's dress.

(Chapter II—Para 38)



Fig. 13—Usual dress pattern of children.
(Chapter II—Para 40)

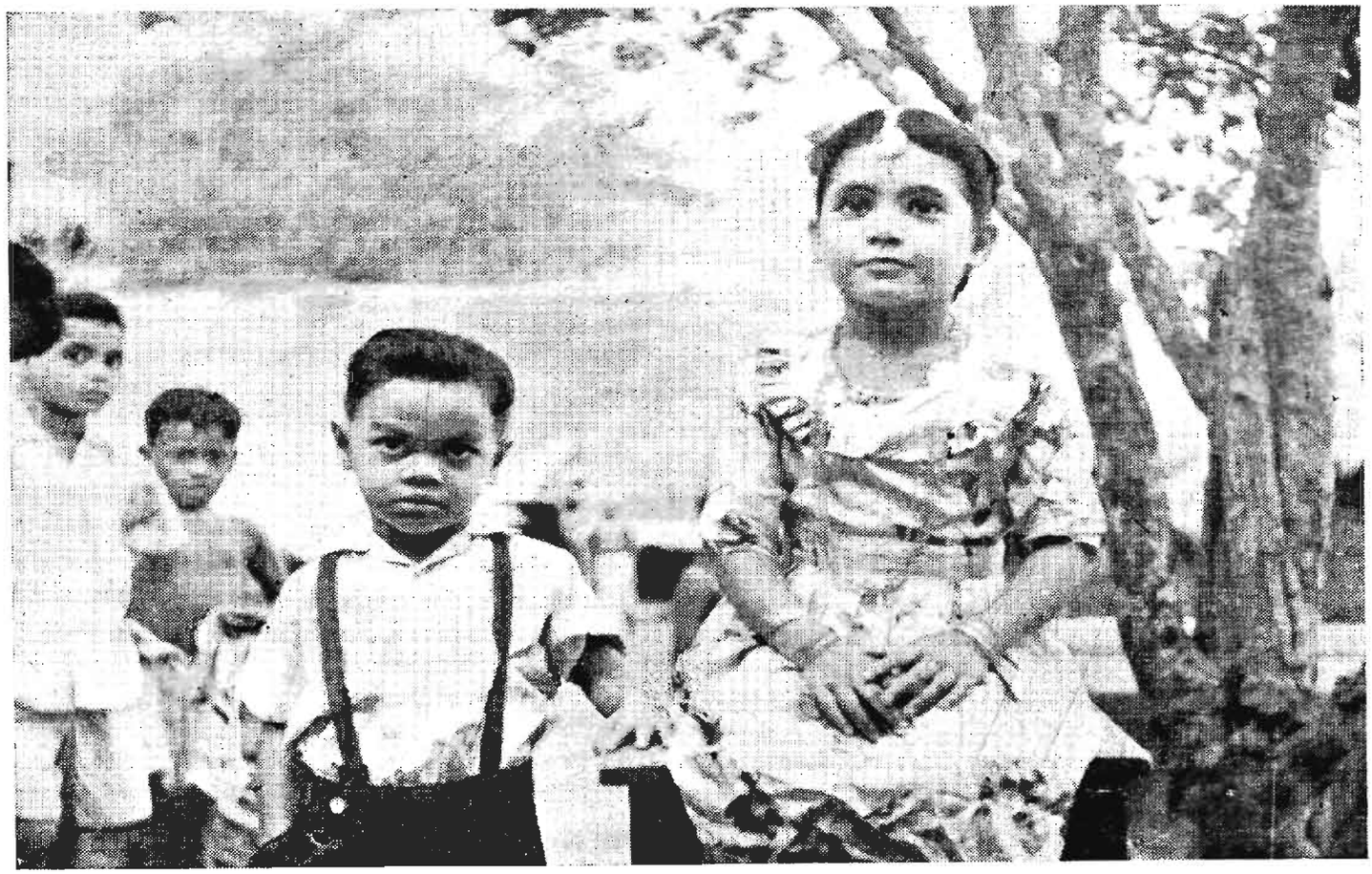


Fig. 14—Upto-date fashion of dress for children among the rich Kapu household.
(Chapter II—Para 40)



Fig. 15—A woman wearing *bulaki*—nose ornament hanging on to the lip.
(Chapter II—Para 49)



Fig. 16—Types of *bulakis*
(Chapter II—Para 49)



Fig. 17—Necklaces of beads and *mangalasutram* (marriage locket) used by the tribals. *(Chapter II—Para 49)*

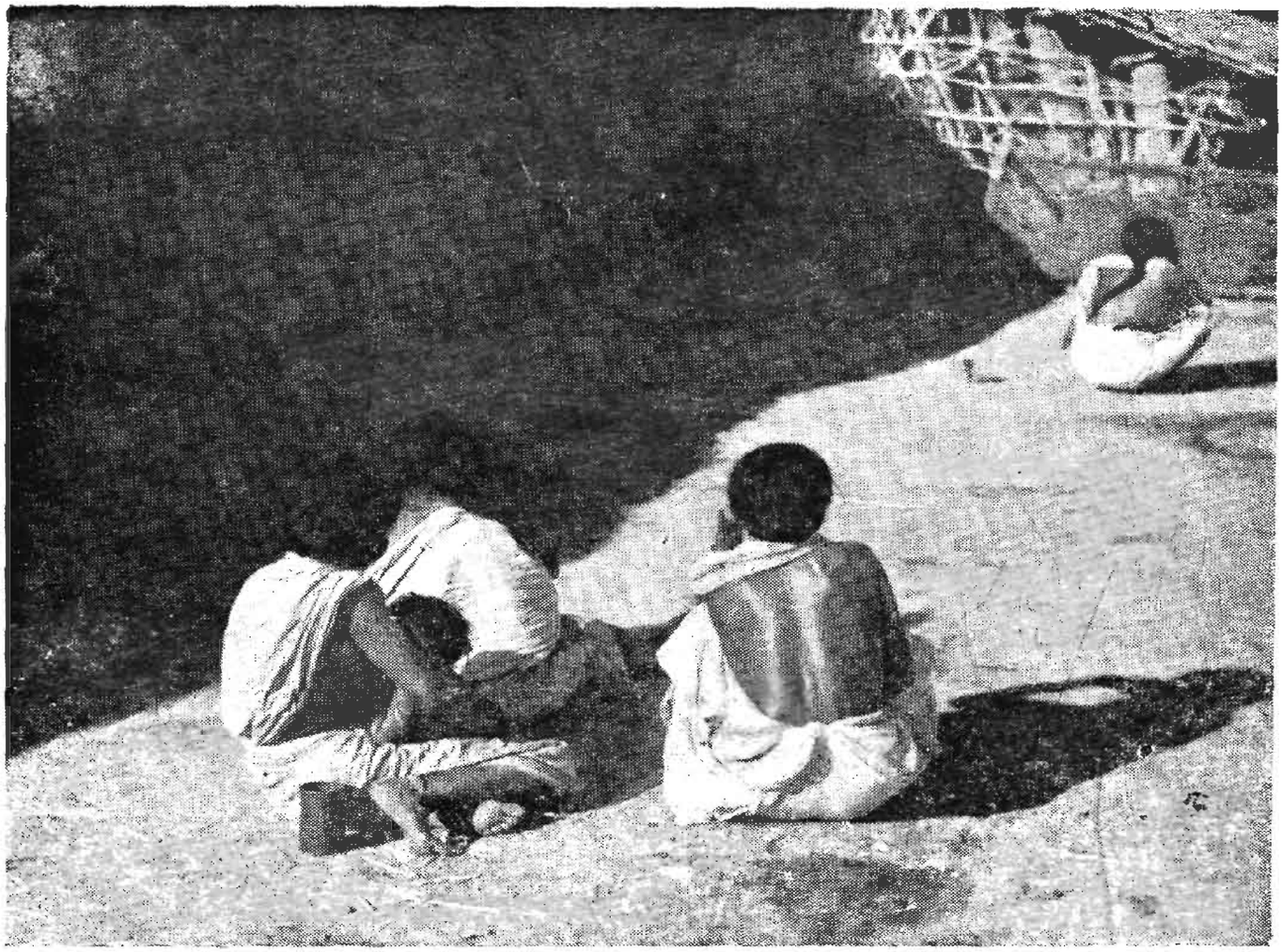
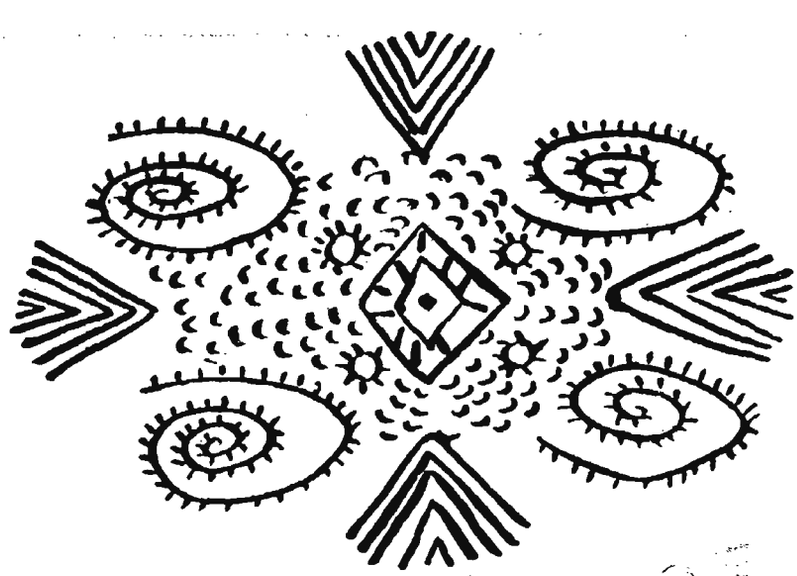


Fig. 18— Hair style of tribal woman,
(Chapter II—Para 51)



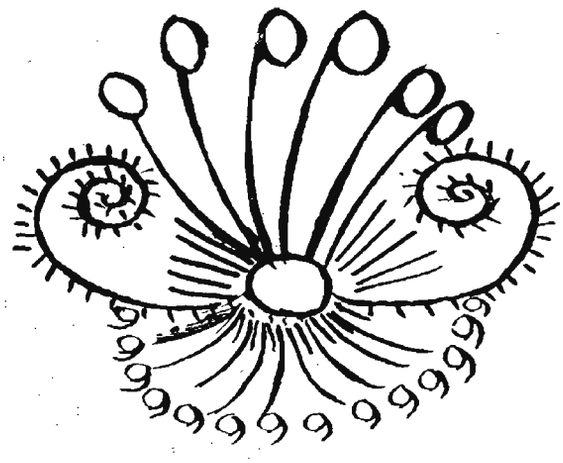
Fig. 19— Tattooing marks on a tribal woman's left hand.
(Chapter II—Para 52)



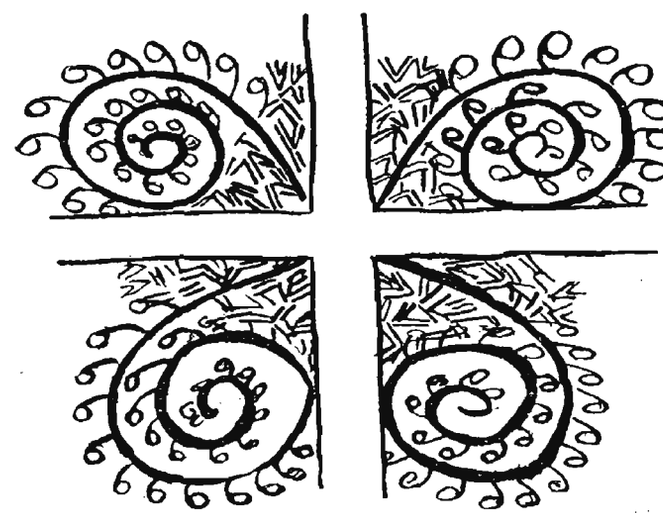
RAILU BANDI



TULASI CHETTU



NIMMA GUTTI



GADULA PETTE

Fig. 20— Designs of tattooing marks.

(Chapter II—Para 52)



Fig. 21— Cots and pots — a must for any tribal household.
(Chapter II—Para 53)



Fig. 22— Household utensils.
(Chapter II—Para 56)

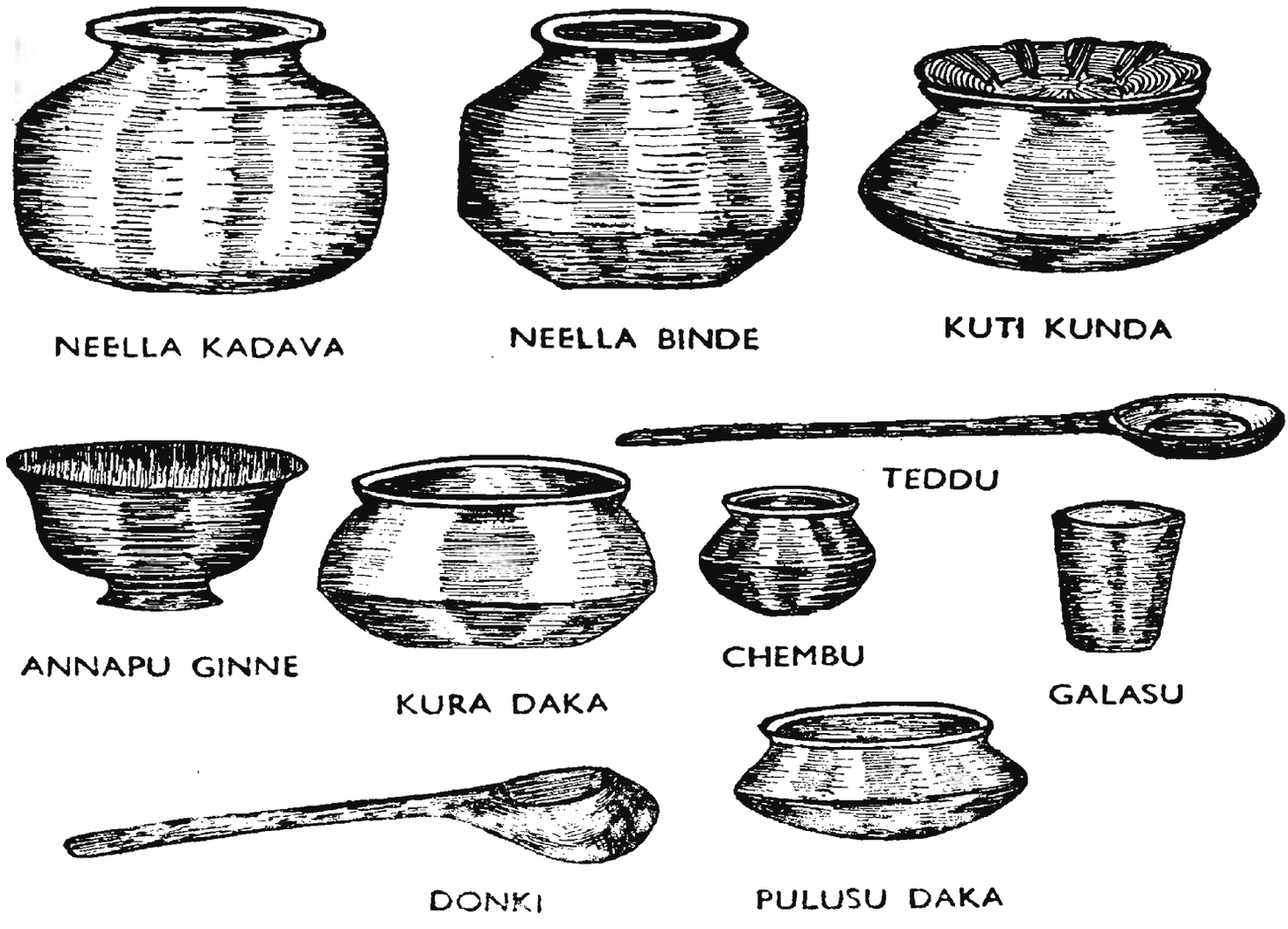


Fig. 23—Utensils used for cooking, eating, fetching and drinking water.
(Chapter II—Para 56)



Fig. 24— A boy with *gidugu* — a type of umbrella.
(Chapter II—Para 66)

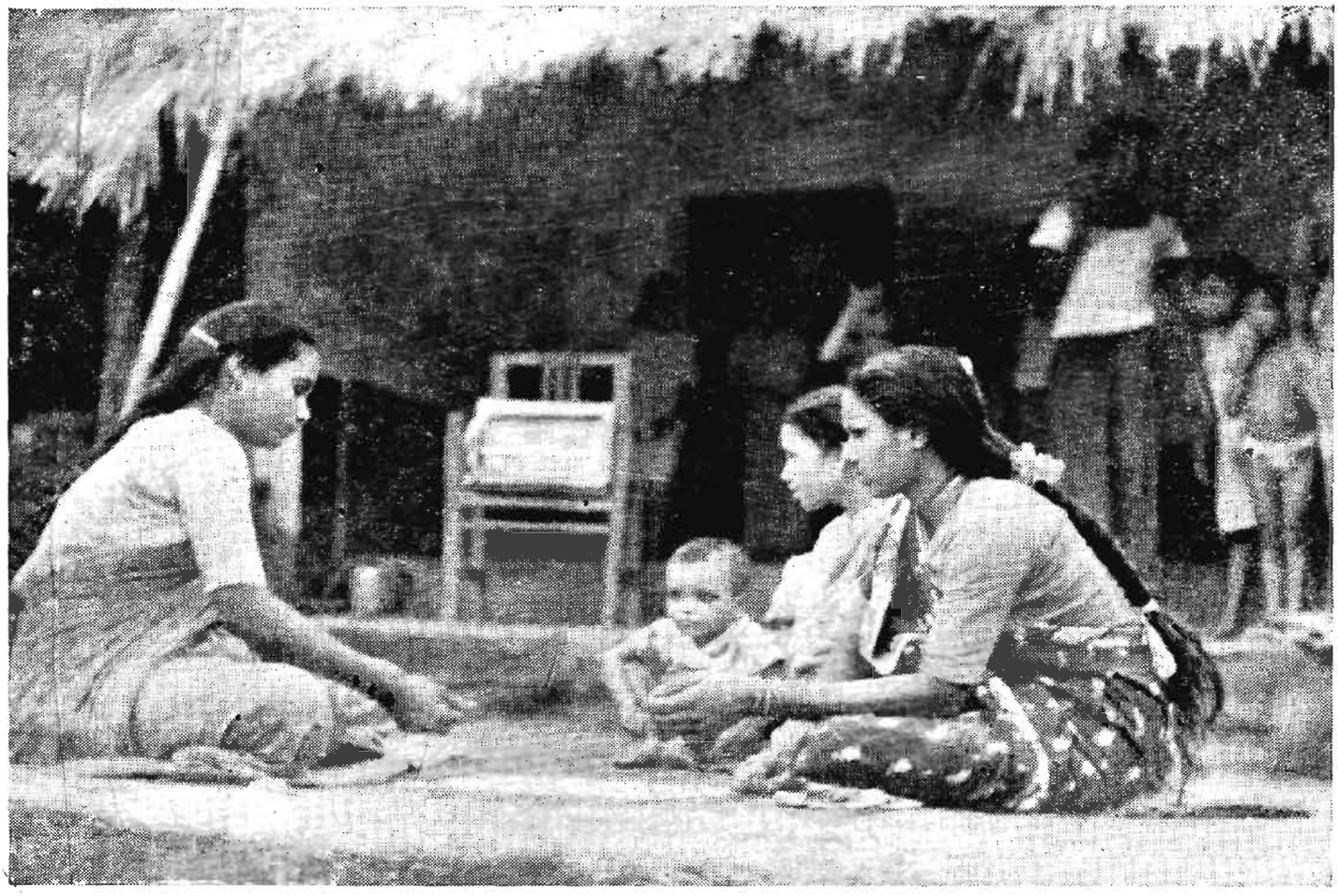


Fig. 25—Hearing radio.
(Chapter II—Para 88)

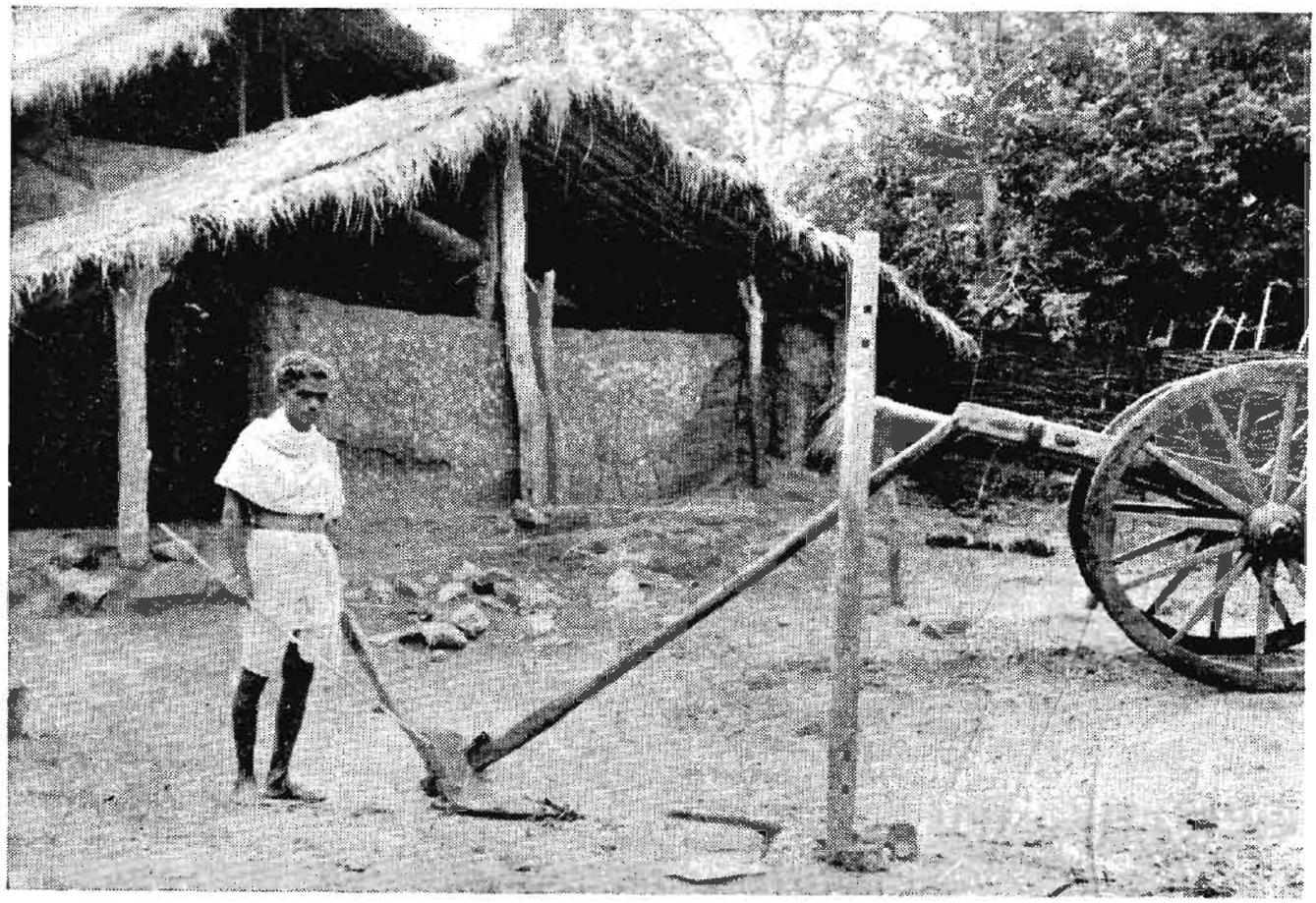


Fig. 26—Agricultural implements.
(Chapter IV—Para 24)



Fig. 27—*Kirana* shop.
(Chapter IV— Para 42)

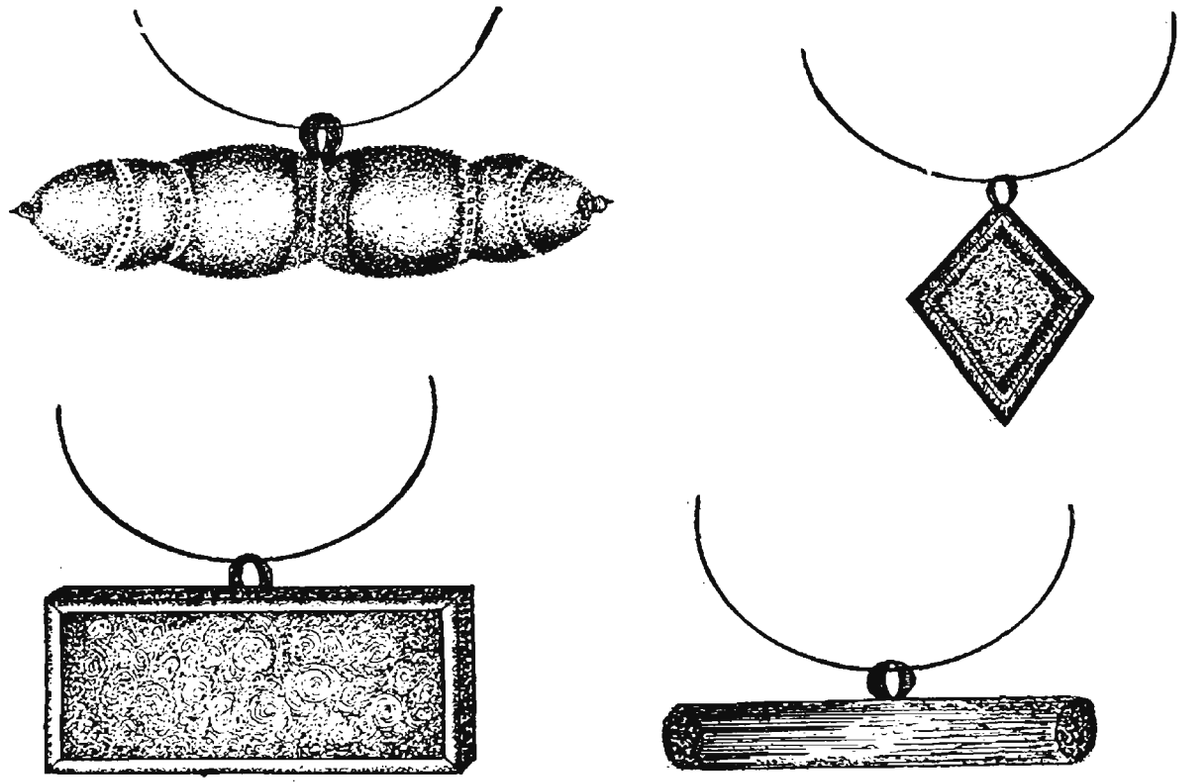


Fig. 28—Types of talismans.

(Chapter V—Para 21)



Fig. 29—Yejjodulu.
(Chapter V—Para 24)



Fig. 30—Janni.
(Chapter V—Para 25)

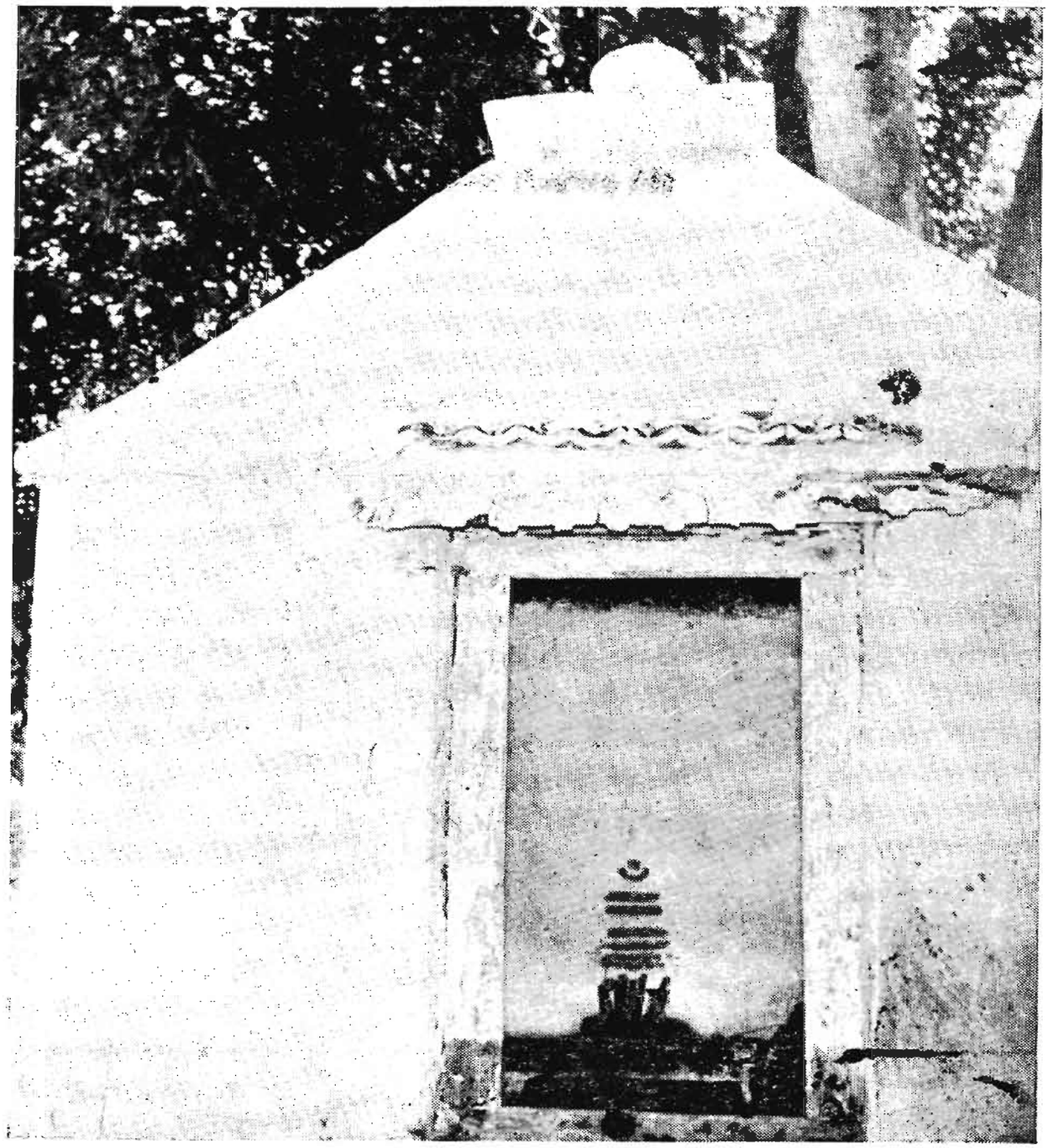


Fig. 31—Temple of Tivasaramma.
(Chapter V—Para 33)

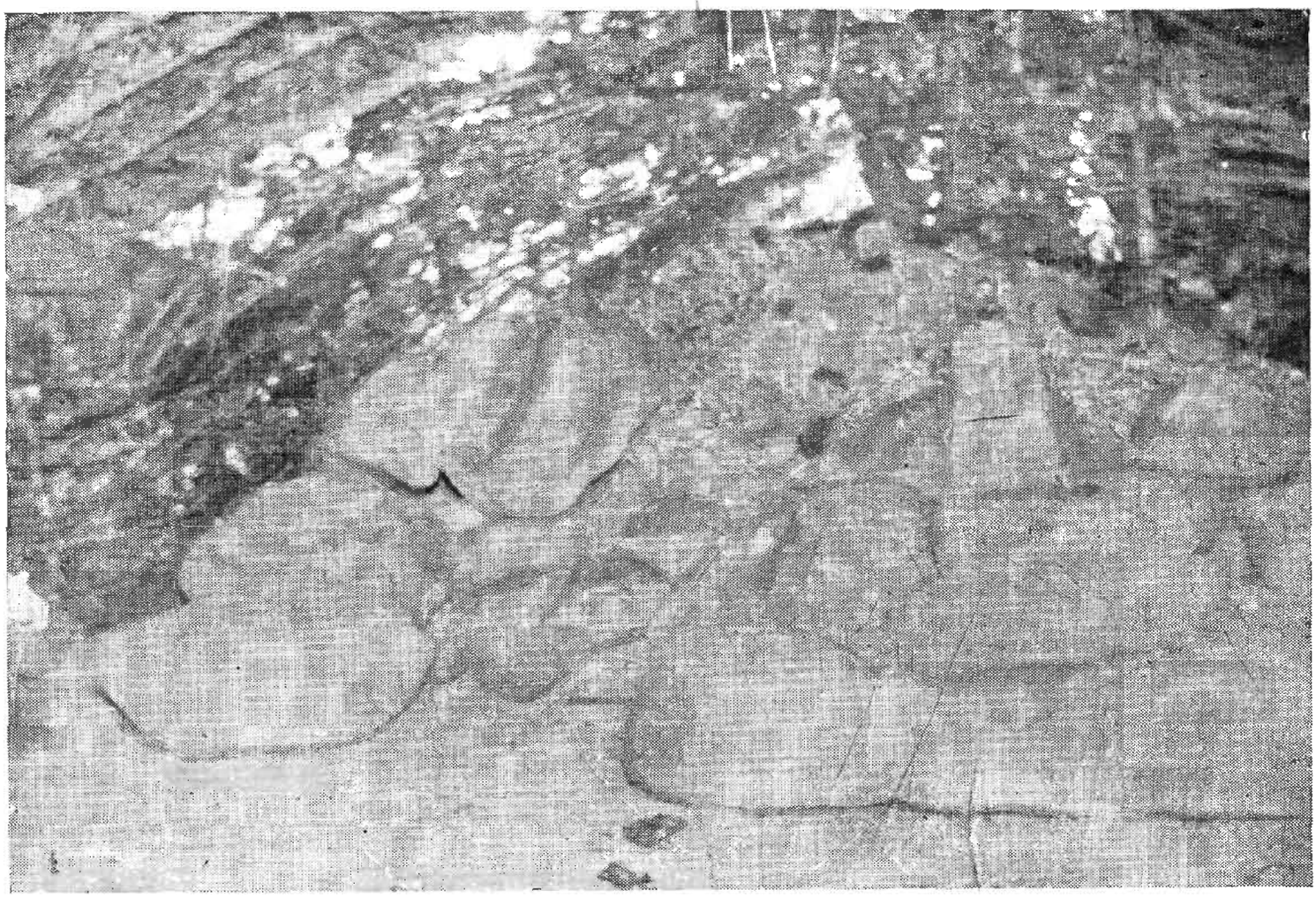


Fig. 32—Jakara Devatha.
(Chapter V—Para 35)

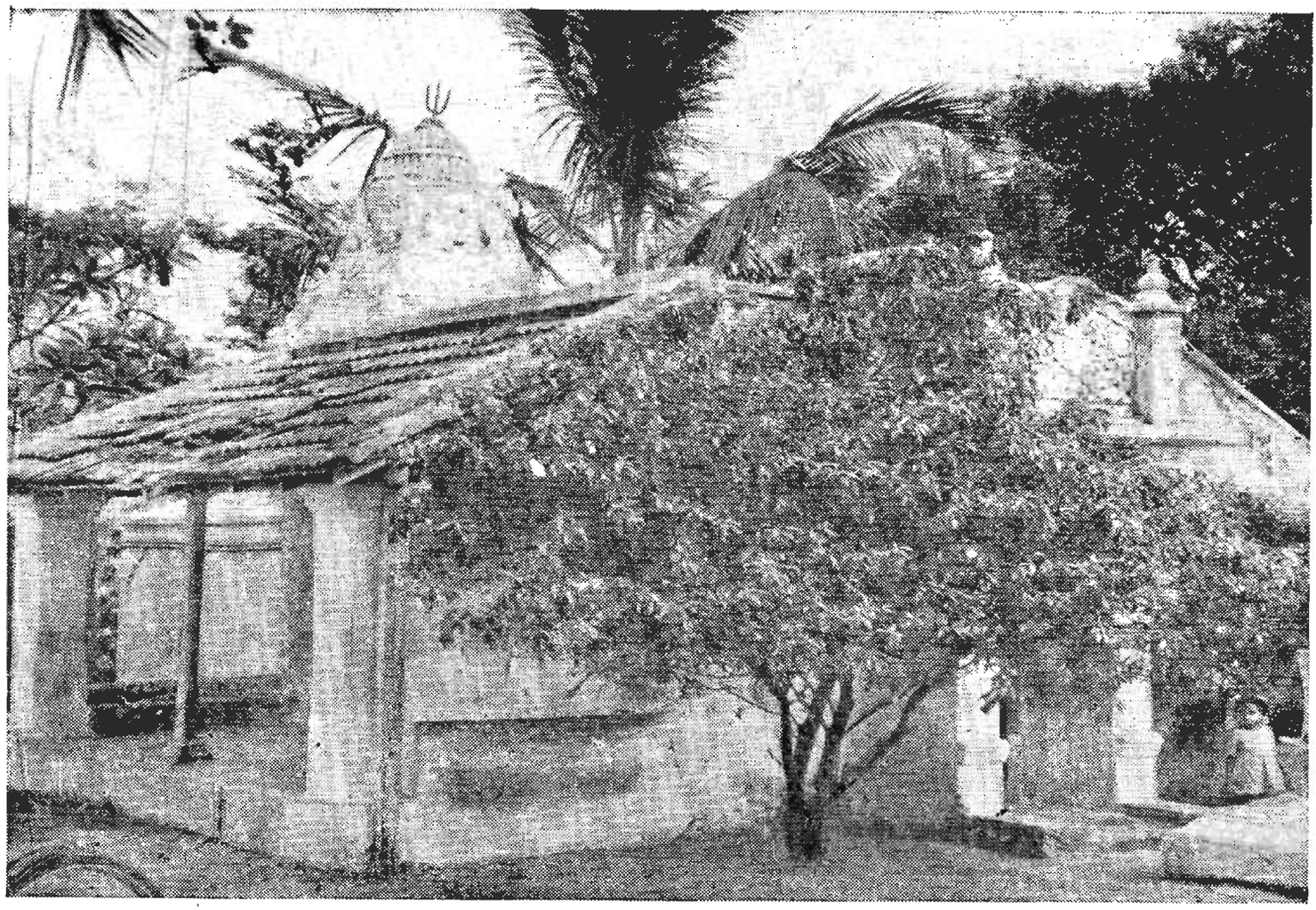


Fig. 33—Temple of Neelakanteswaraswamy at Gumma.

(Chapter V—Para 37)

CHAPTER I

THE VILLAGE

General

Lakkaguda is a tribal village situated between 18°-58'-36" north latitude and 83°-38'-41" east longitude in the lower ranges of Eastern Ghats in Parvathipuram Taluk of Srikakulam District. It is in the farthest northern region of the coastal Andhra Pradesh. These areas known as the Agency tracts covered by the hills and valleys of the Eastern Ghats are the home of many a tribe whose culture, social life and economy bear distinct characteristics. Jatapu is one of the predominant tribes in the Agency areas of Srikakulam District. The village Lakkaguda has been selected for a detailed study of the socio-economic conditions of Jatapu tribe in a village setting. Fig. 1 shows a panoramic view of the village.

Location

2. Lakkaguda is easily accessible from Parvathipuram which is an important centre of administration and communications, being the headquarters of the Sub-division as well as of the Taluk of that name. Having reached Parvathipuram by road or train from Srikakulam, the district headquarters, or Visakhapatnam (the port city), one has to travel by bus for about 27 miles in the hilly tracts to reach Gummalakshmipuram the nearest road point on the way to Lakkaguda village. From Gummalakshmipuram one has to trek a distance of four furlongs in the western direction along a footpath through irrigated fields. Then one reaches the outskirts of the village with a beautiful landscape leading to the interior hilly tracts in the north-west, west and south-west,while on south, south east and east, the village is surrounded by agricultural fields, mango groves and a few cocoanut trees. Going from the east by the side of a well, one enters into the main street running from south to north. All the residential houses are located to the west of this street, which leads to agricultural fields, a hill stream and a forest. See Maps I to III.

Topography

3. The village site, located by the foot of the hill, drains from west to east. According to Block Development Officer's village report the total area of the village is estimated to be 0.355 square mile. The village is bounded by Gummalakshmipuram on the east, Sadunuguda and Vattada on the west, Konapadu on the north and Gumma on the south.

Flora

4. The hills and the forest in the midst of whose picturesque surroundings the village is situated abound in various types of trees. Two mango groves, one to the east and another to the south of the village have come up as a result of the efforts of Kapu farmers. There are a few cocoanut trees in the backyards of Kapu and Jatapu households. Other trees commonly found in the backyards of houses are jack, drumstick, guava, *papaya* and *kamala* (looose jackets). Tamarind, *neredi* (eugenia jambolane) and peepul trees are only a few in number.

Fauna

5. The nearby forest is the abode of many a wild animal such as samburs, boars, bears, wolves, panthers and tigers. Panthers and tigers are rarely seen. Various kinds of birds are there in the village. Wood fowl and rabbits are found frequently. Buffaloes, cows, sheep and goats form the domesticated livestock but they do not belong to any particular species and no appreciable interest seems to have been evinced by the local people to improve the breeds. Most of the livestock are undernourished.

Climate and rainfall

6. The climate of the Agency tract varies considerably from one season to another. However, generally speaking cool and dry weather prevails mostly throughout the year. The nearest rain-gauge station is at Parvathipuram, the taluk headquarters. Table 1 gives the variation in rainfall in inches at Parvathipuram for the period 1870-1949. The year may conveniently be divided into four parts, depending upon the rainfall *viz.*, dry weather (January to March), the hot weather (April-May), the south-west monsoon (June to September) and the north-east monsoon (October-December). From the

Table it can be seen that the south-west monsoon causes more than 75% of the rainfall in this region. The north-east monsoon is of less importance to the district.

Residential pattern

7. The houses in the village are laid out in three main rows. Fig. 2 shows the housing pattern. The streets slope down-wards from west to east with a width of 6 to 7 feet and a length of about 200 yards. A few houses of Kapu agricultural families situated on the eastern side of the village give a new comer an impression of long settlement and prosperity of the village. One comes across in the southern streets a few houses of Goudu families, who live by cattle rearing and agriculture. Walking a few steps further one finds a well, an elementary school and a small playground. A few steps further one comes across Jatapu and Konda Dhora houses which are built in two rows opposite to each other facing north and south. Yet a few yards to the west, a lane and a footpath take the visitor to the Paidi and Savara hutments. Owing to their traditional customs, the tribals have all built their houses continuously and in a row. It is not easy to distirguish one house from another, since all the houses belonging to one tribe are of a common type. Only houses belonging to Kapu caste who are flourishing agriculturists in the village are *pucca* houses which look markedly different from the rest. The other Hindu castes, who immigrated sometime back to this village due to some reason or other, are found residing in the houses of tribals. And a few who have built their own houses have also followed the local pattern. See Map III.

Size and number of households

8. As the village has not yet been surveyed by the Survey and Settlement Department, the extent of the area is not known. Table 2 shows that there were 107 houses with 491 persons *i. e.*, 262 males and 229 females at the time of 1961 Census. The present monograph deals only with 25* households. It is interesting to note from Table 3 that only two out of the total of 25 households are single membered, while 9 households are accommodating 23 persons *i. e.*, two to three persons in each household and another 9 households are having 42 persons *i. e.*, four to six members in each household. But 39 persons, on an average of 7 to 9 per household are living in 5 households. This shows that 14 of the 25 households are having more than three members each. But when the extent of each household is taken into consideration it may be said that the floor area occupied by each person is very low and insufficient.

Communications and administrative facilities

9. As has been already said, one has to reach Parvathipuram by bus or train from Visakhapatnam or Srikakulam. From there a distance of 27 miles has to be covered by bus to reach Gummalakshmipuram, from where the village is only four furlongs. The nearest post office, police station, bus stage, high school, hospital and veterinary hospital are all located at Gummalakshmipuram. The nearest telegraphic office is at Kurupam (9 miles). The Block Development Office is also at Gummalakshmipuram which is also the nearest marketing centre.

Source of water

10. There are five wells that supply potable water in the village. The oldest well is situated near the house of Yenati Dhora. It was repaired by the Development Block in 1962 and a platform was also constructed. Fig. 3 shows the well. The second well was built by the Revenue Department long time back. The present village habitation is lying to the north of this well. It is said that the entire village used to be once on its south, but due to some trouble with the Naidu the then village head, people of all castes and tribes shifted to the

* The initial survey conducted in November 1960 was confined only to Jatapu tribe. Subsequently, the scope of the survey expanded. In June-July 1965 this village was resurveyed to gather socio-economic data in respect of all castes and tribes in the village. Hence 25 households representing all castes and tribes on the basis of every sixth household in each caste or tribe have been selected. It may, therefore, be noted that throughout the monograph the number of households means only the 25 representative households selected for the survey. Most of the Tables in the Appendix have been built up on the data available for these 25 households only.

north of the well. A few households of Kapus and Paidis (Scheduled Castes) now use this well. This was repaired by the Development Block in 1961. The third well was dug by the Block Development authorities in the eastern part of the village in 1959, where the predominant community living is the Goudu tribe. But the water was found unsuitable for drinking. And at present it is used for agriculture. The fourth and fifth wells belong to individual households of Kapu caste and are located in the backyards of their houses. The former dug in 1958 is used by Goudu tribal people besides Kapus, while another well dug in 1965 is used by all castes.

Crematorium

11. It is situated on the north-eastern side of the village. Jatapus (Scheduled Tribe) and Paidis (Scheduled Caste) have got separate places allotted to them on the same ground. So also Konda Dhoras and Kalinga Komatis have got their respective places. The remaining castes in the village use a common place.

Places of worship

12. There is no temple in the village. The village deities like Durgamma, represented mostly by stones. are worshipped by the villagers according to their traditional and accepted customs. (More details are given in Chapter V).

Settlement history

13. Considering from the point of view of generations of settlement, Table 71 shows that nearly half of the 25 households belonging to the present generation. Five households are 4 to 5 generations old, four are 2 to 3 generations old, while two households each belong to earlier than 5 generations and one generation. Among the two households of earlier than 5 generations, one each belongs to Jatapu and Konda Dhora tribes. Of the 5 households who claim their stay here for the last 4 to 5 generations, two each are of Goudu and Jatapu tribes and the remaining one household belongs to Paidi, a Scheduled Caste. Two households of Jatapu tribe and one household each of Goudu tribe and Kapu caste report their duration of stay in the village since 2 to 3 generations. The two households belonging to the past one generation are one each of Muli (Kammara) [Scheduled Caste] and Sharabulu. The remaining 12 households namely, one each of Brahmin, Chakali, Goudu, Jatapu, Kalinga Komati, Kapu, Kevati, Mahanti, Savara, Sundi, Telaga and Yenati Dhora communities are of the present generation.

14. A further split up of these 12 households who settled here in this generation with reference to number of years is given in Table 70. It may be seen therefrom that 5 households *i. e.*, one household each of Brahmin, Kalinga Komati, Mahanti, Savara and Telaga have been in this village for 4 to 10 years. Three households claim their stay in this village from 11 to 20 years and the remaining 4 households are 21 to 50 years old. From these two Tables it is evident that the earliest settlers in this village are Jatapus and Konda Dhoras, both being tribals.

Immigration

15. Twelve households have immigrated to this village during the present generation. Among them 8 households belonging to rural places and one from an urban place of the neighbouring Orissa State have come to this village. As the village is very close to the borders of Orissa State, most of the villagers have got their relatives in villages of Orissa State. Of the remaining three households, one has come from urban area of another taluk of the same district and two have come from the other rural areas of the same taluk. Their occupations before migration were agriculture for 4 households, labour for 3 households; and business, a job in Police Department, masonry and washing for one household each, while the remaining one household could not specify. The reasons for migration vary from one case to another. Of the 12 households which have migrated to this village, eight have reported the reason as for eking out their livelihood. Two households came here due to marital alliance, one household came to stay on with his brother and one to work as mason (Table 73).

Emigration

16. Only two persons have gone out of the village in the present generation. The second son

of the only Brahmin household in the village has migrated to Koraput in Orissa State to eke out his livelihood as a Government employee. And a Sundi person has also migrated to that State due to marital alliance (Table 74).

Case studies

17. The following case studies give an idea of the occupation of the migrants before migration.

Brahmin: Belonging to the famous astrologer's family of Kotikalupudi, he hails from Bobbili. His ancestors had served the erstwhile Rajah of Bobbili as Court Astrologers. In recognition of their services they were granted certain Peshkar Inam lands. But, with the implementation of the Zamindari Abolition Act, he lost his lands and consequently could not lead a socially degraded life at Bobbili, where he and his ancestors enjoyed the patronage of the Zamindar. He therefore migrated to this place at the invitation of a tribal friend, who was managing an aided elementary school. He worked as a teacher in the school for over a year, besides attending to *purohityam i.e.*, priesthood in the neighbouring villages. He is also an astrologer with a sound knowledge of Sanskrit and astrology. People from many villages within a radius of 8 to 10 miles therefore consult him for fixing up an auspicious day and time for construction of a house, celebration of a marriage, etc. He has thus become very popular. Having become jealous of his popularity he (the tribal friend) removed the Brahmin from his school. Since then he has been chiefly engaged in priesthood and astrology. His second son, educated upto P.U.C. migrated to Koraput in Orissa State where he secured a job under the State Government.

Kapu: The head of the household aged 60 years migrated to this place some 35 years ago on account of marital alliance. He belongs to a village called Gamada in Orissa State. After his marriage with the only daughter of his maternal uncle at Lakkaguda, he was asked to settle here. He was an agriculturist before migration and agriculture continues to be his main occupation.

Telaga: He hails from Gunupuram, a village in Koraput District of Orissa State. He was a mason. About six years back he was asked to undertake some masonry work in this village. He had come here for a week or so and completed that work. But finding that there was none to attend to masonry work in the village, he migrated to Lakkaguda and is in the same profession.

History of the village

18. No authentic proof is there to establish the antiquity of the village. A few aged people, when asked as to how the village got its name, say that there was a fort in the shape of the Telugu letter on a hill to the west of the village. Therefore the village was named as Lakkaguda. But there are not even ruins of the fort now. Instead there is a big cave and Goddess Durga is supposed to be living there.

Chapter II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic composition

The village community comprises tribes and castes. Goudu, Jatapu, Konda Dhora, Muli (Kammara) and Savara constitute the Scheduled Tribes, Yenati Dhora is a tribe not scheduled and Paidi is the Scheduled Caste, while the remaining people belong to the castes of Brahmin, Chakali, Kalinga Komati, Kapu, Kevati, Mahanti, Sharabulu, Sundi and Telaga. Particulars of the households and population by religion, sect and caste/tribe are given in Table 4.

Brief note on a few selected ethnic groups

2. In defining a tribe, different and often contradictory criteria have been applied by administrators, lawyers, sociologists and anthropologists as the basis for their definition, such as colour of the skin, language, customs, tribal conditions and living standards. Audrey I. Richards defines a tribe thus.

> "The larger territorial grouping is of course the Tribe, a unit no longer bound by ties of relationship, but comprising all those individuals who occupy one stretch of country, speak a common language, and observe common customs, and perhaps the rule of single chief." 1

3. A characteristic feature of the tribe is that it is a closed society. By this it means their laws and morals apply only to its members. Strangers may not enter it on the same terms. The individuals comprising it are 'my people' and all others are 'not mine'. There are specific rules of behaviour for 'my people'. Many of them are highly ethical.

Jatapus

4. This is the predominant tribe in the village Lakkaguda. Regarding their origin, history and ethnological setting, in which they have evolved their own traditions and culture, no first hand information is available. This is due to the non-availability of any folk tales or folk songs wherein their history could be traced. Fig. 4 shows a Jatapu couple.

5. W. Francis wrote in the Gazetteer of Vizagapatam thus :

> "The Jatapus or Jatapu Doras are usually classed as a separate caste and were returned as 66,000 strong at the 1901 Census. The Khonds in the Palkonda hills call themselves by this name who are supposed to be short for Konda Jatapu-Doralu, or 'Lords of the Khond Caste'. They speak a kind of Khond among themselves worship Jakara, call their priests jannis and their sooth-sayers dissaris, have exogamous septs which are a mixture of totems and intiperulu, marry after the low-country fashion but tie no *pusti*, observe only three days pollution at funerals and make periodical sacrifices to propitiate their ancestors." 2

6. But Edgar Thurston wrote thus :

> "The Jatapus are defined, in the Madras Census Report 1901. as a" civilised section of the Khonds, who speak Khond on the hills and Telugu on the plains, and are now practically a distinct caste. They consider themselves superior to those Khonds who still eat beef and snakes, and have taken to some of the ways of the castes of the plains.
>
> ...The name Jatapu is popularly believed to be an abbreviated form of Konda Jatapu Doralu, or lords of the Khond Caste. To this caste the old chiefs of the Palkonda Zamindari are said to have belonged. It is divided into a number of septs, such, for example as:
>
> Thorika or Thoyika, who revere the thorika kodi, a species of wild fowl.
>
> Kadrika, who revere another species of fowl.
>
> Mamdangi, who revere the bull or cow.

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1 Audrey I. Richards. *Hunger and Work in a Savage Tribe* (London: 1932), P. 117

2 Madras District Gazetteers, *Vizagapatam*, Vol. I (Madras : 1907), pp. 94-95

Addaku, who revere the addaku (bauhinia racemosa) which is used by low-country people for eating-platters.

Konda Gorre, who revere a certain breed of sheep.

Navalipitta, who revere the pea-cock.

Arika, who revere the arika (paspalum scrobiculatum).

Other septs, recorded in the Census Report 1901 are Koalaka (arrow), Kutraki (wild goat) and Vinka (white ant, Termes)." 1

7. But, when enquired about their awareness of the above said septs, a few old men have reported that they belong to the Konda Gorre (wild sheep) sept.

8. After the family as a social unit, the Jatapus make a social distinction according to *intiperu* (surname). In addition to this, they have two totemistic septs called Konda Gorre (wild sheep) and Biddika. Other sociological concepts like *gotra* and *devatha* have got little bearing over the social features or formation of the Jatapu tribe. But the totem together with *intiperu* is the social clue for identification or for marital alliances. Following are the *intiperulu* (surnames) found among the Jatapus in the village: Arika, Nimmaka, Menaka, Killaka, Thoyaka, Thadingi, Biddika, Mandangi, Kadrapa, Kumburuku and Totapalli.

Konda Dhoras

9. E. Thurston states :

"The Konda Doras are a caste of hill cultivators, found chiefly in Vizagapatam .... Contrasting strangely with the energetic patriarchal, and land reverencing Parja (Poroja) are the neighbouring indigenous tribes found along the slopes of the Eastern ghauts.

They are known as Konda Doras, Konda Kapus and Ojas. From what has been ascertained of their languages, it seems certain that, divested of the differences which have been engrafted upon them by the fact of the one being influenced by Uriya and the other by Telugu, they are substantially of the same origin as the Parja language and the Khond language. But the people themselves seem to have entirely lost all those rights to the soil, which are now characteristic of the more northern tribes. They are completely at the mercy of late immigrants, so much so that, though they call themselves Konda Doras, they are called by the Bhaktas, their immediate superiors, Konda Kapus. If they are found living in a village with no Telugu superior, they are known as Doras. If, on the other hand, such a man is at the head of the village affairs, they are to him as *adscripti glebae*, and are denominated Kapus or ryots (cultivators)." 2

10. Verily they are called as Kondollu by Komatis, Kapus and people of other castes of this village.

"There are among the Konda Doras, two well defined divisions, called Pedda (big) and Chinna (little) Kondalu. Of these, the former have remained in their old semi-independent position, while the latter have come under Telugu domination. The Chinna Kondalu who have been living in contact with the Bhakta caste, have adopted the Telugu system of intiperulu as exogamous septs, whereas the Pedda Kondalu have retained the totem divisions, which occur among other hill castes e. g. Naga (cobra), Bhag (tiger), and Kochichimo (tortoise)." 3

11. The Konda Dhoras of this village know about their septs and they belong to Biddika sept and they call themselves as Rasa Konda Dhoras referring to their association with some of the Dhoras who ruled over the tribal areas in these parts. Fig. 5 shows a Konda Dhora couple.

12. The origin and history of the other castes and tribes inhabiting this village has been dealt with in the Pasarlapudilanka, Mantsala, Jerrela etc. village survey monographs of Andhra Pradesh State. The people belonging to communities like Paidi, Muli and Mahanti do not know the origin of their communities.

Sex break-up

13. The total population of the 25 households is 106 comprising 53 males and 53 females. In all

1 E. Thurston, *Castes and Tribes of Southern India*, Vol. II (Madras : 1909), pp. 453-454

2 E. Thurston, *op. cit.*, Vol. III, pp. 349-350

3 E. Thurston, *op. cit.*, Vol. III, p. 351

the castes/tribes the males and females are almost equal, except in one household of Sundi where there is no male member.

Age group and sex

14. It is evident from Table 5 that a little more than one third of the total population, *i. e.*, 39 out of 106 are children of below 14 years. Of them again 11 boys and 12 girls are aged below 10 years and the remaining 8 in each sex are above 10 years and below 15 years of age. Barring the age-group of 0-4 years when children usually are not sent to school, there are 28 children of school going age, that is, below 15 years of age. Between the ages of 15 to 34 years, there are 16 males and 18 females. As most of the people in all communities with a few exceptions like Brahmin and Kalinga Komati households are in one way or other engaged in agriculture and other occupations, the persons within the age group of 15 to 35 years may be termed as the working force. They form one third of of the total population. The remaining two-thirds of the population consists of persons aged 35 years and above. Usually rural folk aged upto 50 years find themselves engaged in some avocation or other. There are 11 males and 11 females in the age group of 35 to 49 years. And these people also may be taken to be workers in less arduous jobs. There are 7 males and 4 females of 50 years of age and above. Of them again 4 males and 2 females are above 60 years of age.

Marital status

15. It is seen from Table 6 that a little less than half of the total population is never married. There are 25 married males and 29 married females in the village. The 52 never married comprised 19 boys and 20 girls of below 15 years of age, 4 males in the age group of 20-24 years and one male in each of the age groups of 25-29 and 45-49 years. There are no unmarried girls of above 19 years of age, while there are no married males of below 24 years of age. It is observed that the usual marriageable age in this village is 25 years and above for boys and 19 years and below for girls. There is only one widow of above 50 years and there are no cases of separation or divorce in this village.

Literacy and education

16. Seventy-eight out of the total of 106 persons are illiterates. Of the 28 literates, 7 are simple literates without any educational standard. Twenty have studied upto Primary or Junior Basic, while only one has studied upto P. U. C. Among the 7 literates first mentioned, there are two children, a boy and a girl in the age-groups of 5-9 and 10-14 years respectively. The remaining 5 males are above 30 years of age. Out of the 20 persons educated upto Primary or Junior Basic, 5 boys and 6 girls are below 15 years of age. The only male studied upto P. U. C. is in the age group of 20-24 years (Table 8). A communitywise distribution of the 28 literates given in Table 7 is discussed below. The only male who has studied upto P. U. C. belongs to the Brahmin caste. In the solitary Brahmin household all are literates excepting the house-wife. Only one Chakali (washerman) boy is literate. Out of the total of 24 in Goudu tribe, 4 males are literates and they are all above 30 years of age. Among the 19 Jatapus excepting one girl in the age group of 10-14 years, all are illiterates. Four out of the 8 Kalinga Komatis are literates, among whom 2 are students. Again among Kapus also 50% of the persons are literates. Of the 6 literates 5 are students of below 20 years of age and one male is found in the age-group of 45–49 years. In the caste of Mahanti, only two are illiterates out of the total of 7. All the remaining persons except one male of Yenati Dhora are illiterates. The tribals do not generally send their children to schools, because the boys and girls from the age of 5 years help their parents in eking out their livelihood, either by way of working in the fields or collecting tubers, etc., from the forest. Among other castes also most of the children are found engaged in agricultural operations, besides looking after the younger ones when their parents go out for work. Only a few Kapu and Konda Dhora households have evinced interest in educating their children. This has become possible, because of their sound economic position. Even those who attend the local school do not attend it in the agricultural season.

Household heads

17. From times immemorial both among the tribes and castes, the head of the household has

been only a male. In case of his death, his wife, if she is elder to his brothers, becomes the head of the household. Among the 25 heads of the households in the village, 21 are males and only 4 are females. Of the 21 males, 7 are aged 50 years and above while only one is below 30 years of age and the remaining 13 are aged between 30 and 49 years. Only 7 out of the 21 male heads of households are literates and all the 4 female heads of the households are illiterates. None of the female heads of households is aged below 35 years. It may thus be seen that neither literacy nor age has got anything to do with this aspect. It is only the seniority and circumstances of each family that determine its head (Table 9).

Scheduled Castes and Scheduled Tribes

18. Jatapu, Goudu, Savara, Konda Dhora and Muli (Kammara) are the Scheduled Tribes inhabiting this village. Paidi is the only Scheduled Caste and Sundi is the only Denotified Tribe living in this village. The total population of Scheduled Castes and Scheduled Tribes and of Yenati Dhora (a Tribe not Scheduled) is 58 *i. e.*, 28 males and 30 females (Table 78).

Housing

19. The pattern of housing among the tribes like Jatapu, Konda Dhoras and Savaras proclaims their material culture. The walls are raised by mud or bamboo wattle. Usually the hut consists of only one hall which the inmates use for dining and sleeping. The doors are seldom locked and probably there is no need for it. To the primitives, the nature is the greatest impeller, the scenery around forming the grand background arena where human nature can play and show the vicissitudes of mortal life. They make most out of nature. The dwellings of Jatapus, Konda Dhoras and Savaras are built in two rows and each row has a common roof. This may be treated as the relic of the communal life of the tribal groups in ancient days.

20. The house types of Jatapus exhibit a pattern which is most commonly found in any tribal village in these parts. There is difference in the house types of Kapus and a few well-to-do Goudus on the one hand, and Jatapus and Konda Dhora on the other. Fig. 6 shows a tiled house of a Kapu. Further, the Paidi and Savara communities show a marked difference from these two categories. Each Jatapu house is not an independent and singular structure built separately. They are built in straight two rows in an oblong style. The outside of the wall of one house is the inner side for next house. The roofs of the houses look continuous sloping forwards and backwards as shown in Fig. 7.

House types

21. The local house types may broadly be classified into two categories *viz.*, *middillu* and *purillu*. There are two roofs one over the other for the former type of houses. The upper portion of the first roof is completely mud plastered and a additional roof of grass is built over this mud roof. In *purillu* there is only one roof made of grass.

Selection of site

22. Before choosing a site for house construction, a Jatapu administers carefully a kind of ground test known as *biyyam unchadam* (keeping the rice). Among other castes and tribes there is no such test. They just select a site which is convenient to them. Any open space if available, near to their own tribal people, or those castes with whom they dine, is selected and on an auspicious day fixed by a Brahmin purohit or their respective caste priest, the foundation stone is laid.

Laying the foundation stone

23. A Jatapu, having decided upon a plot of land selects a central spot and keeps seven grains of rice in a circular form on any evening and covers them with a pot. If on the following day the circle remains undisturbed, the site is considered good. An auspicious day is then fixed for laying the foundation stone, in consultation with *Muhurthagadu*, who is the chief consultant in these matters. A stone or a wooden pole is fixed in the centre of the site on the appointed day. Generally construction work is carried on between the months of *Karthika* and *Vaisakha* (October to April).

Housing material

24. Several materials used in building houses *e. g.* bamboos, palmyra leaves, grass, etc., are procured free from the nearby forest. Iron and cement

are purchased from Gummalakshmipuram. Other things like coir, and rope etc., are purchased within the village or in the neighbouring villages.

Ground plan

25. The lay out consists of (a) *mundu pancha* (front verandah) of 3' x 12', (b) *angati gadapa* (c) *inillu* of 10' x 4. 5', (d) *gondillu* of 10' x 4. 5' (e) *pancha* of 6' x 10' and (f) *perati pancha* of 3' x 10'. The total plinth area of a typical house is about 276 square feet. The house has two doors, the front one faces north or south, and the rear one opens out into the backyard. The sources of ventilation are the two doorways only. No windows are there. Fig 8 shows the ground plan.

26. *Mundu pancha* is the front portion of the house which can be reached by the entrance leading from the main street of the village. This is used for the purpose of receiving new.commers. From *mundu pancha* one enters into *angati gadapa*, an open verandah used for talking with neighbours, family sittings and for keeping some sundry things. A *mancham* (cot) is invariably found on the *gadapa*. In the evenings they would have a fine place particularly in rainy and winter seasons, to keep the family and friends warm, sitting around it, smoking cheroot. *Inillu*, the main living room connected with the front door, is used for sleeping. Pounding of paddy or *samai* is also done here. By the side of *inillu*, separated from it by a wall of a height of about 4 to 5 feet, there is *gondillu*, a store room where household goods, agricultural implements, baskets and pots containing provisions required for day to day use are kept. Going further one enters into a *pancha* which is generally used as a kitchen. An oven is there facing east or west by the side of a wall; and *kuduru* (a small mud platform) is arranged to the left or to the opposite of it. A *kuduru* is of the size of 2' x 1' with a height varying between 2' to 3' and is used to keep water pots, pots of cooked food and utensils, which are in common use in the kitchen. Usually the inmates dine in *pancha*. From this *pancha* which is both a kitchen and a dining room, one enters into *perati pancha*. This is used for storing fuel and as kitchen in the summer. Immediately next to this is the backyard of about 50' x 12' where one finds invariably a kitchen garden, where vegetables like beans and pumpkins and flowers like *banthi* and plantain and *papayi* (carica papaya) trees sre grown.

Walls

27. Both pure mud walls and wattled walls plastered with mud are erected. The latter type is locally known as *koyya goda* with a width varying between three to six inches, while width of the mud wall varies from 1½ feet to 2 feet. The height of the walls varies between 6 and 8 feet.

Roof

28. Wooden beams are placed over the walls and in some cases a few poles are also kept to support them. The roof rests over the beams supported on small poles. There is another 6 feet high pole on the first and fifth beams over which a cross beam of 12 feet length rests and bamboos are tied over this and then the roof is thatched. There are cross beams of small girth under the thatch. The thatched frame is made up of of palmyra leaves and then grass is spread over it. The thatched roof is 12feet in width and 5 to 6 feet in height at the entrance of the house.

Ataka or chitti ataka

29. In *inillu* the space (of about 4 to 5 feet in height) between the beams on the walls and the roof is used to lay out an *ataka* (loft). It is erected by using rafters *odisi* Krishna or some other local wood and bamboos which are tied lengthwise and breadthwise very closely with *adda* fibre. Some of the provisions and utensils which are not required for day to day use or too precious to be exposed to the neighbours' eyes are kept on this *ataka* (loft). Thus the use of *ataka* makes it possible to have more living space in the houses.

Mutual help

30. When a house is being built, individuals belonging to the same tribe or caste help the house builder. There are also cases where inter-tribal or caste assistance is also taken. A vegetarian meal consisting of *pulusu* and cooked rice will ordinarily be given every day to all people who participated in the construction of the house.

House-warming ceremony

31. After completion of the construction, the house-owner usually entertains his relatives, friends and his caste people at a vegetarian or non-vegetarian feast. An auspicious day is fixed by a Brahmin among the Hindu castes, while a Muhurtagadu fixes the day among Jatapus. On the appointed day the house-owner and his wife dressed in new clothes accompanied by friends, etc., go to the newly built house. Under the supervision of the priests, the house owner and his wife perform puja to their household deity, break a few cocoanuts and distribute them to the persons attending the function. The house wife then boils milk in the centre of the house and cooks rice with it adding sugar or jaggery. This is known as *paramannam*. The function comes to a close with entertaining of the guests at a feast.

Cost of construction

32. The cost of *middilu* is estimated at about Rs. 200 including the family labour whereas a *purillu* may cost a little more than Rs. 100 only.

Statistics relating to housing

33. Of the 25 households selected for survey one Jatapu household has no house and lives in the house of a relative. The 24 houses have 43 rooms and 105 persons are living in them. One Kapu house has more than four rooms. Among the remaining 23 houses, 16 are having two rooms each and accommodate 59 persons, while 38 persons are living in 7 single-roomed houses. On an average 2.4 persons are accommodated in one room. The maximum number of persons, namely 6 living in one room, is found among the Jatapu tribe. The minimum of one person living in a two-roomed house is found among Sundi (Table 75).

34. In rural parts, a house is often put to more than one use. The poor agriculturists with small houses consisting of one or two rooms usually tie the cattle also in one of the rooms, sharing the same room for keeping their domestic goods or agricultural implements. In castes like Komati (business man), the provisions shop may also be located in one of the rooms. In this village two houses are used as residence-*cum*-shop and eight houses are used as cattle sheds also.

35. Regarding the roof material, it may be seen from Table 76 that 13 out of the 24 households are wooden roofed with two slopes; seven grass roofed households are having two slopes; whereas two households having tiled roofs are having four slopes. There is only one household with mud roof. The only house of Kalinga Komati is with grass roof and has four slopes. As regards the wall material, Table 77 shows that 50% or 12 out of the 24 houses are having stone walls; 5 houses are of mud walls; 3 are of mud plastered bamboo wattled walls; two have brick walls; and the remaining one house is having walls of twigs and branches.

Maintenance of the house

36. The Jatapus and other caste Hindus in the village pay due attention to the home decoration and keep their small huts neat and tidy. In a few cases the walls and floor are decorated with simple designs. The front-yard and inside portions of the house are daily swept in the morning. Water mixed with cattle dung is sprinkled in the front-yard and *muggu* (decoration with lime powder) is drawn over it. In the evening the front-yard is swept and water is sprinkled but *muggu* is not drawn. As most of the houses are grass-roofed, annual replacement of the grass is essential and the replacement of bamboos is done once in five or six years. The required grass and palmyra leaves are procured free from their own fields or purchased within the village. The cost of annual repairs for an ordinary thatched house ranges from Rs. 30 to Rs. 40.

Dress

37. *Men:* There is no marked difference in the pattern of dress between the tribes and other Hindu castes inhabiting in this village. As most of the people are in one way or the other engaged in agriculture, the usual dress of both males and females among all the castes and tribes is almost the same except in a few poorer cases. Everyday dress of a male is a *dhoti* in most cases and *gavancha* or *gochi*-a small piece of cloth, five or six inches wide, which is passed between the legs in such a way that it covers the nudity, the ends of which loosely hang over the waist string like a small apron in front and the back. Fig. 9 and 10 show the patterns of dress among men. No special cloth is bought for *gavanacha* but the women very commonly spare a few

strips from their saris to provide their menfolk with this most essential garment. Men of other castes usually wear a dhoti of 3½ yards in the usual way. The ends of the dhoti are taken up and tucked in the front above the abdomen when they actively engage themselves in the field work. Seldom a man is found wearing an upper garment in the village. No doubt they wear a banian or a shirt or both only when they go out of the village. A cotton towel of two or three feet length covers the body as long as they stay in the village. But among Jatapus there is a practice of covering the upper portion of the body with a coarse cotton blanket known as *duppati* whenever they go out. It is also not uncommon, at the same time, to find a few Jatapus wearing a shirt or banian occasionally. Some younger men wear a type of banian locally called *badi* purchased at the weekly shandy for Rs. 1.50 or Rs. 2.00. The towel used to cover the body is also used as a turban at the time of working in the field. The annual cost of dress per one male includes two pairs of dhotis *i. e.*, 2 x Rs. 10.00 = Rs. 20.00 and four towels *i. e.*, 4 x Rs. 2.00 = Rs. 8.00 and one shirt costing Rs. 3. A few banians are also purchased depending upon the income. But in respect of Jatapus this may not exceed even Rs. 15 per annum because they use *gochi* instead of a dhoti and that too a piece of cloth out of his wife's saree. A blanket costing Rs. 10 or Rs. 15 may last about a decade and when it comes to pieces they are used as bed sheets. No saree or dhoti once purchased goes waste until it reduces itself to small rags.

38. *Women:* Women of all castes and tribes in the village wear saree but the use of *ravika* (blouse) is not common among Jatapus, Savaras and Goudus. Fig. 11 shows dress of an old woman. The local women are found using mostly cotton saree of 20 count, because they are cheap and are also longer lasting. The usual requirements of a woman are two or three sarees per annum. A few rich households of Kapu, Kalinga Komati and Brahmin castes are using costly silk sarees also and wearing a blouse is a must among them. Fig. 12 shows the present trend in women's dress. None of the women in the village is in the habit of wearing a bodice. Those women who are not habituated to wearing a blouse usually cover the upper part of the body with the hem of the saree itself. The annual cost of dress per woman in an ordinary family may not exceed Rs. 40 and the maximum in a rich family has no limit.

39. *Boys and girls :* Boys aged between 5 and 15 years attending the school wear knickers and half-sleeved shirts. But those who work in agricultural and other connected activities wear only dhotis of smaller size. Some of the boys are now-a-days wearing banians. A few educated boys are also found wearing trousers and terylene slack shirts too !

40. Girls aged between 5 and 14 years usually wear *langa* (petticoat) and a jacket. In all the castes and tribes, the usual dress of a girl is the same, but depending upon income of each household the quality of the cloth varies. After maturity the girls cover their breasts with a loose piece of cloth over the jacket. The cost of the boy's dress may not exceed Rs. 20 per annum, whereas the girl's dress costs roughly Rs. 30 per annum. Fig. 13 shows the usual dress pattern of children while Fig. 14 shows the up-to-date fashion of dress among the rich Kapu household.

41. *Children:* Young children of below two years of age are seldom dressed. In fact up to the age of 5 years, a majority of boys and girls roam about the streets of the village without any piece of cloth upon their bodies. In a few households, however, irrespective of the economic condition, the children are dressed though it may be scanty. But as soon as the boy or girl is admitted into the local school after completion of the age five years, he or she is made to wear either a shirt, *gown* or jacket over an under wear. The dress put on by the children is always soiled as they play in dust. Most of the people in the village are not in the habit of washing the clothes with soap. The local washerman who collects the clothes from each house, except the communities of Paidi and Savara, washes them in the nearby stream without applying washing soda or soap. Therefore, the children's dress looks always shabby. The cost of a child's dress varies between Rs. 10 to Rs. 20 per annum.

Dress for festive occasions

42. There is no separate dress prescribed either by custom or tradition among any of the castes and tribes for any festival in a year. The timing of purchasing new clothes is so arranged that it suits the needs of festival occasions as well as for daily use.

Dress of a widow

43. A widow in any caste is prohibited from wearing saree, other than of white colour. This being a village, the custom has been very strictly observed among all the castes and tribes.

Dress during marriage

44. Even among the tribes, there is no special dress prescribed for bride and bridegroom. They wear yellow coloured dress *i.e.*, white dress dipped in turmeric water on the occasion of marriage. The only perceptible difference is the wearing of head dress (turban) among a few castes like Kapu and Komati at the time of marriage.

Dress during obsequies

45. While performing the obsequies of one's parents or relatives, the man is prohibited from wearring any upper garment and this custom is still in vogue among all the caste Hindus in this village.

Purchase of clothes

46. The people of this village usually purchase all their dress requirements at Gummalakshmipuram, the nearest marketing centre. The poorer sections buy their clothes in the weekly shandy held on every Wednesday at Gummalakshmipuram from the itinerary vendors. For purposes of purchasing costly dress for marriage and such other occasions, the local people go to Parvathipuram, the taluk headquarters town, where there are good cloth shops. There is no tailor in this village. The dresses of all the villagers are generally got stiched at Gummalakshmipuram. The stitching charges vary from 0.25 p. for a banian to Re. 1 for a well designed jacket of a women.

Ornaments

47. The slogan 'Arms for Ornaments' has reached even this remote village. The effect of it is quite evident in the fact that when enquired about the possession of gold or silver ornaments, none revealed the actual position.

48. The ornaments of women among the Hindu castes are varied in type and design. Gold has been prohibited by tradition and custom to be used in ornaments worn on legs and feet. Earrings, nose pins, nose rods and rings worn on the fingers and toes, bracelets, anklets, several types of light and heavy necklaces and belts, worn round the waist are some of the common ornaments found among the women of caste Hindus. Only a few can afford ornaments of a metal as expensive as gold. Many people have a few silver pieces, the rest of their ornaments being made of cheaper metals and alloys. Further, the girls and women in married status among Hindu castes wear a number of glass bangles on the wrists.

49. The ornaments worn by the tribal women are not of much value. Once they used to wear necklaces of glass beads of various colours and bamboo-beads, etc. But now-a-days they have taken to a few necklaces of silver also. A few rich among them are, of late, going in for gold plated ornaments. *Bulaki* is a nose ornament made of gold, studded with a stone in some cases and is worn to nose. Fig. 15 shows a woman wearing *bulaki* and Fig. 16 shows various types of *bulakis*. *Kammalu* made of gold are worn on both sides of the nose. *Gundu jollu*, *merugu littalu* and *nagulu* made of gold are worn to the lobe of the year and *konachevulu* and *boggadalu* also made of gold are worn on the upper part of the ear. A few men are also found wearing *gundu jollu* in the lobe of the left ear and *sarama kammalu* studded with a red stone on the upper portion of the ear. *Murugulu* made of either silver or German silver are worn on the wrists. Glass bangles of various colours and designs are worn in between a pair of *murugulu*. *Dandakadiyalu* made of silver are worn on the arms. *Kalla kadiyalu* made of German silver are worn at the ankles of women. *Bondulu* made of German silver and brass worn on the second toes of the feet. This is essential only for the women in married status. Among the caste Hindus, the ornaments mostly used are *golusu* and *chandraharams* to the neck, *diddulu* to the ear, *mukkupulla* to the nose, *patti* to the waist, *gajulu* to the wrists and *pattalu* to

the ankles. Excepting the last item the remaining items are of gold and those who cannot afford to purchase gold ornaments prefer gold plated ones. Fig. 17 shows a few varieties of necklaces of beads and *mangala sutram* (marriage locket) used by the tribals.

50. Most of the ornaments are prepared by the goldsmiths at Parvathipuram. The goldsmith prepares the ornaments according to the design selected by the customer and according to the gold or silver and stones supplied by the customer. The charges depend upon the quantity of gold or silver utilised and the design selected by him/her. Now-a-days many of the local people are purchasing only gold plated ornaments at Gummalakshmipuram or Parvathipuram.

Hair style

51. Both men and women dress their hair regularly by applying cocoanut oil and by combing. Some of the tribal women are also found applying castor oil to promote growth of healthy, long and black hair. The tribal women part their hair in the middle of the head and tuck it on the rear side. Fig. 18 shows the hair style of tribal women. The women among other castes, after parting it into two make it a plait. All the old women made the plait into a chignon while the young women and girls leave it on the back with a coloured silk ribbon or thin jute rope tied to it at the end. Decorating the plait with garlands of seasonal flowers is most common among women of all castes and tribes. The hair style of the man is called *juttu*. After applying oil, the man combs the hair with *duvvena* (comb) and makes a knot in the rear side. This practice is prevalent among the elders only. But the men of the present generation are having cropped hair. There are some barber shops at Gummalakshmipuram where the local men and boys get their crops cut. Shaving is also got done by a barber among a majority of the castes. The barber visits the village once in a week or ten days and attends to the shaving of his customers, who pay him in kind at the time of harvest. The tribals get their hair dressed at the weekly shandy held at Gummalakshmipuram on every Wednesday by paying 0.25 p. for cutting and 0.12 p. for shaving. A few educated men in the village are using safety razors.

Tattooing

52. This is locally called *pachabottu* which is mainly got done on the arms by men and women mainly for decorative purposes. It is however learnt on further enquiry that it helps in curing bodily pains also. There are no elaborate designs except a few lines and dots. In a few cases their names or the names of their favourite deities like Rama, Anjaneya, Krishna, Siva, etc., are tattooed on the arms. Even children are tattooed. This is done mostly by women of a nomadic tribe known as *pachabottollu* who visit the village once or twice a year. Green leaves of a tree, the name of which is not known to them, are ground and soaked in castor oil for about a week or ten days. This oil is applied to the skin before poking with a pointed needle. The payment is made depending upon the size and design. The tribals invariably have it on one part or other of the body. Fig. 19 shows a tribal woman having tattoo marks on her left hand and Fig. 20 shows a few designs.

Household goods

53. *Furniture:* The furniture usually consist of wooden cots, wooden benches, and bamboo baskets for storing grains etc. Almost every household in the village possesses one or two cots made of bamboos and woven with coir or jute rope. Fig. 21 shows the cots and pots. This is necessary because the surrounding forest is infested with several kinds of snakes. Next in order is the possession of wooden chairs and stools. Except a few households among Kapu and Kalinga Komati castes and Konda Dhora tribe, no other household possesses any. Table 31 gives the particulars of furniture possessed by the 25 households of different castes and tribes in the village. It shows that 23 out of 25 households are having cots. Six households are having wooden chairs. *Bhoshanam* is a very big wooden box used to store valuable ornaments, clothes and silver utensils which are not used regularly. The size of it makes it difficult to move it from one place to another. So it is kept permanently in one room and its upper portion is used as bed for sleeping purposes. Two households of Goudu (Scheduled Tribe) and one household of Kalinga Komati are having it. One Kapu household is having a table, a bench and a stool.

Bedding material

54. The tribals like Jatapus and Savaras do not have any bedding material except a cot over which they spread a dhoti or a saree. They do not have pillows. And poorer among them sleep even without a cloth to cover the body from cold breeze in severe winter. Among other Hindu castes also, majority do not possess sufficient number of blankets, pillows, etc., for all the members of each household. A carpet is possessed by a household of Kalinga Komati caste. Only three households *i.e.*, one each belonging to Brahmin, Kapu and Mahanti castes have beds. Eight households are having quilts locally known as *bontalu* made of rags stitched together in a cloth cover. There are seven households each possessing blankets, pillows and bed sheets. It is really surprising to find that 10 out of the 25 households are not having mirrors even now (Table 31).

Domestic utensils

55. Just as gold is prohibited for leg ornaments, utensils of iron are avoided for all cooking purposes except for frying. (Iron is not used even for a drinking vessels). The earthen utensils like pots are prohibited by Brahmins and Komatis in their daily use whereas people of other castes and tribes use earthenware for almost all purposes. The numerous earthen pots and a few aluminium utensils which are just enough to meet the requirements of the household form the substantial portion of the household goods among all the tribes and castes except the Brahmins and Komatis. The utility of the article is the main consideration rather than how it looks.

56. The utensils used are simple and durable. The earthen pots of different sizes depending on the needs of the family are purchased from the weekly shandy at Gummalakshmipuram. A pot is used for cooking rice, chodi gruel, curry and *pulusu* (*sambar*). It is used for fetching and storing water also. All the tribals and other people speak Telugu only. The word *kunda* in Telugu means an earthen pot. *Kuti kunda* is an earthen pot used for cooking rice, and *chodi ambli* (gruel) the staple food of the Jatapus. *Kura daka* is an earthen vessel used for cooking curry. *Teddu*, a wooden spoon is used to stir *ambli* (gruel) or cooked rice. *Jibbi* is a kind of small basket prepared out of bamboo to drain water from the cooked rice. *Pulusu daka* is a big mouthed earthen vessel used for preparing *pulusu* (*sambar*) with tamarind juice and onions. *Neella kadava* is a big earthen pot used for bringing and storing water. *Kancham* a brass plate, is used for taking food. The cost of the pots generally varies from 0.15 p. to Rs. 3 depending upon its size. Laddle, locally known as *taddi* or *teddu* is made out of *gummadi kaya* (pumpkin). It is used for serving curry and sambar. Figs. 22 and 23 show the utensils used for cooking, eating, fetching and drinking water.

Storing vessels

57. *Dibba*, a storing vessel, is made out of bamboo canes by *medari* (bamboo cane craftsman). This is either brought in the *shandy* at Gummalakshmipuram or bought from the craftsman who brings them for sale in the village. This basket is used for storing paddy and *chodi*. Its cost varies from Rs. 7 to Rs. 20 depending upon its storing capacity.

58. *Jadi* is a huge earthen pot for storing grain. This is purchased from the potter of Bathili village located at a distance of 10 miles from Lakkaguda. Its price is either paid in cash or in kind and it varies between Rs. 5 and Rs. 10.

59. *Viththanala katta :* This is another method of storing paddy in small quantities. As the name itself indicates, it is simply a bundle of paddy closely fastened and lined up by straw. First, the hay ropes are spread in diametrical lines in a circle; over this the hay is spread so as to make a thick container. Paddy is then slowly poured on it and hay ropes are gradually brought up winding them round upto a height of 6 to 7 feet. The upper portion is then covered with hay and the entire structure is mud plastered and a thick coating of dung is then given.

60. *Rolu* is a small mortar fixed in the earth in the main living room. It is used for dehusking corn with a pestle called *rokali* in vernacular. The pestle is usually prepared by the local carpenter with any type of hard wood and the length varies from three to four feet. An iron ring known as *pannu* is fixed to one end of it by the blacksmith. The winnowing

fans and sieves are for cleaning the corn. They are purchased from the weekly *shandy* at Gummalakshmipuram at a cost of 0.25 p. to 0.40 p. each. Minor repairs to these two articles and bamboo baskets are attended to by the housewives themselves whenever necessary.

61. Normally for purposes of eating and drinking, aluminium or bell metal plates and brass tumblers are used among all castes. Brahmins and Komatis use also silver, stainless steel and leaf plates for eating, and silver, stainless steel or brass tumblers for drinking. For storing water big pots are used by all castes, excepting among Brahmins and Komatis who use big brass vessels. Generally even the rich among the non-Brahmins use only the earthenware for cooking, even though they can afford utensils made of metals, because of the belief that food cooked in earthenware is good for the body. A few Kapu households are possessing big vessels for occasional use in addition to the utensils of every day use. These large vessels are used on ceremonial occasions for storing water and cooking food in large quantity for a number of people. Almost all the agricultural households in the village have a large vessel made out of granite stone, locally called *thotti*. It is used for storing water for domestic use as well as for watering the cattle. Due to its heavy weight and big size it cannot be moved from place to place. It is therefore fixed in the courtyard outside the cattle shed or in the backyard very close to the wall for domestic use. A big one costs Rs. 10 to Rs. 15 and is purchased at Gummalakshmipuram.

62. Table 32 speaks about the possession of material culture by all the castes/tribes in the village. Of the 25 households surveyed the head of one household of Sundi is a beggar and hence he is not having any piece of furniture or domestic goods except one kerosene *buddi*-a lamp with a cotton wick and small glass chimney. Utensils made of brass are used by 14 out of the 24 households. Stainless steel utensils are in use in five households only *i.e.*, of Brahmin (1) Kalinga Komati (1) Kapu (2) and Konda Dhora (1). Among the other consumer goods, a petromax light is owned by a Kalinga Komati family.

Fuel and lighting

63. Firewood is the fuel in all the households. Hurricane lanterns are found in 12 households. The Brahmin household alone possesses a torchlight. Kerosene *buddi* is there in all the houses. Hurricane lantern, which consumes more kerosene than the *buddi*, is in fact a luxury in this village. Therefore, only 50% of the households are found using it (Table 32).

Washerman and barber services

64. Use of washing and toilet soap is known to all the villagers but only a few can afford to purchase them. Eleven households are using toilet soaps. The most popular in this village is 'Lux' in all its colours and Rexona comes next. But one Konda Dhora who is working as Village Level Worker prefers Lifebuoy soap. Only 10 households are using washing soap. The washerman washes clothes without the use of washing soda and if any household wants him to apply washing soap for the clothes, he gives washerman washing soap and he washes his own clothes also with it. Twelve households are engaging the services of the washermen. He does not serve the Jatapus and Savara and Paidi people. As against this, the barber attends to 19 households. The barber is not engaged by Komati, Savara, Sharabulu, Sundi and Paidi families. Now-a-days, the local washerman not only washes the clothes regularly but also launders them just like in the town and charges 0.10 Paise per piece. The Village Level Worker, a few students attending the Secondary School at Gummalakshmipuram and a few rich Kapu men who go frequently to the taluk and district headquarters on some political work or Court work regularly get their clothes laundered by the local washerman who irons the clothes in his own house (Table 32).

Footwear

65. Only a few persons use leather footwear in the village e.g. those who have some education, urban contacts, political or official work with the taluk and district headquarters. They too do not wear it when they are in the village. As the roads in the village become slushy during the rainy season, a majority of men use wooden sandals known as

karra pavalu with a long strap of *adda nara* (jute rope) wound into two straps. During non-rainy seasons, no one uses any footwear within the village. Fig. 10 shows a man wearing wooden sandals.

Others

66. No household is using a mosquito net though it is essential in the village because of the surrounding forests, agricultural fields and cess pools of stagnated water in the low lying areas which are verily the breeding places for mosquitoes. Of the 12 households using toilet and washing soaps, 8 are in the income group of Rs. 1,201 and above per annum, 3 are in the range of Rs. 901-1,200 and one is earning between Rs. 301-600 per annum. Of the 12 households utilising the services of the washerman, 6 are having an annual income of more than Rs. 1,200 per annum, 3 are in the income group of Rs. 901-1,200 per annum and the remaining three are in the income group of Rs. 301-600 per annum. This shows that utilising washerman services is not dependent upon annual income range (Table 33). Umbrella is not used by many. Tribals mostly use a head-gear called *gidugu* made of palmyra leaves to protect the head both from sun and rain. Fig. 24 shows a boy with *gidugu*.

Food

67. The staple food of Jatapus and also of other Caste Hindus is prepared with rice, cholam, *samai* and *korra*. The basic diet of the people, however, consists of rice, lentils, meat and fish, the vegetarian castes obviously avoiding the last two items. Green chillies and powder of red chillies are used by all people. Most families grow vegetables in the back-yard of their houses during the rainy season, and when the supply is exhausted, very few vegetables are bought for day-to-day domestic consumption. The poorer people collect leafy vegetables and those who are better off buy vegetables at Gummalakshmipuram on a *shandy* day.

68. The local people may broadly classified into two sections, *i. e.*, vegetarians and non-vegetarians. Among the Hindu castes, only the Brahmin household is vegetarian and other castes including the Komati caste are non-vegetarians. All the tribals are non-vegetarians.

69. It is evident from Table 46 that 6 households take meals only two times a day, 7 households take breakfast, midday meal and supper with coffee or tea at any time, while 6 households are taking breakfast, midday meal and supper without any coffee or tea at any time. Another 6 households are there taking two time meals with coffee or tea at any time. Regarding the frequency of taking food much depends upon the occupation one is engaged in rather than the earning capacity. No doubt the purchasing power determines both the quantity and quality of food one takes. A poor labourer who toils in the field from dawn to dusk needs two square meals a day but his day's earnings may not be sufficient even for one meal. Besides he has to maintain a family of four or five children. Therefore it becomes incumbent on the part of the women, grown up children, the latter even at the cost of their education, to go in for some job so that all of them may have at least one full meal a day. In those houses where there is only one male or female bread earner, often they sleep half starved. So owing to the force of circumstances, a majority of the tribal people take meals once in a day only and substitute the second meals with tubers, roots etc. In all those households mainly engaged in agriculture, none starves for want of food.

70. Now coming to the types of cereals consumed by the villagers it may be observed from Table 47 that all the 25 households eat rice. Besides rice, coarser grains like *bajra*, jowar and maize are consumed by 17 households. The eight households that consume exclusively rice are those of Brahmin (1), Kalinga Komati (1), Kapu (2), Mahanti (1), Paidi (1), Sharabulu (1) and Telaga (1) castes. The Brahmin is a priest while the Kalinga Komati and Mahanti are running *kirana* shops. The remaining five households are reported to be taking rice exclusively probably because they own wet lands on which is grown paddy. But the remaining 17 households are consuming both rice and coarser grains due to the fact that they cannot afford to have exclusively rice on one hand, and on the other the coarser grains, apart from being cheap are more energetic than the rice.

71. All kinds of pulses are consumed without any religious or social taboo. Some families with

agriculture as main occupation grow a few vegetables on the bunds in the fields and sell the surplus produce on the weekly *shandy* at Gummalakshmipuram. The leafy vegetables and roots are in popular consumption among the tribes and other poor people who generally depend upon forest produce.

72. Milk and milk products are also consumed by all communities. Fruits seldom find a place in regular menu. When in season, mangoes, guava and other forest fruits are eaten by many people.

Use of oils

73. Edible oils like groundnut oil and gingelly oil are used in making curries. In almost all the households in the village, the vegetables are fried or cooked with a little oil and then chilly powder and salt are added to it. Even the non-vegetarian dishes are prepared without much oil. Sweets are usually prepared only on ceremonial occasions and festivals.

Meat and fish

74. Komati is a vegetarian caste in many other parts of Andhra Pradesh. But in this village the Komatis are called Kalinga Komatis who take non-vegetarian food. Except Brahmins all other Hindu Castes and all tribes take meat and fish. Eating the flesh of dead cattle is not uncommon among Jatapus. They eat the flesh of all sorts of birds other than that of eagle and crow.

Preparation and frequency of taking food

75. *Samai* and *korra* are dehusked and cooked just as rice. A majority of the people in the village take meals thrice a day. Only the Brahmins and Komatis take meals twice a day. Men, women and children of all the families engaged in agriculture and other occupations which involve physical labour necessarily take meals three times a day. *Pakali or chaldi* taken between 9 a. m and 10 a. m. contains cooked rice of the previous night which contains a lot of *kanji* (gruel), accompanied by cooked vegetables or sometimes with a green or dried chilly and salt. The second meal *ambatika* or *madhyanam bhojanam* or *pagati buvva* is taken between 1 p. m. and 3 p. m. It consists of cooked rice or *samai* or *korra*, boiled redgram dhal and vegetable curry in well-to-do families. Among the poorer sections, a potful of gruel accompanied by a few onions, salt and dried chilly powder makes the midday meal sumptuous. On some occasions the tribes and poor people consume cakes prepared with the flour of *cholam* roasted in gingelly oil accompanied by *pulusu*, a liquid preparation with tamarind water plus chillies and salt. The third and the night meal popularly known as *mapati bhojanam* or *poddumiki buvva* among castes and *lapilla* among tribes mainly consists of rice gruel. It is taken between 7 and 8 o' clock in the night with cooked vegetables, if available or any chutney prepared with chillies mixed with soaked dal.

76. During festival days, special dishes like *ariselu*, *pongadalu*, *gummadikaya chakkulu* and *garelu*, are prepared.

Ariselu: The sweet dish is prepared out of a mixture of jaggery and rice flour. The mixture is made into cakes of 4" or 5" diameter which are fried in groundnut oil.

Pongadalu: This is prepared out of mixture of jaggery, rice flour and *pasagadugu*. *Pasagadugu* is the rice washed water. This mixture is also made into small round cakes and then fried in groundnut or *vippa* oil.

Gummadikaya chakkulu: After peeling the skin of *gummadi-kaya* (white gourd), it is cut into small pieces, boiled in water and mixed with rice flour and jaggery. Then they are roasted in groundnut or *vippa* oil.

Garelu: This a savoury. On the previous night blackgram is soaked in water. On the following morning it is mixed with soaked rice and ground to paste. It is then made into small round cakes which are baked in oil.

Collection of tubers etc.

77. The diet of the tribals like Jatapus is very simple. He takes whatever is given by nature. Tubers, pith of sago palm, pounded mango kernels, tamarind, jack seeds and every edible root fruit available in the forest form the common items of his food. The Jatapus, Savaras and a few of the Konda Dhoras eat anything from rat to cow. Savaras do not have any qualms as to how the animal came by its death. The remains of animals killed by tigers, panthers are also eaten. The nest of the red much relished. Toads, reptiles, various kinds of snakes and birds are all eaten by Savaras and Jatapus.

78. They collect tubers and edible roots like *chedutegalu* and *palleru tegalu* which are boiled in water before eating. In their kitchen gardens, a few vegetables like *beerakaya* (water gourd), *potlakaya* (snake gourd), pumpkin and brinjals are cultivated. Mostly they use these vegetables for domestic consumption, although selling in the *shandy* is not uncommon. They mix *vippa* flour and salt in preparing vegetable curries. Among the leafy vegetables, they use the following-*bodanti kura*, *pulleru kura guntethothila kura*, *ponnaganti kura*, *sasevasi kura* and *sari kura*. After boiling these leaves in water, a little of tamarind juice and salt are added to make it a kind of soup. During some seasons they collect drumstick leaves and prepare curry adding salt and chillies.

79. A calendar summary of the food habits of the villagers is as follows. In *Chaitra* (March-April) they take rice and locally available vegetables with dried and green chillies. In *Vaisakha* (April-May) and *Jyaistha* (May–June), mango fruits become an important item of food. After consuming the juice of mango fruits, the seeds are preserved. In *Ashadha* (June–July), the mango seeds are broken and the kernel is pounded. On the following day, it is taken to a nearby hill stream and washed by keeping it in the water flow for a few hours. If it is not bitter to taste it is brought home and taken along with *bodanti kura* (a kind of leafy vegetable), *arika tegalu* (a kind of roots) after cooking them in water adding salt and chillies. In *Sravana* (July-August) and *Bhadrapada* (August-September), they live on rice and *samai* which are harvested then. Vegetables like *bodanti kura*, *chidiletti kura*, *pulla kura*, *guntetothila kura* and *sasevasi kura* are available in the vicinity. The latter two varieties grow in tanks and fields. In *Asviyuja* (September–October) they live on *samai* and *korra* preparing a gruel out of these cereals after dehusking and pounding along with vegetables like *beerakaya* (water gourd), *potlakaya* (snake gourd), pumpkin and brinjals. In *Karthika* (October-November), they mostly consume *chodi* gruel and *chodi topa* prepared out of *chodi* flour. Preparation of *roti* or bread out of *chodi* flour is also common. They take fish along with this if they can afford to buy in *shandy* or they take it with mere chillies. In *Margasira* (November-December) and *Pushya* (December-January), they live on rice. Along with this they take beans, drumsticks and brinjals. In *Magha* (January-February) and *Phalguna* (February-March), they continue to live on rice.

Tea and coffee

80. Most of the people in the village do not take tea or coffee. The Village Level Worker belonging to Konda Dhora tribe takes coffee twice a day. Due to his occupational mobility he got this habit and slowly his family members have also got accustomed to it. So also a few Kapu persons who frequently visit the nearest urban centres are habituated to coffee. But only a few old women in their households are taking coffee. Jatapus and Savaras are fond of liquor. A few Goudu men who go to Gummalakshmipuram take coffee once or twice a day but it is not at their homes. In the Kalinga Komati household all members take tea twice a day. Thus only those who have urban contacts are going in for coffee or tea. Others who can afford take milk or do not drink coffee or tea at all.

81. Table 48 speaks of the habit of taking tea and coffee by household income. Of the 13 households taking tea or coffee, 7 are in the highest income group of Rs. 1,201 and above per year. Among them there are one household each of Brahmin, Kapu, Mahanti and Telaga castes and 3 of Goudu tribe. In the next lower income group of Rs. 901–1,200 per annum there are three households *i. e.*, one each of Kalinga Komati, Kapu castes and Konda Dhora tribe who are taking coffee or tea. The remaining three households who are in the habit of taking coffee or tea are earning an annual income between Rs. 301 and Rs. 600.

82. From this it can be deduced that the habit of taking coffee or tea goes mostly with the earning capacity. It does not, however, mean that persons of low income group are abstaining from taking coffee or tea. It almost becomes a habit to a few, irrespective of the earning capacity. Among the 11 households who are not in the habit of taking these drinks, eight are in the income group of Rs. 301–600 per annum and the remaining three are one each in the income group of Rs. 1,201 and above, Rs. 601–900 and Rs. 300 and below per annum.

Intoxicants

83. The tribesmen are addicts to drink, opium, *ganja* (where it is available) and any other intoxicant. Drink is of several kinds. Toddy from palmyra, and *jeelugu* trees is drunk to the brim. *Mahua* liquor is the favourite drink for the Savaras and Jatapus. Among other Hindus except Brahmin, Kalinga Komati and Goudu all people drink toddy and liquor. The tribals and others who are addicted to drink say that they can forego a meal with a smile but not drink, since it gives them

relief from bodily pains besides affording them mental peace and happiness. Whatever be their reason advocating their inebriety, they are addicts to drinks par excellence. Among the tribes liquor is an essential item to be served on such social and ceremonial occasions as marriage, child birth and death and on festivals. *Jeelugu kallu* (*sagu* liquor) and *maddi kallu* are also prepared locally by the tribals. The *jeelugu kallu* is collected by cutting the stem and tying the pots to the tender stem. The juice is collected both in the morning and evening. The stem is incised to a depth of 2 to 3 inches in narrow shape and the pot tied at the top of the tree is inserted at the cut place. The *sagu* tree, which closely resembles a cocoanut tree is climbed with the help of a stout twigged long bamboo. The fresh juice is pleasant and tastes sweet but within a few hours it ferments and become intoxicating. Most of the tribal households also prepare liquor with soaked *chodi* flour adding a little of salt. This is mixed thoroughly in boiling water. One or two small balls called *mandu* purchased in the *shandy* for 6 paise are mixed and stirred thoroughly. The *mandu* ferments within a few hours. The tribals in general are not selfish. They always enjoy the drink in the company of friends and relatives. Often it is said by the zealous propagandists that prohibition should be introduced in tribal areas. There are others who oppose the argument. They say that the food of the tribes is malnutritive and as such drink may be permitted to be taken by them. There are no distilleries for preparing liqour illicitly in the village. But within a radius of 5 to 7 miles there are a number of them and the local people usually go there thrice or four times a week and drink. A few also bring pots full of liquor to the village and enjoy it in the company of other friends accompanied by non-vegetarian dishes, etc. The Prohibition Department is active in its activities in all these parts; nevertheless the distilleries and a number of persons drinking liquor have increased tremendously. A true confession made by a few addicts indicates that the personnel of the Prohibition Department are becoming rich very fast in these days and the unfortunate slaves to the drink are becoming bankrupt both economically and physically.

Smoking

84. Just as anywhere in rural India, the people of Lakkaguda also smoke tobacco rolled in the form of a cheroot. A few smoke *beedis* and cigarettes. The tribals and some other men and women smoke the cheroot in a rather typical manner. Contrary to the general practice of keeping the burning end outside the mouth, they keep it inside the mouth folding the tongue upwards. This, they say, gives more pleasure as the heat generated out of the cheroot directly touches the teeth. According to them this practice makes the teeth strong and obviates foul smell in the mouth. Table 49 gives statistics relating to the smokers. Of the 106 persons canvassed, 54 are either smokers or chewers of tobacco. Of them 33 are males and 21 are females. Two men smoke *beedis*; 46 persons smoke tobacco and 6 persons are in the habit of chewing tobacco. The communitywise distribution of smokers is that except the Brahmins and women among Kalinga Komati, Kapu, Mahanti castes and Goudu tribe the rest of the men and women smoke tobacco in some form or other. There are no occasional smokers who take a cigar or *beedi* on some festival or social function. All the smokers are regular and habituated smokers only. They purchase the tobacco locally from the Komati's *kirana* shop by paying him mostly in grain and occasionally in cash. A few well-to-do Kapu men purchase good quality tobacco in sufficient quantity for a month's consumption at Parvathipuram. Those few who smoke cigarettes go in for the cheapest variety in the bazar, e. g. Charminar or Qila.

Trends of change

Housing

85. As this village is mostly inhabited by tribals, the structure of houses is of only one type, *i. e.*, dormitory. But other Hindu castes like Kapu and Kalinga Komati have deviated from the traditional pattern and are now having modern type of tiled houses. This has become possible because of the improvement in their economic condition, whereas the tribals, despite the ameliorative measures undertaken by the Government to improve their lot, still cling on to their old housing pattern, perhaps owing to their poverty. Among the other castes also, all are not progressive in their outlook to have a fully ventilated house. Though a few Kapus and Goudus can afford to have a decent building or a tiled house none has yet constructed one because of their conservative ideas and parsimony. And they live in the same type of houses as the poor tribals do. Even regarding the decency of houses except in the case of a few households of Kapu Kalinga Komati and Brahmin castes, no importance is attached for cleanliness and as such the whole village looks much dirty.

Dress

86. The two distinct patterns of dress that one can observe in the village are the tribal and the non-tribal. Whereas the dress of the tribals is very close to their traditional habits, the dress of the other people has been changing very rapidly. A few who had urban contact have changed their old dress pattern. Among the well-to-do families, women go in for the latest designs and varieties of saris and blouses occasionally. As long as a farmer, may be a literate, stays in the village, he moves round the village and fields without a shirt on, but whenever he goes out to the nearby urban centre on any errand, he generally wears a laundered shirt. But the tribal man does not make any change in his dress with the change in the place. He goes even up to Srikakulam, the district headquarters town in his usual dress of a *gochi*. This shows in a way that all the developmental activities aimed for their uplift have at best resulted in making the tribals civilised only to the extent of covering their nudity and nothing more. No doubt certain exceptions that are there are discussed in Chapter IV.

Ornament

87. The tribals do not have varied ornaments and whatever few they had were almost sold away during the last decade or so due to some reason or other. To-day none in fact possesses any valuable jewels. As against this, other Hindu castes have slowly acquired gold and silver during the last ten or twenty years. This is more evident among Kapus and Kalinga Komati castes. These two castes and also others usually invest their surplus income, if any, in land primarily and also in gold or cattle. Goudus with the main occupation of selling milk usually invest their surplus money in purchasing a few she buffaloes as and when possible. As gold can be exchanged for cash at any time, a few old and conservative type of people still prefer gold to any other type of savings, *i. e.*, Saving Bonds, etc. There appears to be more gold in the village than the villagers themselves profess to possess.

Domestic goods

88. Silverware has been considered a prestige possession in any household in the village. The latest trend is however for going in for stainless steel utensils. This looks like silver and owing to its cheap price, people of moderate income also can have at least two or three glasses for drinking purposes. It is observed that a Konda Dhora household has two stainless steel glasses. Among other castes like Kapu, Kalinga Komati and Brahmin, some families have cooking utensils, plates, glasses etc. They used to have formerly coir or jute rope woven cots, but now-a-days cotton tape also is used for cots. A few are using cycles, thermos flasks, turkish towels cooling glasses, Bata chappals torch-lights, scented hair oils, snow, powder etc. The head of Kalinga Komati household sometimes borrows the battery radio of his son-in-law who owns a cycle shop in Gummalakshmipuram and keeps it for a week or so. People of the whole village then throng to his house to listen to the programmes intended for rural people and also film songs from Radio Ceylon. Fig. 25 shows a few people hearing radio. The village level worker (who is a tribal) knows the transistor radio and brings it now and then from one of his friends. Some people know the camera also and when the Economic Investigator was taking certain photos for the monograph, a few put forward a request to help them in taking snaps of their family and children. As they had purchased film rolls the Economic Investigator had to oblige them. They got them developed at Parvathipuram and felt happy. All these things go to say that they are slowly in line with the urban people.

Food and drinks

89. There has not been much change in their food habits except that a few are now-a-days getting such dishes like *upma* and *dosai* prepared in their houses. These and many other dishes are known to them owing to their urban contacts. The habit of drinking coffee or tea is slowly spreading in the village.

Chapter III

SOCIAL CUSTOMS

General

The population of Lakkaguda village consists of Caste Hindus and tribals. Jatapu is the predominant tribe of the village. A striking historical background, a distinct type of social behaviour, a common community life and a stereotyped family organisation still prevailing among them suggest that they are maintaining the original characteristics of their race, of course in a diminutive and neglected manner from generation to generation. Although continuous living and close association have brought the Caste Hindus and Jatapus together, they retain their own socio-religious identities. In all matters affecting the socio-religious life of these two groups, they act as separate and self-sufficient groups, occasionally seeking the help, assistance or advice of one another.

2. In almost all the ceremonies connected with the major events of life, the basic pattern is the same in all sections of Hindus in the village community. There are however considerable differences in the minor details of the rituals and practices prevailing among the different castes. Again even within a caste the rites and observances are not identical, for in some aspects individual families have their own traditions. The prevailing customs and practices are broadly presented in the following paras to illustrate their place in the socio-religious life of the Hindus and Jatapus.

Pregnancy

3. Stoppage of periodical menses is a sign of pregnancy. It is confirmed after one or two months when the women starts vomiting and relishes things of sour taste. Among all the Hindu castes and tribes the pregnant woman is not allowed to attend to heavy work excepting the household chore. And even the domestic work is not attended to by the pregnant woman in a well-to-do-family. But among the poorer classes she not only attends to the household work but also accompanies her husband to take part in the agricultural operations. In fact, she keeps on working till pangs of child birth prevent her from doing so.

4. Depending upon one's economy, parents try their best to fulfil the wishes of their pregnant daughter regarding eatables. Among all the castes and tribes the woman desires to have the first confinement take place in her parents' house. And the subsequent confinements may take place either at her husband's house or parents' house. The custom regarding the first delivery is implicitly observed in almost all the households in the village irrespective of one's economic condition. In certain castes like Brahmin, Kalinga Komati and Kapu, there is a custom of the parents of the expectant mother taking sweets, a new saree and a blouse piece and presenting them at her husband's house in the seventh month before bringing her over to their house. On an auspicious day, the mother accompanied by a few younger daughters comes to the daughter's home with sweets, fruits, vermilion, turmeric powder, a new saree and a blouse piece. A small function is arranged to present these things to her in the presence of a few caste and neighbouring women who are invited. After the presentation is over the daughter is taken to her parents' house and sent back only in the 3rd or 4th month after delivery. This practice is not there among Jatapus, who owing to poverty, do not attach much importance to it. The mother simply goes to her daughter's house and brings her over after presenting a few sweets, if she can.

Confinement

5. Even after coming to her parents' house, in all the poor families she attends to the household work and also to petty jobs which do not require much physical exertion, for earning a little income. But among the affluent families she is not allowed to do any work until the delivery is over and also for one or two months later. In fact the birth of a child is, under normal circumstances, no concern of any one outside the family unlike the other major events of human life such as marriage or death. As most of the houses are not having accommodation sufficient to the members of the household and to afford provision for privacy, the delivery is conducted in a place partitioned by a cloth curtain or a *thatti* wall in the living room itself. Of course in

few households of Kapu caste where there are more than two rooms, one room is entirely set apart for delivery when the occasion arises. A stool or a cot is arranged in the place or room selected for the purpose besides a bed spread or a mat. When the pregnant woman complains about the pangs of childbirth, the local *dai* belonging to Chakali Caste among all the Hindu castes (except the Scheduled Castes), and a Jatapu woman among Jatapus is summoned. As soon as delivery is over, the umbilical cord is cut by the *dai* with a country knife and the placenta collected in an old pot is buried in the frontyard among Kalinga Komati, Kapu Castes and Paidi Scheduled caste whereas among Jatapus it is thrown on the outskirts of the village where men do not frequent. Among the Jatapus, the mother and the child are given a hot water bath immediately. But among other Hindu castes the mother is given bath only on the third day while the child is given bath immediately after delivery. Among the Caste Hindus the parents of the child and its paternal relatives are under pollution for ten days. In Jatapus the pollution lasts for nine days. Again among the Jatapus the mother is given hot water bath on the 3rd, 5th and 9th day. The *dai* gives *kapadam* (fomentation) to the child by applying *vippa* oil and turmeric powder. On the 9th day the mother takes bath and moves about in the house as any other women does. Among Caste Hindus the final bath is given on the 11th day and she moves freely afterwards.

Child naming

6. In almost all Hindu Castes, the child is named on the 11th day. But among Jatapu and Konda Dhora tribes, the child is named on the 30th day. For the first child, this ceremony is celebrated by inviting friends and relatives to a vegetarian or non-vegetarian feast. But among the tribes, this goes on unostentatiously. The old *dai* attends on this simple ceremony. The range of names found in the village among the Hindu Castes and tribes is considerably large as they are derived from those of deities and from some prevailing local superstitions. Usually all members of the house agree upon one name after a heavy verbal fight. The *dai* among Jatapu and Konda Dhora tribes and an old woman among other Hindu Castes places the baby in a cloth or bamboo cradle for the first time and calls it thrice with selected name in a loud voice. Some of the proper names commonly heard in the village are Lakshmiah, Narayana, Gopinath, Kondala Rao, Ramudu, Neelambara, Govindu, Narasingadu, Dandasi and Sethanna. These show the influence of Hindu Puranas. Names like Buddudu, Sukku, Dora, Sirimandora, Simmanna and Kamanna are also adopted. Among female names Gowramma, Narasamma, Hymavathi, Annapurna, Santamma, Mahalakshmi, Radhamma etc., show the influence of *Puranas*. But the names like Pagadalu, Chinnammi, Ademma, Paidemma, Varabalamma, etc., show the indigenous influence in giving names.

First feeding

7. Except in a very few rich households, the first feed of the child with solid food, known as *annaprasana*, is a simple affair. Usually the child at the age of 7th or 8th month is given solid food *i. e.*, mostly cooked rice mixed with curds by the mother. But in those households where it is performed as a function, an auspicious day is fixed in consultation with a Brahmin *purohit*. On that day the child is as usual given hot water bath and then dressed in new clothes. Then *paramannam*, a sweet dish prepared with rice, milk and sugar, is touched to its mouth by an elderly man or women with a gold ring thrice, and the same is repeated by all the elders, including children. The function ends with a feast to the near and dear. Even after initiating the child to take solid food it continues suckling milk from mother's breast. Sometimes the mother applies the juice of neem leaves on both the nipples to wean the child away from this habit.

Tonsure

8. Tonsure ceremony locally known as *puridi kopu theeyadam* (removing the hair for the first time after birth) is usually celebrated among all communities in the village both for male and female children at the age of 2 or 3 years. If there is any *mokkubadi* or vow, it is celebrated at the Neelakanteswaraswamy temple of Gumma, a village at a distance of two miles from Lakkaguda. Ordinarily it is celebrated in one's house itself. A barber, if available, is engaged to do the job. Otherwise, the maternal uncle among the Caste Hindus and father among Jatapus apply the scissors first. He may even complete the shaving of the head if the barber is not readily available. The function is usually celebrated on a Friday and it ends with the entertainment of the friends and relatives to a feast.

Initiating the child into alphabet

9. This is observed only among the Caste Hindus. The child is initiated to learn the alphabet in its fifth

year. Among the tribals there is no special ceremony in connection with initiating the child to learning. They simply send their children to school on any Thursday or Friday. As regards the Caste Hindus, on a day fixed as auspicious by a Brahmin *purohit*, the child is given oil bath in the early hours of the day and is dressed in new clothes. Very often the function is celebrated in the school itself, but in a few cases it may be held in the household itself by inviting the teacher. The child dressed in new clothes is taken to the school by the father. He takes along with him a new slate and a slate pencil, some fruits and sweets to the school. At the school, the teacher first of all applies turmeric powder to the four corners of the slate. Then he takes the child on to his right lap and holding the child's right hand which has slate pencil in it, makes him write initially on the slate '*O Na Maha Si Va Yaha Sidham Namaha* I for three times. The teacher as well the child utter the same while writing. The fruits and sweets are then distributed among the children in the school and the teacher is honoured with a payment of two or three rupees placed in a few betel leaves with arecanuts.

Upanayanam

10. This ceremony is confined to boys in the Brahmin and Kalinga Komati Castes of this village. Among the latter it is celebrated on the eve of the marriage whereas among the Brahmins it is celebrated at any time before marriage. The calendar months of *Magha* (January-February), *Phalguna* (February-March), *Chaitra* (March-April) and *Vaisakha* (April-May) are considered auspicious for the investiture. The wearing of the sacred thread known as *Yagnopavitham* in Sanskrit and *jandem* in Telugu is a sign that the boy has gone through the *Upanayanam* ceremony. After this ceremony a Brahmin boy is supposed to perform *sandhyavandanam* or daily prayers regularly 3 times a day. But none, except the old, does it.

Puberty

11. The girls usually attain puberty between 12 and 15 years of age. Local people call it *peddamanishi aindi* or *rajaswala aindi* or *samartha aindi*. As soon as the first menstruation appears the girl is made to sit on a mat in a corner of a room or in a separate partition that is made by keeping a cloth curtain or *thatti* wall. The caste people and neighbours are informed about this soon. In the evening one or two *muthaidulu* (women in married status) of the house go from house to house of their own caste and friends and invite the women by applying *bottu* (a mark of vermilion on the forehead) to attend a function on this occasion. On the evening of the same day or on the following day, a small get together party is arranged wherein the girl who just attained puberty is seated on a mat and all the women in congregation bless her by sprinkling *akshintalu* (consecrated rice) on her and sing songs appropriate to the occasion and wave *harati* (flame of prosperity) to her. The function ends with the distribution of betel leaves and arecanuts and soaked Bengalgram and fruits if the household can afford them. The women invitees also bring some presents to the girl. The pollution for the girl lasts for five to nine days in different castes and during this period she is not allowed to move in and about the house freely. The food and water are also served separately to her. Even when she goes to answer the calls of nature, an elderly woman accompanies her lest some men should see her. On the final day of pollution, she is given a sacred bath and the dress worn by her during the period of pollution is taken away by the washer woman of the household. A few well-to-do households celebrate the final day after pollution by entertaining a few selected friends and relatives at a feast. If she is already married, her parents-in-law bring a new saree, blouse piece, sweets, fruits, turmeric powder and vermilion on the final day, as the custom demands it, and after attending the function on the final day they consult a Brahmin, to fix an auspicious day for celebrating the ceremony of consummation after a month or so. If the star on the day on which she attained puberty is considered bad or inauspicious such functions which are considered essential by the Brahmin *purohit* to ward off the evil effects of the star are performed. On the contrary, if she is unmarried her parents also take proper interest and perform all the necessary functions so that her future married life may not be disturbed. Pollution for regular menses lasts for three days among Brahmin, Kalinga Komati and Kapu castes while it lasts for 5 to 7 days among the other castes and tribes in the village.

Premarital sex relations

12. Premarital sex relations and fornication are common in the village. Due to the incapacity to meet the expenditure on marriage very often the grown up girls in a majority of castes are not married at proper age. Besides due to the nature of economic activities like casual labour, forest labour

or agricultural labour, the girls usually go in batches of two or three and engage themselves with their paramours in some secluded place and return home by sunset. These things are quite well known to all the people in the village. But due to the fear of social opprobrium no one reveals them. But when unfortunately a girl becomes pregnant due to these clandestine love affairs, the news gains prominence within no time and her parents, in consultation with the caste elders, insist her paramour, if he belongs to her caste, to marry her soon; but if he belongs to a caste other than her's both of them are punished by levying some fine for their amorous affairs which their parents pay in cash to the caste or tribal panchayat. But the problem of getting her married remains unsolved. So, as far as possible, the girls use indigenous herbs and roots to avoid pregnancy. No doubt fornication is indignantly treated. But there are two cases where the women openly deserted their married husbands and started living with men of other castes, even though they are living in the village itself without caring for the social ostracism. Surprisingly among Goudus(Scheduled Tribe) whose main occupation is selling milk, there is no social stigma attached to the run away women. In fact even with the full knowledge of their husbands the women usually indulge in sexual actions with other men to earn money. But each woman attaches herself to one man; and the man even calls on her at her house, in the absence of her husband. The husband does not object to her going with the other man, because she is also earning something and contributing to the family At the same time she will be faithful to her husband because she is considered to be his property and asset. This habit may rightly be said to be hetaerism which is also prevalent among Jatapus and other tribals of this village. Among Goudus it has been more in evidence since the establishment of the Block Office in Gummalakshmipuram, the nearest urban centre where their women and girls sell milk to the hotels and employees by going there regularly in the morning hours.

Marriage

13. Marriage as a social institution and religious sacrament is honoured among all the Hindu castes and tribes as well. The tribals also have been following the customs and practices of Hindu castes since a long time, with a few deviations here and there. Though every father of a girl feels anxious to get her married as early as possible, a majority of the parents in the village express their optimism by saying that she would go according to her fate. In almost all the castes the system of paying dowry is prevalent. But among, the tribes there is the *voli* system in which the bridegroom pay an agreed amount to the father or bride. Therefore, among the Jatapus the question of finding a suitable match is not as difficult as finding money to pay the *voli* and meeting the expenditure on marriage.

14. Marriage by negotiation is the only prevailing practice among all the Hindu castes. The institution of marriage among Jatapus conforms to anyone of the three customary pactices *viz.*, marriage by negotiation, by service and by elopement. Girls among them as well as among other Hindu castes are usually married after puberty while a few cases of marriage before the attainment of puberty are also there.

Marriage by negotiation

15. Preliminary enquiries about the availability of suitable girls are sometimes made by the parents of the boys. But very often the parents of the girls make enquiries sufficiently early about the prospective bridegrooms among their relatives. In the absence of any such suitable boy, they seek the help of some friends whom they meet in the *shandy* at Gummalakshmipuram or contact personally by going over to their houses. Anyhow, having learnt about a boy of marriageable age the father of the girl usually enquires about his parents' economic condition and social prestige. Having ascertained the required information he either sends a few of his caste elders or relatives or leads a party himself to the boy's village with or without informing about his visit to the father of the boy. After reaching the boy's village, the party first of all meets the village or caste elders and enquires about the socio-economic condition of the family in question. If they are satisfied with their report and if the *gotra* and *intiperu* also are not the same, they go to the boy's house and initiate the talk with the father of the boy. If he is also satisfied with the soci-economic condition of the girl's father, he may give his formal consent subject to the approval of the boy and other conditions like dowry or presents, etc. Then having completed the preliminaries, the girl's party invites the boy and her parents to pay a visit to the girl's house to see her. And on an auspicious day fixed by the local Brahmin *purohit*, the boy's party consisting of himself, his parents and few elderly members of his caste goes to the girl's house keeping the girl' father informed well in advance about their visit. After casual enquiries are made, the proposed girl is

conducted to the place where the boy's party is sitting. The boy and the girl have a glance at each other and the other members of the boy's party preferably his mother poses some questions about her education, music and domestic upkeep etc., and mostly the girl's mother answers them. If she says she knows music she may be pressed to render a song. In case the boy is willing his father may express his consent then and there. Then the girl is taken into the house and all others discuss about other itmes of marriage like the amount of dowry to be paid, the types of sarees to be presented to the sisters-in-law of the girl etc. An agreement is reached in most cases with a compromise on one side and a little heavy burden on the other and the Brahmin *purohit* is summoned soon to finalise the alliance. In the presense of the Brahmin, caste elders and relatives, the parents of the girl and the boy exchange *tambulam i. e.*, a few betel leaves with a few arecanuts and a few fruits, sanctifying the alliance. This is called *pradhanam* or *tamboolalu puchhukonuta* which means betrothal. This is the practice in vogue among some of the Hindu castes like Brahmin, Komati. Kapu, and the tribe Goudu. But among the castes like Paidi, Chakali, the initiation is always from the boy's party.

16. Among the Jatapus too, the initiative to propose the marriage generally starts from the boy's father who enquires among his relatives and friends for a suitable partner to his son. When he finds one, he proceeds to the house of the girl's father (sometimes accompanied by the nearest relative and friend or neighbour) and informs him of his purpose of visit by using an idiomatic expression *pappukudu*, meaning literally a sumptuous dinner, and sportively a marital alliance. Generally, at the first instance the girl's party refuses to accept the proposal or the *pappukudu*, may be for the sake of modesty. Then usually the boy's party persuades and presses them to accept their *pappukudu*. For sometime the bride's party observes silence and does not press further their refusal to accept the offer. This is an indication of the acceptance of the girl's party for an alliance. Thus, the first stage of negotiation is over and the atmosphere for further negotiation is created.

17. After a few days the boy's party goes again to the girl's house. The party is then entertained to a feast by the girl's father. In some cases this is a formal affair and both the parties agree for the alliance. After this begins a talk on the amount of gold and money to be given by the boy's party to the girl. Also at this time, matters relating to the quantity of rice and the sum of money meant to be used for purchasing a saree to the bride by the bridegroom's party are also settled. After mutual consent and agreement on those matters, the bridegroom's party returns home. This corresponds to the betrothal among the Hindu castes.

18. Among the Hindu castes the *muhurtham* (auspicious day and time) to celebrate the marriage is fixed by a Brahmin who takes into consideration the birth stars of the boy and girl if their horoscopes are not available.

19. Among the Jatapus the *muhurtham* is fixed by the *muhurthagadu*, their tribal priest, who fixes the date and time of the marriage noting the movement of stars in the sky. First, the *muhurtham* is fixed for giving *voli i. e.*, bride price. For fixing the day and time to solemnize the marriage, he takes into consideration, apart from the stars in the sky, the distance between the two villages of the girl and the boy. The bridegroom's party reaches the bride's house by walk accompanied by *dappu* (the local musicians) for presenting *voli* in the evening hours on the appointed day. The rice and the money fixed by the bride's father at the time of negotiation are handed over to him. All the relatives, friends and community elders in and nearby village are invited to this function and in the end a community feast is arranged to all of them.

20. After the ceremony at the bride's residence, the entire party consisting of bride, her relatives and friends move to the village of the bridegroom and a community feast known as *bhoj* is arranged at the bridegroom's house on the same day.

21. The venue of marriage among Hindu castes like Brahmin, Kalinga Kamoti and Kapu is always the bride's house but among other castes and also the Jatapu tribe, the venue is the bridegroom's house.

22. Among those castes where the venue is the bride's residence, the groom's party reaches the bride's village a few hours earlier to the actual time of marriage. They are accommodated in a special lodge called *vididillu* belonging to their own caste. A few servants of the bride's father are kept at the disposal of the party of the bridegroom to assist them to get water for bathe, etc. Then just an hour before the actual *muhurtham*, the bride's father

accompanied by a few friends and relatives and *melam* (local musicians) goes to the bridgeroom's place and invites him and all his relatives to attend the marriage. He offers *tambulam* to the groom and his father and leads the party ceremoniously to his house. At the threshold of his house, he washes the groom's feet kept in a plate while his wife pours water. Then when all the people settle down under the pandal contructed for the the purpose, the Brahmin *purohit* who officiates in almost all the Hindu castes invites the bridegroom to sit on the wooden plank kept in the centre of the pandal. Just before this his toe nails are removed by the barber and then he takes bath which is known as *mangalasnanam*. The first and foremost item in the marriage proceedings is the *puja* to Lord Vighneswara which the bridegroom performs under the supervision of the *purohit*. Simultaneously, the bride also performs *puja* to Gowri within the house. Then a few minutes before the auspicious time the maternal uncle of the bride brings her to the pandal where the bridegroom is already sitting on a wooden plank. Just before this, two Brahmin purohits or elderly men among the invitees hold a *dhoti* standing on both sides of the *pendlipeeta* (marriage plank) and the bride brought by her maternal uncle is made to sit on the other side of the curtain. Exactly at the auspicious time the Brahmin *purohit* gives a little bit of cumin and jaggery to the bride and the groom asks them to put the mixture on each other's head. After this is done the curtain is lifted. Then all the assembled throw *akshintalu* (sacred rice) on the couple showering their blessings. Then follows the *talambralu* ceremony wherein the bride and the groom pour *akshintalu*, kept before them in large quantity in two big brass plates, on each other's head until the stock is exhausted. A few minutes before this ceremony, the groom ties the *mangalasutram* or the sacred marriage locket around the neck of the bride, while the *purohit* recites the *mantras* and the *melam* is sounded to its highest pitch. With this the marriage is over. Then all the friends and relatives offer their presents, which may be costly goods, dress or even money itself. The couple touch the feet of the elders, starting first of all with their respective parents. Each time when they bow down and touch the feet, the elder man or woman drops a few sacred rice on their heads and blesses them for a long and happy married life with a number of children and prosperity. All the other functions that usually accompany this function like Nagavalli are, of late, not being celebrated. But among the few conservatives all the functions are strictly observed. The final item of marriage is *appagintalu i. e* , giving away the bride to the groom and his parents. This is performed in all the households without fail and while handing over the bride to her parents-in-law and husband, her parents especially the mother bursts into tears and the bride, with a heavy heart, accompanies her husband to his house. Usually this last item is celebrated on the subsequent day of the marriage. On the marriage day, a feast is arranged to all the invitees. Non-vegetarian dishes are, as a rule, prohibited among all the Hindu castes except among the Scheduled Castes and Chakali, etc.

23. Among the Jatapus also, the marriage ceremony starts with *kallagollu sambaram* in which nails of all the fingers and toes of bride and bridegroom are removed separately by the barber if available or by anyone of the elders in case the barber is not available. This is immediately followed by *thoguruneelu* or head-bath. After bath, the bridegroom, dressed in new *dhoti*, shirt and headgear is taken round the village in a procession and brought back to the pandal erected for marriage celebration. An elevated mud platform called *pelli peena* is made in the centre of the pandal and the same is decorated with *muggu i. e.*, drawings made with lime powder. Flowers and festoons of mango leaves are hung to the pandal. Both the bride and the bridegroom are brought to the pandal and taken round the *pelli peena* for three times and they are made to sit on it. Then follows the *kankanam* ceremony in which a wrist band prepared with a few *neredi* (Pongamia glabra) leaves is tied to the hand of the couple at the auspicious time fixed by the *muhurthagadu*. After this ceremony, *sathamanam* or marriage locket, prepared with gold weighing about one anna and tied to a thread smeared with turmeric, is shown to all the assembled. *Achchintalu* (turmeric smeared rice) are then distributed to all the elders assembled in the pandal. The *muhurthagadu* hands over the *sathamanam* to the bridegroom who ties it round the neck of the bride in three knots. During this time all the assembled elders throw *achchintalu* on the newly wedded couple as the *melam* (musical instruments) is played to its highest pitch.

24. On the next day the bride and the bridegroom are taken round the village in a procession accompanied by *melam*. Meanwhile the women in married status from both the parties go to a nearby well or tank or hill-stream accompanied by the *melam* and fetch water in pots to conduct the next ceremony which takes place after the return of the newly wedded couple from the village procession.

The *desarodu* or *muhurthagadu* (the priest) removes the *kankanams* (badges) from the wrists of the couple. Then both of them are given bath in the pandal with the pots of water brought by the woman in married status from the hill-stream. After the bath, the couple, dressed in new clothes, is led to the central spot in the *pelli peena* and the bride and the bridegroom are asked to dig a pit to a depth of one foot called *kankanala goyya* in which the two *kankanams* (badges) are buried safe. In refilling the pit, the newly wedded couple should be careful to see that they should not touch the mud with their finger nails. After this, the wife and husband play *muryatalu*, a fancy game sprinkling and throwing coloured water at each other. Then a feast known as *kankanala bhoj* is arranged and after its completion the bride's party leaves for its village leaving the newly wedded girl in her husband's house.

Expenditure

25. Expenditure on marriage varies from Rs. 200 to Rs. 1,000 or even more among the Hindu castes while it varies from Rs. 50 to Rs. 300 among the Jatapus.

Consummation

26. According to the traditional custom, it should take place only six months after the marriage. But no Hindu caste now-a-days is observing this rule. In fact, except in a few orthodox households of Brahmin, Kalinga Komati and Kapu, this function is celebrated on the same night of the marriage day and even among the orthodox households it is celebrated a week after the marriage day. This is because marriages are now-a-days performed after the attainment of puberty by the girl. Though there is an elaborate ceremony associated with this function, none, including the orthodox households, is observing it. Only a few salient features of this ceremony like performing *puja* to the household deity are hurriedly rushed through before the couple are left to themselves in a separate room arranged specially for the purpose.

27. Among the Jatapus, the consummation takes place immediately on the next day of marriage, if the girl has attained puberty. No elaborate arrangements are made in this connection. The new couple is simply allowed to sleep together in a room. In a few cases where the girl has not attained puberty at the time of marriage, it would be postponed. When the girl attains puberty, an auspicious day is fixed in consultation with the *muhurthagadu* and communicated to the bridegroom's parents who attends the ceremony with presents of rice and sweets. On this occasion a feast known as *puvana bhoj* is arranged to all relatives and elders of their tribe in the village. A bed sheet is spread over a cot which is arranged in a separate room. From the next day onwards, they are treated as any other couple.

Marriage by elopement

28. Marriage by elopment is very common among Jatapus. If the boy and the girl like each other they go away from the village on an appointed day without informing or being noticed by their respective parents. The ecological and social atmosphere in the tribal areas in general and among Jatapus in particular is such that there is great scope for such relations between boys and girls. But it generally so happens that the parents having agreed to the course taken by the boy and the girl consult the *muhurthagadu* and fix up a day to bring back the boy and girl as married couple. All the elaborate marriage proceedings observed in the case of a marriage by negotiation will not be gone through in this type of marriage.

Marriage by service

29. Among the Jatapus, marriage by service is known as *illarikam* which means the boy who proposes to marry the girl offers himself for service with the father of the girl. It is also possible that the boy may be related to the father of the girl in some kinship or other. No specified period is fixed for his service. It all depends upon the age of the boy and girl and also the kinship. While at service the boy is treated as one of the members of the household and he works in all the fields of activity at home farm and forest.

Some prohibitions and considerations in marriage

30. Among all the Hindu castes, marrying the daughter of one's maternal uncle and paternal aunt is permitted and the former is preferred in most of the cases. Marrying one's own elder sister's daughter is also in practice among some families. But marrying the deceased elder brother's wife is not at all accepted. But among Jatapus marrying the deceased younger brother's wife is considered to be a grave offence whereas marrying the deceased elder brother's wife is accepted and in vogue; although this practice is gradually waning. Marrying one's own elder sister's daughter is also in vogue. Both *menarikam* (marrying one's mother's brother's

daughter) and *eduru menarikam* (marrying one's father's sister's daughter) are also in vogue. Polygamy is also there. Some Jatapus report that if they could afford to manage, they are at liberty to marry as many number of women as they can. But generally they find it difficult to marry and manage more than one wife. The most important reason for marrying more than one wife is to beget children and to add one more hand to the husband in his agricultural activities.

Divorce

31. Separation or divorce is socially accepted among Jatapus and all the Hindu castes except among the Brahmin, and Kalinga Komati castes. Among the castes and tribes where it is an accepted institution either the woman or the man may initiate the divorce. If at all it occurs, only an account of the woman getting interested in another man. As long as the love goes on unnoticingly, no one bothers; but when the married husband smells the foul play of his wife, she may put an end to the amorous affairs or desert the husband once and for all and run away with her paramour. When the latter course is resorted to by her, she and her paramour are summoned to appear before the tribal/caste panchayat at the complaint of her married husband. The Panchayat levies a fine of Rs. 10 to Rs. 60 depending upon the economic condition of the party in question and the paramour pay the amount on her behalf to her first husband. With that amount he entertains the members of the Panchayat with drink, etc. On the contrary, if the man himself initiates the divorce on the grounds of adultry of his wife he is not compelled to pay anything to her except allowing her to take away the sarees and ornaments, if any, given by him. But in the castes like Kapu, Goudu (Scheduled Tribe) and Paidi (Scheduled Caste) the respective caste panchayat after convening a meeting decides a fixed sum to be paid to her by the husband, which he may pay at a time in a lumpsum or in monthly or yearly instalments as agreed upon between themselves. If the children are very young they generally go with the mother, and in Jatapus as well as in other Hindu castes she has to return them to their father when they are grown up.

Widow marriage

32. The widow is allowed to marry in all the Hindu castes and tribes except among Brahmins and Kalinga Komatis. This marriage is locally known as *marumanuvu*. Generally only widows without children think of marrying again. And those with children and some property to rely upon do not normally consider the idea of remarriage. Those who are young and issueless may readily agree to marry again within a year or two after the death of the first husband. Among Jatapus no widow is seen marrying for the second time. In fact, some men among Jatapus prefer widows with one or two children, because she has proved to be fertile. That is useful for the man as he needs more working force with an addition of another wife. When a woman becomes a widow, bangles, beads in the neck and the thread round her waist are removed. If a man becomes a widower his *molatradu* (waist thread) is removed. When a widow and a man agree to live as wife and husband the marriage procedure is very simple. The widow dresses herself in the new saree, bangles etc., presented by her new husband and accompanies him to pay respects to a few elders who attend the simple function. In the end the husband entertains a few elderly people at a feast. Though she thus attains the married status she does not enjoy the privilege of participating in all the socio-religious ceremonies just as the other women in married status do.

Age at first marriage

33. There are 54 married persons out of the total population of 106 in the 25 households selected for sample survey during June, 1965. Of these 54 persons, 25 are males and 29 are females. The normal marriageiable age for boy and girl is between 15 and 25 years. Thirty six persons have reported that their age at first marriage was between 15 and 25 years only. In the age group of 15-19 years, there are 3 males and 17 females and in the next group of 20-24 years there are 15 males and one female. This gives out an interesting point. That is, seldom a girl was married after 20 years of age in the by gone days. And only a few boys were married before the age of 20 years. This when compared to the age groups of 5-9 years and 10-14 years which constitute the groups of child marriage where there are only one female and 7 females respectively shows that the child marriage was not very much in practice even in the olden days. Of the remaining 10 persons, 7 males and 2 females said that they were married for the first time some time between 25-29 years of age, while the remaining one female for reasons not known, was married when she was between 30-35 years (Table 55).

***Consanguinity**

34. The general tendency regarding marriages among the rural people has been to contract alliances within the kinship relationship as far as possible. Only in the absence of any such suitable match one dares to negotiate an alliance outside the relations. An analysis of the consanguineous marriages in the village clearly shows that local people show prefernce to the traditionally accepted and honoured alliances like *menarikam* (marrying one's mother's own brother's daughter) and *eduru menarikam* (marrying one's father's own sister's daughter). The reasons for preferring the consanguineous marriages are not difficult to find. Old and conservative people believe and expect rather correctly that by bringing and a known and related girl as the daughter-in-law of the house, they would be looked after well in their old age. Secondly, with regards to property also, their estimation goes correctly well, because by marrying the daughter of maternal uncle or paternal aunt, their property, particularly land or gold received as a part of dowry, remains among themselves. Mainly owing to these two reasons, consanguineous marriages are preferred to other alliances. But, of late, the tendency to honour the traditional practices among the younger people has been declining rapidly and most of the boys are now-a-days preferring to marry outside their relatives. Table 53 shows that 48 out of 137 marriages reported are consanguineous and the remaining 89 are non-consanguineous, There is one polygynous marriage also. There are three cases of inter-communal marriages in the village. Of these 48 consanguineous marriages, 28 are *menarikam i. e.*, marrying one's mother's own brother's daughter, 11 are *eduru menarikam i. e.*, marrying one's father's own sister's daughter and 6 are with one's own sister's daughter while the remaining 3 only are of other blood relationship (Table 50). From this, it is evident that the tendency to marry the daughter of one's maternal uncle is more prevalent than the other sorts of alliances in the village.

Spatial distribution

35. Usually the marriages are contracted with near relatives only. Of the total number of 137 mariages 28 are contracted within the village. Of the 57 marriages contracted outside the village but within the taluk, 37 are persons living at a distance of below 11 miles, 18 are within a distance of 11–25 miles. The remaining two marriages are contracted with persons living at distance of more than 25 and less than 100 miles from the village. Fifteen marriages are contracted at places outside the taluk but in the same district. Of them again 3 are at a distance of 10 miles and below, 6 are between 11–25 miles of distance, 5 are between 26–100 miles of distance and in one case the distance is not known. Again 36 marriages are contracted with persons belonging to places outside the State. As this village is situated just on the border of Orissa State, most of the local people have relatives in several places in that State. Of these 36 alliances 4 are contracted within a distance of 10 miles and below, 17 are contracted with persons living in places at a distance of 11 to 25 miles, 13 are at places between 26 to 100 miles distance, while 2 took place at places of more than 101 miles from the village. Two persons could not specify the place where they had married (Table 54).

Attitude towards inter-caste marriage, etc.

36. There is only marriage contracted in contravention of the caste and tribal customs. A Telaga man married a Jatapu tribal woman much against the prevailing customs and traditions accepted by his caste and her tribal people (Table 51). Both of them are not invited to attend the social functions in his caste or her tribe and individually also they have lost their position in their respective communities. But they are living in the village without much difficulty and few tribals and Telagas still partake food with them though they may not invite them for social functions for the fear of being ostracized.

37. Of the 25 household heads questioned about the inter-caste marriages, five persons *i. e.*, one each of Kalinga Komati, Kapu, Paidi, Sharabulu and Telaga castes have expressed their willingness to contract marriages outside their castes. But the only person who actualy put it into practice is the Telaga man who married a Jatapu woman (Table 52). Some times, if the socio-economic condition of a particular family is very good, a person belonging to a caste other than the above may agree to have a marriage alliance with the former.

*The consanguinity survey was conducted in 1962 among 92 out of the total 107 households in the village. Therefore, the number of marriages in the three Tables built up from the data collected in this survey give a different picture from the Table giving particulars regarding age at first marriage.

Death

38. 'Death is certain to all those born is the answer ready on the lips of every villager when questioned about it, but one went on to say that it is a matter of time, say, one may die early in life and another may live upto 60 or 70 years of age but certain it is, that every one shall die sooner or later. The customs and rituals associated with death change from Hindu castes and tribes and among Hindus from caste to caste. Therefore, to bring out the subtle differences in the rituals, the customs and practices are dealt with separately for Hindus and tribals.

Hindus

39. Among the people of all communities in the village, as soon as the symptoms of death become manifest in any human being, the body is removed from the bed and laid on the floor. If the person has not already breathed his last, irrespective of one's knowledge about the almanac, almost all the communities prefer to take the body outside the house so that in case the day is considered inauspicious, the house need not be vacated by its inhabitants. And those, who can refer to an almanac and Telugu calendar, see the day's star etc., and do according as the custom ordains. For example among the Brahmin, Vaisya and in a few Kapu households who are acquainted with the Telugu calendar the body is not taken outside the house if the star is auspicious. All the members of the household pour one or two spoons full of water mixed with *tulasi* (ocimum sanctum) leaves in the mouth of the person about to breath its last.

40. Some offer prayers. The pouring of *tulasi* water and offering prayers render, it is believed, the passage of life through the various parts of the body as smoothly as possible. The spirit is suppposed to escape through one of the nine orifices of the body according to the character of the individual concerned. As most of the local villagers have got their relatives in and around the village within a radius of 10 to 15 miles, the sad news is communicated through some messengers. And when all sons, daughters, and near and dear ones arrive, the body is lifted from the ground and seated on a wooden plank resting the back on the pial outside the house and is then given a bath. Caste marks are then put on the forehead if the deceased is a man and if it is a woman in married status, as usual, *bottu* (mark of vermilion) is put on the forehead and turmeric paste is applied both to the face and feet. The non-brahmin castes do not generally have any special marks to be put on the forehead except the marks of Vaishnavas or Saivas depending upon their following.

41. Among all the Hindu castes the dead children are buried. The dead if married are, as a rule, cremated among all the local castes except in case of death from cholera, small-pox and snake bite. Except among Brahmin and Komati Castes burial is also common among the other castes of the village.

42. After the corpse is given a bath, the chief mourner, preferably the eldest son, performs an initial ceremony under the supervision of their caste priest or a Brahmin purohit and prepares to get the corpse tied on to the bier. Then to two parallel bamboos are fastened transversely seven pieces of wood with ropes of straw and on this the corpse is placed. The shroud which until then has been merely thrown over the body is then wrapped around it and is bound strongly with straw ropes. The Brahminical custom of lighting the fire is followed among all the castes of the village. The chief mourner takes in one hand an earthen pot tied to a rope filled with cinders and a pot full of water in another hand and leads the procession. The bier is borne by four persons and a a few friends and relatives accompany it. An advance party of 4 to 5 people goes to the burial ground and prepares the pyre. On its way to the burial ground the bier is brought down to floor for three times. This is done to assure that the emissaries of the Lord of Time have not mistaken one person for another. Wherever the bier is brought down the bearers and the persons accompanying the procession say loudly 'Narayana' thrice and throw a few coins on the earth and distribute cooked food to the poor. After reaching the burial ground, the bier is placed on the pyre and the chief mourner goes round it for three times and after completing the third round throws the water pot and lits the pyre where the head is facing. After the fire consumes the dead body all the persons go to a nearby stream, take bath, return home and see a lighted wick already lit and then go to their respective homes. Pollution among all Hindu castes lasts for 11 days.

Obsequies

43. *Chinna divasam* or *dinam* or *karma* and *pedda divisam* or *dinam* or *karma* are the two types of obsequies performed on the 3rd and 11th day respectively. The initial obsequies known as *chinna divasam* are performed on the 3rd day after death. On that day the chief mourner accompanied by the Brahmin

purohit or caste priest goes to the cremation ground and collects the few important bones of the the dead body, offers some cooked food to the deceased and deposits them in an earthen pot which the householder may, if possible, immerse in the waters of Ganges, the holy river, or immerse it in the local canal or even a well. If the latter course is resorted to, the chief mourner may complete that ceremony on the seventh day itself. Depending upon one's ceremony, the obsequies may be performed. But at any rate the initial obsequies must be performed on the third day without fail while the obsequies in some unusual cases and circumstances may be postponed to any future date. On the third day, the function ends with the offering of oblations of water and till cooked food to the departed soul and a feast to friends and relatives.

44. The final obsequies known as the *pedda divisam* is performed on the 11th day. The chief mourner performs the ritual strictly under the guidance of the priest. Then a few who can afford may also donate a cow to the priest in the name of the deceased. All the agnates of the deceased have their heads clean shaven on the bank of the canal or tank, take bath in it and return home. An annual ceremony is performed among all castes when the eldest son or a relative offers oblations to the deceased on the day of death and entertains a few friends and relatives to a vegeterian or non-vegetarian feast.

Widow ceremony

45. The wife of the deceased man is made a widow on the day of final obsequies. An old woman of the washerman caste officiates over the function among almost all the castes in the village. The widowed woman is taken to the tank by a few old widows of the same caste and the washerwoman after reaching the bank of the lake or canal, breaks her bangles and removes the marriage locket. A male member from her parents' family brings a white saree which she wears on that occasion. Henceforth she is forbidden to wear *bottu*, flowers in the hair, glass bangles, coloured saree, blouse, marriage locket and toe rings. Among those castes where widow marriage is accepted, she may wear a coloured saree and blouse and all other ornaments which are generally worn by women in married status except the marriage locket until she marries again. Most of the old widows among all the castes in the village do not wear a blouse.

Death customs among Jatapus

46. It is only on the last journey of a person, the community as a whole participates in the celebrations. Soon after the death takes place, all the people of the community leave their work on hand and gather before the house of the deceased. News of death is sent to the nearest relatives residing in other villages or working in the forest or in the fields around the village. All the corpses are cremated in the same burial ground. The practice of leaving the house for six months if the death occurs on some inauspicious days is prevalent among them. The custom of carrying the corpse on a bier to the cremation ground is also prevalent. Nearest and dearest women members of the family usually wail ceaselessly and the neighbouring people come and express their condolences to the bereaved family. The corpse is taken out of the house and is given a bath. Then *vippa* (bassia latifolia) oil or groundnut oil is applied to the corpse. If the dead is a woman in married status vermilion is put on her forehead and white saree is tied round the body. For adult males, a new dhoti is tied. By this time most of the people of the community will have come and each contributes some cash according to his capacity. This is collected and tied to one end of the cloth on the corpse. The corpse is then kept on the bier and tied with a thin rope and then carried to the crematorium by four persons. The chief mourner, the eldest son or in his absence any nearest agnate leads the funeral procession with a pot full of fire, accompanied by the whole community without any musical instruments or drums or trumpets to the crematorium. As the procession reaches the outskirts of the village women and children stop for a while watching the procession marching forward and then return to their homes. Only adult men follow the corpse and on reaching the crematorium, the corpse is taken several times round the pyre made earlier by some of the community people. The corpse is placed on the pyre only after removing all the valuables on the body except the cloth spread on it. The body is slowly lifted from the bier by four persons and placed on the pyre, pointing the head towards the south and facing upwards. The fire is then set to the pyre first of all by the chief mourner down on the spot where the head of the corpse rests. In the beginning the *darbha* grass and other kinds of small dry sticks are lit up. As the flame gets strong and advancing, all the people around take a branch each and place it on the advancing fire of the pyre paying due respects by joining their palms and bowing the head slowly one by one take their axe (if they had brought one to collect the wood) on their shoulders and go towards the nearby tank remembering and recollecting the virtues of the dead, to take a dip.

By this time, it is common to see some of the friends or relatives (from distant places) hurrying towards the cremation ground with deep sorrow and anxiety to have at least a last look of the face of the dead or to contribute his own portion of fuel to the funeral service.

47. Women and children of the deceased's family and other relatives all take bath at their houses. They do not attend to any occupational activity for three days after death. On the morning of the following day or in the previous evening itself two or three nearest male relatives go to the crematorium and see that the half-burnt splinters if any are also reduced to ashes. On the third day, again all members of the household take bath. They keep *bottu* (a mark of vermilion) on the forehead. All the clothes and utensils in the house are washed with water. Either a vegetarian or a non-vegetarian feast is arranged to all the community people. There are no further obsequies among Jatapus. Once a year if they remember they may give oblations to all the departed on *pitramavasya i. e.*, New Moon Day in the month of *Asviyuja* (September-October).

Expenditure

48. Both among the Hindus and Jatapus the expenditure on the day of death may not exceed Rs. 20. But among the Hindu castes on the day of initial obsequies the expenditure varies from Rs. 25 to 50 while on the day of final obsequies it goes even upto Rs. 200 or more. And among Jatapus expenditure on these two occasions may vary between Rs. 20 to Rs. 50.

Beliefs and practices

49. Many and innumerable are the superstitions, beliefs and practices. In fact the whole rural society is a bundle of beliefs which, when judged from the point of view of understanding and logic, do not in any way represent the living habits and customs. Every activity in life right from cradle to grave is associated with some belief or other: Supernatural rites are explicitly directed towards happiness and security in the world, abundance of crops and children and avoidance of sickness and death being the supreme consideration. There is no concept of heaven or hell or of rewards or punishments, for moral or immoral acts among Jatapus. The soul is called back to join the ancestral spirits in the sacred domestic tabernacle. The soul turns into a malevolent spirit only in the case of unnatural death. Among them there is also a belief in reincarnation and transmigration of souls into various forms of life, namely trees, birds, animals etc. But there is no connection between ethical action and the form of reincarnation. The concept of reincarnation is not arranged in the ascending hierarchy or superior forms of life, nor is reincarnation considered inevitable. Among men and women the latter are more prone to these effects than the former. If one first comes across a female carrying a pot filled with water, a Komati, two Brahmins, while proceeding on journey in connection with any work it is regarded as auspicious. Also if a lizard in the house makes a noise when anything is being discussed the thing contemplated is bound to happen whether it is good or bad. Crossing the path by a cat, widow, man or woman with empty pot, washerman with washed clothes are considered inauspicious before leaving the house on any errand. In fact every one in the village consults a Brahmin or any one who can refer the Telugu almanac to find out the good day and time for undertaking journey on any good purpose. Certain days are considered good for certain directions while certain days are bad. For example, they would not travel towards east on Tuesdays and Fridays etc. If some one has to travel on such forbidden days, he usually leaves the house at dawn or before sun rise *i. e.*, before the *durmuhurtham* (inauspicious time) starts lest ill-luck would befall him.

50. The local agiculturists usually consult the Brahmin for an auspicous day to commence the agricultural operations in every new year. Among the days of the week Monday, Wednesday, Thursday and Friday are considered more auspicous than others. Similarly the harvesting of the crop is also begun on an auspicious day. *Amavasya* (New Moon Day) is avoided for all purposes.

51. House construction is not undertaken in the months of *Ashadha* (June-July), *Bhadrapada* (August-September) and *Pushya* (December-January) as they are considered inauspicious.

52. As the village is closely surrounded by forest, people consider the howl of jackal in the day or cry of a crow at night as inauspicious and fear that some mishap might befall them.

53. Hearing the sounds of cows, cuckoo birds or leopard is considered to be lucky, whereas those of an owl, jackal and crow are considered to be unlucky. Sight of a dead body of a Scheduled Caste man or of peacock or cuckoo bird is supposed to be lucky.

54. Dreams are supposed to carry meanings and generally speaking, to see a Brahmin, a beautiful woman, a horse, an elephant, a corpse, a cow, a pigeon, white garments, or to see some one eating meat and taking wine and performing puja are all considered to be lucky. But to see gold, celebration of marriage, a death, dark complexioned people, a monkey, a bear, a snake, eclopse, fire are considered to be unlucky.

55. To cut nails and hair on Sunday, Tuesday or Friday is supposed to have evil effect.

56. There is a strong belief among the local people about the effects of the evil eye, locally called *drishthi* or *disthi*. They are congnizant that certain persons are evil-eyed and whenever they happen to stare at their cattle, they dry up and do not yield milk; and if they see a healthy and chubby child, it becomes lean and weak. To ward off this evil effect, women, especially the aged in the households take a handful of *mirchi* (dried chillies) and a little salt and turn it round the head of the child or animal three times and throw it in the fire or at cross roads.

Trends of changes

57. The customs and practices also change from time to time with the changing patterns of socio-economic life within a particular caste or tribe. For example Jatapus were a tribe living in forests steeped in their tribal customs and habits until recently. Even to-day they are considered as tribals. But with the gradual alienation of land in favour if non-tribals, they have begun to abandon their own way of life and take to a living alien to them. In doing so they have lost some of their fundamental characteristics and copied the living habits of the people of the plains. Because of the constant and long association with the people of the plains, the tribals also have taken to the habits and customs of the former to a very large extent. This resulted in a deviation from their traditional norms. Again the tribals who are economically well off have almost given up their customs and started taking to those of the plains people.

58. Even in celebrating marriage one finds mostly the predominance of Hindu rituals than their own. In the place of their tribal priest the Brahmin who is readily available in the village, is invited to officiate over the function and also he is paid more. So also there has been a perceptible change in their dress, food, drinking and other habits. Each function ends with a deep potation of country liquor like toddy. But the prohibition of drinking liquor has not in any way affected their celebration of all functions, because illicit liquor is more popular and easily available than the toddy. In case of death in household unlike in olden days, the householder invites a few people on the final day of obsequies for non-vegetarian feast. In a word, all the traditionally accepted customs are observed but in a smaller scale.

Chapter IV

ECONOMY

General

Mutual help, co-operation and communal well-being are the principles guiding their economy. Income, it is said, is never amassed for the sake of profit and never utilised for purposes of exploitation. It reveals an adjustment of group needs with natural potentialities. Food supply is treated as a collective responsibility. It is an institution expressive of the striving of the tribes towards the realization of the values of collectivism and co-operation. Days those were indeed, when, to quote Dr. Rymond Firth 'family ties, obligation to kinsfolk; and to neighbours, loyality to chiefs and elders, respect for clan taboos and beliefs in the control of food and other things by spirits, ancestors and gods, were involved in tribal economy.'

2. Just as Bagatas, Koyas and Savaras, the Jatapus are primarily agriculturists. Besides, several subsidiary occupations are taken up by them. Honey collection, gathering of mango-seed, wood, tamarind, and supply of *adda* leaves form the important auxiliary pre-occupations of the Jatapus. Most of these activities involve seasonal engagement. Fishing in local tanks and canals and sporting in the nearby forest are resorted to, but never on a commercial scale and the engagement in those pursuits is primarily intended to satisfy the domestic needs.

3. Economic changes in rural areas mainly depend upon the nature and volume of the economic resources available in the village and land is probably one of the most important of them, perhaps next to human population, whether in respect of share capital or of the total output. On the social side, the structure of power and prestige relation and of functional organisation that have characterised the rural societies has been based upon the ownership and use of land. It is, therefore difficult to conceive any lasting rural change that will make unaffected the ownership and the use of this resource and the economic and social relations based thereon.

Economic resources in the village

4. Agriculture, *kondapodu*, labour, and collection and sale of minor forest produce are the chief occupations of the local people. *Ragi*, paddy, horsegram, groundnut and tobacco are raised.

5. Settled agriculture and *kondapodu* form the economic base for the Hindu castes and Jatapus respectively. A few Jatapus are also following settled agriculture as their means of livelihood. A good number of Jatapus and Paidis are working as *kambharis* (attached agricultural labourers). They are mostly employed by the Kapus who are the rich agriculturists of the village. The next means of livelihood of Jatapus is casual labour. Most of the Goudus (Scheduled Tribe) are engaged in selling milk in the nearby urban centre, Gummalakshmipuram, and a few having some landed property are agriculturists. A Kalinga Komati and a Mahanti are running *kirana* shops. The local washerman is engaged in his traditional occupation.

Working force in the village

6. Of the total 106 persons, 60 are workers and 46 are non-workers. Among workers none is aged below 10 years. All the 23 persons aged below 10 years are non-workers only. There are 24 persons aged between 10 and 19 years and only 6 of them are workers. It is somewhat unusual to find in a village persons both males and females, aged above 14 years and below 20 years without any work. Usually both males and females work actively between 20 to 44 years. Between these two ages there are 40 persons and 37 of them are workers. In this village there are 19 persons aged 45 years and above including 6 persons aged 60 years and above. Excepting two of them all are engaged in some activity or other (Table 14).

Workers and occupations

7. All the 60 workers of the village are engaged in 10 different occupations. From Table 15 it can be seen that most of the workers are found in two occupations namely casual labour (27) and cultivtion (14). These two together account for 41 out of the 60 workers. Adding to this, there are 4 persons working as attached agricultural labourers. The other persons are engaged as follows: astrologer (1), government employee (1), mason (1), washermen (2),

business men (4), milkvendors (5) and beggar (1). Now considering the age and sex it is evident from the same Table that most of the workers are aged above 20 years only. Further female workers are found only in those activities where not much of physical strain is involved. The astrologer, government servant and mason are males. The females are more in occupations like casual labour, and selling milk. There are more number of males than females in agriculture. The *kirana* business is run by three males assisted by one female. Four attached agricultural labourers are all males. In the washerman household both the wife and husband engage themselves in their traditional calling. Lastly the beggar is a female aged 60 years or so.

8. A further analysis of workers by occupation is given in Table 16. Of the 60 workers as many as 37 persons are working in services other than agriculture belonging to the household. Fourteen persons are working in agriculture belonging to the household and the remaining 9 are working in business belonging to the household.

Non-workers

9. A little less than 50% of the surveyed population are non-workers *i. e.*, 46 out of 106 persons. Of them 28 are dependents, 15 are full time students or children attending school and only three are engaged in household duties. Among the 28 dependents, except one male aged above 60 years all are aged below 25 years and in fact 24 of them are children of below 15 years of age. All the three persons engaged in household duties are females and two of them are in the age group of 35–39 years and one is between 45 and 49 years of age (Table 17).

Traditional occupation

10. Due to economic pressure and spread of education many villagers have changed their traditional occupations. In many cases the traditional occupation is retained only as supplementary to the main occupation. One reason for this is that many villagers find their traditional work to be unremunerative. Further with the availability of greater economic opportunities and lesser caste rigidity, initiative and individual qualities are being considered important in determining the economic status of a person.

11. Of the 25 households selected for survey, 11 have reported agriculture as their traditional occupation. Casual labour is the traditional occupation for 5 households. The remaining eight traditional occupations have been claimed by the remaining 9 households (Table 19).

12. Traditionally all Hindu castes were associated with some particular occupation, such as Brahmin with priesthood, Kalinga Komati with business, Kapu with agriculture, and Kummari with making of pots, etc. But the tribes like Jatapus and Konda Dhoras do not have any one such traditional occupation. It is not known when exactly they have taken to agriculture leaving away hunting and collection of roots, etc.

13. But to-day most of the villagers are in one way or other associated with agriculture. They are connected with land either as owners, tenants, labourers or as servants. Regardless of their differing traditional occupations, most of the people are engaged in agriculture in one capacity or another. Traders and potters, unless they possess some land, do not have any relation with agriculture. Agriculture gives flexibility to the social system in a way. In the traditional rural economy ownership of land is the most important source of wealth and is the means by which individuals lift themselves up in the local prestige. In recent decades all those who were engaged in handicrafts have had to rely more on cultivation for a livelihood, since their arts and craftsmanship are no longer in much demand among the local people and neighbouring villages.

Main occupation

14. The total 25 households selected for the survey have nine main occupations. Of them casual labour is the main occupation for 9 households. Next in importance is agriculture which is the main occupation for 8 households. Two households are having *kirana* (grocery) business as main occupation. The remaining six households are engaged in six different occupations *i. e.*, one household each in astrology, attached agricultural labour, masonry, selling milk, washing and begging. From this it is clear that agriculture and casual labour, which may also be associated with land are the two chief avenues of employment and livelihood for a majority of the people in the village. The communitywise distribution is—the astrologer is a Brahmin; the grocery business is run by one household each of Kalinga Komati and Mahanti castes; agriculture is followed by three households of Goudu (Scheduled Tribe) two of Kapu caste and one household each of Jatapu and Konda Dhora and Savara scheduled tribes; the attached agricultural labourer is a Jatapu;

the mason belongs to Telaga caste; selling milk is done by a Goudu household; casual labour is the livelihood of four households of Jatapu tribe, one each of Kevati, Muli, Paidi, Sharabulu and Yanati Dhora communities; washing is done by Chakali (washerman) and the only beggar is of Sundi caste (Table 23).

Combination of occupations

15. Usually in rural parts most of the people find themselves engaged in some activity or other throughout the year. No one occupation needs constant attention of a man or a woman throughout the year. In order to keep the pot boiling, most of the people engaged in agriculture, owing to their small and uneconomic holdings, and others following casual labour as main occupation take up other occupations also as subsidiary activity. The subsidiary occupation is always closely related to the main occupation. Table 24 speaks about this aspect. Only 11 out of the 25 surveyed households have a subsidiary occupation. Of them 6 with agriculture as main occupation have taken up four subsidiary occupations *viz.*, selling milk (3). cusual labour (1), agricultural labour (1) and *kondapodu* (1). One household with selling milk as main occupation has taken to casual labour. Only two out of the nine households with casual labour as main occupation have taken up subsidiary occupations, namely Ejjodu and carpentry. Cultivation is the subsidiary occupation for the washerman household. From this discussion it is clear that selling milk and casual labour are the two important subsidiary occupations in the village. The former is preferred because there is good demand for milk in the nearby urban centre, Gummalakshmipuram, where there are a Block Development Office, High School, Post Office and a few hotels.

Place of occupation

16. Except the son of the Brahmin household in the village who is employed at Koraput in Orissa State all the people are working either within the village or in places within a radius of one mile from the village (Table 20).

Occupational mobility

17. In spite of the disadvantages of cultivating small and uneconomic holdings, most of the people being very conservative in their outlook have not changed their traditional occupations. This is because a change from a conventional way of working and living requires first of all the capacity to take up the risk, and secondly to face the difficulties, if any, to stabilize one's position in the new undertaking. As it is, most of the agriculturists do not have any special skill in any one occupation. Even those who possess certain amount of skill do not dare to take up any profitable occupation leaving their conventional and unprofitable living. The change, if at all comes in a few households, takes place only due to force of circumstances and very seldom does any one leave the village for any prospective means of livelihood. One may even prefer to starve and yet survive somehow being one among the villagers rather than go out of the village in search of livelihood. This has been the tendency of the villagers since quite a long time and a change is unlikely in the near future.

18. However, in this village 7 out of the 25 surveyed households have given up their traditional calling. Of them three have given it up voluntarily, three have done so due to force of circumstances and one could not specify the reason for his change-over. All these 7 households belong to 7 different communities. Four households with agriculture as traditional occupation have changed to casual labour (2), business (1) and begging (1). Of the remaining three households *i. e.*, one household which was selling milk has taken to agriculture and the households of blacksmith and goldsmith have changed over to casual labour. From this analysis also it is evident that agricultural labour is the only alternative to the traditional occupation of the villagers (Table 21).

Aspirations

19. Table 22 gives particulars regarding occupational mobility and nature of aspirations. To aspire for the better is an inherent trait of the human being. Aspirations are many and varied and they vary from man to man and from time to time for each man or woman. But in this village the informants do not seem to entertain high aspirations. Of the 25 households surveyed, 7 have no sons. Of the remaining 18 households 9 want their sons to continue their own occupations, 6 want their sons to go in for service under Government, 2 want their sons to take up agriculture and one aspires his son to become a teacher. Among a section of rural population there is a tendency to hope that government service has something more to offer, even

though they may be well off with their own occupations.

DESCRIPTION OF OCCUPATIONS

20. Settled agriculture and *kondapodu* (shifting hill slope cultivation) are the two types of cultivation followed by the people in the village.

Settled agriculture

21. As the village is an unsurveyed one authentic data pertaining to the extent of total cultivable land and area covered under each crop are not available. The land is measured in terms of the seeds required for sowing an acre of land. The local measure is a *kuncham* of seeds sufficient to sow an acre of land. So when questioned about the possession of land a farmer usually replies four or five *kunchams* of land. Of the 25 households surveyed, only four households belonging to Goudu (3) and Savara (1) possess land. These households are having less than three acres each (Table 26).

22. The tenancy practices are locally known as *kanda gutta* and *palu*. In the former the owner of the land leases out the land for a year or two to a cultivator, who shall make agreed payments to him either in cash or kind. Under the latter *i. e., palu* system the proceeds of the land after deducting labour and land revenue and seed charges are equally divided between the landlord and the tenant. Three tanks which have been recently renovated under minor irrigation scheme programmes of N. E. S. Block at Bhadragiri, are the main sources of irrigation for the wet cultivation.

Crop pattern

23. The main food crops grown are paddy, *jonna* (great millet), *korra* (italian millet) and *chodi* (finger millet). *Udada* (kidney beam) and *kandi* (red gram) are among the pulses. Growing tobacco for purposes of domestic consumption is also in practice. Only one crop is raised during the year. Sowing operations for cereals are conducted from the 3rd week of June to the 2nd week of July; and they are harvested from the 2nd week of November to the first week of December. The pulses are sown in the month of July and harvested in the 1st week of October.

Agricultural implements

24. *Nagali* with *nakku* (the wooden plough with an iron blade) is made out of *ganaga* wood by the local village carpenter who belongs to Jatapu tribe. The *nakku* or iron blade is purchased at Gummalakshmipuram. *Pudu* or yoke is also made by the local carpenter using *gummidikarra*. The remuneration is calculated in terms of *aeru* (a unit means 10 *kunchams* of food grains) taking that a pair of bullocks is equal to one unit. Figure 26 shows the agricultural implements.

Kondapodu

25. *Podu* is very ancient in origin and has been estimated to have been in existence from the 3rd millennium B. C. It was practised in countries like Guinea, Africa, America, East India, China and Indonesia. Verrier Elwin thinks that *podu* or shifting or axe-cultivation is not merely a form of agriculture, but it is a way of life to the tribes. This agricultural practice is known by different names in different countries. It is also known as Dahi, Bewar, Komman, Jhum Beora and Penda by tribes like Baiga, Naga, and Maria Gond in India. *Podu* is a traditional and institutional habit. It is an easy pattern of agriculture. No tilling and no exertion of labour are required. The trees are felled with axes in March and are allowed to get dried. These are then burnt. The ashes serve the purpose of manure. With a hoe, they level the ground and seeds are broadcast and crops like *samai*, mustard, groundnut, pulses, ragi, chillies and a variety of other crops are raised. The land is used for *podu* for two or three successive years and it is left bare for 3 to 4 years. It requires weeding once in three years. Immediately after a crop is harvested, the site is left waste for three or four years until trees again grow upon it for a second felling. This is also a type of rotative agriculture. *Podu* is of two kinds *kondapodu* and *chilakapodu*. When the cultivation is done in the above mentioned way on the slopes of the hills, it is called *kondapodu*. *Chilakapodu* is resorted to in the plain ground, the practice more or less being the same as *kondapodu*.

26. Cultivation of *kondapodu* land is done with the knowledge and approval of the Muttadar. Wherever the reserve lines are laid down by the Forest Department, the forest official wields considerable influence on the activities of tribals. It is customary to do all possible help and service to the forest officials so that the *podu* cultivators in particular and tribals in general may not get into troubles with the Forest Department.

27. In this village only Jatapus, Konda Dhoras and Savaras follow this as their main occupation.

They select a hill slope with a thick growth of trees or shrubs. They fell the trees in March–April before the south-west monsoon sets in and leave the felled trees in the open air to be dried up for a month or so and burn them later. The first showers of the monsoon enable the *podu* farmer to loosen the soil by using a digging stick called *kankalu*. Then in the months of May and June, sowing the seed mixture of *korra, ganti, jonna, kandi* and *janumu* is undertaken. No modern manures or fertilisers except the ash of the burnt trees and shrubs are used. Even a poor family without a bullock or buffalo can secure an agricultural base for self-employment and means of livelihood. Though *podu* cultivation requires very hard and strenuous manual labour, it is practised with ease by Jatapus, Konda Dhoras and Savaras. But the yields are not correspondingly equal to the labour put in due to the wild animals and pest trouble.

Implements

28. Axe, *kankalu*, sickle, crowbar and spade are the implements used in *kondapodu* cultivation.

Harvesting

29. It is highly essential for the *kondapodu* cultivators to guard and watch their crops carefully from the ravages of domesticated and wild animals. A shed is erected in the farm for patrolling purposes and some one or other would be guarding the crop throughout until it is harvested. When the ear heads are fully ripe, the crop is harvested. The first crop to be harvested is *korra* followed by *jonna* and *ganti*. The last to be harvested are *kandi* and *janumu*.

Disadvantages of Kondapodu

30. Since the cultivation is carried on under the most primitive methods, the yield per acre is far below than what is raised under the settled system of cutivation. Why the tribals still resort to it may perhaps be examined by quoting from Sri V. N. Sheshagiri Rao who writes:

> "All though there is a cultivation, a majority of the Agency men prefer to cut jungle on hill sides and practise the peculiar system of cultivation locally styled 'Podu', probably due to lack of the necessary agricultural cattle, implements and seeds and also due to the innate laziness and peculiar psychology to produce only that much necessary to satisfy their immediate need."[1]

31. Dr. A. Aiyappan mentions the following two factors as responsible for the doggedness of the tribesmen in resorting to 'Podu'—

> (1) "All available good and fertile land has been taken by the cunning plains settlers and exploiters leaving the 'sons of the soil', to the fate of nature.
>
> (2) The sowcars who lend money surely in order to realise more by way of repayment in kind, indirectly induce the hillmen to further duplicity by again lending them sums even if the former debt is not cleared off. The aboriginal being absolutely trustworthy has got the moral obligation to pay off the old debt, as conducive for the new borrowals and such a necessity and obligation impel him to cultivate all available tract, raise produce and pay off the debt to sowcar."[2]

Livestock

32. Agriculture practices in vogue in the village are of antique pattern and as such the value of draught cattle is much indeed, for efficient farming under the circumstances depends mainly upon the availability of good bullocks. Some tribals and non-tribals as well employ he-buffaloes for ploughing the fields but bullocks continue to be their favourites. Cows and she-buffaloes are kept for milching. The people of Goudu (Scheduled Tribe) are mainly engaged in selling milk and other milk products in the nearby urban centre Gummalakshmipuram. Poultry is kept by all sections of the population, except Brahmins and Komatis.

33. The local cattle are very under nourished. The wild fauna like the tiger and the panther prey upon the cattle while the crops are destroyed by boar, bison and bear. Toads, reptiles and other poisonous specimens thrive well in these parts. The domesticated species are the ox, bull, cow, buffalo, goat and sheep. Minor species of the fauna consists of the duck, hen and fowl.

34. Jatapu, Savara and Konda Dhora tribal people rear up cattle, more for aggrandizement than to draw any utility out of the breed. Beef, pork and meat are eaten by them but never the milk products given by the animals. Offering cattle for propitiation of tribal deities is also not uncommon.

35. They are of short size with no plump and strength. They roam freely in the nearby jungle and during nights are kept in a shed sheltered by an

1 R. S. Malayappan, *Report of the Special Agency Development Officer* (1952), p. 50.

2 *Ibid.* p. 50.

enclosure to keep off the intrusions of the wild animals. Malnutrition, lack of proper care and endogamous crossing are the chief factors responsible for the present state of cattle wealth in this village. Tooth and mouth diseases, blackquarter and rinderpest are the common cattle diseases in the village. They are cured mostly with the indigenous drugs. But now-a-days the veterinary doctor attached to the Community Development Block at Gummalakshmipuram is visiting the village as and when the people report the prevalence of some diseases there. Sometimes, as the distance from the village to the Block Hospital is only one mile, the farmers themselves drive the cattle to the hospital and get them treated.

Marketing

36. A major portion of the cereals, pulses, and other crops grown in the village is utilised for domestic consumption. Most of the villagers are usually indebted to the local money lender who collects his dues at the time of harvest either in cash or kind. They market their surplus produce in the weekly *shandy* at Gummalakshmipuram.

Attached agricultural labour

37. An attached agricultural labourer is locally known as *kambhari*. In this village some of the Jatapu households have been traditionally associated with some of the Kapu households who engage the former as attached agricultural labourers. A few Jatapus are also found engaged by some of the agricultural households of Gummalakshmipuram. Normally only men are employed as *khambaris* for farming work, although women attached labour for cleaning the cattle sheds is not ruled out.

38. The age range of the Jatapu attached agricultural labourers varies from 12 to 55 years. The stipulated payments are made annually in kind. An attached labourer in the age groups of 12 to 25 years, 26–45 years and 46–55 years gets food grains and pulses varying between 3 to 12 *puttis*, 14 to 16 *puttis* and 5 to 7 *puttis* respectively. The highest paid age group is 26–45 years. In addition to the payments of corn, the normal practice is to give a *dhoti*, *chali-battalu* (winter clothing) and a *gidugu* (a sort of hat-like umbrella made of palm leaves used for protection from rain). There is no practice of giving footwear. At the time of harvesting, certain customary payments (apart from the above stipulated) like *galiki*, *patutaku*, *kalunguchchi* and *leki* amounting to *puttis* 5 (valued about Rs. 100) are made to the attached agricultural labourer. He works from dawn to dusk with some intervals for *saldi annam* (morning meal), *chodi ambali* (lunch) and *rathri tindi* (dinner).

39. Though the attached agricultural labourer is expected to work in the fields, he is often asked to perform several other duties like washing the clothes and cooking food. The remuneration received by him is not of course commensurate with the amount of labour he puts in. Further he takes grain or cash in advance which is more than his stipulated wages from the employer to meet some contingency or other. Whenever he overdraws, he is paid at a rate the book value of which could be 100% higher than the market value. For example, at the time he borrows, the price of 30 seers of paddy might be Rs. 10. But when the repayment is effected the price of the borrowed quantity is valued at about Rs. 20 to Rs. 25 per 30 seers. It also happens that the attached agricultural labourer gets his payments in a lesser unit of weight or measurement while in repayment he is made to give against a bigger unit of weight or measure. For instance, the local unit of measure *kuncham* is of two types. One is the standard *kuncham* equal to 4 seers of 80 tolas and another a local *kuncham* equal to 3 seers of 80 tolas. While paying the corn as loan the latter *kuncham* is used and the repayments are demanded using the former *kuncham* and the monetary value of the payments are calculated at a higher price. These practices involve deceit (even though in a few cases) and consequently the financial position of the attached agricultural labour becomes worse.

Casual labour

40. This is the main occupation for 9 households. Casual labour is engaged in all agricultural operations in the season between July to December. But the total number of days on which agricultural work is available works out to 120 days in a year. Both men and women go in for this occupation. During the non-agricultural season they find themselves engaged in jobs like laying roads, cutting forest, spraying medicines under the Malaria Eradication Mobile Wing and other works under-taken by the Development Block from time to time in the course of their activities. The maximum daily wage for an adult male worker is Rs. 3.00 or two *kunchams* of paddy or any coarse grain, the minimum being Rs. 1.50 or one *kuncham* of paddy or any coarse grain. The daily wage for a female labourer varies between 0.75 p. and Rs. 1.50. Obviously the annual household income depends on the size of the working human power and its sex composition.

41. Good number of local Jatapus and Savaras borrow grain from the Kapus, the predominant agriculturists, and they work under the creditor as agricultural labourer in lieu of the loan taken. The employer pays the debtor inadequately and extracts work from him until the debt is cleared off.

Kirana business (grocery)

42. This is the main occupation for two households *i. e.*, one household each of Kalinga Komati and Mahanti castes. The Kalinga Komati is a native of this village and has been following this occupation for quite a long time. Fig. 27 shows the *kirana* shop. The Mahanti has recently migrated from Orissa State due to some set back in his affairs. They purchase all the required goods at wholesale rates at Parvatipuram once in a month or so and also make petty purchases at Gummalakshmipuram now and then and sell them in retail at exorbitant prices in the village. Except the tribals and Paidis, who purchase their requirements every day, the remaining households in the village seldom buy anything from these two shops. Most of the tribals buy their requirements like salt, oil, chillies, onions on barter system by paying the merchant in some seeds, nuts or grain. The peak season for them is the harvesting time when all the tribals and other low caste people like Paidis make payments in grain. So they bring all sorts of cosmetics and other fancy goods which do not usually find a place in their day to day living, but during the harvesting period they buy them indiscriminately and pay exorbitantly in kind. This enables these two merchants to reserve the grain required for the remaining six to eight months. The simple fact that these two households have been maintaining a family of more than 6 persons each is an index of their sound economic position.

Other economic activities

43. There are two households of artisans' service, namely, a carpenter and a blacksmith among Jatapus. The artisan gets 10 *kunchams* (worth about Rs. 20) per year, for his services, from each of the cultivating household in the village during the normal year of good harvest. The carpenter in addition to making ploughs and yokes also makes door frames and doors.

44. One household is engaged in masonry work. He goes round the villages within a radius of 10 miles from the village and earns Rs. 5 per day on average.

45. Cattle grazing is a subsidiary means of livelihood for a few Jatapu households. They get about Rs. 20 per annum in addition to two meals per day from all the households who engage them to graze their cattle. As a matter of routine duty, women of these households (cattle grazers) go from house to house both in the morning and in the evening to collect whatever food is given by the cattle owners.

Main occupation, income and family type

46. Table 25 gives particulars relating to the main occupation, per capita annual household income and family type of the 24 out of the 25 surveyed households. The remaining one household ekes out its livelihood by begging.

47. Of the 24 households, 8 households are in the income group of Rs. 201–300. They are with main occupation of causal labour (3), agriculture (3), astrology (1) and business (1). All of them are of simple type of family only. The next highest number of households *i. e.*, 7 are found in the income group of Rs. 101–200. Of them three are engaged in casual labour and one each is engaged in business, agriculture, attached agricultural labour and selling milk as their main occupations. Two households each are of simple and joint family types while the remaining 3 belong to other type. There are 4 households with an annual per capita income of Rs. 51-100. Casual labour is the main occupation for three of these four households while agriculture is for the other household. Again three of them are of simple type of families and one is of other type of family.

48. In the two higher income groups of Rs. 301–500 and Rs. 501 and above, there are three and two households respectively. In the former group all the three are having agriculture as the main occupation while in the latter, one household each is engaged in masonry work and washing clothes. Now considering their type of family four out of these five are of simple type and the remaining one is a joint family.

49. Of the 24 households selected for survey, as many as 17 are simple families *i. e.*, consisting of a wife and husband and their children. Eight out of these 17 simple type of families are earning a per capita annual income of more than Rs. 200 and less than Rs. 301 through various occupations. Out of the three joint families, two are in the income group of Rs. 101–200 and one is in the group of Rs. 301-500 per annum. Again of the four 'other' type of

families, none is having a per capita annual income of more than Rs. 201. Three of them are, in fact, earning only between Rs. 101 and 200 while one is earning Rs. 51-100 per annum. This analysis clearly shows that instead of the traditional joint family, the simple family is able to earn more. This may be due to the fact that in a simple family every member contributes his or her mite to the economy of the family whereas in a joint family there may be more parasites than the earners themselves. Verily most of the Jatapu households are of simple type only.

Indebtedness by causes

50. It is observed that thirteen households are involved in debt. In other words, a little more than half of the total number of households surveyed are in debt. Loans are raised for various purposes. Some may be for productive purposes and some for unproductive purposes. Table 37 shows the number of households in debt, amount and causes. Of the 13 households in debt, 7 households have incurred a debt of Rs. 820 or 24.7% of the total debt of Rs. 3,320, to meet the expenditure on ordinary wants. Three households have raised a total loan of Rs. 800 or 24.09% of the total debt for purchase of livestock. Three households *i. e.*, one household each have become indebted to a tune of Rs. 400, Rs. 300 and Rs. 1,000 for purchase of land, performing marriage and for business respectively. These amounts respectively form a percentage of 12.05, 9.04 and 30.12 of the total debt.

51. From the above figures it is evident that an amount of Rs. 1,120 or 33.74% of the total amount of debt was raised as loan by 8 households for unproductive purposes *i. e.*, 7 households for ordinary wants (Rs. 820) and one household for marriage (Rs. 300). But the remaining 5 households have incurred a total debt of Rs. 2,200 or 66.26% of the total amount of debt for productive purposes only.

Indebtedness by income

52. Seven out of the eleven households in the annual income group of Rs. 301-600 are in debt to a tune of Rs. 1,000 *i. e.*, on average Rs. 142.86 per household in debt. But out of the 8 households with an annual income of more than Rs. 1,200, only three are in debt to a tune of Rs. 920 *i. e.*, on average Rs. 306.66 per household in debt. Two out of three households in the annual income group of Rs. 901-1200 have made a total debt of Rs. 1,300. The only household in the income group of Rs. 601-900 is in debt to the tune of Rs. 100. It may be seen that on the whole the amount of debt per household has increased with the increase in income (Table 36).

Money lenders

53. There are no money lenders within the village. Local people whenever they require money, raise a loan from the private money lender of Gummalakshmipuram the nearby urban centre. During the decade ending with 1961, three households *i. e.*, one household each of Jatapu tribe, Kalinga Komati and Muli castes had raised a loan of Rs. 100, Rs. 1,000 and Rs. 100 respectively. In the year 1961-62 three households, one each of Brahmin, Chakali castes and Jatapu tribe had raised a loan of Rs. 50, Rs. 400 and Rs. 100 respectively. Only one household of Goudu (Scheduled Tribe) had raised a debt of Rs. 300 during the year 1962-63. During the year 1963-64 again another three households belonging to Brahmin caste, and Jatapu and Konda Dhora tribes had incurred a debt of Rs. 70, Rs. 40 and Rs. 200 respectively. But in the year 1964-65 five households, one each of Sharabulu caste and Goudu, Konda Dhora, Savara (Scheduled Tribes) and Yenati Dhora caste have raised a loan of Rs. 200, Rs. 400, Rs. 100, Rs 60 and Rs. 200 respectively. All these loans were raised from private money lender only (Table 38).

Rate of interest

54. Depending upon urgency and the amount required, the money lender charges interest at various rates. Table 39 gives particulars relating to the credit agency and rate of interest. Of the 15 households who contracted a debt, 6 households have raised a loan of Rs. 560 without any interest. Five households paid an interest varying from 12% to 15% on an amount of Rs. 2,300. Two households have raised a loan of Rs. 160 at the interest rate of 15-20%, while another two households have paid only an interest of 4% to 6% on the borrowed amount of Rs. 300.

Indebtedness among tribes

55. The tribals are poor and their standard of living is deplorably low. They are illiterate and very few of them can count upto hundred, add or subtract. The drinking habit is another factor which is responsible for their poor economic condition. Even women and children are not free from this evil.

56. A number of petty *sowcars* have been exploiting the tribals since a long time by advancing loans at exorbitant rates of interest, taking advantage of the illiteracy, innocence and god fearing nature of the tribals and taking away a lion's share of their produce at very low prices and using false weights.

57. The *sowcars* are of different categories. Some of them like Sundis and Paidis have come and have settled down along with Jatapus locally. They lend money to them in small sums on the mortgage of their crop at the time of cultivation season. The rate of interest charged by them ranges from 24% to 60%. A time limit is fixed and that is generally the time of harvest. If the loan is not discharged by that date, the interest is added to the principal. Sometimes the stipulation is that for every rupee unit, the tribesmen should deliver a certain quantity of grain. When the minor forest produce is to be gathered, they lend similar small sums of money on condition that the produce gathered is delivered to them. The commodities delivered by the tribals in the discharge of their debts are valued at very low rates and they are weighed or measured with bigger and false weights and measures. Barter is another method. The tribal requirements are coarse cloth, salt, kerosene and dried fish. Instead of money, those articles are supplied to them and the commodities with them are purchased. In this exchange, the *sowcar* uses short weights and measures for articles he sells to the tribals and uses larger weights and measures for the articles he receives.

58. The second type of *sowcars* are those living at Gummalakshmipuram where a *shandy* takes place on every Wednesday. These *sowcars* lend money or goods required for the consumption of the tribals to the village *sowcars* at exorbitant rates of interest. They purchase the produce gathered by the village *sowcars* at the specified *shandy* place at the rates dictated by them.

59. Thus all the petty *sowcars* and middlemen depend for their livelihood and profits upon the tribals and their minor forest produce. Each of the *sowcars* normally has a small zone of operation and a few tribal families as his customers. Many of the *sowcars* operate only in 3 or 4 villages. The tribal who is always in need and who has no other source of credit is forced to go to the same traditional *sowcar* for financial help. He depends on the *sowcar* for his credit and also for marketing his produce. The *sowcar* is no doubt rendering some service to the tribal but that is limited to the minimum since his main aim is to earn the maximum amount of profit for himself. In most cases the prices fixed for the produce are very low when compared with the prices in the plains. As the tribals are illiterate and absolutely ignorant, needless to say that no accounts worth the name are kept or much less offered by the *sowcar* for scrutiny.

Sale and purchase of assests

60. During the twentynine years prior to 1964, 4 households have sold their assets worths Rs. 2,740. Two of them sold land of the value of Rs. 2,200 and two households sold jewellery worth Rs. 540.

61. In the year 1964-65 one household sold its livestock for Rs. 420 and another household sold jewellery for Rs. 1,300. As against this an amount of Rs. 14,140 was invested for acquiring assets during the period of 29 years ending with 1964. Five households purchased land costing Rs. 11,250. Two households each have invested an amount of Rs. 440 and Rs. 2,300 in livestock and jewellery respectively, while the remaining one household has invested Rs. 150 in building a house. During the year 1964-65 three households have purchased land for Rs. 1,900 and two households purchased livestock for Rs. 515 (Table 40).

Capital formation

62. Only 13 households have made some capital formation. All the 13 households together have purchased assets worth Rs. 16,555 during the last 30 years. The communitywise distribution of capital formation is as follows. The only Brahmin household in the village has purchased land worth Rs. 3,000 and jewellery worth Rs. 800. Only one Chakali household has invested Rs. 1,250 in land. Three households of Goudu (Scheduled Tribe) have made a capital formation of Rs. 2,515 *i. e.*, Rs. 1,900 on land by one household and Rs. 615 on livestock by two households. Again only one Jatapu household purchased livestock worth Rs. 140. One household of Kalinga Komati has invested an amount of Rs. 150 on building. Two households of Kapu caste invested Rs. 6,000 for purchase of land. One household of Konda Dhora purchased livestock for Rs. 200 and the only one Mahanti household who is engaged in *kirana* business as main occupation has purchased land worth Rs. 1,000 and jewellery worth Rs. 1,500 (Table 41). From the above it is evident

that whenever there is a surplus income, majority of the local people have tried to invest in land and jewellery. The local Goudus (Scheduled Tribe) are mainly occupied in cattle rearing. Therefore, they usually utilise their surplus income for purchase of milch cattle.

Budgetary position

63. Of the 25 households surveyed, one householder is a beggar. Of the remaining 24 households only 4 are having surplus budgets. These four households with surplus budgets are engaged in astrology (1), agriculture (2) and masonry (1). The Brahmin household with astrology as main occupation has got a surplus budget of Rs. 39 and the household with masonry as main occupation also got a surplus of Rs. 386. Only two out of the 8 households with agriculture as main occupation have got a total surplus of Rs. 146 *i. e.*, Rs. 73 per household.

64. Twenty households with various main occupations are having deficit budgets. A further analysis shows that all the 9 households with casual labour as main occupation are having a total budgetary deficit of Rs. 1,050. So also 6 out of the 8 households with agriculture as main occupation are having a deficit of Rs. 1,218. The two households engaged in *kirana* business have reported a deficit to a tune of Rs. 949. Three households, one each engaged in attached agricultural labour, selling milk, and washing clothes have got a deficit of Rs. 157, Rs. 109 and Rs. 50.50 respectively (Table 34).

Trends of change

65. The main subsistence of economy is agriculture with the help of the plough drawn by bullocks or buffaloes. Despite the combination of many occupations, both year long and seasonal, the tribes depict a tale of misery, nakedness, and ignorance. The land tenures in this village also like many other villages in the Agency are not brought under the ryotwari system. The two archaic forms of land tenure *viz.*, Mokhasa and Muttadari systems are in vogue. Under these systems, the cultivators have got only occupancy rights. As the lands are not yet surveyed, plough tax is collected at the rate of Rs. 2 per plough. Sometimes a uniform tax is levied according to the quantity of seed sown. Every tribal is fond of being styled as ryot or the tiller of the soil. That shows his love for the land. But the land he tills is not his own. It belongs to a Zamindar. With the opening up of the tribal areas, people from the plains have migrated and settled in those areas and become either landowners, businessmen or money lenders who visit those areas and lend out small amounts to the tribes and consequently the tribals are always found in debt. On occasions like marriage and death, they feed the entire village or caste. This also warrants them to spend huge amount on drink and food. The lands they cultivate, as they stand to day, are devoid of good manuring and they entirely depend upon favourable monsoon. What little they derive from land is spent in otherways. Therefore they are always found in need.

66. The law of demand and supply or that of elasticity cannot be applied to the produce they raise due to the ineffective functioning of the Marketing Society situated at Gummalakshmipuram though intended primarily to benefit them. Further the tribes are ignorant of the equitable price system. Therefore in order to satisfy their immediate need they dispose off the produce to whatever price that might have been offered to them regard being paid to the person in whom they repose much confidence.

67. Money is not so great an important factor for the tribals as the satisfaction of their immediate needs. Due to the short-sighted policy of the tribes on one hand and the profit making motive of the money lender on the other, indebtedness has driven the former to starvation, landlessness and migration to several other places. The whole process involves a net work of viciousness. The external agency that takes them into the depths of indebtedness consists of traders and money lenders from plains who regularly visit the tribal areas, watch their needs and render financial assistance in small amounts. The trustworthy behaviour of the tribes and their appaling ignorance of the conditions of the outside world are utilised to their best advantage by the plainsmen. Never the payment in cash is insisted upon. Only produce raised by the tribals is aimed at. This is highly advantageous to the *sowcar*. The rate of interest is not stipulated in terms of money. For each rupee advanced a specific quantity of produce, paddy, cereals, pulses, tamarind is asked for towards interest for a fixed time. In course of time the lands of the tribals in several cases have been alienated to the *sowcars* and money lenders. This has resulted in the loss of land.

68. *Shandies* or the weekly markets, are the only avenues where the tribes have to fulfil their economic undertakings and finish monetary transactions. In

the absence of proper vigilance, the petty traders sell away things like piece goods, rice, salt etc., for high prices. It is also not uncommon to find these businessmen using false balancing rods and incorrect weights and measures. They take the hill produce in one weight and give there goods in another weight.

69. The tribal areas are also the chief sources of raw materials like minerals and timber. For example in Yerra tank near Lakkaguda brick clay is available. *Kunkur* is also found near Lakkaguda.

Chapter V

CULTURAL LIFE AND VILLAGE ORGANISATION

General

The cultural life of the people of Lakkaguda, a multi-ethnic village, expresses itself well through an analytical study of language, institution of family and kinship, and religious practices, fairs and festivals.

Language

2. Owing to the location of the village on the borders of Orissa State, some of the local people know Oriya languge very well. In fact Oriya is the mother tongue for 34 out of 106 persons surveyed. Telugu is the mother tongue of 67 persons and the remaining 5 Savaras claim Savarabhasha, the language of Savaras, a tribe, as their mother tongue. Goudus, Jatapus and Konda Dhoras, the three other tribes living in this village have entirely forgotten their respective tribal dialects and they speak Telugu and Oriya both in and outside the house; though their mother tongue is Telugu only. Among the other languages English is known to five persons while Hindi and Sanskrit are known to one person each (Table 44). The Telugu spoken in this village differs much from that spoken in other districts. This is due to the influence of Oriya language. One finds a mixture of these two languages in every one's talk. The Brahmin engaged in priesthood activities knows Sanskrit very well.

Family

3. As is found elsewhere, family is the unit of social organisation in Lakkaguda. The husband, wife and unmarried children form social-*cum*-econmic group, every one enjoying the due rights and perfoms the duties as per the role each plays in the group. In other words, the bio-psychic needs of the members are fulfilled through the medium of the family. The husband has exclusive rights over the wife, while he is bound to protect the family and should endeavour to promote its well-being. The wife on the other hand has every right to be looked after by the husband, while she has to bear and rear children. The grown up children on their part are to contribute their mite in the economic pursuits of the family—generally in shifting cultivation. They in turn deserve to be looked after by the parents. Thus, the family works in the frame of socio-economic co-operation and is a functional unit.

Kinship

4. "A characteristic folk culture or tribal culture belongs to a small, isolated, close-knit society, in which person to person relationship is prevalent; kinship is a dominant factor; and organisation, both social and cultural, is therefore, largely on a basis of kinship—sometimes including fictitious kinship as in many clans and moilities. By contrast, political institutions are weakly developed; primitive democracy, is the characteristic form; but this demotes only a maximum of equality co-existing with a minimum of authroity or control. Such a way of doing works because of the strong integration within the small group involved. Every one knows every one else, and many of them are blood or affinial ties." 1

This is true of Jatapus of Lakkagudda. Kinship system among the Jatapus is very strong and well knit and jealously guarded upon. Generally neither a marriage can be solemnised in the absence of any member of the kinship group, nor the disposal of the dead. Violations of any kinship rule are very much looked down upon.

Splitting up of joint family

5. Mutual respect and good behaviour unimpaired by the quarrels of the womenfolk are the requisites of a joint family. All the members of the family live together amicably and recognise one man as the head of the family. As a rule the eldest male is the head of the family and is in charge of its various activities. The family takes its name after the head. The family lands are registered in his name. There are a few families in which women rule in the house.

6. It is very difficult, though not impossible for the average man to live up to the high ideals of the joint family system, and so the joint family splits up. An average family usually consists of four to

1 Kroebar, A. L. *Anthropology* (New York: 1948), p. 281

five members. Often a family splits up after the death of the father when the sons seek separation and division of property; but cases of separation between father and sons are not absent. The villagers as a whole accuse women of causing the break-up of families. Many a man leaves his parents and settles down in separate houses as soon as he is married or at the latest within two or three years of his marriage. This is an almost universal feature of family organisation in the village.

Statistics relating to families

7. Of the 25 households surveyed, 17 are of simple type, 3 joint and the remaining 5 are of other type. The three joint types of families are found in Goudu (Scheduled Tribe). The five other type of families are found among Jatapus (Scheduled Tribe), (2), Kevati (1), Sharabulu (1) and Sundi (1). There are no intermediate type of families in the village. The existence of 17 simple type of families clearly shows the present day tenency among the villagers to live separately (Table 43).

Leisure and recreation

8. The villagers do not usually have any specific hours of the day or the months of the year as leisure. Verily their life is one of continuous activity. Mostly the old and the physically infirm men and women sit at homes and look after the children and infants. Women of all castes assist their menfolk in their respective occupational pursuits besides attending to the domestic work. The common leisure hours are between 12 noon to 2 p. m. when they take lunch and enjoy either smoke or have an affectionate talk amidst their youngfolk. Likewise in the evening hours, after their return from the fields, they supply fuel to the housewife, feed their cattle with grass or look after the children, while relaxing over a cigar.

The daily routine

9. *Men* : In the agricultural season of pre-sowing, sowing and harvesting operations adult men get up early in the morning after cock's second crow and go out for farm work. They use a fresh small twig of a length of about 5 inches cut from the branch of a neem tree or *kagu* tree as a tooth brush. He returns from the fields by about 9-30 a.m., washes his hands and feet and takes *pakali* (morning meal). Then after a brief rest he again leaves for the field with a cheroot in his mouth. In the afternoon, a few may come back at about 2-00 p.m. for *ambali* (midday meal) if they are near to the houses or otherwise they return home by about 4-30 p.m. and have *alavaddu*(dainty). They take rest and spend time with their little children. If it is winter or rainy season all the members of the family gather round the hearth in the *angati gadapa* (front verandah). Friends and neighbours also join and exchange their feelings about their problems of work and home.

10. *Women* : Generally the woman of the household gets up early in the morning even before men get up, and attends to the preparation of the morning meal by pounding paddy or *jonna* or *samai* or grinding *chodi* flour herself. If there are more than one working woman (including daughters of 5 to 12 years) they assist the elderly woman in the above duties. After this she goes to the nearby well with dishes and cooking utensils of the previous night for cleaning and also for fetching water. As she goes along she draws out a tiny twig of about 5 inches length from the bundle stocked for the day's use in the house. She puts the cooking utensils and dishes in a balanced way on the pot, which she carries on her head, and holds the bucket for drawing out water in the hand. She walks on slowly chewing the stick to make it a soft brush to wash her teeth and by the time she reaches the well she would have finished the job of brushing the teeth. It is also common for them to wash the ornaments worn on the body by carefully rubbing and washing with ash and water. In some cases they bring water from the well and do cleaning and washing in the backyard of the house.

11. It is reported that since the last eight or nine years they have developed the habit of cleaning the oven with dung water daily or once in two or three days. After attending to this she begins preparing the food for *pakali*. She takes interest in keeping the house neat and hygienic by periodical bedaubing the floor and white washing the walls. Women are also addicted to smoking.

12. They carry the children aged upto 3 years in an improvised cloth cradle on their backs wherever they go. Grown up children are entrusted to look after the younger ones at home. The normal meals time is about 9 a.m. and after that the housewife accompanies her husband to the fields to assist him. She returns home in the evening much earlier than her husband. In the first instance she attends to the well-being of the children left at home before she actually enters the kitchen for the preparation of the night meal. After supper is over, the mother takes all interest to look after the sleeping accommo-

dation of the youngsters and her husband with the poor clothing available. During winter nights household hearths are regularly maintained.

Play habits

13. Only a few games are played by the Jatapus and *Uppanipatti* or *Sirru* and *Suddu* are the most popular.

Uppanapatti or Sirru

14. In this game each line will be guarded by one man without allowing the other party to get into the *patti*. The central big line is called *pulipatti* and the other small *pattis* or lines are known as *addapattlu* or cross lines. A man who enters safely should go round all the compartments without being caught by the man that guards either *pulipatti* or *addapattlu*. Each party consists of six people.

Suddu

15 .This is otherwise known as *chedugudu* or *kabadi*. Any number of persons may participate on each side. Two courts are formed and *pottupatti* or the central line is the dividing line. A player goes into the other party's court with a chant. He should touch a man of the other party without stopping the chant and at the same time touch the *pottupatti* also. If he is caught by the other party and fails to touch the central line or stops the chant before reaching the central line, he is not allowed to play the game further.

Cock fighting

16. During *Sankurmana* (*Sankranti*—from January 14 to 16) they organise cock fighting; and betting from 0.25 P. to Re. 1.00 on the cock of either side is in vogue.

Religion

17. Tribal religion is composed of three elements namely, the worship of gods and spirits, the death rituals and the totemic ceremonies. The pantheon consists of one Sun-God and a lower hierarchy of Gods. Next to Sun-God, the important deities are village tutelary deities and ancestral spirits. Almost of equal importance are some Nature spirits, for example, the spirits of the hills and the presiding deities of the waters.

18. Gods are conceived of as powerful beings. They are classified into two classes, namely, those who are habitually friendly or benevolent, and those who are malevolent. But even the benevolent Gods are not considered to be repositories of ethical qualities. Gods do not necessarily demand noble or generous actions from their devotees; they demand only personal loyalty.

19. Tribal Gods, to some extent, are exclusive to the tribesmen. Their spirits also are of the same order. Planets like Earth, the Sun, the Moon, etc., are deified. The processes of nature that affect their existence are personified and venerated. Some of them are treated as spirits, each presiding over a particular crisis of life like fever, disease, measles, rheumatism, pox, hysteria, gout, death, etc. Of late, whenever advantageous to him, the tribal has added some Hindu Gods to his pantheon, though the tribal cannot be said to be distinct from that of Hindus.

20. The tribal man believes in the persistence of the soul after death and this belief accounts for the institution of ancestor worship. They believe that the spirits of the dead constantly watch with interest and concern the doings of the alive, tender them advice and sometimes even revisit them in the form of human or other medium.

21. Supernatural rites are explicitly directed towards happiness and serenity in this world; abundance of crops and children, and avoidance of sickness and death being the supreme considerations. On account of much fear and belief, the tribals aim at winning over the forces of supernatural world for their material prosperity. To overcome these difficulties they tie talismen of various kinds given by their *gurus* (Fig. 28). The same is sought to be achieved by a complex code of appeasement, worship and propitiation, and as a means for this, a priestly class has risen in the primitive society. There are religious heads, called Janni and Yejjodu who resort to divination, witchcraft, sorcery and magic.

22. Many tribes are organised after totemistic fashion. Every sect or family claims its descent from an animal, plant, or any living or inanimate object. This mystic relationship and various procedural aspects connected with it are known as totemism.

23. Religious aspects of culture demand the services of various specialists, e. g., priests (for usual events of birth, death etc., and festivals), astrologers, genealogists, *sadhus* of repute and also medicinemen.

Yejjodu

24. During periods of distress like disease, pestilence and ill-fated accidents, they try to find an explanation and devise to get remedy from them and on such occasions the role of Yejjodu is very important. He is usually an eunuch dressed in female attire and is believed to have spiritual powers to commune with the spirits who furnish to him knowledge of good and bad things and prescribe methods to overcome the difficulties. Fig. 29 shows the Yejjodulu.

25. This is the common name or a designation for the hereditary priest who conduct all the ceremonies and Jataras. Jakara, Durgamma, Thivasaramma and Goddalamma are some of the deities worshipped by this tribe. In addition to this religious duty he used to perform other responsible duties as a member of the tribal panchayat under the Muttadar system. The Janni under Rajas and Zamindars was granted rent free land for the services rendered in maintaining law and order in the tribal community as a participant in the tribal council. Fig. 30 shows the Janni.

Association of deity

26. Table 45 gives particulars about association of deity. Of the 20 households surveyed, only 15 have informed about their favourite deity. Of them except one household of Sharabulu, who is a devotee of Siva, the remaining 14 are devotees of Vishnu in some form or other. Lord Venkateswara of Tirupati is the favourite deity for 7 households *i. e.*, one household each of Brahmin, Chakali, Kalinga Komati and Kevati castes, and Konda Dhora (Scheduled Tribe) and two households of Kapu caste. Simhadri Appanna is the favourite deity for 6 households *i.e.*, one household each of Mahanti, Muli, Sundi and Telaga communities and two households of Jatapu tribe. The remaining one household is a staunch devotee of Sree Rama.

Religion and worship among Jatapus

27. Jatapus worship Jakara and Durga, the village Goddesses. Goddali Panduga and Angum Panduga are the two main festivals. Jakara puja is their general mode of worship. Pigs, hens and goats are offered at the time of worship and drink follows invariably.

28. There is no habit of worshipping the deities at the house. All the Jatapus join together at specified times in the year to worship the community deities like Tivasaramma, Jakara Devatha, Durga and Goddalamma. These deities are worshipped by other castes and tribes also.

Durga

29. The shirne of Goddess Durga is situated amidst a grove on a hill to the west of the village at a distance of two furlongs. There are three idols and all of them are broken. Only one idol of about 2½ feet height is easily identified as a female deity having anthropomorphic form. This deity is in a sitting posture holding an axe in the left hand and a dagger in the right hand. The Goddess is housed in a *katcha* thatched shed.

30. There is a story narrated by the village school teacher, Sri Raja Nallanna as to how these idols came to be broken. Long ago these idols were made of gold. Some three thieves came here to plunder the temple and take away the idols made of gold. The idols were very firmly installed and consequently the thieves began to dig the site. Having failed to take out the idols by this method, they began breaking the idols into pieces. No sooner did the idols were broken into pieces than they suddenly turned into stones and what is more, all the three thieves were turned into three trees in the grove where the broken idols lie now. All the people in the village continue to believe even now that the three trees before the deity were the three thieves suffering for their wicked act.

31. The villagers offer prayers, and sacrifice goats and fowls during times of individual or common distress or disease. The heads of these immoloted animals are given to Chakali (washerman) and Janni. The meat is distributed among the village elders who have contributed to purchase the animals for sacrificial purpose.

Goddalamma

32. Goddalamma is symbolised in an axe and is housed in the premises of the same shrine of Durga. When the harvest of redgram commences in the months of November–December, this deity is taken out in a procession to the neighbouring village also.

Tivasaramma or Ammavaru

33. There is a small temple situated about a furlong away to the east of the village belonging to the Goddess Tivasaramma (Fig. 31). This deity is popularly known as Ammavaru. There are seven wooden pieces of 6" length symbolising the

mother deity kept on a small pedastal. The temple is only a single room structure. The floor is neatly kept by perodical bedaubing with dung and water. Each one of the symbols (wooden pieces) is coloured with vermilion marks when worshipped.

34. A festival in honour of this deity is celebrated generally for 5 or 9 days in the month of April or May. It has been a convention to start the five-day festival celebrations on a Sunday and the nine day festival celebrations on a Monday. Specially for this festival, a booth in the form of a small thatched shed is erected in the central part of the village to house the deity, which is brought for this occasion from the permanent temple which is outside the village. Preparatory to inaugurate the celebration on the first day, generally all people in the village finish their bath in the early hours of the day and keep fasting till the evening. As the evening approaches, each house prepares a solid paste out of turmeric powder weighing about two to three tolas and takes it in a procession to the Ammavaru temple preceded by Janni and the musical flourish played by the Paidi (Scheduled Caste) of Gummalakshmipuram. Janni, the officiating priest, is very important in his role as the director and conductor of the various ceremonies connected with the festival. On reaching the temple the solid turmeric paste is kept before the Goddess. The Janni offers *puja* to the Goddess by burning incense, *guggilam* and *dhupam*. After puja, three large sized balls of turmeric paste are brought back by the Janni as they return from the temple. These three balls of turmeric paste symbolise the Goddess Tivasaramma. After the return of the procession with turmeric paste symbolising the deity, these three balls are kept on a small raised bamboo bench which is locally called *jangidi*. Then, at this stage, people feel that the Goddess has come into their village *(Ammavaru vooriki vachindi)*. Every day till the last day of the celebration (which may be the 5th day or the 9th day) all those households, who can afford, offer *kumbham*, to the deity. This *kumbham* is a new pot full of cooked rice (about 2 seers) offered to the deity twice a day *i. e.*, in the morning and in the evening. After the offering is made in the name of deity, Bariki, local tribal village servant from the Paidi Scheduled Caste takes this away to his house. Daily in the evening and late in the night musical instruments are played. People gather together near the temple and dance. On the fifth day or the nineth day as the case may be the Janni takes the deity symbolised in turmeric paste to its temple in procession led by a team of music. After reaching the temple, goats and fowls are sacrificed before the deity. The heads of the sacrificed animals are taken and shared equally by the barber and the washerman. The remaining meat is shared equally by all the villagers. The necessary funds are raised by subscription collected from each household.

Jakara Devatha and Goddalamma

35. The shrine of Jakara Devatha is in the village residential site. It is situated by the side of the main street where mostly Jatapus reside. It is a male deity symbolised by a small rough stone erected on the ground. This is surrounded by a circular stone wall. Fig. 32 shows a side view of the Jakara Devatha.

36. After the paddy harvest is over in the month of December, the festival in honour of this deity is performed on any Wednesday. Along with Jakara, Goddalamma is also worshipped on that day. Goddalamma symbolised in a *goddali* (axe) is brought by Janni. After the morning bath, he brings the deity from the hill to the Jakara shrine and places it on a spot which is intended for her. *Melam* (*dappu*, *thudumu* and *dolu*) are played by Jatapus (Scheduled Tribe) and Paidis (Scheduled Caste) on this occasion. All the people in the village take bath and worship the deity on this occasion. Votive offerings by the people are made to the Goddalamma deity in fulfilment of their prayers being favourably answered. This offering ceremony is locally known as *kattukattadam*. Thin silver or silver-like straps are purchased from the local Sharabu (goldsmith) at Gummalakshmipuram at a cost of about 0.12 P and this is fitted round the handle of the axe, symbolising Goddalamma. Also on this occasion 1/4 seer of rice, *banthipoovulu* (marigolds—yellow flowers), *pathipuvulu*, a chicken or a fowl are offered. These things are handed over to Janni who in turn offers them to Jakara Devatha.

Religion and worship among Hindus

37. All the people of Hindu castes profess Hinduism. They worship Lord Siva, Sree Rama, Vishnu, Venkateswara, Narasimha, Anjaneya, etc. Those who can afford go on pilgrimage to Puri in Orissa State to attend the car festival of Lord Jagannadha. Most of the villagers have visited Appala Narasimhaswamy shrine at Simhachalam. Neelakanteswaraswamy temple situated at Gumma, a village at a distance of 1 mile, is visited by almost all the

people in the village at least once in a month. Fig. 33 shows the temple of Neelakanteswaraswamy. Only a few people have gone to Tirupati. Some of the villagers have visited Annavaram, a place of pilgrimage in East Godavari District

Fairs and festivals

38. There are no fairs celebrated exclusively by Hindus. Sankramanam, Nagulachavithi, Kothamavasya and all other Hindu festivals like Dasara, Deepavali, Vinayaka Chavithi are celebrated by the local people. During the festive days all the members of the household take head bath, clean their houses and decorate them with *muggu* lines. Such of those who can afford wear new clothes and others wear washed ones.

39. Sankaramanam or Sankranti festival lasts for three days known as Bhogi, Peddapanduga and Kanuma from 14th to 16th January. In the early hours of the Bhogi day both men and women take head bath. The houses are cleaned and decorated with *rangavalli* by using *chodi* flour or lime powder. In the early hours of the day, *bhogimanta* (bonfire) is prepared in front of each house and all the household members gather round it. On that day they prepare *pulagam* (rice cooked with a little greengram) as a special dish. On the second day known as Sankranti, the main festival, people of all castes propitiate their household Gods and a special dish called *pongal* is prepared. Sons-in-law are invited to the house for this festival and they are presented with new clothes. As the harvest of paddy would have been just over by this time, every household performs this festival with much satisfaction and joy. The last day of the festival is known as *Kanuma*. On this day cock-fights are arranged. All people except the people of Brahmin and Kalinga Komati castes participate in the cock fighting and indulge in deep potation.

Nagulachavithi

40. This festival in the name of Naga, the Snake-King, is celebrated on the 4th day of the bright fortnight of *Karthika* (October–November). The highlight of the festival is the worship of the Serpent near an ant-hill (*putta*). In the forenoon after bath either a male or female worshipper from each household goes to the ant-hill. In addition to the usual turmeric, vermilion and flowers, a special edible item is offered to the Serpent-God in the form of pounded mixture of gingelly and jaggery (known as *nuvvumudda*), besides, a hen's egg and some milk. Except Brahmins and Kalinga Komatis, people of all castes and tribes offer the hen's egg. After marking the ant-hill with *pasupu* (turmeric powder) and *kumkum* (vermilion) and decorating it with flowers, milk is first poured into one of its openings, then a little *nuvvumudda* followed by an egg is slowly dropped in. The worshipper bows to the ant-hill invoking the Serpent-God and prays for a life of safety and prosperity. After returning home, the remaining *nuvvumudda* is shared among the members of the household. Usual food is prepared and had in the house.

Karthika Purnima

41. The Full Moon Day in the month of *Karthika* (October-November) is associated with the worship of Lord Narasimha of Simhachalam. A few selected households among Hindu castes celebrate this festival. On this day three *pramidas i. e.*, wicks in an earthen plate, are lit in the name of Lord Narasimha. They are kept on a small spread of rice, and special offerings like fruits and rice kept in a plantain leaf are offered to the deity. Friends and relatives are invited and the *prasadam* is distributed to all. The rice offered to the Lord is used on the next Saturday for food and exclusively eaten by the members of the household.

Dasara

42. Usually this festival is celebrated for ten days in the month of *Asviyuja* (September—October) but local Hindus of this village celebrate it for one day. This festival is celebrated in commemoration of the victory of Goddess Durga over Mahishasura, the demon-king. The tenth day is called Vijayadasami. A few households perform puja to Goddesses Durga, Lakshmi and Saraswati. But all the households irrespective of caste prepare special sweet dishes and enjoy the festival by wearing new clothes.

Deepavali

43. Deepavali, the festival of lights, is celebrated for two days on the 14th and 15th days of the dark fortnight in the month of *Asviyuja* (October–November). These two days are known as *Naraka Chaturdasi* and *Deepavali Amavasya*. The festival commemorates the day on which the demon-king Narakasura was killed by Lord Sri Krishna and the following day on which people rejoiced over the victory.

44. Majority of the people of all castes and tribes fire crackers in the morning and in the night on these two days. The thresholds of all the houses are decorated with lamps.

Cultural life

45. Only a few of the literate men in the village go to the Panchayat Library. Members of four households, *i. e.* one each of Brahmin and Kapu castes and Jatapu and Konda Dhora tribes are in the habit of going to the library. Except in the Brahmin household no one in the village reads newspaper (Table 46). There is no Youth Club, Bhajana Mandali, or Recreation Club in the village. In fact the local people being mostly illiterate and poverty-stricken do not find time to engage themselves in any recreational or cultural activities, except celebrating the festivals which form a part of their cultural inheritance.

Educational facilities

46. There is a Government Elementary School in the village. It imparts tuition upto Vth standard. The medium of instruction is Telugu. Even the children of Jatapu and Konda Dhora tribes are taught in Telugu only. There are 62 pupils in the school. Of these 31 are boys and 31 are girls. Again 24 pupils belong to Scheduled Tribes, 9 to Scheduled Castes, 20 to backward communities, while the remaining 9 belong to forward castes like Brahmin, Kalinga Komati and Kapu.

47. The school was opened on 21-7-1962 and the present building was constructed in March 1963 by the Panchayat Samithi at Gummalakshmipuram. Originally this had been an aided school managed by a Konda Dhora (Scheduled Tribe), but in the year 1962 it was taken over by the Government. There are two secondary grade trained teachers in the school.

48. Under the Aid programme of the Government, 53 students belonging to Scheduled Castes, Tribes and Backward Communities are receiving free the school materials like slates, slate pencils, text books, note-books, pencils, besides a pair of dress per annum per student. Under the CARE programme this school is also receiving milk powder, corn meal and dalda regularly. Further they have also supplied to each student one glass for drinking water and a plate for taking midday meal. The Block has supplied to the school one globe and a blackboard with stands. The local people have donated two chairs to the school. There are no extra-curricular activities worth mentioning. Because of the incentives provided by the Government through CARE programme children are attending the school regularly. In fact many of the students attending the school are half-starved owing to poverty on one hand and more number of children to be looked after by the parents on the other. Most of the tribals feel happy for the facilities provided for their children at school. This CARE programme has no doubt created an atmosphere among the poorer sections of people to send their children to school regularly.

Village organisation

49. The village is the most important territorial unit. But territorial relations extend beyond the village on various different bases, such as democratic federation of villages under a superior council, connections with a hierarchy of administrative towns, net-work of markets, relationship through marriage, ties of caste, and participation in religious fairs and pilgrimages.

50. As this is an unsurveyed village there are no Karnam and Munsiff for this village. The Revenue Inspector is in charge of collection of land revenue, etc., while the nearest Police Station is situated at Gummalakshmipuram.

51. The traditional social organisation based on the caste hierarchy is still functioning well in the village. Being essentially a tribal village, the economy is very poor. The remaining Hindu castes like Brahmin, Kalinga Komati, Kapu and Chakali are numerically less in the total village population but the Kapus and Kalinga Komati are economically prosperous due to the possession of cultivable land by the former and business by the latter. The Chakali serves the village community and ekes out his livelihood. There is no potter in the village. The Paidi (Scheduled Caste) people serve the Kapu Caste as attached agricultural labourers. The local Goudus (Scheduled Tribe) are engaged in selling milk as their main occupation and a few of them cultivate their own lands. Women among all castes and tribes except among the Brahmin and Kalinga Komati participate actively in the household economic activities and help their menfolk.

Village Panchayat

52. At the time of survey in June—July 1965, there were seven members in the Village Panchayat

including the President. Of them the President and one member belong to Kapu caste. Among the remaining five, one belongs to Goudu (Scheduled Tribe) and the rest are Jatapus (Scheduled Tribe). Except the Goudu and one Jatapu members, other five members are aged above 25 years. Only the President and the other member of the Kapu caste have studied upto Vth standard and the rest are illiterates. There has been a feud in the Kapu Caste between the Pedda Naidu and other Kapus. This has resulted in a village feud among all the castes and tribes due to the influence wielded by the Kapus of both sides. Further, most of the people in the village are in one way or other associated with the Kapu community due to their large agricultural holdings.

53. No accounts regarding the income and expenditure of the Panchayat have been maintained systematically. Except digging a well in 1960, the Panchayat has not done anything for the betterment of the village. Neither the roads are good nor is there any interest among the members of the Panchayat to improve them. In reality the Panchayat is felt by the villagers to be existing only on paper and it is dead long back to all the villagers except for the members thereof.

Caste/Tribal Panchayat

54. Among the Hindu castes, only Kapu caste has caste panchayat, while the remaining castes, due to their meagre strength, have not constituted caste Panchayats. Among the tribes Goudus and Jatapus have got their Tribal Panchayats in the village. Konda Dhoras with only two households in the village are affiliated to their nearest Tribal Panchayat.

55. In each Caste/Tribal Panchayat, Kulapedda (caste/tribal elder) represents the caste/tribe in all dealings with other villages. His authority is unchallenged, provided that it is sensibly exercised, because each event of the village is subjected to discussion among the senior heads of households and only if the Pedda's decisions are met with their approval does he command the obedience of the villagers.

56. Formerly, an influential man of the village was made 'Naidu' in the village and the post symbolised the leadership of the village. Since there has been a bifurcation of powers, the Naidu, unless he is a community leader also, remains only a petty servant of the Zamindar in the village. The old hereditary system has gone and an indigenous village leadership in terms of competition is springing up. There is a growing apathy towards institutions and offices established by the Government. This is because of an absence of proper understanding of functions and obligations at the lower level. Officials entrusted with the task of supervision at the lower level lack vision and proper understanding of the situation. The villagers withdraw into their shells and hence real leadership works indirectly. The existing Panchayat is one such unit where members are mostly nominated.

57. The traditional Caste/Tribal Panchayat does not have any fixed membership. All adult males in that particular caste/tribe become members of it automatically. Their caste/tribal elder known as Pedda is honoured and respected and his word is carried out without any protest. All disputes and other matters where a decision is to be taken by the entire caste/tribe are brought up before this body, which meets at some convenient place and time. After hearing the representations of both the parties, the Kulapedda in consultation with the other caste/tribal elders decides the case and levies fine on the culprit taking into consideration his/her economic condition. The decision is final and therefore any member of that caste/tribe must obey it implicitly. The fine thus collected is used for entertaining the members of that body for eating and drinking. Anyone disobeying the orders of the body is excommunicated and he/she is again re-admitted into the caste fold only after paying the original fine imposed by the body and another fine for not obeying its orders initially.

Trends of change

58. Till the opening up of the Tribal Block at Gummalakshmipuram, the main factor which contributed for culture change was the caste/tribal panchayat. But with the opening up of the Block Office, a few intelligent caste elders of the village, having known the purpose of the Block through the Village Level Worker have slowly usurped the Block activities for their own interest and exploited the illiterate and ignorant village folk to their best advantage. All the advantage like improved seeds, fertilisers, pesticides etc., have been profitably utilised by a few intelligent caste elders in the village in the name of the poor tribals for whom the activities were actually intended. The people of

this village are benefitted by the Block Development Office only in one way *i.e.*, the Veterinary Doctor attached to the Block attends to all the diseases of the cattle. The medical, educational, agricultural and recreational facilities intended for these people have not so far been provided for them. Instead a few influential people like the Naidu and the President and Vice-president of the Panchayat, all belonging to Kapu caste have been enjoying the advantages provided by the Block. Slowly due to the enlightment brought in through the talks of the Village Level Worker, who belongs to Konda Dhora tribe, some of the intelligent men and women of Jatapu tribe, Paidi (Scheduled Caste) and other castes have realised the purpose for which the Block is functioning and also smelt the dead rat in the foul game being played by the three or four Kapu gentlemen. Now-a-days a few tribals are directly going to the Block Development Office and demanding their share of assistance from the Block Development Officer.

Inter-village relationship

59. The village Lakkaguda is very closely connected with Gummalakshmipuram. the nearest semi-urban centre, in various ways. It is the place nearby to this village providing facilities of education, post, medicine, communications, administration, finance and marketing for the local people. The school in the village provides education only upto the Vth standard. All the students who want to study upto S.S.L.C. have to go to Gummalakshmipuram only. There are Post and Telegraph Office, Block Development Office, Veterinary Hospital etc., at Gummalakshmipuram. Further it is a link between the Taluk headquarters, Parvatipuram and District headquarters, Srikakulam. Therefore, from the point of view of communications also it is vital to the local people. Again almost all the surplus agricultural produce and minor forest produce is disposed of at Gummalakhmipuram only on account of the traditional ties between certain merchant families there and agricultural families of this village. This Gummalakshipuram is more or less a gateway to Lakkaguda.

Inter-caste relationship

60. No Hindu caste people in the village accept either food or water from Jatapu and Savara tribals. But from the hands of Konda Dhora tribal people, who are more acculturised than the former two, people of Hindu castes Chakali and Paidi (Scheduled Caste) accept water but not food. Among Hindu castes themselves commensuality is found only among the same caste, irrespective of different subsects. The Brahmin household does not accept cooked food from any other household in the village. So also the two households of Kalinga Komati and Mahanti castes do not accept cooked food from any caste except the Brahmin. All the remaining Hindu and tribal people accept both food and water from the Brahmin, Kalinga Komati and Mahanti households.

61. Regarding accepting of water for drinking purposes there are certain limitations e.g., a Kapu does not drink water offered by a Chakali if served in an earthen tumbler but if it is served in a silver or stainless steel tumbler he accepts it. So also, the Caste Hindus do not accept water from tribes like Jatapu and Savara. The tribal people do not accept cooked food and also water from the Scheduled Caste, Paidi.

62. Goudus accept food only from Brahmins and Kalinga Komitis. As they claim back their origin to Lord Krishna they feel superior in social status even to the Kapus and therefore they do not take water from their hands. But Kapus do accept both food and water from them.

Acculturation among the tribals

63. A tribe in contact with other ethnic groups may accept some of the traits of their neighbours such as employment of Hindu priest in their religious ceremonies and festivals. Due to their long association with Hindu castes, the tribes like Jatapus and Konda Dhoras have modified some of their traditional ritual customs and practices under the influence of the Hindus.

Chapter VI

SOCIAL REFORMS, AWARENESS AND ATTITUDE

Inheritance of property

Very many social laws have been enacted since the dawn of Independence both by the State and Central Governments for the welfare of the people at large and tribals in particular. But a majority of the villagers are quite ignorant of these laws. This is mainly owing to their illiteracy. Secondly, no Government machinery has propagated the objectives of these laws among the villagers in a language known to them. Barring a few exceptions, most of the laws are still in English, a language known only to a fraction of two per cent of people in the country. Social legislations like Hindu Law of Succession and Adoption are not heard of by many. As regards the inheritance of property, all the sons irrespective of marital status get equal shares in the ancestral property. Table 63 shows that 12 out of 25 persons interviewed expressed their opinion in favour of sons inheriting the property. Of course, the remaining 13 are not having any property; therefore, their answer to the query about the sharing of the property was evasive. All the 12 persons who expressed their opinion regarding the share of property among sons said that there should be no discrimination among the sons due to marriage or any other reason in distributing the property, *i. e.*, all sons should get equal share according to their opinion. Five persons opined that the property should be shared equally among the sons and daughters. Among these five persons one is aged about 51 years, two are aged between 41–50 years, and one each is aged between 31-40 years and 21–30 years respectively (Table 65). This clearly indicates that the idea of daughters also sharing the property with sons is more potent among the people of the older generation than among the youngsters. When explained about the possibility of daughters getting a share in their father's property along with their brothers, both men and women felt highly pleased.

2. Only three persons are aware of the changes in the Hindu Adoption Act. Of these three, one is a Brahmin who is well educated, one is a Kapu who is a political leader at the taluk level and the other is a Konda Dhora who is working as Village Level Worker (Table 64).

Dowry payments

3. There is no custom of giving dowry in a majority of the castes in this village. Among the tribes there is on the contrary a system of paying *voli* or bride price and the same is being respected depending upon one's economy. With the increasing spread of education which brought in its turn many changes in occupational pattern, the practice of giving dowry among Hindu castes like Brahmin, Kalinga Komati and Kapu has sprung up. In this village out of the 25 households surveyed only two have reported about their having given dowry in performing their daughters' marriages. A Kalinga Komati has given an amount of Rs. 1,000 as dowry to his son–in–law. The Brahmin has paid Rs. 4 only towards dowry to all his three sons-in-law. It was enquired as to how he had chosen the figure Rs. 4 and how the sons-in-law agreed to it, because it was as good as not accepting that paltry sum. To this, he replied that according to Manu Dharmasastra no girl should be given in marriage without offering a dowry and at the same time the dowry amount should be only one *varaha* which is equivalent to Rs. 4. Therefore, he was and is still, of course, in spite of his poverty, firm in his principle. When he performed the marriage of the first three daughters he was in fact rich enough to give a dowry of more than Rs. 5,000 each but due to his principle of not giving more than Rs. 4 as dowry he did it after convincing the sons-in-law fully about the implications of Dharmasastra, etc. This is some what strange.

4. The Brahmin and Kalinga Komati are aware of the Act prohibiting the acceptance of dowry. They are also aware that there have been some changes in the Hindu Marriage Act in the recent past (Table 57).

Untouchability

5. In spite of the law prohibiting it, the practice of untouchability is still there. Of the several communities living in this village, the Paidi (Scheduled Caste), Jatapu and Savara tribes are economically, socially and educationally much backward than all the other communities. They are dependent upon the other Hindu castes for their living.

In spite of the numerical preponderance, the Jatapus do not enjoy any importance in the affairs of the village. On the contrary owing to their deplorable economic condition supported by the wall of impregnable illiteracy they are not reckoned as a force in any village issue. These tribes and people of Scheduled Castes are not allowed to draw water from a common well. Among the Scheduled Castes and Scheduled Tribes each class considers the other as inferior to themselves in social status and as such there is no commensuality among them. As this is the situation among themselves, no wonder then all the other Hindu castes forbid them from entering the temple or drawing water from their wells. The touch of a Scheduled Caste person is considered as pollution by the Brahmin and Kalinga Komati castes people; the other castes like Kapu and Chakali do not have such notion. They mix with them freely but never dine with them nor accept water from them. In the same way the tribals are treated by all the Hindu castes. Table 68 shows that 9 persons belonging to 6 communities are aware of the law prohibiting untouchability. Yet in reality they do practise it in their day to day life.

Democratic Institutions

6. Of the 25 households surveyed only 10 and 9 households know the taluk and district in which their village falls. The organs of democratic decentralisation like Zilla Parishad, Panchayat Samithi and Panchayat are also not known to all. Only 7 out of 25 informants know the Zilla Parishad and 9 know the Panchayat Samithi while 13 know the Panchayat. Only 6 out of the 25 informants know the existence of the Vamsadhara Project and Nagavali and Vamsadhara rivers (Table 67).

7. Only 12 out of the 17 informants could tell the period of existence of the Panchayat correctly. Regarding the amenities provided by the Panchayat only 10 persons reported that it has done some repairing work to the wells, tanks and roads, etc. (Table 79).

8. Seven of the 15 informants have expressed their awareness of the functions of the Village Level Worker. But only 5 out of 7 have said that he was discharging his duties satisfactorily (Table 80).

9. Only 10 informants know the party to which the members of the Panchayat belong. And they all say that all the members belong to only one party, *i. e.*, Congress. Regarding the dominant community in the Panchayat four informants said that Kapu is the predominant caste, whereas another four think that Jatapu tribe is predominant (Table 81). Two informants were indifferent and did not comment upon this point.

10. Three persons each said that they are satisfied with the functioning of the Panchayat, Panchayat Samithi and Zilla Parishad and an equal number of persons are not satisfied with the functioning of the Zilla Parishad, Panchayat Samithi and Panchayat. And 19 persons could not express any opinion about their functioning (Table 82). The traditional caste/tribal panchayat locally known as Kula Panchayat is preferred to the statutory panchayat set up recently. Nine out of the 12 household heads opined that the caste/tribal panchayat should continue in spite of the existence of statutory panchayat. They all think that their caste/tribal panchayats have been there since time immemorial and they are best suited to solve their caste disputes, as every man in their caste/tribe is quite well known to the other, while the statutory Panchayat representing all castes does not provide the seclusion, and quick disposal of their castes (Table 83).

Family planning

11. Many in the village have not heard about family planning so far. When explained about the advantages of planning a family, many have expressed a surprise about the modern methods for prevention of child birth which is the gift of the God. All of them protested to the idea of family planning by saying that prevention of child birth by artificial methods is a great sin.

12. Four persons, one each belonging to Brahmin, Kalinga Komati castes and Jatapu and Konda Dhora tribes are aware of family planning. But after explaining about the advantages of planning a family besides the above four persons one Chakali, one Jatapu and two Kapus have agreed to the proposition. Of these 8 persons liking to adopt family planning, 4 opined that it should be done only after 3 children; 3 expressed their desire to adopt family planning after 4 children, while one wanted 6 children before adopting family planning methods. Majority thus appear to favour family planning after 3 to 4 children (Table 58).

13. The only person who wanted to adopt family planning after six children belongs to Kapu caste and he is in the age group of 41-50 years. Those

three persons who expressed their desire to plan their family after four children are—one Jatapu aged between 31 & 40 years, one Kalinga Komati and one Konda Dhora, both in the age group of 41–50 years. Among those four who want to have three children before adopting family planning there are one Brahmin and one Kapu aged above 5 years, while there are also one Chakali and Jatapu in the groups of 41-50 and 21–30 years respectively (Table 59).

14. The duration of married life among these 8 persons who expressed their willingness to adopt family planning is given in Table 61. It shows that four out of the eight were married more than 20 years ago. Among the remaining four, two were married sometime between 16 and 20 years back, one was married more than 11 years but less than 15 years back while one entered into married life more than 6 years but less than 11 years ago.

15. Statistics relating to the child bearing women are given in Table 60. Four persons wanted to adopt family planning after 3 children. The age of their wives is above 40 years (Brahmin), 31–35 years (Chakali and Kapu) and 21–25 years (Jatapu). Three persons expressed their desire to plan their families after four children. Their wives are in the age groups of 36–40 years (one Kalinga Komati and one Konda Dhora) and 26–30 years (Jatapu). The only one man who wanted to have 6 children before thinking of family planning is a Kapu and his wife is aged between 26 and 30 years.

16. A widely prevalent notion among Hindus is to associate the child with all the vicissitudes that a family experiences after its birth. If the change is far better, the child is considered lucky and it is unlucky in case some misfortune befalls that family. Therefore, among the old and orthodox Hindus, there is a strong belief that the Giver of children will Himself look after their livelihood also. With this view they argue that in olden days the prestige of the family with more number of children was rated high. But, of late, with the increase in the cost of living, even in villages, people have slowly started thinking in terms of limiting the size of the family in view of the difficulties to bring them up. This means, that the idea of favouring the family planning depends also upon the earning capacity or the income of the head of the household. Attitude towards family planning with reference to annual income by caste is given in Table 62. It shows that 3 out of 8 persons wanting no more children are in the annual income group of Rs. 1,201 and above. And another 3 persons are having an annual income of Rs. 901–1,200. One household is there with an income of Rs. 601–900 per annum while one household is earning more than Rs. 300 and less than Rs. 601 per annum.

Chapter VII

CONCLUSION

The foregoing Chapters contain significant details in the socio-economic set up of the village Lakkaguda.

2. Though multi-ethnic, Jatapu, a Scheduled Tribe, is the predominant tribe, in the composition of the population of this village. Like many other primitive people, these Jatapus appear to be hardly interested in the rapid changes that are taking place in this country. They have very little knowledge of some of the recent important social legislations enacted both by the State and the Central Governments. Percentage of literacy is negligible both among the tribes and castes. The Village Level Worker has been trying hard to enlighten them about the objects and usefulness of the community development programme and the activities of the Panchayat Samithi Office covering this area. In the field of agriculture no improved methods, implements and fertilisers are yet known to them. The farmyard manure is the fertiliser for the fields.

3. The social customs and habits of Jatapus have been greatly influenced by their association with the Caste Hindus for quite a long time. Though the other castes have been pursuing their respective traditional occupations, the mixing up and meeting at the social functions have made them to change their old style of dress and most of the tribal men and women dress themselves as in plains. Their hair style also has undergone much change. Now-a-days they are even visiting cinemas in the nearby urban centres along with the non-tribal people and have slowly started taking part in village politics. The tribals have their own deities, the worship of which is exclusively done by them.

4. The women of all castes and tribes attend to the household work, besides participating along with the menfolk in the various economic pursuits. Women among Brahmin and Kalinga Komati castes alone do not accompany their husbands in the outdoor activities. Yet, economically the village is still in a primitive stage. *Podu* cultivation which is a very primitive method is still practised by the Jatapus and Savaras as their main occupation. The Agriculture, the Animal Husbandry Departments, the Block Development Office, and Panchayati Raj institutions are yet to extend their activities in full measure in this village. There is great scope for intensifying cultivation and improving the agricultural wealth of the tribals. The nearest semi-urban centre is Gummalakshmipuram, where people of the village transact all their business and official activities. Even for medical aid both for men and animals this village depends upon Gummalakshmipuram, locally called Gumma only.

5. In spite of the functioning of the statutory village panchyat, the traditional caste and tribal panchayats have not lost their significance in shaping the social as well as political life of the village.

6. The Government has been trying their best to improve the socio-economic conditions of the tribals by introducing many methods through several agencies, but due to the inherent disadvantages and bottlenecks in its administration on the one hand and non-reciprocity of tribals to its fullest extent on the other, the expected improvement in their living conditions has not yet been achieved. There is a good lot yet to be done for these 'sons of the soil'.

APPENDIX

TABLES

All the Tables presented herein except Tables 1, 2, 12, 13, 50, 53 and 54 are based on the data collected in respect of 25 sample households surveyed in June—July 1965. Table 1 gives the variation in rainfall at the raingauge station Parvathipuram, while Tables 2, 12 and 13 present the data for the entire village. The consanguineous marriages survey was conducted in December 1962 in respect of 92 households then inhabiting the village. Tables 50, 53 and 54 present the data for these 92 households.

TABLE 1

Variation of Rainfall in inches 1870 – 1949.

Recording Station		Year or period	January to March	April	May	June	July	August	September	October	November	December	Total
(1)		(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Parvathipuram	Max.	1910	...	4·75	4·53	13·01	13·81	10·58	18·36	11·54	1·97	...	78·55
	Min.	1873	0·60	0·40	4·40	3·55	3·05	9·05	3·30	3·65	0·20	3·60	31·70
	Average.	1870–'49	2·19	1·85	3·51	6·72	7·97	9·43	8·48	5·89	1·98	0·55	48·58

SOURCE : *Statistical Atlas* of The Andhra State, 1950–51, p 77
Published by the Bureau of Economics and Statistics, Government of Andhra Pradesh

TABLE 2

Area, Houses and Population

Year	Name of Village	Area		Density	No. of houses	No. of households	Population		
		Acres	Hectares				Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1961	Lakkaguda	N. A.	N. A.	N. A.	107	107	491	262	229

N. A. Not available

Source: *1961 Primary Census Abstract*

TABLE 3

Size and Composition of Households

Total No. of households	Single Member			Two or three members			Four to six members			Seven to nine members			Ten members and over		
	No. of households	Males	Females	No. of households	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)	(15)	(16)
25	2	1	1	9	11	12	9	22	20	5	19	20	...	...	...

TABLE 4

Households and Population by Religion, Sect, Sub-Sect and Caste/Tribe

Religion Caste/Tribe	Sect	Sub-sect	Not belonging to any sect or sub-sect	Sect unspecified	Total No. of house-holds	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Hindu								
1 Brahmin	Vaidiki	Velanadu	...	...	1	7	3	4
2 Chakali	Vaddi	...	...	...	1	4	3	1
3 Goudu(S.T.)	Vibudidar	...	...	...	1	9	4	5
		...	...	3	3	15	7	8
4 Jatapu (S. T.)	Dasulu	...	...	...	1	4	2	2
		...	...	5	5	15	7	8
5 Kalinga Komati	Vibudidar	...	...	...	1	8	4	4
6 Kapu	Gajula	...	...	...	2	12	7	5
7 Kevati	Vaddi	...	...	...	1	2	1	1
8 Konda Dhora (S.T.)	Rasakonda	...	...	...	1	3	2	1
9 Mahanti	Patnaik	...	...	...	1	7	3	4
10 Muli (Kammara) (S.T.)	...	...	...	1	1	2	1	1
11 Paidi (S.T.)	...	...	...	1	1	2	1	1
12 Savara (S.T.)	Kade	...	...	...	1	5	3	2
13 Sharabulu (Viswabrahmins)	...	...	...	1	1	4	2	2
14 Sundi	...	...	...	1	1	1	...	1
15 Telaga	...	...	...	1	1	3	2	1
16 Yanati Dhora	...	...	...	1	1	3	1	2
Total	...	...	...	**14**	**25**	**106**	**53**	**53**

S. T: Scheduled Tribe D. T. Denotified Tribe

S. C: Scheduled Caste

TABLE 5

Population by Caste / Tribe, Age Group and Sex

Caste / Tribe	Sex	Age group (in years) 0–4	5–9	10–14	15–19	20–24	25–29	30–34	35–39	40–44	45–49	50–54	55–59	60 & above	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
1 Brahmin	Males	...	...	...	...	1	1	...	...	...	...	...	...	1	3
	Females	...	...	2	1	...	...	...	...	...	1	...	...	...	4
2 Chakali	Males	...	1	1	...	...	...	...	...	...	1	...	...	...	3
	Females	...	...	...	...	...	...	...	1	...	...	...	...	...	1
3 Goudu	Males	2	...	1	...	...	1	1	1	2	...	1	...	2	11
	Females	3	2	...	...	2	1	2	...	...	1	...	1	1	13
4 Jatapu	Males	1	...	1	1	...	1	2	1	...	2	...	...	...	9
	Females	3	...	1	1	...	2	2	1	...	...	...	...	...	10
5 Kalinga Komati	Males	...	1	1	...	1	...	...	...	1	...	...	...	...	4
	Females	...	1	1	1	...	...	...	1	...	...	...	...	...	4
6 Kapu	Males	1	1	3	...	...	...	...	...	...	1	...	...	1	7
	Females	...	1	1	1	...	...	1	1	...	...	...	...	...	5
7 Kevati	Males	...	...	...	...	1	...	...	...	...	...	...	...	...	1
	Females	...	...	...	...	...	...	...	...	...	...	1	...	...	1
8 Konda Dhora	Males	1	...	...	...	...	...	...	...	...	...	1	...	...	2
	Females	...	...	...	...	...	...	...	...	1	...	...	...	...	1
9 Mahanti	Males	...	1	...	...	1	...	...	...	1	...	...	...	...	3
	Females	...	...	2	1	...	...	1	...	...	...	...	...	...	4
10 Muli	Males	...	...	...	...	...	...	1	...	...	...	...	...	...	1
	Females	...	...	...	...	...	1	...	...	...	...	...	...	...	1
11 Paidi	Males	...	...	...	...	...	...	1	...	...	...	...	...	...	1
	Females	...	...	...	...	...	...	...	1	...	...	...	...	...	1
12 Savara	Males	...	1	...	1	...	...	...	...	...	1	...	...	...	3
	Females	...	1	...	...	...	...	...	...	1	...	...	...	...	2
13 Sharabulu	Males	...	...	1	1	...	...	...	...	...	...	...	...	...	2
	Females	...	1	...	...	...	...	...	...	...	1	...	...	...	2
14 Sundi	Males	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Females	...	...	...	...	...	...	...	...	...	...	...	...	1	1
15 Telaga	Males	...	1	...	...	...	...	1	...	...	...	...	...	...	2
	Females	...	...	...	...	...	1	...	...	...	...	...	...	...	1
16 Yenati Dhora	Males	...	...	...	...	...	...	...	...	...	...	1	...	...	1
	Females	...	...	1	...	...	...	...	...	1	...	...	...	...	2
Total	**Males**	5	6	8	3	4	3	6	2	4	5	3	...	4	53
	Females	6	6	8	5	2	5	6	5	3	3	1	1	2	53

TABLE 6

Population by Age Group, and Marital Status

Age group (in years)	Total population			Never married		Married		Widowed		Divorced or separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
0-4	11	5	6	5	6	...	...	...	...	...	...
5-9	12	6	6	6	6	...	...	...	...	...	...
10-14	16	8	8	8	8	...	...	...	...	...	...
15-19	8	3	5	3	4	...	1	...	...	...	...
20-24	6	4	2	4	...	...	2	...	...	...	...
25-29	8	3	5	1	...	2	5	...	...	...	...
30-34	12	6	6	...	...	6	6	...	...	...	...
35-39	7	2	5	...	...	2	5	...	...	...	...
40-44	7	4	3	...	...	4	3	...	...	...	...
45-49	8	5	3	1	...	4	3	...	...	...	...
50-54	4	3	1	...	...	3	...	...	1	...	...
55-59	1	...	1	...	...	...	1	...	...	...	...
60 & above	6	4	2	...	...	4	2	...	...	...	...
Total	**106**	**53**	**53**	**28**	**24**	**25**	**28**	...	**1**	...	...

TABLE 7

Population by Caste/Tribe Age Group, Education and Sex

Caste/Tribe	Age group (in years)	Total			Illiterate		Literate w thout educational standard		Primary or Junior Basic		Matriculation or Higher Secondary		Intermediate or P. U. C.	
		P	M	F	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
1 Brahmin	10-14	2	...	2	...	...	...	...	...	2	...	...	...	...
	15-19	1	...	1	...	...	...	...	...	1	...	...	...	...
	20-24	1	1	...	...	...	...	...	...	...	...	...	1	...
	25-29	1	1	...	...	...	...	...	1	...	...	...	...	...
	45-49	1	...	1	...	1	...	...	...	...	...	...	...	...
	60 & above	1	1	...	...	...	...	...	1	...	...	...	...	...
	Total	**7**	**3**	**4**	...	**1**	...	...	**2**	**3**	...	...	**1**	...

P: Persons M: Males F: Females

—(Contd.)

TABLE 7 (*Contd.*)

Population by Caste/Tribe Age Group, Education and Sex

Caste/Tribe	Age group (in years)	Total			Illiterate		Literate without educational standard		Primary or Junior Basic		Matriculation or Higher Secondary		Intermediate or P. U. C.	
		P	M	F	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
2 Chakali	5- 9	1	1	...	1	...	...	...	...	...	...	...	...	...
	10-14	1	1	...	...	...	...	...	1	...	...	...	...	...
	35-39	1	...	1	...	1	...	...	...	...	...	...	...	...
	45-49	1	1	...	1	...	...	...	...	...	...	...	...	...
	Total	**4**	**3**	**1**	**2**	**1**	...	...	**1**	...	...	...	...	...
3 Goudu	0- 4	5	2	3	2	3	...	...	...	...	...	...	...	...
	5- 9	2	...	2	...	2	...	...	...	...	...	...	...	...
	10-14	1	1	...	1	...	...	...	...	...	...	...	...	...
	15-19	...	...	...	...	...	...	...	...	...	...	...	...	...
	20-24	2	...	2	...	2	...	...	...	...	...	...	...	...
	25-29	2	1	1	1	1	...	...	...	...	...	...	...	...
	30-34	3	1	2	...	2	1	...	...	...	...	...	...	...
	35-39	1	1	...	...	...	1	...	...	...	...	...	...	...
	40-44	2	2	...	2	...	...	...	...	...	...	...	...	...
	45-49	1	...	1	...	1	...	...	...	...	...	...	...	...
	50-54	1	1	...	...	...	1	...	...	...	...	...	...	...
	55-59	1	...	1	...	1	...	...	...	...	...	...	...	...
	60 & above	3	2	1	1	1	1	...	...	...	...	...	...	...
	Total	**24**	**11**	**13**	**7**	**13**	**4**	...	...	...	...	...	...	...
4 Jatapu	0- 4	4	1	3	1	3	...	...	...	...	...	...	...	...
	10-14	2	1	1	1	...	...	1	...	...	...	...	...	...
	15-19	2	1	1	1	1	...	...	...	...	...	...	...	...
	25-29	3	1	2	1	2	...	...	...	...	...	...	...	...
	30-34	4	2	2	2	2	...	...	...	...	...	...	...	...
	35-39	2	1	1	1	1	...	...	...	...	...	...	...	...
	45-49	2	2	...	2	...	...	...	...	...	...	...	...	...
	Total	**19**	**9**	**10**	**9**	**9**	...	**1**	...	...	...	...	...	...
5 Kalinga Komati	5- 9	2	1	1	1	...	...	...	...	1	...	...	...	...
	10-14	2	1	1	...	...	1	...	...	1	...	...	...	...
	15-19	1	...	1	...	1	...	...	...	...	...	...	...	...
	20-24	1	1	...	1	...	...	...	...	...	...	...	...	...
	35-39	1	...	1	...	1	...	...	...	...	...	...	...	...
	40-44	1	1	...	...	...	...	...	1	...	...	...	...	...
	Total	**8**	**4**	**4**	**2**	**2**	**1**	...	**1**	**2**	—	—	—	—

P: Persons M: Males F: Females

—(*Contd.*)

APPENDIX I

TABLE 7—(*Contd.*)

Population by Caste/Tribe Age Group, Education and Sex.

Caste/Tribe	Age group (in years)	Total			Illiterate		Literate without educational standard		Primary or Junior Basic		Matriculation or Higher Secondary		Intermediate or P. U. C.	
		P	M	F	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
6 Kapu	0- 4	1	1	...	1	...	...	...	...	...	...	...	...	...
	5- 9	2	1	1	...	1	...	...	1	...	...	...	...	...
	10–14	4	3	1	...	1	...	...	3	...	...	...	...	...
	15-19	1	...	1	...	...	...	...	...	1	...	...	...	...
	30-34	1	...	1	...	1	...	...	...	...	...	...	...	...
	35–39	1	...	1	...	1	...	...	...	...	...	...	...	...
	45–49	1	1	...	...	...	...	...	1	...	...	...	...	...
	60 & above	1	1	...	1	...	...	...	...	...	...	...	...	...
	Total	**12**	**7**	**5**	**2**	**4**	...	...	**5**	**1**	...	...	...	...
7 Kevati	20-24	1	1	...	1	...	...	...	...	...	...	...	...	...
	50-54	1	...	1	...	1	...	...	...	...	...	...	...	...
	Total	**2**	**1**	**1**	**1**	**1**	...	...	...	...	...	...	...	...
8 Konda Dhora	0- 4	1	1	...	1	...	...	...	...	...	...	...	...	...
	40–44	1	...	1	...	1	...	...	...	...	...	...	...	...
	50–54	1	1	...	1	...	...	...	...	...	...	...	...	...
	Total	**3**	**2**	**1**	**2**	**1**	...	...	...	...	...	...	...	...
9 Mahanti	5- 9	1	1	...	1	...	...	...	...	...	...	...	...	...
	10–14	2	...	2	...	...	...	...	...	2	...	...	...	...
	15–19	1	...	1	...	...	...	...	...	1	...	...	...	...
	20–24	1	1	...	...	...	...	...	1	...	...	...	...	...
	30–34	1	...	1	...	1	...	...	...	...	...	...	...	...
	40-44	1	1	...	...	...	...	...	1	...	...	...	...	...
	Total	**7**	**3**	**4**	**1**	**1**	...	...	**2**	**3**	...	...	...	...
10 Muli	25-29	1	...	1	...	1	...	...	...	...	...	...	...	...
	30–34	1	1	...	1	...	...	...	...	...	...	...	...	...
	Total	**2**	**1**	**1**	**1**	**1**	...	...	...	...	...	...	...	...
11 Paidi	30–34	1	1	...	1	...	...	...	...	...	...	...	...	...
	35-39	1	...	1	...	1	...	...	...	...	...	...	...	...
	Total	**2**	**1**	**1**	**1**	**1**	...	...	...	...	...	...	...	...

P: Persons M: Males F: Females

—(Contd.)

TABLE 7—(*Concld.*)

Population by Caste/Tribe Age Group, Education and Sex

Caste/Tribe	Age group (in years)	Total			Illiterate		Literate without educational standard		Primary or Junior Basic		Matriculation or Higher Secondary		Intermediate or P. U. C.	
		P	M	F	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
12 Savara	5- 9	2	1	1	1	1	...	...	...	...	...	...	...	...
	15-19	1	1	...	1	...	...	...	...	...	...	...	...	...
	40-44	1	...	1	...	1	...	...	...	...	...	...	...	...
	45-49	1	1	...	1	...	...	...	...	...	...	...	...	...
	Total	**5**	**3**	**2**	**3**	**2**	...	...	...	...	...	...	...	...
13 Sharabulu	5- 9	1	...	1	...	1	...	...	...	...	...	...	...	...
	10-14	1	1	...	1	...	...	...	...	...	...	...	...	...
	15-19	1	1	...	1	...	...	...	...	...	...	...	...	...
	45-49	1	...	1	...	1	...	...	...	...	...	...	...	...
	Total	**4**	**2**	**2**	**2**	**2**	...	...	...	...	...	...	...	...
14 Sundi	60 & above	1	...	1	...	1	...	...	...	...	...	...	...	...
	Total	**1**	...	**1**	...	**1**	...	...	...	...	...	...	...	...
15 Telaga	5- 9	1	1	...	1	...	...	...	...	...	...	...	...	...
	25-29	1	...	1	...	1	...	...	...	...	...	...	...	...
	30-34	1	1	...	1	...	...	...	...	...	...	...	...	...
	Total	**3**	**2**	**1**	**2**	**1**	...	...	...	...	...	...	...	...
16 Yenati Dhora	10-14	1	...	1	...	1	...	...	...	...	...	...	...	...
	40-44	1	...	1	...	1	...	...	...	...	...	...	...	...
	50-54	1	1	...	...	...	1	...	...	...	...	...	...	...
	Total	**3**	**1**	**2**	...	**2**	**1**	...	...	...	...	...	...	...
	Grand Total	**106**	**53**	**53**	**35**	**43**	**6**	**1**	**11**	**9**	...	...	**1**	...

P: Persons M: Males F: Females

TABLE 8

Population by Age Group, Education and Sex

Age group (in years)	Total			Illiterate		Literate without educational standard		Primary or Junior basic		Matriculation or Higher Secondary		Intermediate or P. U. C.	
	Persons	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)
0— 4	11	5	6	5	6	...	...	...	...	...	...	...	...
5— 9	12	6	6	4	5	1	...	1	1	...	...	...	...
10—14	16	8	8	4	2	...	1	4	5	...	...	...	...
15—19	8	3	5	3	2	...	...	...	3	...	...	...	...
20—24	6	4	2	2	2	...	...	1	...	...	...	1	...
25—29	8	3	5	2	5	...	...	1	...	...	...	...	...
30—34	12	6	6	5	6	1	...	...	...	...	...	...	...
35—39	7	2	5	1	5	1	...	...	...	...	...	...	...
40—44	7	4	3	2	3	...	...	2	...	...	...	...	...
45—49	8	5	3	4	3	...	...	1	...	...	...	...	...
50—54	4	3	1	1	1	2	...	...	...	...	...	...	...
55—59	1	...	1	...	1	...	...	...	...	...	...	...	...
60 & above	6	4	2	2	2	1	...	1	...	...	...	...	...
Total	**106**	**53**	**53**	**35**	**43**	**6**	**1**	**11**	**9**	...	...	**1**	...

TABLE 9

Household Heads by Caste/Tribe, Literacy, Age Group and Sex

Caste/Tribe	Sex	Illiterate								Literate					Total							
		25-29	30-34	35-39	40-44	45-49	50-54	55-59	60-& above	40-44	45-49	50-54	55-59	60-& above	25-29	30-34	35-39	40-44	45-49	50-54	55-59	60-& above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)
1 Brahmin	Males	...	...	...	...	...	...	...		...	...	...	...	1	...	...	...	...	...	...	...	1
	Females	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
2 Chakali	Males	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...
	Females	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
3 Goudu	Males	...	...	...	1	...	...	...	1	...	...	1	...	1	...	...	...	1	...	1	...	2
	Females	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4 Jatapu	Males	1	2	1	...	2	...	...	...	...	...	...	...	...	1	2	1	...	2	...	...	...
	Females	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5 Kalinga Komati	Males	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	1	...	...	...	...
	Females	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

—(Contd.)

TABLE 9—*(Concld.)*

Household Heads by Caste/Tribe, Literacy, Age Group and Sex

Caste/Tribe	Sex	Illiterate								Literate					TOTAL							
		25–29	30–34	35–39	40–44	45–49	50–54	55–59	60–& above	40–44	45–49	50–54	55–59	60–& above	25–29	30–34	35–39	40–44	45–49	50–54	55–59	60–& above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)
6. Kapu	Males	...	...	...	...	...	...	...	1	...	1	...	...	...	...	...	...	...	1	...	...	1
	Females	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
7. Kevati	Males	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Females	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...
8. Konda Dhora	Males	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...
	Females	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
9. Mahanthi	Males	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	1	...	...	...	...
	Females	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10. Muli	Males	...	1	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...
	Females	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
11. Paidi	Males	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Females	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...
12. Savara	Males	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...
	Females	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
13. Sharabulu	Males	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Females	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...
14. Sundi	Males	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Females	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	1
15. Telaga	Males	...	1	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...
	Females	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
16. Yenati Dhora	Males	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	1	...	...
	Females	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	Males	**1**	**4**	**1**	**1**	**4**	**1**	...	**2**	**2**	**1**	**2**	...	**2**	**1**	**4**	**1**	**3**	**5**	**3**	...	**4**
	Females	...	...	**1**	...	**1**	**1**		**1**	...	...	...	...	...	...	...	**1**	...	**1**	**1**	...	**1**

APPENDIX I

TABLE 10

Deaths by Tribe Marital Status, Sex and Age Group during the last Five Years, 1960–65

Tribe	Marital status	Males 0–4	Males 5–9	Males 10–59	Males 60 & above	Females 0–4	Females 5–9	Females 10–59	Females 60 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Jatapu	Never-married	...	...	...	...	...	1	...	...
	Married	...	...	...	...	...	...	...	...
	Widow	...	...	...	...	...	...	...	...
	Widower	...	...	...	...	...	...	...	...
	Separated	...	...	...	...	...	...	...	...
	Divorced	...	...	...	...	...	...	...	...

TABLE 11

Death by Causes, Age Group and Tribe during last Five Years, 1960–65

Tribea	Cause of death	Number of males 0–4	Number of males 5–9	Number of males 10–59	Number of males 60& above	Number of females 0–4	Number of females 5–9	Number of females 10–59	Number of females 60 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Jatapu	Fever	...	...	...	...	...	1	...	...

TABLE 12

Livelihood Classes

Location Code No. and name of village	Area in sq. miles	Occupied houses: No. of houses	Occupied houses: No. of households	Total No. of persons enumerated (including inmates of institutions and houseless persons): P	M	F	Inmates of institutions and houseless people: M	F	Literates: M	F	Agricultural classes: I-Cultivators of land wholly or mainly owned and their dependents: M	F	II-Cultivators of land wholly or mainly unowned and their dependents: M	F	III-Cultivating labourers and their dependents: M	F	IV-Non-cultivating owners of land, agricultural rent receivers and their dependents: M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
									1951 CENSUS									
128 Lakkaguda		157	157	645	331	314	...	...	34	6	214	190	5	6	69	74	...	...
									1965 SURVEY									
99 Lakkaguda		25	25	106	53	53	...	...	18	10	...	...	...	...	...	...	...	...

P: Persons M: Males F: Females

(Contd.)

TABLE 12—*(Concld.)*

Livelihood Classes

Location Code No. and name of village	Non-agricultural classes: Persons (including dependents) who derive their principal means of livelihood from: V-Production other than cultivation: M	F	VI-Commerce: M	F	VII-Transport: M	F	VIII-Other services and miscellaneous sources: M	F
(1)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)
			1951 CENSUS					
128 Lakkaguda	30	26	7	7	...	...	6	11
			1965 SURVEY					
99 Lakkaguda	...	...	...	...	...	...	...	...

P: Persons M: Males F: Females

APPENDIX I

TABLE 13

1961 Primary Census Abstract

Location Code No.	Name of village	Area of village (in sq. miles)	Occupied residential houses		Total No. of persons enumerated (including inmates of institutions and houseless persons)			Scheduled Castes		Scheduled Tribes		Houseless population	
			No. of houses	No. of households	P	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
99	Lakkaguda	...	107	107	491	262	229	20	14	142	119	...	...

—(Contd.)

TABLE 13 *(Contd).*

1961 Primary Census Abstract

Location Code No.	Name of village	Institutional population		Literate and education persons		Workers: Total workers (I - IX)		I As Cultivator		II As Agricultural labourer		III In mining, quarrying, livestock, forestry, fishing, hunting and plantations, orchards and allied activities		IV Household industry	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)
99	Lakkaguda	...	...	81	25	172	135	51	32	60	76	21	...	29	24

—(Contd.)

TABLE 13 *(Concld).*

1961 Primary Census Abstract

Location Cade No.	Name of village	Workers (Concld.): V In manufacturing other than household industry		VI In construction		VII In trade and commerce		VIII In transport storage and communications		IX In other services		X Non-workers	
		M	F	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(29)	(30)	(31)	(32)	(33)	(34)	(35)	(36)	(37)	(38)	(39)	(40)
99	Lakkaguda	1	...	2	...	3	2	...	...	5	1	90	94

P: Persons M: Males F: Females

TABLE 14

Workers and Non-workers by Age Group and Sex

Age Group (in years)	Total			Total Workers			Total Non-Workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
0— 4	11	5	6	...	...	...	11	5	6
5— 9	12	6	6	...	...	...	12	6	6
10—14	16	8	8	2	1	1	14	7	7
15—19	8	3	5	4	3	1	4	...	4
20—24	6	4	2	5	3	2	1	1	...
25—29	8	3	5	8	3	5	...	...	...
30—34	12	6	6	12	6	6	...	...	...
35—39	7	2	5	5	2	3	2	...	2
40—44	7	4	3	7	4	3	...	...	...
45—49	8	5	3	7	5	2	1	...	1
50—54	4	3	1	4	3	1	...	...	...
55—59	1	...	1	1	...	1	...	...	...
60 & above	6	4	2	5	3	2	1	1	...
Total	**106**	**53**	**53**	**60**	**33**	**27**	**46**	**20**	**26**

P: Persons M: Males F: Females

TABLE 15

Workers by Age Group, Occupation and Sex

Age group (in years)	Astrologer			Government employee (Clerk)			Trader *(Kirana)*			Cultivator			Attached Agricultural Labourer		
	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)
0— 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5— 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10—14	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...
15—19	...	...	...	...	...	...	...	...	...	...	...	...	2	2	...
20—24	...	...	...	1	1	...	1	1	...	1	...	1	...	...	...
25—29	...	...	...	...	...	...	...	...	...	1	...	1	...	...	...
30—34	...	...	...	...	...	...	1	...	1	3	2	1	...	...	...
35—49	...	...	...	...	...	...	...	...	...	2	1	1	...	...	...
40—44	...	...	...	...	...	...	2	2	...	2	2	...	...	...	...
45—49	...	...	...	...	...	...	...	...	...	2	2	...	1	1	...
50—54	...	...	...	...	...	...	...	...	...	2	2	...	...	...	...
55—59	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
60 & above	1	1	...	...	...	...	...	...	...	1	1	...	...	...	...
Total	**1**	**1**	**...**	**1**	**1**	**...**	**4**	**3**	**1**	**14**	**10**	**4**	**4**	**4**	**...**

P: Persons M: Males F: Females

—(Contd.)

TABLE 15 *(Concld.)*

Workers by Age Group, Occupation and Sex

Age Group (in years)	Mason			Milk Vendor			Casual Labourer			Washerman			Beggar		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
(1)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)
0— 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5— 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10—14	...	...	...	...	...	...	1	...	1	...	...	...	...	...	...
15—19	...	...	...	...	...	...	2	1	1	...	...	...	...	...	...
20—24	...	...	—	...	...	...	2	1	1	...	...	...	...	...	...
25—29	...	...	...	1	...	1	6	3	3	...	...	...	...	...	...
30—34	1	1	...	1	...	1	6	3	3	...	...	...	...	...	...
35—39	...	...	...	...	...	...	2	1	1	1	...	1	...	...	...
40—44	...	...	...	...	...	...	3	...	3	...	...	...	...	...	...
45—49	...	...	...	1	...	1	2	1	1	1	1	...	...	...	...
50—54	...	...	...	...	...	...	2	1	1	...	...	...	...	...	...
55—59	...	...	...	...	...	...	1	...	1	...	...	...	...	...	...
60 & above	...	...	...	2	1	1	...	...	...	...	...	...	1	...	1
Total	**1**	**1**	...	**5**	**1**	**4**	**27**	**11**	**16**	**2**	**1**	**1**	**1**	...	**1**

P : Persons M : Males F : Females

TABLE 16

Workers engaged in Industry, Business, Cultivation and other Services belonging to the Household by Age Group and Sex

Age group (in years)	Total			Working in Industry belonging to the household			Working in business belonging to the household			Working in cultivation belonging to the household			Working in other services belonging to the household		
	Persons	Males	Females	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)	15)	(16)
0–4	....	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5–9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10–14	2	1	1	...	...	...	...	...	...	...	...	...	2	1	1
15–19	4	3	1	...	...	...	...	...	...	...	...	...	4	3	1
20–24	5	3	2	...	...	...	1	1	...	1	...	1	3	2	1
25–29	8	3	5	...	...	...	1	...	1	1	...	1	6	3	3
30–34	12	6	6	...	...	...	2	...	2	3	2	1	7	4	3
35–39	5	2	3	...	...	...	...	...	...	2	1	1	3	1	2
40–44	7	4	3	...	...	...	2	2	...	2	2	...	3	...	3
45–49	7	5	2	...	...	...	1	...	1	2	2	...	4	3	1
50–54	4	3	1	...	...	...	...	...	...	2	2	...	2	1	1
50–59	1	...	1	...	...	...	...	...	...	...	...	...	1	...	1
60 & above	5	3	2	...	...	...	2	1	1	1	1	...	2	1	1
Total	**60**	**33**	**27**	...	...	...	**9**	**4**	**5**	**14**	**10**	**4**	**37**	**19**	**18**

TABLE 17

Non-workers by Age Group, Sex and Nature of Activity

Age group (in years)	Total No. of non-workers			Persons engaged in household duties only			Full time students or children attending school			Dependants		
	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)
0–4	11	5	6	...	...	...	...	...	...	11	5	6
5–9	12	6	6	...	...	...	2	1	1	10	5	5
10–14	14	7	7	...	...	...	11	5	6	3	2	1
15–19	4	...	4	...	...	...	2	...	2	2	...	2
20–24	1	1	...	...	...	...	...	...	...	1	1	...
25–29	...	...	...	...	...	...	...	...	...	...	...	...
30–34	...	...	...	...	...	...	...	...	...	...	...	...
35–39	2	...	2	2	...	2	...	...	...	...	...	...
40–44	...	...	...	...	...	...	...	...	...	...	...	...
45–49	1	...	1	1	...	1	...	...	...	...	...	...
50–54	...	...	...	...	...	...	...	...	...	...	...	...
55–59	...	...	...	...	...	...	...	...	...	...	...	...
60 & above	1	1	...	...	...	...	...	...	...	1	1	...
Total	46	20	26	3	...	3	15	6	9	28	14	14

TABLE 18

Households engaged in Cultivation, Industry or Business belonging to the Household

Total No. of households	Households engaged in cultivation run by the household	Households engaged in industry run by the household	Households engaged in business run by the household	Households engaged in cultivation industry & business	Households engaged in cultivation & industry	Households engaged in cultivation & business	Households engaged in industry & business	Households not running cultivation. industry or business
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
25	8	...	3	...	...	...	...	14

APPENDIX I

TABLE 19

Traditional occupation by Households

Name of traditional occupation	Number of households
(1)	(2)
1 Astrologer	1
2 Trader (*Kirana*)	1
3 Cultivator	11
4 Attached agricultural labourer	1
5 Blacksmith	1
6 Goldsmith	1
7 Mason	1
8 Milk vendor	2
9 Casual labourer	5
10 Washerman	1
Total	**25**

TABLE 20

Place of Occupation

Occupation	Local		Gummalakshmipuram (1 mile)		Koraput (110 miles)	
	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Astrologer	1	...	...	...	...	...
2 Government employee (clerk)	...	...	...	...	1	...
3 Trader (*Kirana*)	3	1	...	...	...	...
4 Cultivator	10	4	...	...	...	...
5 Attached agricultural labourer	4	3	...	...	...	...
6 Mason	1	...	...	...	...	...
7 Milk vendor	1	3	...	1	...	...
8 Casual labourer	9	15	2	1	...	...
9 Washerman	1	1	...	...	...	...
10 Beggar	...	1	...	...	...	...
Total	**30**	**28**	**2**	**2**	**1**	...

M: Males F: Females

TABLE 21

Occupational Mobility, Cause of Change and Contentment during 1964–65 by Caste/Tribe

Caste/Tribe	From traditional occupation	No. of households changing over	To contemporary main occupation	No. of households changing traditional occupation		
				Voluntarily	Forced by circumstances	Other reasons
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Goudu	Milk vendor	1	Cultivator	1	...	...
2 Jatapu	Cultivator	1	Casual labourer	1	...	...
3 Kevati	Cultivator	1	Casual labourer	...	1	...
4 Mahanti	Cultivator	1	Trader (*Kirana*)	1	...	...
5 Muli	Blacksmith	1	Casual labourer	...	1	...
6 Sharabulu	Goldsmith	1	Casual labourer	...	1	...
7 Sundi	Cultivator	1	Beggar	...	...	1
	Total	**7**		**3**	**3**	**1**

TABLE 22

Occupational Mobility—Nature of Aspiration

Occupation	No. of persons in the occupation	Number of persons who want their sons to be				
		In the same occupation as in Col. (1)	Government service	Cultivator	Teacher	Having no sons
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Astrologer	1	...	1	...	...	...
2 Trader (*Kirana*)	2	...	2	...	...	...
3 Cultivator	8	4	1	...	1	2
4 Attached agricultural labourer	1	...	...	...	...	1
5 Mason	1	...	1	...	...	...
6 Milk vendor	1	1	...	...	...	...
7 Casual labourer	9	4	...	1	...	4
8 Washerman	1	. .	1	...	...	...
9 Beggar	1	...	...	1	...	...
Total	**25**	**9**	**6**	**2**	**1**	**7**

TABLE 23

Distribution of Households by Main Occupation and Caste/Tribe

Main Occupation	No. of households	Caste/Tribe: Brahmin	Chakali	Goudu	Jatapu	Kalinga Komati	Kapu	Kevati
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 Astrologer	1	1	...	...	...	...	...	...
2 Trader (*Kirana*)	2	...	...	...	...	1	...	...
3 Cultivator	8	...	...	3	1	...	2	...
4 Attached agricultural labourer	1	...	...	...	1	...	...	...
5 Mason	1	...	...	...	...	...	...	...
6 Milk vendor	1	...	...	1	...	...	...	...
7 Casual labourer	9	...	...	...	4	...	...	1
8 Washerman	1	...	1	...	...	...	...	...
9 Beggar	1	...	...	...	...	...	...	...
Total	**25**	**1**	**1**	**4**	**6**	**1**	**2**	**1**

—(Contd.)

TABLE 23 (*Concld.*)

Distribution of Households by Main Occupation and Caste/Tribe

Main Occupation	Caste/Tribe: Konda Dhora	Mahanti	Muli	Paidi	Savara	Sharabulu	Sundi	Telaga	Yenati Dhora
(1)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
1 Astrologer	...	...	...	...	...	...	...	...	...
2 Trader (*Kirana*)	...	1	...	...	...	...	...	...	...
3 Cultivator	1	...	...	...	1	...	...	...	...
4 Attached agricultural labourer	...	...	...	...	...	...	...	...	...
5 Mason	...	...	...	...	...	...	...	1	...
6 Milk vendor	...	...	...	...	...	...	...	...	...
7 Casual labourer	...	...	1	1	...	1	...	...	1
8 Washerman	...	...	...	...	...	...	...	...	...
9 Beggar	...	...	...	...	...	...	1	...	...
Total	**1**	**1**	**1**	**1**	**1**	**1**	**1**	**1**	**1**

TABLE 24

Combination of Occupations

	Main Occupation	Total No. of house-holds	Subsidiary occupation group							
			Priesthood	Cultivator	Casual labourer	Milk vendor	Agricultural labourer	*Kondapodu* cultivator	*Ejjodu*	Carpenter
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
			NUMBER OF HOUSEHOLDS							
1	Astrologer	1	1	...	...	...	...	...	...	...
2	Trader (*Kirana*)	2	...	...	...	...	...	...	...	...
3	Cultivator	8	...	...	1	3	1	1	...	...
4	Attached agri-cultural labourer	1	...	...	...	...	...	...	...	...
5	Mason	1	...	...	...	...	...	...	...	...
6	Milk vendor	1	...	...	1	...	...	...	...	...
7	Casual labourer	9	...	...	...	...	...	...	1	1
8	Washerman	1	...	1	...	...	...	...	...	...
9	Beggar	1	...	...	...	...	...	...	...	...
	Total	**25**	**1**	**1**	**2**	**3**	**1**	**1**	**1**	**1**

TABLE 25

Main Occupation, per capita Annual Household Income and Family Type

	Main Occupation	Per capita annual household income ranges (in rupees)											
		1 — 50				51 — 100				101 — 200			
		S	I	J	O	S	I	J	O	S	I	J	O
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
		NUMBER OF HOUSEHOLDS											
1	Astrologer	...	...	...	...	...	...	...	...	...	...	...	...
2	Trader (*Kirana*)	...	...	...	...	...	...	...	...	1	...	...	...
3	Cultivator	...	...	...	...	1	...	...	...	...	...	1	...
4	Attached agricultural labourer	...	...	...	...	...	...	...	...	...	...	...	1
5	Mason	...	...	...	...	...	...	...	...	...	...	...	...
6	Milk vendor	...	...	...	...	...	...	...	...	...	...	1	...
7	Casual labourer	...	...	...	...	2	...	...	1	1	...	...	2
8	Washerman	...	...	...	...	...	...	...	...	...	...	...	...
	Total	...	...	...	...	**3**	...	...	**1**	**2**	...	**2**	**3**

—(Contd.)

TABLE 25—*(Concld.)*

Main Occupation, per capita Annual Household Income and Family Type

Main Occupation	*Per capita annual household income ranges (in rupees)*												Total
	201 — 300				301 — 500				501 & above				
	S	I	J	O	S	I	J	O	S	I	J	O	
(1)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)
	NUMBER OF HOUSEHOLDS												
1 Astrologer	1	...	...	...	...	...	...	...	...	...	...	...	1
2 Trader (*Kirana*)	1	...	...	...	...	...	...	...	...	...	...	...	2
3 Cultivator	3	...	...	...	2	...	1	...	...	...	...	...	8
4 Attached agricultural labourer	...	...	...	...	...	...	...	...	...	...	...	...	1
5 Mason	...	...	...	...	...	...	...	...	1	...	...	...	1
6 Milk vendor	...	...	...	...	...	...	...	...	...	...	...	...	1
7 Casual labourer	3	...	...	...	...	...	...	...	...	...	...	...	9
8 Washerman	...	...	...	...	...	...	...	...	1	...	...	...	1
Total	**8**	...	...	...	**2**	...	**1**	...	**2**	...	...	...	**24**

Note :—*One householder is a beggar and hence has no fixed income*

N. B.:—'S' represents simple family (husband, wife and unmarried children)
'I' represents intermediate family (married couple and unmarried brother/sister and one of the parents)
'J' represents joint family (married couple with married sons/daughters or with married brothers/sisters)
'O' represents other family types

TABLE 26

Area Under Cultivation by Caste/Tribe and Households

Extent in acres	Number of households by Caste/Tribe	
	Goudu	Savara
(1)	(2)	(3)
3 & below	3	1
3·1–5	...	...
5·1–7	...	...
7·1–9	...	...
Total	**3**	**1**

TABLE 27

Effect of Land Reforms by Caste/Tribe and Households

Brief indication of the manner of benefit or effect	Caste/Tribe and Households															
	Brahmin	Chakali	Goudu	Jatapu	Kalingakomati	Kapu	Kevati	Konda Dhora	Mahanti	Muli	Paidi	Savara	Sharabulu	Sundi	Telaga	Yenati Dhora
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
	NUMBER OF HOUSEHOLDS															
1 Abolition of Zamindary (Without giving compensation the Government has taken over his lands)	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
2 Tenancy Legislation	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
3 Land Ceiling Legislation	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4 Assignment or acquisition of house sites																
(i) Owned	1	1	4	5	1	2	1	1	1	1	1	1	...	1	1	1
(ii) Rented	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...

TABLE 28

Livestock Statistics by Caste

Caste	Milch cattle		Draught bullock		Goat/sheep	
	No. of households owning	Total number	No. of households owning	Total number	No. of households owning	Total number
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Goudu	4	21	3	6	2	10

TABLE 29

Types of Business run by Households

Name of business	Number of households
(1)	(2)
1 *Kirana*	2
2 Milk	1
Total	**3**

APPENDIX I

TABLE 30

Traditional Industry by Households

	Traditional industry	Number of households
	(1)	(2)
1	Carpenter	1
2	Blacksmith	1
3	Goldsmith	1
	Total	**3**

TABLE 31

Material Culture—Possession of Bedding Material and Furniture by Caste/Tribe and Households

		Number of households possessing												
	Caste/Tribe	Cot	Carpet	Bed	Quilt	Bed sheet	Blan-kets	Chair	Mirror	Pillow	*Bhosha-nam*	Table	Bench	Stool
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
1	Brahmin	1	...	1	...	1	1	...	1	1	...	...	...	...
2	Chakali	1	...	...	1	...	1	...	...	...	...	...	...	...
3	Goudu	4	...	...	2	2	1	...	4	...	2	...	...	...
4	Jatapu	4	...	...	...	...	...	...	...	...	...	...	...	...
5	Kalinga Komati	1	1	...	1	...	...	1	1	1	1	...	...	...
6	Kapu	2	...	1	1	1	2	4	2	2	...	1	1	1
7	Kevati	1	...	...	...	...	...	...	1	...	...	...	...	...
8	Konda Dhora	1	...	...	1	1	...	...	1	1	...	...	...	...
9	Mahanti	1	...	1	...	...	1	...	1	1	...	...	...	...
10	Muli	1	...	...	...	...	1	...	...	...	...	...	...	...
11	Paidi	1	...	...	...	1	...	1	1	1	...	...	...	...
12	Savara	1	...	...	...	...	...	...	...	...	...	...	...	...
13	Shara-bulu	1	...	...	1	1	...	...	1	...	...	...	...	...
14	Sundi	1	...	...	1	...	...	...	...	...	...	...	...	...
15	Telaga	1	...	...	...	...	...	...	1	...	...	...	...	...
16	Yenati Dhora	1	...	...	...	...	...	...	1	...	...	...	...	...
	Total	**23**	**1**	**3**	**8**	**7**	**7**	**6**	**15**	**7**	**3**	**1**	**1**	**1**

TABLE 32

Material Culture—Possession and Use of Furniture and Consumer Goods and Services by Caste/Tribe and Households

Particulars	Brahmin	Chakali	Goudu	Jatapu	Kalinga Komati	Kapu	Kevati	Konda Dhora	Mahanti	Muli	Paidi	Savara	Sharabulu	Sundi	Telaga	Yenati Dhora
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
							NUMBER OF HOUSEHOLDS									
Fuel and lighting																
1 Firewood	1	1	4	6	1	2	1	1	1	1	1	1	1	...	1	1
2 *Kerosene buddi*	1	1	4	5	1	2	1	1	1	1	1	...	1	1	1	1
3 Hurricane lantern	1	1	4	...	1	2	...	1	1	...	...	...	...	...	...	1
4 Petromax light	...	...	...	...	1	...	...	1	1	...	...	...	...	...	...	...
5 Torchlight	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Utensils																
1 Brass	1	1	4	2	1	2	...	1	1	1	...	...	...	...	...	...
2 Stainless steel	1	...	...	...	1	2	...	1	...	...	...	...	...	...	...	...
3 Glasses	1	...	4	4	1	2	...	1	1	1	1	...	1	...	1	1
4 Earthen	1	1	4	6	1	2	1	1	1	1	1	1	1	...	1	1
5 Bell metal	...	1	4	5	1	2	1	1	1	1	...	...	...	...	1	...
6 German silver	...	...	...	1	...	...	1	...	...	...	...	...	...	...	...	...
7 Aluminium	...	...	...	...	1	...	...	1	...	...	1	...	...	...	...	...
8 Bronze	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...
Other consumer goods and service																
1 Toilet soap	1	1	3	...	1	2	...	1	1	...	...	...	...	...	1	...
2 Washing soap	1	...	3	...	1	2	...	1	1	...	...	...	...	...	1	...
3 Using washerman	1	...	4	...	1	2	1	1	1	...	...	...	...	...	...	1
4 Using barber	1	1	4	5	1	2	...	1	1	1	...	...	...	...	1	1

TABLE 33

Material Culture—Consumption Habits by Annual Household Income and Households by Caste/Tribe

Caste/Tribe	No. of households that use mosquito curtain	No. of households that do not use mosquito curtain having annual income (in Rs.) of					No. of households that use toilet/washing soap having annual income (in Rs.) of				
		1201 & above	901–1200	601–900	301–600	300 & below	1201 & above	901–1200	601–900	301–600	300 & below
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1 Brahmin	...	1	...	...	...	...	1	...	...	...	...
2 Chakali	...	1	...	...	...	...	1	...	...	...	...
3 Goudu	...	3	...	...	1	...	3	...	...	...	...
4 Jatapu	...	...	...	1	4	1	...	...	...	...	...
5 Kalinga Komati	...	...	1	...	...	...	...	1	...	...	...
6 Kapu	...	1	1	...	...	...	1	1	...	...	...
7 Kevati	...	...	...	...	1	...	...	...	...	...	...
8 Konda Dhora	...	...	1	...	...	...	...	1	...	...	...
9 Mahanti	...	1	...	...	...	...	1	...	...	...	...
10 Muli	...	...	...	...	1	...	...	...	...	...	...
11 Paidi	...	...	...	...	1	...	...	...	...	...	...
12 Savara	...	...	...	...	1	...	...	...	...	...	...
13 Sharabulu	...	...	...	...	1	...	...	...	...	1	...
14 Sundi	...	...	...	...	...	...	...	...	...	...	...
15 Telaga	...	1	...	...	...	...	1	...	...	...	...
16 Yenati Dhora	...	...	...	...	1	...	...	...	...	...	...
Total	...	**8**	**3**	**1**	**11**	**1**	**8**	**3**	...	**1**	...

—(Contd.)

TABLE 33 *(Concld.)*

Material Culture—Consumption Habits by Annual Household Income and Households by Caste/Tribe

Caste/Tribe	No. of households that do not use toilet/washing soap having annual income (in Rs.) of					No. of households that send clothes to washerman having annual income (in Rs.) of					No. of households that do not send clothes to washerman having annual income (in Rs.) of				
	1201 & above	901-1200	601-900	301-600	300 & below	1201 & above	901-1200	601-900	301-600	300 & below	1201 & above	901-1200	601-900	301-600	300 & below
(1)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)
1 Brahmin	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
2 Chakali	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...
3 Goudu	...	...	...	1	...	3	...	...	1	...	...	...	...	...	...
4 Jatapu	...	...	1	4	1	...	...	...	...	...	...	...	1	4	1
5 Kalinga Komati	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...
6 Kapu	...	...	...	...	...	1	1	...	...	...	...	...	...	...	...
7 Kevati	...	...	...	1	...	...	...	...	1	...	...	...	...	...	...
8 Konda Dhora	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...
9 Mahanti	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
10 Muli	...	...	...	1	...	...	...	...	...	...	...	...	...	1	...
11 Paidi	...	...	...	1	...	...	...	...	...	...	...	...	...	1	...
12 Savara	...	...	...	1	...	...	...	...	...	...	...	...	...	1	...
13 Sharabulu	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...
14 Sundi	...	...	...	...	...	...	...	...	...	...	...	...		...	...
15 Telaga	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...
16 Yenati-Dhora	...	...	...	1	...	...	...	...	1	...	...	...	...	...	...
Total	...	...	1	10	1	6	3	...	3	...	2	...	1	8	1

TABLE 34

Budgetary Position of Households by Main Occupation

	Main Occupation	No. of house-holds	No. of Per-sons	In-come	Expen-diture	No. of house-holds with sur-plus bud-get	Amo-unt of sur-plus	No. of house-holds with bala-nced bud-get	No. of house-holds with defi-cit bud-get	Amo-unt of defi-cit	Sale value of assets dur-ing cur-rent year	Purchase value of assets dur-ing curr-rent year	Occupation at house-hold aver-age income	Occupational house-hold average expen-diture
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
				Rs. P.	Rs. P.		Rs. P.			Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
1	Astrologer	1	7	1,980.00	1,941.00	1	39.00	...	...	...	...	...	1,980.00	1,941.00
2	Trader (*Kirana*)	2	15	3,200.00	4,149.00	...	...	...	2	949.00	...	...	1,600.00	2,074.50
3	Cultivator	8	43	10,700.00	11,772.00	2	146.00	...	6	1,218.00	1,720.00	2,215.00	1,337.50	1,471.50
4	Attached Agricultural labourer	1	3	600.00	757.00	...	...	...	1	157.00	...	...	600.00	757.00
5	Mason	1	3	2,000.00	1,614.00	1	386.00	...	...	...	...	...	2,000.00	1,614.00
6	Milk seller	1	4	560.00	669.00	...	...	...	1	109.00	...	...	560.00	669.00
7	Casual labourer	9	26	3,180.00	4,701.00	...	...	...	9	1,050.00	...	...	353.33	522.33
8	Washerman	1	4	2,100,00	2,150.50	...	...	...	1	50.50	...	...	2,100.00	2150.50
	Total	**24**	**105**	**24,320.00**	**27,753.50**	**4**	**571.00**	...	**20**	**3,533.50**	**1,720.00**	**2,215.00**	**1,013.33**	**1.156.40**

Note:— One house holder is a beggar and he has no fixed income.

TABLE 35

Annual Expenditure on Education by Caste and Households

	Caste	Number of households spending annually (in Rs.) Below 25	25-50	51-100	101-200	201-300	301-400	401-500	501-600	601-700
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1	Brahmin	...	...	1	...	...	...	...	...	...
2	Kalinga Komati	...	...	1	...	...	...	...	...	...
3	Kapu	...	...	1	...	...	...	...	...	...
	Total	...	...	**3**	...	...	...	...	...	...

TABLE 36

Indebtedness by Annual Household Income and Households

Annual income group (in Rs.)	Total No. of households	No. of households in debt and total amount of debt		Percentage of Col. (3) to Col. (2)	Average indebtedness for household in debt
		Number of households	Total debt		
(1)	(2)	(3)	(4)	(5)	(6)
300 & below	1	...	...	...	...
301-600	11	7	1,000	63.63%	142.86
601-900	1	1	100	100%	100.00
901-1200	3	2	1,300	66.66%	650.00
1201 & above	8	3	920	37.50%	306.66
Total	**24**	**13**	**3,320**	**54.17**	**255.38**

TABLE 37

Indebtedness by Cause, Amount and Households

	Caste	Amount of debt	Number of households in debt	Percentage of debt due to cause to the total amount of debt
	(1)	(2)	(3)	(4)
1	Purchase of land	400	1	12.05
2	Marriage	300	1	9.04
3	Ordinary wants	820	7	24.70
4	Purchase of livestock	800	3	24.09
5	Business run by the household	1,000	1	30.12
	Total	**3,320**	**13**	**100.00**

APPENDIX I

TABLE 38

Number of Debtors by Caste/Tribe

Period	Caste/Tribe	Debtors	
		Number	Amount borrowed
(1)	(2)	(3)	(4)
1951-61	Jatapu	1	100
	Kalinga Komati	1	1,000
	Muli	1	100
1961-62	Brahmin	1	50
	Chakali	1	400
	Jatapu	1	100
1962-63	Goudu	1	300
1963-64	Brahmin	1	70
	Jatapu	1	40
	Konda Dhora	1	200
1964-65	Goudu	1	400
	Konda Dhora	1	100
	Savara	1	60
	Sharabulu	1	200
	Yenati Dhora	1	200
	Total	**15**	**3,320**

TABLE 39

Credit Agency and Rate of Interest by Number of Households and Amount

Period	Agency	Rate of interest							
		Interest free		4-6 per cent		12-15 per cent		15-20 per cent	
		No. of house-holds	Amount	No. of house-holds	Amount	No. of house-holds	Amount	No. of house-holds	Amount
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
			Rs.		Rs.		Rs.		Rs.
1951-61	Private money lender	2	200	...	...	1	1,000	...	...
1961-62	,,	1	50	...	...	1	400	1	100
1962-63	,,	...	...	...	...	1	300	...	...
1963-64	,,	2	110	1	200	...	...	...	...
1964-65	,,	1	200	1	100	2	600	1	60
	Total	**6**	**560**	**2**	**300**	**5**	**2,300**	**2**	**160**

TABLE 40

Sale and Purchase Value of Assets during last Thirty Years, 1935–64 and 1964–65

Particulars	Sale value of assets				Purchase value of assets			
	During 29 years (1935–64)		During current year (1964–65)		During 29 years (1935–64)		During current year (1964–65)	
	Households	Amount	Households	Amount	Households	Amount	Households	Amount
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 Land .	2	2,200	...	...	5	11,250	1	1,900
2 Livestock .	...	...	1	420	2	440	2	515
3 Jewellery .	2	540	1	1,300	2	2,300	...	...
4 Buildings .	...	...	...	...	1	150	...	...
Total	**4**	**2,740**	**2**	**1,720**	**10**	**14,140**	**3**	**2,415**

TABLE 41

Capital Formation by Caste/Tribe and Households during last Thirty Years, 1935–65

Particulars of capital formation	Caste/Tribe: Brahmin		Chakali		Goudu		Jatapu	
	Value of capital formation	No. of households	Value of capital formation	No. of households	Value of capital formation	No. of households	Value of capital formation	No. of households
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
	Rs.		Rs.		Rs.		Rs.	
1 Land .	3,000	1	1,250	1	1,900	1	...	...
2 Livestock .	...	...	...	...	615	2	140	1
3 Jewellery .	800	1	...	...	...	...	...	...
4 Buildings .	...	...	...	...	...	...	...	...
Total	**3,800**	**2**	**1,250**	**1**	**2,515**	**3**	**140**	**1**

—(Contd.)

TABLE 41 *(Concld).*

Capital Formation by Caste/Tribe and Households during last Thirty Years, 1935–65

Particulars of capital formation	Caste/Tribe: Kalinga Komati		Kapu		Konda Dhora		Mahanti	
	Value of capital formation	No. of households	Value of capital formation	No. of households	Value of capital formation	No. of households	Value of capital formation	No. of households
(1)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
	Rs.		Rs.		Rs.		Rs.	
1 Land .	...	...	6,000	2	...	...	1,000	1
2 Livestock .	...	...	...	...	200	1	...	...
3 Jewellery .	...	...	...	...	...	...	1,500	1
4 Buildings .	150	1	...	...	...	...	...	...
Total	**150**	**1**	**6,000**	**2**	**200**	**1**	**2,500**	**2**

APPENDIX I

TABLE 42

1.	Number of households which have cleared debts which existed prior to 10 years from the income of the household	...
2.	Total extent of debts cleared under item 1 by all the households together	...
3.	No of households which have during the last 10 years,	...
	(a) acquired any property and/or	10
	(b) made any savings in cash and/or	...
	(c) invested capital in any new undertaking or building except where it is wholly from any debt incurred for the purpose and/for the proceeds of any sale of property	Rs. 700
4.	The approximate total money value of items 3 (a) to 3 (c) of all the households together deducting the portion covered by debts and/or the proceeds of the sale of any property	Rs. 12,755

TABLE 43

Nature of Family by Caste/Tribe

	Caste/Tribe	Total No. of households	Types of families living in the households			
			Simple	Intermediate	Joint	Others
	(1)	(2)	(3)	(4)	(5)	(6)
1	Brahmin	1	1	...	...	...
2	Chakali	1	1	...	...	...
3	Goudu	4	1	...	3	...
4	Jatapu	6	4	...	...	2
5	Kalinga Komati	1	1	...	...	...
6	Kapu	2	2	...	...	...
7	Kevati	1	...	...	...	1
8	Konda Dhora	1	1	...	...	...
9	Mahanti	1	1	...	...	...
10	Muli	1	1	...	...	...
11	Paidi	1	1	...	...	...
12	Savara	1	1	...	...	...
13	Sharabulu	1	...	...	...	1
14	Sundi	1	...	...	...	1
15	Telaga	1	1	...	...	...
16	Yenati Dhora	1	1	...	...	...
	Total	**25**	**17**	...	**3**	**5**

Simple family : Consists of husband, wife and unmarried children

Intermediate : Married couple and unmarried brother/sister and one of the parents

Joint : Married couple with married sons/daughters or with married brothers/sisters

Others : Other family types

TABLE 44

Mother Tongue and other Languages Spoken

Language	Persons	Males	Females
(1)	(2)	(3)	(4)
I Mother Tongue			
1 Telugu	67	35	32
2 Oriya	34	15	19
3 Savara	5	3	2
Total	**106**	**53**	**53**
II Other Languages Spoken			
1 English	5	3	2
2 Hindi	1	1	...
3 Oriya	9	6	3
4 Sanskrit	1	1	...
5 Telugu	31	15	61

TABLE 45

Cultural Life of the Village

Caste/Tribe	No. of households	No. of households participating/associating with	
		Library	Reading newspaper
(1)	(2)	(3)	(4)
1 Brahmin	1	1	1
2 Jatapu	6	1	...
3 Kapu	2	1	...
4 Konda Dhora	1	1	...
Total	**10**	**4**	**1**

TABLE 46

Dietary Habits by Households and Caste/Tribe

	Caste/Tribe	Total No. of households	Households taking: Two time meals	Breakfast, midday meal and supper, tea, or coffee with light dishes between midday meal and supper and tea or coffee at any other time	Breakfast, midday meal and supper with coffee or tea with light dishes between midday meal and supper	Breakfast midday meal and supper with coffee or tea alone at any time or times	Breakfast, midday meal and supper	Two time meals with coffee or tea at any time or times
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Brahmin	1	...	...	...	...	...	1
2	Chakali	1	...	...	...	...	1	...
3	Goudu	4	...	...	...	4	...	...
4	Jatapu	6	2	...	...	...	4	...
5	Kalinga Komati	1	...	...	...	...	...	1
6	Kapu	2	...	...	...	...	...	2
7	Kevati	1	1	...	...	...	...	...
8	Konda Dhora	1	...	...	...	1	...	...
9	Mahanti	1	...	...	...	...	...	1
10	Muli	1	1	...	...	...	...	...
11	Paidi	1	...	...	...	1	...	...
12	Savara	1	1	...	...	...	...	...
13	Sharabulu	1	...	...	...	...	1	...
14	Sundi	1	1	...	...	...	...	...
15	Telaga	1	...	...	...	...	...	1
16	Yenati Dhora	1	...	...	...	1	...	...
	Total	**25**	**6**	...	...	**7**	**6**	**6**

TABLE 47

Staple Food and Dietary Habits by Caste/Tribe and Households

	Caste/Tribe	Number of households taking: Rice	Wheat	Coarser grain like bajra, millet, jowar or maize	Total No. of households
	(1)	(2)	(3)	(4)	(5)
1	Brahmin	1	...	...	1
2	Chakali	1	...	1	1
3	Goudu	4	...	4	4
4	Jatapu	6	...	6	6
5	Kalinga Komati	1	...	...	1
6	Kapu	2	...	...	2
7	Kevati	1	...	1	1
8	Konda Dhora	1	...	1	1
9	Mahanti	1	...	...	1
10	Muli	1	...	1	1
11	Paidi	1	...	...	1
12	Savara	1	...	1	1
13	Sharabulu	1	...	...	1
14	Sundi	1	...	1	1
15	Telaga	1	...	...	1
16	Yenati Dhora	1	...	1	1
	Total	**25**	...	**17**	**25**

TABLE 48

Habit of taking Tea and Coffee by Household Income, Caste/Tribe and Households

Caste/Tribe	No. of households taking tea/coffee with annual income (in Rs.) of					No. of households not taking tea/coffee with annual income (in Rs.) of				
	1201 & above	901-1200	601-900	301-600	300 & below	1201 & above	901-1200	601-900	301-600	300 & below
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Brahmin	1	...	...	...	...	...	...	...	...	...
2 Chakali	...	...	...	...	...	1	...	...	...	...
3 Goudu	3	...	...	1	...	...	...	...	...	...
4 Jatapu	...	...	...	...	...	...	...	1	4	1
5 Kalinga Komati	...	1	...	...	...	...	...	...	...	...
6 Kapu	1	1	...	...	...	...	...	...	...	...
7 Kevati	...	...	...	...	...	...	...	...	1	...
8 Konda Dhora	...	1	...	...	...	...	...	...	...	...
9 Mahanti	1	...	...	...	...	...	...	...	...	...
10 Muli	...	...	...	...	...	...	...	...	1	...
11 Paidi	...	...	...	1	...	...	...	...	...	...
12 Savara	...	...	...	...	...	...	...	...	1	...
13 Sharabulu	...	...	...	...	...	...	...	...	1	...
14 Sundi	...	...	...	...	...	...	...	...	...	...
15 Telaga	1	...	...	...	...	...	...	...	...	...
16 Yenati Dhora	...	...	...	1	...	...	...	...	...	...
Total	**7**	**3**	**...**	**3**	**...**	**1**	**...**	**1**	**8**	**1**

TABLE 49

Smoking and other Habits by Caste/Tribe

Caste/Tribe	Particulars of habit	Number of members: Every day			Number of members: Festive occasions only		
		Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(7)	(8)	(9)
1 Chakali	Cheroot	2	1	1	...	...	...
2 Goudu	Cheroot	9	6	3	...	...	...
	Beedi	1	1	...	...	...	...
	Cigarette	1	1	...	...	...	...
	Chewing tobacco	6	5	1	...	...	...
3 Jatapu	Cheroot	15	8	7	...	...	...
4 Kalinga Komati	*Beedi*	1	1	...	...	...	...
5 Kapu	Cheroot	1	1	...	...	...	...
6 Kevati	Cheroot	2	1	1	...	...	...
7 Mahanti	Cheroot	1	1	...	...	...	...
	Beedi	1	1	...	...	...	...
8 Muli	Cheroot	2	1	1	...	...	...
9 Paidi	Cheroot	2	1	1	...	...	...
10 Savara	Cheroot	5	2	3	...	...	...
11 Telaga	Cheroot	2	1	1	...	...	...
12 Yenati Dhora	Cheroot	3	1	2	...	...	...
	Total	**54**	**33**	**21**	...	...	...

TABLE 50

Marriages by Consanguinity and Caste/Tribe

Caste/Tribe	Number of marriages with: Own sister's daughter (*Menakodalu*)	Mother's own brother's daughter (*Menarikam*)	Father's own sister's daughter (*Eduru menarikam*)	Other blood relationship
(1)	(2)	(3)	(4)	(5)
1 Brahmin	...	...	...	...
2 Chakali	1	...	...	...
3 Goudu	...	15	4	2
4 Jatapu	3	5	1	...
5 Kammari	...	1	...	...
6 Kapu	...	4	1	...
7 Kevati	...	...	...	...
8 Komati	...	...	...	...
9 Konda Dhora	2	2	1	1
10 Paidi	...	...	2	...
11 Sharabulu	...	...	...	...
12 Savara	...	...	1	...
13 Sundi	...	...	...	...
14 Telaga	...	...	1	...
15 Mahanti	...	...	...	...
16 Yenati Dhora	...	1	...	...
Total	6	28	11	3

TABLE 51

Contravention of Marriage Rules by Caste

Caste	No. of marriages in contravention of caste/tribal law	No. of households reporting social attitude: Approved	Disapproved	Remarks
(1)	(2)	(3)	(4)	(5)
Telaga	1	1	...	A Telaga caste person married a Jatapu tribe woman

TABLE 52

Objection to Intercaste Marriages

	Caste/Tribe	No. of persons interviewed	No. of persons who consider it not objectionable to form marital tie with Caste/Tribe shown in Col. (4)	Caste/Tribe in order of preference	Remarks including a running note on background of the person giving reply and conditions for no objection
	(1)	(2)	(3)	(4)	(5)
1	Brahmin	1	...	...	...
2	Chakali	1	...	...	...
3	Goudu	4	...	...	...
4	Jatapu	6	...	...	...
5	Kalinga Komati	1	1	...	...
6	Kapu	2	1	...	...
7	Kevati	1	...	...	...
8	Konda Dhora	1	...	...	...
9	Mahanti	1	...	...	...
10	Muli	1	...	...	...
11	Paidi	1	1	...	...
12	Savara	1	...	...	...
13	Sharabulu	1	1	...	...
14	Sundi	1	...	...	...
15	Telaga	1	1	Jatapu	...
16	Yenati Dhora	1	...	...	...
	Total	**25**	**5**	...	...

TABLE 53

Marriages by Relationship and Caste/Tribe

Caste/Tribe	Total No of households	Total No of marriages	Consanguineous		Non-consanguineous		Monogamous		Polygynous		Inter-communal in the same religion	
			No. of households	No. of marriages	No. of households	No. of marriages	No. of households	No. of marriages	No. of households	No. of marriages	No. of households	No. of marriages
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Brahmin	2	2	...	...	2	2	2	2	...	...	...	...
Chakali	1	1	1	1	...	...	1	1	...	...	...	...
Goudu	19	27	14	19	7	8	19	27	...	...	...	...
Jatapu	32	51	11	11	28	40	32	49	1	1	...	...
Kammari	3	4	1	1	2	3	3	4	...	...	...	...
Kapu	9	18	5	5	7	13	9	18	...	...	...	...
Kevati	1	1	...	...	1	1	1	1	...	...	...	...
Komati	2	3	...	...	2	3	2	3	...	...	...	...
Konda Dhora	8	11	4	6	5	5	8	11	...	...	...	...
Paidi	8	9	2	2	6	7	8	9	...	...	...	...
Sharabulu	1	1	...	...	1	1	1	1	...	...	...	...
Savara	2	2	1	1	1	1	2	2	...	...	...	...
Sundi	1	1	...	...	1	1	1	1	...	...	...	...
Telaga	1	2	1	1	1	1	1	2	...	...	1	1
Mahanti	1	2	...	...	1	2	1	2	...	...	1	2
Yenati Dhora	1	2	1	1	1	1	1	2	...	...	...	...
Total	**92**	**137**	**41**	**48**	**66**	**89**	**92**	**135**	**1**	**1**	**2**	

TABLE 54

Marriages by Spatial Distribution and Caste/Tribe

Caste/Tribe	No. of marriages contracted within the village	Number of marriages contracted outside the village and within the taluk			Number of marriages contracted outside the taluk and within the district			Number of marriages contracted outside the state				Unspecified
		10 miles & below	11-25 miles	26-100 miles	10 miles & below	11-25 miles	26-100 miles	10 miles & below	11-25 miles	26-100 miles	101 miles & above	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1 Brahmin	...	...	...	...	1	...	...	...	...	...	...	1
2 Chakali	...	...	...	...	...	...	...	...	...	1	...	...
3 Goudu	6	4	5	...	...	...	...	3	9	...	...	...
4 Jatapu	15	19	9	1	2	...	1	...	2	1	...	1
5 Kammari	1	...	1	1	...	...	...	...	...	1	...	...
6 Kapu	3	...	...	...	...	5	2	...	1	7	...	...
7 Kevati	...	...	...	...	...	...	...	...	...	1	...	...
8 Komati	...	...	...	...	...	...	2	1	...	...	...	...
9 Konda Dhora	2	7	...	...	...	...	...	...	...	2	...	...
10 Paidi	...	5	1	...	...	1	...	...	2	...	...	...
11 Sharabulu	...	1	...	...	...	...	...	...	...	...	...	...
12 Savara	...	...	...	...	...	...	...	...	2	...	...	...
13 Sundi	...	...	...	...	...	...	...	...	1	...	...	...
14 Telaga	1	1	...	...	...	...	...	...	...	...	...	...
15 Mahanti	...	...	...	...	...	...	...	...	...	...	2	...
16 Yenati Dhora	...	...	2	...	...	...	...	...	...	...	...	...
Total	**28**	**37**	**18**	**2**	**3**	**6**	**5**	**4**	**17**	**13**	**2**	**2**

TABLE 55

Persons by Age at First Marriage and Caste/Tribe

Caste/Tribe	Age group (in years)															
	0-4		5-9		10-14		15-19		20-24		25-29		30-34		35 & above	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
1 Brahmin	...	...	...	1	...	...	...	...	...	...	1	...	...	...	...	...
2 Chakali	...	...	...	...	...	...	...	1	...	...	1	...	...	...	...	...
3 Goudu	...	...	...	...	...	3	2	5	5	...	1	...	...	...	...	...
4 Jatapu	...	...	...	...	...	1	...	4	4	...	1	1	...	...	...	...
5 Kalinga Komati	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...
6 Kapu	...	...	...	...	...	1	...	1	...	...	2	...	...	...	...	...
7 Kevati	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...
8 Konda Dhora	...	...	...	...	...	1	...	...	1	...	...	...	...	...	...	...
9 Mahanti	...	...	...	...	...	1	1	...	...	...	...	...	...	...	...	...
10 Muli	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...
11 Paidi	...	...	...	...	...	...	...	...	1	...	...	...	...	1	...	...
12 Savara	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...
13 Sharabulu	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...
14 Sundi	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...
15 Telaga	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	...
16 Yenati Dhora	...	...	...	...	...	...	...	...	1	...	...	1	...	...	...	...
Total	...	...	...	**1**	...	**7**	**3**	**17**	**15**	**1**	**7**	**2**	...	**1**	...	...

M: Males F: Females

TABLE 56

Marriage Payments

Items of payment	Brahmin		Chakali		Goudu		Jatapu		Kalinga Komati		Kapu		Konda Dhora		Savara	
	No. of house holds making payment	No of house holds receiving payment	No. of house holds making payment	No. of house holds receiving payment	No. of house holds making payment	No. of house holds receiving payment	No of house holds making payment	No of house holds receiving pay ment	No. of house holds making payment	No of house holds receiving payment	No. of house holds making payment	No. of house holds receiving payment	No. of house holds making payment	No. of house holds receiving payment	No. of house holds making payment	No. of house holds receiving payment
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Cash																
Making payment Rs. 436 Receiving payment Rs. 1,500	...	1	1	...	3	...	3	...	...	1	...	...	1	...	1	...
Ornaments																
Gold	...	...	...	...	...	...	...	...	1	...	1	...	...	...	...	...

TABLE 57

Dowry Payments and Knowledge of Hindu Marriage Act by Caste

Caste	No. of households		No. of house-holds aware of legislation prohibiting dowry	With reference to Col. (4) No. of households with an attitude of		No. of informants who know that there have been changes in the recent years in Hindu marriage Act	Informants' views about the salient features of the Hindu Marriage Act
	Giving dowry	Amount of dowry		Approval	Disapproval		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
		Rs.					
1 Brahmin	1	4	1	1	...	1	...
2 Kalinga Komati	1	1,000	1	1	...	1	...
3 Kapu	...	...	1	...	...	...	...
Total	**2**	**1,004**	**3**	**2**	...	**2**	...

TABLE 58

Information and Attitude towards Family Planning by Caste/Tribe

Caste/Tribe	No. aware of family planning	No. aware of family planning	No. approving family planning	No. approving family planning after being explained	Total of cols (4) & (5)	Number liking to adopt planning methods after		
						3 children	4 children	6 children
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 Brahmin	...	1	1	...	1	1	...	...
2 Chakali	...	...	...	1	1	1	...	...
3 Jatapu	...	1	1	1	2	1	1	...
4 Kalinga Komati	...	1	1	...	1	...	1	...
5 Kapu	...	...	...	2	2	1	...	1
6 Konda Dhora	...	1	1	...	1	...	1	...
Total	...	4	4	4	8	4	3	1

TABLE 59

Attitude towards Family Planning with reference to Age of Head of Household by Caste/Tribe

Caste/Tribe	Number that like to adopt family planning after														
	3 children the age of head of household being (in years)					4 children the age of head of household being (in years)					6 children the age of head of household being (in years)				
	51 & above	41-50	31-40	21-30	20 & below	51 & above	41-50	31-40	21-30	20 & below	51 & above	41-50	31-40	21-30	20 & below
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
1 Brahmin	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
2 Chakali	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...
3 Jatapu	...	...	...	1	...	...	...	1	...	...	...	...	...	...	...
4 Kalinga Komati	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...
5 Kapu	1	...	...	...	...	...	...	...	...	...	...	1	...	...	...
6 Konda Dhora	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...
Total	2	1	...	1	...	...	2	1	...	...	...	1	...	...	...

TABLE 60

Attitude towards Family Planning with reference to Age of Child bearing Woman by Caste/Tribe

	Caste/Tribe	Number that like to adopt family planning after: 3 children the age of the child bearing woman being					4 children the age of the child bearing woman being					6 children the age of the child bearing woman being				
		41 & above	36-40	31-35	26-30	21-25	41 & above	36-40	31-35	26-30	21-25	41 & above	36-40	31-35	26-30	21 25
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
1	Brahmin	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
2	Chakali	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...
3	Jatapu	...	...	...	...	1	...	...	...	1	...	...	...	...	...	...
4	Kalinga Komati	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...
5	Kapu	...	...	1	...	...	...	...	...	...	...	...	...	...	1	...
6	Konda Dhora	...	...	...	...	...	...	1	...	...	...	...	...	...		...
	Total	**1**	...	**2**	...	**1**	...	**2**	...	**1**	...	...	...	...	**1**	...

TABLE 61

Attitude towards Family Planning with reference to duration of Marriage by Caste/Tribe

	Caste/tribe	No. wanting more children, duration of marriage being (in years): 21 & above	16-20	11-15	6-10	5 & below	No. wanting no more children duration of marriage being (in years): 21 & above	16-20	11-15	6-10	5 & below
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1	Brahmin	...	...	...	...	...	1	...	...	...	...
2	Chakali	...	...	...	...	...	...	1	...	...	...
3	Goudu	3	1	...	...	...	...	...	...	...	...
4	Jatapu	...	1	...	1	1	...	...	1	1	...
5	Kalinga	...	...	...	...	...	1	...	...	...	...
	Komati			...	...	...	1	1	...	...	...
6	Kapu	...	...								
7	Kevati	1	...	...	...	...	...	...	...	...	...
8	Konda Dhora	...	...	...	...	...	1	...	...	...	...
9	Mahanti	1	...	...	...	...	...	...	...	...	...
10	Muli	...	...	...	1	...	...	...	...	...	...
11	Savara	1	...	...	...	...	...	...	...	...	...
12	Sharabulu	1	...	...	...	...	...	...	...	...	...
13	Sundi	1	...	...	...	...	...	...	...	...	...
14	Telaga	...	...	...	1	...	...	...	...	...	...
15	Yenati Dhora	1	...	...	...	...	...	...	...	...	...
	Total	**9**	**2**	...	**3**	**1**	**4**	**2**	**1**	**1**	...

TABLE 62

Attitude towards Family Planning with reference to Annual Income by Caste/Tribe

	Caste/Tribe	No. wanting more children, having annual income (in Rs.) of					No. wanting no more children having annual income (in Rs.) of				
		1201 & above	901-1200	601-900	301-600	300 & below	1201 & above	901-1200	601-900	301-600	300 & below
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1	Brahmin	...	...	...	...	...	1	...	...	...	...
2	Chakali	...	...	...	...	...	1	...	...	...	...
3	Goudu	3	...	...	1	...	...	...	...	...	...
4	Jatapu	...	...	...	3	...	...	...	1	1	...
5	Kalinga Komati	...	...	...	...	...	...	1	...	...	...
6	Kapu	...	...	...	...	...	1	1	...	...	...
7	Kevati	...	...	...	1	...	...	...	...	...	...
8	Konda Dhora	...	...	...	...	...	...	1	...	...	...
9	Mahanti	1	...	...	...	...	...	...	...	...	...
10	Muli	...	...	...	1	...	...	...	...	...	...
11	Savara	...	...	...	1	...	...	...	...	...	...
12	Sharabulu	...	...	...	1	...	...	...	...	...	...
13	Telaga	1	...	...	...	...	...	...	...	...	...
14	Yenati Dhora	...	...	...	1	...	...	...	...	...	...
	Total	**5**	...	...	**9**	...	**3**	**3**	**1**	**1**	...

TABLE 63

Inheritance of Property in Practice by Caste/Tribe

	Caste/Tribe	No. of persons interviewed	Number indicating that relations of the following categories are entitled to inherit property in their respective caste/tribe	Number indicating that sons should inherit property equally
			Sons	
	(1)	(2)	(3)	(4)
1	Brahmin	1	1	1
2	Chakali	1	1	1
3	Goudu	4	4	4
4	Jatapu	6	2	2
5	Kalinga Komati	1	1	1
6	Kapu	2	2	2
7	Kevati	1	1	1
8	Konda Dhora	1	...	...
9	Mahanti	1	...	...
10	Muli	1	...	...
11	Paidi	1	...	...
12	Savara	1	...	...
13	Sharabulu	1	...	...
14	Sundi	1	...	...
15	Telaga	1	...	...
16	Yenati-Dhora	1	...	...
	Total	**25**	**12**	**12**

TABLE 64

Awareness of Changes in Hindu Laws of Succession and Adoption by Caste/Tribe

Caste/Tribe	No. of house-holds	Number aware that there have been changes in Hindu Adoption Act	Number that could describe the changes in Hindu Adoption Act correctly	Number aware that there have been changes in Hindu Succession Act	Number that could describe the changes in Hindu Succession Act correctly
(1)	(2)	(3)	(4)	(5)	(6)
1 Brahmin	1	1	...	1	...
2 Kapu	1	1	...	1	...
3 Konda Dhora	1	1	...	...	...
Total	**3**	**3**	...	**2**	...

TABLE 65

Attitude about Inheritance of Property by Daughters equally with Sons by Caste/Tribe

Caste/Tribe	No. of persons interviewed	Number of persons who agree that daughter should inherit equally with sons, age of interviewee being (in years)				
		51 & above	41–50	31–40	21–30	20 & below
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Chakali	1	...	1	...	...	...
2 Goudu	1	...	1	...	...	...
3 Jatapu	2	...	...	1	1	...
4 Kapu	1	1	...	...	...	...
Total	**5**	**1**	**2**	**1**	**1**	...

TABLE 66

Medical Care

Total No. of house-holds	No. of households in which maternity cases are attended to			No. of households following		Location of hospital	Distance
	By calling a qualified mid-wife	By calling an unqualified mid-wife	without any assistance from outside	Allopathic system of treatment	Ayurvedic system of treatment		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
25	1	5	1	8	2	Gummala-kshmipu-ram	1 mile
						Parvathi-puram	27 miles

APPENDIX I

TABLE 67

General Knowledge of Household Heads by Caste/Tribe

Caste/Tribe	Total No. of household heads	Number of household heads that know the name of: Zilla Parishad	Panchayat Samithi	Panchayat	Taluk	District	Principal lakes and rivers of the district	Project/Dam etc., constructed/under construction/ under contemplation within the district
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 Brahmin	1	1	1	1	1	1	Nagavali Vamsadhara (1)	Vamsadhara (1)
2 Chakali	1	...	...	1	...	...	...	...
3 Goudu	4	2	2	3	3	2	...	...
4 Jatapu	6	...	1	2	2	2	Nagavali Vamsadhara (1)	Vamsadhara (1)
5 Kalinga Komati	1	1	1	1	1	1	,, (1)	,, (1)
6 Kapu	2	2	2	2	2	2	,, (1)	,, (1)
7 Kevati	1	...	...	1	...	...	,, (1)	,, (1)
8 Konda Dhora	1	...	1	1	...	...	...	...
9 Mahanti	1	1	1	1	1	1	,, (1)	,, (1)
10 Muli	1	...	...	...	...	...		
11 Paidi	1	...	...	...	...	...		
12 Savara	1	...	...	...	...	...		
13 Sharabulu	1	...	...	...	...	...		
14 Sundi	1	...	...	...	...	...		
15 Telaga	1	...	...	...	...	...		
16 Yenati Dhora	1	...	...	...	...	...		
Total	**25**	**7**	**9**	**13**	**10**	**9**		

TABLE 68

Awareness of Untouchability Offences Act

Caste/Tribe	Number of persons interviewed	Number of persons aware of prohibition of untouchability
(1)	(2)	(3)
1 Brahmin	1	1
2 Goudu	3	3
3 Jatapu	2	2
4 Kalinga Komati	1	1
5 Konda Dhora	1	1
6 Paidi	1	1
Total	**9**	**9**

TABLE 69

Attitude of Informants towards Survey

e	Number of informants	
	Males	Females
(1)	(2)	(3)
1 Hostile	...	...
2 Indifferent	3	1
3 Co-operative	18	3
Total	**21**	

TABLE 70

Duration of Immigrant Households during present Generation by Caste/Tribe

Caste/Tribe	Number of households immigrated				
	3 years & below	4 to 10 years	11 to 20 years	21 to 50 years	51 years & above
(1)	(2)	(3)	(4)	(5)	(6)
1 Brahmin	...	1	...	...	...
2 Chakali	...	...	1	...	...
3 Goudu	...	...	...	1	...
4 Jatapu	...	...	...	1	...
5 Kalinga Komati	...	1	...	...	...
6 Kapu	...	...	...	1	...
7 Kevati	...	...	...	1	...
8 Mahanti	...	1	...	...	...
9 Savara	...	1	...	...	...
10 Sundi	...	...	1	...	...
11 Telaga	...	1	...	...	...
12 Yenati Dhora	...	...	1	...	...
Total	...	**5**	**3**	**4**	...

TABLE 71

Settlement History of Households by Caste/Tribe

Caste/Tribe	Total No. of house holds	Number of households settled				
		Earlier than 5 generations	Between 4 & 5 generations	Between 2 & 3 generations	One generation	Present generation
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Brahmin	1	...	...	...	...	1
2 Chakali	1	...	...	...	...	1
3 Goudu	4	...	2	1	...	1
4 Jatapu	6	1	2	2	...	1
5 Kalinga Komati	1	...	...	...	...	1
6 Kapu	2	...	...	1	...	1
7 Kevati	1	...	...	...	...	1
8 Konda Dhora	1	1	...	...	...	...
9 Mahanti	1	...	...	...	...	1
10 Muli	1	...	...	...	1	...
11 Paidi	1	...	1	...	...	...
12 Savara	1	...	...	...	...	1
13 Sharabulu	1	...	...	...	1	...
14 Sundi	1	...	...	...	...	1
15 Telaga	1	...	...	...	...	1
16 Yenati Dhora	1	...	...	...	...	1
Total	**25**	**2**	**5**	**4**	**2**	**12**

TABLE 72

Place of Birth

Place of birth	Number of persons		Number of births in the village during				
	1st birth	Subsequent births	1960-61	1961-62	1962-63	1963-64	1964-95
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Inside the village							
In the same household	4	8	5	1	1	2	3
Mother's parent's house	1	1	...	...	2	...	...
Hospital/Nursing home	...	...	...	...	...	...	...
Outside the village							
Mother's parent's house	...	...	...	...	...	...	...
Hospital/Nursing home	...	...	...	...	...	...	...
Total	**5**	**9**	**5**	**1**	**3**	**2**	**3**

TABLE 73

Immigrant Households by Caste/Tribe, Place and Reasons

	Caste/Tribe	No. of households	Number of households immigrating from: 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)
1	Brahmin	1	...	...	...	...	...	1	...	...
2	Chakali	1	...	1	...	...	...	...	...	...
3	Goudu	1	1	...	...	...	...	...	...	...
4	Jatapu	1	...	...	...	...	...	...	1	...
5	Kalinga Komati	1	1	...	...	...	...	...	...	...
6	Kapu	1	1	...	...	...	...	...	...	...
7	Kevati	1	1	...	...	...	...	...	...	...
8	Mahanti	1	1	...	...	...	...	...	...	...
9	Savara	1	...	...	...	...	...	...	1	...
10	Sundi	1	1	...	...	...	...	...	...	...
11	Telaga	1	1	...	...	...	...	...	...	...
12	Yenati Dhora	1	1	...	...	...	...	...	...	...
	Total	**12**	**8**	**1**	**...**	**...**	**...**	**1**	**2**	**...**

—(Contd.)

TABLE 73—*(Concld.)*

Immigrant Households by Caste/Tribe, Place and Reasons

	Caste/Tribe	Occupation before the immigration: Police Constable	Business-man	Cultivator	Mason	Labourer	Washer man	Unspecified	Reasons for the immigration: To eke out livelihood	Due to marital alliance	To reside with his brother	Mason
	(1)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
1	Brahmin	...	...	1	...	...	...	...	1	...	...	...
2	Chakali	...	...	...	...	...	1	...	1	...	...	...
3	Goudu	...	...	...	...	1	...	...	1	...	...	...
4	Jatapu	...	...	...	...	1	...	...	1	...	...	...
5	Kalinga Komati	...	1	...	...	...	...	...	1	...	...	...
6	Kapu	...	...	1	...	...	...	...	...	1	...	...
7	Kevati	...	...	...	...	...	...	1	...	1	...	...
8	Mahanti	1	...	...	...	...	...	...	...	...	1	...
9	Savara	...	...	1	...	...	...	...	1	...	...	...
10	Sundi	...	...	1	...	...	...	...	1	...	...	...
11	Telaga	...	...	...	1	...	...	...	1	...	...	1
12	Yenati Dhora	...	...	...	...	1	...	...	1	...	...	...
	Total	**1**	**1**	**4**	**1**	**3**	**1**	**1**	**9**	**2**	**1**	**1**

TABLE 74

Emigration by Caste/Tribe, Place, Reasons and Number of Members

Caste/Tribe	Emigrating from: Outside the State: Rural	Emigrating from: Outside the State: Urban	Occupation before the emigration: Student	Occupation before the emigration: Agriculture	Reasons for the emigration: Govt. service	Reasons for the emigration: Due to marital alliance
(1)	(2)	(3)	(4)	(5)	(6)	(7)
			NUMBER OF MEMBERS			
1 Brahmin	...	1	1	...	1	...
2 Sundi	1	...	...	1	...	1
Total	**1**	**1**	**1**	**1**	**1**	**1**

TABLE 75

Houses by Number of Rooms and Number of Persons occupying and Caste/Tribe

Caste/Tribe	Total No. of houses	Total No. of rooms	Total No. of household members	Houses with one room: No. of houses	Houses with one room: Total No. of household members	Houses with two rooms: No. of houses	Houses with two rooms: Total No. of household members	Houses with three rooms: No. of houses	Houses with three rooms: Total No. of household members	Houses with four or more rooms: No. of houses	Houses with four or more rooms: Total No. of household members
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1 Brahmin	1	2	7	...	...	1	7	...	...	...	...
2 Chakali	1	2	4	...	...	1	4	...	...	...	...
3 Goudu	4	4	24	4	24	...	...	...	...	...	...
4 Jatapu	5	9	18	1	6	4	12	...	...	...	...
5 Kalinga Komati	1	2	8	...	...	1	8	...	...	...	...
6 Kapu	2	6	12	...	...	1	4	...	...	1	8
7 Kevati	1	2	2	...	...	1	2	...	...	...	...
8 Konda Dhora	1	2	3	...	...	1	3	...	...	...	...
9 Mahanti	1	2	7	...	...	1	7	...	...	...	...
10 Muli	1	2	2	...	...	1	2	...	...	...	...
11 Paidi	1	2	2	...	...	1	2	...	...	...	...
12 Savara	1	1	5	1	5	...	...	...	...	...	...
13 Sharabulu	1	2	4	...	...	1	4	...	...	...	...
14 Sundi	1	2	1	...	...	1	1	...	...	...	...
15 Telaga	1	2	3	...	...	1	3	...	...	...	...
16 Yenati Dhora	1	1	3	1	3	...	...	...	...	...	...
Total	**24**	**43**	**105**	**7**	**38**	**16**	**59**	...	...	**1**	**8**

Note : One Jatapu household has no house.

TABLE 76

House Type by Roof Material and Caste/Tribe

	Caste/Tribe	Name of house type		No. of households with mud roof	No. of households with tile roof	No. of households with wooden roof	No. of households with straw/grass roof	
		Name	Number	with slope	4 sloped	2 sloped	2 sloped	4 sloped
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Brahmin	*Middillu*	1	...	...	1	...	...
2	Chakali	*Middillu*	1	...	...	1	...	...
3	Goudu	*Middillu*	1	1	...	...	...	...
		Purillu	3	...	...	...	3	...
4	Jatapu	*Middillu*	4	...	...	4	...	...
		Purillu	1	...	...	...	1	...
5	Kalinga Komati	*Purillu*	1	...	...	...	...	1
6	Kapu	*Pankutillu*	2	...	2	...	...	...
7	Kevati	*Middillu*	1	...	...	1	...	...
8	Konda Dhora	*Middillu*	1	...	...	1	...	...
9	Mahanti	*Middillu*	1	...	...	1	...	...
10	Muli	*Middillu*	1	...	...	1	...	...
11	Paidi	*Purillu*	1	...	...	...	1	...
12	Savara	*Purillu*	1	...	...	...	1	...
13	Sharabulu	*Middillu*	1	...	...	1	...	...
14	Sundi	*Middillu*	1	...	...	1	...	...
15	Telaga	*Middillu*	1	...	...	1	...	...
16	Yenati Dhora	*Purillu*	1	...	...	...	1	...
	Total		**24**	**1**	**2**	**13**	**7**	**1**

TABLE 77

Houses by Wall Material and Caste/Tribe

	Caste/Tribe	Number of households with				
		Mud wall	Mud plastered bamboo wattled wall	Wall of twigs and branches	Brick wall	Stone wall
	(1)	(2)	(3)	(4)	(5)	(6)
1	Brahmin	...	...	...	...	1
2	Chakali	...	...	...	...	1
3	Goudu	4	...	...	...	...
4	Jatapu	...	1	...	...	4
5	Kalinga Komati	1	...	...	...	...
6	Kapu	...	...	...	2	...
7	Kevati	...	1	...	...	...
8	Konda Dhora	...	...	...	...	1
9	Mahanti	...	...	...	...	1
10	Muli	...	...	...	...	1
11	Paidi	...	1	...	...	...
12	Savara	...	1	...	...	...
13	Sharabulu	...	...	...	...	1
14	Sundi	...	...	...	...	1
15	Telaga	...	...	...	...	1
16	Yenati Dhora	...	...	1	...	...
	Total	**5**	**4**	**1**	**2**	**12**

TABLE 78

Scheduled Tribes and Denotified Tribe by Households and Population

Names of Scheduled Caste/Scheduled Tribe	Total number of Households	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)
Scheduled Caste				
1 Paidi	1	2	1	1
2 **Total**	**1**	**2**	**1**	**1**
Scheduled Tribes				
3 Goudu	4	24	11	13
4 Jatapu	6	19	9	10
5 Kammara (Muli)	1	2	1	1
6 Konda Dhora	1	3	2	1
7 Savara	1	5	3	2
Tribe not Scheduled				
8 Yenati Dhora	1	3	1	2
Total	**14**	**56**	**27**	**29**
Grand Total	**15**	**58**	**28**	**30**

TABLE 79

Awareness about Existence of Panchayat by Caste/Tribe and Households

Caste/Tribe	No. of households	No. that could tell the period of existence of Panchayat correctly	Remarks including a note on the amenities provided by the Panchayats from its inception
(1)	(2)	(3)	(4)
1 Brahmin	1	1	Nothing has been done so for
2 Chakali	1	1	...
3 Goudu	4	3	Roads, wells and tanks repaired
4 Jatapu	6	2	Wells and roads
5 Kalinga Komati	1	1	School and wells
6 Kapu	2	2	Well
7 Konda Dhora	1	1	Wells and roads
8 Mahanti	1	1	...
Total	**17**	**12**	

TABLE 80

Awareness of Functions of Gram Sevak by Caste/Tribe and Households

Caste/Tribe	No. of households	No. aware of the functions of Gram Sevak	No. that could describe the functions of Gram Sevak		
			Satisfactorily	Unsatisfactorily	Incorrectly
(1)	(2)	(3)	(4)	(5)	(6)
1 Brahmin	1	1	1	...	...
2 Goudu	4	2	...	1	...
3 Jatapu	6	1	1	...	...
4 Kalinga Komati	1	1	1	...	...
5 Kapu	2	1	1	...	...
6 Konda Dhora	1	1	1	...	...
Total	**15**	**7**	**5**	**1**	...

TABLE 81

Information about dominant Parties and Castes in the Panchayat by Caste/Tribe and Number of Informants

Caste/Tribe	No. of informants according to whom main parties are	No of informants according to whom dominant castes are	
		Kapu	Jatapu
(1)	(2)	(3)	(4)
1 Brahmin	1	1	1
2 Goudu	3	...	...
3 Jatapu	2	1	1
4 Kalinga Komati	1	...	...
5 Kapu	2	1	1
6 Konda Dhora	1	1	1
Total	**10**	**4**	**4**

TABLE 82

Opinion on Functioning of Panchayat, Panchayat Samithi and Zilla Parishad

Caste/Tribe	No. of house holds	No. of persons satisfied with functioning of			No. of persons not satisfied with functioning of			No. of persons who could not express any opinion about functioning of		
		Panchayat	Panchayat Samithi	Zilla Parishad	Panchayat	Panchayat Samithi	Zilla Parishad	Panchayat	Panchayat Samithi	Zilla Parishad
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Brahmin	1	...	...	...	1	1	1	...	...	...
2 Chakali	1	...	...	...	...	...	...	1	1	1
3 Goudu	4	1	1	1	...	...	...	3	3	3
4 Jatapu	6	...	...	...	...	...	...	6	6	6
5 Kalinga Komati	1	1	1	1	...	...	...	...	...	...
6 Kapu	2	1	1	1	1	1	1	...	...	...
7 Kevati	1	...	...	...	...	...	...	1	1	1
8 Konda Dhora	1	...	...	...	...	...	...	1	1	1
9 Mahanti	1	...	...	...	1	1	1	...	...	...
10 Muli	1	...	...	...	...	...	...	1	1	1
11 Paidi	1	...	...	...	...	...	...	1	1	1
12 Savara	1	...	...	...	...	...	...	1	1	1
13 Sharabulu	1	...	...	...	...	...	...	1	1	1
14 Sundi	1	...	...	...	...	...	...	1	1	1
15 Telaga	1	...	...	...	...	...	...	1	1	1
16 Yenati Dhora	1	...	...	...	...	...	...	1	1	1
Total	**25**	**3**	**3**	**3**	**3**	**3**	**3**	**19**	**19**	**19**

TABLE 83

Caste/Tribal Panchayat—Existence and Attitude by Number of Informants

Caste/Tribe	No. of households	No. according to whom Caste/Tribal Panchayats exist for				No according to whom Caste/Tribal Panchayats should continue	Remarks including a note on the reasons for the continuance of Caste/Tribal Panchayats
		Gowd	Jatapu	Paidi	Savara		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Goudu	4	4	...	...	...	4	To settle caste disputes
2 Jatapu	6	...	3	...	...	3	,,
3 Paidi	1	...	...	1	...	1	,,
4 Savara	1	...	...	...	1	1	To settle internal disputes
Total	**12**	**4**	**3**	**1**	**1**	**9**	

GLOSSARY

Akshintalu	...	Sacred rice
Ambali	...	Midday meal
Ataka	...	Loft
Bulaki	...	Nose ornament
Chinnadivasam	...	Initial obsequies
Devatha	...	Deity
Diddulu	...	Ear ornaments
Duppati	...	Blanket
Duvvena	...	Comb
Edurumenarikam	...	Marrying one's father's sister's daughter
Gidugu	...	A sort of umbrella
Gochi	...	A strip of cloth taken in between the legs to cover the nudity
Golusu	...	Necklace
Gotra	...	Sect
Harati	...	Flame of prosperity
Intiperu	...	Surname
Kallakadiyalu	...	Anklets
Kirana	...	Grocery
Kondapodu	...	Hill slope cultivation
Koyyagoda	...	Wattled wall
Langa	...	Petticoat
Mancham	...	Cot
Menarikam	...	Marrying one's mother's brother's daughter
Middillu	...	A type of house with two roofs–one of mud–plastered and a grass roof over it
Mukkupulla	...	Nose rod
Muthaidulu	...	Women in married status
Nagali	...	Plough
Pachhabottu	...	Tattooing
Pakali	...	Morning meal
Paramannam	...	Rice cooked with milk-and sugar
Purillu	...	Thatched house
Ravika	...	Blouse
Shandy	...	Weekly market
Sowcar	...	Village merchant; Money lender
Tulasi	...	Holy basil (ocimum sanctum)
Voli	...	Bride price

ERRATA

Page No. (1)	*Column No.* (2)	*Para No.* (3)	*Particulars* (4)	*For* (5)	*Read* (6)
			TEXT		
1	2	5	Last line	breeds	breed
4	2	18	Line 4	letter	letter 'e'
9	1	26	Line 4	new commers	new comer
9	1	26	*Last line*	sre	are
9	2	28	Line 4 from bottom	Delete the word 'of'	
10	1	31	Line 9	priests	priest
12	2	49	Line 6 from bottom	worn	are worn
15	1	60	1st line	are	are used
16	1	68	Line 1	broadly	broadly be
17	2	77	Lines 3 and 4 from bottom	red much	red ants with eggs is made into soup and the same is much
20	1	87	Sub-heading	*Ornament*	*Ornaments*
22	2	7	Line 8 from bottom	women	woman
23	1	9	Line 7 from bottom	*Namaha*	*Namaha'*
23	1	9	Line 6 from bottom	Delete the figure 'I'	
27	2	30	Line 4 from bottom	in vogue	is in vogue
28	1	31	Line 6	only an account	it is only on account
28	2	32	Line 6	seen	seen without
28	2	32	Line 4 from bottom	Delete the word 'thus'	
29	1	34	Line 15	bringing and	bringing
29	2	36	Line 1	only	only one
29	2	36	Line 4 from bottom	few	a few
33	1	54	Last but one line	eclopse	eclipse
33	2	57	Line 3	if	of
47	2	4	Line 8	demotes	denotes
48	1	6	Line 3 from bottom	of	after
54	2	58	Line 5 from bottom	advantage	advantages
55	1	59	Line 2 from bottom	This	Thus
			APPENDIX		
[4]	Table 7	...	*Columns (8) & (9)*	*Lit ate*	*Literate*
[12]	Table 13	...	Columns (17) & (18)	education	educated
[30]	Table 42	...	Heading		**Prosperity Index during the last Ten Years, 1955–65**